LAW SCHOOL AND THE LANGUAGE SCIENCES-A PERSPECTIVE OF HUMANITIES

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Abstract

This Article proposes to explore and establish the place of language, literature and communication skills in the curriculum of law. The pitfalls of legal education, without these elements, are shown with the help of a case study. The place of language, literature and communication skills in the framework of the legal education in India, as envisaged and regulated by the Bar council of India is discussed. This is followed by the recommendation of a curriculum, along with an introduction to the elements of the recommended curriculum, and interlinks that these elements share with law.

Keywords: Language, Litedrature and communication Skills

Introduction

Schubert (1986) says, 'Live as if your life were a curriculum for others, and balance that principle by realizing that every life you meet could be a curriculum for you if you perceive with sufficient perspective.' This is a very humanistic approach taken by Schubert towards curriculum. Perhaps, this approach is most appropriate for language, literature and communication skills in the curriculum of law, as the study of law is in a large part the study of human nature and situation, and nothing other than humanistic concerns can support this learning. This view finds support in Sheridan (2007) who says that '…the content of natural law is an outgrowth of human nature' and in Porter (2011) who also thinks that 'law is...grounded in human nature.' Let us, as indicated by the above view take up a case study, of a very eminent personality, as his experiences, can certainly lead us towards a clearer thinking about a curriculum. Goodpaster (1975) says that 'The skills of the successful lawyer lay in mastery of the human interaction'

A Case Study: M.K. Gandhi as a Law Student

Mohan Das Karamchand Gandhi has recounted his experiences as a student, and practitioner of law in his autobiography that would shed some light upon the legal education of his time, including the curriculum, the process of imparting and gaining of knowledge, examinations, and the outcomes of such a course of learning. These observations and experiences cannot be brushed aside, because they belong to a previous century, and some of these circumstances of legal education still persist.

Gandhi Ji studied in London, and describing his experiences as a student of law he narrates "There were two conditions which had to be fulfilled before a student was formally called to the bar: 'keeping terms', twelve terms equivalent to about three years; and passing examinations. 'Keeping terms' meant eating one's terms, i.e., attending at least six out of about twenty-four dinners in a term." He further writes, "The curriculum of study was easy, barristers being humorously known as 'dinner barristers'. Everyone knew that the examinations had practically no value" (Gandhi, 2009). Even today, we need to pay attention to upholding the standards or legal education by paying attention to the relevance and usefulness of legal curricula, classroom teaching, and an effective examination system.

It is also important that the outcome of the legal education should be lawyers who are able to practice law with confidence and efficiency, but often it is to the contrary, as was found by M.K. Gandhi to his horror and shame after the completion of his legal studies, which is evident from his experiences. He recounts, 'But notwithstanding my study there was no end to my helplessness and fear. I did not feel myself qualified to practise law', and he goes on to add, "I had read the laws, but not learnt how to practise law. I had read with interest 'Legal Maxims', but did not know how to apply them in my profession." (Gandhi, 2009). This should not be the condition of a fresh law graduate, the feeling of despair should not grip them, as again revealed by Gandhi (2009) when he says, 'I had not even learnt how to draft a plaint, and felt completely at sea.' He further highlights the alarming state which his legal education left him in, by saying, 'I used to attend High Court daily whilst in Bombay, but I cannot say that I learnt anything there. I had not sufficient knowledge to learn much. Often I could not follow the cases and dozed off.' Thus we see that the 'practical skills were neglected a century ago by one of the best law schools of the world, that Gandhi attended, and the outcomes were disastrous for the young law graduate. It is clear that the curriculum design failed to fathom the needs of the students, and it left them in a very sorry state. The problem with the curriculum design was its failure to integrate theory with practice.

Gandhi (2009) goes on to say, 'I had heard of Sir Pherozeshah Mehta as one who roared like a lion in law-courts. How, I wondered, could he have learnt the art in England? It was out of the question for me ever

to acquire his legal acumen, but I had serious misgivings as to whether I should be able even to earn a living by the profession.' At a point, he also expresses that, 'I developed some liking for the Evidence Act and read Mayne's Hindu Law with deep interest, but I had not the courage to conduct a case.' Then he described his situation after obtaining his law degree also in these words, 'I was helpless beyond words, even as the bride come fresh to her father-in-law's house!'

Gandhi Ji recounts an anecdote about his appearance for a client in a court in the following words:

"About this time, I took up the case of one Mamibai. It was a 'small cause'. I appeared for the defendant and had thus to cross-examine the plaintiff's witnesses. I stood up, but my heart sank into my boots. My head was reeling and I felt as though the whole court was doing likewise. I could think of no question to ask. The judge must have laughed, and the vakils no doubt enjoyed the spectacle. But I was past seeing anything. I sat down and told the agent that I could not conduct the case, that he had better engage Patel and have the fee back from me. Mr. Patel was duly engaged for Rs. 51. To him, of course, the case was child's play. I hastened from the Court, not knowing whether my client won or lost her case, but I was ashamed of myself, and decided not to take up any more cases until I had courage enough to conduct them. Indeed I did not go to Court again until I went to South Africa. There was no virtue in my decision. I had simply made a virtue of necessity. There would be no one so foolish as to entrust his case to me, only to lose it!" (Gandhi, 2009).

The anecdote shows how unprepared a recipient of the legal education felt in those days, and it can safely be assumed that the situation has not yet changed much since then, for a large number of law students and graduates. It will not be out of place here to quote the following findings of Spiegelman (1988): 'Many academics believe that a law school education should focus on doctrine and theory, and that practice skills can be learned after graduation.'

The biggest problems faced by Gandhi Ji as a young lawyer were those of putting his knowledge to practical use and of communicating effectively. This deficiency is reflected quite starkly in the curriculum, in the process of teaching, and examination mentioned by him. Legal education cannot, of course, afford to produce the following categories of graduates: (i) People who are 'stuffed' with information about the laws, with little idea of interacting with the clients, witnesses, judges and their colleagues, or about writing effectively, and making oral presentations. (ii) Graduates who have the knowledge of the laws and court procedures, but for whom language of the Court proves to be a stumbling block: Who are not able to express what they have to say effectively and accurately. (iii) Lawyers who are just 'technicians', i.e., who are capable of thinking just linearly, who are not able to be analytical and creative; who do not have a broad perspective but have vast mental horizons. A 'technician' can repeat the formulaic practices of the Court, but they will not be able to think freely about the issues of morality, right and wrong, and justice in a broader context. Such people can eek out their livelihood, but cannot infuse fresh thinking in the laws and bring about a change in the human thinking, society and individual lives.

To avoid being in the first category mentioned above, the students have to be exposed to the art and science of communication. They must understand the theory of communication skills, especially what the barriers to communication are, and ways to make a communication effective as well as the ways in which we communicate, viz., verbally, nonverbally and paralinguistically. They also have to learn the applications of these principles e.g., how to speak before an audience, difference between speech and the written word and how to use both of these modes of language effectively. Korn (2004) has aptly said that 'Without an effective way to communicate orally, their [Attorneys' / law students'] knowledge of the law and their critical thinking skills can get lost in boring, repetitive, and rambling presentations of legal material.' Likewise Hunsaker (1980) wonders 'If one were to examine a typical working day of a lawyer and the kinds of skills he uses, one would be perplexed to explain why law school focuses so narrowly on cognitive skills and ignores communication skills.' Hunsaker (1980) goes on to add 'One should recognize first, that the Law, however broadly or narrowly defined, is a communication system, chiefly rhetorical in nature'. The third category can be avoided by imparting good knowledge of the language used in law.

> Hutchinson (1984) says, 'Jurisprudence has been content to ignore the ideological dimensions of legal language. Yet, it is through language that legal and jurisprudential discourse has operated as a mode of social control. Utilizing a threadbare notion of language, law helps make our social world and defines the role of actors within it.'

This would include using the right formats e.g., of writing the dates and numbers, the right grammatical forms in framing the sentence, using plain language which is modern and comprehensible and effective ways to identify and avoid legalese. Maley (1987) remarks that 'the characteristics that mark legislative language as a separate style of language are the characteristics that prevent it from communicating efficiently

to its users'. This brings to the fore the need of understanding the linguistic aspects of legalese, and of finding ways of preventing it.

To understand legal maxims in their context, foreign and Latin expressions, abbreviations etc., the students should also know about the structure of the language used in law, and how to make it more effective. They should understand the roots or origin of peculiar usages in law. They should, in brief, be equipped to change the course of the language of the courts to bring about faster and transparent remedies for their clients. They should help in keeping the language contemporary and accessible to the layperson, the end-user of law, i.e., the litigant, Point (iii) can be achieved by the study of literature. It helps in broadening the horizons, analytical approach towards human situations about morality, the concept of right and wrong, and the rights of the individual. It infuses the student with a liberal and humanistic approach. Weisberg (2009) rightly says, 'No wonder that law and literature teaches the importance of values, the substance of beliefs and feelings that legal discourse and its rational external forms always try to hide.'

The importance of language and communication cannot be overemphasized in a teaching programme of law. Gibbons (1999) quite appropriately says, 'Law is language. It is not solely language, since it is a social institution manifested also in non-linguistic ways, but it is a profoundly linguistic institution. Laws are coded in language and the processes of the law are mediated through language.' Likewise Casper, et.al (2008) also say that 'Law is language.' They go on to elaborate that 'Words are the tools that lawyers use to create legal documents, and legal documents matter because their words have meaning.' Hence gaining a skilful knowledge of this basic tool of law, viz. language has obvious advantages. It is also said that 'the law is a profession of words' (Mellinkoff (1963), as quoted by Ranney (1997)). Likewise, Shapiro (1983) records the similarity between law and language in the following words: 'Law is a mode of language behavior. Like any other language its grammar, conventions, and vocabulary can be precisely described.' Shapiro (1983) doesn't stop at this and goes on to add: 'The proper study of law then is the study of legal language. The goal is to make the language more grammatically precise and more persuasive.'

Thankfully, the thinking vis-à-vis legal education nowadays is changing, and elements of language, literature and communication skills are found in isolation or collectively in the contemporary curricula of law. This article attempts at formally and systematically spelling out this relationship with the aim of making such a curriculum available for outright adoption, or adoption with suitable adaptations by the teachers and institutions imparting legal education in India and elsewhere.

Bar Council of India and Legal Education in India

In India, the Bar Council of India (BCI) regulates legal education through its rules on legal education Under the Advocates Act, 1961. In Chapter III, titled as: 'Inspection, Recognition and Accreditation', section 14, Paragraph 1 says that 'No Centres of Legal Education shall admit any student and impart instruction in a course of study in law for enrolment as an advocate unless the recognition of the degree of the University or the affiliation of the Centres of Legal Education, as the case may be, has been approved by the Bar Council of India after inspection of the University or Centres of Legal Education institution concerned as the case may be.'

In Schedule-I of The Bar Council of India's Rules of Legal Education, 2008 Indian Universities, law colleges, and approved Centres of Legal Education, whose degrees in law are recognized for enrolment, are listed. It may come as a surprise to some of us to know that there are more than a thousand such institutions in India that dispense legal education. This includes the 17 National Law Universities, which were started with the aim of raising the levels of legal education qualitatively. Further, BCI's Rules of Legal Education (BCIRLE), 2008 in Schedule II specify that 'English shall be the medium of instruction in both the integrated five year and three year courses. However if any University and its any CLE allows in full or in part instruction in any language other than English or allows the students to answer the test papers in the periodical and final semester tests in any regional language other than English, the students have to take English as a compulsory paper.'

'Total subjects in Liberal disciplines in integrated stream: In integrated stream of Arts & Law, Science & Law, Management & Law, Commerce & Law, etc. as the case may be, one has to take one major subject and two minor subjects, or such number of compulsory paper/subject and such optional with or without Honours in Law, as the case may be, from the specified area in addition to English, as may be prescribed by the University concerned.' (BCIRLE, 2008. Schedule II, Paragraph 3). Further, 'The Bar Council of India may, from time to time, appoint Curriculum Development Committee (CDC) to design various courses in both liberal disciplines and law.' (BCIRLE, 2008. Schedule II, Paragraph 5). Paragraph 6 gives a 'Course outline in the two streams of Legal Education: Part I: Courses in liberal discipline in Integrated Five Year Course: (1) Undergraduate course-component for integrated Five Years' course: (a) In Social Science and Language (For B.A., LL.B.): One major subject with two minor, besides, English is compulsory subject.'

Curriculum Philosophy

Sears & Marshall (1990) point out that, 'When students share the burden of the classroom dialectic, classrooms become incubators in which ideas are germinated, shared, nurtured, argued, acted upon, and often transformed by teacher and students alike.' In tune with this, the proposed curriculum envisages a lot of student participation. That is achieved by giving leadership roles to students to lead the class in discussions, role plays, or enactment of particular elements of the curriculum. As Connelly & Clandinin (1988) hold that 'A curriculum can become one's life course of action. It can mean the paths we have followed and the paths we intend to follow.' The author sees the role of curriculum in more than a mere imparting of technical skills, rather it has something to do with life skills like, interpersonal skills, communication, leadership and conflict resolution. The courses are rooted in humanistic values and it is expected that the students develop a well rounded personality.

Smith (1996, 2000) has classified curriculum theory and practice into four ways: '1. Curriculum as a body of knowledge to be **transmitted**. 2. Curriculum as an attempt to achieve certain ends in students - **product**. 3. Curriculum as **process**. 4. Curriculum as **praxis**.' It is attempted to address these issues regarding a curriculum below:

Objectives

It is aimed that the law graduates make their mark in the highly competitive professional field not only by a sound knowledge of the law but also by the masterful use of language and communication skills. Basic professional language skills are expected to give an edge to the graduates by avoiding the pitfalls of outdated, formulaic and clichéd language; by using language that the judges, their colleagues and clients find effective, and that their language becomes a bridge rather than a barrier to communication. Garth and Martin (1993) have also pointed out that, 'Not only are grades and the pecking order of schools crucial, but also, even increasingly, the hiring partners are looking for communication skills and ability to inspire confidence.'

The modern discipline of management studies has been the first one to realize the significance of communication skills. It has elevated communication skills to the level of a science and has cultivated it as an art. Other professional disciplines, too are waking up to the need of communication skills to ensure smooth functioning at the work place; effective and amicable dealing with people at all levels, e.g. within and outside the organization, and effectively interacting with superiors, juniors and colleagues. Law is perhaps the latest field to have opened its doors to communication skills, and the National Law University, Delhi is one of the pioneers in India to take this initiative.

The Approaches to Impart the Identified Skills

Three approaches are followed in imparting the knowledge and skills identified in the course objectives above: [I] Classroom learning by various methods e.g.: Lecture; Discussion; Reading; writing exercise; Video – audio – and picture shows [II] Research projects [III]Activity mode, including: Narration; Role play; Quizzes; Editing; Enacting plays; Writing stories, poetry and plays etc.

The students are encouraged to participate by coordinating and taking part in various class activities to practically learn the process of communication in groups and organizations.

Curriculum Outline: There are two courses offered by the author during the first two semesters of the B.A. LL.B. (H) programme of NLUD. These courses collectively address the following areas in near-equal proportions: (i) Law and Language; (ii) Law and Communication Skills; (iii) and Law and Literature. An outline of the curriculum developed by the author for the students of the National Law University, Delhi follows:

Course I. Topics concerning Law and language are dealt within the first semester in the first course titled "Law and Language".

In addition, there are several pieces of literature that fall under the genres of autobiography, play, defence speech, parable, journalistic piece, story, poem, research article, book summary and essay. Some of the literary pieces are from renowned authors like Sophocles, M.K. Gandhi, William Shakespeare, Cicero, Anton Chekhov, Tolstoy, Franz Kafka, Fali S. Nariman, Jack London, and Francis E.W. Harper.

The topics covered are: Law, Language, Literature and Communication by Dr. Prasannanshu; Law (Poem) by Dr. Prasannanshu; The Law and the Lawyers by By M.K. Gandhi, Compiled and Edited by S. B. Kher; Why I Teach (A Prescription for the Post-Tenure Blues) by Michael R. Cassidy; Antigone by Sophocles; A Malefactor by Anton Chekhov; God sees the truth, but waits by Lev Nikolaevich Tolstoi; Grammar and style for lawyers; Merchant of Venice, Act 4 by William Shakespeare; Shylock v. Antonio by A. Laurence Polak; Would Shylock Have Cut? by Paul Raffield and Gary Watt; Legality of Book-Banning; It's the right of every man to make fair comment, by Fali S. Nariman; Pro Archia by Cicero; 'Before the Law', and 'An Imperial Message' by by Franz Kafka; The Benefit of the Doubt by by Jack London; The slave auction

(Poem) by Francis E.W. Harper; Legal Language (Book Summary), by Peter Tiersma; How to take the Examinations? by Dr. Prasannanshu; How to do your Research Project? by Dr. Prasannanshu.

Course II is titled 'Professional Communication Skills for Lawyers', and it focuses upon the skills of communication needed in the professional practice. This is in tune with Garth and Martin (1993) who have observed about the requirements of the job market that 'The expectations of partners in the law firm settings provide strong support for the importance of oral and written communication. The partners expect those skills to be possessed by the associates who come to work in the firms, even though they are not much taught in the law schools.'

The following areas are covered: An introduction to Communication Skills for giving a basic understanding of the process of communication used in the practice of law. Some specific issues follow it, e.g. knowing the difference between speaking and writing; incorporating clarity, consistency and effectiveness in writing; intercultural communication in a multiethnic work place; developing job seeking skills; practical skills for practicing communication at the work place (e.g. organizing and conducting meetings and corresponding effectively by letters and e-mails and making effective presentations); and the role of communication in conflict resolution. Like in the first course, there are several literary pieces included in this course, too. The literary pieces represent the following genres: biographical writing, journalistic piece, play, story, essay and poem. Some of the authors in this literary selection are H. H. Munro, Arnold T. Toynbee, George Bernard Shaw, Francis Bacon, John Galsworthy, Soli J. Sorabjee, Lord Denning, Rabindranath Tagore and W. S. Gilbert and Arthur Sullivan.

Introduction to communication skills: The communication model; Importance of communication skills for a professional; Types of Communication: Verbal, nonverbal and paralinguistic; The 7 C's of communication; Listening; Functions of communication; Differences Between Speaking and Writing; Barriers to communication and how to avoid them; Judgment on a Man of Law by Soli J. Sorabjee; Tagore's Selected Writings; Trial by Jury by W. S. Gilbert and Arthur Sullivan; The Background by Saki; Pygmalion by George Bernard Shaw; Culture and Communication; Resume; Writing for Employment: Designing Cover letters; How to face an interview; Group Discussion; Jawaharlal Nehru by Arnold T. Toynbee; The Silver Box by John Galsworthy; Conflict and Negotiation; Interpersonal Conflict and Effective communication by Donna Bellafiore; Group Communication and Meetings; Notice, agenda and minutes; of Judicature by Francis Bacon; Writing a professional letter; Plain English by Lord Denning; Presentation techniques; Public Speaking; E-mail writing; The Strength of Justice a poem by Prasannanshu; The Roots of Communication Skills in Classical Indian Traditions; by Prasannanshu; Aphorisms of Communication Skills in Tirukkural by Prasannanshu.

Law and Language

Hutchinson (1984) has very nicely summed up the role of language in law, as: 'The law is a profession of words; language is its stock-in-trade.' However he rues the lack of attention being paid to language in the profession of law, in the following words:

> 'Nevertheless, lawyers have shown little sustained interest in the nature of language and its relation to thought and action. Most lawyers rely on a simplistic "functional" understanding of language as a transparent medium for the transmission of ideas and instructions.'

> Both law and language are integral to human reality and existence. In other words we can say that all human activities are governed by laws, and likewise language infuses all human activities. Taking this argument further we can say that, since, both law and language touch each and every aspect of human life hence they must have something in common with each other and their spheres must intersect with each other.

Indeed, there are a lot of things shared by law and language: i) both of them are logical and hierarchically arranged structures. ii) Language is governed by rules (the rules of grammar) and there are laws that govern the use of language, e.g. against objectionable language; about promises (think of offer, communication of offer, acceptance and contract…); and threats. iii) it is significant to study the effectiveness of language used in legal proceedings by: Advocates; Lawmakers; Parties entering into contracts; and Litigants presenting their cases.

Law and language can be seen to interact in three broad ways: (i) Language used in making and interpreting the laws; (ii) Language used as an effective tool in presenting a particular side of argument in the courtroom via written documents and oral submissions; (iii) Language used as evidence to uncover collaboration of given person(s) in crime.[I] (i) Above has been a topic of interest for many linguists, jurists and consumer rights groups and social activists. An outcome of the attention paid to the language in which the laws are written, or generally the proceedings of the courts of law take place in has lead to the 'Plain English Movement'. The proponents of which have been demanding the expulsion of 'legalese' or the highly

complicated language used in the legal profession to the exclusion of the real consumers of law, i.e. the lay litigants. They have been arguing in favour of a language that is close to the day today language used in ordinary business of life, so that any lay person who is not a legal expert and who may not even be a very highly educated person is able to understand what the laws and legal procedures are about. This argument looks immediately appealing for its logic and implications for the cause of justice. Demand for the expulsion of legalese and use of plain English roots basically for the removal of difficult (obscure); foreign (Latin, French etc.), archaic (old fashioned and not in ordinary used) and pompous (showy) words and phrases. It also calls for the use of small and simple sentences that are easy to understand. [II] The second part concerning the use of language in an effective way for conveying the facts of the matter for legal processing necessarily deals with law and communication. If the basic process and principles of communication are understood and applied effectively in the judicial process, justice can be achieved more efficiently.[III] Use of voice records, or written records (handwriting) to establish identity of a person. It is achieved through discourse analysis that reveals free will, agreement, being influenced, ample indication of understanding, being the originator of ideas or not. Relating spoken or written language samples to suspects can make bits of recorded conversations, written documents, including suicide notes, wills and contracts as pieces of evidence. This particular aspect of the relationship between law and language is called forensic linguistics.

In addition, we can see the interaction of law and language in the following perspectives, too: (i) Teaching of the above mentioned three parts as a part of the curriculum of law. (ii) Interpreting law as literature, and law in literature. Some defence speeches (e.g. Those of Cicero, and of M. K. Gandhi) are read (and taught) as pieces of literature; and on the other hand judgments and writings of judges like Justice Krishna Iyer, Cardozo, Lord Denning are rich with literary references, and they themselves are categorized as fine pieces of literature. Many writers (the list is long, and to name just a few: Franz Kafka, Jack London and Walter Scott) were lawyers by training, and likewise a lot of writers have explored legal questions and scenarios in their writings.

Using the perspectives of Historical Linguistics and Sociolinguistics one can try to get answers to questions like, 'Why the language used in law, today is the way it is?', which can be ascribed to several historical processes, sociolinguistic reasons like religion, and to various motives like the lawyers' collective desire to be seen as a professional group (language as a marker of professional identity), or the ulterior motive of keeping the litigants out of the loop to justify steep legal fees.

The importance of the study of language for a lawyer is highlighted by Hutchinson (1984) when he says that 'In skilled hands, it [language] is considered a force for clarity and certainty; in untutored ones, it is a source of confusion and disruption'

Law and Communication Skills

What Garth and Martin (1993) say is worthy of our attention here:

> '1 . Oral and written communication skills are deemed to be the very most important skills necessary for beginning lawyers. They outrank other practical skills and more specifically legal skills such as substantive legal knowledge, legal reasoning, and legal research. 2. There are substantial gaps in what the recent graduates think could be taught in law school in the practical areas, including especially oral and written communication, and legal drafting.'

> If the basic process and principles of communication are understood and applied effectively in the judicial process, justice can be achieved more efficiently. A lawyer deals with human beings, and communication skills help them in using verbal, nonverbal and paralinguistic components to communicate and interact with other human beings more effectively, and efficiently.

Communication is required in the profession of law in these basic ways: 1. Client interviews; 2. Presenting the facts of the case before the court; 3. Preparing legal documents; 4. Interacting with colleagues, e.g. in a law firm, this interaction may be professional, social or personal, and each has its own significance; and 5. Interacting with the media and the public at large.

Let us have a closer look at these types of interactions: Advocates have a primary duty towards upholding justice, and they are considered as officers of the court. Towards achieving this goal they have to understand the problem of their client. Usually, the clients are in a difficult situation when they approach an advocate, and they need to share their problems with someone they can trust. Interpersonal skills of an advocate come into play at this point. The multiple tasks they have to perform are to help someone in difficulty to be sufficiently composed as to share their problem. The second challenge is to get to the bottom of the issue at hand, and to organize and evaluate the facts. The next step is to make the client aware of their legal position and rights and at the same time to suggest a legal course of action to them. This interaction requires complex communication skills.

The next stage is to prepare the requisite written documents, which requires written communication skills. In the courtroom, verbal nonverbal and paralinguistic skills are needed in the cross-examination, examination in chief, and oral defence, etc.

Many advocates work as a part of a team, e.g. in a law firm. There they need to collaborate with their colleagues on several issues, and they do have to deal with their subordinates and superiors. This requires a set of formal and informal communication skills, in order to be an effective team player. Finally, it is not unusual for a lawyer, in the course of their professional responsibilities or otherwise to address media, or public in general. A lawyer hence should be prepared for all these communicative situations. The course content aims precisely at this. Korn (2004) aptly says, 'Law students may not be among the worst public speakers, but as legal educators we should be doing something to assure that they are among the best.'

Some defence speeches (e.g. those of Cicero, and of M. K. Gandhi) are read (and taught) as pieces of literature; and on the other hand judgments and writings of judges like Justice Krishna Iyer, Cardozo, Lord Denning are rich with literary references and they themselves are fine pieces of literature.

It is not therefore astonishing that Garth and Martin (1993) found, on the basis of their research that, 'For the most part, however, the lawyers generally agree about which skills matter most. Communication skills rank highest'.

Law and Literature

Literature helps the students in developing a well-rounded personality. It provides them with different perspectives of life, and is essential to prevent the development of a one-sided and lop-sided perspective that purely technical education may lead to. Literature has being providing relief and relaxation from the stressful court cases, and legal battles to the lawyers from time immemorial. Inculcating humanistic values and a wider perspective than the narrow confines the theory provides is amongst the main benefits of studying language and literature. It helps the students practice mental freedom, exercise their imagination and view the human situation from both a detached and an intimately attached perspective. This is illustrated by what Cicero said in his speech in 62 BCE, in the course of defending his teacher Archias.

Literature is a testing ground for the theories of law. It enriches the imagination, and brings the focus on the human being, the litigants, and does not let a student of law be restricted to the procedures and principles of justice alone.

Law belongs to the field of humanities, as Schmeling and Homan (1982) has declared, '…law is, by nature, a humanistic discipline….' Literature has played a significant role in its evolution and development. It can safely be stated that even in the present day, this process is continuing. Tyler (1949), in his classic on curriculum development, focuses upon the issues of: Identifying the educational purposes to be attained, selecting the learning experiences, organizing these learning experiences, and finally evaluating the learning outcomes. He very well represents the product approach to curriculum development. His is a behaviourist model and this is commonly known as the process approach.

Bruner (1996) propounded the concept of a so called 'spiral curriculum.' When he wrote that, 'Learning should not only take us somewhere; it should allow us later to go further more easily…The more fundamental or basic is the idea, the greater will be its breadth of applicability to new problems'. What he meant was to start from a general outline of the concepts to be taught and to cyclically visit them with increasing details.

Since the real purpose of education is not to have the instructor perform certain activities but to bring about significant changes in the students' pattern of behaviour, it becomes important to recognize that any statements of objectives of the school should be a statement of changes to take place in the students. (Tyler 1949: 44)

Connelly & Clandinin (1988) sound quite apt in this context when they say that, 'The more we understand ourselves and can articulate reasons why we are what we are, do what we do, and are headed where we have chosen, the more meaningful our curriculum will be.'

Law and literature have a deep and inseparable link. Many of the famous writers have been lawyers, and they have frequently reflected upon the process of law and the concept of justice in their writings. Just to name a few: Galsworthy, Sir Walter Scott, Franz Kafka, Jack London, H. H. Munro, and Francis Bacon.

Practically all great writers (poets, novelists, playwrights) have dealt with the concept of law and justice, and have explored legal questions and scenarios in their writings. Be it Shakespeare in England, Munshi Prem Chand in India, Tolstoy in Russia, or Franz Kafka in Germany. These writings have been more than a means of amusement, and they have often brought about a change in the thinking of people in society that ultimately manifested in change in the jurisprudence, and laws.

Third is the category of jurists whose writings in the course of their professions (e.g. judgments of judges and defence speeches of advocates), or otherwise have become literacy masterpieces for the world, across

languages. Some salient examples are the Autobiography of Jawaharlal Nehru and M. K. Gandhi; writings of Lord Denning, Judge Cardozo; defence speeches of Cicero in ancient Greece and M. K. Gandhi ('The Great Trial', delivered in the earlier part of the previous century).

Thus we have seen: a) law as literature b) lawyer as writer c) law in literature.

Judges, Advocates, and Jurists

An interaction with learned judge like HMJ A. K. Sikri, HMJ Justice Krishna Iyer, HMJ Deepak Misra, HMJ Katju, HMJ Choudhary; eminent lawyers in public life like Mr. Arun Jaitley, Mr. Salman Khurshid, Mr. Kapil Sibbal, and Dr. Moiley; and Jurists like Prof. Upendra Baxi, and Prof. R. Singh reveals the width of their learning. The ease with which they could talk about the literary gems of English, and an equal ease with which many of them recite shlokas from Sanskrit and Indian literatures. This not only reveals the role literature and humanistic learning has played by helping these legal luminaries reach the heights of their chosen pursuits in the field of law, but it also stands as a testimony and acknowledgement of such accomplished people to the importance of literature and language skills.

It is a well-recognized fact that a study of the Humanities and literature leads to a well-rounded personality, which an exclusive technical training would fail to do. Inculcating humanistic values and a wider perspective than the narrow confines the theory provides is amongst the main benefits of studying language and literature. It helps the students practice mental freedom, exercise their imagination and view the human situation from both a detached and an intimately attached perspective.

The Approaches to Impart the Identified Skills

Three approaches are followed in imparting the knowledge and skills identified in the course objectives above: [I] Classroom learning by various teaching methods e.g.: Lecture; Discussion; Brainstorming; writing exercise; Video, audio, and picture shows; [II] Research (projects); [III] Activity mode; Narration; Role play; Quizzes; Editing; Enacting plays; Writing stories, and plays etc. The students are encouraged to participate by coordinating and taking part in various class activities to practically learn the process of communication in groups and organizations.

Research projects are aimed at inculcating the skills required for generating knowledge by asking questions and finding logical solutions to them following the established research procedures. Research projects match the objectives of the course, they are meant to be fun explorations into the depths of the subject, which is usually not possible in the course of conventional teaching.

Evaluation scheme: There are two examinations held during a semester. Each of the examinations is held after a period of around nine to ten weeks of teaching. The midterm examination is of 20 marks, and the end-term examination is of 50 marks. The students are expected to do a research project and it carries 25% of the marks. The remaining 5% of the marks are for attendance. Research projects are evaluated based upon the content and an oral presentation.

What these courses don't include

These courses presume a basic knowledge of the English language and hence they are not aimed at teaching the language as such. However, it is expected that the elements of the course would build upon the existing language skills of the students, and help them in attaining professional levels of competence in the use of language.

However, experience shows that every class has a number of students whose English language skills are not at a desired level. For such students a separate programme is conducted, which is centred around the language lab.

A survey of the students about the curriculum

GRADING OF DIFFERENT AREAS BY STUDENTS INDICATING THIER PREFERENCES

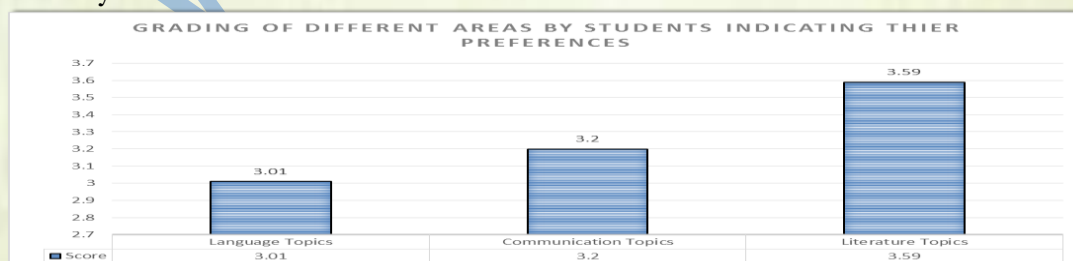|	Language Topics	Communication Topics	Literature Topics
Score	3.01	3.2	3.59

Figure 1

We may ask, why the literary pieces are distributed between the two courses? The answer is: out of the three elements covered in the two courses, language and communication parts are somewhat theoretical, and experience has shown that interspersing literature topics provides a variety and helps in keeping the students' interest alive.

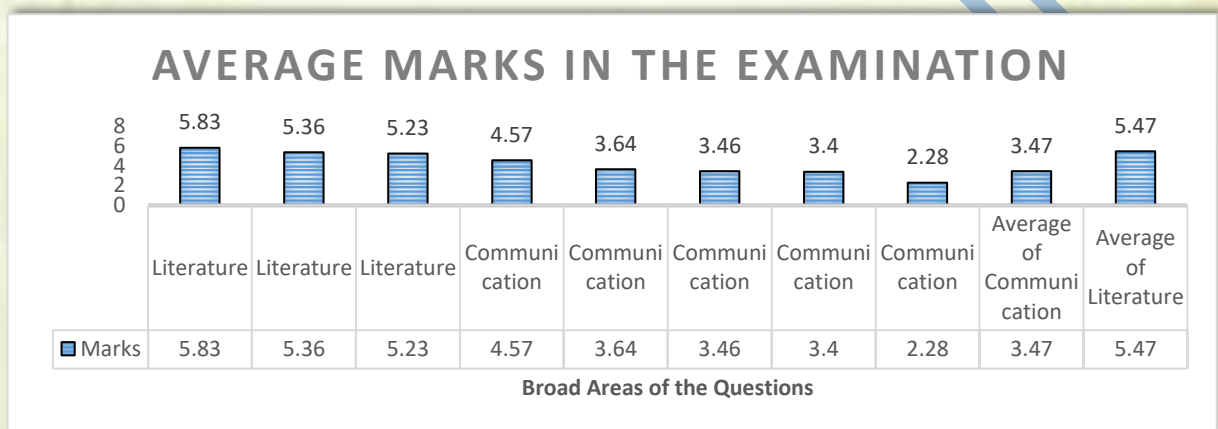This approach is supported by a survey done by the author:

Towards the end of the second semester 50 students, who were taught the above topics were asked to evaluate the topics they studies, by responding to a printed questionnaire listing all of the Language, Literature and Communication Skills topics taught in the two semesters. They had to grade a topic on a scale of 0 to 5 (On the pattern of: 0 being 'very bad', and 5, 'very good').

The averages of these responses were tabulated and represented in the form of a graph, in Figure 1. What we see in this chart is very interesting: the graph shows that the students demonstrate a clear preference for the literature topics over communication skills and language topics.

If we look at the examination result of a group of 73 students who appeared for an examination in June 2010. The Examination carried eight questions with the following distribution: Three from different literature topics and five from various topics of Communication Skills.

A look at Figure 2 shows that the average of the marks obtained by the students in literature was 5.47 out of 10, i.e. 54.7%. While in topics falling within the area of communication skills it was 3.47 or 34.7%. if we can presume that the interest in a particular topic and the performance in the examination are correlated then we see a very clear proof in Figure 1, which shows literature to be a hot favourite of the students who gave an average score of 3.59 out of 5, i.e. 71.8% to Literature, followed by 64% to Communication Skills (i.e. average of 3.2 out of 5) and just a score of average 3.01 out of 5, i.e. 60.2%.

AVERAGE MARKS IN THE EXAMINATION

	Literature	Literature	Literature	Communication	Communication	Communication	Communication	Communication	Average of Communication	Average of Literature
Marks	5.83	5.36	5.23	4.57	3.64	3.46	3.4	2.28	3.47	5.47

Broad Areas of the Questions

Figure 2

Research Projects

Additionally, the questionnaire asked the students two types of questions about the research projects assigned to them and submitted by them: i) about the degree of difficulty faced by them in doing different sections of the research projects ii) their perceptions about the research projects.

The first type of questions asked the students to classify different sections of the research project as 'easy', 'difficult' or 'ok' based upon their experience of doing it. The questionnaire listed the following sections: Method, Introduction and background, Conclusions, Statistical part, Results, Referencing, Observation Table, Analysis, and Data.

DEGREE OF DIFFICULTY IN DOING DIFFERENT SECTIONS OF THE RESEARCH PROJECT, AS REPORTED BY THE STUDENTS

	Method	Introduction and background	Conclusions	Statistical part	Results	Referencing	Observation Table	Analysis	Data
Easy %	82	64	64	58	50	42	40	40	38
Difficult %	2	4	4	6	4	12	10	18	16
OK %	12	24	22	26	36	32	22	30	34
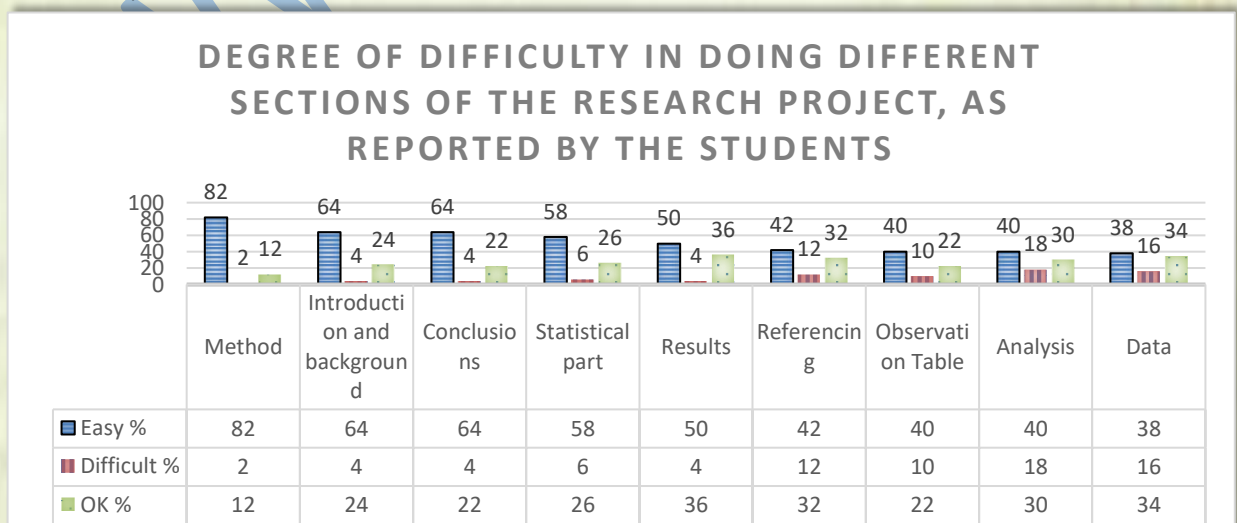
Figure 3

It is very encouraging to see that an average of 53.11%; 8.44%; 26.44% respectively find the research projects 'easy', 'difficult' or 'ok'. In other words a majority finds it easy, and only 8.44% found it difficulty. The findings are more significant given that the responses belong to the first-year students of B.A., LL.B. (Hons.). Further, half or more students found these sections easy: Method: 82%; Introduction and background: 64%; Conclusions: 64%; Statistical part: 58%; Results: 50%, while

Only the following sections were found to be 'easy', by a smaller number of students: Referencing: 42%; Observation Table: 40%; Analysis: 40%; Data: 38%. Less than 10% of the respondents found any particular sections to be difficult, except for Referencing: 12%; Observation Table: 10%; Analysis: 18%; and Data: 16%.

The overall trend is encouraging, however this survey gives us an insight into the parts of research that need more focused attention in teaching, as some students find it difficult.

Coming to the Student Perceptions about the research projects the encouraging trend continues.

96% of the students found the guidelines for research provided to them to be useful, and none found it without merit. 92% of the respondents found the project to be interesting, and 84% enjoyed doing it. It is something unexpected, a general perception is held that research is a dull business done by older people. 90% of the students appreciated the methodological tool provided to them. Many (88%) believe that the research project done by them added to their understanding of the subject and 86% accept that the project helped them in understanding the meaning and nature of research.
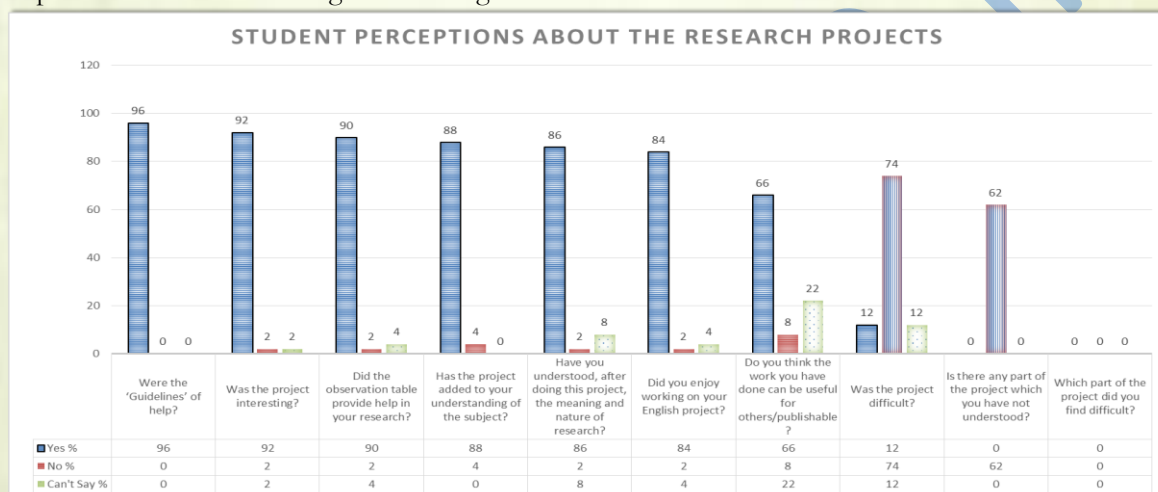

STUDENT PERCEPTIONS ABOUT THE RESEARCH PROJECTS

	Were the 'Guidelines' of help?	Was the project interesting?	Did the observation table provide help in your research?	Has the project added to your understanding of the subject?	Have you understood, after doing this project, the meaning and nature of research?	Did you enjoy working on your English project?	Do you think the work you have done can be useful for others/publishable?	Was the project difficult?	Is there any part of the project which you have not understood?	Which part of the project did you find difficult?
Yes %	96	92	90	88	86	84	66	12	0	0
No %	0	2	2	4	2	2	8	74	62	0
Can't Say %	0	2	4	0	8	4	22	12	0	0

Figure 4

Likewise, the second type of questions tried to find out the attitudes/experiences of the students towards the research done by them, and the following questions were presented to the students to answer: Were the 'Guidelines' of help? Was the project interesting? Did the observation table provide help in your research? Has the project added to your understanding of the subject? Have you understood, after doing this project, the meaning and nature of research? Did you enjoy working on your English project? Do you think the work you have done can be useful for others/publishable? Was the project difficult? Is there any part of the project which you have not understood? Which part of the project did you find difficult? 86% of the respondents in this survey answered very positively to the first seven questions. While only a miniscule 2.86% and 5.71% respectively gave a negative response or said that they 'Can't Say'. 62% of the respondents have revealed that they didn't understand some part of the research. This is a very significant number and the students should further be encouraged to seek the teacher's help on those issues. One question that perhaps needs the maximum attention to the underlying attitudes is: 'Do you think the work you have done can be useful for others/publishable?', as the responses respectively were 66%, 8%, and 22% for 'Yes', 'No', and 'Can't Say'. Perhaps it indicates that the greater amount of self-confidence need be instilled in the students regarding the worth of their research work.

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DEVELOPMENT OF INDIAN WOMEN ENTREPRENEURS IN MICRO, SMALL AND MEDIUM ENTERPRISES (MSMES)

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Abstract

Micro, Small and Medium Enterprises (MSMEs) play an important role in the development of country. This sector employs an estimated 31 million persons spread over 12.8 million enterprises and labour intensity in the MSMEs sector is estimated to be almost four times higher than the large enterprise. India is a resource based country both natural and human. India and other developing countries of the world have been focused attention on the development of women entrepreneurship. Women should create their own jobs and become entrepreneur since opportunities of getting employment in either government , non government or a private organization. Women entrepreneurs make significant contributions to their economies. Micro, Small and Medium Enterprises (MSME) sector has emerged as a highly vibrant and dynamic sector of the Indian economy over the last five decades. MSMEs not only play crucial role in providing large employment opportunities at comparatively lower capital cost than large industries but also help in industrialization of rural & backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. MSMEs are complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country. These firms represent a significant share of employment generation and economic growth potential. Beside these contribution women entrepreneurs has been faced so many problems like lack of finance, lack of managerial skills, family obligation, lack of education, lower level of mobility and inability to take risk. India government introduce so many policies and schemes for women entrepreneurs' development.

Keywords: *Entrepreneurship, Women Entrepreneurship, Micro, small and Medium Enterprises (MSMEs)*

Introduction:

Micro, Small and Medium Enterprises (MSMEs) play an important role in the development of country. Micro, Small and Medium Enterprises have been accepted as the engine of economic growth and for promoting equitable development. The MSMEs constitute over 90 per cent of total enterprises in most of the economies and are credited with generating the highest rates of employment growth and account for a major share of industrial production and exports.

The contribution of micro, small and medium enterprises (MSME) sector to manufacturing output, employment and exports of the country is quite significant. According to estimates, in terms of value, the sector accounts for about 45 per cent of the manufacturing output and 40 per cent of the total exports of India. The role of MSME is primarily to assist the union territories in their efforts to promote growth and development of MSMEs. The main focus of the programmes undertaken by the organisation of the Ministry is thus to provide a wide range of services and programmes required for accelerating the development of MSMEs. The word entrepreneur is derived from the French word "entrepreneur" which means a person who carries out the task of bringing together various resources and manages them to accomplish desired results and take some portion. Women Entrepreneurs may be defined as the women or a group of women who initiate, consolidate and run a business enterprise. Government of India has defined Women Entrepreneurs as an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women. Women Entrepreneurship in India symbolizes a group of women who are discovering new opportunities of economic participation.

Nature of Women Entrepreneurs

There is no agreement among researchers with regard to the differences in the characteristics of male and female entrepreneurs.

Chanced Entrepreneurs	–	To keep busy
		Was hobby/special interest
		Family/spouse had business
Forced Entrepreneurs	-	Financial/indeed the money
Created Entrepreneurs	-	Control over time
		- to be independent
		- Self satisfaction

In the Indian context, micro, small and medium enterprises as per the MSME Development Act, 2006 are defined based on their investment in plant and machinery (for manufacturing enterprise) and on equipment's for enterprises providing or rendering services.

According to the Ministry of Micro, Small and Medium Enterprises, recent ceilings on investment for enterprises to be classified as micro, small and medium enterprises are as follows:

Classification	Manufacturing Enterprises*	Service Enterprises**
Micro	Rs. 2.5 million/ Rs. 25lakh	Rs. 1 million/ Rs. 10lakh
Small	Rs. 50 million/ Rs. 5crore	Rs. 20 million/ Rs. 2crore
Medium	Rs. 100 million/ Rs. 10crore	Rs. 50 million/ Rs. 5crore

Women entrepreneurs make significant contributions to their economies. It is estimated that SMEs with full or partial female ownership represent 31 to 38 per cent (8 to 10 million) of formal SMEs in emerging markets. These firms represent a significant share of employment generation and economic growth potential. Women entrepreneurs are also more likely than their male colleagues to be in the informal sector, running smaller firms mainly in service sectors and thus operating in lower value added sectors.

Growth and Performance of Micro, Small and Medium Enterprises (MSMES)

Performance of Micro, Small & Medium Enterprises (MSME) Sector is assessed by conduct of periodic All India Census of the Sector. The latest census conducted was Fourth All India Census of MSME. The Census was conducted with reference year 2006-07, wherein the data was collected till 2009 and results published in 2011-12. Fourth All India Census of MSME is the first census conducted post implementation of Micro, Small and Medium Enterprises Development (MSMED) Act, 2006. Prior to implementation of MSMED Act, 2006, the sector was defined, as per the provision of Industrial Development and Regulation Act 1951, as Small Scale Industries (SSI) sector and its constituent tiny and auxiliary units as per periodic revision of criteria for defining such units. Third All India Census of SSI was conducted with coverage and concepts as   prevailing during 2001-

The scope and coverage of the MSME sector were broadened significantly under the MSMED Act, 2006, which recognised the concept of "enterprise" and to include both manufacturing and services sectors, besides defining the medium enterprises under MSME Sector. Thus, the entire non-agricultural sector of economy was brought under the coverage of MSME Sector subject to the revised criteria prescribed for defining Micro, Small and Medium Enterprises separately for manufacturing and services sectors.

Definition

Registered Sector: Enterprises registered with District Industries Centres in the State/UTs., Khadi and Village Industries Commission/ Khadi and Village Industries Board, Coir Board as on 31.03.2007 and factories under the coverage of section 2m(i) and 2m(ii) of the Factories Act 1948 used for Annual Survey of Industries having investment in plant & machinery up to Rs.10 crore were considered to belong to registered sector.

Unregistered Sector: All MSME engaged in the activities of manufacturing or in providing/ rendering of services, not registered permanently or not filed Entrepreneurs Memorandum Part-II/ [EM-II] with State Directorates of Industries' District Industries Centers on or before 31-3-2007 are called unregistered MSME. Those enterprises that are temporarily registered on or before 31-¬3-2007 as also the units that are temporarily or permanently registered or filed EM-II after 31-3¬-2007 till the date of Sample Survey, conducted as part of Fourth All India Census of MSME, 2006-07, were treated as unregistered MSME. All unregistered MSME, covering both manufacturing and services sectors, constituted unregistered sector.

Small Scale Industrial Unit (SSI): An industrial undertaking in which the investment in fixed assets in plant & machinery, whether held on ownership terms, or on lease, or by hire purchase, does not exceed `100 lakh as on 31-03-2001 were be treated as a Small Scale Industrial Unit.

Micro Small Medium Enterprises (MSME): MSME Sector consists of any enterprises, whether proprietorship, Hindu undivided family, association of persons, co-operative society, partnership or undertaking or any other legal entity, by whatever name called, engaged in production of goods pertaining to any industry specified in the first schedule of Industry Development & Regulation Act, 1951 and other enterprises engaged in production and rendering services, subject to limiting factor of investment in plant and machinery and equipments respectively as noted below:

Review of Literature

Dangi and Ritika (2014) found that In Modern India, more and more women are taking up entrepreneurial activity especially in micro, small and medium scale enterprises. Women across India are displaying an attentiveness to be economically independent. The Indian women are no more treated as beautiful showpieces. They have imprinted a niche for themselves in the male dominated world. Indian women well manage both burden of work in household front and meeting the deadlines at the work place. They stated that many problems and challenges are faced by women's related to financial resources, working capital, education, managerial skills and competition. Study is based on the primary and secondary data. Analysis of data has been done with the help of ratio, percentage and graphs.

Iyiola and Azuh (2014) examined the impact of women entrepreneurs on the economy of Ota, Nigeria. It sought to find the roles and contributions of women small and medium scale enterprise (SME) operators to the development of the city. One hundred and fifty copies of questionnaire were administered out of which one hundred and forty six were retrieved for analysis. Data collected were analysed using simple frequency tables and regression analysis. The results revealed that the extent to which the variance in poverty level can be explained by the activities of women entrepreneurs is 32.3%. This shows that the activities of women entrepreneurs have a significant effect on poverty level in Ota Ogun State Nigeria. They also discovered that a lot of women are uneducated; as far as business technicalities are concerned.

Stephen (2014) stated that women in Akwa Ibom State have contributed meaningfully to poverty reduction and economic development of the state. Women entrepreneurs are engaged in different sectors of the economy. About 37% are in agriculture, 26.8% in trade, 18.5% in services and 4.8% in entertainment. There was no significant difference ($P> 0.05$) between women entrepreneurs in factors militating against their performance in MSMEs. In this study, survey research design was adopted. Data was gathered from 400 small businesses and enterprises selected from the three senatorial districts of Akwa Ibom State. The collection of data was done using structured questionnaires, personal interview and observations.

Jayan (2013) found that today with the growth of MSMEs many women's have plunged into entrepreneurship and are also running their enterprises successfully. With the relevant education, work experience, improved economic condition and financial opportunities more women's are venturing into business. Coimbatore city has been selected for the study. Statistical tools such as percentage analysis, weighted average rank analysis and chi-square analysis are used for the purpose. The primary data was collected through survey method using interviews schedules.

Singh and Raina (2013) found that in modern India, more and more women are taking up entrepreneurial activity especially in micro, small and medium scale enterprises. They are willing to be inspired by role models- such as Indra Nooyi, Chief Executive–Pepsi Co. or Ekta Kapoor, Creative Director-Balaji Telefilms. The Indian women are no more treated as beautiful showpieces. They found that women's family obligations also bar them from becoming successful entrepreneurs in both developed and developing nature and Indian women's give more emphasis to family ties or relationship.

Vijaykumar and Naresh (2013) stated that In the Globalised world, women entrepreneurs are playing a vital role and they have become important part of the global quest for the sustained economic development and social progress. In India, the women role has been explicitly recognized with a market shift in the approach from women welfare to women development and empowerment from the Fifth Five Year Plan (1974-79) onwards and today the significant role of women in entrepreneurship constantly increasing due to various global factors. Study is based on the primary and secondary data. Analysis of data has been done with the help of ratio, percentage and tables.

Danabakyam and Kurian (2012) stated that women entrepreneurship plays a prime role in industrial development. It has played very vital role in fulfilling the socio-economic objectives of the nation. The main reason of success factors to become a women entrepreneur is achievement motivation and human relation. The contribution of the women entrepreneurs with the help of MSME to our national economy cannot be underscored. Chennai city has been selected for the study. Statistical tools such as percentage analysis, weighted average rank analysis and chi-square analysis are used for the purpose. The primary data was collected through 100 questionnaires by convenience sampling methods.

Pazir and Hussain (2012) found that the presence of a macroeconomic policy aimed at creating an enabling business environment is crucially needed for the growth and expansion of small enterprises operated by women in Rajouri. Women's have generated wide interest and advocacy in building regional links and networks among women organizations in Asia. For the study, Rajouri district has been taken. Rajouri district consists of seven Tehsils. We have taken 175 samples for analysing the performance on the basis of women participation in this area. They have taken 25 samples per Tehsil, from which primary data was collected during the time period from August 2011 to September 2011 with the help of questionnaires and convenience sampling. Statistical Package for the Social Sciences (SPSS) 17.0 was used.

Rao et al. (2012) found that the women entrepreneurs (88%) fall into very high to medium level of success. Only 11.9% of women entrepreneurs were considered to be less successful. They found that 57-58% of women entrepreneurs had successfully expanded the firm since the conception. Only 42-43% of women entrepreneurs had faced challenges in expanding the firm. Only 3.4% of women entrepreneurs had rated finance, good location, lack of confidence, and lack of family support as main constraints in expanding the business. The questionnaire developed was administered for a sample of 69 entrepreneurs spread across Coastal Karnataka. The entrepreneurs for the study were classified into four groups of

success based on the profit generated by the enterprise in comparison to the profit during the establishment stage of the business. Data collected were tabulated and processed using SPSS software.

Objective

- To study the Contribution and performance of women entrepreneurship in MSMEs.
- To study the problems and challenges faced by women entrepreneurs in India.
- To study the initiatives taken by government for women entrepreneurs in India.

MethodologyThe paper is descriptive in nature. The date used in the paper is mainly from the secondary sources. The data has been collected from secondary sources like research papers, books, articles, Annual Reports of Government, Economic Surveys and MSME Census Report.

Contribution of Women Entrepreneurship in MSMEs

Basically, Indian women have been one career that is marriage. But in present scenario, they are being shifted to teaching, professional career, office work, nursing and medicine. Moreover, they now started to engineering and business affairs. Actually participation of women in entrepreneurial behaviour is comparatively a recent phenomenon.

As per the Fourth All India Census of MSME reveals that total number of registered enterprises was 15.64 lakhs out of which 2.15 lakhs units were registered as women enterprises. It was found that 13.72 per cent of the units in the registered MSME sector were women enterprises and 7.06 per cent enterprises in unregistered sector. Registered sector provides employment to male (74.05 lakhs) and female (19.04 lakhs).

Table-1. Number of Enterprises

Particulars	Registered Sector	Unregistered Sector	Total
No. of working enterprises (in Lakhs)	15.64	346.12	361.76
No. of women enterprises (in Lakhs)	2.15 (13.72%)	24.46 (7.06%)	26.6 (7.36%)
Employment (Male) in Lakhs	74.05	610.62	684.68
Employment (Female) in Lakhs	19.04	101.52	120.56

Problems and Challenges faced by Women Entrepreneurs

Many problems faced by women entrepreneurs related to finance or competition and these are given here below on the basis of literature review:

Access to finance: It is considered as a key issue to women. Accessing credit, particularly for starting an enterprise, is one of the major constraints faced by women entrepreneurs. Women often have more a few opportunities than men to gain access to credit for various reasons, including lack of collateral, involuntariness to accept household assets as collateral. It is very important that women entrepreneurs have adequate knowledge and information of the various financial institutions which are rendering financial incentives and many other help for the women entrepreneurs in the region.

Access to training: Women has limited access to vocational and technical training in South Asia. UNIDO report suggests that women are often unaware of the training opportunities.

Family obligation: Women's family obligations also restrict them from becoming effective entrepreneurs. Having primary responsibility for children, home and older dependent family members, few women can devote all their time and energies to their business.

Lack of managerial skills: Another challenge is that women entrepreneurs have low-level management skills. They have to depend on office staffs and intermediaries to get things done related to marketing and sales side of business.

Low mobility: The confidence to travel over day and night, even different regions and states are less found in women as compared to male entrepreneurs. Though women faced lots of problems being mobile in entrepreneurial activity, the mobility problem has been solved to certain extent by the expansion of education awareness to all.

Competition: The competition is another reason which creates problems in the path of women entrepreneurs in the business management process. Women's also face the hard competition from male due to lack of better organisation skills compared to male entrepreneurs.

Lack of modern technical education: The literacy rate of women in India is found at low as compared to male population. Many women in developing nations are unaware of new technologies and often incapable to do research and gain necessary training.

Not able to take risk: Low-level risk taking attitude is another factor affecting women entrepreneurs. Investment of money in new business and maintaining the operations of enterprises requires high risk taking attitude.

Absence of entrepreneurial aptitude: Many women take the training by attending the Entrepreneurship Development Programmes without entrepreneurial set of mind. As per a study, involvement of women in small scale sector as owners stands at simple 7 per cent.

Lack of knowledge of availability of raw material: Knowledge of alternative source of raw materials availability and high negotiation skills are the basic requirement to run a Business. Lack of knowledge of availability of the raw materials and low-level negotiation and bargaining skills are the factors, which affect women entrepreneur's business adventures.

Initiative taken by Government for Women Entrepreneurs

There is growing evidence all over the world that Small and Medium Enterprises (SMEs) play a significant role in the national economic development of any country. They provide majority of new jobs and produce much of the creativity and innovation that fuels economic progress. In India, the Ministry of Micro, Small and Medium Enterprises (MSME) is implementing the promotional schemes for the development of micro, small and medium enterprises. While there are no specific reservations for women, in the latter, there are some concessions/incentives available under these programs for the benefit of women entrepreneurs.

Trade Related Entrepreneurship Assistance and Development: The Trade Related Entrepreneurship Assistance and Development (TREAD) scheme for women conceives of economic empowerment of women through development of their entrepreneurial skills in non-farm activities. The government grants up to 30 per cent of the total project cost are provided to the Non-Governmental Organizations (NGOs) for promoting entrepreneurship among women. The remaining 70 per cent of the project cost is financed by the lending agency as loan for undertaking activities as imagines in the project. Further, the government grants up to Rs.1 lakh per programme is provided to training institutions/NGOs for imparting training to the women entrepreneurs.**Mahila Coir Yojana:** Mahila Coir Yojana is a woman-oriented self-employment scheme in the coir industry, which provides self-employment opportunities to the rural women artisans in regions producing coir fibre. The scheme conceives of distribution of motorized ratts for spinning coir yarns to women artisans after giving training. Women spinners are trained for two months in spinning coir yarn on motorized ratt at the Coir Board training centres. The Coir Board provides motorized ratts / motorized traditional ratts at 75 per cent cost subsidy

Prime Minister's Employment Generation Programme (PMEGP): PMEGP launched in 2008-09 also gives special attention to urban and rural women by providing them subsidy at the rate of 25 to 35 per cent of the project cost in urban and rural areas respectively. Bank finance in the form of loan is 95% of the project cost for women.

Credit Guarantee Fund Scheme: The Credit Guarantee Fund Scheme for Micro and Small Enterprises (CGS) was launched by the Government of India to make available collateral-free credit to the micro and small enterprise sector. Both the existing and the new enterprises are eligible to be covered under the scheme. The Ministry of Micro, Small and Medium Enterprises, and Small Industries Development Bank of India (SIDBI), established a Trust named Credit Guarantee Fund Trust for Micro and Small Enterprises (CGTMSE) to implement the Credit Guarantee Fund Scheme for Micro and Small Enterprises. The scheme was formally launched on August 30, 2000. The principal of CGTMSE is being contributed by the Government of India and SIDBI in the ratio of 4:1 respectively and has contributed Rs. 2295.30 crore to the principal of the Trust up to August 31, 2014

Indira Mahila Yojana: The Indira Mahila Yojana (IMY) launched in 1995-96 has been recast after merging Mahila Samridhi Yojana and retitled as 'Swayamsiddha' in 2001 to empower women through awareness generation, achievement of economic strength through micro-level income-generating activities and establish convergence of various services such as literacy, health, rural development etc. IWEP also aims at organizing women into Self Help Groups to form a strong institutional base. The Scheme is being implemented in 238 Community Development Blocks and more than 42,000 Women Self-Help Groups were formed by the end of 2000**.**

Hostels for Working Women: Other Welfare and Support Services for working women are being extended through Hostels for Working Women (HWW) which aims to promote greater mobility for women in the employment market through cheap and safe accommodation for working women in low income groups. Since inception in 1973 up to February 2002, 873 hostels have been sanctioned to provide accommodation to 60,865 working women**.**

Udyam Nidhi & Mahila Vikas Nidhi Yojana : The Small Industries Development Bank of India (SIDBI) has been implementing two special schemes for women Mahila Udyam Nidhi which is an exclusive scheme

for providing equity to women entrepreneurs and the Mahila Vikas Nidhi which offers developmental assistance for pursuit of income generating activities to women. Further, SIDBI has also taken initiative to set up an informal channel for credit needs on soft term giving special emphasis to women including training for credit utilization and credit delivery skills for the executives of voluntary organizations working for women**.**

Conclusion

It can be said that today we are in a better position wherein women participation in the field of entrepreneurship is increasing at a considerable rate. Women sector occupies nearly 45% of the Indian population. At this joint, effective steps are needed to provide entrepreneurial awareness, orientation and skill development programs to women. The role of Women entrepreneur in economic development is also being recognized and steps are being taken to promote women entrepreneurship. Though they face many problems and challenges in their path of becoming a successful entrepreneur but the government has taken many initiatives for the growth of women entrepreneurs. Finally, it can be said that there is a long way to go for women entrepreneurs and MSMEs in India and their success is the success of Indian economy.

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TOURISM: EMPLOYMENT AND INVESTMENT
THE ECONOMIC CONTRIBUTION OF THE TOURISM IN INDIAN ECONOMY

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Abstract

Over the last two decades, Travel & Tourism has played a more and more important role in the economic development of many countries. Tourism is an important and flourishing industry in the country. It accounts for one-third of the foreign exchange earnings of India and also gainfully employs the easily the highest number of people compared to other sectors. According to the World Tourism Organization, by the year 2020, it is expected that India will become the leader in the tourism industry in South Asia, with about 8.9 million arrivals. Of late the Indian tourism economy has been deemed as the second-most rapidly increasing (8.8 %) tourism economy in the world, by World Travel and Tourism. This sector contributes about 6.23% to the national GDP and 8.78% of the total employment of the country. The industry grew at a CAGR of 36.50% during 2009-2013 and growing at a forecasted CAGR of 15.15%.This paper is to discuss the today's scenario of direct relationship of tourism as a driver of Indian economic growth.

Keywords: *Tourism Industry, FEE (foreign exchange earnings) from tourism, Employment and Investment, Tourism as a Driver of growth in economy.*

Tourism in India: An Introduction

India's bounteous heritage includes not just breathtakingly beautiful architecture, rich traditions and diverse cultures but also mesmerising and scenic landscapes. From the challenging snow-clad peaks of the Himalayas and the cool hill stations of the north, to the alluring beaches on the western and eastern coasts and the ornate temples of the south, India has the variety to satiate the interests of all those travelling through the country. In fact so popular is the country as a global tourist hot spot that the 'Conde Nast Traveler', one of the ace travel magazines, profiled India as the most preferred tourist destination in recent times. It is true then, that tourism is an important and flourishing industry in the country. It accounts for one-third of the foreign exchange earnings of India and also gainfully employs the easily the highest number of people compared to other sectors. According to the World Tourism Organization, by the year 2020, it is expected that India will become the leader in the tourism industry in South Asia, with about 8.9 million arrivals. Of late the Indian tourism economy has been deemed as the second-most rapidly increasing (8.8 %) tourism economy in the world, by World Travel and Tourism.

FEE (Foreign Exchange Earnings) from Tourism in India

As per the industry estimates, the total market size of Indian tourism and hospitality sector stood at US$ 117.7 billion and is expected to touch US$ 418.9 billion by 2022. Tourism has been identified by the WTO and OECD, as one of the key five sectors with great potential for high impact in aid for trade. Global economic conditions have greatly affected India's tourism sector with both foreign tourist arrivals (FTAs) and foreign exchange -earnings (FEEs) in dollar terms showing as sharp deceleration in 2012-13. During the first half (April to Sept) of FY 2013-14, while FEE in dollar terms has decelerated further to 1.2 per cent, foreign tourist arrivals have shown a slight pick up to 4.4 per cent (Table 4), indicating the growth in low-spending back-packers. The number of tourists availing the Visa on Arrival (VOA) scheme during January to August, 2013 has recorded a growth of 29.4 percent with a total number of 12,176 VOAs issued as compared to 9,412 VOAs during the corresponding period of 2012.

With world tourist arrivals expected to increase by 43 million every year, on an average, from 2010 to 2030 and FTAs in emerging countries expected to grow faster than in advanced economies, a goldmine of an opportunity in tourism is available for India. The industry is likely to become more competitive due to the entry of additional international flight operators, which could offer improved services to tourists. Cruise shipping is one of the most dynamic and fastest growing components of the global leisure industry. India with a vast and beautiful coastline, virgin forests, and undisturbed idyllic islands could also be a fabulous tourist destination for cruise tourists.

Table 1: Growth Performance of Tourism Sector

Indicators	Value 2012-13	Growth (Percentage)			
		2010-11	2011-12	2012-13	(April-Sept) H1 of 2013-14
Foreign Tourists Arrivals (in lakhs)	66.94	10.0	9.7	2.9	4.4
Foreign Exchange Earnings (Rs Crore terms)	99,594	13.7	26.5	19.1	9.4
Foreign Exchange Earnings (US $ million terms)	18,319	17.9	19.5	5.6	1.2

Source: Ministry of tourism; Annual Report 2013-14

Tourism as a Driver of Growth in Economy:

First of all we should understand the different phases of our tourism sector. Which are as:

Pre-1990	1990-2000	2000-2005	2005-2010	Present
The National Tourism Policy was announced and the government formulated a comprehensive plan to promote tourism in 1988	Government stressed on public-private partnership in the sector and the policies gave a boost to the hotel industry. Many such partnerships are still active	A new policy on tourism was announced in 2002 with focus on developing infrastructure and Online travel portals and low-cost carriers were launched	The government undertook marketing initiatives and the domestic spending on tourism accounted for over 80.3% of the total tourism revenues	Foreign tourists visiting India rose to 6.36 Mn and new products such as Medical tourism and Ecotourism came into existence.

Generation of National Income:

Tourism has proved to be successful in generating national income. Being a multi segment industry, the hotel and restaurants, transportation services, tourist resorts, amusement parks, entertainment centers, sales outlets of curios, handicrafts, jewelries etc. provide services to both tourists and non-tourists. The modest contribution of tourism industry to the NNP is a staunch testimony to its proposition that it contributes a lot to the process of national income generation. To be more specific the domestic tourism contributes a major share to the NNP. The travel and tourism contributes an account for a 5.6 percent of GDP and accounts for 10.8 percent of total exports. Expansion of employment opportunities is an outstanding contribution of tourism industry. Particularly the hotel and restaurant sector employs a good number of skilled and semiskilled personnel. In addition, the transport sector also requires a number of personnel, besides, the tourist organization employs suitable persons. Thus, the total employment generated by this sector is the total employment generated by its different segments. Further, the generation of indirect employment opportunities is its outstanding feature. It is a highly labour intensive industry in which we fine different types of employment to skilled, semi-skilled and unskilled persons. The direct employment generated by the tourism industry in India is to the tune of 10million, which makes about 2.5% of the total labour force in the country. The labour-capital ratio is one of the highest in this sector. The generation of jobs for an investment of rupees 1 million (at 1985-86 prices) in the tourism sector is estimated to be around 50 against a figure of around 12 recorded by the manufacturing sector. The significant feature of tourism industry is that it employs number of skilled and educated women. Women in fact outnumber men in hotels, airline services, travel agencies, handicraft and cultural activities. The indirect employment in the case of tourism is fairly high and is estimated at 2.358. If the direct employment is 1 in the tourism sector, the generated employment is 1.358 persons in other sectors of economy due to linkages with tourism.

Foreign Investment in Tourism Industry in India

Foreign tourist arrivals are expected to grow to 10 million by 2010-12 and the domestic tourism is expected to increase by 15% to 20% over the next five years as per the Ministry of Tourism expectations basing on the growth in the last one decade. There is a rapid growth in average room rates and is expected to continue until sufficient new supply come on stream (average increase is 21% since 2004-06 in 4& 5 star segment). Government of India is allowing 100% FDI in Hotels and Tourism, through the automatic route and also identified the investment opportunity of about $8-10 billion in the next 5 years in tourism sector. India has

significant potential for becoming a major global tourist destination. It is estimated that tourism in India could contribute Rs.8,50,000 crores to the GDP by 2020 (approx. 1800 million USD) if you properly plan to develop and invest on Connectivity Infrastructure, Tourism Infrastructure, Tourism Products, Capacity Building and Promotion & Marketing (WTTC report). It is estimated there is a need of around 10 Billion US $ required for development of tourism as per the different state tourism estimates for the next five years. When you think about the long term capital requirement of all states, it is estimated around 56 billion US $ for the next 20 years.

Reasons to invest in this sector:

- Economic liberalization has given a new impetus to the hospitality industry.
- The Indian hospitality industry is growing at a rate of 15 percent annually. The current gap between supply and demand expected to widen further as the economy opens and grows.
- The government forecasts an additional requirement of 200,000 rooms by the turn of the century.
- The increase in the number of tourist arrivals in the country lifted the country's standing in the world of tourist destinations. The country is ranked fourth among the world's must see countries. The sector continues to face certain problems.
- The country continues to be marred by poor infrastructure facilities like poor road management, rail, air and sea connectivity. However, the present government in its endeavor has taken a few initiatives like opening of the partial sky policy. This allows private domestic airline operators to fly on the Indian skies. Some states continue to be in political uncertainties.
- As per the 2004 findings, the total number of approved rooms by the Government of India stands at around 99,000 (estimated). These rooms are further classified into various segments out of which, Five star and Five star deluxe hotels account for around 27% of the total capacity, three star hotels (22%), four star (8%), two star (9%), one star and Heritage hotels (2% each) and the rest is divided between unclassified and unapproved hotels.
- A rapidly growing middle class, the advent of corporate incentive travel and the multinational companies into India has boosted prospects for tourism. India's easy visa rules, public freedoms and its many attractions as an ancient civilization makes tourism development easier than in many other countries.
- The five star hotel segments have grown the fastest during the last five years at a CAGR of 12%. Further, this segment can be divided into 3 sub-segments Luxury, Business and Leisure. The growth in this segment indicates the genre of travelers coming into the country. Over the last few years the country has witnessed a large influx of business travelers in the country owing to relaxation of the government's stand on Foreign Direct Investments (FDI) for most of the sectors in the country.
- Many foreign companies have already tied up with prominent Indian companies for setting up new hotels, motels and holiday resorts. The entry of McDonald's, Pepsico's Kentucky Fried Chicken, Domino's and Pizza Hut has given an international glitz to the hospitality sector.
- It costs an average of US$50-80 million to set up five-star hotels with 300 rentable rooms in India.
- The gestation period is usually between three and four years.

But the fact is that still this Industry is facing a problem of low FDI due to some reasons:

The following are the some of the reasons for low foreign direct investment in this sector. They are:

- The highest tax structure on tourism projects in the Asia Pacific region. Multitude of central and state taxes is the fundamental problem plaguing the tourism sector.
- Expenditure Tax of 10% is charged in hotels 'wherein room charges for any unit of residential accommodation are Rs.3000 or more per day' while, simultaneously, States levy Luxury Tax ranging from 5% to 25% on the hotel tariff.
- Taking into account heavy administrative costs of collection of HET by Central Govt. and Luxury Tax by State Govt.s, the net benefit to the economy is considerably smaller and is not compatible with the loss in revenue accruing due to diversion of tourists to lesser-taxed destinations.
- The revenue stream that the Union Government shall have to forego on abolishing Expenditure Tax would not be substantial, and would be more than matched by the benefits that could accrue from the increased flow of tourists who are currently diverted to other less taxed destinations.
- There is no national wide tax policy there by some international hotel chains are hesitating to establish their subsidiaries in the India High Taxes One of the fundamental problems plaguing the Indian tourism sector is a multitude of Central and State level taxes, which lead to an increased cost to the tourists.

- A comparison of the Corporate Tax level in India, which affects the hospitality sector, in comparison with our neighbors, shows India's poor competitive positioning.

Conclusion

This paper expressed that tourism industry acts as a powerful agent of economic change. It stimulates employment and investment, modifies economic structure and makes positive contributions towards balance of payments. It has emerged as a major industry of the Indian economy, contributing substantially to foreign exchange earnings and serving as a potential generator of employment opportunities, because India as a tourist destination exercises immense attraction from various angles, with its vast cultural and religious heritage and varied natural attractions.

Tourism has proved itself an economic driver and generator of employments opportunities as well in several states like Jammu & Kashmir, Himachal Pradesh, Madhya Pradesh, Uttarakhand, Rajasthan and many other states. In tourism many products are raising such as:

- Golf tourism
- Education Tourism
- Domestic Tourism
- Luxury Trains
- Wedding
- Eco-Tourism
- Tea Tourism
- Sports Tourism
- Medical Tourism

Various initiative has been taken by Tourism Ministry of India to transform India into lucrative destination tourist destination in the world. Let us hope that Indian Tourism will be a global leader by 2020.

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A CONCEPTUAL MODEL OF ENGAGING ONLINE BUYERS: AN OVERVIEW

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Abstract
Now- a- days the internet revolution has brought about a paradigm shift in the ways trade is conducted. The Internet, which was earlier conceptualized as a tool for enchasing information, has become an important place of business these days. Buyers today are only a click away from comparing competitor's product and attributes. Today a person can order almost anything over the internet. They may become virtually active at any time and at any place. For businesses, the key to survival in the future depends on how well they sell anything over the internet. Online buying has begun to demand market information that allows them to focus their marketing efforts to maximize traffic and consumption. Specifically, to identify the motivating factors that lead to online buying and retaining the customers. Thus the major area of concern for online retailers is to engage customers for continuing purchase and maintain a long term relationship with customers. In the present study researcher tried to develop a conceptual model for engaging online customers.

Keywords: *Online buying, online customers, customer engagement.*

Introduction

Indian Economy has been facing a paradigm shift in retail sector. Internet has changed the world in many ways. It has changed the way consumers shopping and purchase of goods and services. According to the report of Technopak, Emerging Trends in Retail and Consumer Products 2013, The Indian retail market which is currently estimated at $ 490 billion will grow at a CAGR of 6 per cent to reach $865 billion by 2023. Even though the online business in India is still at its nascent stage but it has challenged the traditional Indian retail business. For competing in the market e- retailers have to develop a long term relationship with customers for repeat purchases. Thus for connecting consumers emotionally e- retailer should work on engaging customers. The main objective of this paper is to develop a conceptual model to engage customers in online business.

The concept of online shopping has developed gradually and the launch of the World Wide Webtook the concept of online shopping to an entirely new level. Online shopping in full swing started in the year 1996. Besides purchasing, customers may use online mode for can be used for comparing product features, prices, features and other facilities and services that various sellers are offering.

Online shopping behaviour or online buying behaviour refers to the process of purchasing products or services through internet. Offline and the online markets work on different principles and so the business models are also totally different. Online retail stores are able to offer better price and a large selection not only in metros or urban areas but also by penetrating in the smaller cities and towns. The consumers are able to access to either local or international products with just a click of mouse. Consumers with busy schedules can get their desired products at anytime and at any place.

The increasing use of Internet by the younger generation in India provides an emerging prospect for online retailers. If online retailers become aware of factors engaging customers, then they can further develop their marketing strategies to retain the customers.

Literature Review

There are intensive studies of online shopping attitude and behavior in recent years. Most of these have attempted to identify factors influencing or contributing to online shopping attitudes and behavior.

Ho & Wu (1999) discovered that there is positive relationship between online shopping behavior and five categories of factors which include e-stores, logistical support, product characteristics, websites, technological characteristics, information characteristics and homepage presentation (Li Na, & Ping Zhang, 2002). Na Li, & Ping Zhang, (2002), Chandra, Kumar Ashok, Devendra Kumar Sinha,(2013) reported the relationship among demographics, personal characteristics and attitudes towards online shopping . These authors found that people who have a more wired lifestyle and who are more time constrained tend to buy online more frequently.

Bhatnagar, Misra and Rao (2000) examined how demographics, vender/service/product characteristics, and website quality influence the consumers' attitude towards online shopping and consequently their online buying behaviour.

Jarvenpaa, Tractinsky and Vitale (2000) investigate how consumers' perceived store size and reputation influence their trust in the store, risk perception, attitudes and willingness to buy at the specific store. They have discovered that there is a positive relationship between consumer trust in Internet stores and stores' perceived reputation and size.

Jahng, Jain & Ramamurthy (2001) Na Li, & Ping Zhang, (2002) propose and validate a technology/product fit model to describe and predict the relationship between product characteristics, ecommerce environment, characteristics and user outcomes. Research has revealed that online shopping innovativeness is a function of attitude towards the online environment and individual personal characteristics (Chandra, Kumar Ashok, Devendra Kumar Sinha,(2013).

The major factors which are affecting the use of a website are: language used, arrangement of information, use of metaphors, size and contrast of letters (Kumar, Ashok Chandra, Devendra Kumar Sinha, 2013).

Thomas W. Dillion (2004), hasfound that young adults with history of e- commerce purchasing experience have a more positive attitude towards online buying than do young adults without e-commerce purchasing experience.

Online shopping is reported to be strongly associated with the factors of personal characteristics, vendor/ service/ product characteristics, website quality, attitude toward online shopping, intension to shop online, and decision making (Li Na and Ping Zhang 2002).

After going through series of literature review, the researcher has compiled various factors affecting e-buying for a better understanding and the same is being summarized in the following table:

Author	Factors affecting e- buying
Jarvenpaa and Todd (1996-1997)	Product understanding, shopping experience, customer service and consumer risk.
Ho and Wu (1999)	E-stores, logistical support, product characteristics, websites, technological characteristics, information characteristics and homepage presentation.
Bhatnagar, Misra and Rao(2000); Na Li and Ping Zhang (2002)	Convenience, risk perceived.
Bellman et al. (1999); Bhatnagar et al. (2000); Cho et al. (2001); Jarvenpaa et al. (2000); Na Li & Ping Zhang (2002).	Personal characteristics, vendor/service/ product characteristics, website quality, attitudes toward online shopping, intention to shop online and decision making.

 It is clear from the review of literature that there are various factors which are affecting the behaviour of online consumers. Thus marketers have identified many factors that influence a consumer's purchase and online buying behaviour.

For competing in the market e-retailers has to develop a long term relationship with customers for repeat purchases. Thus loyalty is the first step in developing a long-term relationship between the store and customers (Rathod et al., 2014). Customer loyalty is defined as the repeat purchase intention of the consumer for the specific product (Jones and Sasser, 1995). Customer loyalty is also explained as a favorable attitude of the customer for a brand or store as well as repeat behavior for that brand or store (Dick and Basu, 1994).Brand loyalty means a repeat purchase of the same brand, which is the origin of theword 'store loyalty'. Store loyalty means repeat purchase or visit to the same store.

Thus for connecting consumers emotionallye- retailers should work on engaging customers. This paper is focused on designing a conceptual model for building CE of e- retailers. For this purpose through last research studies researcher tried to identify the different factors or determinants of purchasing e- retailing. Then by reviewing literature 'how to build CE' has been identified to develop a model for engaging customers in e- retailing.

The main objective of this paper is to develop a conceptual model for engaging customers in e-retailing.

Customer engagement

During the last decade a variety of academic disciplines like sociology, political science, psychology and organizational behavior has used the term engagement in different ways. Engagement is context and discipline bound and defined in different ways (Brodie, Ilic, Juric, & Hollebeek, 2013; Higgins & Scholer, 2009; Mollen & Wilson, 2010, attachment (Ball & Tasaki,1992), commitment (Mollen & Wilson, 2010), devotion (Pimentel & Reynolds, 2004), and emotional connection (Marci, 2006, Taheri et al., 2014). But a limited academic marketing literature has used the customer engagement prior to 2005 (Brodie et al., 2011). Now this concept is one of the emerging areas in the marketing literature. The engagement concept has been viewed in the discipline as a promisingvariable that may provide enhanced predictive power of customer loyalty outcomes(Bowden, 2009, Brodie et al., 2011).Smith and Wallace, (2010) defined customer Engagement (CE) as a type of connections made by customers with other customers, firms, and brands (Brodie et al., 2011).

Informed, networked, empowered and active customers are increasingly co-creating value with the firm, which keeps them engaged (Prahlad and Ramaswamy, 2004, Tripathi,2014). Engaged customers assure a

sustained growth and also become a valuable brandambassadors and loyal customers. Thus they are valuable assets for the organizations.Tripathi, 2014 have mentioned following elements for building up the CE:

**Confidence**: Companies must try to build confidence among thecustomers in their products and brands.

Integrity: It means fair treatment of customers by organization at different interface points, like customer servicing, pricing rationale, goods return policiesand quality assurance.

Pride*:* Consumers must have a feeling of pride and goodness of using the product.

Passion: Marketers must be able to fire the imagination of consumers who consumetheir product.

For engaging customers, marketers may work upon the above mentioned elements. In the present paper researcher identified a list of factors influencing purchase of e- buying from the existing literature summarized in Table 1.1. So by inculcating the customer engagement building elements in these factors a marketer may build up the customer engagement in e- retailing as well.

Figure 1: Conceptual Model of Engaging E- Buyers.
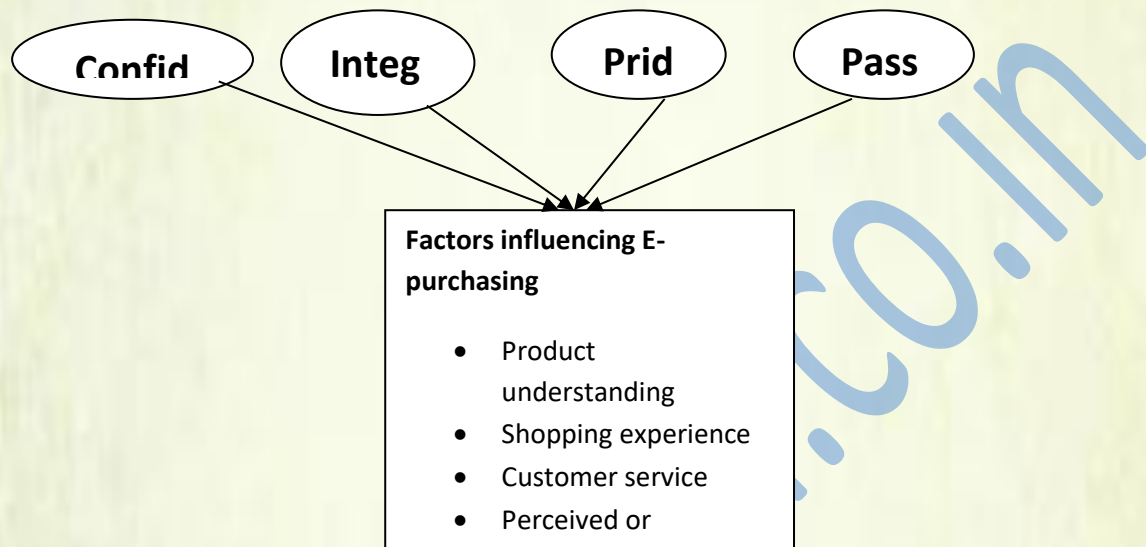
Discussion

Before purchasing any product every customer wants and tries to understand the product features, functions and other product related information. So customers must have a confidence that the product they are buying and the information given online are authentic and trustworthy. Then only they may make their future purchase through that website. Customers must receive all post or pre services promoted by online retailers. This may lead to maintain a long and trustful relationship with customers. Customers must feel that they are treated fairly by e- retailers in terms of services and knowledge shared by them. This may lead to develop integrity for engaging customers. If customers enjoy buying through a website due to its user friendliness, that will push the customers to buy through that site and a passion may develop to visit and buy products from that particular site. The product quality, convenience, logistic support, well promoted website and overall shopping experience are remarkable then customer feel pride to buy the product from that online store. If there is a good promotion and communication of that online store customer feel proud to be a part of that store. This may involve the consumers to buy the same product and maintain a passion towards buying it.

Implication and Limitation

If online retailers identify the major factors affecting the buying of their PLs and then develop confidence, integrity, pride and passion among these factors, they can engage the customers in their product. This paper may assist the online retailers to engage their customers by working on factors which affect the buying of their product. The main limitation of this study is that it is only depicting a conceptual model how to engage online customers.

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DEBATING GANDHIAN DISCOURSE

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Introduction

Mahatma Gandhi had a multi faceted personality. He was a great political leader. He was a great social reformer. He was essentially a man of religion. He never took the view that he must divorce his religion from his everyday life. Religion was his life and his life was his religion. But his religion was not narrow and confined to oneself. He believed in the oneness of God, in the oneness of mankind. For him there were no inferior or superior races. All were the children of the same God and equal in his eye.

Gandhian principles of non-violence, truth, fearlessness, sarvodaya, trusteeship, swadeshi, occasional fasting prayer, confession and brahmacharya are the base of self realization. According to Gandhi earth has enough to satisfy everybody's need but not anybody greed. His core of philosophy lies involving all mankind without any distinction and helps to have faith in God. His experience communicates that morality in the basis of internal peace, development, growth and social change.

Gandhism a living thought for solving the social, political and economic problems of the day. Gandhism is becoming more and more relevant with passing of time due to the use of moral principles in each and every field.

Debating Gandhian Discourse

Gandhiji was the greatest thinker of the twentieth century. Gandhi was multidimensional personality. He was a great political leader. He was a saint, an educationalist a humanist and a social reformer. He was essentially a man of religion. He never took the view that he must divorce his religion from his everyday life. Religion was his life and his life was his religion. But his religion was not narrow. He believed in the oneness of God, in the oneness of mankind. For him there were no inferior or superior races. All were the children of God and equal in his eyes. His religion was the religion of truth, non-violence and love. He strongly believed that eventually, "Soul Force", that is strict adherence of truth, non-violence, and the principles of suffering could conquer physical force, however strongly organized.

In the world history it was first ever that the many people's including the women and children have participated in the freedom movement and defeated the British Empire peacefully. It was under the Gandhi's moral and political leadership quality that the people were not only trained to practice satyagraha and non-violence but they were also made to realize the power of truth.

There is no place for ego, hate selfishness in the Gandhian thought. On the other hand Gandhian approach to life and politics needs a lot of hard work purity of heart, self-sacrifice and patience. He believed in social justice, liberty, equality, peace and harmony. There are evidences that great personalities of the world are not only influenced by the Gandhian philosophy but they also adopted and practiced Gandhi's way to solve their internal and external problems. Recently on the occasion of National Festival on Republic Day as a chief guest the President of USA Barack Obama said that I am inspired by Gandhi principles.

The most popular and strong leader won the hearts of the people across the globe was known as a saint. The United Nation recognized Gandhi's contribution for peace, harmony, human civilization and brotherhood declaring his Birthday as the world peace day in the year 2000. Gandhi was honored with the title of, "Man of the Millennium". Gandhi build up many principles to resolve the conflict. In the words of Dr. Sitaramayya, "Gandhism is not a set of doctrines or dogmas, rules on regulations, injections or inhibitions but it is a way of life. It indicates a new attitude or restates an old one towards life's issues, and offers ancient solutions of modern problems. Gandhi ji did not try to invent new ideas, but rediscovered the significance of the traditional concepts.

Man has entered in the new millennium with great hope. But he finds himself under server strain and feels compelled to sit up and reassess his environment, nature, culture and future. Humanity, nature, culture and future. Humanity is truly at the cross roads. Even the super powerful nations on the earth are living under constant shadow of terrorism. Both capitalism and socialism miserably failed in solving the problem of the society. In a world tour by conflicts, Gandhian way appears to be only way for human survival and development. The following are the important principles and ideas of Mahatma Gandhi vision to change the social, political and economic environment. In this row Swaraj is a basic concept of Gandhian Philosophy.

Swaraj, a Sanskrit word compounded of Swa and Raj, "Self" and "rule" has the first meaning of "Self-ruling" and the secondly of "self-resplendent" or "Self-luminous" Gandhiji used the term Swaraj for both the

individual and the nation. By personal Swaraj it is meant rule over one's self. The first condition which Gandhiji laid down far personal Swaraj was control over lust and says that "Swaraj is the visible immediate fruit of sacrifice."Man cannot rule over himself without conquering the lust with in him. Rule over oneself implies that there should be minimum rule of the government and the society, but it means that the individual will rule over himself in such a way that he will not come in the way of others. Nobody is anvb:ds enemy, everybody contributes his or her due cuota to the common goal, all can read and write, and their knowledge keeps growing from day to day. The rich will use their richness wisely and usefully, and not under them in increasing their pomp and worldly pleasures. It should not happen that a handful of rich people should live in jeweled places and the millions in miserable hovels devoid of sunlight or ventilation.

Ends and Means: Gandhiji was very careful about the means that he adopted to achieve political and other ends. For him the means were as important as ends. They could not be separated from each other. The means should be as pure as the ends. In Gandhian philosophy, means and ends are convertible terms. In the words of Gandhiji: "The means may be likened to a seed, the end to a tree ; and there is just thel same inviolable connection between the means and ends äs I there is between the seed and the tree." Most practical' politicians believe in the motto: "The end justifies the means." This implies that if an end is desirable, evil means : like cunning, deceit, and violence are justified if they help us to attain the end. The view that the end justifies the means is immoral.

Theory of Satyagrah What are the means that Gandhiji prescribed for the realization of a good end? Mahatma Gandhi forged the weapon of satyagraha to fight evil. By satyagraha Gandhiji meant a non-violent struggle for the sake of truth. It means strict adherence to truth under all circumstances, and patient bearing of all hardships and sufferings for the cause of truth. Satyagraha precludes hatred, anger, deception, and un truth. Large-mindedness and patience are, according to, Gandhiji, essential to the practice of satyagraha.

The term satyagraha was coined by Mahatma Gandhi to express the nature of the struggle he embarked upon in South Africa to resist the Asiatic Registration Act. Originally, the : struggle was given the name of passive resistance, but later its name was changed into satyagra between satyagraha and passive resistance. Passive resistance is the weapon of the weak. Gandhiji called it the "coward's expedient." A passive resister would use force if he could. "Satyagraha can be practiced only by the bravest who have the courage of dying without killing." A true satyagrahi remains calm and non-violent in the face of an opponent using force. This is a sign of inner strength and discipline. A satyagrahi will not use violence in any form under the most favorable circumstances. To quote Gandhiji "The exercise of nonviolence requires far greater bravery than that of swordsmanship. Cowardice is wholly inconsistent with non-violence. It is a conscious, deliberate restraint upon one's desire for vengeance."

There is one more difference between the two passive resistance may be expression of one's hatred. Satyagraha is the expression of one's love. It is free from hatred. "Love conquers all" is what Gandhiji believed in all his life. "In passive resistance the aim is to embarrass the opponent into submission; in satyagraha, to wean him from error by love and patient suffering." So "satyagraha is dynamic, passive resistance is static. Passive resistance acts negatively and suffers reluctantly and infructuously ; satyagraha acts positively and suffers with cheerfulness because from love and makes the suffering fruitful."

- **The different forms of satyagraha are nonviolent noncooperation, civil resistance, strike, fasting and hjjrat.**

Non-cooperation: Gandhiji believed that injustice is possible only when the oppressed co-operate actively or passively with the oppressor. If co-operation is withdrawn, injustice or oppression is bound to come to an. end. "If the victim continues to tolerate the wrong by passive acquiescence, if he enjoys benefits accruing from that wrong or the wrongdoer directly or indirectly, the victim is an accessory to the tyrant's misdeeds." In India non-cooperation with the British government involved renunciation of titles, peaceful picketing of government licensed opium and liquor shops, hartals, etc.

Gaudhi ji was of the opinion that non-cooperation could be applied even to problems of everyday life. He said: "If my on lives a life of shame, I may not help him to do so by continuing to support him. On the contrary, my love for him requires me to withdraw all support from him although it may mean even his death. And the same love imposes on me the obligation of welcoming him to my bosom when he repents."

Civil Resistance: This is the most drastic form of non-cooperation. To quote Gandhiji: "It is a complete, effective and bloodless substitute of armed revolt." Civil resistance implies the breach of bad laws, non-payment of taxes, and seeking arrest and imprisonment.

Strike: This is a form of non-cooperation in the industrial field. It is the weapon of the working class for the redress of their just grievances. We should remember that Gandhiji was a believer in the theory of trusteeship. He wanted the employers and the employees to co-operate with each other. So,according to

him, the aim of a strike should be to get better conditions of work, fair wages, short hours, holidays with pay, medical aid in sickness, insurance, etc., and not to capture the industry.

Fasting: The weapon of fasting is used as penance or self-purification. It may also be used as a means of resisting injustice. "It is an appeal to the wrong-doer's better "nature with the object to evoke the best in him." Gandhiji, however, made it clear that this weapon must not be used by everybody. it can be used by the select and qualified individuals—individuals who are well-disciplined, spiritually wide awake, and sincere for a cause. A fast must not be resorted to by a lazy, or spiritually indiscipline person.

Hijrat: Hijrat 'means voluntary migration from one's ancestral place. Gandhiji believed that there was nothing wrong or cowardly in self-imposed exile if a person or persons found that they could not stay at a particular place without losing their self-respect. The ideal thing is that they should fight ,injustice non-violently, and suffer, bravely. That is the bravest course for satyagrahis. If they cannot do so, or if they cannot defend 'themselves even violently, the best course for them is to 'leave their ancestral place. Gaudhiji had recommended hi/rat to the satyagrahis of Bardoli in 1928.

Attitude towards the State: Gandhi was a philosophical anarchist. He was anti-state. He was favour in the welfare state. He said: "The state represents violence in a concentrated and organized form. The individual has a soul, but as the state is a soulless machine, it can never be weaned from violence to which it owes its very existence." He further said: "I look upon an increase in the powers of the state with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm by destroying individuality, which lies at the root of our progress." Gandhi was, therefore, of the opinion that an ideal society would be a stateless society which could be created only by peaceful means.

Gandhi was a practical idealist. He realized that such a society was not practicable. All members of the community cannot reach that moral standard which is necessary to create such a society. He, therefore, advocated that the state might remain, but its powers must be considerably curtailed. He Was strongly opposed to a highly centralized system of government. He said that the people should be given maximum power to manage their own affairs, and the governmental interference in their activities should be as little as possible. "That state is the best," declared Gandhi, "which is governed the least." Mahatma Gandhi wanted village communities to be given a large measure of autonomy. He was of the opinion that a highly centralized state was an enemy of true democracy. The state of Mahatma Gandhi's conception was to be a predominantly non-violent state. The government in such a state will deal with the various problems peacefully. It will deal with even crimes in a non-violent way. He said that the police should consider itself the servants of the people and not their masters. In the words of Gandhi: "The police of my conception will, however, be of a wholly different pattern from the present-day force. Its ranks will be composed of believers in non-violence. They will be servants, not masters, of the people. The people will instinctively render them every help, and through mutual co-operation they will easily deal with the ever-decreasing disturbances. The police force will have some kind of arms but they will be rarely used, if at all. In fact, the policemen will be reformers. Their police work will be confined to robbers and dacoits."

In the field of International peace Gandhi Ji attached the greatest importance to non-violence and satyagraha. Gandhi emphatically suggested the application of peaceful means for securing international peace. The course of world events has shown that it would be nothing short of a suicidal folly to think of war or to prepare for it as a solution of the world's problems. If, as is obvious, the differences today are due to fear and suspicion, the remedy lies in removing this dangerous state of mind and creating an atmosphere for peaceful settlement which can be only possible if all nations accept Gadhiji's basic creed of truth, justice, and freedom for all nations.

Economic Ideas: In the economic field Gandhi believed that the ideal of peace could not be realized in society as long as there existed a wide gulf between the rich and the poor. He was a socialist in the sense that he wanted to end exploitation of man by man He said "A non-violent system of government is clearly impossibility so long as the wide gulf between the rich and the hungr millions persists. The contrast between the palaces of New Delhi and the miserable hovels of the poor labouring class cannot last one day in a free India in which the poor will enjoy the same power as the richest in the land."Gandhi wanted capitalists to use their wealth not for themselves but as a trust for the good of society He believed that a violent action would not benefit society. "Society will be the poorer, for it will lose the gift of a man who knows how to accumulate wealth." The theory of trusteeship gives a chance to capitalists to reform themselves. It is based on the faith that human nature is never beyond redemption. If the capitalist did not accept this new basis of ownership, then the weapon of non-violent non-cooperation would be used.

Sometimes said that Mahatma Gandhi was against the use of machinery, but that is not true. He objected to the uses to which large-scale machinery was put, that is, exploitation of man by man, concentration of wealth and power in the hands of a few persois and unemployment caused by the use of labour-saving

machines. He said "I have no objection if all things required by my country could be produced with the labour of 30,000 instead of that of 30,000,000 But those 30,000,000 must not be rendered idle or unemployed." To quote him again: "My object is not to destroy the machines. I welcome the machine that lightens the burden of millions of men living in cottages and reduces men's labour. If we could have electricity in every village home, I should not mind villagers plying their implements and tools with electricity."

Mahatma Gandhi believed in the principle of decentralization of economic and political power. He wanted to revive old cottage industries which the villagers could carry on in their homes with small and cheap tools and with their own capital. When he placed before us khadi, his aim was to popularize cottage industries. He wanted us to find all the necessities of life in India and that too through the labour and intellect of villagers. Gandhi was a practical idealist. He recognized the importance of heavy industries in the economy of the country. About them he wrote : "Heavy industries will necessarily be centralized and nationalized but they will occupy the least part of the vast national activity in the village.

Conclusion

Thus the principles and Ideas of Mahatma Gandhi are more relevant in the social political economic and moral spheres of life in India and the world. His thought land support to the broad concept of ethical humanism which is needed for laying the solid foundation of the peaceful world. Gandhi stands for truth and non-violence. If truth and nonviolence cannot fail the mankind, how can we say that Gandhi has failed. Gandhi has not failed us, we have failed Gandhi. Gandhi's relevance is eternal, timeless and universal. Gandhi an method has been successfully used in the world after his death. The civil rights movement in the USA, freedom struggle in South Africa, planed and several other countries and places, prove the relevance of Gandhi in Today's world.

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महात्मा गांधी एवं डॉ0 अम्बेडकर दलितोद्धार के विषयक विचार

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महात्मा गांधी एवं बी.आर.अम्बेडकर दोनो ही दलितोद्धार में 'मनसा—वाचा—कर्मणा' में जुटे हुए थे। दोनो ही रूढ़िवादी, सामाजिक षोशण, जातिप्रथा के कलंक को मिटाने के लिये कटिबद्ध थे। राश्ट्रीय महत्व की विषेश परिघटनाओं के समय अर्थात स्वतंत्र आन्दोलन के निर्णायक दौर में इन दो व्यक्तियों, दो धाराओं, दो नीतियों, दो रास्तों, सहानुभूतिपूर्ण दो प्रवृत्तियों और दो भूमिकाओं का संगम है। गांधी—अम्बेडकर विवाद दोनों की विचारधाराओं का जन्म परस्पर वैचारिक संघर्ष, मतभेदों, असहमतियों, राजनैतिक, सामाजिक और धार्मिक चिंतन की विरोधाभासी द्वन्द्वात्मक भिन्नताओं की कोख में हुआ।

महात्मा गांधी और भीम राव अम्बेडकर स्वतंत्रता पूर्व भारतीय राजनीति के दो विपरीत ध्रुव थे। दोनों ने अपने—अपने ढंग से भारत की स्वतंत्रता पूर्व राजनीतिक, सामाजिक चेतना और राजनैतिक विकास को गम्भीरता से प्रभावित किया। गांधी जी और अम्बेडकर पर अलग से अने और विस्तृत अध्ययन हुये हैं किन्तु दोनों के विचारों पर दलितों की सामाजिक स्थिति में परिवर्तन की दृश्टि से छुटपुट और आंषिक रूप से कार्य हुआ है। महात्मा गांधी और बी.आर.अम्बेडकर के विचारों और व्यक्तियों का आकलन करते समय गोलमेज परिशद में अछूतों के लिए पृथक निर्वाचक मण्डल की अम्बेडकर की मांग यरवदा जेल में गांधी जी के उपवास और समझौते दोनों में कुछ सहयोग और उसके बाद अलगाव निश्चय रूप में बहुत महत्वपूर्ण है। गांधी और अम्बेडकर में प्रारम्भिक औपचारिकताओं के बाद तुरन्त ही दलित समस्या पर दोनों में मतभेद स्पश्ट रूप से उभर आए। दोनों की बातचीत का विवरण पढ़ें तो यह बात उमर कर आती है कि गांधी और अम्बेडकर में संवाद नहीं सिर्फ विवाद हुआ है। यह भी आचरज की बात है कि षुरू में गांधी जी को यह जानकारी नहीं थी कि अम्बेडकर स्वयं अस्पृष्यों में से एक है। वे उनको अपनी ही तरह का एक समाज सुधारक सवर्ण नेता समझते थ समानतायें

यद्यपि गांधी जी तथा बी.आर.अम्बेडकर की कार्य षैली में अनेक परिस्थितिजन्य अन्तर थे किन्तु दोनों ही दलितोद्धार के लिए कृत संकल्प थे। दोनों ही सत्यनिश्ठा से यह जानते थे हिन्दु समाज से अस्पृष्यता का पूर्ण रूप से उन्मूलन हो सके इसके लिए माँगों का चयन हो सकता था। उनकी कार्यषैली में भेद हो सकता था। यदा कदा दोनों एक दूसरे की आलोचना भी करते थे किन्तु दलितोद्धार के अपने लक्ष्य के प्रति दोनों ही नेता पूर्ण रूप से ईमानदार थे। दोनों का ही जन्म साधारणतय परिवारों में होते हुए भी उन्होंने उच्च संस्कारों को पाप्त किया और अपने अनुभवों के आधार पर दलितों के कल्याण को अपना लक्ष्य बनाया। यह सत्य है कि गांधी जन्म से अछूत नहीं थे परन्तु उनका यह कथन भी उतना ही सत्य है—

'मैं दोबारा जन्म नहीं लेना चाहता, परन्तु यदि मुझे दोबारा जन्म लेना पड़ा तो मैं अछूत के रूप में जन्म लेना चाहूँगा।'

गांधी के संवेदनषील मन में अन्याय पीड़ित, अछूतों के प्रति गहरी सहानुभूति रही है। गांधी जी का दलित सर्वहारा आर्थिक ही नहीं सामाजिक और सांस्कृतिक मानदंड से भी सर्वहारा था। परन्तु अम्बेडकर के लिए जाति प्रथा, अस्पृष्यता और उसके साथ अभिन्न रूप से जुड़ी सामाजिक विशमता प्रत्यक्ष अनुभव का सत्य था। उन्हें सवर्णों से अपमान, अन्याय और अमानुशिक व्यवहार झेलना पड़ा था। अम्बेडकर के मन में उनके अपने कटु अनुभवों के कारण हिन्दु समाज व्यवस्था ओर चिंतन की दृश्टि के प्रति विद्रोही का भाव है। अपने कठोर, उग्र आर दृढ़ विचारों के कारण एक समय था कि कांग्रेसजन उनसे दूर रहते थे और गर्म दल वाले उन्हें ब्रिटिष सरकार के प्रति निश्ठावान, पष्चिमी चिन्तक और साम्राज्यवाद का समर्थक कहते थे जबकि उनकी देषभक्ति इस देष के किसी भी बड़े नेता से कम नहीं थी। किसी भी कीमत पर वे दो हजार वर्श से चले आ रहे सवर्ण हिन्दुओं के जुल्मों, छलावों से सीधा लड़ना चाहते थे ताकि सामाजिक समता की स्थापना हो सके।

दोनो ने अनेक आन्दोलन चलाये, अनेक कश्ट झेले और अन्त में गांधी जी को महात्मा और अम्बेडकर को बाबा साहेब का सम्बोधन मिला। लेकिन गांधी जी के महात्मा बनने और अम्बेडकर के बाबा साहेब बनने की यात्रा इतनी आसान नहीं थी। इसमें कई प्रयोग जोखिम और बार—बार अपने से संघर्श भी षामिल थे। दोनों ही नेता दलितों को आर्थिक और सामाजिक रूप से उन्नति के मार्ग से अग्रसर होता देखना चाहते थे। इसलिए गांधी तथा अम्बेडकर ने दलितों को स्वच्छता, षिक्षा, कर्मठता तथा परिश्रम इत्यादि के लिए प्रेरित किया। दोनों ही यह जानते थे कि आर्थिक उन्नति तथा आत्म निर्भरता के बल पर ही दलितों को समाज में प्रतिठा प्राप्त हो सकती है इसलिए दोनों ही दलितों की आर्थिक उन्नति के लिए प्रयासरत रहते थे। साथ ही निरक्षरता उन्नति के मार्ग में सबसे बड़ी बाधा है।गांधी और अम्बेडकर दोनो ही यह मानते थे कि यदि दलितों में व्याप्त निरक्षरता को दूर किया जा सके तो इससे उनमें आत्म विष्वास का संचार होगा और वे समाज की रूढ़िवादी व्यवस्थाओं का विरोध करने में सक्षम होंगे। षिक्षा के बल पर व्यक्ति का दृश्टिकोण व्यापक एवं उदार बनता है। सत्य और न्याय दोनो को मान्य था। दोनो ही नेता सत्य की खोज में लगे थे। असत्य और अन्याय के विरोध में लोगों के षाष्वत मूल्य की बात करते थे। महात्मा गांधी ने दलितोद्धार की नींव रखी थी। अम्बेडकर ने इस नींव पर भवन का निर्माण किया। यह दोनों ही नेता इतने लोकप्रिय थे कि भारतीय जनता उनके द्वारा बनाये हुए नियमों पर आज भी चलती है। उन्हीं के कारण ही आज दलितों को सुविधायें प्राप्त हुई। उन्हीं के प्रयत्नों से हम अंग्रेजी षासन की दासता से मुक्त हुए जो कि हमारे देष में फूट डालो ओर षासन करो का काम कर रहे थे। महात्मा गांधी और अम्बेडकर दोनों का ध्येय सम्पूर्ण मानवता की भलाई करना ही लोक कल्याण की सिद्धि थी। अम्बेडकर की भांति गांधी ने भी दलितों पर किये जाने वाले अत्याचारों का विरोध किया। उन्हें दरिद्र नारायण कहा। गांधी ने देष की आजादी की महत्ता तभी मानी जबकि दरिद्रों की स्थिति में सुधार हो।

अम्बेडकर जीवन के अंतिम वर्शों में गांधी की तरह षान्ति के पुजारी बन गये और समाज में परिवर्तन के लिय नकारात्मक उपायों की बजाय सकारात्मक उपायों पर बल देते हुये प्रेम से ही परिवर्तन की बात करने लगे। अम्बेडकर मानने लगे थे कि छूत–अछूत कानून के द्वारा नहीं मिट सकते, निष्चय ही किसी चुनाव संहिता जो संयुक्त निर्वाचन की जगह पृथक निर्वाचन चाहते हैं उससे भी नहीं प्रेम ही केवल उन्हें एक कर सकता है। यही कारण है कि अम्बेडकर ने मृत्यु से थोड़े ही समय पहले 14 अक्तूबर 1956 को लाखों अनुयायियों के साथ बौद्ध धर्म अपनाकर अहिंसा और षांति के पुजारी बन गये थे। 5 दिसम्बर 1956 को रात्रि के 11–15 पर अम्बेडकर ने अपने सचिव को 'बुद्ध एण्ड हिज़ धम्म' को टाईप लेख बिस्तर के साथ ही मेज पर रखने को कहा और अगले दिन सुबह वह मृतक पाये गय । गांधी जी प्रतिदिन नेताओं से मिलते, मंत्रणा करते, अपनी राय देते, पत्रों का उत्तर देते तथा प्रार्थना सभा में व्याख्यान देते थे। एक बार वे बम विस्फोट में बाल बाल बच। तब लार्ड माउंट बैटन ने इस पर बधाई दी तो उन्होंने कहा था कि मुझे बधाई तब देना जब मेरे सीने पर गोली लगे और मेरे होठों पर राम नाम हो।

असमानतायें

गांधी और अम्बेडकर में अनेक मुद्दों पर अन्तर और असमानता थी। यह अन्तर उनके अपने प्रभाव क्षेत्रीय और प्राथमिकताओं में भिन्नता के कारण था। इन दोनों की भाषा षैली, चिन्तन प्रणाली तथा विचार अभिव्यक्ति में अन्तर था। अस्पृष्यता के लिए केवल जाति व्यवस्था और वर्ण व्यवस्था ही उत्तरदायी नहीं थी। अन्तर्जातिय विवाह, वर्ण संकर तथा जाति संकर संतानों को उत्पत्ति युनान तथा मध्य एषिया के देषों से विभिन्न जातियों का भारत में आकर सामाजिक सम्बन्ध स्थापित करना आदि कारण भी अस्पृष्यता की समस्या के लिए उत्तरदायी थे। इनके अतिरिक्त सामन्तों, जमींदारों, ब्राह्मणों द्वारा मिल कर निरक्षर श्रमिकों के षोशण के लिए अस्पृष्यता की भावना का प्रचार किया गया। इसलिए गांधी जी की यह बात सत्य प्रतीत होती है कि अस्पृष्यता का कारण धार्मिक न होकर सामाजिक था। अस्पृष्यता के मूल में सामाजिक सिद्धांत कार्य नहीं कर रहे थे बल्कि सामाजिक विकृतियां क्रियाषील थी। गांधी जी सामाजिक विकृतियों को दूर करके अस्पृष्यता का उन्मूलन करना चाहते थे जबकि अम्बेडकर का मानना था कि हिन्दु धर्म की जाति और वर्ण व्यवस्था को नश्ट करके अस्पृष्यता का उन्मूलन हो सकता है। जाति तथा धर्म केवल आचरण करने का मार्ग दर्षाति हैं।

हिन्दु धर्म की ही बात को यदि लें तो निष्चय पूर्वक यह कहा जा सकता है कि इस धर्म में अस्पृष्यता के लिए कोई स्थान नहीं है। जिस धर्म के महांकाव्य में मर्यादा पुरूशोत्तम श्री राम के द्वारा षबरी नामक भीलनी के झूठे बेर खाये जाते है तथा यदुवंषी श्री कृष्ण को भगवान के रूप में पूजा जाता हो। उस धर्म में अस्पृष्यता का कोई स्थान नहीं हो सकता। हिन्दु धर्म में भी पुरोहित पंथियों के स्वार्थ के कारण यदि कुछ विकृतियां आ गई इसका तात्पर्य यह नहीं है कि हिन्दु धर्म को ही भला बुरा कहा जाये इसलिए अस्पृष्यता के उन्मूलन के लिए सामाजिक एवं धार्मिक विकृतियों को दूर करने का गांधी जी का दृष्टिकोण ही उचित प्रतीत होता है। तथ्य तो यह है कि गांधी और अम्बेडकर भारतीय अथवा हिन्दु समाज के दो विभिन्न वर्गों से सम्बन्धित रहे। अम्बेडकर को षैष्व काल से लेकर मृत्यु पर्यन्त हिन्दु समाज के तथाकथित सम्भ्रांत वर्ग और रूढ़िवादी पोंगा पण्डितों के द्वारा बुरी तरह प्रताड़ित एवं अपमानित होना पड़ा।

अम्बेडकर ने कहा कि जहा तक मेरा अध्ययन है संतों ने कभी जाति प्रथा तथा अस्पृष्यता के खिलाफ अभियान नहीं छेड़ा। इस दुनिया में क्या होता है?, विभिन्न समूहों की क्या स्थिति है? और इनके इहलोक संघर्श क्या हैं इन बातों की उन्हें चिन्ता ही नहीं। उनकी चिन्ता थी आदमी और परमात्मा के बीच का सम्बन्ध। सन्तों ने कभी यह नहीं कहा कि सभी मनुष्य बराबर हैं यह बहुत भिन्न और हानि रहित प्रस्थापना है। जिनका उपदेष देना किसी के लिए मुष्किल नहीं है। संतों ने कभी जाति को नश्ट करने की बात नहीं की। अगर उन्होंने कभी स्वयं जाति की रेखाओं को तोड़ा तो भी उन्होंने कभी साधारण जन को जाति की रेखाएं तोड़ने का उपदेष नहीं दिया।

अम्बेडकर ब्राह्मणवाद, जाति प्रथा, छुआछूत को देष में सबसे बड़ा षैतान मानते थे। उनकी मान्यता थी कि इसी कारण देष गुलाम हुआ तथा उसका पतना हुआ। अतः अम्बेडकर ने अपनी षक्ति इस षैतान को नश्ट करने में लगाई न कि विदेषी षासन से छुटकारे में। इसके विपरीत गांधी ने ब्रिटिष षासन को देष का सबसे बड़ा षत्रु माना। और भारत की दयनीय स्थिति के लिए ब्राह्मणवाद और जाति प्रथा की बजाय ब्रिटिष षासन को जिम्मेवार ठहराया। गांधी के षब्दों में मेरे मत से हमारी वर्तमान दुर्गति का कारण जाति प्रथा नहीं है। हमारी गुलामी का कारण हमारा लोभ और अनिवार्य गुणों के प्रति हमारी उपेक्षा है। मेरा विष्वास है कि जाति प्रथा ने हिन्दु धर्म को विघटन से बचाया है। आर्थिक क्षेत्र. में गांधी ने व्यक्ति को नैतिक नियंत्रण के अलावा किसी भी प्रकार के राज्य के नियंत्रण में रखना अनुचित माना है। उनकी मान्यता थी कि व्यक्ति को आवष्यकता के अधिक धन के लिए न्यासिता के सिद्धांत को अपनाना चाहिए। लेकिन अम्बडकर गांधी के विचारों को पूंजीवाद का पोशक मानते थे। उनका विष्वास था कि गांधी न्यासिता के नाम पर पूँजीपतियों को धन इकट्ठा करने की खुली छूट देते थे। अम्बेडकर आर्थिक क्षेत्र में व्यक्ति पर राज्य के नियंत्रण को आवष्यक मानते हुए भी सभी व्यक्तियों को सम्मानपूर्वक जीवन व्यतीत करने की बात करते थे।

गांधी की मान्यता थी कि धर्म आत्मा का अभिन्न अंग है अतः इसे बदलना नही चाहिए। गांधी के षब्दों में धर्म एक मकान की तरह नहीं है जिसे जब मर्जी हो बदला जा सके। यह षरीर से ज्यादा आत्मा का अभिन्न अंग है। धर्म एक ऐसा बंधन है जो आदमी को ईष्वर से जोड़ता है और षरीर के नश्ट होने के बाद भी आत्मा के साथ वह बचा रहता है। अम्बेडकर की मान्यता थी कि व्यक्ति द्वारा धर्म परिवर्तन करने में कोई बुराई नहीं है। उनका कहना था कि जब व्यक्ति को अपने पूर्वजों के धर्म में रहने पर सामाजिक प्रतिश्ठा एवं सम्मान नहीं मिले तो उसे किसी ऐसे धर्म को ग्रहण कर लेना चाहिए जिसमें वह संभव हो सके। गांधी और अम्बेडकर के लेखन की तुलना करते हुए यह ठीक ही लिखा गया है कि जो स्थान गांधी के लेखन में सत्य ओर अहिंसा का है अम्बेडकर के प्रतिपादन में वही स्थान स्वतंत्रता, समता और बन्धुत्व की त्रिपुटी का है।

यद्यपि गांधी जन्म से दलित नहीं थे फिर भी उन्होंने दलितों के निकट रह कर दलितों पर हो रहे अत्याचारों का अनुभव किया था। वे 1930 में नासिक के कालाराम मन्दिर में अस्पृष्यों के प्रवेष के लिए सत्याग्रह के बारे मे कहते थे कि यह सत्याग्रह अछूतों को नहीं बल्कि स्पृष्यों को करना चाहिए। उन्होंने सवर्णों में पाप बोध जगाने और उसके प्रायष्चित पर बल दिया। जबकि अम्बेडकर का दृढ़ विष्वास था कि दलितों की दषा तभी सुधार सकती है जब दलित समाज स्वयं उसके लिए प्रयास करे। वे समाज सुधार को सवर्णों और सहानुभूति को दलितोद्धार का कारण नहीं मानते थे। अम्बेडकर ने कटु अत्याचारों का स्वयं अनुभव किया था इसलिए वे अपने दलित भाईयों में स्वाभिमान, आत्मविष्वास जगाना चाहते थे।

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समाजिक परिवे''ा में नारी का बदलता स्वरूप

बीना देवी

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प्राचीन काल से ही नारी पुरूष की प्रेरणा–स्त्रोत और उसके जीवन को मधुमय बनानेवाली रही है। नारी, गंगा और गीता ये तीनों ही भारतीय संस्कृति के मेरुदंड है। वास्तव में नारी समाज की आधारशिला है। षरीर का सौंदर्य एवं हृदय की मधुरिमा को पुरूश के लिए न्यौछावर करनेवाली नारी युगों–युगों से पददलित एवं तिरस्कृत भी। "समाज एक क्रियात्मक संगठन, संस्था, सभा, समुह है जिसमें मानवीय सम्बन्ध और विषिश्ट उद्देष्य निहित होते हैं।"[1] समाज को समाज का रूप देने में मानवीय सम्बन्धों के धरातल पर नारी और पुरूश की भूमिका मूल में है। नारी ही परिवार, कुटुम्ब को बनाती है, संवारती है, गति देती है। समाज को समाज का रूप देने में उसकी भूमिका को विस्मृत नहीं किया जा सकता। "स्त्रियों ने ही प्रथम सभ्यता की नींव डाली है और उन्होंने ही जंगलों में मारे–मारे फिरते हुए पुरूश का हाथ पकड़कर स्थिर जीवन में बसाया है"।

वैदिक युग में नारी की छवि सामाजिक दृश्टि से सम्मानजनक थी। वह स्वच्छन्तापूर्वक सामाजिक कार्यों में भाग लेती थी। पुरूश के समान प्रत्येक क्षेत्र में उसे समानाधिकार प्राप्त था। वैवाहिक दृश्टि से उस पर अंकुष न था। विवाह–सम्बन्ध उसकी इच्छा से ही सम्पन्न होता था। विधवा, पुननर्िवाह कर सकती थी। "स्त्री, पुरूश की मित्र, एक सहायिका बन सकती थी। वह पुरूश से हेय नहीं मानी जाती थी। वह पिता और पति की सम्पत्ति में अधिकारिणी थी और उससे लाभान्वित भी होती थी।"[3]

उत्तर वैदिक काल में नारी को पूर्व प्रदत्त स्त्री, पुरूश समानतापूर्ण स्थान में गिरावट आई। उसका सम्मान कम हो गया। धर्मषास्त्र युग, जिसमें मनुस्मृति को व्यवहार की कसौटी माना गया – पति, स्त्री के लिए देवता हो गया। विवाह ही उसके जीवन का एकमात्र संस्कार है आदि विचारधाराओं ने जन्म लिया। धीरे– धीरे नारी का स्वतंत्र व्यक्तित्व समाप्त हो गया। रामायण और महाभारत काल में ही उसका स्वतंत्र व्यक्तित्व कुंठित है। सीता और द्रौपदी के उदाहरण हमारे सामने है। मुगल साम्राज्य की स्थापना के पष्चात स्त्री अपने अस्तित्व के लिए पुरूश पर पूर्णतया निर्भर हो गई। भारतीय नारी की सामाजिक स्थिति का इतिहास भी उसके विकृत से विकृततर होने की कहानी मात्र है। बीती हुई षताब्दियां उसके सामाजिक प्रासाद के नींव के पत्थर नहीं बनी, वरन् उसे ढहाने के लिए व्रजपात बनती रही है फलतः उसकी स्थिति उत्तरोत्तर दृढ़ तथा सुन्दर होने के बदले दुर्बल और भयानक होती गई।

20वीं षताब्दी में नारी संगठनों, अनेक समाज सुधारकों व सरकार द्वारा नारी की स्थिति में किए गए सुधार से नारी व समाज के अन्तः सम्बन्ध में पयाप्त परिवर्तन लक्षित हुआ। नारी की समस्याओं को समझने व दूर करने के इरादे से जून 1946 में एक कमीशन नियुक्त किया गया थाय जिसके निर्णयों के आधार पर संयुक्त राश्ट्र संघ ने वर्श 1975 को अन्तर्राश्ट्रीय महिला वर्श और विभिन्न विचारकों ने महिलाओं की स्थिति को सुधारने के पक्ष में अपना मत दिया है। "लोहिया समाजवादी चिन्तक है! लोहिया स्त्री को उत्पीड़न, षोशण और अत्याचार से छुटकारा दिलाने हेतु इस बात पर जोर देते हैं कि स्त्री–विमर्श के लिए मात्र आर्थिक व राजनीतिक संघर्ष ही पर्याप्त नहीं है बल्कि इसे सांस्कृतिक क्षेत्र मे भी चलाना होगा। लोहिया ने बार–बार यही दोहराया है कि पुरूश की मानसिकता को बदले बगैर स्त्री मुक्त नहीं हो सकती, क्योंकि वही येन–केन–प्रकारेण स्त्री को दबाकर अपने अधीन रखता है।

डा० रामविलास षर्मा एक मार्क्सवादी विचारक हैं इसलिए वे प्रत्येक घटना के पीछे आर्थिक कारण ढूंढते हैं स्त्री देह का षोशण प्रत्येक युग में हुआ है जैसे पुराने पितृसत्तात्मक समाज जिसमें स्त्री को गृहलक्ष्मी कहा जाता रहा है, वास्तव में वह गृहदासी थी। जब तक स्त्री पूरी तरह स्वाधीन नहीं हो जाती, साथ ही वह पूंजीवादी समाज से मुक्त नहीं हो जाती, वह किसी–न–किसी रूप में पुरूश के अधीन ही रहेगी।

किसी भी देष की प्रगति विकसित सभ्यता और प्रौद्योगिकीय उन्नति का मूल्यांकन स्त्री की दषा और स्थिति के आधार पर किया जाता है, किन्तु सभी की व्यैक्तिक समस्याएं जिनका सीधा पुरूश समाज और पितृसत्तात्मक व्यवस्था और परिवार से है। ये स्त्रियों की प्रगति में बाधा डालते हैं। स्त्री कब ससुराल वालों की प्रताडनों और घुटन भरी जिंदगी से ऊबकर मौत को गले लगा ले कहा नहीं जा सकता। कनाड़ा में सम्पन्न एक सर्वेक्षण से पता चलता है कि "विष्व परिदृष्य में औसतन प्रति तीन महिलाओं में से एक महिला को अपने अंतरंग संबंधों में हिंसा का सामना करना पड़ता है, यथा पत्नी को पीटना, बालिका भ्रूण हत्या और दहेज मृत्यु, जिसके जिम्मेदार न केवल पति अपितु महिलाओं सहित परिवार के अन्य सदस्य भी होते हैं। संयुक्त परिवार की स्त्रियों में भी ज्वालामुखी की तरह लावा अन्दर ही अन्दर धधक रहा है। भले ही वे अषिक्षित हो पर षोशण और उत्पीड़न का दर्द तो वे भी महसूस करती हैं।"[6]

मार्क्स ने ठीक ही कहा है कि मानवता का प्रथम षोशण पुरूशों द्वारा स्त्रियों के षोशण से आरम्भ होता है। यदि हजारों वर्शों से नारी प्रगति नहीं कर पाई है स्वावलम्बी और षिक्षित नहीं हो सकी है, चेतनषील नहीं हो सकी है तो इसका उत्तरदायी पुरूश प्रधान और पितृसत्तात्मक समाज ही है। दहेज मांगनेवालों की बारातें लड़की के दरवाजे से लौट रही है। यह चेतना आधुनिक समाज की देन है। राजा राम–मोहनराय, दयानन्द सरस्वती, स्वामी विवेकानन्द, ज्योतिबा फूले, महात्मा गांधी, जय प्रकाष नारायण, विनोबा भावे आदि ऐसे चिन्तक रहे हैं जिन्होंने नारी को समानता, सामाजिक न्याय दिलाने का प्रयत्न किया है। बैथम और जान स्टुअर्ड मिल जैसे विद्वानों ने महिलाओं के लिए मताधिकार का खुले रूप में समर्थन किया है। उन्होंने कहा है कि नारी "मानवजाति का आधा हिस्सा है।"

हमने कई महानगरों में देखा है कि वहाँ की नारी अत्यधिक चेतनषील होती है। अमरीका, इंग्लैंड, फ्रॉंस, स्वीडन आदि पूंजीपति देषों की नारियाँ अधिक जागरूक और चेतनषील हैं, निर्धन देषों की नारियों की अपेक्षा। एक प्रष्न बार–बार मेरे मन में उठता है कि क्या नारी सषक्तीकरण की अवधारणा नगर और महानगरीय मध्यम व उच्च वर्ग की स्त्रियों तक ही सीमित है। जो स्त्री नगर के अन्दर की मलिन विस्मित नारी, वे जो हमारे घरों में झाड़ू–पोंछा और बर्तन माँजती है, कपड़े

घोती है, स्त्री जो सड़कों पर कूड़ा बीनकर रोटी कमाती है। फैक्टरी में दिहाड़ी पर काम करती है, स्वतंत्रता के 68 वर्ष व्यतीत हो जाने पर भी हाषिए पर खड़ी है।

भारतीय संविधान और कानून ने महिलाओं को पर्याप्त अधिकार दिए तथा सुरक्षा के लिए भी नियम बनाएँ हं, जैसे :– बाल विवाह निरोधक अधिनियम (1929), हिन्दू विधवा पुनर्विवाह अधिनियम (1856), हिन्दू स्त्रियाँ का सम्पति पर अधिकार अधिनियम (1937), स्त्रियों और कन्याओं का अनैतिक व्यापार निरोधक अधिनियम (1961), कन्या भ्रूण हत्या अधिनियम (1994, 1996, 2003), घरेलू हिंसा अधिनियम (2006) आदि। 1949 में सिमोन द बोउआर की "सेकन्ड सेक्स" के प्रकाषन ने नारी जगत को संघर्ष करने की नई रोषनी दिखाई। कामरेड लेनिन की पुस्तक 1972 में हिन्दी में 'नारी मुक्ति– नाम से प्रकाषित हुई। लेनिन ने बताया कि 'सेक्स इन्डस्ट्रो' पूँजीवादी व्यवस्था की देन है।

संयुक्त राष्ट्र संघ ने 1985 को अन्तर्राष्ट्रीय महिला दषक।

संयुक्त राष्ट्र संघ ने 1985 को अन्तर्राष्ट्रीय महिला दषक घोषित किया। इसी सिलसिले में नैरोबी में 15 से 26 जुलाई 1985 तक एक गैर सरकारी सम्मेलन आयोजित किया गया था, जिसमें भारत सहित 160 देषों की लगभग 12,000 महिला प्रतिनिधियों ने भाग लिया, जिसमें 600 भारत से थी। नारी मुक्ति पर आयोजित इस महासम्मेलन में समानता, विकास और षक्ति तीन उद्देषों पर विषेश विचार किया गया। बाद में इसमें रोजगार, षिक्षा और स्वास्थ्य तीन मुद्दे और जोड़ गए। इस महासम्मलेन में जो मुख्य बात खुलकर आई, वह थी – "आज विष्व की अधिकांष षक्ति व सम्पदा पुरूश के पास है और वह आजाद है जबकि अधिकांष काम स्त्रियों के पास रहते हुए भी वह चारों और अनेक बंधनों में बंधी हुई है।

समय–समय पर स्थापित संस्थाओं और उनकी कार्यप्रणाली के माध्यम से महिला में नई चेतना आई है, वे अपने अधिकारों की सुरक्षा व उपभोग के लिए सजग हुई है। "इन स्वयंसेवी संस्थाओं की वजह से महिलाओं में नई चेतना का संचार हुआ है, उनमें जागरूकता आई है, उसके प्रभाव को गांवों, कस्बों में देखा जा सकता है, राजनीति और नौकरियों में महिलाओं की बढ़ती भागीदारी उनकी जागरूकता की परिचायक है"

महिला संगठनों की दृष्टि से सबसे क्रान्तिकारी घटना जनवरी 1992 में 'राष्ट्रीय महिला आयोग' की स्थापना से हुई, समाजवादी महिलाओं ने 1977 में महिला दक्षता समिति की स्थापना की। नेशनल फेडरेशन ऑफ इण्डियन वीमन तथा दुर्गावाहिनी में महिलाओं की विषेश भागीदारी रही है।यह संस्था महिलाओं के अधिकारों को कानूनी तौर पर संरक्षित रखेगी। महिलाओं की हर क्षेत्र में समान भागीदारी के लिए केन्द्र तथा राज्य सरकारें समय–समय पर अनेक ऐसे कदम उठा रही है, जिन्हें देखकर कहा जा सकता है कि अब नारी को अबला नहीं नारी ने वैयक्तिक दृष्टि से बहुत ऊंचे उठकर समाज के साथ अपने सम्बन्धों में पर्याप्त बदलाव ला दिया है। परम्परागत बन्धनग्रस्त नारी आज विद्रोहिणी है। नारी अब विवाह को ही अपने जीवन की परम आवष्यकता मानने को तैयार नहीं है। उसकी प्रथम आवष्यकता अपना जीवन निर्माण (कैरियर) और द्वितीय विवाह रह गई है। "नारी विवाह में ही अपनी अस्मिता की इतिश्री मानने को तैयार नहीं है।"10 अब वह पति को देवता नहीं, सहचर, सखा मानने लगी है और पति से अलग अपनी पहचान कायम करना उसकी महती ललक! आज की नारी हृदय प्राचीन आदर्षों में आवृत रहने तो तैयार नहीं, अतएव उन्हें तिलांजति देती है –

"मनु के समाज की बर्बरता सहना मुझको स्वीकार नहीं
मैं दया, क्षमा की मूर्ति नहीं मैं करूणा की अवतार नहीं
नारी का मन ही क्यों जग ही सारी ममता को आश्रय दे
निद्रय पुरूशों की दुनिया में मैं इतनी आज उदार नहीं"11

आज नारी ने जान लिया हे वह किसी से कम नहीं। वह आज गाड़ियाँ चला रही है, सेना में भर्ती है, वायुयान चला रही है, महिलाएं विष्वविद्यालय चला रही है, वह औद्योगिक, प्रोफेसर, डॉक्टर, एयर होस्टेस, इंजीनियर, प्रषासनिक अधिकारी और वह सब है जो कि एक पुरूष है और हो सकता है। इन्दिरा गांधी पहली महिला प्रधानमंत्री बन कर षासन व्यवस्था को सुचारू रूप से चलाती है तो प्रतिभा पाटिल पहली महिला राष्ट्रपति बन कर प्रथम भारतीय नागरिक कहलाती हैं तो वहीं कल्पना चावला अंतरिक्ष में जाकर नारी षक्ति का परचंम लहराती है।

"अब उसे घर, पति और बच्चों की देखभाल के नाम पर घर में कैद करके रखना पुरूष के लिए कठिन होता जा रहा है। आज की नारी गीली लकड़ी की तरह धुआं देती रहने में अपनी सार्थकता नहीं मानती।"12 पारिवारिक संबंधों में बंधी होकर भी नारी अपनी अलग पहचान की चाहना करने लगी है और पुरूष साथी के व्यक्तित्व में अपने व्यक्तित्व को विलीन न कर अपने नाम व स्वरूप को बनाए रखना चाहती है। अतएव उसने आर्थिक रूप से स्वावलम्बन की राह पकड़ी है। आज की नारी कहती है – "मैं कामायनी की श्रद्धा नहीं, इड़ा हूँ, भावना नहीं प्रज्ञा हूँ, मात्र संपदन नहीं तर्कमयी भी, मात्र समर्पिता नहीं अधिकारमयी भी।

सामाजिक, राजनीतिक एवम् महिला संगठनों के धरातल पर नारी को ह्रासोन्मुख स्थिति से उबारने का समय–समय पर परिश्रम किया गया, फलस्वरूप आषाजनक परिणाम सामने आए। आज उच्चतम षिखरों पर पहुंचने के उपरान्त भी नारी की तस्वीर का दूसरा धुंधला हिस्सा नजरअन्दाज नहीं किया जा सकता, जिसे देखकर, हमारा मस्तक लज्जा एवं आतंक से झुक जाता है। विष्वास नहीं होता कि स्वतंत्र एवं उन्नतिषील भारत में ऐसा भी घटित हो रहा है। कहीं वह एवरेस्ट पर्वत की चोटी को छू रही है, तो कहीं बलात्कारियों द्वारा अपनी हवस षिकार बनाई जा रही है। कहीं मेगसेस अवार्ड से सुषोभित की जा रही है, तो कहीं दहेज लोलुप सास–सुसर द्वारा अग्नि की लपटों में झोंकी जा रही है, कहीं पदमविभूशण जैसे अलंकार से अलंकृत हो रही है तो कहीं पति द्वारा ही प्रताडित व लांछित की जा रही है। यही नारी जहाँ अनन्नत सम्मान की पात्रा बन रही है, वहीं न जाने कितनी निर्भीया दरिन्दों की हैवानियत का षिकार बन अपने जीवन की बलि दे रही है।

स्त्री की सामाजिक प्रताड़ना की कहानियां अनन्त है, दहेज का दानव न जाने कितनी बेटियों को प्रतिदिन निगलता हे। बाल – विवाह, अनमेल – विवाह, नारी हिंसा, भ्रूण हत्या, अषिक्षा, देवदासी प्रथा ब्लात्कार, भावात्मक, मानसिक, षारीरिक व मौन षोषण और भी न जाने कितनी विसंगतियों की भोक्ता है – आज भी भारतीय नारी सामाजिक धरातल पर ! "हमारे देष में किये गए सर्वेक्षण के अनुसार हर 54वें मिनट में एकम महिला के साथ ब्लात्कार होता है, हर 26वें मिनट में किसी एक महिला का अपहरण होता है, हर 102वें मिनट में किसी वधू को दहेज के कारण मारा जा रहा है और हर 33 वें मिनट मं किसी एक महिला को रोंगटे खड़े कर देने वाली षारीरिक यातना दी जाती है।" आज यह समय सीमा लगातार कम होती जा रही है। जहाँ तक सम्पत्ति में नारी के अधिकार की बात है, उसका अधिकार नाममात्र है। "विष्व

में आज जितनी सम्पत्ति है उसके 99वें हिस्से पर पुरूश का अधिकार है और केवल एक प्रतिषत की मालिक महिलाएं हैं ।"[1]

यह भी सत्य है कि जहाँ हम नारी की निराषाजनक स्थिति को देखकर बेजुबान और असहाय, निरूपाय, लुटे-पिटे नजर आते है वहाँ उसकी नाना पुरस्कारों से अंलकृत, नाना सफलाताओं से सुषोभिता, उसके स्वरूप को देखकर हमारी प्रसन्नता की कोई सीमा नहीं रह जाती। उसने उन बुलन्दियों को छुआ है, जिसकी हम कल्पना भी नहीं कर सकते थे।

सर्वप्रथम जहाँ श्रीमति इन्दिरा गांधी, श्रीमति प्रतिभा पाटिल, षीला दीक्षित, सुशमा स्वराज आदि ने राजनीति के क्षेत्र को बखूबी संभाला तो वहीं साहित्यिक क्षेत्र मे महादेवी वर्मा, अमृता प्रीतम आदि ने अपनी प्रतिभा से सबको चमत्कृत किया और इस दषक में साहित्यिक पत्रकारिता के क्षेत्र में महिलाओं की अपनी विषिष्ट भूमिका रही है। मृणाल पाण्डेय, षीला संधु, आषा पटेल आदि ने ढेरों पत्रिकाओं एवम् अपने आलेखों के माध्यम से पत्रकारिता के नये आयाम भी दिए। वहीं पी. टी. उशा (धावक), तानिया सचदेव, संतोश यादव (पर्वतारोही), तेजस्वनी सावंत, सुनीता रानी, सानिया मिर्जा और साइना नेहवाल आदि ने खेलों में भारत का नाम रोषन कर दिया है।

नवम् दषक की महिलाओं ने अपनी अप्रितम योग्यता के बल पर राजनीतिक, सांस्कृतिक, साहित्यिक व अन्य क्षेत्रों में वह कर दिखाया है, जिसके लिए नारी तो नारी पुरूश भी दांतो तले उंगली दबाता है और कभी मुखर रूप से उसकी योग्यता की दाद दिए बिना नहीं रह पाता है।

निश्कर्शः

भारतीय नारी ने सामाजिक धरातल पर प्रथमतः महत्वपर्ण पद व गौरव प्राप्त किया। समाज सुधारकों, नारी संगठनों एवं सरकार के द्वारा उसकी स्थिति में सुधार लाने के लिए क्रान्तिकारी कदम उठाए गये, जिनके परिणामस्वरूप कानूनी दृष्टि से अधिकारों के धरातल पर वह सम्पन्न हुई वैयक्तिक योग्यता के आधार पर उन्नति के उच्चतर आयामों को प्राप्त कर रही हैं पर दूसरी ओर सामाजिक दृष्टि से उसकी विशम से विशम स्थिति भी देखी जा सकती हे। खानदान की नाक बचाने के नाम पर आज भी भारत, पाकिस्तान और बंग्लोदष में कितनी ही लड़कियों की हत्या कर दी जाती है।

संदर्भ

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डॉ0 मीनाक्षी श्रीवास्तव
अध्यक्षा, हिन्दी विभागए वनस्थली विद्यापीठ

शिखा सिन्दवानी
षोध छात्रा, वनस्थली विद्यापीठ

सारांष
अज्ञेय ने अपने उपन्यासों में पात्रों के चरित्र का फ्रायड की मान्यताओं के अनुरूप मनोवैज्ञानिक विधि से सूक्ष्मांकन किया है । उन्होंने न केवल चेतन मन बल्कि अचेतन मन में दमित भावनाओं से ग्रसित कुंठाओं व उलझनों को पात्रों के बाह्य क्रियाकलाप के व्यवहार में असामान्यता के रूप में अभिव्यक्त किया है। ये असामान्य पात्र अपने व्यवहार व मानसिक कुंठा रोग से ग्रसित होने के कारण परिवेष के साथ समायोजन करने में असफल सिद्ध होते हैं। 'षेखर : एक जीवनी' में षेखर असामान्य पात्र है जो आकांक्षाओं की अतृप्ति व यौनाधिक्य के कारण जीवन पर्यन्त संघर्ष करता रहता है। 'नदी के द्वीप' में चन्द्रमाधव कुंठित पात्र है मानसिक षांति के लिए दुर्व्यसन करता है और सभी पात्रों द्वारा उपेक्षित होकर हीनभावजन्य ग्रन्थि का षिकार होकर प्रतिषोध की आग में जलता रहता है । अपने-अपने अजनबी में दोनों पात्र 'योके व सेल्मा' उपन्यासकार द्वारा जनित विपरीत परिस्थिति में स्वयं को सामान्य नहीं रख पातीं । मृत्युबोध व मृत्यु को इतने समीप पाकर कोई भी सामान्य व्यक्ति असामान्य व्यवहार करने लगेगा । अज्ञेय ने अपने तीनों उपन्यासों में असामान्य पात्रों की सृष्टि बहुत ही कलात्मक रूप में की है जो पाठक के हृदय को द्रवीभूत कर देती है।
कुंजी षब्दरू कुंठितए हीनत्वभावजन्यए अंतर्विरोधए यौनाधिक्यए उपन्यासकार

भूमिका
पात्रों की सृष्टि में उपन्यासकार की षक्ति निहित है। विष्वसनीय, प्रतीति कराने वाले एवं सन्तोश देने वाले पात्रों का निर्माण उपन्यासकार के लिए अनिवार्य है । सच बात तो यह है कि उपन्यास का आधार ही चरित्र-चित्रण है । उपन्यासकार अपने अन्तर्ज्ञान द्वारा प्राप्त अनुभव के आधार पर ही पात्रों की सृष्टि करता है । वह अपनी उर्वर कल्पना षक्ति के द्वारा पात्रों को व्यक्तित्व प्रदान करता हैं ।

अज्ञेय ने अपने पात्रों के चरित्र का मनोवैज्ञानिक रूप से सूक्ष्मांकन किया है। उनका मानना है कि मनोविष्लेषण की षैली से अंकित चरित्र पाठक के मानस में एक स्थायी स्थान बना लेता है। जीवन की लम्बाई-चौड़ाई तथा ऊँचाई के साथ-साथ उसकी गहराई में देखा-परखा और चित्रित किया जा सकता है । अज्ञेय ने पात्रों के भावों का उतार-चढ़ाव व मानसिक प्रक्रिया का अभिव्यक्तिकरण पात्रों के क्रियाकलापों द्वारा किया है । उनके पात्रों के चरित्र की मनःस्थिति अथवा आंतरिक स्थिति उनके बाह्य व्यक्तित्व एवं क्रियाकलापों द्वारा आँकी जा सकती है । और इन क्रियाकलापों के आधार पर असामान्य पात्रों की सृष्टि करते हुए अज्ञेय ने उनके चरित्र चित्रण को समीक्षात्मक दृष्टिकोण से चित्रित किया है ।

असामान्य पात्रों की सृष्टि
असामान्य पात्रों की सृष्टि के अन्तर्गत पात्रों का वह वर्ग आता है जो व्यवहार, विचार, मानसिक कुंठा रोग अथवा षारीरिक कश्ट के कारण चरित्र चित्रण की दृष्टि से संतुलनहीन बना रहता है । इस असंतुलन के कारण ही ऐसे पात्र उपन्यास की परिस्थितियों तथा वातावरण एवं तत्कालीन परिवेष के साथ आत्मसात् करने में सफल सिद्ध नहीं होते । डॉ0 गिरधर प्रसाद षर्मा के अनुसार, ''षुद्ध सामाजिक दृष्टि से सामान्य व्यक्ति वह है जो अपने परिवेष से इस हद तक समायोजन कर ले कि उसको जीवन आनन्दप्रद लगे । असामान्य वह है जो परिवेष से अपनी पटरी न बैठा सके और ऐसी हालत में वह इस जंजाल से भागना चाहे।[1]

उपन्यास को व्यक्ति की जीवन गाथा की संज्ञा दे सकते हैं चाहे उसमें सामान्य व्यक्तियों से संबंधित गाथा हो या असामान्य से संबंधित । किन्तु यह निर्विवाद है कि आज के युग में उपन्यास आम मध्यवर्गीय आदमी की जीवन गाथा बनने को बाध्य है । और जहाँ तक असामान्य पात्रों के चरित्र का विशय है, उसके बिना रचना विष्वसनीय और यथार्थवादी सिद्ध नहीं होती । कभी-कभी जीवन में ऐसा भी होता है जो सामान्य नहीं होता तो असामान्यता ही जीवन का लक्ष्य व आदर्ष निर्धारित करती है।[2]

षेखर : एक जीवनी में असामान्य पात्र
'षेखर : एक जीवनी' में षेखर प्रधान पात्र होने के साथ-साथ असामान्य पात्र की श्रेणी में भी आता है । उपन्यास में आरंभ से अंत तक षेखर का चरित्र असामान्य रूप में चित्रित हुआ है । प्रत्येक घटना व वस्तु के प्रति तर्कसंगत उत्तर पाने की बेचैनी षेखर में सामान्य बालक की अपेक्षा बहुत अधिक है । और अपनी इस बेचैनी के षांत न होने के कारण षेखर के व्यक्तित्व में असामान्यता परिलक्षित होने लगती है –

''जो मैं पूछूँगा बताओगी ? झूठ मत बताना, चाहे बताना मत
सरस्वती ने कुछ संदिग्ध स्वर में कहा, क्या ?
षेखर बड़े प्रयास से कह पाया – बच्चे कैसे आते हैं ?''

सरस्वती द्वारा उत्तर न मिलने पर प्रतीक्षा करते करते षेखर के भीतर प्रष्नों की बाढ़ सी आ गई – "दाई लाती है, डॉक्टर लाता है, ईष्वर देता है, यह सब सुन चुका हूँ, मत बताना ।.......
''बहन कहाँ से आई है, इतनी रात को क्यां आई, दिन में क्यों नहीं आई ? और हमें वहाँ जाना क्यों नहीं मिलता ? और सब लोग झूठ क्यों बोलते हैं।[3]

यथार्थ जीवन में उसकी जिन जिज्ञासाओं का समाधान नहीं हो पाता वे ही मस्तिष्क में ग्रन्थियों का रूप धारण कर लेती हैं ।

''बाल्यकाल से ही षेखर के मन में अनेक प्रकार के अस्तित्व संबंधी, ईष्वर संबंधी, यौन–भाव संबंधी, मनुष्य के जन्म संबंधी तथा अन्यपारिवारिक, सामाजिक प्रष्न उत्पन्न होते रहते हैं । इन प्रष्नों का उत्तर न मिलने पर षेखर बेचैन रहता

है ।[4] वह अपनी जिज्ञासाएँ षांत करने के लिए उन पुस्तकों को पढ़ता है जो उसके लिए निषिद्ध हैं । षेंज संस उंततपमक चमवचसम ादवू̄ नामक पुस्तक पढ़ने पर उसकी बहुत सारी जिज्ञासाओं का समाधान हो जाता है ।

षेखर की माँ के प्रति घृणा करना भी उसके चरित्र के असामान्य गुण का प्रदर्षन करता है। माँ द्वारा अकारण अविष्वास प्रकट करने से षेखर टूट जाता है । षेखर अनुभव करता है – ''मेरे मन के वे दोनों खण्ड घोर युद्ध कर रहे हैं, मेरी चेतना पर राजस्व पाने के लिए लड़ रहे हैं ....।[5] षेखर कुछ ऐसा सोचता है जो असाधारण है, सबको चकित करने के लिए कुछ असामान्य करना चाहता है । प्रेम एवं विष्वास पाने की ललक उसे असामान्य बनने को बाध्य करती है । वह प्रथम विद्रोह अपने घर के प्रति ही करता है ।[6]

डॉ0 देवराज उपाध्याय के अनुसार, ''षेखर की ऐसी स्थिति में हमारे सामने किसी बौद्धिक व्यक्ति के चिंतनक्षणों के मानसिक संघर्षों का चित्र स्पष्ट हो उठता है और मालूम होता है कि किसी चित्त विश्लेशणवादी मनोवैज्ञानिक के कंठस्वर में छमनतवेपे की व्यवस्था की बातों की जा रही हो।[7]

षेखर में यौनाधिक्य भी असामान्य रूप में परिलक्षित हुआ है । लखनऊ के अजायबघर में षेखर महावीर की बिल्कुल नग्न मूर्ति को स्थिर दृष्टि से देखकर कुछ कंपन महसूस करता है। सारनाथ के अजायबघर में वह तारा की नग्न मूर्ति को छिपकर देखता है । ''एक भव्य, सुंदर, आनन्दमयी, विहल षांतियुक्त, आत्मविस्मृत स्वीकृति में बैठा रहा, बैठा रहा, बैठा रह गया । अब कभी वह उस क्षण का चिंतन करता है तो सहम सा जाता है, इतनी व्यापक थी वह षांति, वह नीरवता!।[8]

श्रीनगर में जेबुन्निसा के बनवाए मकान के खण्डहर में वह आँखें मूंदकर बिल्कुल नग्न होकर खड़ा हो जाता है और मानसिक षांति व आनन्द का अनुभव करता है । षेखर में कुमार के प्रति समलैंगिम प्रेम का ज्वार, अपनी मौसी की बेटी से प्रेम व उसकी रामेष्वर से विवाह की सूचना मिलने पर षेखर की प्रतिक्रिया उसे असामान्य पात्रों की श्रेणी में लाकर खड़ा कर देती है ।

''कभी व्याकुलता इतनी उग्र हो उठती है कि वह दाँत भींचकर, मुद्धी बांधकर, फष पर, जंगले पर दे मारता एक बार, दो बार, तीन बार .... जब तक कि जोड़ों पर से खून न फूट आता ...... तब उस रक्त को माथे पर पोंछ लेता और उसकी ललायी से उसे कुछ षांति मिलती ।[9]

नदी के द्वीप में असामान्य पात्र

''नदी के द्वीप'' उपन्यास में चन्द्रमाधव एक असामान्य पात्र है । वह अत्यन्त कुंठित पात्र है। उसके असंतोष का कोई निवारण नहीं है । जिस सती स्वभाव स्त्री ''कौषल्या'' से उसका विवाह होता है चन्द्रमाधव उससे संतुष्ट नहीं है । वह विवाह के उपरान्त भी परस्त्री के साथ संभोग करने की इच्छा रखता है। वह रेखा के साथ पहाड़ पर घूमने जाने के लिए भुवन का आश्रय लेता है – ''भुवन जाएगा तो वह पहाड़ पर चलने को राजी हो जाएगी .... क्योंकि एक ओट के रूप में उसकी उपयोगिता है।[10]

चन्द्रमाधव रेखा व गौरा की उपेक्षा सहन नहीं कर पाता । वह मानसिक षांति पाने के लिए सिगरेट व षराब का सेवन करता है । परन्तु वह हीनत्वभावजन्य ग्रन्थि का षिकार हो चुका है । जिसके कारण उसके व्यवहार में असामान्यता देखी जा सकती है – ''हेमेन्द्र की षबीह_वह किसी तरह सामने लाता तो रेखा के बजाय गौरा आ जाती ; फिर वह संकल्पपूर्वक उसे हटा कर रेखा को सामने लाता तो हेमेन्द्र की जगह भुवन आ जाता ....।[11]

यौन जीवन का विकृत उद्देष्य न हासिल कर पाने पर चन्द्रमाधव के व्यक्तित्व में प्रतिषोध की भावना उत्पन्न होती है । वह हेमेन्द्र से वार्तालाप में अपनी कुंठा व हीन भावना का प्रदर्षन कर स्वयं को असामान्य पात्र घोषित करता है । वह रेखा को चरित्रहीन बताकर ऐसी स्थिति उत्पन्न करता है जिससे हेमेन्द्र द्वारा एक घृणित पत्र से बाध्य होकर रेखा गर्भपात करवा लेती है ।

मनुष्य के व्यक्तित्व में असामान्यता का मुख्य कारण अहं भी है । अहं के कारण उत्पन्न असामान्य व्यवहार करने वाले व्यक्ति को अहंग्रस्त पात्र की संज्ञा दी जाती है । चन्द्रमाधव अपनी पत्नी व बच्चों के प्रति गैरजिम्मेदार है, वह उन्हें छोड़कर बम्बई चला जाता है । वह अपने अहम् के आगे सामाजिक बंधनों को जर्जर मान्यताओं का नाम देकर अतीत से नाता तोड़ता है । उसकी मानसिक दुर्बलता, कुंठा एवं अहं को उपन्यासकार ने इन पंक्तियों में षब्दबद्ध किया है जिसमें उसके असामान्य पात्र के लक्षण परिलक्षित होते हैं

''वह खिलाड़ी, नायक है, वह जिंदगी को अंगूर के गुच्छे की तरह निचोड़ लेगा, लता को झंझोर डालेगा, कुंज में आग लगा देगा, वह आराम से नहीं बैठेगा ।''[12]

हेमेन्द्र पात्र भी यौन विकृति से ग्रसित असामान्य पात्र है । वह समलैंगिक प्रेम के संबंध के कारण रेखा के साथ वैवाहिक जीवन यापन नहीं कर पाता । उसे स्त्रियों के चेहरे पसंद नहीं आते । वह रेखा से विवाह केवल इसलिए करता है कि रेखा का चेहरा उसके युवा मित्र से मिलता है । अंत में वह किसी मलय प्रेमिका से विवाह करने के लिए रेखा से विवाह–विच्छेद कर लेता है।

अपने–अपने अजनबी में असामान्य पात्र

'अपने–अपने अजनबी' के दोनों ही पात्र सेल्मा और योके असामान्य हैं । उपन्यास में दोनों पात्रों की नितान्त वैयक्तिक अनुभूतियाँ व्यक्त हुई हैं । उपन्यास में मृत्यु को जीवन का अन्तिम सत्य माना गया है । मृत्युबोध की उपन्यास का कथानक है । मृत्युबोध दो रूपों में सामने आता है – एक निकट आती मृत्यु और दूसरा मृत्यु का भय । मृत्यु का चित्रण अज्ञेय ने बहुत गहनता से किया है ।

मृत्युबोध मनुष्य के लिए अत्यंत उद्वेग की परिस्थिति होती है । निःसन्देह ऐसी परिस्थिति का सामना करने वाले व्यक्ति की मानसिक स्थिति असामान्य ही होगी । इस मानसिक प्रभाव का पहला उदाहरण सेल्मा के बाढ़ में फँसने वाली घटना में परिलक्षित होता है । सेल्मा अपने अन्तर्मन की भावनाओं को अपने तक ही सीमित रखती है । बाढ़ की भयंकर स्थिति में भी वह अपने को सुरक्षित महसूस करती है । उसका व्यवहार भी असामान्य हो गया था । यान और फोटोग्राफर के प्रति उसकी निश्ठुरता के भाव में उसकी असामान्यता झलकती है । सेल्मा व योके दोनों पात्रों में अज्ञेय ने असामान्यता

का समावेष किया है । दोनों की वार्तालाप इस बात का प्रमाण है कि दोनों ही असामान्य पात्र हैं । सेल्मा, जो कैंसर पीड़िता है, वह मुष्किल व अपने अंतिम समय में योके की उपस्थिति बर्दाष्त नहीं करती ।

थोड़ी देर चुप रहकर उसने कहा, 'मुझे माफ करो, योके, थोड़ी देर मेरे पास से चली जाओ। मैंने तुम्हें साक्षी नहीं चुना और भरसक कोषिष करूँगी कि तुम्हें कुछ न देखना पड़े – जितने पर मेरा वष नहीं उतना तो तुम मुझे क्षमा कर दो ।[13]

दूसरी ओर 'योके' जो अपने अहम् के कारणवष वृद्धा सेल्मा से इतनी घृणा करने लगती है कि उस पीड़िता को जान से मारने की कोषिष करती है । चाहे वह अपनी इस भूल के लिए क्षमायाचना करती है परन्तु उसकी चिड़चिड़ाहट उसे सामान्य व्यक्ति से कहीं दूर रखती है । किसी व्यक्ति के अंतिम दिनों में उससे सहानुभूति न रखना, यह तो असामान्यता का ही लक्षण है ।

योके के चरित्र में असामान्यता के लक्षण तब भी परिलक्षित होते हैं जब उसे एक मृत षरीर के साथ अनिष्चित अवधि तक रहना पड़ता है । ऐसी अवस्था में उसका मानसिक संतुलन बिगड़ जाता है । सेल्मा की मृत्यु के उपरांत उसके षव के साथ अकेला रहना योके को विक्षिप्त बना देता है ।

''एक उन्मत्त अतिमानवी निष्चय से भरकर योके ने कम्बल और चादर उठाकर दरवाजा खोल दिया । वे सेल्मा को उठाकर ईष्वर के मुँह पर दे मारेगी – कहेगी कि लो अपनी सड़ी हुई, गन्धाती हुई मृत्यु, और छोड़ दो मुझे मेरे अकेलेपन के साथ ।[14]

निष्कश

निष्कर्श रूप में कह सकते हैं कि अज्ञेय ने चरित्र को समझने के लिए उनकी संवेदनाओं को समझने का अथवा अभिव्यक्त करने का सफल प्रयास किया है । अज्ञेय जितने परम्परावादी हैं उतने ही आधुनिक हैं । अतः परम्परा और आधुनिकीकरण का अन्तर्विरोध उनके उपन्यासों की यथार्थता व सजीवता प्रदान करता है । अज्ञेय के उपन्यास के सृजनकाल में कथानक व घटनाओं की बजाय चरित्रांकन को महत्व मिल रहा था । अतः अज्ञेय ने अपने चरित्रों के चित्रण में अनेक नवीन प्रयोग किए । उन्होंने असामान्य पात्रों की सृष्टि करके हिन्दी उपन्यास को एक नया मोड़ प्रदान किया । अज्ञेय पूर्व उपन्यासों में मनोवैज्ञानिक दृष्टिकोण की झलक मिलती तो है परन्तु अज्ञेय ने असामान्य पात्रों के लक्षण – कुंठा, अहं, मानसिक संघर्श, हीन–भावना, काम कुंठा, आकांक्षाएँ एवं कुंठाएँ आदि को उजागर करके एक नया प्रयोग किया । अज्ञेय के उपन्यासों में असामान्य पात्रों की सृष्टि साहित्यिक कलात्मक प्रक्षेपण की दृष्टि से आधुनिक हिन्दी उपन्यास साहित्य में बेजोड़ है ।

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ਜਿੰਦਰ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ '1984 ਦਾ ਸੰਤਾਪ' ਵਿੱਚ ਦਰਜ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਦੀਆਂ ਕਹਾਣੀਆਂ: ਵਿਚਾਰਧਾਰਾ ਤੇ ਬਿਰਤਾਂਤਕ ਜੁਗਤਾਂ

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ਇਸ ਖੋਜ-ਪੇਪਰ ਦਾ ਉਦੇਸ਼ ਜਿੰਦਰ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ '1984 ਦਾ ਸੰਤਾਪ' ਵਿੱਚ ਦਰਜ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦਾ ਵਿਚਾਰਧਾਰਾਈ ਤੇ ਬਿਰਤਾਂਤਕ ਜੁਗਤਾਂ ਦੇ ਪੱਖ ਤੋਂ ਅਧਿਐਨ ਪ੍ਰਸਤੁਤ ਕਰਨਾ ਹੈ।ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਦੁਆਰਾ ਰਚਿਤ 6 ਕਹਾਣੀਆਂ ਦਰਜ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਅਜੀਤ ਕੌਰ ਦੀ'ਨਾ ਮਾਰੋ', ਬਚਿੰਤ ਕੌਰ ਦੀ'ਸ਼ਾਂਤੀ ਸਮਿਤੀ', ਚੰਦਨ ਨੇਗੀ ਦੀ'ਸਗਲ ਸੰਗਿ',ਰਜਿੰਦਰ ਕੌਰ ਦੀ 'ਹੁਣ ਰੋਟੀ ਖਾਣੀ ਸੌਖੀ ਹੋ ਗਈ ਸੀ', ਬਲਜੀਤ ਕੌਰ ਬੱਲੀ ਦੀ'ਆਦਮ ਬੋ'ਅਤੇਬਲਵਿੰਦਰ ਕੌਰਬਰਾੜ ਦੀ'ਜੱਗ ਵਿਚ ਸੀਰ' ਵਿਚ ਸ਼ਾਮਿਲ ਹਨ।

ਪੰਜਾਬ 1984 ਦੇ ਸੰਕਟ ਵਿੱਚ ਕਿੰਨੀਆਂ ਹੀ ਔਰਤਾਂ ਨੂੰ ਆਪਣੇ ਪਤੀ ਅਤੇ ਪੁੱਤਾਂ ਦੀ ਮੌਤ ਦੇ ਸੰਤਾਪ ਨੂੰ ਹੰਢਾਉਣਾ ਪਿਆ ਅਤੇ ਬਲਾਤਕਾਰਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੋਣਾ ਪਿਆ।ਇਹਨਾਂ ਤ੍ਰਾਸਦੀਆਂ ਦੇ ਬਾਵਜੂਦ ਔਰਤ ਦੀ ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਪੇਸ਼ਕਾਰੀ ਨਾ-ਮਾਤਰ ਹੀ ਹੋਈ ਹੈ।"ਇਨ੍ਹਾਂ ਔਰਤਾਂ ਨਾਲ ਬੀਤੇ ਸੰਤਾਪ ਨੂੰ ਅਜੇ ਤੱਕ ਨਾ ਤਾਂ ਕਲਮਬੰਦ ਹੀ ਕੀਤਾ ਗਿਆ ਹੈ (ਬਹੁਤੀਆਂ ਰਿਪੋਰਟਾਂ ਵਿੱਚ ਇਸ ਅਣ-ਮਨੁੱਖੀ ਕਾਰੇ ਦਾ ਚੱਲਵਾਂ ਜਿਹਾ ਹੀ ਜਿਕਰ ਮਿਲਦਾ ਹੈ)ਅਤੇ ਨਾ ਹੀ ਬਲਾਤਕਾਰ ਕਰਨ ਵਾਲਿਆਂ ਦੇ ਉੱਪਰ ਕੇਸ ਦਰਜ ਹੋਏ ਹਨ।"ਜਿੰਦਰ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਅਠਵੰਜਾ ਕਹਾਣੀਆਂ ਵਿੱਚੋ ਸਿਰਫ਼ 6 ਕਹਾਣੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਔਰਤ ਕਹਾਣੀਕਾਰਾਂ ਵੱਲੋ ਲਿਖਿਆ ਗਿਆ ਹੈ। ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਵੀ ਦੋ ਕਹਾਣੀਆਂ ਅਜਿਹੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ 'ਚ ਔਰਤ ਪੇਸ਼ ਹੀ ਨਹੀਂ ਹੋਈ। ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਮਰਦ ਕਹਾਣੀਕਾਰਾਂ ਵਿੱਚੋ ਰਾਜ ਗਿੱਲ ਦੀ 'ਰੱਤਾ ਸਾਲ', ਮਹਿੰਦਰ ਸਿੰਘ ਤਤਲਾ ਦੀ'47-ਏ-ਦਿੱਲੀ' ਤੇ 'ਉਹ ਲੜਕੀ', ਮਹਿੰਦਰ ਸਿੰਘ ਸਰਨਾ ਦੀ'ਬੱਸ ਨੰਬਰ 541'ਅਜਿਹੀਆਂ ਕਹਾਣੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਔਰਤ ਦੀ ਤ੍ਰਾਸਦੀ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਬਾਕੀ ਦੀਆਂ ਜ਼ਿਆਦਾਤਰ ਮਰਦ ਰਚਿਤ ਕਹਾਣੀਆਂ ਵਿੱਚ ਔਰਤ ਨਾਲੋ ਜ਼ਿਆਦਾ ਪੰਜਾਬ ਸੰਕਟ ਦੇ ਸਿਆਸੀ, ਇਤਿਹਾਸਕ ਕਾਰਨ, ਪੁਲਿਸ ਦੇ ਬੇਦੋਸ਼ੇ ਨੌਜਵਾਨਾ 'ਤੇ ਤਸ਼ੱਦਦ, ਮਨੁੱਖ ਦੀ ਮਾਨਸਿਕ ਸਥਿਤੀ ਆਦਿ ਹੀ ਫਰੋਲੇ ਗਏ ਹਨ।

ਔਰਤ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਤ੍ਰਾਸਦੀ ਇਹ ਹੈ ਕਿ ਜਿਸ ਤਰ੍ਹਾਂ ਔਰਤ ਸੰਕਟ ਸਮਿਆਂ ਵਿੱਚ ਦਰੜੀ ਗਈ, "ਉਸ ਨਾਲ ਜੋ ਬੀਤਿਆ ਤੇ ਉਸ ਨੇ ਜੋ ਮਹਿਸੂਸ ਕੀਤਾ, ਉਸ ਨੂੰ ਉਹ ਸਮਾਜਿਕ ਪੁਰਸ਼ਵਾਦੀ ਤੰਤਰ ਦੇ ਚੱਲਦਿਆਂਜ਼ੁਬਾਨ ਨਾ ਦੇ ਸਕੀ", "ਜਿੱਥੇ ਮਰਦ ਸੰਕਟ ਸਮਿਆਂ ਉੱਪਰ ਹੰਢਾਏ ਸਦਮਿਆਂ ਨੂੰ ਕਿਸੇ ਇੱਕ ਜਾਂ ਦੂਜੇ ਤਰੀਕੇ ਰਾਹੀਂ ਜ਼ੁਬਾਨ ਦੇ ਕੇ ਕਿਸੇ ਹੱਦ ਤੱਕ ਸਦਮਿਆਂ ਦੀ ਯਾਦ ਤੋਂ ਮੁਕਤ ਹੋਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿੱਚ ਰਿਹਾ, ਉੱਥੇ ਔਰਤ ਤਮਾਮ ਸਦਮਿਆਂ ਨੂੰ ਸਮਾਜਿਕ ਮਾਣ-ਮਰਿਆਦਾ ਦੇ ਡਰੋਂ ਆਪਣੇ ਅੰਦਰ ਹੀ ਦਫ਼ਨ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿੱਚ ਰਹੀ।"

ਔਰਤ ਅਤੇ ਮਰਦ ਸੰਕਟ ਸਮੇਂ ਨੂੰ ਬਿਲਕੁਲ ਵੱਖਰੇ ਰੂਪ ਵਿੱਚ ਹੰਢਾਉਂਦੇ ਹਨ। ਮਰਦ ਅਤੇ ਔਰਤ ਦੋਵੇਂ ਹੀ ਹਿੰਸਾ ਦਾ ਸ਼ਿਕਾਰ ਹੁੰਦੇ ਹਨ ਪਰ ਮਰਦ ਹਿੰਸਾ ਦਾ ਸ਼ਿਕਾਰ ਹੁੰਦਾ ਹੀ ਨਹੀਂ ਹਿੰਸਾ ਕਰਦਾ ਵੀ ਹੈ। ਇਸ ਸਥਿਤੀ ਵਿੱਚ ਮਰਦ ਅਤੇ ਔਰਤ ਇੱਕ ਦੂਸਰੇ ਨਾਲੋ ਬਿਲਕੁਲ ਵੱਖਰੇ ਹੋ ਜਾਂਦੇ ਹਨ ਕਿਉਂਕਿ ਔਰਤ ਹਿੰਸਾ ਕਰਨ ਵਾਲੀ ਨਹੀਂ ਸਿਰਫ ਸਹਿਣ ਵਾਲੀ ਹੈ। ਇਸ ਬਾਬਤ ਅਮਰਜੀਤ ਕੌਰ ਖੋਖਰ ਦੇ ਵਿਚਾਰ ਉਲੇਖਯੋਗ ਹਨ:

> ਭੁਚਾਲ ਅਤੇ ਹੜ੍ਹਾਂ ਵਰਗੀਆਂ ਕੁਦਰਤੀ ਆਫ਼ਤਾਂ ਮਰਦਾਂ ਅਤੇ ਔਰਤਾਂ ਉੱਪਰ ਇੱਕੋ ਜਿਹਾ ਪ੍ਰਭਾਵ ਪਾਉਂਦੀਆਂ ਹਨ, ਪਰ ਦੇਸ਼ ਨਾਲ ਸੰਬੰਧਿਤ ਤਿੰਨ ਪੱਖ-ਉਜਾੜੇ ਦਾ ਅਨੁਭਵ, ਹਿੰਸਾ ਅਤੇ ਪੁਨਰਵਾਸ-ਅਜਿਹੇ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿਚ ਪੁਰਸ਼ ਲੇਖਕਾਂ ਅਤੇ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਦੀ ਪਹੁੰਚ ਵਿੱਚ ਅਤੇ ਇਸ ਵਿਸ਼ੇ ਨਾਲ ਸੰਬੰਧਿਤ ਉਨ੍ਹਾਂ ਦੇ ਸਰੋਕਾਰਾਂ ਵਿੱਚ ਅੰਤਰ ਸਪਸ਼ਟ ਨਜ਼ਰ ਆਉਂਦਾ ਹੈ।.........ਮਰਦਾਂ ਲਈ ਉਜਾੜਾ ਆਰਥਿਕ ਪਹਿਲਾਂ-ਕਾਰੋਬਾਰ ਅਤੇ ਸੱਤਾ ਸੰਘਰਸ਼-ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ ਜਦੋਂ ਕਿ ਔਰਤ ਲਈ ਉਜਾੜੇ ਦਾ ਅਨੁਭਵ ਉਨ੍ਹਾਂ ਦੀ ਘਰੇਲੂ ਜ਼ਿੰਦਗੀ ਲਈ ਵਧੇਰੇ ਮਹੱਤਵ ਰੱਖਦਾ ਹੈ।ਇਸ ਲਈ ਔਰਤ ਲਈ ਉਜਾੜੇ ਦਾ ਅਨੁਭਵ ਮਰਦ ਨਾਲੋ ਵੱਖਰਾ ਹੀ ਨਹੀਂ, ਦੁਖਦਾਈ ਵੀ ਹੈ।

ਇਸ ਕਥਨ ਤੋਂ ਇਹ ਸਿੱਧ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਭਾਵੇਂ ਮਰਦ ਅਤੇ ਔਰਤ ਲਈ ਭੁਚਾਲ, ਹੜ੍ਹ, ਕੁਦਰਤੀ ਆਫ਼ਤਾਂ ਸਾਂਝੀਆਂ ਹੋ ਸਕਦੀਆਂ ਹਨ ਪਰ ਸੰਕਟ-ਗ੍ਰਸਤ ਸਥਿਤੀਆਂ ਵਿੱਚ ਅਜਿਹਾ ਨਹੀਂ ਵਾਪਰਦਾ। ਸੰਕਟ ਦਾ ਸਮਾਂ ਮਰਦ ਲਈ ਰਾਜਨੀਤਿਕ ਉਥਲ-ਪੁਥਲ ਅਤੇ ਸੱਤਾ ਪ੍ਰਾਪਤੀ ਦਾ ਹੋ ਸਕਦਾ ਹੈ ਪਰ ਔਰਤ ਲਈ ਇਹ ਪੀੜਾ ਅਤੇ ਸਦਮੇ ਦਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਗੱਲ ਦੀ ਪ੍ਰਸ਼ਟੀ ਕਰਦੀ ਉਰਵਸ਼ੀ ਬੁਟਾਲੀਆ(ਰਵਉਸਹਾ ਬਉਟਉਲਿਓ) ਸੰਕਟ ਸਮੇਂ ਦੀ ਔਰਤ/ਮਰਦ ਨਾਲ ਕੀਤੀਆਂ ਮੁਲਕਾਤਾਂ ਨੂੰ ਸਮਝਕੇ ਲਿਖਦੀ ਹੈ, "ਮੈਂ ਹੁਣ ਜਦੋਂ ਦੁਬਾਰਾ ਇੰਟਰਵਿਊ ਦੀ ਗੱਲ ਕਰਦੀ ਹਾਂ,ਮੇਰੇ ਦਿਮਾਗ ਵਿੱਚ ਖਿਆਲ ਆਉਂਦਾ ਹੈ ਕਿ ਮਰਦ ਅਤੇ ਔਰਤ ਦੇ ਬੋਲਣ ਵਿੱਚ ਬਹੁਤ ਜ਼ਿਆਦਾ ਅੰਤਰ ਹੈ। ਕੀ ਇਹ ਕੋਈ ਅਜਿਹੀ ਗੱਲ ਹੈ ਕਿ ਮਰਦ ਅਤੇ ਔਰਤ ਵੰਡ ਬਾਰੇ ਵੱਖਰੇ ਵਿਚਾਰ ਰੱਖਦੇ ਹਨ? ਮੈਂ ਇਸ ਢੰਗ ਨਾਲ ਸਿੱਖਿਆ ਅਤੇ ਪਹਿਚਾਣਿਆ ਹੈ ਕਿ ਔਰਤਾਂ ਖ਼ਾਸ ਮੌਕਿਆਂ 'ਤੇ ਹੀ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਦੀਆਂ ਸੂਖਮ ਗੱਲਾਂ ਕਰਦੀਆਂ ਹਨ ਪਰ ਮਰਦ ਜ਼ਿਆਦਾ ਤੌਰ 'ਤੇ ਵੱਖਰੀਆਂ ਸੰਸਥਾਵਾਂ ਤੇ ਵੱਡੀਆਂ ਰਾਜਨੀਤਿਕ ਪਾਰਟੀਆਂ ਬਾਰੇ ਗੱਲਾਂ ਕਰਦੇ ਹਨ। ਅਜਿਹਾ ਮੌਕਾ ਘੱਟ ਹੀ ਕਦੀ ਆਇਆ ਹੈ ਕਿ ਇੰਟਰਵਿਊ ਵਿੱਚ ਮਰਦ ਆਪਣੇ ਗਵਾਚੇ ਜਾਂ ਮਰੇ ਗਏ ਬੱਚੇ ਬਾਰੇ ਗੱਲ ਕਰਦੇ ਹੋਣ। ਪਰ ਔਰਤ ਨੇ ਕਦੀ ਅਜਿਹਾ ਮੌਕਾ ਨਹੀਂ ਛੱਡਿਆ ਜਦੋਂ ਉਹ ਅਜਿਹੇ ਹਾਦਸਿਆਂ ਦੀਆਂ ਗੱਲਾਂ ਨਾ ਕਰਨ।"

ਇਨ੍ਹਾਂ ਸ਼ਬਦਾਂ ਤੋਂ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਮਰਦ ਅਤੇ ਔਰਤ ਲਈ ਸੰਕਟ ਸਮਾਂ ਬਿਲਕੁਲ ਵੱਖਰੇ ਅਰਥ ਰੱਖਦਾ ਹੈ। ਜਿੰਦਰ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ ਵਿੱਚ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦੀ ਚੋਣ ਕਰਕੇ ਇਹ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ ਕਿ ਨਾਰੀ ਲੇਖਕ ਔਰਤ ਦੀ ਸੰਕਟ ਸਮੇਂ ਦੀ ਚੁੱਪ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਕਿਥੇ ਤੱਕ ਸਫਲ ਹੋਈਆਂ ਹਨ ਜਾਂ ਨਾਰੀ ਲੇਖਕਾਵਾਂ ਵੀ ਮਰਦ ਕਹਾਣੀਕਾਰਾਂ ਵਾਂਗ ਪੰਜਾਬ ਸੰਕਟ ਦੀ ਔਰਤ ਨੂੰ ਛੱਡ ਬਾਕੀ ਪਹਿਲੂ ਹੀ ਫਰੋਲਦੀਆਂ ਨਜ਼ਰ ਆਉਂਦੀਆਂ ਹਨ।

ਪੰਜਾਬ ਦੇ ਦੁਖਾਂਤ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਅਜੀਤ ਕੌਰ ਦੀ ਕਹਾਣੀ 'ਨਾ ਮਾਰੋ' ਵਿਚਾਰੀ ਜਾ ਸਕਦੀ ਹੈ। 'ਨਾ ਮਾਰੋ' ਕਹਾਣੀ ਉਸ ਪਰਿਵਾਰ ਦੇ ਦੁਖਾਂਤ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ, ਜਿਸ ਦੇ ਇਕੱਲੇ ਨੌਜਵਾਨ ਨੂੰ ਪੰਜਾਬ ਸੰਕਟ ਸਮੇਂ ਕਤਲ ਕਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਪਰ ਨਾ ਤਾਂ ਉਸਦੇ ਕਤਲ ਦੇ ਕਾਰਨਾਂ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ ਤੇ ਨਾ ਹੀ ਕਾਤਲ ਦਾ। ਬੇਸ਼ੱਕ ਪੁਲਿਸ ਵਾਲੇ ਉਸਦੇ ਕਤਲ ਲਈ ਆਤੰਕਵਾਦੀਆਂ ਨੂੰ ਦੋਸ਼ੀ ਠਹਿਰਾਉਂਦੇ ਹਨ ਪਰ ਕਹਾਣੀ

ਵਿੱਚੋਂ ਗੁੱਝੇ ਰੂਪ ਵਿੱਚ ਉਸ ਨੌਜਵਾਨ ਦਾ ਕਤਲ ਪੁਲਿਸ ਦੁਆਰਾ ਕੀਤੇ ਜਾਣ ਦਾ ਸੰਕੇਤ ਮਿਲਦਾ ਹੈ। ਉਸ ਨੌਜਵਾਨ ਦੇ ਕਤਲ ਤੋਂ ਬਾਅਦ ਕਹਾਣੀ ਵਿਚਲੀ ਮੈਂ ਪਾਤਰ ਅਤੇ ਉਸਦੀ ਮਾਂ ਘਰ ਵਿੱਚ ਇਕੱਲੀਆਂ ਰਹਿ ਜਾਂਦੀਆਂ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਇਸ ਦੁਨੀਆ ਵਿੱਚ ਕੋਈ ਸਹਾਰਾ ਨਹੀਂ ਬਚਦਾ। ਇਸ ਲਈ ਉਹ ਇੱਕ ਦੂਜੀ ਦਾ ਸਹਾਰਾ ਬਣ ਇਸ ਦੁਖਾਂਤ ਵਿੱਚੋਂ ਉੱਭਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੀਆਂ ਹਨ:

ਹਾਲੇ ਮਹੀਨਾ ਵੀ ਤਾਂ ਪੂਰਾ ਨਹੀਂ ਹੋਇਆ, ਤੇ ਲੱਗਦਾ ਏ ਕੇ ਜੁੱਗ ਬੀਤ ਗਏ ਨੇ। ਨਾ ਉੱਠਣ ਉੱਤੇ ਜੀਅ ਕਰਦਾ ਏ ਨਾ ਕੁੱਝ ਰਿੰਨਣ ਪਕਾਣ 'ਤੇ। ਉੱਝ ਜਦੋਂ ਮੈਨੂੰ ਮਾਂ ਦੀ ਚਿੰਤਾ ਹੁੰਦੀ ਏ ਤਾਂ ਮੈਂ ਚੁੱਲਾ ਬਾਲ ਕੇ ਦੋ ਰੋਟੀਆਂ ਲਾਹ ਲੈਨੀਆਂ, ਤੇ ਜਦੋਂ ਮਾਂ ਨੂੰ ਮੇਰੀ ਚਿੰਤਾ ਹੁੰਦੀ ਏ, ਤਾਂ ਉਹ ਚੁੱਲਾ ਚਾ ਬਾਲਦੀ ਏ।

ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਮੈਂ ਪਾਤਰ ਦੁਆਰਾ ਬਿਆਨ ਕੀਤੀ ਗਈ ਘਟਨਾ ਅਨੁਸਾਰ ਇੱਕ ਨੌਜਵਾਨ ਜਿਸਨੂੰ ਗੋਲੀ ਲੱਗੀ ਹੈ, ਉਸਦੇ ਘਰ ਆ ਕੇ ਛੁਪ ਜਾਂਦਾ ਹੈ।ਮੈਂ ਪਾਤਰ ਉਸਦੀ ਮਲੂਮ ਪੱਟੀ ਕਰਦੀ ਹੈ ਪਰ ਹਸਪਤਾਲ ਨਾ ਲਿਜਾਣ ਲਈ ਮਜਬੂਰ ਹੈ। ਔਰਤ ਦੀ ਵਿਰੋਧੀ ਧਿਰ ਲਈ ਹਮਦਰਦੀ ਦਾ ਪ੍ਰਗਟਾਵਾ ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਦ੍ਰਿਸ਼ਟੀ ਗੋਚਰ ਹੁੰਦਾ ਹੈ ਜਿਹੜਾ ਔਰਤਪਣ ਵਿੱਚ ਸਦੀਵੀਂ ਮੌਜੂਦ ਮਮਤਾ ਦੇ ਤੌਰ 'ਤੇ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। 'ਨਾ ਮਾਰੋ' ਕਹਾਣੀ ਦੀ ਮੈਂ ਪਾਤਰ ਪੁਲਿਸ ਦੁਆਰਾ ਇਹ ਦੱਸਣ 'ਤੇ ਕਿ ਉਸ ਦਾ ਭਰਾ ਇਹਨਾਂ ਸਿੱਖ ਖਾੜਕੂਆਂ ਵਿੱਚੋਂ ਹੀ ਕਿਸੇ ਇੱਕ ਦੁਆਰਾ ਮਾਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਇਸ ਦੇ ਬਾਵਜੂਦ ਉਹ ਇੱਕ ਜ਼ਖਮੀ ਸਿੱਖ ਖਾੜਕ ਨੂੰ ਆਪਣੇ ਘਰ ਪਨਾਹ ਦੇ ਕੇ ਮਲੂਮ ਪੱਟੀ ਕਰਦੀ ਹੈ। ਇਹ ਘਟਨਾ ਔਰਤ ਦੀ ਵਿਸ਼ਾਲ ਸਹਿਣਸ਼ੀਲਤਾ, ਵਿਰੋਧੀ ਧਿਰ ਪ੍ਰਤੀ ਇਨਸਾਨੀਅਤ ਵਾਲੇ ਮੋਹ ਦਾ ਸੂਚਕ ਹੋ ਨਿਬੜਦੀ ਹੈ।

ਕਹਾਣੀ ਵਿੱਚ ਮਾਂ ਅਤੇ ਭੈਣ ਦਾ ਆਪਣੇ ਪੁੱਤਰ ਅਤੇ ਭਰਾ ਲਈ ਸੰਤਾਪ ਹੰਢਾਉਣਾ ਕਹਾਣੀ ਦਾ ਕੇਂਦਰੀ ਵਿਸ਼ਾ ਹੈ। ਇਹਨਾਂ ਸਦਮਿਆਂ ਨੂੰ ਔਰਤ ਦੇ ਪੱਖ ਤੋਂ ਮਰਦ ਕਹਾਣੀਕਾਰਾਂ ਦੁਆਰਾ ਘੱਟ ਹੀ ਚਿਤਰਿਆ ਗਿਆ ਹੈ ਕਿ ਔਰਤ ਇਸ ਸੰਤਾਪ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਹੰਢਾਉਂਦੀ ਰਹੀ ਹੈ ਅਤੇ ਇਸ ਸੰਤਾਪ 'ਚੋਂ ਕਿਵੇਂ ਉੱਭਰਦੀ ਹੈ। ਅਜੀਤ ਕੌਰ ਦੁਆਰਾ ਕਹਾਣੀ ਵਿੱਚ ਔਰਤ ਦੀ ਮਰਦ ਪ੍ਰਤੀ ਹਮਦਰਦੀ ਤੇ ਮੌਤ ਦੇ ਸੰਤਾਪ ਨੂੰ ਹੰਢਾਉਣ ਦੀ ਕਲਾਤਮਕ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਗਈ ਹੈ। ਇਹ ਸੰਤਾਪ ਔਰਤ ਦੇ ਅੰਦਰ ਘਰ ਕਰ ਜਾਂਦਾ ਹੈ। ਇਸ ਦਾ ਹਵਾਲਾ ਅਜੀਤ ਕੌਰ ਦੀ ਇਸ ਕਹਾਣੀ ਵਿੱਚੋਂ ਮਿਲ ਜਾਂਦਾ ਹੈ। ਜਦੋਂ ਘਰ ਵਿੱਚ ਪਨਾਹ ਦਿੱਤੇ ਖਾੜਕ ਨੂੰ ਪੁਲਿਸ ਦੇ ਤਲਾਸ਼ੀ ਲੈਣ 'ਤੇ ਬਾਹਰ ਕੱਢਣਾ ਪੈਂਦਾ ਹੈ ਤਾਂ ਪੁਲਿਸ ਉਸ ਨੂੰ ਗੋਲੀਆਂ ਨਾਲ ਮਾਰ ਦਿੰਦੀ ਹੈ। ਗੋਲੀਆਂ ਚੱਲਣ ਦੀ ਆਵਾਜ਼ ਸੁਣ ਅਚਾਨਕ ਮਾਂ ਪਾਤਰ ਦੇ ਮੂੰਹੋਂ ਇਹ ਸ਼ਬਦ ਨਿਕਲਦੇ ਹਨ:

ਵੇ ਨਾ ਮਾਰੋ ਮੇਰੇ ਬੱਚੜੇ ਨੂੰ। ਨਾ ਮਾਰੋ ਮੇਰੇ ਕੇਵਲ ਨੂੰ।ਨਾ ਗੋਲੀਆਂ ਮਾਰੋ ਮੇਰੇ ਪੁੱਤਰ ਨੂੰ।

ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਮਾਂ ਦੀ ਮਮਤਾ ਬੜੇ ਉਘੜਵੇਂ ਰੂਪ ਵਿੱਚ ਪੇਸ਼ ਹੋਈ ਹੈ ਜਿਸ ਲਈ ਆਪਣੇ ਅਤੇ ਪਰਾਏ ਪੁੱਤਰ ਵਿੱਚ ਕੋਈ ਫਰਕ ਨਹੀਂ। ਉਹ ਹਰ ਇੱਕ ਮਾਂ ਦੇ ਪੁੱਤ ਦੀ ਜ਼ਿੰਦਗੀ ਮੰਗਦੀ ਹੈ। ਔਰਤ ਇਨ੍ਹਾਂ ਸੰਕਟ ਸਮਿਆਂ ਵਿੱਚ ਆਪਣੇ ਅਤੇ ਪਰਾਏ ਦੇ ਪਾੜੇ ਨੂੰ ਹੀ ਨਹੀਂ ਮੇਟਦੀ ਸਗੋਂ ਇਸ ਸੰਕਟ ਦੀ ਅੱਗ ਉਪਰ ਵੀ ਠੱਲ ਪਾਉਂਦੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ। ਔਰਤ ਦਾ ਰਾਜਨੀਤੀਕ-ਮਸਲਿਆਂ ਨਾਲ ਕੋਈ ਬਾ-ਵਾਸਤਾ ਨਹੀਂ ਉਹ ਖ਼ਾਸਕਰ ਸੰਕਟ ਸਥਿਤੀ ਵਿੱਚ ਜਿਨ੍ਹਾਂ ਗੱਲਾਂ ਨੂੰ ਮਹਿਸੂਸਦੀ ਹੈ, ਉਹ ਸੰਵੇਦਨਾਤਮਕ ਹਨ, ਭਾਵੁਕ ਹਨ। ਇਸ ਲਈ ਜਿੱਥੇ ਮਰਦ ਸੰਕਟ ਸਮੇਂ ਵਿੱਚ ਸਮਾਜਿਕ-ਰਾਜਨੀਤਿਕ ਮਸਲਿਆਂ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ ਉੱਥੇ ਔਰਤ ਇਸ ਸੰਕਟ ਸਮੇਂ ਦੇ ਭਾਵੁਕ ਪਹਿਲੂਆਂ ਨੂੰ ਮਹਿਸੂਸਦੀ ਹੈ ਅਤੇ ਉਸਨੂੰ ਪਰਾਈ ਪੀੜ ਵੀ ਆਪਣੀ ਲਗਦੀ ਹੈ।

ਪੰਜਾਬ ਸੰਕਟ ਦੌਰਾਨ ਇੰਦਰਾ ਗਾਂਧੀ ਦੇ ਸਿੱਖ ਅੰਗ ਰੱਖਿਅਕਾਂ ਦੁਆਰਾ ਇੰਦਰਾ ਦਾ ਕਤਲ ਕਰਨ ਤੋਂ ਬਾਅਦ ਦਿੱਲੀ ਵਿੱਚ ਸਿੱਖ-ਹਿੰਦ ਦੰਗੇ ਸ਼ੁਰੂ ਹੋ ਗਏ ਕਿਉਂਕਿ ਹਿੰਦਆਂ ਦੀ ਹਰਮਨ ਪਿਆਰੀ ਨੇਤਾ ਦਾ ਸਿੱਖਾਂ ਨੇ ਕਤਲ ਕਰ ਦਿੱਤਾ ਸੀ। ਕਾਰਨਵਸ ਦਿੱਲੀ ਵਿੱਚ ਹਿੰਦ ਸਿੱਖਾਂ ਦੇ ਕਤਲ ਦੇ ਪਿਆਸੇ ਬਣ ਗਏ। ਇੱਕੋ ਗਲੀ ਮਹੱਲੇ ਵਿੱਚ ਰਹਿੰਦੇ ਹਿੰਦ-ਸਿੱਖਾਂ ਵਿੱਚ ਸਥਿਤੀ ਤਨਾਓ ਗੁਸਤ ਹੋ ਗਈ।ਇਸ ਸਥਿਤੀ ਬਾਰੇ ਅਤੇ ਸਿੰਘ ਲਿਖਦੇ ਹਨ:

ਮੰਨਿਆ ਕਿ ਉਹ ਹਰਮਨ ਪਿਆਰੀ ਸੀ ਖ਼ਾਸ ਕਰਕੇ ਗਰੀਬ ਵਰਗ ਤੇ ਦਲਿਤ ਉਸਨੂੰ ਆਪਣਾ ਮਸੀਹਾ ਸਮਝਦੇ ਸਨ। ਮੰਨਿਆ ਕਿ ਉਹਨਾਂ ਨੂੰ ਅਕਹਿ ਸਦਮਾ ਪਹੁੰਚਿਆ, ਅੱਖਾਂ ਅੱਗੇ ਹਨੇਰਾ ਛਾ ਗਿਆ, ਕੁੱਝ ਖਾਣਾ ਪੀਣਾ ਨਹੀਂ ਸੁਝਿਆ ਤੇਪ੍ਰਚੰਡ ਗੁੱਸੇ ਦੀ ਲਹਿਰ ਦੌੜ ਗਈ। ਇਹ ਵੀ ਸਮਝਿਆ ਕਿ ਪ੍ਰਚੰਡਗੁੱਸਾ ਪਾਗਲਪਨ ਦੀ ਹੱਦ ਤੱਕ ਪਹੁੰਚ ਜਾਂਦਾ ਹੈ। ਮੇਰਾ ਸਵਾਲ ਤੇ ਸਾਡਾ ਸਭ ਦਾ ਸਵਾਲ ਇਹੋ ਹੈ ਕਿ ਜੇ ਗੁੱਸਾ ਪਾਗਲਪਨ ਦੀ ਹੱਦ ਤੱਕ ਪ੍ਰਚੰਡ ਸੀ ਤਾਂ ਗੁੱਸੇ ਵਿੱਚ ਉਬਲਦੀ ਭੀੜ ਪਰਧਾਨ ਮੰਤਰੀ ਨਿਵਾਸ ਦੀ ਤਰਫ ਬਾਡੀਗਾਰਡਾਂ ਵੱਲ ਕਿਉਂ ਨਹੀਂ ਦੌੜੀ। ਇਹ ਗੁੱਸਾ ਆਪਣੇ ਹੀ ਸ਼ਹਿਰ ਦੇ ਵਾਸੀਆਂ, ਨਾਲ ਕੰਮ ਕਰਨ ਵਾਲੇ ਸਾਥੀਆਂ ਅਤੇ ਅਣਜਾਣ ਰਾਹ ਗੁਜ਼ਰੂਆਂ ਨੂੰ ਜਿਉਂਦਿਆਂ ਅੱਗ ਵਿੱਚ ਸੁੱਟ ਕੇ ਕਿਉਂ ਕੱਢਿਆ ਗਿਆ?

ਇਸ ਸਮੱਸਿਆ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਸ਼ਾਮਿਲ ਬਚਿੰਤ ਕੌਰ ਦੀ ਕਹਾਣੀ 'ਸ਼ਾਂਤੀ ਸਮਿਤੀ' ਪੰਜਾਬ ਦੌਰਾਨ ਇੰਦਰਾ ਗਾਂਧੀ ਦੀ ਹੱਤਿਆ ਤੋਂ ਬਾਅਦ ਫੈਲੀ ਸਿੱਖ-ਹਿੰਦ ਕੱਟੜਤਾ ਦੇ ਸਮਾਨੰਤਰ ਸਾਂਝੀ ਭਾਈਚਾਰਕਤਾ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਇੱਕ ਮੁਹੱਲੇ ਵਿੱਚ ਭਾਈਆਂ ਵਾਂਗ ਰਹਿੰਦੇ ਸਿੱਖ-ਹਿੰਦ ਪਰਿਵਾਰ ਇੱਕ ਰਾਤ ਵਿੱਚ ਹੀ ਇੱਕ-ਦੂਜੇ ਦੇ ਦੁਸ਼ਮਣ ਬਣ ਜਾਂਦੇ ਹਨ। ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਸ੍ਰੀ ਪੀ.ਪੀ. ਸਿੰਘ ਦਾ ਪਰਿਵਾਰ ਦਿੱਲੀ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ ਜਿੱਥੇ ਹਿੰਦ ਵੀ ਹਨ ਅਤੇ ਸਿੱਖ ਵੀ। ਦਿੱਲੀ ਵਿੱਚ ਇੰਦਰਾ ਦੇ ਕਤਲ ਤੋਂ ਬਾਅਦ ਇੱਕ ਮੁਹੱਲੇ ਵਿੱਚ ਰਹਿੰਦੇ ਹਿੰਦ-ਸਿੱਖਾਂ ਨੇ ਇਹ ਸਮਿਤੀ ਬਣਾਈ ਕਿ ਜਿੱਥੇ ਸਿੱਖਾਂ ਦੇ ਘਰ ਜ਼ਿਆਦਾ ਹਨ, ਉੱਥੇ ਸਿੱਖ ਹਿੰਦੂਆਂ ਦੀ ਰੱਖਿਆ ਕਰਨਗੇ ਅਤੇ ਜਿੱਥੇ ਹਿੰਦਆਂ ਦੇ ਘਰ ਜ਼ਿਆਦਾ ਹਨ, ਉੱਥੇ ਹਿੰਦ ਸਿੱਖਾਂ ਦੀ ਰੱਖਿਆ ਕਰਨਗੇ ਪਰ ਰਾਤ ਹੁੰਦੇ ਹੀ ਮਾਹੌਲ ਬਦਲ ਜਾਂਦਾ ਹੈ ਅਤੇ ਹਿੰਦ ਨੌਜਵਾਨ ਸ੍ਰੀ ਪੀ.ਪੀ. ਸਿੰਘ ਦੇ ਦਰਵਾਜ਼ੇ ਭੰਨਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦੇ ਹਨ। ਇਸ ਸਮੇਂ ਪੀ.ਪੀ. ਸਿੰਘ ਦੀ ਪਤਨੀ ਪੂਰੀ ਦਲੇਰੀ ਨਾਲ ਇਸ ਹਿੰਸਾ ਦਾ ਸਾਹਮਣਾ ਕਰਨ ਲਈ ਅੱਗੇ ਆਉਂਦੀ ਹੈ:

ਲਓ ਮੇਰੇ ਸੀਨੇ ਵਿੱਚ ਪਹਿਲਾਂ ਦਾਗੋ ਗੋਲੀ। ਜਿਹੜੀ ਅੱਗ ਤੁਸੀਂ ਲਾਉਣੀ ਹੈ, ਮੈਨੂੰ ਲਾਓ। ਫੇਰ ਹੋਰ ਕਰਨਾ ਜਿਹੜੀ ਤੁਹਾਡੇ ਚਿੱਤ ਆਈ ਹੈ।

ਇੱਥੇ ਔਰਤ ਆਪਣੇ ਪਤੀ ਨੂੰ ਅੰਦਰ ਛੱਡ ਕੇ ਆਪ ਬਾਹਰ ਆ ਕੇ ਇਸ ਭੀੜ ਦਾ ਸਾਹਮਣਾ ਕਰਦੀ ਦਿਖਾਈ ਗਈ ਹੈ। ਸੰਕਟ ਸਮੇਂ ਔਰਤਾਂ ਦੁਆਰਾ ਨਿਭਾਈ ਸੁਰਮਗਤੀ ਦੀ ਭੂਮਿਕਾ ਦਾ ਬਿੰਬ ਵੀ ਇਸ ਕਹਾਣੀ ਵਿੱਚੋਂ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਇੰਦਰਾ ਗਾਂਧੀ ਦੇ ਕਤਲ ਤੋਂ ਬਾਅਦ ਸਿੱਖਾਂ ਦਾ ਦਿੱਲੀ ਵਿੱਚ ਸਰੇਆਮ ਕਤਲ ਕੀਤਾ ਗਿਆ। ਕਾਰਨਵਸ ਸਿੱਖ ਕੌਮ, ਜਿਹੜੀ ਭਾਰਤ ਦੀ ਅਮੀਰ ਸੰਪਰਦਾ ਸੀ, ਨੂੰ ਸੜਕਾਂ 'ਤੇ ਜਲੀਲ ਕੀਤਾ ਗਿਆ। ਦਿੱਲੀ ਵਿੱਚ ਰਹਿੰਦੇ ਸਿੱਖ ਆਪਣੇ ਘਰ ਵਿੱਚ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਖਤਰੇ 'ਚ ਮਹਿਸੂਸ ਕਰਨ ਲੱਗੇ। ਜਿਹੜੀ ਸਿੱਖ ਕੌਮ ਨੇ ਭਾਰਤ ਤੋਂ ਅਲੱਗ ਹੋਣ ਬਾਰੇ ਕਦੀ ਸੋਚਿਆ ਤੱਕ ਨਹੀਂ ਸੀ, ਉਹ ਇਹ ਸੋਚਣ ਲਈ ਮਜਬੂਰ ਹੋ ਗਏ ਕਿ ਉਹ ਭਾਰਤ ਵਿੱਚ ਸੁਰੱਖਿਅਤ ਹਨ ਜਾਂ ਨਹੀਂ। ਸਿੱਖ ਕੌਮ ਜਿਨ੍ਹਾਂ ਨੇ ਇਤਿਹਾਸ ਵਿੱਚ ਹਿੰਦੂਆਂ ਲਈ ਆਪਣੀਆਂ ਜਾਨਾਂ ਵਾਰ ਦਿੱਤੀਆਂ, ਉਹ ਹਿੰਦੂ ਅੱਜ ਸਿੱਖਾਂ ਦੀ ਜਾਨ ਦੇ ਪਿਆਸੇ ਬਣ ਗਏ ਸਨ। ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਪੀ.ਪੀ. ਸਿੰਘ ਦੀ ਪਤਨੀ ਮਹਿਰ ਕੌਰ

ਕਹਾਣੀ ਵਿੱਚ ਨਾਇਕ ਦੀ ਪੱਧਰ 'ਤੇ ਵਿਚਰਦੀ ਹੈ, ਜਦੋਂ ਹਿੰਸਾ ਕਰਨ ਆਏ ਹਿੰਦੂਆਂ ਨੂੰ ਉਹ ਆਪਣੇ ਸ਼ਬਦੀ ਜੰਗ ਨਾਲ ਹੀ ਵਾਪਸ ਭੇਜ ਦਿੰਦਾ ਹੈ:

> ਕਰੋ ਜੋ ਕਾਰਾ ਕਰਨਾ ਹੈ ਤੁਸੀਂ। ਹੁਣ ਥੋਨੂੰ ਸੱਪ ਕਿਉਂ ਸੁੰਘ ਗਿਆ? ਉਹ ਦਿਨ ਕਿਉਂ ਭੁੱਲ ਗਏ ਜਦੋਂ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਨੇ ਹਿੰਦ ਧਰਮ ਲਈ ਹੱਸਦੇ ਹੋਏ ਆਪਣਾ ਸੀਸ ਦਿੱਤਾ ਸੀ। ਕਿਉਂ ਉਏ ਬਬਲ! ਤੂੰ ਹੀ ਚੱਭੋ ਮੇਰੇ ਸੀਨੇ ਵਿੱਚ ਖੰਜਰ ਜਾ ਪਾਂਦੇ ਐਸੇ ਸੋਟੀ ਨਾਲ ਮੇਰਾ ਸਿਰ, ਜੋ ਤੂੰ ਫੜੀ ਹੈ ਆਪਣੇ ਹੱਥਾਂ ਵਿੱਚ, ਇਹ ਸ਼ਾਂਤੀ ਸਮਿਤੀਆਂ ਬਣਾ ਕੇ…।

ਇਹਨਾਂ ਬੋਲਾਂ ਦਾ ਉਨ੍ਹਾਂ ਹਿੰਦ ਨੌਜਵਾਨਾਂ ਉੱਪਰ ਏਨਾ ਅਸਰ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਸ਼ਰਮਿੰਦਾ ਹੋ ਕੇ ਵਾਪਸ ਚਲੇ ਜਾਂਦੇ ਹਨ। ਪਰ ਜਦੋਂ ਮਹਿਰ ਕੌਰ ਦੁਆਰਾ ਇਹ ਸ਼ਬਦ ਕਹੇ ਜਾਂਦੇ ਹਨ ਤਾਂ ਉਸਦਾ ਗੱਚ ਭਰ ਜਾਂਦਾ ਹੈ ਇਥੇ ਔਰਤ ਸੰਕਟ ਸਮੇਂ ਨੂੰ ਮਰਦ ਨਾਲੋਂ ਵੱਖਰਾ ਮਹਿਸੂਸਦੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ ਕਿਉਂਕਿ ਉਸਦਾ ਭਾਵੁਕ ਹੋਣਾ ਇਹ ਸਾਬਤ ਕਰਦਾ ਹੈ ਕਿ ਔਰਤ ਕਦੀ ਨਹੀਂ ਚਾਹੁੰਦੀ ਕਿ ਇਹ ਕਤਲੋ-ਗਾਰਤ ਹੋਵੇ। ਉਹ ਇਸਨੂੰ ਰੋਕਣਾ ਚਾਹੁੰਦੀ ਹੈ ਇਸ ਲਈ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਮਰਨ ਲਈ ਅੱਗੇ ਕਰਦੀ ਹੈ ਅਤੇ ਆਪਣੇ ਕਰੁਣਾਮਈ ਸ਼ਬਦਾਂ ਨਾਲ ਉਹਨਾਂ ਨੂੰ ਵਾਪਸ ਭੇਜ ਦਿੰਦੀ ਹੈ।

ਇਹ ਕਹਾਣੀ ਇੰਦਰਾ ਗਾਂਧੀ ਦੇ ਕਤਲ ਦੀ ਉਸ ਸੱਚਾਈ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ ਕਿ ਸਿੱਖਾਂ ਨੂੰ ਵੀ ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਦੇ ਕਤਲ ਦਾ ਉਨਾ ਹੀ ਗ਼ਮ ਸੀ ਜਿੰਨਾ ਕਿ ਹਿੰਦੂਆਂ ਨੂੰ। ਇੰਦਰਾ ਗਾਂਧੀ ਨੂੰ ਮਾਰਨ ਵਾਲੇ ਸਿੱਖ ਦਿੱਖ ਵਾਲੇ ਦੋ ਨੌਜਵਾਨ ਸਨ, ਸਾਰੇ ਦਿੱਲੀ ਦੇ ਸਿੱਖਾਂ ਦਾ ਕੀ ਕਸੂਰ ਸੀ? ਪਰ ਭੜਕੀ ਭੀੜ ਨੇ ਦਿੱਲੀ ਦੇ ਸਿੱਖਾਂ ਦੇ ਘਰਾਂ ਵਿੱਚ ਜਾ ਕੇ ਉਨ੍ਹਾਂ ਉਪਰ ਕਾਤਲਾਨਾ ਹਮਲਾ ਕੀਤਾ ਅਤੇ ਘਰਦੀਆਂ ਔਰਤਾਂ ਨਾਲ ਬਲਾਤਕਾਰ ਕੀਤੇ। ਕਹਾਣੀ ਵਿੱਚ ਇੱਕ ਛੋਟੀ ਜਿਹੀ ਭੜਪ ਨੂੰ ਹੀ ਅਧਾਰ ਬਣਾਇਆ ਗਿਆ ਹੈ ਪਰ ਜੋ ਸਿੱਖਾਂ ਮਰਦਾਂ ਅਤੇ ਔਰਤਾਂ ਨਾਲ ਦਿੱਲੀ 'ਚ ਅਸਲ ਵਿੱਚ ਹੋਇਆ, ਨੂੰ ਕਹਾਣੀ ਬਿਆਨ ਨਹੀਂ ਕਰਦੀ।

ਭਾਰਤੀ ਸਮਾਜਿਕ ਵਿਵਸਥਾ ਵਿੱਚ ਨਾਰੀ ਦੀ ਸਥਿਤੀ ਸਨਮਾਨ-ਜਨਕ ਨਹੀਂ ਰਹੀ। ਬਾਹਰੀ ਤੌਰ 'ਤੇ ਉਸ ਦੇ ਹੱਕਾਂ ਦੀ ਗੱਲ ਤਾਂ ਭਾਵੇਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਪਰ ਮਰਦ ਪ੍ਰਧਾਨ ਸਮਾਜ ਦਾ ਸਾਰਾ ਜ਼ੋਰ ਉਸ ਨੂੰ ਦਬਾਉਣ ਉੱਤੇ ਲੱਗਾ ਹੈ। ਇਹਨਾਂ ਸੰਕਟ ਸਮਿਆਂ ਵਿੱਚ ਵੀ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਔਰਤ ਦਾ ਹੀ ਘਾਣ ਹੋਇਆ ਹੈ। ਚਾਹੇ ਉਹ ਬਲਾਤਕਾਰ ਹੋਣ ਜਾਂ ਫਿਰ ਇਹਨਾਂ ਸੰਕਟਾਂ ਵਿਚ ਆਪਣੇ ਪਤੀ-ਪੁੱਤਰ ਦੇ ਮਰ ਜਾਣ ਜਾਂ ਗੁੰਮ ਹੋ ਜਾਣ ਦਾ ਸੰਤਾਪ ਹੋਵੇ, ਔਰਤ ਨੂੰ ਬਿਲਕੁਲ ਵੱਖਰੀ ਤਰ੍ਹਾਂ ਹੰਢਾਉਣਾ ਪਿਆ ਹੈ।

ਪੰਜਾਬ ਸੰਕਟ ਦੌਰਾਨ ਕਿੰਨੀਆਂ ਹੀ ਔਰਤਾਂ ਦੇ ਪਤੀ ਘਰ ਤੋਂ ਗਏ ਪਰ ਵਾਪਸ ਨਾ ਆਏ ਅਤੇ ਨਾ ਹੀ ਲਾਸ਼ਾਂ ਮਿਲੀਆ।ਇਹ ਔਰਤਾਂ ਅੱਜ ਵੀ ਆਪਣੇ ਪਤੀਆਂ ਦੇ ਆਉਣ ਦੀ ਆਸ ਵਿੱਚ ਬੈਠੀਆਂ ਹਨ ਅਤੇ ਜੋਤਸ਼ੀਆਂ ਦੇ ਘੁੰਮਦੀਆਂ ਹਨ। ਅਜਿਹੀ ਹੀ ਸਮੱਸਿਆ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਕਹਾਣੀ 'ਸਗਲ ਸਿੰਗਾ' ਚੰਦਨ ਨੇਗੀ ਦੁਆਰਾ ਲਿਖੀ ਗਈ ਹੈ।

ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਪਾਤਰ ਧਨਵੰਤ ਕੌਰ ਦਾ ਪਤੀ ਦਿੱਲੀ ਦੰਗਿਆਂ ਦੇ ਸਮੇਂ ਘਰ ਤੋਂ ਗਿਆ ਤੇ ਵਾਪਸ ਨਹੀਂ ਆਇਆ। ਭਾਵੇਂ ਉਸ ਦਾ ਪਤੀ ਫਸਾਦਾਂ ਵਿੱਚ ਮਾਰਿਆ ਜਾ ਚੁੱਕਾ ਹੈ ਪਰ ਧਨਵੰਤ ਕੌਰ ਇਹ ਮੰਨਣ ਲਈ ਤਿਆਰ ਨਹੀਂ ਅਤੇ ਉਸਦੇ ਵਾਪਸ ਆਉਣ ਦੀ ਆਸ ਵਿੱਚ ਜੀਅ ਰਹੀ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਇਹ ਕਹਾਣੀ ਸੰਕਟ ਸਮਿਆਂ ਦੌਰਾਨ ਔਰਤ ਦੁਆਰਾ ਹੰਢਾਏ ਗਏ ਮਾਨਸਿਕ ਸਦਮਿਆਂ ਨੂੰ ਬਿਆਨ ਕਰਦੀ ਹੈ।ਇਸ ਕਹਾਣੀ ਵਿੱਚ ਔਰਤ ਦੇ ਸੰਕਟ ਸਮੇਂ ਦੇ ਸੂਖਮ ਵੇਰਵੇ, ਜੋ ਨਾ ਤਾਂ ਰਾਜਨੀਤੀ ਨਾਲ ਸੰਬੰਧਤ ਹਨ ਅਤੇ ਨਾ ਹੀ ਸੱਤਾ ਨਾਲ ਉਹ ਸਿਰਫ ਉਸਦੀਆਂ ਸਦਮਿਆਂ ਨਾਲ ਜੁੜੀਆਂ ਹਕੀਕਤਾਂ ਹਨ। ਔਰਤ ਇਹਨਾਂ ਸਦਮਿਆਂ ਵਿੱਚੋਂ ਕਿਸ ਤਰ੍ਹਾਂ ਉਭਰਦੀ ਹੈ ਅਤੇ ਕਿੰਝ ਆਪਣੇ ਬੱਚਿਆਂ ਦੇ ਭਵਿੱਖ ਲਈ ਚਿੰਤਤ ਹੈ, ਨੂੰ ਵਿਚਾਰਿਆ ਗਿਆ ਹੈ।

'ਆਦਮ-ਬੋ' ਬਲਜੀਤ ਕੌਰ ਬੱਲੀ ਰਚਿਤ ਕਹਾਣੀ ਪੰਜਾਬ ਸੰਕਟ ਦੌਰਾਨ ਲੱਗੇ ਕਰਫਿਊ ਦੇ ਦਿਨਾਂ ਵਿੱਚ ਆਮ ਲੋਕਾਂ ਨੂੰ ਪੇਸ਼ ਦੁਸ਼ਵਾਰੀਆਂ ਤੇ ਪ੍ਰਸ਼ਾਸਨ ਦੁਆਰਾ ਸੁਰੱਖਿਆ ਦੇ ਨਾਮ ਉੱਪਰ ਲੋਕਾਂ 'ਤੇ ਕੀਤੇ ਗਏ ਤਸ਼ੱਦਦਾਂ ਤੇ ਬੇਕਸੂਰ ਨੌਜਵਾਨਾਂ ਦੇ ਕਤਲਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਕਹਾਣੀ ਦੀ ਲੇਖਕ ਔਰਤ ਹੈ ਪਰ ਕਹਾਣੀ ਵਿਚਲਾ ਬਿਰਤਾਂਤ ਮਰਦ ਪਾਤਰ ਰਾਹੀਂ ਚੱਲਦਾ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਕਰਫਿਊ ਦੇ ਦਿਨਾਂ ਵਿੱਚ ਆਪਣੇ ਹੀ ਘਰ ਅੰਦਰ ਕੈਦ ਹੋਇਆ ਮੈਂ ਪਾਤਰ ਵਡਾਪਝ ਹੋ ਰਹੇ ਹਿੰਦੂ-ਸਿੱਖਾਂ ਦੇ ਕਤਲਾਂ, ਸੀ.ਆਰ.ਪੀ. ਦੁਆਰਾ ਆਮ ਲੋਕਾਂ ਦੀ ਕੀਤੀ ਜਾਂਦੀ ਕੁੱਟਮਾਰ ਤੇ ਹੱਤਿਆ ਬਾਰੇ ਸੋਚ ਕੇ ਮਾਨਸਿਕ ਵਿਸ਼ਾਦ ਵਿੱਚ ਘਿਰ ਜਾਂਦਾ ਹੈ। ਇਹ ਸਭ ਕਿਉਂ ਤੇ ਕੌਣ ਕਰ ਰਿਹਾ ਹੈ? ਆਦਿ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਲੱਭਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਉਸ ਦੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਉੱਤਰ ਉਸ ਦੀ ਪਤਨੀ ਦੇ ਕਹੇ ਇਹ ਸ਼ਬਦ ਸੰਕੇਤਕ ਰੂਪ ਵਿੱਚ ਦਿੰਦੇ ਹਨ:

ਇਹ ਤਾਂ ਫੇਰ ਉਹੀ ਗੱਲ ਹੋਈ ਚੋਰਾਂ ਨੂੰ ਕਹਿਤਾ ਲੱਗੋ ਤੇ ਪਿੰਡ ਨੂੰ ਕਹਿਤਾ ਜਾਗੋ?

ਮੈਂ ਪਾਤਰ ਦੀ ਪਤਨੀ ਦੇ ਕਹੇ ਇਹ ਸ਼ਬਦ ਪ੍ਰਸ਼ਾਸਨ ਦੀ ਕੁਟਨੀਤੀ ਵੱਲ ਇਸ਼ਾਰਾ ਕਰਦੇ ਹਨ, ਜੋ ਆਪਣੇ ਹਿੱਤਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਪਹਿਲਾਂ ਆਪ ਹੀ ਦੰਗੇ ਫਸਾਦ ਕਰਵਾ ਕੇ ਬਾਅਦ 'ਚ ਸੁਰੱਖਿਆ ਦੇ ਨਾਂ 'ਤੇ ਜ਼ੁਲਮ ਢਾਹੁੰਦਾ ਹੈ। ਸਾਰੀ ਕਹਾਣੀ ਵਿੱਚ ਮੈਂ ਪਾਤਰ ਕਿਸੇ ਅਣਜਾਣੀ ਬ ਨੂੰ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਜੋ ਉਸ ਨੂੰ ਬੇਚੈਨ ਕਰਦੀ ਹੈ। ਅੰਤ ਵਿੱਚ ਇਹ ਬ ਕਰਫਿਊ ਦੌਰਾਨ ਮਾਰੇ ਗਏ ਬੇਕਸੂਰ ਲੋਕਾਂ ਦੇ ਸੜੇ ਹੋਏ ਮਾਸ ਦੀ ਬਦਬੂ ਵਿੱਚ ਬਦਲ ਜਾਂਦੀ ਹੈ। ਸਾਰੀ ਕਹਾਣੀ ਔਰਤ ਦੇ ਦੁਆਰਾ ਲਿਖੀ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਸੰਕਟ ਸਮੇਂ ਦੇ ਪੇਸ਼ ਹੋਏ ਇਸ ਬਿਰਤਾਂਤ ਨੂੰ ਮਰਦ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਹੀ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਕਹਾਣੀ ਦੇ ਮੈਂ ਪਾਤਰ ਦੀ ਪਤਨੀ ਨੂੰ ਕੇਵਲ ਘਰੇਲੂ ਔਰਤ ਵਾਂਗ ਹੀ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ ਜੋ ਸਿਰਫ ਆਪਣੇ ਘਰ ਦੇ ਕੰਮਾਂ ਤੇ ਸਮਾਨ ਬਾਰੇ ਹੀ ਫ਼ਿਕਰਮੰਦ ਹੈ।

'ਹੁਣ ਰੋਟੀ ਖਾਣੀ ਸੌਖੀ ਹੋ ਗਈ ਸੀ' ਕਹਾਣੀ ਵਿੱਚ ਰਾਜਿੰਦਰ ਕੌਰ ਨੇ ਦੇਸ਼ ਦੀ ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਇੰਦਰਾ ਗਾਂਧੀ ਦੀ ਹੱਤਿਆ ਹੋਣ ਤੋਂ ਬਾਅਦ ਹਿੰਦੂਆਂ ਵਿੱਚ ਸਿੱਖਾਂ ਪ੍ਰਤੀ ਨਫ਼ਰਤ ਕਾਰਨ ਪੈਦਾ ਹੋਏ ਫਸਾਦਾਂ ਨਾਲ ਲੋਕਾਂ ਵਿੱਚ ਫੈਲੇ ਸਹਿਮ ਤੇ ਇੱਕ ਦੂਜੇ ਪ੍ਰਤੀ ਬੇਵਿਸ਼ਵਾਸੀ ਦੇ ਭਾਵਾਂ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਇਹ ਦੋ ਔਰਤਾਂ, ਜਿਨ੍ਹਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹਿੰਦੂ ਤੇ ਦੂਸਰੀ ਸਿੱਖ ਹੈ ਤੇ ਦੋਹਾਂ ਦੇ ਪਰਿਵਾਰਾਂ ਵਿੱਚ ਬੜੀ ਗਹਿਰੀ ਸਾਂਝ ਹੈ, ਦੀ ਕਹਾਣੀ ਹੈ। ਲੇਖਕਾ ਨੇ ਸੰਕਟ ਸਮੇਂ ਵਿੱਚ ਦੋ ਔਰਤਾਂ ਦੇ ਮਨ ਵਿੱਚ ਇੱਕ ਦੂਜੇ ਪ੍ਰਤੀ ਪੈਦਾ ਹੁੰਦੇ ਡਰ, ਸ਼ੰਕਿਆਂ ਤੇ ਪਿਆਰ ਦੇ ਮਿਲੇ-ਜੁਲੇ ਭਾਵਾਂ ਰਾਹੀਂ ਔਰਤ ਦੀ ਮਨੋਸਥਿਤੀ ਨੂੰ ਚਿਤਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਕਹਾਣੀ ਵਿਚਲੀ ਪਾਤਰ ਸੁਸ਼ਮਾ,ਜੋ ਹਿੰਦੂ ਹੈ, ਦੇ ਮਨ ਵਿੱਚ ਇੰਦਰਾ ਗਾਂਧੀ ਦੀ ਸਿੱਖਾਂ ਦੁਆਰਾ ਕੀਤੀ ਹੱਤਿਆ ਬਾਰੇ ਸੁਣ ਕੇ ਆਪਣੀ ਸਹੇਲੀ, ਜੋ ਸਿੱਖ ਹੈ, ਪ੍ਰਤੀ ਨਫ਼ਰਤ ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਲੇਕਿਨ ਜਦ ਉਨ੍ਹਾਂ ਦੀ ਬਿਲਡਿੰਗ 'ਤੇ ਫਸਾਦੀਆਂ ਵੱਲੋਂ ਹਮਲਾ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਸੁਸ਼ਮਾ ਬਿਨਾ ਕਿਸੇ ਖ਼ਤਰੇ ਦੀ ਪ੍ਰਵਾਹ ਕੀਤਿਆਂ ਹਰਪ੍ਰੀਤ ਦੇ ਪਰਿਵਾਰ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਜਾਨ ਬਚਾਉਣ ਲਈ ਆਪਣੇ ਘਰ ਲਿਆ ਕੇ ਰੱਖਦੀ ਹੈ। ਜਿਸ ਤੋਂ ਔਰਤ ਦੀ ਹਿੰਮਤ, ਸਦਭਾਵਨਾ ਤੇ ਕੋਮਲਤਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੁੰਦਾ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਜਿੱਥੇ ਇੱਕ ਮਰਦ ਪਾਤਰ ਹਰਪ੍ਰੀਤ ਦੇ ਪਰਿਵਾਰ ਨੂੰ ਫਸਾਦੀਆਂ ਦੇ ਡਰ ਕਾਰਨ ਆਪਣੇ ਘਰ ਰੱਖਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੰਦਾ ਹੈ ਉੱਥੇ ਸੁਸ਼ਮਾ, ਹਰਪ੍ਰੀਤ ਦੇ ਪਰਿਵਾਰ ਨੂੰ ਦੂਸਰੇ ਲੋਕਾਂ ਵੱਲੋਂ ਡਰਾਏ ਜਾਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਆਪਣੇ ਘਰ ਸ਼ਰਨ ਦੇ ਕੇ ਔਰਤ ਦੀ ਮਹਾਨਤਾ ਦਾ ਸਬੂਤ ਦਿੰਦੀ ਹੈ।

'ਜੱਗ ਵਿਚ ਸੀਰ'ਬਲਵਿੰਦਰ ਕੌਰ ਬਰਾੜ ਰਚਿਤ ਕਹਾਣੀ ਹੈ।ਇਹ ਕਹਾਣੀ ਪੰਜਾਬ ਸੰਕਟ ਦੀ ਦਹਿਸ਼ਤ ਕਾਰਨ ਪੈਦਾ ਹੋਏ ਮਾਹੌਲ ਵਿੱਚ ਔਰਤ ਦੀਆਂ ਸੱਧਰਾਂ ਦੇ ਹੋਏ ਘਾਣ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਹੈ।ਜਿੱਥੇ ਪੰਜਾਬ ਸੰਕਟ ਦਾ ਸਮਾਂਪੰਜਾਬ ਦੇ ਆਰਥਿਕ ਢਾਂਚੇ, ਸਭਿਆਚਾਰ, ਸਮਾਜ ਆਦਿ ਨੂੰ

ਨਿਘਾਰ ਵੱਲ ਲੈ ਕੇ ਜਾਂਦਾ ਹੈ ਉਥੇ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਦਾ ਵੀ ਘਾਣ ਹੁੰਦਾ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਚੰਨੀ ਜਗਸੀਰ ਨੂੰ ਪਿਆਰ ਕਰਦੀ ਹੈ।ਜਗਸੀਰ ਦਾ ਉਸ ਸਮੇਂ ਦੇ ਖਾੜਕੂ ਸਿੱਖਾਂ ਨਾਲ ਬੈਠਣਾ ਉਠਣਾ ਹੈ, ਇਸ ਲਈ ਚੰਨੀ ਦੇ ਘਰ ਦੇ ਉਸਦਾ ਜਗਸੀਰ ਨਾਲ ਰਿਸ਼ਤਾ ਕਰਨ ਤੋਂ ਨਾ-ਨੁੱਕਰ ਕਰਦੇ ਹਨ ਪਰ ਚੰਨੀ ਦੇ ਯਤਨ ਨਾਲ ਘਰਦੇ ਮੰਨ ਜਾਂਦੇ ਹਨ। ਜਗਸੀਰ ਨੂੰ ਪੁਲਿਸ ਦੁਆਰਾ ਗ੍ਰਿਫਤਾਰ ਕਰਕੇ ਨਜ਼ਰ ਬੰਦ ਕਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਚੰਨੀ ਜਗਸੀਰ ਦੀ ਉਡੀਕ ਕਰਦੀ ਹੈ। ਉਸ ਨਾਲ ਜ਼ਿੰਦਗੀ ਜਿਊਣ ਦੇ ਸੁਪਨੇ ਦੇਖਦੀ ਹੈ।ਜਦ ਜਗਸੀਰ ਪੁਲਿਸ ਹਿਰਾਸਤ ਤੋਂ ਬਾਹਰ ਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਚੰਨੀ ਦੀ ਸਹੇਲੀ, ਕਹਾਣੀ ਦੀ ਮੈਂ ਪਾਤਰ ਨੂੰ ਚਿੱਠੀ ਦੇ ਜਾਂਦਾ ਹੈ ਜਿਸ ਵਿੱਚ ਚੰਨੀ ਨੂੰ ਅੱਗੇ ਵਧਣ ਲਈ ਲਿਖਿਆ ਹੈ ਕਿਉਂਕਿ ਜਗਸੀਰ ਨੇ ਆਪਣੀ ਮੰਜ਼ਿਲ ਸੰਘਰਸ਼ ਨੂੰ ਮਿੱਥ ਲਿਆ ਹੈ। ਸੋ ਇਹ ਸਾਰਾ ਬਿਰਤਾਂਤ ਔਰਤ ਦੀ ਤ੍ਰਾਸਦਿਕ ਸਥਿਤੀ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਕਿਉਂਕਿ ਪੰਜਾਬ ਸੰਕਟ ਨੇ ਪੰਜਾਬ ਦੀ ਔਰਤ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਦਾ ਵੀ ਗਲਾ ਘੁੱਟ ਦਿੱਤਾ। ਸੰਕਟ ਦੇ ਸਮੇਂ ਕਾਰਨ ਹੀ ਚੰਨੀ ਦੇ ਜਗਸੀਰ ਨਾਲ ਜ਼ਿੰਦਗੀ ਜਿਊਣ ਦੇ ਸੁਪਨੇ ਖੋ ਲਏ ਗਏ। ਉਸਦਾ ਹੁਣ ਕੋਈ ਸਹਾਰਾ ਨਹੀਂ ਜਿਸਦੀ ਉਹ ਆਸ ਰੱਖ ਸਕੇ।ਬਲਵਿੰਦਰ ਕੌਰ ਬਰਾੜ ਨੇ ਔਰਤ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਸੰਕਟ ਸਮੇਂ ਦੌਰਾਨ ਇੱਕ ਉਸ ਕੁੜੀ ਦੀ ਚੀਸ ਨੂੰ ਬਿਆਨ ਕੀਤਾ ਹੈ ਜਿਸਦਾ ਘਰ ਵਸਣ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਉਜੜ ਗਿਆ ਹੈ। ਉਸ ਕੁੜੀ ਦਾ ਇਹ ਸੰਤਾਪ ਸਦਾ ਲਈ ਉਸਦੀ ਚੁੱਪ ਵਿਚ ਬਦਲ ਜਾਂਦਾ ਹੈ।

ਪੰਜਾਬ ਸੰਕਟ ਪੰਜਾਬ ਦੇ ਰਾਜਨੀਤਿਕ ਇਤਿਹਾਸ ਵਿੱਚ ਇਕ ਵੱਖਰੀ ਥਾਂ ਰੱਖਦਾ ਹੈ ਕਿਉਂਕਿ ਜਨ-ਮਾਨਸ ਨੇ ਜੋ ਸੰਤਾਪ ਇਸ ਕਾਲ ਦੌਰਾਨ ਹੰਢਾਇਆ, ਉਹ ਕਦੀ ਨਾ ਭੁੱਲਣ ਵਾਲੀ ਘਟਨਾ ਹੋ ਨਿਬੜਿਆ ਹੈ।ਪੰਜਾਬ ਸੰਕਟ ਦੇ ਬਾਬਤ ਵੱਡੀ ਤਦਾਦ ਵਿੱਚ ਕਹਾਣੀ ਲਿਖੀ ਗਈ।"ਇਹ ਸਮਾਂ ਪੰਜਾਬ ਵਿਚ ਸਿਆਸੀ ਪੱਖੋਂ ਬੇਹੱਦ ਵਿਵਾਦ-ਗ੍ਰਸਤ, ਆਰਥਿਕ ਪੱਖੋਂ ਸੰਕਟ-ਗ੍ਰਸਤ ਅਤੇ ਸਮਾਜਿਕ, ਸੱਭਿਆਚਾਰਕ ਪੱਖੋਂ ਸੁਭਾਵਕ ਟੁੱਟ-ਭੱਜ ਦੇ ਸਹਿਜ ਤੇ ਨਿਰੰਤਰ ਗਤੀਸ਼ੀਲ ਅਮਲ ਵਿੱਚੋਂ ਲੰਘਿਆ ਹੈ। ਇਸ ਦੌਰ ਦੀ ਪੰਜਾਬੀ ਕਹਾਣੀ ਨੇ ਸਮੇਂ ਦੇ ਪ੍ਰਤੀਨਿਧ ਸੱਚ ਨੂੰ ਕਲਮ ਰੂਪ ਵਿੱਚ ਮੁੜ ਸੁਰਜੀਤ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਇਹ ਹੀ ਪਹਿਲੂ ਕਿਸੇ ਸਾਹਿਤ ਰੂਪ ਲਈ ਆਪਣੇ ਆਪ ਨੂੰ ਹਰ ਲਿਹਾਜ਼ ਨਾਲ ਸਮੇਂ ਦਾ ਹਾਣੀ ਸਿੱਧ ਕਰਨ ਪੱਖੋਂ ਇਮਤਿਹਾਨ ਹੁੰਦਾ ਹੈ"ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਨੂੰ ਬਾਖ਼ੂਬੀ ਨਿਭਾਉਣ ਲਈ ਕਹਾਣੀਕਾਰਾਂ ਦੁਆਰਾ ਵੱਖ-ਵੱਖ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਜੁਗਤਾਂ ਵਰਤ ਕੇ ਕਹਾਣੀ ਕਹਿਣ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ।ਪੰਜਾਬੀ ਸਾਹਿਤ ਵਿੱਚ ਕਹਾਣੀ ਕਹਿਣ ਦੀਆਂ ਅਨੇਕ ਜੁਗਤਾਂ ਪ੍ਰਚੱਲਤ ਹਨ ਪਰ ਇਹ ਸਾਰੀਆਂ ਜੁਗਤਾਂ ਹੀ ਹਰ ਕਹਾਣੀ ਉਪਰ ਲਾਗੂ ਨਹੀਂ ਕੀਤੀਆਂ ਜਾ ਸਕਦੀਆਂ। ਇਸ ਲਈ ਕਹਾਣੀਕਾਰ ਆਪਣੇ ਵਿਸ਼ੇ ਵਿਸ਼ੇਸ਼ ਦੀ ਚੋਣ ਅਨੁਸਾਰ ਵਿਸ਼ੇ ਨੂੰ ਸਾਰਥਕ ਬਣਾਉਣ ਲਈ ਖ਼ਾਸ ਜੁਗਤਾਂ ਦੀ ਵਿਉਂਤਬੰਦੀ ਕਰਦਾ ਹੈ।ਪੰਜਾਬ ਸੰਕਟ ਨਾਲ ਸੰਬੰਧਤ ਨਾਰੀ ਲੇਖਕਾਂ ਨੇ ਜਿਹੜੀਆਂ ਵਿਸ਼ੇਸ਼ ਜੁਗਤਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ, ਨੂੰ ਸਮਝਣ ਲਈ ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਦੇ ਵਿਚਾਰਧਾਰਾਈ ਅਧਿਐਨ ਤੋਂ ਬਾਅਦ ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਹੋਈਆਂ ਸੰਚਾਰ ਜੁਗਤਾਂ ਦਾ ਅਧਿਐਨ ਕਰਨ ਉਚਿਤ ਹੈ। "ਹਰ ਇੱਕ ਰਚਨਾ ਵਿੱਚ ਸ਼ਬਦਾਂ ਦੀ ਇੱਕ ਵਿਸ਼ੇਸ਼ ਬਣਤਰ ਤੇ ਬੁਣਤਰ ਹੁੰਦੀ ਹੈ। ਸ਼ਬਦਾਂ ਦੇ ਅਰਥਾਂ ਨੂੰ ਸਿਰਜਨ ਲਈ ਕਥਾਕਾਰ ਇੱਕ ਖ਼ਾਸ ਸੰਰਚਨਾ ਬਣਾਉਂਦਾ ਹੈ। ਇਹ ਖ਼ਾਸ ਸੰਰਚਨਾ ਹੀ ਬਿਰਤਾਂਤ ਨਿਯਮ/ਪ੍ਰਬੰਧ ਜੁਗਤਾਂ ਹੁੰਦੀਆਂ ਹਨ ਭਾਵ ਰਚਨਾਕਾਰ ਦੁਆਰਾ ਰਚਨਾ ਵਸਤੂ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦੇ ਢੰਗ ਤਰੀਕੇ/ਉਪਕਰਣ ਨੂੰ ਜੁਗਤਾਂ ਕਿਹਾ ਜਾਂਦਾ ਹੈ।"

ਅਜੀਤ ਕੌਰ ਦੀ ਕਹਾਣੀ 'ਨਾ ਮਾਰੋ' ਦੇ ਸ਼ੁਰੂ ਵਿੱਚ ਹੀ ਦਹਿਸ਼ਤ ਦਾ ਮਾਹੌਲ ਸਿਰਜਣ ਲਈ ਦਹਿਸ਼ਤ ਗਰਦੀ ਦੇ ਵਾਤਾਵਰਨ ਦੀ ਜੁਗਤ ਨਾਲ ਕਹਾਣੀ ਦਾ ਆਰੰਭ ਕੀਤਾ ਗਿਆ ਹੈ।ਕਹਾਣੀ ਵਿੱਚ ਜੇਕਰ "ਵਾਤਾਵਰਨ ਸੁਭਾਵਿਕ ਤੇ ਘਟਨਾ ਚੱਕਰ ਦੇ ਅਨੁਕੂਲ ਹੋਵੇਗਾ ਤਾਂ ਹੀ ਉਹ ਸ਼੍ਰੇਸਟਤਾ ਗ੍ਰਹਿਣ ਕਰੇਗੀ।ਕਥਾ ਵਸਤੂ ਤੇ ਵਾਤਾਵਰਨ ਪਰਸਪਰ ਸੰਬੰਧਤ ਹਨ ਜੋ ਕਹਾਣੀ ਨੂੰ ਪਾਠਕ ਦੇ ਮਨੁੱਖੀ ਚਿੱਤਰ-ਪਟ ਉਤੇ ਅੰਕਿਤ ਕਰਦੇ ਹਨ" ਇਸ ਕਹਾਣੀ ਦਾ ਦਹਿਸ਼ਤ ਵਾਲਾ ਵਾਤਾਵਰਨ ਪਾਠਕ ਦੇ ਮਨ ਵਿੱਚ ਇੱਕ ਸਹਿਮ ਪੈਦਾ ਕਰਦਾ ਹੈ ਤੇ ਉਸਨੂੰ ਕਹਾਣੀ ਨਾਲ ਜੋੜਨ ਦਾ ਵਸੀਲਾ ਬਣਦਾ ਹੈ:

> ਰਾਤ ਬਹੁਤ ਹਨੇਰੀ ਸੀ।ਦੂਰੋਂ ਕੁੱਤਿਆਂ ਦੇ ਭੌਕਣ ਦੀ ਆਵਾਜ਼ ਹਨੇਰੇ ਦੇ ਲੰਗਾਰ ਲਾਹ ਰਹੀ ਸੀ।ਘਰ
> ਦੇ ਕਿਸੇ ਵਿੱਚ ਕੋਨੇ ਵਿੱਚ ਲੁਕੀ ਟਟੀਹਰੀ ਲਗਾਤਾਰ ਟਟਿਆ ਰਹੀ ਸੀ।

ਇਸ ਜੁਗਤ ਨਾਲ ਲੇਖਕਾ ਕਹਾਣੀ ਦੇ ਸ਼ੁਰੂ ਵਿੱਚ ਹੀ ਪਾਠਕਾਂ ਦੇ ਅੰਦਰ ਇੱਕ ਸਹਿਮ ਪੈਦਾ ਕਰਦੀ ਹੈ। ਕੋਨੇ ਵਿੱਚ ਟਟੀਹਰੀ ਦਾ ਟਟਿਆਉਣਾ ਕਹਾਣੀ ਵਿੱਚ ਸਿੱਖ ਖਾੜਕੂ ਦੇ ਜਖਮੀ ਹੋ ਕੇ ਘਰ ਦੇ ਕੋਨੇ ਵਿੱਚ ਤੜਫਣ ਦਾ ਚਿੰਨ੍ਹ ਹੈ, ਜੋ ਕਹਾਣੀ ਵਿੱਚ ਸਿੱਖ ਖਾੜਕੂ ਦੇ ਜਖਮੀ ਹੋਣ ਵਾਲੀ ਘਟਨਾ ਨਾਲ ਅਰਥ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ।

ਜਿਥੇ ਕਹਾਣੀਕਾਰ ਦਹਿਸ਼ਤ ਦਾ ਮਾਹੌਲ ਸਿਰਜਣ ਵਿੱਚ ਕਾਮਯਾਬ ਹੁੰਦੀ ਹੈ ਉਥੇ ਅਰਥਾਂ ਨੂੰ ਅਜਨਬੀਕ੍ਰਿਤ ਕਰਨ ਦਾ ਵੀ ਯਤਨ ਕਰਦੀ ਹੈ।"ਵਿਅੰਗ ਵਿਅਕਤੀ ਜਾਂ ਵਿਵਸਥਾ ਦੀਆਂ ਬੁਰਾਈਆਂ ਨੂੰ ਚਿਤਰਨ ਦੀ ਇੱਕ ਵਿਧੀ ਹੈ। ਇਸ ਵਿਧੀ ਰਾਹੀਂ ਬੁਰਾਈਆਂ ਦੀ ਸਿੱਧੇ ਨਿਖੇਧੀ ਨਹੀਂ ਕੀਤੀ ਜਾਂਦੀ, ਟੇਢੇ ਢੰਗ ਨਾਲ ਇਨ੍ਹਾਂ ਦਾ ਮਖੌਲ ਉਡਾਇਆ ਜਾਂਦਾ ਹੈ..ਤਾਕਤਵਰ ਮਨੁੱਖ ਦੀ ਨਿਖੇਧੀ ਦਾ ਇਹ ਸਫ਼ਲ ਉਹਰਾਲਾ ਹੁੰਦਾ ਹੈ..।ਵਿਅੰਗ ਸਾਹਿਤ ਦਾ ਸਾਂਝਾ ਲੱਛਣ ਹੈ, ਦਿਸਦੇ ਅਰਥਾਂ ਦੇ ਉਲਟ ਅਰਥਾਂ ਦਾ ਸੰਚਾਰ ਕਰਨਾ ਹੈ।"ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਅਗਲੀ ਬਿਰਤਾਂਤਕ ਜੁਗਤ ਲੁਕਵੇਂ ਰੂਪ ਵਿੱਚ ਪੇਸ਼ ਹੋਈ ਵਿਅੰਗ ਦੀ ਜੁਗਤ ਹੈ ਜਦੋਂ ਕਹਾਣੀ ਦੀ ਬਿਰਤਾਂਤਕਾਰ ਆਪਣੇ ਘਰ ਪਏ ਕਬਾੜ 'ਤੇ ਵਿਅੰਗ ਕਰਦੀ ਹੋਈ ਲੁਕਵੇਂ ਰੂਪ ਵਿੱਚ ਪੰਜਾਬ ਦੀਆਂ ਇਤਿਹਾਸਕ ਸਥਿਤੀਆਂ ਉਪਰ ਚਾਨਣ ਪਾਉਂਦੀ ਹੈ:

> ਮੈਂ ਹੈਰਾਨ ਹੁੰਦੀ ਸਾਂ ਕਿ ਹੋਰਨਾ ਘਰਾਂ ਵਿੱਚ ਵੀ ਇਸੇ ਤਰ੍ਹਾਂ ਦੇ ਕੂੜੇ ਕਬਾੜੇ ਦੇ ਤੇ ਸਦੀਆਂ
> ਪੁਰਾਣੀਆਂ ਨਿੱਕੀਆਂ ਮੋਟੀਆਂ ਚੀਜ਼ਾਂ ਦੇ ਢੇਰ ਹੋਣਗੇ? ਹੋਣ ਨਾ ਹੋਣ,ਸਾਡੇ ਘਰ ਵਿੱਚ ਤਾਂ ਹੈਨ
> ਸਨ।ਮੈਨੂੰ ਇਨ੍ਹਾਂ ਪੁਰਾਣੀਆਂ ਪੇਟੀਆਂ ਤੋਂ ਨਫਰਤ ਸੀ ਕਿਉਂਕਿ ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਮੈਨੂੰ ਤਮਾਮ ਗੁਜ਼ਰ
> ਚੁੱਕੇ ਬੰਦਿਆਂ ਦੀ ਹਵਾੜ ਆਉਂਦੀ ਸੀ

ਸੁਪਨ ਸਿਰਜਣ ਦੀ ਜੁਗਤ ਨਾਲ ਅਜੀਤ ਕੌਰ ਪੰਜਾਬ ਸੰਕਟ ਦੇ ਸਮੇਂ ਮਾਰੇ ਗਏ ਬੇਦੋਸ਼ੇ ਗੱਭਰੂਆਂ ਉਪਰ ਬਣਾਏ ਗਏ ਮੁਕਾਬਲਿਆਂ 'ਤੇ ਵਿਅੰਗ ਕਰਦੀ ਲਿਖਦੀ ਹੈ ਕਿ:

> ਸੁੱਤਿਆਂ ਵੀ ਜਿਵੇਂ ਮੈਂ ਜਾਗ ਰਹੀ ਸਾਂ।ਮੇਰਾ ਇੱਕ ਹਿੱਸਾ ਸੀ ਜਿਹੜਾ ਚੁਕੰਨਾ ਹੋ ਕੇ ਜਾਗ ਰਿਹਾ
> ਸੀ ਤੇ ਮੇਰਾ ਸੁੱਤਾ ਹੋਇਆ ਹਿੱਸਾ ਤੱਕ ਰਿਹਾ ਸੀ ਕਿ ਸਾਹਮਣੇ ਰੜੇ ਮੈਦਾਨ ਸਨ, ਤੇ ਭੱਜਦੇ
> ਖਰਗੋਸ਼ ਸਨ, ਤੇ ਖਰਗੋਸ਼ਾਂ ਦਾ ਪਿੱਛਾ ਕਰਦੇ ਖੂੰਖਾਰ ਕੁੱਤੇ ਸਨ।

ਜਿਥੇ ਅਜੀਤ ਕੌਰ ਕਹਾਣੀ ਵਿਚ ਇਸ ਜੁਗਤ ਰਾਹੀਂ ਪੰਜਾਬ ਦੇ ਗੱਭਰੂਆਂ 'ਤੇ ਹੁੰਦੇ ਝੂਠੇ ਪੁਲਿਸ ਮੁਕਾਬਲਿਆਂ ਬਾਰੇ ਸੰਕੇਤ ਕਰਦੀ ਹੈ, ਉਥੇ ਕਹਾਣੀ ਵਿੱਚ ਪੇਸ਼ ਸਿੱਖ ਖਾੜਕੂ ਦੀ ਹੋਣੀ ਨੂੰ ਵੀ ਬਿਆਨ ਕਰ ਦਿੰਦੀ ਹੈ।ਸੋ ਅਜੀਤ ਕੌਰ ਦੁਆਰਾ ਇਹ ਜੁਗਤਾਂ ਵਰਤ ਕੇ ਕਹਾਣੀ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਸਾਰਥਕ ਬਣਾਉਣ ਦਾ ਸੁਜੱਗ ਉਹਰਾਲਾ ਕੀਤਾ ਗਿਆ ਹੈ।

'ਸ਼ਾਂਤੀ ਸਮਿਤੀ'ਕਹਾਣੀ ਵਿੱਚ ਬਚਿੰਤ ਕੌਰ ਦੁਆਰਾ ਦਹਿਸ਼ਤ ਦੇ ਵਾਤਾਵਰਨ ਨੂੰ ਭਿਆਨਕ ਰੂਪ ਵਿੱਚ ਚਿਤਰਨ ਦੀ ਜੁਗਤ ਵਰਤੀ ਗਈ ਹੈ ਜਦੋਂ ਉਹ ਕਹਾਣੀ ਵਿੱਚ ਇੱਕ ਅਜਿਹੀ ਘਟਨਾ ਪੇਸ਼ ਕਰਦੀ ਹੈ:

> ਰਾਤ ਦਾ ਚਿਹਰਾ ਐਨਾ ਭਿਆਨਕ ਅਤੇ ਕੁਰੱਖਤ ਸੀ ਕਿ ਨਿੱਕੀ ਤੋਂ ਨਿੱਕੀ ਆਵਾਜ਼ ਵੀ ਬੰਬ ਦਾ
> ਧਮਾਕਾ ਬਣ ਕੇ ਸਾਡੇ ਦਿਲਾਂ ਵਿੱਚ ਦਹਿਲ ਪੈਦਾ ਕਰ ਰਹੀ ਸੀ।

ਇਸਤੋਂ ਇਲਾਵਾ ਕਹਾਣੀ ਵਿੱਚ ਇਤਿਹਾਸਕ ਹਵਾਲੇ ਦੇ ਕੇ ਹਿੰਦੂ ਅਤੇ ਸਿੱਖਾਂ ਦੀ ਸਾਂਝ ਨੂੰ ਇਤਿਹਾਸਕ ਰੂਪ ਵਿੱਚ ਸਮਝਾਉਣ ਦੀ ਜੁਗਤ ਵੀ ਵਰਤੀ ਗਈ ਹੈ।'ਸਗਲ ਸੰਗੀ' ਕਹਾਣੀ ਵਿੱਚ ਚੰਦਨ ਨੇਗੀ ਦੁਆਰਾ ਵਿੰਗ ਸਿਰਜਣ, ਮਨੋਬਚਨੀ ਅਤੇ ਪਿੱਛਲਝਾਤ ਬਿਰਤਾਂਤਕ ਜੁਗਤਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ।ਚੰਦਨ ਨੇਗੀ ਦੁਆਰਾ ਕਿਸੇ ਨਵੀਂ ਬਿਰਤਾਂਤਕ ਜੁਗਤ ਦਾ ਪ੍ਰਯੋਗ ਨਹੀਂ ਕੀਤਾ ਗਿਆ।'ਆਦਮ ਬੋ' ਕਹਾਣੀ ਵਿੱਚ ਵੀ ਕਹਾਣੀਕਾਰ ਨੇ ਦਹਿਸ਼ਤ ਦੇ ਵਾਤਾਵਰਨ ਦਾ ਦ੍ਰਿਸ਼ ਉਸਾਰਿਆ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਇੱਕ ਅਜੀਬ ਤਰ੍ਹਾਂ ਦੀ ਬੋ ਦਾ ਚਿੰਨ੍ਹ ਸਿਰਜਿਆ ਗਿਆ ਹੈ ਜੋ ਕਹਾਣੀ ਦੇ ਅੰਤ ਵਿੱਚ ਜਾ ਕੇ ਸਿਖਰ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੋਇਆ ਦੰਗੇ 'ਚ ਸੜੇ ਲੋਕਾਂ ਦੀ ਬੋ ਦੇ ਅਰਥ ਗ੍ਰਹਿਣ ਕਰ ਜਾਂਦਾ ਹੈ।ਇਹ ਸਾਰਾ ਦ੍ਰਿਸ਼ ਸੁਪਨ ਸਿਰਜਨ ਦੀ ਵਿਧੀ ਨਾਲ ਸਕਾਰ ਕੀਤਾ ਗਿਆ ਹੈ।

ਪੰਜਾਬ ਸੰਕਟ ਪੰਜਾਬ ਦੇ ਇਤਿਹਾਸ ਦਾ ਅਜਿਹਾ ਭਿਆਨਕ ਸਮਾਂ ਹੈ, ਜਿਸ ਨੂੰ ਯਾਦ ਕਰ ਮਨੁੱਖਤਾ ਦੇ ਉਜਾੜੇ ਦੀ ਗੱਲ ਅੱਖਾਂ ਸਾਹਮਣੇ ਆ ਜਾਂਦੀ ਹੈ। ਪੰਜਾਬ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹਰ ਇਨਸਾਨ ਨੇ ਪੰਜਾਬ ਦੇ ਇਸ ਸੰਤਾਪ ਨੂੰ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਵਿੱਚ ਹੰਢਾਇਆ ਹੈ। ਪੰਜਾਬ ਸੰਕਟ ਨਾਲ ਸੰਬੰਧਿਤ ਕਹਾਣੀਕਾਰਾਂ ਦੁਆਰਾ ਇਸ ਦੌਰ ਨੂੰ ਵੱਖ-ਵੱਖ ਨਜ਼ਰੀਏ ਤੋਂ ਚਿਤਰਿਆ ਗਿਆ ਪਰ ਪੰਜਾਬ ਸੰਕਟ ਨਾਲ ਸੰਬੰਧਿਤ ਨਾਰੀ ਲੇਖਕਾਂ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦੇ ਸਮੁੱਚੇ ਅਧਿਐਨ ਤੋਂ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਪੰਜਾਬ ਸੰਕਟ ਵਿੱਚ ਪੰਜਾਬੀ ਔਰਤ ਨੇ ਜਿਨ੍ਹਾਂ ਮੁਸ਼ਕਿਲਾਂ ਦਾ ਸਾਹਮਣਾ ਕੀਤਾ, ਉਸਦਾ ਅਨੁਭਵ ਘੱਟ ਹੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸਦਾ ਇਹ ਮਤਲਬ ਹਰਗਿਜ ਨਹੀਂ ਕਿ ਔਰਤ ਦੁਆਰਾ ਵੀ ਇਹਨਾਂ ਮੁਸ਼ਕਲਾਂ ਦੇ ਅਨੁਭਵ ਨੂੰ ਮਹਿਸਸ ਨਹੀਂ ਕੀਤਾ ਗਿਆ ਪਰ ਪੰਜਾਬੀ ਔਰਤ ਕਹਾਣੀਕਾਰ ਉਸ ਤਰ੍ਹਾਂ ਬਿਆਨ ਕਰਨ ਤੋਂ ਅਸਮਰਥ ਰਹੀ ਜਿਸ ਤਰ੍ਹਾਂ ਨਾਰੀ ਨੇ ਇਹਨਾਂ ਸੰਕਟ ਸਮਿਆਂ ਨੂੰ ਹੰਢਾਇਆ ਅਤੇ ਇਹਨਾਂ ਵਿੱਚੋਂ ਉਤਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। ਇਸ ਅਨੁਭਵ ਨੂੰ ਜਾਨਣ ਲਈ ਪੀੜਤ ਔਰਤਾਂ ਨਾਲ ਮੁਲਾਕਾਤਾਂ ਕਰਕੇ ਸੋਸ਼ਲ ਵਰਕਰਾਂ ਦੁਆਰਾ ਜਿਹੜੀ ਖੋਜ ਕੀਤੀ ਗਈ ਹੈ ਉਹ ਤਾਂ ਕਿਸੇ ਹੱਦ ਤੱਕ ਔਰਤ ਦੀ ਚੁੱਪ ਤੋੜਨ ਵਿੱਚ ਸਫਲ ਹੋਈ ਹੈ ਪਰ ਸਾਹਿਤ ਵਿੱਚ ਇਸ ਚੁੱਪ ਨੂੰ ਨਾ ਮਰਦ ਦੁਆਰਾ ਸਮਝਿਆ ਗਿਆ ਅਤੇ ਨਾ ਹੀ ਔਰਤ ਨੇ ਔਰਤ ਦੇ ਸੰਕਟ ਸਮੇਂ ਦੇ ਸੂਖਮ ਭਾਵਾਂ ਨੂੰ ਸਮਝਿਆ। ਇਸ ਲਈ ਔਰਤ ਕੋਲ ਅਜਿਹਾ ਕੋਈ ਹੱਲ ਨਹੀਂ ਜਿਸ ਨਾਲ ਉਹ ਇਹਨਾਂ ਸਦਮਿਆਂ ਤੋਂ ਮੁਕਤ ਹੁੰਦੀ। ਪੰਜਾਬ ਸੰਕਟ ਨਾਲ ਸੰਬੰਧਿਤ ਜ਼ਿਆਦਾਤਰ ਮਰਦ, ਔਰਤ ਕਹਾਣੀਕਾਰਾਂ ਨੇ ਪੰਜਾਬ ਸੰਕਟ ਦੀ ਗੁੰਝਲਦਾਰ ਸਥਿਤੀ ਨੂੰ ਹੀ ਬਿਆਨ ਕੀਤਾ।ਔਰਤ ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਵਿੱਚੋਂ ਗੌਲਣਯੋਗ ਪੱਧਰ ਤੱਕ ਗਾਇਬ ਰਹੀ। ਜ਼ਿਆਦਾਤਰ ਕਹਾਣੀਆਂ ਸਿੱਖ-ਹਿੰਦ ਨਫ਼ਰਤ ਦੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਮਾਨਵੀ ਜੀਵਨ ਦੇ ਵਿਭਿੰਨ ਪ੍ਰਸੰਗਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦੀਆਂ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਇਨ੍ਹਾਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਪੰਜਾਬ ਸੰਕਟ ਦੇ ਇਤਿਹਾਸਕ, ਰਾਜਨੀਤਿਕ, ਅਤੇ ਮਨੋਵਿਗਿਆਨਕ ਕਾਰਨ ਉਲੀਕਣ ਦੇ ਜਤਨ ਕੀਤੇ ਗਏ।

ਔਰਤ ਇਨ੍ਹਾਂ ਸੰਕਟਾਂ ਨੂੰ ਕਿਸ ਰੂਪ ਵਿੱਚ ਹੰਢਾਉਂਦੀ ਹੈ? ਉਸਦੇ ਮਾਨਸਿਕ ਪੱਧਰ ਦੀ ਕੀ ਸਥਿਤੀ ਹੈ?ਜਿਹੜੇ ਸੰਤਾਪ ਔਰਤ ਅੰਦਰ ਘਰ ਕਰ ਗਏ ਹਨ, ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਉਤਰਦੀ ਹੈ?ਇਨ੍ਹਾਂ ਸੰਕਟ ਸਮਿਆਂ ਦੀ ਸ਼ਿਕਾਰ ਔਰਤ ਆਪਣੇ ਬੱਚਿਆਂ ਦੇ ਉੱਜਵਲ ਭਵਿੱਖ ਲਈ ਕਿਸ ਤਰ੍ਹਾਂ ਸੰਘਰਸ਼ ਕਰਦੀ ਹੈ?ਔਰਤ ਦੀ ਚੁੱਪ ਕਿਹੜੇ ਵਿਆਪਕ ਅਰਥ ਰੱਖਦੀ ਹੈ?ਆਦਿ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਕਿਸੇ ਵੀ ਕਹਾਣੀ ਵਿੱਚ ਉਲੀਕਣ ਦਾ ਜਤਨ ਨਹੀਂ ਕੀਤਾ ਗਿਆ ਪਰ ਔਰਤ ਨੂੰ ਇੱਕ ਅਬਲਾ ਸਮਝਕੇ ਉਸਦੀ ਹੋਣੀ ਨੂੰ ਬਿਆਨ ਕਰਨ ਵਾਲੀਆਂ ਇੱਕਾ-ਦੁੱਕਾ ਕਹਾਣੀਆਂ ਮਿਲ ਜਾਂਦੀਆਂ ਹਨ, ਜੋ ਸੰਕਟ ਸਮੇਂ ਦੀ ਸਤਾਈ ਔਰਤ ਨਾਲ ਨਿਆਂ ਨਹੀਂ ਕਰਦੀਆਂ। ਆਖਿਰ ਔਰਤ ਦੀ ਇਨ੍ਹਾਂ ਸੰਕਟ ਸਮਿਆਂ ਦੇ ਬਾਬਤ ਕਹਾਣੀ ਪੇਸ਼ ਕਿਉਂ ਨਹੀਂ ਹੋ ਸਕੀ? ਇਨ੍ਹਾਂ ਕਾਰਨਾਂ ਨੂੰ ਹੋਰ ਸਮਝਣ ਲਈ ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਉੱਤਰ ਤਲਾਸ਼ਣ ਲਈ ਖੋਜ ਅਤੇ ਸਿਧਾਂਤਕ ਸਪੱਸ਼ਟਾ ਦੀ ਲੋੜ ਹੈ।

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ਸੁਆਮੀ ਆਨੰਦਘਨ ਦੀ ਵਿਆਖਿਆ ਦ੍ਰਿਸ਼ਟੀ: 'ਨਾਮ' ਦੇ ਵਿਸ਼ੇਸ਼ ਸੰਦਰਭ ਵਿਚ

ਭਉਸਕਟਟ ਸ਼ਨਿਗਹ

ਇਸਇਓਰਚਹ ਸਚਹੋਲਓਰ, ਧਇਪਟੋਡ ਘੁਰੁ ਘੋਬਨਿਦ ਸ਼ਨਿਗਹ ਇਲਗੀਓਸ ਸ਼ਟੁਦੇ
ਫੁਨਜਇਬੂ ਨਵਿਇਰਸਟਿ ਫਉਟੀਓਲਓ,147002.

ਐਬਸਟਰੈਕਟ

ਸਿੱਖ ਚਿੰਤਨ ਪ੍ਰੰਪਰਾਂ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਦੇ ਪ੍ਰਚਾਰ ਤੇ ਪ੍ਰਸਾਰ ਵਿਚ ਉਦਾਸੀ ਸੰਪ੍ਰਦਾਇ ਦਾ ਪਹਿਲਾ ਸਥਾਨ ਹੈ। ਭਗਤੀ ਤੇ ਸਾਧਨਾ ਦੀ ਵਿਲੱਖਣਤਾ ਨਾਲ ਇਹ ਸੰਪ੍ਰਦਾਇ ਭਾਰਤ ਦੀ ਅਖੰਡ ਪ੍ਰੰਪਰਾਂ ਨੂੰ ਆਤਮਸਾਤ ਕਰਦੀ ਰਹੀ ਹੈ। ਟੀਕਾਕਾਰੀ ਇਕ ਬਹੁਅੰਗੀ ਕਲਾ ਹੈ ਜਿਸਨੂੰ ਬਹੁਪੱਖੀ ਗਿਆਨ ਦਾ ਧਾਰਨੀ ਮਨੁੱਖ ਹੀ ਸਹੀ ਰੂਪ ਵਿਚ ਨਿਭਾ ਸਕਣ ਦੇ ਯੋਗ ਹੋ ਸਕਦਾ ਹੈ। ਟੀਕਾ ਔਖੇ ਪਦਾਂ ਦੀ ਹੀ ਵਿਆਖਿਆ ਨਹੀਂ ਸਗੋਂ ਮੂਲ ਰਚਨਾ ਦੇ ਸੁਗਮ ਅਤੇ ਦੁਰਗਮ ਸਮਸਤ ਪਦਾਂ ਦੀ ਨਿਰੰਤਰ ਵਿਆਖਿਆ ਹੈ। ਭਾਰਤੀ ਸਹਿਤ ਵਿਚ ਸੂਤ੍ਰਿਕ ਰਚਨਾਵਾਂ ਦੇ ਅਰਥ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਨਿਰੁਕਤ-ਪ੍ਰਜਾਇ, ਵਾਰਤਕ, ਵਿਆਖਿਆ, ਪਰਮਾਰਥ, ਭਾਸ਼, ਤਫਸੀਰ ਆਦਿ ਪ੍ਰਚਲਿਤ ਰਹੀਆਂ, ਕਿਉਂਕਿ ਇਹ ਸਭ ਸਿਧੇ ਤੌਰ ਤੇ ਵਿਆਖਿਆਕਾਰੀ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਧਾਵਾਂ ਹਨ। ਸੁਆਮੀ ਆਨੰਦਘਨ ਗੁਰਬਾਣੀ ਦੇ ਟੀਕਾਕਾਰ ਵਜੋਂ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਟੀਕਿਆਂ ਰਾਹੀ ਟੀਕਾਕਾਰੀ ਵਿਚ ਕਈ ਪ੍ਰਵਿਰਤੀਆਂ ਲਿਆਂਦੀਆਂ। ਆਪ ਨੇ ਭਾਰਤੀ ਚਿੰਤਨ ਨੂੰ ਆਤਮਸਾਤ ਕਰਕੇ ਗੁਰਬਾਣੀ ਨੂੰ ਸ਼ਾਸਤਰੀ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਸਮਝਣ ਦੀ ਪਿਰਤ ਨੂੰ ਪੱਕਿਆਂ ਕਰਕੇ ਗੁਰਬਾਣੀ ਅਧਿਐਨ ਨੂੰ ਭਵਿੱਖਮੁਖੀ ਬਣਾਇਆ ਹੈ

ਸਿੱਖ ਚਿੰਤਨ ਦੀ ਪ੍ਰੰਪਰਾ ਵਿਚ 'ਉਦਾਸੀ ਸੰਪ੍ਰਦਾਇ' ਨੂੰ ਸਿੱਖ ਧਰਮ ਦੀ ਪਹਿਲੀ ਸੰਪ੍ਰਦਾਇ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਜਿਸਦੀ ਗੁਰਬਾਣੀ ਚਿੰਤਨ, ਗੁਰਬਾਣੀ ਵਿਆਖਿਆ, ਟੀਕਾਕਾਰੀ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀਆ ਬੀੜਾਂ ਨੂੰ ਹੱਥੀਂ ਲਿਖਣ ਦੀ ਸੇਵਾ ਇਤਿਹਾਸ ਵਿਚ ਮਹਾਨ ਦੇਣ ਹੈ। ਇਸ ਸੰਪ੍ਰਦਾਇ ਵਿਚ ਸੁਆਮੀ ਆਨੰਦਘਨ, ਸੁਆਮੀ ਸਦਾ ਨੰਦ ਅਤੇ ਬ੍ਰਿਸਨ ਦਾਸ ਉਦਾਸੀ ਦਾ ਸੰਬੰਧ ਲਿਖਤ ਸੰਸਾਰ ਨਾਲ ਹੈ। ਗੁਰਬਾਣੀ ਦੀ ਸੰਰਚਨਾ ਆਪਣੇ ਆਪ ਵਿਚ ਧਾਰਮਿਕ ਵਿਸ਼ਵਾਸ, ਦਾਰਸ਼ਨਿਕ ਚਿੰਤਨ, ਸਮਾਜਿਕ ਚੇਤਨਾ, ਸੰਗੀਤ-ਭਾਵਨਾ, ਕਾਵਿ- ਜੁਗਤਾਂ ਤੇ ਲੋਕ ਸ਼ੈਲੀਆ ਦਾ ਸੁਮੇਲ ਹੈ। ਇਸ ਨੂੰ ਲੋਕਾਂ ਤਕ ਪਹੁੰਚਾਉਣ ਲਈ ਸਮੇਂ- ਸਮੇਂ ਸਹਜ ਪ੍ਰਣਾਲੀ, ਭਾਈ ਪ੍ਰਣਾਲੀ, ਪ੍ਰਮਾਰਥ ਪ੍ਰਣਾਲੀ ਤੇ ਉਦਾਸੀ ਸੰਪ੍ਰਦਾਇ ਨੇ ਵਿਸ਼ੇਸ਼ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਇਸ ਪਰਚੇ ਦੇ ਪਹਿਲੇ ਭਾਗ ਵਿਚ ਸੁਆਮੀ ਆਨੰਦਘਨ ਦੇ ਜੀਵਨ ਅਤੇ ਟੀਕਾ ਰਚਨਾਵਾਂ ਨੂੰ ਸਮਝਣ ਅਤੇ ਦੂਸਰੇ ਵਿਚ ਰਚਿਤ ਗੁਰਬਾਣੀ ਟੀਕਿਆਂ ਵਿਚ ਆਏ 'ਨਾਮ' ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਦ੍ਰਿਸ਼ਟੀ ਰਾਹੀਂ ਸੂਤਰਾਂ ਦੀ ਪਛਾਣ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ।

ਜੀਵਨ

ਆਨੰਦਘਨ ਦੇ ਜਨਮ ਅਤੇ ਦੇਹਾਂਤ ਬਾਰੇ ਕੋਈ ਪੂਰੀ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੁੰਦੀ। ਪਰ ਫਿਰ ਵੀ ਉਨ੍ਹਾਂ ਦਾ ਜੀਵਨ 18 ਵੀਂ ਸਦੀ ਦੇ ਉਤਰ-ਅਰਧ ਅਤੇ 19ਵੀਂ ਸਦੀ ਦੇ ਪਹਿਲੇ ਦੋ ਦਹਾਕੇ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਸੁਆਮੀ ਆਨੰਦਘਨ ਦੇ ਜੀਵਨ ਸੰਬੰਧੀ ਸਾਨੂੰ ਦੋ ਪ੍ਰਮਾਣ ਮਿਲਦੇ ਹਨ। ਪਹਿਲਾ 'ਜਪੁਜੀ' ਦੀ 25ਵੀਂ[1] ਪਉੜੀ ਵਿਚ ਅਰਥ ਸਪਸ਼ਟ ਕਰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ ਕਿ ਉਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਵੰਸ਼ ਪ੍ਰੰਪਰਾ ਵਿਚ ਪੈਦਾ ਹੋਏ। ਇਸ ਸੰਬੰਧੀ ਦੂਜਾ ਪ੍ਰਮਾਣ ਜਪੁਜੀ ਦੇ ਅਖੀਰ ਤੇ ਸਮਾਪਤੀ ਵੇਲੇ ਲਿਖੇ ਦੋਹਰੇ[2] ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਆਨੰਦਘਨ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਵੰਸ਼ ਪ੍ਰੰਪਰਾ ਵਿਚੋਂ ਦਸਵੀਂ ਥਾਂ ਤੇ ਸਨ ਅਤੇ ਗੁਰੂ ਰਾਮ ਦਿਆਲ ਦੇ ਸਿਖ ਸਨ।

'ਗੁਰੂ ਨਾਨਕ ਬੰਸ ਪ੍ਰਕਾਸ਼' ਕ੍ਰਿਤ ਕਵੀ ਸੁਖਬਾਸੀ ਰਾਮ ਵੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਬੇਦੀ ਵੰਸ਼ ਵਿਚੋਂ ਦਸਵੇਂ ਥਾਂ ਤੇ ਸਨ। ਸੁਖਬਾਸੀ ਰਾਮ ਦਾ ਲਕੜਦਾਦਾ ਗੁਰਦਿਤ ਚੰਦ ਅਤੇ ਆਨੰਦਘਨ ਦਾ ਲਕੜਦਾਦਾ ਉਦੈ ਚੰਦ ਸਕੇ ਭਰਾ ਸਨ। ਸੁਖਬਾਸੀ ਰਾਮ ਆਨੰਦਘਨ ਦਾ ਸ਼ਿਸ਼ ਸੀ। ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਆਨੰਦਘਨ ਅਤੇ ਬੇਦੀਆਂ ਦੀ ਕੁਲ ਪ੍ਰੰਪਰਾ ਦਾ ਅਤਿ ਵਿਸਥਾਰ ਸਹਿਤ ਵਰਣਨ ਕੀਤਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ-ਲਖਮੀ ਦਾਸ-ਧਰਮ ਚੰਦ-ਮਾਣਕ ਚੰਦ-ਦਾਤਾਰ ਚੰਦ-ਉਦੈ ਚੰਦ-ਸੁਜਾਨ ਰਾਇ-ਸਰਬ ਜੋਤਿ-ਦ੍ਰਿਬ ਜੋਤਿ- ਅਤੇ ਦਸਵੀਂ ਥਾਂ ਆਨੰਦਘਨ ਸਨ। ਛੋਟੀ ਅਵਸਥਾ ਵਿਚ ਹੀ ਯੋਗ ਅਭਿਆਸ ਵਿਚ ਨਿਪੁੰਨਤਾ ਹਾਸਲ ਕੀਤੀ। ਗਰੋਡ ਨਾਮਕ ਸਥਾਨ ਤੇ ਗੁਰੂ ਰਾਮ ਦਿਆਲ ਮਹਾਤਮਾ ਨਾਲ ਮੇਲ ਹੋਇਆ, ਇਨ੍ਹਾਂ ਦੀ ਸ਼ਰਨ ਵਿਚ ਰਹਿ ਕੇ ਬਹੁਤ ਸਮਾਂ ਤਪੱਸਿਆ ਕੀਤੀ। ਪੰਡਿਤ ਦਯਾ ਰਾਮ ਤੋਂ ਵਿਆਕਰਨ, ਜੰਮੂ ਵਿਖੇ ਪੰਡਿਤ ਸਭਾ ਰਾਮ ਤੋਂ ਕਾਵਿ ਅਤੇ ਕੋਸ਼ ਦਾ ਗਿਆਨ ਹਾਸਲ ਕੀਤਾ। ਲਾਹੌਰ ਵਿਖੇ ਵੇਦਾਂ ਦਾ ਅਧਿਐਨ ਕਰਨ ਉਪਰੰਤ ਕੁਝ ਸਮਾ ਦੇਹਰਾ ਬਾਬਾ ਨਾਨਕ, ਟਾਹਲੀ ਸਾਹਿਬ ਸਥਾਨ ਤੇ ਰਹੇ, ਜਿਥੇ ਸੁਖਬਾਸੀ ਰਾਮ ਉਨ੍ਹਾ ਦਾ ਸ਼ਿਸ਼ ਬਣਿਆ। ਇਥੇ ਸਾਰੇ ਪਰਿਵਾਰ ਅਤੇ ਬੇਦੀ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਮਿਲੇ। ਫਿਰ ਕਾਸ਼ੀ ਰਹਿ ਕੇ ਵੇਦਾਂ ਅਤੇ ਹੋਰ ਵਿੱਦਿਆਵਾਂ ਦਾ ਗਿਆਨ ਹਾਸਲ ਕੀਤਾ ਅਤੇ ਗੁਰਬਾਣੀ ਦਾ ਪ੍ਰਚਾਰ-ਪ੍ਰਸਾਰ ਕਰਨ ਲੱਗੇ। ਇਸ ਤਰ੍ਹਾਂ 40 ਸਾਲ ਕਾਸ਼ੀ ਰਹਿਣ ਉਪਰੰਤ ਉਨ੍ਹਾਂ ਦਾ ਦੇਹਾਂਤ ਹੋਇਆ ਅਤੇ ਉਥੇ ਹੀ ਗੰਗਾ ਵਿਚ ਸਰੀਰ ਨੂੰ ਜਲ ਪ੍ਰਵਾਹਿਤ ਕੀਤਾ।

ਸੁਆਮੀ ਆਨੰਦਘਨ ਗੁਰਬਾਣੀ ਦੇ ਟੀਕਾਕਾਰ ਵਜੋਂ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹਨ। ਟੀਕਾਕਾਰੀ ਇਕ ਬਹੁਅੰਗੀ ਕਲਾ ਹੈ ਜਿਸਨੂੰ ਬਹੁਪੱਖੀ ਗਿਆਨ ਦਾ ਧਾਰਨੀ ਮਨੁੱਖ ਹੀ ਸਹੀ ਰੂਪ ਵਿਚ ਨਿਭਾ ਸਕਣ ਦੇ ਯੋਗ ਹੋ ਸਕਦਾ ਹੈ। ਟੀਕਾ ਔਖੇ ਪਦਾਂ ਦੀ ਹੀ ਵਿਆਖਿਆ ਨਹੀਂ ਸਗੋਂ ਮੂਲ ਰਚਨਾ ਦੇ ਸੁਗਮ ਅਤੇ ਦੁਰਗਮ ਸਮਸਤ ਪਦਾਂ ਦੀ ਨਿਰੰਤਰ ਵਿਆਖਿਆ ਹੈ। ਭਾਰਤੀ ਸਹਿਤ ਵਿਚ ਸੂਤ੍ਰਿਕ ਰਚਨਾਵਾਂ ਦੇ ਅਰਥ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਨਿਰੁਕਤ-ਪ੍ਰਜਾਇ, ਵਾਰਤਕ, ਵਿਆਖਿਆ, ਪਰਮਾਰਥ, ਪੰਜਿਕਾ, ਟਿੱਪਣੀ, ਵ੍ਰਿਤਿ, ਭਾਸ਼, ਤਫਸੀਰ ਆਦਿ ਪ੍ਰਚਲਿਤ ਰਹੀਆਂ, ਕਿਉਂਕਿ ਇਹ ਸਭ ਸਿਧੇ ਤੌਰ ਤੇ ਵਿਆਖਿਆਕਾਰੀ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਧਾਵਾਂ ਹਨ।

ਆਨੰਦਘਨ ਟੀਕਾ ਰਚਨਾਵਾਂ

ਉਨ੍ਹਾਂ ਦੀਆਂ ਗੁਰਬਾਣੀ ਟੀਕਾਰਚਨਾਵਾਂ ਹੀ ਮਿਲਦੀਆਂ ਹਨ। ਕਾਂਸ਼ੀ ਵਿਚ ਰਹਿੰਦਿਆਂ ਹੀ ਆਪ ਨੇ ਨਿਮਨ ਦਰਜ ਬਾਣੀਆਂ ਦੇ ਟੀਕੇ ਰਚੇ :

1. ਜਪੁਜੀ   1852 ਬਿ.

2. ਆਰਤੀ   1853
3. ਓਅੰਕਾਰ   1854
4. ਆਸਾ ਦੀ ਵਾਰ   1856
5. ਸਿਧ ਗੋਸਟਿ   1857
6. ਅਨੰਦ   1859[3]

ਸੁਆਮੀ ਆਨੰਦਘਨ ਨੇ ਆਪਣੇ ਗਿਆਨਮਈ ਤਪ ਅਤੇ ਅਨੁਸ਼ਾਸ਼ਨ ਨਾਲ ਟੀਕਾਕਾਰੀ ਦੀ ਪ੍ਰੰਪਰਾ ਵਿਚ ਪ੍ਰਪੱਕ ਸਿਧਾਂਤਕਾਰੀ ਕੀਤੀ। ਜਿਸਦੇ ਬਹੁਪੱਖੀ ਗਿਆਨ ਬਾਰੇ ਉਨ੍ਹਾਂ ਦੇ ਟੀਕਿਆਂ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ। ਉਹ ਅਦਵੈਤਵਾਦੀ ਸਿਧਾਂਤਾਂ ਅਤੇ ਪੌਰਾਣਿਕ ਗ੍ਰੰਥਾਂ ਦੇ ਵਿਦਵਾਨ ਸਨ। ਆਗਮ ਅਤੇ ਤੰਤ੍ਰ ਗ੍ਰੰਥਾਂ ਤੋਂ ਵੀ ਆਪਣੇ ਮਤ ਦੀ ਪ੍ਰਸ਼ਟੀ ਲਈ ਪ੍ਰਮਾਣ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ ਆਪਣੇ ਟੀਕਿਆਂ ਵਿਚ[4] ਤੋਂ ਵੱਧ ਪੁਰਾਤਨ ਗ੍ਰੰਥਾਂ ਦੇ ਹਵਾਲੇ ਦਿੱਤੇ ਹਨ।

ਉਪਰੋਕਤ ਟੀਕਿਆਂ ਵਿਚ 'ਜਪੁਜੀ' ਦੇ ਟੀਕੇ ਦਾ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਹੈ। ਆਰਤੀ ਦਾ ਵਿਵਸਥਿਤ ਟੀਕਾ ਕਰਨ ਦਾ ਮਾਣ ਵੀ ਸੁਆਮੀ ਆਨੰਦਘਨ ਨੂੰ ਪ੍ਰਾਪਤ ਹੈ। 'ਆਨੰਦ ਸਾਹਿਬ' ਦਾ ਟੀਕਾ ਲਿਖਣ ਵਿਚ ਸੁਆਮੀ ਆਨੰਦਘਨ ਨੇ ਪਹਿਲ ਕੀਤੀ ਅਤੇ ਆਪ ਨੇ ਸ਼ਾਸਤ੍ਰ ਰੀਤੀ ਅਨੁਸਾਰ ਟੀਕਾ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਜਪੁਜੀ ਦੀ ਪਹਿਲੀ ਪਉੜੀ ਵਿਚ ਟੀਕਾ ਵਿਧੀ ਬਾਰੇ ਪਤਾ ਲਗਦਾ ਹੈ:

'ਅਰਥ ਕਾ ਨੇਮ ਤੋ ਸ਼ਾਸਤ੍ਰ ਮੇ ਇਹੀ ਲਿਖਾ ਹੈ। ਸ਼ਬਦ ਕਾ ਅਰਥ ਪ੍ਰਕਰਣ ਤੇ ਹੋਤਾ ਹੈ ਕੇਵਲ ਸ਼ਬਦ ਤੇ ਸ਼ਬਦ ਦਾ ਅਰਥ ਹੋਤਾ ਹੀ ਨਹੀ। ਪ੍ਰਕਰਣ ਕਿਆ ਕਹੀਏ, ਪੁਰਬ ਪਦੋਂ ਕੇ ਜੋ ਅਰਥ ਹੈ ਤਿਨ ਕੀ ਮਦ ਪਦੋਂ ਕੇ ਅਰਥੋ ਸਾਥ ਸੰਗਤਿ ਕਰਣੀ। ਆਦਿ ਵਿਖੇ ਕਿਆ ਲਿਖਾ ਹੈ, ਅੰਤ ਵਿਖੇ ਕਿਆ ਲਿਖਾ ਹੈ, ਮਦ ਵਿਖੇ ਕਿਆ ਚਾਹੀਤਾ ਹੈ, ਕਿਸ ਆਸੈ ਕੋ ਲੇ ਕਰ ਚਲਾ ਹੈ, ਮੂਲਕਾਰ ਕੇ ਅਸੈ ਕੋ ਪਛਾਨਣਾ ਅਰ ਆਦਿ ਅੰਤ ਸੋ ਮਿਲੀ ਹੁਈ ਬਾਤਿ ਕਹਿਣੀ। ਇਸੀ ਕਾ ਨਾਮ 'ਪ੍ਰਕਰਣ' ਹੈ। ਮੂਲਕਾਰ ਕੇ ਆਸੈ ਕੋ ਪਛਾਣਤਾ ਨਹੀਂ, ਆਦਿ ਅੰਤ ਕੀ ਕਛੁ ਖਬਰ ਨਹੀ, ਐਸਾ ਪੁਰਖ ਜੋ ਕਛੁ ਕਰੇਗਾ, ਇਸਕਾ ਕਹਿਣਾ ਬਕਬਾਦ ਹੀ ਠਹਿਰੇਗਾ[5]।ਆਨੰਦਘਨ ਨੇ ਆਪਣੇ ਅਧਿਐਨ-ਕਾਰਜ ਸ਼ਬਦ ਤੋਂ ਅਰਥ, ਅਰਥ ਤੋਂ ਪ੍ਰਕਰਣ ਰਾਹੀਂ ਸ਼ਬਦਾਰਥ ਦਾ ਇਕ ਰੂਪਕ ਉਸਾਰਿਆ ਹੈ ਜਿਸ ਰਾਹੀਂ ਲੇਖਕ ਦੇ ਮੂਲ ਆਸ਼ੇ ਦਾ ਗਿਆਨ ਵੀ ਪਾਠਕਾਂ ਤਕ ਪਹੁੰਚਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਦਾ ਪ੍ਰਸ਼ਨੋਤਰੀ ਦਾ ਨਿਵੇਕਲਾ ਢੰਗ ਹੈ 'ਨਨ' ਪਦ ਦੀ ਵਰਤੋਂ। ਪਹਿਲਾਂ 'ਨਨ' ਲਿਖ ਕੇ ਉਹ ਵਾਦੀ ਦੇ ਪੱਖ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ ਜਾਂ ਉਸਦਾ ਸ਼ੰਕਾ ਦਸਦੇ ਹਨ ਅਤੇ ਫਿਰ ਉਸਦਾ ਉੱਤਰ ਕਹਿੰਦੇ ਹਨ। ਜਿਵੇਂ :

ਹੋਇ ਜਾਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ[6]

ਜਾ ਤੇ ਕਿਆ ਕਹੀਏ, ਜਿਸ ਕ੍ਰਿਪਾ ਤੇ ਤੇਰੇ ਨਾਮ ਵਿਖੇ ਮੇਰਾ ਵਾਸਾ ਹੋਵੈ ਸੋਈ ਕ੍ਰਿਪਾ ਮੋ ਕੋ ਚਾਹੀਏ। ਇਸ ਵਿਚ ਵਾਦੀ ਦੇ ਸ਼ੰਕੇ ਦਾ ਇਸ ਤਰ੍ਹਾਂ ਸਮਾਧਾਨ ਕੀਤਾ ਹੈ-

ਨਨ

'ਵਾਸਨਾ ਤੋ ਇਸਥਾਨ ਮੇ ਹੋਤਾ ਹੈ ਅਰ ਨਾਮ ਤੋ ਜਪਣੇ ਮੋ ਆਵਤਾ ਹੈ। ਨਾਮ ਵਿਖੇ ਵਾਸ ਤੋ ਨਹੀਂ ਬਣਤਾ। ਜੋ ਨਾਮ ਕੋ ਹੀ ਉਤਮ ਮਾਨਾ ਥਾ ਤੋ ਐਸੇ ਹੀ ਕਹਿਣਾ ਥਾ-ਤੇਰਾ ਨਾਮ ਮੋ ਕੋ ਪ੍ਰਾਪਤ ਹੋਵੈ, ਤੇਰੇ ਨਾਮ ਵਿਖੇ ਮੇਰਾ ਵਾਸ ਹੋਵੈ ਐਸਾ ਅਸੰਗਤ ਪਦ ਕਿਉਂ ਦੀਆ?

ਤਿਸਕਾ ਉਤਰ

ਤੂੰ ਸਮਝੇ ਬਿਨਾ ਅਸੰਗਤ ਮਾਨਤਾ ਹੈ। ਅਸੰਗਤ ਨਹੀਂ ਈਹਾ ਬਾਬਾ ਨਾਨਕ ਜੀ ਨੇ ਆਪਣੀ ਵਿਦਿਆ ਦਾ ਚਮਤਕਾਰ ਦਿਖਾਇਆ ਹੈ। ਅਖਰ ਤੋ ਹੋਵਹਿ ਅਲਪ ਤੇ ਅਲਪ ਅਰ ਅਰਥ ਤਿਨ ਕਾ ਹੋਵੇ ਅਧਿਕ ਤੇ ਅਧਿਕ, ਇਸੀ ਕਾ ਨਾਮ ਚਮਤਕਾਰ ਹੈ। ਜਿਸ ਕੋ ਤੈਨੇ ਅਸੰਗਤ ਕਹਾ ਹੈ ਦੇਖ ਤੋ ਇਨ ਅਖਰੋਂ ਕਾ ਕੇਤਾ ਬੜਾ ਅਰਥ ਹੋਤਾ ਹੈ। ਸ਼ਾਸਤ੍ਰ ਕੀ ਰੀਤਿ ਹੈ ਜਹਾਂ ਸਾਖਿਆਤ ਅਖਰੋਂ ਕਾ ਅਰਥ ਨਹੀ ਹੋਇ ਸਕਤਾ ਤਹਾ ਸ਼ਾਸਤ੍ਰਕਾਰ ਲਖਣਾ ਦਵਾਰਾ ਅਰਥ ਕਰਤੇ ਹੈਂ। ਬਾਬਾ ਨਾਨਕ ਨੇ ਭੀ ਈਹਾ ਲਖਣਾ ਧਰੀ ਹੈ[7]।

ਇਥੇ ਟੀਕਾਕਾਰ ਨੇ ਪਹਿਲਾ 'ਲਖਣਾ ਸ਼ਕਤੀ' ਦੇ ਗੁਣ-ਲੱਛਣਾਂ ਦਾ ਵਰਣਨ ਕਰਕੇ ਪੰਕਤੀ ਦੀ ਵਿਆਖਿਆ ਕੀਤੀ ਹੈ: 'ਤੇਰੇ ਸੰਤੇ ਵਿਖੇ ਮੇਰਾ ਵਾਸ ਹੋਵੇ ਨਾਮ ਯੁਕਤ ਜੋ ਪੁਰਖ ਹੈ ਤਿਨ ਕਾ ਨਾਮ ਹੀ ਤੋ ਸੰਤ ਹੈ, ਤਿਨ ਕੀ ਸੰਗਤਿ ਮੋ ਆਵਸ਼ਕ ਹੀ ਨਾਮ ਕੀ ਪ੍ਰਾਪਤੀ ਹੋਵੇਗੀ। ਤਾਂ ਤੇ ਸਤਿ ਸੰਗ ਮਾਂਗਣੇ ਤੇ ਨਾਮ ਮਾਂਗੇ ਬਿਨਾ ਹੀ ਮਾਂਗਾ ਗਇਆ। ਅਰ ਅਉਰ ਭੀ ਬਹੁਤ ਕੁਝ ਮਾਂਗੇ ਬਿਨਾ ਹੀ ਮਾਂਗਾ ਗਇਆ'[8]। ਇਸ ਤਰ੍ਹਾਂ ਇਕ ਪੰਕਤੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਲਈ ਟੀਕਾਕਾਰ ਨੇ ਪਹਿਲਾ ਮੂਲਕਾਰ ਦੇ ਆਸ਼ੇ ਨੂੰ ਉਠਾਰਿਆ ਹੈ ਅਤੇ ਉਸਦੇ ਮੂਲ ਆਸ਼ੇ ਨੂੰ ਸਮਝ ਕੇ ਇਸਦਾ ਪੂਰਾ ਪ੍ਰਕਰਣ ਉਜਾਗਰ ਕਰਕੇ ਹੀ ਵਿਆਖਿਆ ਸਮਾਪਤ ਕੀਤੀ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਇਹ ਸੰਕੇਤ ਵੀ ਦੇ ਦਿੱਤਾ ਹੈ ਕਿ ਅਜਿਹੀ ਵਿਧੀ ਉਸਦੀ ਮਨ-ਘੜਤ ਨਹੀਂ ਸਗੋਂ ਸ਼ਾਸਤ੍ਰ ਵਿਧੀ ਹੈ। ਅਜਿਹੀ ਵਿਆਖਿਆ ਦੇ ਝਲਕਾਰੇ ਆਨੰਦਘਨ ਦੀ ਟੀਕਾਕਾਰੀ ਦੀ ਪ੍ਰਾਪਤੀ ਹੈ ਕਿ ਬਹੁ-ਦਿਸ਼ਾਵੀ ਗਿਆਨ ਰਾਹੀਂ ਜੋ ਬਾਣੀ ਤੇ ਪੁਰਾਤਨ ਗ੍ਰੰਥਾਂ ਦੇ ਪ੍ਰਮਾਣਾਂ ਦੀ ਇਕਰੂਪਤਾ ਸਥਾਪਿਤ ਕਰਦੇ ਹਨ।

ਸੁਆਮੀ ਆਨੰਦਘਨ ਨਾ ਕੇਵਲ ਪਰਬੀਨ ਟੀਕਾਕਾਰ ਹਨ ਸਗੋਂ ਕਾਵਿ-ਸ਼ਾਸਤ੍ਰੀ ਦ੍ਰਿਸ਼ਟੀ ਵੀ ਰੱਖਦੇ ਹਨ। ਲਗਭਗ ਸਾਰੇ ਟੀਕਿਆਂ ਵਿਚ ਮੰਗਲ ਉਲੇਖ ਤੋਂ ਬਾਅਦ ਉਹ ਕਾਵਿ-ਪੰਕਤੀਆਂ ਰਾਹੀਂ ਉਸਦਾ ਸਰਲਾਰਥ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ 'ਸਿੱਖ ਵਚਨ' ਉਹਨਾ ਦੁਆਰਾ ਪੇਸ਼ ਵਿਸ਼ੇਸ਼ ਜੁਗਤ ਹੈ ਜਿਸ ਵਿਚ ਉਹ ਕਥਨ ਕੀਤੇ ਜਾ ਰਹੇ ਵਿਚਾਰ ਨੂੰ ਕਾਵਿ-ਬੱਧ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਆਨੰਦਘਨ ਗੁਰੂ ਨਾਨਕ ਮਤ ਦੇ ਅਨੁਸਾਰੀ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਮੂਲ ਦ੍ਰਿਸ਼ਟੀ ਅਦਵੈਤੀ ਹੈ। ਆਪ ਦੀ ਭਾਸ਼ਾ ਨੂੰ ਵਿਦਵਾਨਾ ਨੇ ਸਾਧ ਭਾਸ਼ਾ ਜਾਂ ਖੜੀ ਬੋਲੀ ਦਾ ਨਾ ਦਿੱਤਾ ਹੈ। ਉਨ੍ਹਾ ਦਾ ਚਿੰਤਨ ਸਿਰਫ ਨਿਰਗੁਣ-ਸਰਗੁਣ ਧਾਰਾ ਨਾਲ ਹੀ ਨਹੀਂ ਜੁੜਿਆ ਸਗੋਂ ਉਹ ਸਮਨਵੈ ਰੁਚੀਆਂ ਦੇ ਧਾਰਨੀ ਹਨ।

ਸੁਆਮੀ ਆਨੰਦਘਨ ਦੀ ਵਿਆਖਿਆ ਦ੍ਰਿਸ਼ਟੀ ਵਿਚ ਨਾਮ :

ਸੁਆਮੀ ਆਨੰਦਘਨ ਰਚਿਤ ਗੁਰਬਾਣੀ ਟੀਕਿਆਂ ਵਿਚ 'ਨਾਮ' ਜੀਵੰਤ ਅਤੇ ਕੇਂਦਰੀ ਸਰੋਕਾਰ ਵਜੋਂ ਆਇਆ ਹੈ। ਇਥੇ ਨਾਮ ਨੂੰ ਨਾ ਤਾ ਕੇਵਲ ਮਾਤਰ 'ਗੁਰਮੰਤ੍ਰ' ਦੀ ਕਰਾਮਾਤੀ ਸ਼ਕਤੀ ਵਜੋਂ ਅਤੇ ਨਾ ਹੀ ਧਰਮ ਸਾਧਨਾ ਦਾ ਯੰਤਰ ਮੰਨਿਆ ਹੈ। ਨਾਮ ਨੂੰ ਅਜਿਹੇ ਸਰੋਕਾਰਾਂ ਵਜੋਂ ਪ੍ਰਵਾਨਿਆ ਹੈ ਜਿਸ ਵਿਚੋਂ ਗੁਰਮੁਖ-ਜੀਵਨ ਜਾਚ ਪ੍ਰਾਪਤ ਕਰਕੇ ਸਾਧਨਾ ਦੇ ਨਿਯੰਤਰਣ ਰਾਹੀਂ ਧਰਮ-ਸਤ ਦੇ ਰਹੱਸ ਨੂੰ ਖੋਲਣਾ ਹੈ। ਬਾਕੀ ਜੁਗਾਂ ਵਿਚ ਕਰਮ-ਧਰਮ ਪ੍ਰਧਾਨ ਰਿਹਾ ਹੈ ਪਰ ਕਲਯੁਗ ਵਿਚ ਨਾਮ ਹੀ ਸਿਰਮੋਰ ਹੈ। ਆਨੰਦਘਨ ਰਚਿਤ ਟੀਕਿਆਂ ਵਿਚ 'ਨਾਮ' ਵੱਖ-ਵੱਖ ਪ੍ਰਸੰਗਾਂ ਵਿਚ ਇਸਦੇ ਸ਼ਬਦ ਜੋੜ ਨਾਮੁ, ਨਾਉ, ਨਾਵ, ਨਾਵੈ, ਨਾਮ, ਨਾਮਿ, ਨਾਮੇ, ਨਾਮੈ, ਨਾਈ, ਆਏ ਹਨ। ਪਰ ਸੰਕਲਪਿਕ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਇਸਦਾ ਕੇਂਦਰੀ ਬਿੰਦੂ ਇਕ ਹੀ ਹੈ।

ਭਾਈ ਕਾਨੂ ਸਿੰਘ ਨਾਭਾ ਅਨੁਸਾਰ[9] ਨਾਮ ਜਾਂ ਨਾਉ ਸੰਗਯਾ ਹੈ ਇਹ ਕਿਸੇ ਵਸਤੂ ਦਾ ਬੋਧ ਕਰਾਉਣ ਵਾਲਾ ਸ਼ਬਦ ਹੈ। ਨਾਮ ਦਾ ਅਰਥ ਅੰਗੀਕਾਰ, ਸਮਰਪਣ, ਚੇਤਾ ਵੀ ਹੋ ਸਕਦਾ ਹੈ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਅਨੁਸਾਰ[10] ਗੁਰਬਾਣੀ ਵਿਚ ਨਾਮ ਪਦ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ਪ੍ਰਮੇਸ਼ਰ ਦੇ ਰੂਪ ਦਾ ਵਾਚਕ ਹੋ ਕੇ ਆਇਆ ਹੈ। ਨਾਮ ਪਰਮਾਤਮਾ ਅਤੇ ਮਨੁੱਖੀ ਚੇਤਨਾ ਦੋਹਾਂ ਦੇ ਵਿਚਾਲੇ ਸਤੂਹ ਹੈ।

ਪੂਰਬ-ਮੀਮਾਂਸਾ ਦਰਸ਼ਨ ਵਿਚ ਨਾਮ ਨੂੰ ਵਰਣਾਤਮਿਕ ਸ਼ਬਦ ਮੰਨ ਕੇ ਇਸਨੂੰ ਅਨਾਦਿ ਅਨੰਤ ਕਿਹਾ ਗਿਆ ਹੈ। ਨਿਆਇ, ਵੈਸ਼ੇਸ਼ਕ, ਯੋਗ ਅਤੇ ਸਾਂਖ ਦਰਸ਼ਨਾ ਨੇ ਉਪਨਿਸ਼ਦਾ ਵਿਚ ਆਏ 'ਨਾਮ' ਨੂੰ ਸਮਝਣ ਲਈ 'ਨਾਮ-ਨਾਮੀ' ਦਾ ਅਭੇਦ ਸਵੀਕਾਰ ਕੀਤਾ ਹੈ। ਵੈਦਿਕ ਗ੍ਰੰਥਾਂ ਵਿਚ 'ਨਾਮ' ਸੰਗਿਆ ਦੇ ਰੂਪ ਵਿਚ ਆਇਆ ਹੈ। ਇਸਦੀ ਪ੍ਰੌੜਤਾ ਸਾਨੂੰ ਇਸ ਕਥਨ ਤੋਂ ਮਿਲਦੀ ਹੈ ਜਿਸ ਵਿਚ ਓਮ ਦੇ ਸਿਮਰਨ ਦਾ ਆਦੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। 'ਓਮ ਕੂਤੇ ਸਮਰੰ'[11] ਹੇ ਜੀਵ! ਉਸਦਾ ਸਿਮਰਨ ਕਰ। ਵੇਦਾਂਤ ਦਰਸ਼ਨ ਅਨੁਸਾਰ 'ਨਾਮ-ਰੂਪ' ਨੂੰ ਤਰਕ ਰਾਹੀਂ ਮਿਥਿਆ ਸਿੱਧ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸੇ ਤਰਕ ਵਿਚੋਂ ਹੀ ਸ਼ੰਕਰਾਚਾਰੀਆ ਨੇ ਆਪਣੇ ਅਦਵੈਤ ਸਿਧਾਂਤ ਦਾ ਵਿਕਾਸ ਕੀਤਾ ਅਤੇ ਦਿਸਦੇ ਸੰਸਾਰ ਨੂੰ ਨਾਮ-ਰੂਪੀ ਹੋਣ ਕਰਕੇ ਉਸਨੇ ਮਿਥਿਆ ਆਖ ਦਿੱਤਾ। ਰਾਮਾਨੰਦ ਅਤੇ ਵੈਸ਼ਨਵਾਂ ਨੇ ਭਗਤੀ ਦੇ ਵਿਚਾਰ ਉਪਰ ਬਲ ਦਿੰਦਿਆ ਇਹ ਕਿਹਾ ਹੈ ਕਿ ਇਸ਼ਟ ਦੇ ਸਰੂਪ ਨੂੰ ਨਾਮ-ਰੂਪ ਦੇ ਵਿਚ ਨਿਸ਼ਚਿਤ ਕੀਤੇ ਬਿਨਾਂ ਭਗਤੀ ਅਸੰਭਵ ਹੈ। ਯੋਗੀਆਂ ਅਤੇ ਤਾਂਤਰਿਕਾ[12] ਨੇ ਨਾਮ ਨੂੰ ਸੁੰਨ ਅਤੇ ਨਾਮ-ਧੁਨਿਆਤਮਕ ਸ਼ਬਦਾ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਸਮਝਿਆ। ਮੰਤਰਾਂ ਦੇ ਰਟਣ ਨਾਲ ਧੁਨਾਤਮਕ ਸ਼ਬਦ ਨੂੰ ਪ੍ਰਗਟ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਬੁੱਧ ਧਰਮ ਵਿਚ ਨਾਮ ਸ਼ਬਦ ਚੇਤੰਨਤਾ (ਚੋਨਸਚਿਓਸਨਏਸਸ) ਦਾ ਲਖਾਇਕ ਹੈ, ਨਾਮ ਕੋਈ ਨਾਂ ਨਹੀ ਸਗੋਂ ਮਨੋ-ਤਤ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਜਿਥੇ ਨਾਮ ਮਨੋ-ਵਿਗਿਆਨਕ ਪੱਖੀ ਹੈ ਉਥੇ ਰੂਪ ਨੂੰ ਸਥੂਲ ਪੱਖੀ ਸਵੀਕਾਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਬੁੱਧ ਮਤ ਵਿਚ 'ਨਮੋ-ਅਮਿਤਭਾ-ਬੁੱਧਾ'[13] ਦਾ ਸੰਕਲਪ ਵੀ ਮਿਲਦਾ ਹੈ। ਅਮਿਤਭਾ ਸੁਰਗ ਲੋਕ ਦਾ ਰਾਜਾ ਹੈ ਅਤੇ ਇਸ ਦੇ ਨਾਮ ਨੂੰ ਪਵਿੱਤਰ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਜੋ ਕਿ ਪਾਪ-ਖੰਡਨ ਅਤੇ ਸੁਰਗਪੁਰੀ ਵਿਚ ਵਾਸਾ ਕਰਾ ਦੇਣ ਦੀ ਸ਼ਕਤੀ ਰੱਖਦਾ ਹੈ।

ਸਾਮੀ ਧਰਮਾ ਵਿਚ ਵੀ ਨਾਮ ਦਾ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਹੈ। ਯਹੂਦੀ ਮਤ ਵਿਚ 'ਯਹੋਵਾ' ਦਾ ਨਾਂ ਪਵਿੱਤਰ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਯਹੋਵਾ ਦੇ ਨਾਂ ਦੀ ਖਾਤਰ ਕੋਈ ਕੰਮ ਕਰਨਾ ਹੀ ਉਚਿਤ ਸੀ। ਇਸਰਾਇਲ-ਨਾਮ ਦੀ ਪਵਿੱਤਰਤਾ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਆਪਣੇ ਮਾਲਕ ਦੇ ਅਸੂਲਾਂ ਦੀ ਝਲਕ ਨੂੰ ਕਾਇਮ ਰੱਖਦਾ ਹੋਇਆ ਸਾਰੇ ਕਾਰਜ ਕਰਦਾ ਹੈ[14]। ਇਸੇ ਵਿਚਾਰਧਾਰੀ ਦੀ ਪਿੱਠ-ਭੂਮੀ ਤੇ ਈਸਾਈ ਮੱਤ ਵਿਚ ਨੇਮ (ਓਮਅ) ਦਾ ਸੰਕਲਪ ਵਿਕਸਤ ਹੋਇਆ। ਈਸਾਈ ਮੱਤ ਵਿਚ ਵੀ ਰੱਬ ਦੇ ਨਾਂ ਨੂੰ ਪਵਿੱਤਰ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਇਸਲਾਮ ਧਰਮ ਵਿਚ ਅੱਲਾਹ ਅਤੇ ਰਸੂਲ ਦੋਨਾਂ ਦੇ ਹੀ ਨਾਵਾਂ ਦਾ ਉਲੇਖ ਮਿਲਦਾ ਹੈ। ਪੈਗੰਬਰ ਦੇ ਨਾਂ ਦੀ ਯਾਦ ਅੱਲਾਹ ਦੇ ਨਾਂ ਨਾਲ ਨਿਰੰਤਰ ਰੂਪ ਵਿਚ ਜੁੜੀ ਹੋਈ ਹੈ। ਮੁਸਲਮਾਨ ਆਪਣੀ ਧਾਰਮਿਕ ਸਾਧਨਾ ਵਿਚ 'ਲਾ-ਇਲਾ-ਇਲਇਲਹ ਮੁਹੰਮਦ ਰਸੂਲ-ਇਲਾ' ਦੀ ਇਬਾਦਤ ਕਰਦੇ ਹਨ। ਸਾਮੀ ਧਰਮਾ ਵਿਚ ਇਹ ਵਿਚਾਰ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਂ ਨਾਲ ਰਸੂਲ ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਪੁੱਤਰ ਨੂੰ ਵੀ ਮਹਾਨਤਾ ਪ੍ਰਾਪਤ ਹੈ।

ਸਿੱਖ ਚਿੰਤਨ ਵਿਚ ਨਾਮ ਦੇ ਤਿੰਨ ਸਰੂਪ ਉਜਾਗਰ ਹੁੰਦੇ ਹਨ। ਜਦ ਇਹ ਸਤ ਨਾਲ ਅਭੇਦ ਹੈ ਤਾਂ 'ਅਕ੍ਰਿਤਮ ਨਾਮ' ਹੈ। ਜਦ ਕਰਤਾ ਨਾਲ ਸਬੰਧਿਤ ਹੁੰਦਾ ਹੈ ਤਾਂ 'ਕਿਰਤਮ ਨਾਮ' ਜਾਂ 'ਨਾਮ-ਰੂਪ ਦਾ ਸੰਕੇਤ ਹੈ। ਕਰਤਾ ਆਪਣੀ ਕਿਰਤਮਤਾ ਰਾਹੀਂ ਵਸਤੂ ਦੇ ਰੂਪ ਵਿਚ ਪਰਿਵਰਤਨ ਲਿਆਉਂਦਾ ਹੈ ਤਾਂ ਵਸਤੂ ਦੇ ਰੂਪ ਭਿੰਨ-ਭਿੰਨ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਹਨਾਂ ਭਿੰਨ-ਭਿੰਨ ਰੂਪਾਂ ਦੇ ਨਾਮ ਵੀ ਵੱਖਰੇ-ਵੱਖਰੇ ਹਨ। ਇਹ ਕਿਰਤਮ ਨਾਮ ਜੀਭ ਰਾਹੀ ਕਥੇ ਜਾ ਸਕਦੇ ਹਨ। ਦੂਸਰਾ ਸਤਿਨਾਮ ਦਾ ਸਰੂਪ ਸਦਾ ਸਤਿ ਹੈ, ਪਰ ਕਰਤਾ ਦਾ ਸਰੂਪ ਅਸਥਾਈ (ਠਰਓਨਸਟਿਰੇ) ਹੈ। ਸਮੇ, ਸਥਾਨ ਅਤੇ ਕਾਰਜ ਰਾਹੀਂ ਬਦਲਣ ਕਰਕੇ ਦ੍ਰਿਸ਼ਟਮਾਨ ਮਿਥਿਆ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ 'ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ' ਹੈ। ਇਕ ਰੂਪ ਵਾਹਿਗੁਰੂ ਵਿਚ ਸਾਰੇ ਅਨੇਕ ਰੂਪ ਜੀਵ-ਜੰਤ ਸਮਾਏ ਹੋਏ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ 'ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਜੰਤ' ਹਨ। ਨਾਮ ਦਾ ਤੀਜਾ ਪੱਖ ਇਹ ਹੈ ਕਿ ਨਾਮ ਪਰਮ ਸਤਿ ਦੀ ਹੋਂਦ ਹੈ ਜਿਸਨੇ ਆਤਮਾ ਵਿਚੋਂ ਪਰਿਵਰਤਿਤ ਹੋਣਾ ਹੈ। ਇਸ ਕਰਕੇ ਤਨ ਮਨ ਖੋਜਣ ਨਾਲ ਹੀ ਨਾਮ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਜ਼ਿਕਰ ਗੁਰਬਾਣੀ ਵਿਚ ਮਿਲਦਾ ਹੈ। ਇਹ ਖੋਜ ਹੀ ਨਾਮ ਸਾਧਨਾ ਹੈ 'ਤਨ ਮਨ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ' ਜਿਸਦੀ ਜੁਗਤ ਗੁਰ ਪ੍ਰਸਾਦਿ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ।

ਆਨੰਦਘਨ ਰਚਿਤ ਗੁਰਬਾਣੀ ਟੀਕਿਆਂ ਵਿਚ ਨਾਮ ਦੀਆਂ ਹੇਠ ਲਿਖੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਸਾਹਮਣੇ ਆਉਂਦੀਆ ਹਨ ਕਿ ਗੁਰੂ ਤੇ ਸਚ ਦੀ ਪ੍ਰਾਪਤੀ, ਗੁਰਮਖ ਜੀਵਨ ਦਾ ਆਧਾਰ, ਦੁੱਖ-ਸੁੱਖ ਅਤੇ ਮੁਕਤੀ ਦਾ ਸਧਨ ਹੈ। ਨਾਮ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਗੁਰੂ ਨੂੰ ਜ਼ਰੂਰੀ ਮੰਨਿਆ ਹੈ। ਪੂਰਨ ਗੁਰੂ ਤੋਂ ਨਾਮ ਪ੍ਰਾਪਤ ਕਰਕੇ ਹੀ ਅਭਿਆਸ ਰਾਹੀਂ ਸਤਿ ਵਿਚ ਸਮਾਇਆ ਜਾ ਸਕਦਾ ਹੈ।

ਨਿਸ਼ਕਰਸ਼

ਸੁਆਮੀ ਆਨੰਦਘਨ ਜੀ ਦੇ ਟੀਕਿਆਂ ਤੋਂ ਉਹਨਾ ਦੇ ਵਿਆਪਕ ਅਧਿਐਨ ਦਾ ਪਤਾ ਲਗਦਾ ਹੈ।ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਟੀਕਿਆਂ ਰਾਹੀ ਟੀਕਾਕਾਰੀ ਵਿਚ ਕਈ ਪ੍ਰਵਿਰਤੀਆਂ ਲਿਆਂਦੀਆਂ। ਉਨ੍ਹਾਂ ਨੇ ਮੂਲ ਬਾਣੀ ਦੀ ਇਕ ਸਤਰ ਦਾ ਇਕੋ ਅਰਥ ਦਿੱਤਾ ਹੈ, ਕਈ ਕਈ ਅਰਥ ਨਹੀਂ ਕੀਤੇ। ਉਨ੍ਹਾਂ ਦੇ ਟੀਕੇ ਵਿਚ ਵਿਆਖਿਆ, ਭਾਸ਼ਾ, ਪਰਮਾਰਥ ਦੇ ਅੰਸ਼ ਤੇ ਕਲਾ ਮਿਲੇ ਹੋਏ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਪੁਰਾਣਾ, ਸ਼ਾਸਤ੍ਰਾਂ, ਉਪਨਿਸ਼ਦਾ ਵਿਚੋਂ ਅਰਥ ਸਿਧੀ ਲਈ ਪ੍ਰਮਾਣ ਦੇਣੇ ਆਰੰਭ ਕੀਤੇ। ਟੀਕਾਕਾਰੀ ਦੀ ਸ਼ਾਸਤ੍ਰੀ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਉਨ੍ਹਾਂ ਨੇ ਮੂਲਕਾਰ ਦਾ ਭਾਵ ਸਮਝ ਕੇ ਆਪ ਟੀਕੇ ਵਿਚ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ ਕਰਕੇ ਇਤਰਾਜ, ਸ਼ੰਕੇ ਪੈਦਾ ਕੀਤੇ ਹਨ ਤੇ ਫਿਰ ਉਨ੍ਹਾ ਦਾ ਸਮਾਧਾਨ ਕੀਤਾ ਹੈ। ਉਨ੍ਹਾ ਦੇ ਉਚ ਕਵੀ ਹੋਣ ਦਾ ਪਤਾ ਲਗਦਾ ਹੈ, ਰਚਿਤ ਟੀਕਿਆਂ ਵਿਚ ਮੰਗਲਾਚਰਨ, ਸਮਾਪਤੀ ਜਾਂ ਭਾਵਪ੍ਰਕਾਸ਼ਨੀ ਵਜੋਂ ਆਏ ਕਬਿਤ, ਦੋਹਰੇ, ਸੋਰਠੇ, ਆਦਿ ਵਿਚ ਦਿੱਤੇ ਹੋਏ ਹਨ। ਇਹ ਸਲੋਕ ਉਨ੍ਹਾਂ ਵਲੋਂ ਗੁਰਮਤਿ ਦੀ ਵਿਆਖਿਆ

ਹਨ। ਆਪ ਨੇ ਭਾਰਤੀ ਚਿੰਤਨ ਨੂੰ ਆਤਮਸਾਤ ਕਰਕੇ ਗੁਰਬਾਣੀ ਨੂੰ ਸ਼ਾਸਤ੍ਰੀ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਸਮਝਣ ਦੀ ਪਿਰਤ ਨੂੰ ਪੱਕਿਆਂ ਕਰਕੇ ਗੁਰਬਾਣੀ ਅਧਿਐਨ ਨੂੰ ਭਵਿੱਖਮੁਖੀ ਬਣਾਇਆ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਟੀਕਿਆਂ ਵਿਚ ਨਾਮ ਮਾਰਗ ਨੂੰ ਸਰਬੋਤਮ ਮੰਨਿਆ ਹੈ। ਮੁਖ ਰੂਪ ਵਿਚ ਆਨੰਦਘਨ ਜੀ ਨੇ ਨਾਮ ਦੇ ਤਿੰਨ ਰੂਪਾਂ ਨੂੰ ਦਰਸਾਇਆ ਹੈ:-

1.ਨਾਮ ਸਚਿਆਰ ਬਣਾਉਂਦਾ ਹੈ।

2.ਨਾਮ ਭਗਤ ਨੂੰ ਨਾਮੀ ਨਾਲ ਅਭੇਦ ਕਰ ਸਕਦਾ ਹੈ।

3.ਨਾਮ ਕੋਟਾਨ-ਕੋਟ ਪਾਪਾਂ ਨੂੰ ਨਾਸ਼ ਕਰ ਸਕਦਾ ਹੈ।

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NUCLEAR WEAPONS AND THEIR IMPACT ON INDO-PAK RELATIONS

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Abstract

The rivalry between India and Pakistan which started in 1947 has not been over even after about seven decades. During this period, three major wars of 1947, 1965 and 1971 have been fought and some of the other crises which escalated were the Brasstacks-1987, Kashmir-1990, Kargil-1999, Parliament Attack-2001 and the like. Till 1971 the rivals were possessing nuclear weapons but in 1980s both India and Pakistan became nuclear weapon states.In this paper four major crises of the nuclear period- the Brasstacks-1987, Kashmir-1990, Kargil-1999, Parliament Attack-2001 have been discussed in the light of Indo-Pak relations. In all these cases a stability at the war level was maintained between India and Pakistan.

Introduction

India's indigenous efforts in nuclear science and technology were established remarkably in March 1944 when Dr. Homi J. Bhabha submitted a proposal to the Sir Dorab Tata Trust to found a nuclear research institute. This led to the creation of the Tata Institute of Fundamental Research (TIFR) on 19 December 1945 with Bhabha as its first Director. The new government of India passed the Atomic Energy Act, on 15 April 1948, leading to the establishment of the Indian Atomic Energy Commission (IAEC) not quite one year after independence. At that time Prime Minister Pandit Jawaharlal Nehru declared:
 We must develop this atomic energy quite apart from war - indeed I think we must develop it for the purpose of using it for peaceful purposes. ... Of course, if we are compelled as a nation to use it for other purposes, possibly no pious sentiments of any of us will stop the nation from using it that way."[1]   The first nuclear test was conducted by India in May 1974. In response to this, Pakistan accelerated its own nuclear weapons program, and as early as 1983 had developed a crude weapons capability.[2]

There is a fundamental link between crises and nuclear weapons in Indo-Pakistan relations. Soon after the defeat of Pakistan by India in the 1971 war, Prime Minister Zulfiqar Ali Bhutto called a meeting of Pakistani nuclear scientists to map out a nuclear weapons program. Pakistan was pushed further into the nuclear arena by the Indian test of May 1974, seen as a means to further consolidate Indian power in South Asia.

On 18 May 1974, India conducted an underground nuclear explosion what it called a peaceful nuclear device, and became "the sixth nation in the world to have demonstrated the capability to do so."[3] Pakistan then began a relentless quest to develop nuclear weapons. Cohen states: the linkage between the shock of 1971 and the nuclear option is even tighter in Pakistan, and for Zulfiqar Ali Bhutto a nuclear weapon had the added attraction of enabling him to reduce the power of the army. Ironically, Pakistan has wound up with both a nuclear program and a politically powerful army."[4]

The Brasstacks Crisis 1986

In 1986, the Indian army under the command of General Sundarji conducted a massive military exercise in terms of manpower, equipment, the use of air force and placing of large ammunition close to the exercise area in the deserts of Rajasthan near the Pakistan border. Although it is believed that the Brasstacks operation was primarily intended to test the readiness of the Indian army and its conventional deterrence strategy,"[5] and to convey a message to Pakistan to cease its support for the Sikh insurgency in Punjab.[6] This raised fears in the mind of Pakistan that India might seek to utilize its conventional superiority to wage a preventive war.. As a reaction, Pakistan deployed its armed forces and India responded by occupying defensive positions, turning the situation into an international crisis, known as the Brasstacks crisis of 1987. The problem remained as such as after the completion of their exercises the Pakistani forces did not return to their peacetime positions instead moved toward border near Punjab and Kashmir that brought new anxiety for the Indians. They were concerned that, " the Pakistani forces so arrayed that they could, in a pincer movement, cut off their Indian counterparts in strategic areas; a demonstration of force by Pakistan along sensitive border areas in Punjab could embolden the Khalistan terrorists which might think they were to receive over military support; and access to Kashmir could be interdicted by the Pakistani forces."[7]

As a result, India also occupied forward positions in Punjab and Kashmir. By January 1987, both rivals were facing eachother in confrontation mode. The crisis did not escalate to war, and the leadership of the two countries managed "to de-escalate without violence."[8]

By 1987, though the Pakistan was aware of India's nuclear capability, but on the Indian side it was not sure whether Pakistan possessed nuclear capability. In an interview to Kuldip Nayar, on 28 January 1987, Abdul Qadar Khan, Chief nuclear Scientist of Pakistan, stated," Nobody can undo Pakistan or take us for granted. We are here to stay and let it be clear that we shall use the bomb if our existence is threatened."[9] To the

Indian leaders it was a nuclear signal to bring an end to the crisis. The message came at a time when India was carrying out massive warlike exercise all along the borders.

In the nuclear world , acquisition of nuclear weapons is kept in secrecy, but this type of statements were used to communicate to the rivals about the possession of nuclear capabilities and intention to their use in case need be.

Indo-Pakistan Crisis 1990

 Under Zia, Pakistan had adopted a strategy of undermining Indian security through a war by proxy in Jammu and Kashmir. By 1990, the Kashmir insurgency was at its peak as perceived by Pakistan, and India-Pakistan relations had deteriorated. On 13 March 1990, Benazir Bhutto travelled to Pakistan controlled Kashmir and promised a "thousand-year war" to support the **militants.**

The overlapping of military exercises and Indian internal crisis in Kashmir and Punjab sparked a near-nuclear crisis in 1990.[10] In addition to partial conventional mobilisation along the border, some assembly of Pakistani nuclear assets and preparations of Pakistani aircraft point to a nuclear dimension of the crisis. [11] The crisis raised international concern and by 1990 most observers strongly believed that both India and Pakistan had the capability to employ nuclear weapons. India and Pakistan were at the brink of war in the spring of 1990 because of growing tensions over Kashmir because of Pakistani ISI support of militants fighting in Indian administered Kashmir.

India moved more troops into the region to prevent cross-border infiltration from Pakistan and to threaten hot pursuit or raids on training camps but not to launch concerted, major operations against Pakistan. In retrospect it was unlikely that Pakistan would have used nukes, but the success of the nuclear bluff reinforced leadership's belief in the value of nuclear weapons both as a deterrent and as a tool of diplomatic bargaining.

During all these years, Pakistani nuclear doctrine and its nuclear policy remained opaque. Leaders of all shades spoke openly that Pakistan has nuclear capability. Despite a civilian government being in power in Pakistan, the military continued to retain control over its nuclear programme, including the use of nuclear diplomacy. But later Benazir Bhutto, Prime Minister of Pakistan reported that she had no control over Pakistan's nuclear forces during that period-but never when in power.[12] Officials implied that Pakistan possessed the capacity to make nuclear weapons, but continued to deny the existence of actual weapons.[13]

Pakistan had already acquired nuclear weapons capability before the 1990 crisis and weapons were ready for use at a short notice and India was quite aware of this development. Devin Hagerty argues," Indian leaders perceived Pakistan to be an aspiring nuclear weapon state in 1987, bu an actual nuclear weapon state in 1990."[14] Indians understood the message that Pakistan could drop nuclear weapons with their F-16 aircraft and that they could retaliate if India began a conventional war against Pakistan. Pakistan would use its nuclear weapons as a last resort, a message that was conveyed to the Indians through the press.[15] India's nuclear capability had also qualitatively improved by then. Neither State could contemplate war in the presence of nuclear capabilities.

It was under these circumstances that Pakistan implicitly threatened to use nuclear weapons if India intervened militarily, across the Line of Control (LoC) and, therefore, persuaded the United States to act as an intermediary. The chronic conventional arms firing across the LoC in Kashmir increased manifold.

In light of the growing risks of war between the two states and the likelihood that nuclear weapons might be used, the first Bush administration, under the Pressler amendment, imposed economic, military sanctions against Pakistan.

Kargil Crisis 1999

On 11 May 1998, Pokhran-II was initiated with the detonation of one fusion and two fission bombs. On 13 May 1998, two additional fission devices were detonated, and the Indian government led by Prime Minister Atal Bihari Vajpayee in a press conference declared India a full-fledged nuclear state. It was the second Indian nuclear test after 1974.

Challenged again in May 1998 by a series of 5 Indian nuclear tests, Pakistan was initially reluctant to test its own weapons out of fear of international sanctions. Pakistan saw nuclear weapons as a talisman, able to ward off all dangers. Countering India's nuclear weapons became secondary. Instead, Pakistani nuclear weapons became the means for neutralizing India's far larger conventional land, air, and sea forces.

In the minds of Pakistani generals, nuclear weapons now became tools for achieving foreign policy objectives. The notion of a nuclear shield led them to breath-taking adventurism in Kashmir. Led by Chief of Army Staff General Pervez Musharraf, Pakistan sent troops out of uniform along with Islamist militant fighters across the Line of Control to seize strategic positions in the high mountains of the Kargil area. The subsequent Kargil war of 1999 may be recorded by historians as the first actually caused by nuclear weapons.

This time Pakistan adopted a different strategy by intruding into the heights of Kargil by employing low-intensity operations to a medium-intensity conflict. Pakistan's intention was to capture the Kargil without a fight and give India and the international community a surprise. In Kargil professional military personnel moved in the guise of mujahidin and entered in the Indian territory. Pakistan's invasion and seizure of Kargil heights on the Indian side of the LoC in Kashmir resulted in the worst fighting between the regular army of the two countries since 1971 war. Pakistan had waited till the nuclear tests were completed for the Kargil crisis to start even though it had devised such an operational strategy in the late 1980s.

However, the Indian army did not cross the Line of Control. It is believed that the Indian Government made the decision not to cross the LoC because it feared that the conflict could escalate to the nuclear level.[16] As India counter-attacked and Pakistan stood diplomatically isolated, a deeply worried Prime Minister Nawaz Sharif flew to Washington on 4 July 1999, where he was bluntly told to withdraw Pakistani forces or be prepared for full-scale war with India. Bruce Reidel, Special Assistant to President Clinton, writes that he was present in person when Clinton informed Nawaz Sharif that the Pakistan Army had mobilized its nuclear-tipped missile fleet.[17] Unnerved by this revelation and the closeness to disaster, Nawaz Sharif agreed to immediate withdrawal, shedding all earlier pretensions that Pakistan's army had no control over the attackers. Stephen P.Cohen calls it," a classic limited war between two nuclear-weapons states… It is war by other means- diplomacy, public relations, terrorism and limited use of air power."[18]

Despite the defeat in the Kargil War, Pakistan political and military leaders insisted that Pakistan had prevailed in the conflict and that its nuclear weapons had deterred India from crossing the Line of Control or the international border. This belief may be especially strong in the military, who would otherwise have to accept that their prized weapons were of no military utility.

Attack on Indian Parliament 2001

On 13 December 2001, terrorist supported by Pakistan struck at the Indian parliament in Delhi. All over the world leaders condemned the attack on the Parliament. The attack led to the deaths of 14 persons including five terrorists. and to increased tensions between India and Pakistan. On 14 December, the ruling National Democratic Alliance blamed Pakistan-based Lashkar-e-Taiba and Jaish-e-Mohammed for the attack. Home Minister LK Advani claimed, "We have received some clues about yesterday's incident, which shows that a neighbouring country, and some terrorist organisations active there behind it", in an indirect reference to Pakistan and Pakistan-based terrorist groups. However, Lashkar-e-Taiba denied any involvement in the incident. In November 2002, four JeM members were caught by Indian authorities and put on trial. All four were found guilty of playing various roles in the incident.'

On 20 December, Indian Prime Minister Atal Bihari Vajpayee exhorted his troops in Punjab and Kashmir to prepare for sacrifices and "decisive victory", setting off widespread alarm. It seemed plausible that India was preparing for a "limited war" to flush out Islamic militant camps in Pakistan administered Kashmir.

It was India's largest military mobilisation since the 1971 Indo-Pakistani War. In response to the Indian government's statements, Pakistani forces were put on high alert the same day. This created intense hostility between India and Pakistan that prevailed for more than 18 months. As both the parties were unwilling to budge from their positions. India insisted that troops pull out will be when Pakistan stop supporting the terrorists whereas Pakistan maintained that it was innocent and was prepared for an even military confrontation. However, war was avoided without any major conflict. On 19 December 2001, the Indian Prime Minister briefed the Parliament," there can be no hasty decision in choosing between war and peace, We must be patient and take a comprehensive view o all options,[19] and based on this, on 21 December, India cut off communications with Pakistan, the Indian ambassador in Islamabad was recalled to Delhi, road and rail links were broken off, and flights by Pakistani airlines over Indian territory were disallowed. The main apprehension was that Pakistan could turn it into a nulear war. The war was avoided for fear of nuclear escalation.

Since the 1998 nuclear tests, there have been very large increases in Indian military spending. A missile regiment to handle the nuclear-capable Agni missile is being raised.[20] Military officers are being trained to handle nuclear weapons and there have been statements by senior officials about Agni being mated with nuclear warheads.[21] All of this is consistent with eventual deployment.

Pakistan's generals would like to keep up with India in this effort but the economy is faltering and cannot stand the strain. A recent World Bank report is worth quoting at length[22]:

"The 1990s were a decade of lost opportunities for Pakistan. From independence to the late 1980s, Pakistan outperformed the rest of South Asia. Then in the 1990s progress ground to a halt. Poverty remained stuck at high levels, economic growth slowed, institutions functioned badly, and a serious macroeconomic crisis erupted." As and when the economy begins to revive, Pakistan's military leaders will no doubt resume the race.

Conclusion

Since the tests of May 1998 and their overt nuclearization, Pakistan-India relations have visibly deteriorated and nuclear weapons have played an increasingly prominent role. The efficacy of nuclear deterrence is predicated on the ability of these weapons to induce terror. It presupposes a rational calculus, as well as actors who, at the height of tension, will put logic before emotion. As India began to seriously consider cross-border strikes on militant camps on the Pakistani side of the Line of Control, it became convenient for those urging action to deny Pakistan's nuclear weapons by challenging its willingness and ability to use them. This is not the first time this notion has been exercised, but it has now gained astonishingly wide currency in Indian ruling circles and carries increasingly grave risks of a misjudgment that could lead to nuclear war. The gravity of the situation is such that commonsense dictates the need for urgent transitional measures to reduce the nuclear risks while seeking a path to nuclear disarmament.

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INDO –US STRENGTHENING PARTNERSHIP IN 21ST CENTURY

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Introduction

India and US have had sluggish relationship since independence. After India's independence and until the end of cold war the relationship between India and US was often cold often thorny after. End of cold war and globalization made a tremendous change in India- Us relations. The 21st century witnessed the dominance of US in the international order and at the same time the rise and emerging power of India in the international scenario. India –US bilateral relations have developed into a global strategic partnership based on shared democratic values and increasing convergence of interest of bilateral regional and global issues. Today Indo-US bilateral co-operation in broad based and multispectral covering trade, investment, defense &security, education, science & technology, health and agriculture. There have been regular contact at political and official levels and widening dialogue architecture on bilateral issues has been put in place.Indo-US relation has reached a higher level during the last decade. Both the countries are working together not only for their own benefit but for the benefit as a whole. Both the states have stressed upon the concept of combating terrorism and widespread of democratic ideas. A joint proclamation issued by Prime Minister Narandra Modi and President Barak Obama in 25 January 2015 proclaimed that India-United States "Strategic association" incorporates growing collaboration in the ranges of maneuvering limitations on double utilize engineering fare to India, build in civil atomic and common space participation. The India and the US bilateral relations have highly developed in different areas especially in present era the following paragraphs show the developments of bilateral relations in brief.

Civil Nuclear Cooperation

The bilateral civil nuclear cooperation agreement was finalized in July 2007 and signed in October 2008. During the visit of President Obama to India in November 2010, the two Governments announced completion of all steps to begin implementation of the Civil Nuclear Agreement. U.S. nuclear companies (Westinghouse and GE Hitachi) are in consultations with NPCIL to commence commercial cooperation in this area. NPCIL and Westinghouse signed a "preliminary contract" in September 2013 for a nuclear power project in Gujarat. During Prime Minister Modi's visit to the US in September 2014, the two sides set up a Contact Group for advancing the full and timely implementation of the India-US Civil Nuclear Cooperation Agreement, and to resolve pending issues. The Group had its first two meetings in December 2014 and January 2015 .The record of India's nuclear establishment validates the formerIndian defense offi cial P. R. Chari's caution that "it would require a huge leap of imagination to accept wild claims that nuclear energy provides the answer to meet India's future energy needs."[1]

Defence Cooperation

India is the largest defence market, however it is a title that it would like to shed. Such large scale purchases are needed due to its inability to produce quality weapons of its own. Defence relationship has emerged as a major pillar of India-U.S. strategic partnership with the signing of 'New Framework for India-U.S. Defense Relations' in 2005 and the resulting intensification in defence trade, joint exercises, personnel exchanges, collaboration and cooperation in maritime security and counter-piracy, and exchanges between each of the three services Aggregate worth of defense acquisition from U.S. Defence has crossed over US$ 10 billion. India and the United States have established a Defence Trade and Technology Initiative (DTTI) aimed at simplifying technology transfer policies and exploring possibilities of co-development and co-production to invest the defence relationship with strategic value. The Working Group of the DTTI had its first meeting in September 2014.Four projects that have been identified for DTTI These are a modest beginning of the DTTI, which is seen as a cornerstone of the "2015 Framework for the U.S.-India Defense Relationship" announced during President Obama's visit.[2]The two sides have created a Task Force under the DTTI to expeditiously evaluate and decide on unique projects and technologies which would have a transformative impact on bilateral defence relations and enhance India's defence industry and military capabilities.

Counter-terrorism and Internal Security

Cooperation in counter-terrorism has seen considerable progress with intelligence sharing, information exchange, operational cooperation, counter-terrorism technology and equipment. A new India-US Counter-Terrorism Cooperation Initiative was signed in 2010 to expand collaboration on counter-terrorism, information sharing and capacity building. Two rounds of this Dialogue have been held, in May 2011 and

May 2013, with six Sub-Groups steering cooperation in specific areas. In December 2013, India-U.S Police Chief Conference on homeland security was organized in New Delhi.The joint strategic vision statement stressed 'the importance of safeguarding maritime security It also called upon all parties to avoid the use of threat or force 'and pursue resolution of territorial and maritime disputes through all peaceful means.'[3]

Trade and Economic

Bilateral trade between India and the US reached US$ 63.7 billion in 2013, registering a growth of about 1.7% over the previous year. 'Indo-US bilateral trade has been a driving factor, even as economic interdependence continues to grow. Both sides expect the larger bilateral relationship to hinge on economic and commercial relations'[4]. According to the US Bureau of Economic Analysis, U.S direct investments in India are estimated at $24 billion. As per Indian official statistics, the cumulative FDI inflows from the US from April 2000 to September 2014 amounted to about US$ 13.19 billion constituting nearly 6 % of the total FDI into India, making the U.S. the sixth largest source of foreign direct investments into India. In recent years, growing Indian investments into the US has been a novel feature of bilateral ties. More than 65 large Indian corporations, including Reliance Industries Limited, Essar America, Tata Consultancy Services, Wipro and Piramal, have together invested about US$ 17 billion in the U.S.Both of these dimensions of bilateral trade could become part of the "Make in India" campaign, which would help boost productivity in the Indian manufacturing and services sector[5].

Energy and Climate Change

The U.S.-India Energy Dialogue was launched in May 2005 to promote trade and investment in the energy sector, and held its last meeting in March 2014 in New Delhi Investment by Indian companies like Reliance, Essar and GAIL in the U.S. natural gas market is ushering in a new era of India-U.S. energy partnership. India and the US are advancing cooperation and dialogue on climate change through a high-level Climate Change Working Group, which had its first meeting in July 2014. In November 2014, a MoU between US EXIM Bank and Indian Renewable Energy Development Agency (IREDA) has been concluded to provide US$ 1 billion in financing for India's transition to a low-carbon economy. A new U.S.-India Partnership for Climate Resilience has been agreed to, in order to advance capacity for climate adaptation planning, as also a new U.S.-India Climate Fellowship Program to build long-term capacity to address climate change-related issues.Under a new agreement, the US will also provide funding for renewable energy development in India, it can also assist in building human capacity.

Education

Under the Singh-Obama Knowledge Initiative launched in 2009, cooperation in education sector has been made an integral part of the strategic partnership between the two countries. India is learning from the U.S. experience in community colleges in order to meet our demands for skill-development. A Memorandum of Understanding was signed between All India Council for Technical Education and the American Association of Community Colleges in June 2013 for co-operation in setting up community colleges in India. During Prime Minister Modi's visit in September 2014, the two countries decided to establish the Global Initiative of Academic Networks (GIAN) --- under which India will invite and host upto 1000 American academics each year to teach in Indian universities at their convenience, and to collaborate in establishing an Indian Institute of Technology in India.

Space

A bilateral Joint Working Group on Civil Space Cooperation provides a forum for discussion on joint activities in space, including (i) exchange of scientists; (ii) OCM2, INSAT3D collaboration; (iii) Cooperation on Mars mission; (iv) nano-satellites; (v) carbon /ecosystem monitoring and modeling; (vi) feasibility of collaboration in radio occultation: (vii) Earth Science Cooperation: (viii) international space station; (ix) global navigation satellite systems; (x) L&S band SAR; (xi) space exploration cooperation; (xii) space debris mediation. NASA and ISRO signed an agreement for activities related to India's Mars Orbiter Mission and the Charter for ISRO-NASA Mars Working Group. In September 2014, the Implementing Agreement for Cooperation on the NASA-ISRO Synthetic Aperture Radar (NISAR) Mission was also signed.[6]

Health Sector

Under the 2010 U.S.-India Health Initiative, four working groups have been organized in the areas of Non-Communicable Diseases, Infectious Diseases, Strengthening Health Systems and Services, and Maternal and Child Health. In order to build up the disease surveillance and epidemiological capacity in India, Global Disease Detection-India Centre was established in 2010 and an Epidemic Intelligence Service program launched in Oct 2012. U.S. National Institutes of Health, the Indian Council of Medical Research, and India's Department of Biotechnology have developed a robust relationship in the biomedical and behavioral

health sciences, research related to HIV/AIDS, infectious diseases, diabetes, cardiovascular diseases, eye disease, hearing disorders, mental health, and low-cost medical technologies[7].

People to People Ties

The 3-million-plus strong Indian American community is an important ethnic group in the U.S., accounting for about 1% of the total population in the country. Indian American community includes a large number of professionals, business entrepreneurs and educationalists with increasing influence in the society. With two Indian Americans occupying high level posts of Governor and several representatives of the people, the Indian Diaspora has assimilated into their adopted country and is acting as a catalyst to forge closer and stronger ties between India and USA.

U.S "Asia Pivot" Policy

Since the Obama administration announced a "pivot" or "rebalancing" to Asia, the military components of this larger strategic shift have quite understandably dominated much of the public debate.At their core, the military dimensions of the rebalancing to Asia are about maintaining conventional deterrence in the face of Chinese military modernization.This is a major problem because the Chinese, among others, are embarking on a systematic campaign that threatens to undermine American conventional deterrence.[8] The Chinese are building a robust network of what are termed anti-access/area-denial (A2/AD) technologies that essentially threaten to keep American forces at arms' length through a variety of means designed to attack American forces, networks, satellites, and communications. While these technologies may be insufficient to produce a Chinese victory in a protracted engagement against the United States, they could conceivably produce a Digital India is an ambitious program of the Government of India to empower Indians through the electronic and online media, to create a countrywide digital infrastructure to serve the people of the country· Chinese victory against local American and allied forces in the early stages of a conflict, which China would seek to limit and conclude on favorable terms. The rebalancing to Asia is extremely important for two major reasons. To begin with, an effective military presence in the Asia-Pacific is the best way to maintain conventional deterrence and thereby preserve peace. Second, if the unthinkable should happen-as it did in 1941, when a rising Asian superpower launched a risky preventative strike against American and allied interests in hopes of a quick victory-an effective buildup could help weather the initial strike and ensure an eventual American triumph.India has to pursue its 'Act East policy' actively to build both strategic and economic relations.It would help India achieve two goals. Firstly, India would move beyond just working with the US in the region to countries important in the region, in building its strategic and economic relations. Secondly would ensure that India becomes an intrinsic part of US, Asia and Pacific policy formulations. It could also assist in building better relations with China.

Conclusion

Despite cooperation in the above mentioned arena there remain several areas of dispute between the India and America India and the US remain on opposing sides in the WTO Doha round on negotiation. In climate change negotiation, India and the US disagree on the methods of achieving reduction in Greenhouse gases. Inadequate intellectual property right protection in India is a long standing issue between US and India. India and the US hold opposing views with regard to Iran question. The US sanctioned Iran to prevent it from attaining nuclear power while India continues to carryout energy related trade with Iran .The possibilities for extending Indo-US maritime cooperation to other domains such as space have run into a variety of obstacles, including export control and the American perception of India's place in various non-proliferation régimes. Although the ranges of weapons system that Delhi has begun to acquire from Washington has expended in recent years the two sides still need to focus on boosting India's maritime power projection capabilities as a part of new framework. Washington should consider transferring special platform such as carries and nuclear powered. Submarines or at least the skill associated with their use of India. In contrast to the Ocean, space and cyberspace common management of the air commons has not been widely debated, although both India and US have experienced attack from air.The Obama administration, on its part, has repeatedly stated that even if India and the US may not always be on the same page, India's rise is in US interest—not least because a strong, prosperous, inclusive India could help manage global and regional disorder.Agreement signed between India and the US during the visit of the seceratary of the state to India would have a long term impact on bilateral relations ,the Obama administration resolve to impleament the Indo –US nuclear agreement in both letter and spirit is significant .the nuclear deal help india access to world class nulear poiwer technology and boost up india's energy security .

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CHINA'S STRATEGY OF COLD WAR IN INDIAN OCEAN AND ITS RESPONSES

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Introduction

European imperial power was spreading its tentacles in the Indian Ocean region from the beginning of the colonial era. It engulfed the sea routes to use of for transport the mineral wealth and raw material of colonies. The Indian Ocean was largely used for military mobilization because of Sea Line of Communication (SLOCs). In the cold war period, the super powers namely USA and Soviet Union impose upon their strategies to boast show vital influence in the Indian Ocean region by forming alliance, developing military base in their respective client states.

Considering the present study, China ensures cardinal naval presence in the Indian Ocean. It is also aimed to evaluate the effects of these developments on the India's maritime security and Indian preparedness to meet the emerging challenge albeit, India and China had fought a war in 1962 over boundary dispute and India faced humiliating defeat but The boundary dispute between both the countries is still alive and creates tension. The recent naval developments of China in the Indian Ocean are focused on following objectives: Firstly to enhance its presence and influence in the Indian Ocean region in order to secure uninterrupted supply of crude oil to ensure energy security; and second, it is aimed to encircle India in order to check the Indian predominant maritime presence in the Indian Ocean region.

Geo-Political and Geo-Economic Environment of the India Ocean

Indian Ocean based in the glory of its status "The British Lake" with the beginning of the 20th century. It was considered only a link area between the Atlantic and the Pacific Ocean and generally referred to as the highway of European Nations to the East. The oil's discovery in the gulf region escalates the Indian Ocean region's strategically significance as well as developing and industrial, extra region countries started to control the raw materials and Sea Lanes of Communications (SLOCs).The Indian Ocean is a political strategic entity comprises of four region-Subs Saharan Africa, North Africa, West Asia, Gulf States, South Asia. Therefore, it is divided into four groups having different problems, functions and potentialities. Firstly, the North-West group comprises of the Persian Gulf of Oman. It primarily holds political importance because of its rich recourses. Secondly, the North- East group, where India, China, the Southeast Asian countries are struggling to acquire dominant position to control Malacca and Sunda Strait. Thirdly, the South-Western group, the Sea-Lanes reliability problems appear ton be quite complicated because of political situation and unavoidable conflict with in and between the countries of southern parts of Africa continent, which is about 6,500 miles from the African continent. Fourthly, the East group is the sea around Australia and it is seeking a new role for itself.

Indian Ocean region includes plethora of regional origination, which play a vital role to shape political and economic relation of the countries. These organisations are- the Gulf Cooperation Council (GCC), the Indian Ocean community (IOC), the South Asian of Regional Cooperation (SAARC), and Association of South East Asian Nation (ASEAN), and many more are about to come up.

Geography of Indian Ocean

Indian Ocean posses third place in the world after the pacific and Atlantic Ocean. It covers approximately 28,000,000 square miles. It washes the shores of 3 countries, 36 littoral countries and 11 hinterland states with most nations' attained independence after the end of the Second World War. The Indian Ocean extends from 20 degree east to 147 degree west and to 60 degree south of the equator. It is approximately 6500 miles from East to West and 6000 miles from North to South. The mean depth is 12,600 feet although it is 24,435 feet below the mean sea level in the 'Java Trench'. The Indian Ocean covers approximately 28,000,000 square miles. It enjoys great strategic significance in the maritime affairs of the world. The Indian Ocean area is like an English Alphabet "W". At its apex is the Indian Ocean subcontinent comprising of India, Pakistan and Bangladesh. Its Eastern side Burma, Malaysia Peninsula, Thailand, Singapore, Indonesia and the Australian continent situated, while Western side includes Iran, Iraq, Saudi-Arabia, United Arab Emirate(U.A.E.) and the African continent. The continent of Antarctica lies in its south and these are the inevitable parts which constitute the Indian Ocean vital.

The important Gulfs, Bays, Seas and Waterways, Which lie within the Indian Ocean, are "the Gulf of Aden, the Gulf of Oman, Gulf of Kachchh , the Gulf of Khambat, the Gulf of Marta ban, the Persian Gulf, the

Mozambique Channel, the Red Sea, the Arabian Sea, the Bay of Bengal, the Andaman Sea, the Timor Sea and Arcatura Seas.

Apart from this, ample number of Maritime powers of world to acquire the base or at least some naval facilities in the area because of its geographical picture.

Geographically, the Indian Ocean has three distinct components, namely, the continental shelves, the submarine ridge and the deep sea plains. The continental shelve, which cover 4.2 percent her total area vary in depth, have vast potential of the natural resources, like petroleum, tin, gold and manganese. The continental shelf of south of Sumatra and countries around the Persian Gulf and the Red Sea have potential of such resources. The deep sea plains and basins probably contain a vast store of mineral wealth.

Geo-Strategic Location of India in the Indian Ocean

Geo-strategic location of India plays a key ingredient in the Indian Ocean. India lies between latitude 9 degree and 37 degree North and longitude 68 degree and 76 degree east. India's peninsular shape provides India a coastline of about 7,600 kms and an Exclusive Economic Zone of over 2 million sq. kms. The island territories of the Andaman's and NICO bar in the East are 1,300 kms away from the mainland, physically much closer to the South-East Asia. Peninsular India is adjacent to one of the most vital sea-lanes of the world. Stretching from the Suez Canal and the Persian Gulf to the Straits of Malacca through which 55,000 ships and much of the oil from the Gulf region transit each year. The seas surrounding India have been a theatre of super rivalry in the past, and continue to be region of heightened activity from by extra-regional navies on account of topical security concerns.

The Indian coastline is divided into parts the Eastern coast and Western Coast. On the Eastern side of peninsular India lays 2,172,000 sq. km body of water known as the Bay of Bengal. The total length of Eastern seaboard is near about 2,650 km. The Western Cast of India nearly 3,050 km. This Western Coast of India is shared by Indian province of Gujarat, Maharashtra, Karnataka, Kerala and Kanyakumari district of Tamil Nadu. Bombay, Karwar, Kandla and Cohen are the cardinal prominent harbours of the Western coasts.

Intrusion of China in Indian Ocean region

India's largest neighbour country China is advancing by leaps and bounds due to this technical era. India's border with China is almost 3,500 km long. China continues to occupy approximately 38,000 sq. km. of Indian Territory mainly in the Aksai China area and claim yet another, 90,000 sq. km. in the Eastern sector. China has made a remarkable process to enhance military and economic cooperation with the Maldives and Sri-Lanka. China's ambition to built a naval base at Marao in the Maldives, and the oil exploration business in Sri-Lanka, the development of port and bunker facilities at Hambantota, the strengthening military cooperation and boosting bilateral trade with Colombo, are all against Indian interests and ambitions in the region. The Chinese presence in Hambantota would be another vital element in the strategic circle already enhanced through its project in Pakistan, Myanmar and Bangladesh.

Although, China claims that its bases are only for securing energy supplies to feed its growing economic. But, actually, Beijing's motive is increasing its naval presence in the regions. Beijing is trying to give its navy a greater visibility, operability and rapid action capability in the Indian Ocean region.

In the context of China, there are four major points to be noted:

- Firstly, China's nearest competitor in both the military as well as economic sphere is India, since both are Asian power, historically, they will have to compete and even clash for the same strategic space.
- Secondly, with Sino-Indian bilateral trade having crossed the US $20 billion, China is our becoming largest trading partner. China has settled boundary disputes with 12 out of 14 neighbours; the only expectation being India and Bhutan.
- Thirdly, the ' String of Pearls' strategy is another source of concern, due to the clear indication of military encirclements that it conveys to India. In this context, Gwardar in Pakistan, situated at the mouth of the Persian Gulf is probably the first in a chain of ports that China is helping our neighbours through economically, politically and military, which provide future facilities to the PLA Navy ships and nuclear submarine. The other ports in this chain are; Hambantota in Sri-Lanka, Chittagong in Bangladesh and Sittwe in Myanmar.
- By arming Pakistan with conventional and nuclear weaponry, China forced to India to divert scare resources and thus tried to checkmate her as a military and economic rival.

China's objectives, expedients and evolutions for the Indian Ocean

China has emerged as a yawning transmutation in the world over a span of least decades. Hence, there has seen an unexpected twist in this country. However, over the past two decades, it has found itself increasingly dependent on resources and markets accessible only via maritime routes. It is a big problem for Beijing that

how to safeguard its trade routes and flow of resources in a world in which the United States is the dominant naval power, both India and Japan-China's neighbours and strategic rivals are stepping up their own naval capabilities.

A continue supply of energy is responsible for the well being of China, an advance industrialized Country. China depends on sea-food has increased in the resent years. China will therefore have to ensure security of its sea lanes and shipping industry to ensure its continued development. Currently, 85 per cent of Chian's trade is sea based. Also with its 26 shipyards, China has emerged as the world's fourth largest shipbuilder. Thus for both reasons, China needs assured access and control over the Indian Ocean. China has developed friendly relations with some of the countries of the Indian Ocean like Pakistan, Sri-Lanka, Tanzania, Bangladesh, Myanmar, Sudan and South- Yemen. The alternative means adopted by China to extend its influence in the area. Therefore, China has also been giving economic, military and technical assistance to the littoral states of the Indian Ocean and exploitation of certain revolutionary forces and subversive groups operating within the countries of the region.

To materialise its policies and to compensate its naval in capabilities, the Chinese adopted a multi pronged strategy to increase its influence in the area. It offers economic and military aid and promoted commercial relations along with expanding its navy and are also "building infrastructure in the Indian Ocean so that when its new Ocean going fleet is read, it will be in a position to secure viable presence in the Indian Ocean without difficulty". At the same time it has keen desire to built up its naval potential as Mao-Se-Tang had stated that in order to oppose imperialist aggression, we must build a powerful navy capable of production an determent.

China's advancement in Indian Ocean

It's an intangible feeling for China to get third bank for Navy in the world. China's growing naval power poses a serious question regarding its future implication for the security of the countries of the Indian Ocean region. China may project that it is developing its naval power to meet the requirements of defeating Sea Lanes of Communications (SLOCs) for which its using economic and military aid as a tool develop close military ties with the littorals states of the Indian Ocean region.

As far as, China's 2006 white paper's views concerned that Chian's Navy aims at gradual extension of the strategic depth for offshore defensive operations and enhancing its capabilities in integrated maritime operations. Writing in the official journal of the Communist Party of China Central Committee, PLAN Commander Wu shingly and political commissioner HU Yanlin state, 'for maintain in the safety of the Oceanic transportation and the strategic passageway for energy and resources, we must build a powerful navy. Although, the primary strategic aim of China's PLA Navy is to defend a nation's shores, but with the economic growing economic and strategic interests the role of the navy is expending to acquire power projection capabilities. The PLAN has been preparing for Taiwan contingency and ensuring that it can defend is sovereign claims along its resources-rich maritime periphery. There are several indicators which help's the research to understand China's intensions with regard to its naval developments, geographical focus and ambitions to develop 'blue water' capability. The power extent of China's naval development and its direction is well debated among the Indian and western strategic thinkers. In the order to sustain in this competitive world, there is need of the hour to aware about the PLA Navy's targets.

Consequences for India results from China's strategy with Indian Ocean

The implications of Chinse strategy on India's security are multi-dimensional. On the one hand to ensure uninterrupted supply of crude oil to meet its energy security requirements and on the other hand to attain the status of great power in the Indian Ocean region by developing strong naval built up aimed to acquire 'blue water' capability. Any significant by China to deploy permanently in the IOR through base support of friendly like Pakistan, Bangladesh, Sri-Lanka and Myanmar or distant logistic support of its own fleet train, will be a single to the world of its aspirations of the role beyond its natural geographic and historical maritime boundaries and will not go unchallenged.

China's dominating strategies in the Indian Ocean region are mushrooming at an alarming rate whereas India   is a strong rival country. Hence, China's foreign and defence policies are quite obviously designed to marginalize India and reduce it to the status of the sub-regional power by increasing Chinese influence and power in the south Asia. Therefore, China has adopted a strategy of encirclement by developing close ties with littoral countries especially with Pakistan, Bangladesh and Myanmar, which could pose a serious security threat to India.

Besides all, Chinese submarine equipped with cruise missiles in Indian Ocean waters is a serious problem for India. By intervening into the Indian Ocean (possibly with the help of the Myanmar's), the Chinese navy is seeking to exert its influence at the Straits of Malacca. India already sees a potential security threat there. These developments are adversely affecting India's maritime interest in the region and economic and

political implications are more serious at this junction. All in all, this study depicts that China wants to made inroads in all walks of Indian Ocean region in the 21st Century.

India's response for Chinese devices

China's emerging naval presence in Indian Ocean region is becoming a stigma on the fabric of the Indian Navy day by day. Hence, Indian evolved plethora of strategies to meet the Chinese challenges in the Indian Ocean region. To counter Chinese dominance, India is already upgrading its naval strength besides for giving strategic ties with the countries of south-east Asia and South Asia.

India has established strategic linkages with the Us, Russia, South Africa, Israel, Iran, Japan and South-Korea to counter balance China's growing power and influence. India is pushing hard its diplomatic efforts to improve its relationship with Myanmar, Nepal and Bangladesh.

India has also initiated to the shape its relations with the other countries of the region through the constructive neighbourhood diplomacy. It is aimed to evolve a framework of cooperative security in its neighbourhood. The focus is to reduce tensions especially with China and Pakistan without compromising on its core national interest.

Recapitulation

Pondering over the issue, it is evident that India has to espouse a sensible way to solve this problem as soon as possible. Otherwise, it would become a hard nut to crack. China has engaged in major naval acquisition programme aimed at modernization of the PLA navy. A variety of advanced ships, submarines, air crafts, missiles and electronic warfare equipments have been added to the naval inventory, which aimed to have strong naval power to defend and enhance its maritime interests especially in the Indian Ocean. China is giving economic and military help to littoral countries with an aim to develop strategic ties with them. It has evolved a strategy of 'String pf pearls', which is aimed at 'strategic encirclement of India' by developing naval bases and maritime facilities in the countries like Pakistan, Bangladesh, Sri-Lanka and Myanmar.

It has serious implications for India's maritime security and its interest in the region. To keep a check on china's developments in the Indian Ocean region and to minimize the affect of Chinese activities in the region, India has to adopt two pronged strategies: primarily, to check Chian's naval activity, India is a strength its naval power which is already in a position of dominance in comparison to other countries of the region on the one hand and on the other, it has to concentrate on control and coordination of naval and air element of Indian Navy. India has to be strategic in Indian position is very strategic in the Indian Ocean region because of its location and size. India's interest in the region has to become more solid in the light of emerging security environment in the Indian Ocean. The uninterrupted supply of oil and gas; exploring and control of mineral wealth of the Ocean; protection of major sea Lanes of Communication in the Indian Ocean for Island territories are the vital selected destination from the national security point of view interest of India from a national security point of view.

Therefore, hammering the last nail, India should do the efforts to improve its relations with the other countries through diplomacy. India should develop neighbourhood relations from the national security point of view. Last but no leas, to reduce tension with neighbour countries plays a part parcel role to solve the problem of the Indian Ocean region with China.

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ROLE OF LIBRARY PERSONNEL AND AWARENESS OF INFORMATION COMMUNICATION TECHNOLOGY IN DIGITAL ENVIRONMENT

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Abstract

Information Technologies are increasing day by day. The changes are taking place in infrastructure of college libraries due to latest technologies of information related issues. This paper deals with different aspects of awareness of Information Technology for college library personnel. The college library personnel have positive attitude towards latest technologies. Discusses the changing culture of college library in the age of information technology and use of Internet in solving problems of users to access library resources through networks. With the find out, the role of librarians has changed to that of an active communicator and network of data and information from conventional methods and manual system. Thus, the article describes all such aspects of awareness of Information Technology for college library personnel. This paper mainly focuses on the concept of librarian who is working in digital library. The various characteristics, need and role of a digital librarian have also been discussed. The digital information systems have changed the way the librarian acquires, processes, stores and delivers information to users.

Keywords: *Librarianship, Changing role of librarians, Needed changes*

Introduction

The knowledge explosion, proliferation of published documents, which include terrific growth of articles, the intricacies of subjects and their formulation, alnd the new technologies, all jointly justify proper and effective development of the human resources to manage the present and future libraries. The new technologies have made the expectations of users for timely, relevant, easily available, filtered and tangible information services. The recent developments in the field of information and communication technology (ICT) have changed each and every aspect of the world scenario. It has permeated the publication industry also leading to the change in medium of scientific communication. The format of scholarly publication has changed from print to electronic media now-a-days. Today's college libraries provide electronic access to a wide variety of resources because of adopting latest Information Technologies in their libraries.

Today mostly information is increasingly being produced in digital formats. Almost everyone involved in the knowledge production process, and give the preference of electronic form. These actors could be creators of knowledge, the publishers of knowledge and the people that are finally responsible for permanently storing the resulting knowledge. It is very attractive to the author, publisher, vendor and libraries for this simple reason that give the revolutionized the way of knowledge which is produced and disseminated to end user, usually in a fast, timely and efficient way. Nowadays, role of a librarian have completely changed in digital environment.

Altering Culture of Libraries

Now in digital age of computer, CD-ROM and Internet. The ability of a computer to put items rapidly in order and to do so in a variety of sequences or by a number of different access points all derived from a single record, is undoubtedly one of its most alluring attributes to a library. The use of digital computers reduces the workload and also eliminates errors. Repetitive type of operations can be performed with the help of computer with much ease and in less time.

The huge growth of literature has posed a big problem for all types of libraries, especially in college libraries, where multi-dimensional subjects are growing with large speed and the readers like-wise. Literature is doubling after every six years or so. With time, libraries are likely to become unmanageable. Space problem for stack area is becoming the other major problem in the college libraries. In order to have bibliographical control over the published material, and for providing effective library services to the users keeping in view of the space problem, CD-ROM technology is one of such modern storage media developed in the recent past.

The college library is a centre, therefore, this quality of compactness in CD-ROM is a great help to the libraries in view of tremendous growth of literature and the need for its preservation. The compactness, durability, easy transportation and fast retrieval facility are the additional qualities of CD-ROM technology as compared to print media.

Today the Internet gives access to an irresistible amount of information, data and electronic information services to facilitate its users to receive information on world events, technical business and professional matters by subscribing to electronic journal.

Some of the major factors necessitating the use of Internet in College Library are:
* Sharp trek in the cost of published material and increase in the conversion rates of foreign currency;

- Imbalance between the increased budget and the increasing costs of the published material;
- Inability to fetch consistently each and every publication of interest from a flood of scattered information due to expansion of research and development activities in almost every field of knowledge. According to Kamath. "In the field of science and technology alone about three million documents are published every year.

Changing Role of Librarians

In an era of digital information, electronic technology, www's growing popularity and the tremendous growth of CD-ROM products, digital libraries offer a huge range of multimedia information, everything from movies, speeches, images and photos to sounds, text and beyond. The amounts of online, CD-ROMs and other digital sources of information are exploding and infrastructure for accessing material improves almost daily (Sreenivasulu 2000: 18)

In this situation librarian, became a predominantly online worker, supporting the citizen/worker by selling services. Finding relevant information faster than the competitors, faster than a non-information-worker can find it, and surviving on the basis of superior knowledge of the networks and digital information resources available through them. In an age of great change in information formats, delivery models and technologies, and important new role emerge for the librarian. So, presently a librarian is called as a digital librarian, digital information professional, cybrarian and information broker etc.

Needed Changes

Academic libraries must take advantage of the leadership opportunities in our institutions. To do this, we must change our focus from things and our own activities to a focus on our customers, their needs, and the mission of the institution. We must begin defining quality through customer satisfaction and customer value added assessments rather than numerical input indexes and abstract professional standards.We also must do a thorough assessment of our organizations and our activities. We must go back to basics and question all of our present activities and work assumptions. We must return to a definition of the business of the library as maximizing the social utility of the graphic record (*Shera 1965;16*) rather than cataloging, reference, acquisitions, interlibrary loan, circulation, and management of buildings and print collections. We must see education and knowledge management as our primary work without getting locked into maintaining specific activities to achieve that work and we must be wary of our activities and functions becoming ends rather than means to achieving outcomes for our customers.We must flatten our organizations and eliminate the bureaucracies that make us inflexible and slow in our response to our environment and the opportunities that are constantly presented. We must be able to create new services and eliminate old ones in very short time cycles. We must streamline our organizations and eliminate redundancies, unnecessary complexity, and non-value added work and we must create structures that allow us to achieve breakthrough performance and dramatic improvements. We must eliminate competition and turf protection with our organizations.To stretch our resources, we must create strategic partnerships. Within the institution we must identify units that complement our strengths and allow us to leverage our resources. With vendors and suppliers, we need to strike "win-win" relationships that get us what our customers need, not what the vendor has to sell at the vendor's price. We must also identify non-traditional sources of partnerships outside the library or publishing markets. We must expand donor interest and donor "pools" to encourage them to assist us with the investment in new technologies.

Use and Need for Consumption Skill

The second factor 'ease of use' is a concept, which is more subjective and persondependant in digital environment. It varies widely from accessing specific information to a large collection of digital documents and databases. As such varied degrees of consumption skills are required to effectively access and use different sources of information. Need for information consumption skills and information literacy also vary widely among users and with respect to tools and

services. Using Television does not need much of consumption skills, but using a database or a digital library does need.

E-Journals and Print Journals:

While the unpublished and the semi- published (gray) literature is receiving high attention in the digital world, the real e- publishing is happening at a slower pace than expected. The e-publishing models look like extension of traditional book publishing models. Only priced models of print replacements are talked about. Like systems theory definition of a system, anything and everything has become a model. Growth of e-journals is neither rapid nor significant as was initially expected. Today's e-journals are not real ejournals. Only paper replacements of societies and hybrid e-journals of commercial publishers (both require least social and cultural changes) are flourishing without full 'electronicity' journals. In case of e-journals, without backward compatibility, libraries are at the mercy of continually changing digital world. It has been well

established that a typical researcher (scientist) uses 5 to 15 journals. But the consortia deals are boasting that they provide access to thousands of journals, usually 10 to 20 times more than the number of journals subscribed by a library. Like information on the Internet, this makes the useful to access ratio of journals (and information) drastically low when all our efforts of resource sharing is to optimize the use of resources. As far as libraries are concerned, access management consisting of handling license agreement, price negotiation, offer evaluation, usage assessment, etc. become important. Alongside risk, tolerance for litigation has also become necessary. Incidentally, e-books are yet to take off. DRM is the main issue. Having not been able to resolve the copyright issue, more and more gray literature like theses and dissertations and copyright-free old books are getting digitized.

Sharing and Collaboration:

Sharing and collaboration are more dependent on people than technology. ICT has also greatly facilitated information sharing and collaborative working. Cost of sharing and distribution of information is low and negligible in digital environment. But sharing is a complex human process subjected to psychology of individual and his professional and cultural predisposition. According to a recent survey, one important barrier in sharing corporate information is lack of common information retrieval tool (73 per cent). Extensive sharing of information and collaboration are ok. Hither to popular 'technological gatekeepers', 'communication stars' and 'invisible colleges' are losing ground and yet another kind of disintermediation; beyond ICT and libraries social sharing is negligible. The forces and objectives behind resource sharing among libraries and library consortia include: unutilized spare capacity of resources, optimum utilization of resource; budgetary crunch; and duplication. In view of content boom (Web pages double every three months), enormous unutilized capacity of resources and duplication as well as huge additional expenditure incurred by agencies centrally paying towards consortia subscriptions It is difficult to say that the objective behind resource sharing have been better achieved in the new digital environment. Though ICT has enabled information sharing and collaborative working, the collaborative evaluation of the content in the Internet has become a marketing tool. Amazon uses evaluation and views of customers to rate books and present to others to further its commercial interest. Imitating collaborative evaluation on Web, personalizing contents and product customization based on usage and observed user behavior are being attempted. What information management community requires is that technology learns users' likes and dislikes over time in order to dynamically and consistently deliver the right content.

The Challenges Inhibiting Library Leadership

If you asked any academic librarian to enumerate the challenges of the current environment that could inhibit or make taking on the role of institutional leadership difficult, "inadequate funding for the task" would undoubtedly be the number one response. Libraries have insufficient resources both for the initial purchase of hardware and software for both public and staff use and for the ongoing costs of technology including software and hardware maintenance, equipment replacement, computing supplies, and technical staff to install equipment and software and keep systems up and working. Also, there is not enough staff to maintain the current services and activities while taking on and devoting the time necessary to the new education and knowledge management tasks that are required for success in the digital environment. Clearly in today's libraries, the prevailing philosophy is that the faculty and students will not allow us to stop doing anything and thus, we need to maintain current services that are based on print collections for the indefinite future. Therefore, new activities require new personnel for which there is no new money.

Second, a response might also be the inability of personnel to deal with the rapid pace of change. There is too much to learn, too little time, not enough formal and informal training opportunities or time to just "digest" and "absorb" the potential of the new technologies. How can we learn the new technologies fast enough to teach them to faculty and students and to make effective use of them in the classroom and knowledge management work? The combination of too much change, too much to learn, too little staff to do it all, and no new money generally means that library personnel are worn down and demoralized rather than excited and energized. Further, we have learned a lot about the kind of organizational change we believe is necessary for a successful transition to the digital library. We have learned that the literature is correct in its prediction that it takes five to ten years to make real changes in the culture and climate of an organization. We know we must be prepared to invest for the long term, accepting short term difficulties and even periodic declines in service. It is with a few others of these learnings that I would like end since these are often insights that are not generally shared during presentations.

Communication: There is never enough communication. Many staff still feel uninformed and do not yet have a shared vision for the organization although every member of the staff has email, access to almost all budget and organizational information, receives biweekly updates on the organizations progress toward its goals, and has had multiple opportunities to participate in the development of the mission, vision, values,

and goals development processes. Complaints about not knowing about specific decisions or priorities abound while at the same time staff feel information overload and, to cope, simply do not read many communications or attend meetings. Having eliminated a layer of bureaucracy and turned department heads into team leaders, we have eliminated some of the information filters that helped staff focus on what is important. It takes time for individual staff members to learn the necessary skills to select and use information effectively.

Organizational Support Systems: Many of the traditional personnel systems including those dealing with compensation, rank, development, and performance management and evaluation are not adequate and do not support the kind of organizational behaviors required in the digital environment. Traditional job descriptions are too narrow. Pay systems reward people for control and turf and isolated expertise, not the ability to work across a range of duties and adopt to new demands. Merit systems create disincentives for team work. Staff Development has focussed on training and teacher centered workshops. Radical new systems are necessary which reward continual growth, the ability to adapt to constant change, a willingness to eliminate needless complexity and work, cooperation, and the development of team work skills.

Continual learning and Staff Development: It is exhausting to be engaged in continual learning. It takes a new mind set. It is also a waste of time to offer just-in-case education or training programs. Until individuals feel a need to know, are faced with problems they are committed to solving, and have an opportunity to immediately practice or implement a new skill or knowledge effective learning will *not* take place.

Creating Self-Managing Teams and Team Accountability: It takes a great deal of training to create effective teams and team members. It takes even more time and practice to become self-managing and able to make good decisions in reasonable time frames. We have become used to jumping to solutions without data-based analysis or consideration of diverse viewpoints. We see meetings as process impediments rather than means for accomplishing work. Finally, we are not used to being personally accountable for our actions and decisions. Hierarchical structures have supported selective accountability--at the top. Providing regular reports on progress and accepting responsibility for finding solutions, rather than excuses for work not getting done is a radical change in behavior and feels threatening and uncomfortable. Learning to give constructive, helpful feedback is difficult.

Focus on Customers: Keeping our customers interests first, and having the goal of exceeding customer expectations, is harder than we expected. This is especially true when customer needs require, for example, that we introduce a new data base before we have mastered it, do work that we would rather not do, eliminate our favorite tasks for those duties that we at least feel competent in and comfortable with, or work hours that are nonstandard or not convenient. We often assume that we know what customers want or that customers don't know what they need. It is hard to break the habit of being the expert, and, instead asking and listening.

Driving fear out of the organization: We are perfectionists and fear making mistakes. We also fear that if we truly eliminate our tasks through process improvement we will lose our jobs. We also fear data and diverse opinions and using data and expanded viewpoints to make decisions. These fears are not overcome easily and by logic, or rational approaches. It takes years of support, encouragement, practice, and repeated positive experiences to overcome fear.

Diversity: It is often easy to say that we will deal with the value issue of diversity or diversifying our staff when we have accomplished our harder organizational imperatives. However, it is critical that we recognize the need to have a diversified workforce to serve an increasingly diversified customer base. Diversity is hard to achieve. It is hard to truly value difference. Yet we can't succeed without a multicultural workforce that finds our institutions hospitable.

In closing, I would like to say that despite the challenges and difficulties, it is exciting to be a librarian in these future defining times. We each have the power to make the academic library more central and meaningful to our institutions and to ensure the success of the learning processes for the next generation-- the digital generation. Individuals do make a difference in the digital world and librarians will make a tremendous difference.

Online Public Access Catalogues:

The good old card catalogues have given way to online catalogues. Unfortunately so called OPACs, in spirit, are card catalogue replacements with closed, rigid and intricate outlooks. Like card catalogues, they are also used mostly to access specific items rather than information retrieval. Severe subject search problems remain unattended. To list a few, partial match, relevance ranking, feedback based alert, auto suggestion of keywords, auto correction of spelling errors, intelligent stemming, term weighing, 'find similar search', etc.

are still not found. Even Wikipedia has 'disambiguation' provision in searching. Library automation in general and OPAC in particular should have continued to receive serious attention of the profession and users alike. As a matter of fact, the current surge of digital library initiatives should have been logical extensions of OPACs.

Analysis about profession

The profession is fast growing. The role of library and information professionals has changed to that of an active communicator and networker of data and information, from passive introverted role and drudgery. That is why HRD interventions in the form of education, training, continuous professional development, and personal competencies are essential for the growth and survival of librarianship in this information age.

Recommendations

Following are the suggestions, which can be made for the improvement of overall awareness of information technology to college library personnel

- Library and information professionals muss create awareness among the users of information about the role of information technology in college library advancement of a nation by organizing workshops, seminars, conferences, etc.
- Steps should be taken to employ young and fresh quality graduates of librarianship and information science in the college libraries so that a sound intellectual –infrastructure for the libraries can be established. To enhance the efficiency of the staff, professional training programms should be organized at regular basis.
- A strong financial support for the college libraries of state should be ensured to develop academic based information infrastructure, to build up adequate information collections, and to provide effective information services.
- College libraries should take initiatives to introduce automation facilities and to provide up-to-date user-oriented services having adequate ICT resources.
- The social status and dignity of the professionals must be upgraded; otherwise qualified graduates would not be interested in the jobs of librarianship.

Conclusion

In this modern age of Information Technology, to awareness posed by IT, and to provide efficient services, It is imperative that the library staff must be well equipped to use the latest techniques and technology. It is possible only if human resources in the libraries are properly developed in view of the new and rising demands of the market. Digital librarian plays a very vital role to manage and organize the digital library and mange the digital information resources. In the age of digital information, librarians and information professionals should be trained to be experts to information searching, selecting, acquiring, organizing, preserving, repackaging, disseminating and serving and a librarian should be theoretical and practical experiences in designing and implementing information system and become proficient and competent in several fields such as be able to guide and educate users, project management, metadata etc.

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AN ANALYSIS OF LUNG FUNCTION TESTS OF RECRUITS OF POLICE TRAINING SCHOOL, INDORE

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Abstract

Introduction : *If we see the physical excellence It will be found only in Soldiers & sportsman. It is evident that athletic training has a significant effect on respiratory function. This has been proven by Studies and is confirmed that athletes posses larger lung volumes & capacities than non-athletes of similar age groups.*

Aims & Objectives : *For this study the pulmonary function tests in recruits &exercising recruits who are non-exercising of Police training school, Indore &to find out the alterations in the ventilator functions of exercising recruits*

Materials & Method : *To perform this task , Fifty physically fit young males (aged 20 to 29 years), who were members of police training school, Indore, offered their contribution as subjects for this study. We subdivided these recruits into three groups according to their period of exercising. All the subjects were examined thoroughly and a Complete Medical checkup was done in each individual. We found no family history of asthma. Their Height, Weight was taken & chest expansion was measured by the circumference of chest at mid-thoracic (nipple line) level in complete inspiration & expiration. The instrument Modern Med Spiror was used to determine forced expiratory Spirogram in exercising & non-exercising groups.*

observations: *We observed that All the 3 groups did not differ significantly in age, Height & weight. All the values are on higher side except FEV_1/FVC ratio in group B. Comparison between B & C reveals all parameters on lower side except FEV_1/FVC ratio & decrease in FEV_1& PEFR is statistically significant. In group C, all the parameters were on lower side as compared to A, except $FEF_{25-75\%}$& MVV. The increase in MVV value is statistically significant.*

Summary & Conclusion: *We reached to a conclusion that Lung function tests showed improvement in recruits exercising for 2 months (Group B) but the improvement was not statistically significant, except in MVV. We saw significant reduction in FEV_1 & PEFR values in group C. This study showed that values of Chi-square for FVC, FEV_1, and PEFR gave the impression that the observed & expected frequencies were quite similar.*

Keywods: *Lung Function tests, Spirogram, FEV_1, MVV, FEF 25-75%Athletes, Chi-square test*

Introduction

The symbol of physical excellence can be seen in Soldiers & sportsman . These physically fit young men are regarded as examples of healthy beings. It is evident that athletic training has a significant effect on respiratory function. Several Studies on athletes have confirmed that they possess larger lung volumes & capacities than non-athletes of comparable age groups. It is a well known fact that training & exercise have a significant effect on respiratory functions (Stuart et al[1,] Newman et al[2,] Holmer et al[3]& Lakhera et al[4](ref.no.2 and 3). Since 1846, when Hutchinson[5] measured vital capacity & described its relationship to age, body height & body weight, there have been numerous studies of pulmonary functions in normal adults & children of different ethnic groups. (ref.no.13 and 16). Although vital capacity & other spirometric volumes only reveals the efficiency of ventilation & mechanical aspects of respiratory system, but these are of great importance in the evaluation of function of the lungs. The FVC, FEV_1, PEFR, $FEF_{25-75\%}$, & MVV are the important lung volumes, capacities & flow rates. During these days analysis of forced expiratory Spirogram is quite commonly used as a dynamic lung function tests in physiology & also in clinical practice i.e. evaluation of exercise performance, diagnosis of obstructive airway disease, evaluation of other lung diseases, monitoring progression of lung's disease or patient's response to treatment & detection of upper airway obstruction. During lung function tests Parameters used are as follows –

Table 1

Parameters	Symbol	Unit	Definition
Forced vital capacity	FVC	Liters	Volume of air exhaled maximally by forced expiratory effort after a maximal inspiration
Forced Expiratory volume in 1 second	FEV_1	Liters	During the FVC, the amount of air exhaled in the 1st second
Forced Expiratory Flow 25-75%	$FEF_{25-75\%}$	Liters	During the FVC, the average flow between 25 % & 75% of the total exhaled volume
Peak expiratory flow rate	PEFR	Liters/Sec	Fastest expiration flow measured during FVC

Maximum voluntary ventilation	MVV	Liters/Min	Volume of air exhaled in one minute during repetitive maximum effort

The Average expiratory flow during the middle half of the forced vital capacity $FEF_{25-75\%}$ is the most useful measure of early airway obstruction. Although more variable than FEV_1, it is more sensitive index of flow limitation in the small airways. The $FEF_{25-75\%}$ also depends upon lung volumes. The measurement of PEFR is useful in clinical assessment of airway obstruction. MVV is another measure of airflow. The volume expired in a series of rapid; large an expiratory effort is determined over a period of 10 seconds. The result is expressed as ventilation in liters per minute, is a measure of expiratory as well as inspiratory air flow capacity, since the subject is obliged to breathe rapidly during both inspiration & expiration. It is well known that athletic training has a significant effect on respiratory function. Previous studies have confirmed that Athletes have larger Lung Volumes & Capacities than Non-Athletes of comparable age groups. Turley & Harrison[5] reported that Varsity Football Players had greater Vital Capacity & lower ventilation per sq. meter for a given exercise level. Shapiro & Patterson[6] studied 25 athletes along with 42 controls & found that vital capacity was significantly higher in athletes than for other groups.(reference no.1 and 4)

Aims & Objectives

- Main aim was to study the pulmonary function tests in Exercising & non-exercising recruits of Police training school, Indore
- And to find out the alterations in the ventilator functions of exercising recruits

Materials and Method

Screening & designing of study : Fifty members of police training school, Indore, who were physically fit, young males (aged 20 to 29 years),volunteered as subjects for this study. They were selected randomly. All the recruits were subdivided into three groups, according to their exercising period (refer Table 1). They were examined thoroughly. Complete medical checkup was done in each subject. Personal history, including food habit, addiction & perspiration were recorded. Complete examination of all the systems was carried out. The healthy subjects who had no history of any chronic disease or acute febrile illness were selected for the study. No one reported history of anemia & nobody was taking supplementary iron or any other medication. Height without shoes & body weight with light clothing were taken. All subjects belonged to same socio-economic status. All were vegetarian & non-smokers except a few. All subjects perspired moderately except a few who perspired profusely. All the three groups did not differ significantly in their age, height & weight. All of them were taking meals in the same mess & formed a relatively homogenous population of required study. Moreover, the two exercising groups did not differ in their weekly Training Programme & daily routine exercise performed by them. The daily training of exercising recruits constituted of: physical training for 40 minutes including about 2 km running & other exercises, parade for 2 hours, 40 minutes which included Drill, March with & without Rifles & Running (parade was done in two sessions, 1 hour, 20 minutes each), & 1 hour playing either football or volleyball. They ran approximately 20-25 kms. / Week with moderate speed. The total duration of the daily exercise was 4 hours & 20 minutes. The type of exercise they performed was sub maximal physical training.

Pulmonary function tests

- Modern Med Spiror manufactured by Med Systems Pvt. Ltd., Chandigarh was used to determine the forced expiratory Spirogram in exercising & non-exercising groups. The following parameters were recorded-
    1) FVC – Forced vital capacity
    2) FEV_1 – Forced Expiratory volume in 1 second
    3) PEFR – Peak expiratory flow rate
    4) $FEF_{25-75\%}$ - Mean forced expiratory flow during the middle half of FVC
    5) FEV_1/FVC – Ratio of Forced Expiratory volume in 1 second to Forced vital capacity, expressed as %age
    6) MVV – Maximum voluntary ventilation
- Standard software & prediction equationsThe Med-Spiror software contains the following set of equations both for adults (age more than 17 years) & for children. The logic built into the Med-Spiror evaluates the patients as an adult or child, male or female & selects suitable set of equation for computation of prediction norms. (Refer Table 2)

Table 2 (for adults – H = Height in cm, A = Age in years)
(Reference nos.15,10,11,)

Kamat et al[7]	FVC(L) = 0.050H - 0.014A - 4.488
	0.037H - 0.007A - 3.187

	$FEV_1(L)$ = 0.040H - 0.021A - 3.130 0.027H - 0.010A - 1.99
	PEFR (L/min) = 4.236H - 2.098A - 109.5 3.310H - 1.865A - 81.0
Morris[8]	$FEV_3(L)$ = 97% of VC
	$FEF_{25-75\%}$ = 0.047H - 0.045A + 2.51 0.06H - 0.032A + 0.551
Cherniack[9]	MVV(L/min) = 3.03H - 0.816A - 37.0 2.14H - 0.685A - 4.87
	$FEF_{25\%}$ = 0.090H - 0.020A + 2.726 0.069H - 0.019A + 2.147
	$FEF_{50\%}$ = 0.065H - 0.030A + 2.403 0.062H - 0.023A + 1.426
	$FEF_{75\%}$ = 0.036H - 0.041A + 1.984 0.023H - 0.035A + 2.216

Procedure : All the subjects were made familiar with the use of the techniques and instrument. They reported to the laboratory in the morning after a light breakfast. Each of them was given half an hour's rest before conducting pulmonary function tests. All the tests were carried out in sitting position. The FVC test procedure may be explained as follows:

    a) Perform maximum inspiration (to total lung capacity to obtain maximum effort)
    b) Place mouth piece firmly in mouth. Clip the nostrils
    c) Perform maximal expiration.

Before the subject begins the forced expiratory phase of maneuver, immediately the key should be pressed. It is important that key is pressed at the proper time; otherwise the data recovered by the micro-processor may be incorrect. After this is performed the maximal voluntary ventilation test. Here, the subject was asked to ventilate in the mouth piece as forcibly and as quickly as possible for 10 seconds to measure MVV. While taking the measurement, the nostrils of the subjects were clamped. All the data of the lung function tests were statistically analyzed.

Statistical analysis \

- **Arithmetic mean (AM)** The *arithmetic mean* (or simply "mean") of a sample $x_1, x_2, \ldots, x_n$ is the sum of the sampled values divided by the number of items in the sample:

$$\bar{x} = \frac{x_1 + x_2 + \cdots + x_n}{n}$$

- **Standard Deviation** – The standard deviation is an indication of variation of the data around the mean. It is calculated as follows:

    Let X be a random variable with mean value μ:

$$E[X] = \mu.$$

    Here the E denotes the average or expected value of X. Then the **standard deviation** of X is the quantity

$$\sigma = \sqrt{E[(X - \mu)^2]}$$

$$= \sqrt{E[X^2] + E[(-2\mu X)] + E[\mu^2]} = \sqrt{E[X^2] - 2\mu E[X] + \mu^2}$$

$$= \sqrt{E[X^2] - 2\mu^2 + \mu^2} = \sqrt{E[X^2] - \mu^2}$$

$$= \sqrt{E[X^2] - (E[X])^2}$$

- **Student's 't' test**

    One-sample *t*-test: In testing the null hypothesis that the population means is equal to a specified value μ_0, one uses the statistic

$$t = \frac{\bar{x} - \mu_0}{s/\sqrt{n}}$$

Where $\bar{x}$ the sample mean, s is the sample standard deviation of the sample and *n* is the sample size. The degrees of freedom used in this test are $n - 1$.

- **Independent two-sample *t*-test: Equal sample sizes, equal variance**
  - This test is only used when both:
  - the two sample sizes (that is, the number *n*, of participants of each group) are equal;
  - It can be assumed that the two distributions have the same variance.
  - Violations of these assumptions are discussed below.

    The *t* statistic to test whether the means are different can be calculated as follows:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{s_{X_1 X_2} \cdot \sqrt{\frac{2}{n}}}$$

Where

$$s_{X_1 X_2} = \sqrt{\frac{1}{2}(s_{X_1}^2 + s_{X_2}^2)}$$

Here $s_{X_1 X_2}$ is the grand standard deviation (or pooled standard deviation), 1 = group one, 2 = group two. $s_{X_1}^2$ And $s_{X_2}^2$ are the unbiased estimators of the variances of the two samples

Equal or unequal sample sizes, equal variance

This test is used only when it can be assumed that the two distributions have the same variance. (When this assumption is violated, see below.) The *t* statistic to test whether the means are different can be calculated as follows:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{s_{X_1 X_2} \cdot \sqrt{\frac{1}{n_1} + \frac{1}{n_2}}}$$

Where

$$s_{X_1 X_2} = \sqrt{\frac{(n_1 - 1)s_{X_1}^2 + (n_2 - 1)s_{X_2}^2}{n_1 + n_2 - 2}}.$$

Chi-square test: if the data fits into yes or no category, the Chi-square test is used to determine if a difference truly exists. It is calculated as follows -

$$X^2 = (expected - observed)^2 / expected$$

If the observed frequencies are similar to the expected frequencies, X^2 will be a small number & if the observed & expected frequencies differ, then X^2 will be a big number.

Observations :

Table 3 – Distribution of cases

S.No	Group	No
1	A- Control (Non-exercising)	10
2	B- Exercising since 2 months	20
3	C- Exercising since 10 months	20
	Total number of cases	50

This table reveals the distribution of subjects in the present study. Group A (Control) comprised of 10 non-exercising recruits. Group B of 20 recruits exercising for 2 months & Group C comprised of another 20 recruits exercising for 10 months.

Table 4 – Physical characteristic of control & exercising groups

S.No	Physical characteristic	n=10 Control A	n= 20 Exercising since 2 months B	n= 20 Exercising since 10 months C
		Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD
1	Age(Years)	24.6 $\pm$ 2.22	24.25 $\pm$ 2.63	23.7 $\pm$ 2.47

2	Height (cms.)	165.3 ± 5.12	169.95 ± 4.96	168.8 ± 3.77
3	Weight (Kgs.)	53.9 ± 4.70	59.5 ± 4.81	58.6 ± 3.67
4	Chest girth EES (inch) DIS	32.4 ± 0.96	33,85 ± 1.29	33.5 ± 0.94
		34.9 ± 1.44	35.82 ± 1.45	35.55 ± 0.94

This table shows physical characteristics of the control & exercising groups. It is evident from the above table that all the 3 groups did not differ significantly in age, Height, weight& chest girth.

Table -5* Ventilatory parameters of control & exercising groups

| Parameter	A	B	C
FVC (Lit)	3.55 ± 0.42	3.73 ± 0.48	3.38 ± 0.91
FEV_1 (Lit)	3.38 ± 0.29	3.50 ± 0.42	3.21 ± 0.28
PEFR (Lit/Sec)	7.68 ± 2.48	9.13 ± 1.69	6.95 ± 1.71
$FEF_{25-75\%}$ (Lit)	4.09 ± 0.65	4.94 ± 1.50	4.50 ± 1.23
FEV_1/ FVC %	95.33 ± 5.02	93.70 ± 6.70	95.35 ± 5.26
MVV (Lit/Min)	127.33 ± 47.22	163.60 ± 32.36	162.75 ± 23.97
Values are expressed as Mean ± SD			

This table reveals Mean±SD of different Ventilatory functions in all the 3 groups. It is evident from the table that all the values are on higher side except FEV_1/ FVC ratio in group B as compared to group A. comparison between groups B & C reveals that all the parameters are on lower side in group C except FEV_1/ FVC ratio & decrease in FEV_1& PEFR is statistically significant. In group C, all the parameters are on the lower side as compared to group A except $FEF_{25-75\%}$& MVV. The increase in MVV value is statistically significant.

**Table 6* –'t' values of Ventilatory parameters :**

| Parameters	A vs. B	A vs. C	B vs. C
FVC	1.009	0.56	1.67
FEV_1	0.81	1.56	2.33**
PEFR	1.89	0.94	4.05**
$FEF_{25-75\%}$	1.71	0.98	1.01
FEV_1/ FVC	0.68	0.009	0.86
MVV	3.51*	2.74*	0.09
*Significant at 0.05 confidence level at 28 degree of freedom			
**Significant at 0.05 confidence level at 38 degree of freedom			

Graph-1* – FVC (±SD) of control & exercising groups
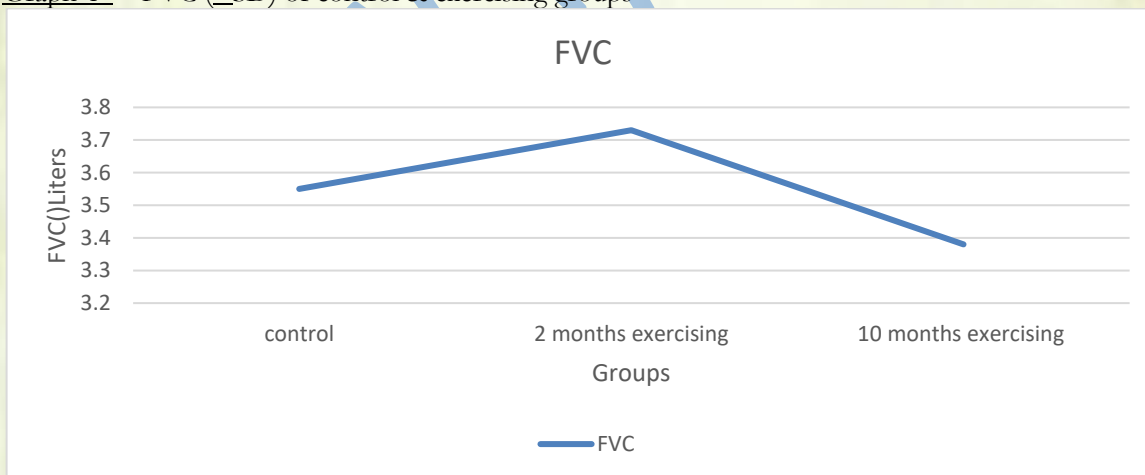
Graph 2* – $FEF_{25-75\%}$ (±SD) of control & exercising groups

FEF 25-75%
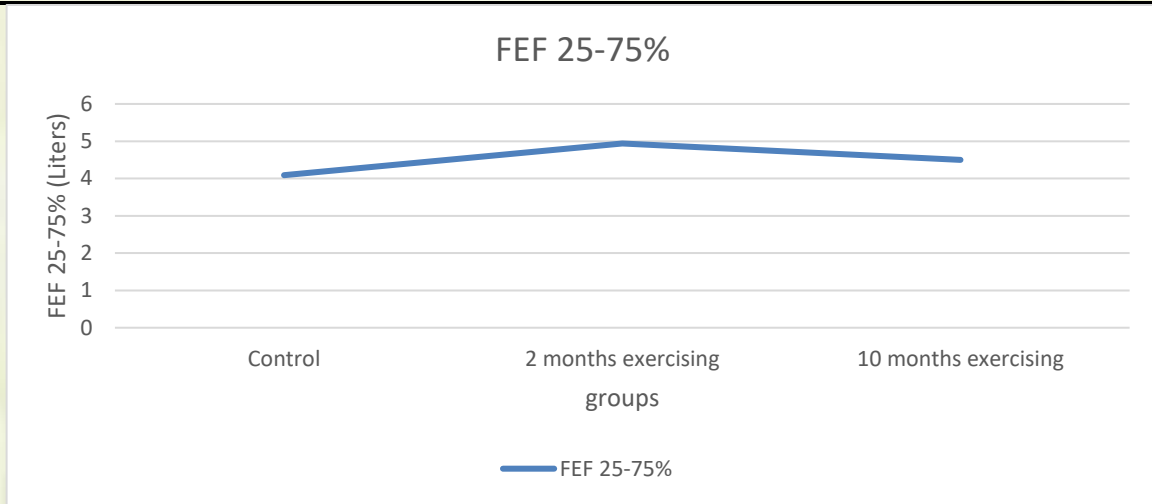
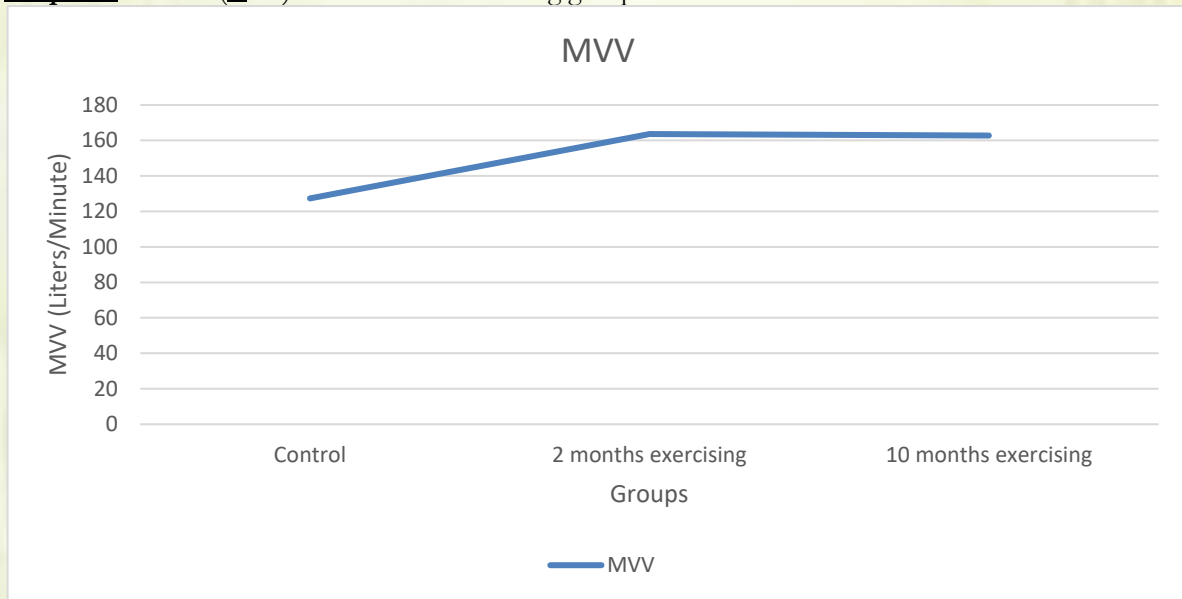**Graph 3* – PEFR (+SD) of control & exercising groups**

PEFR
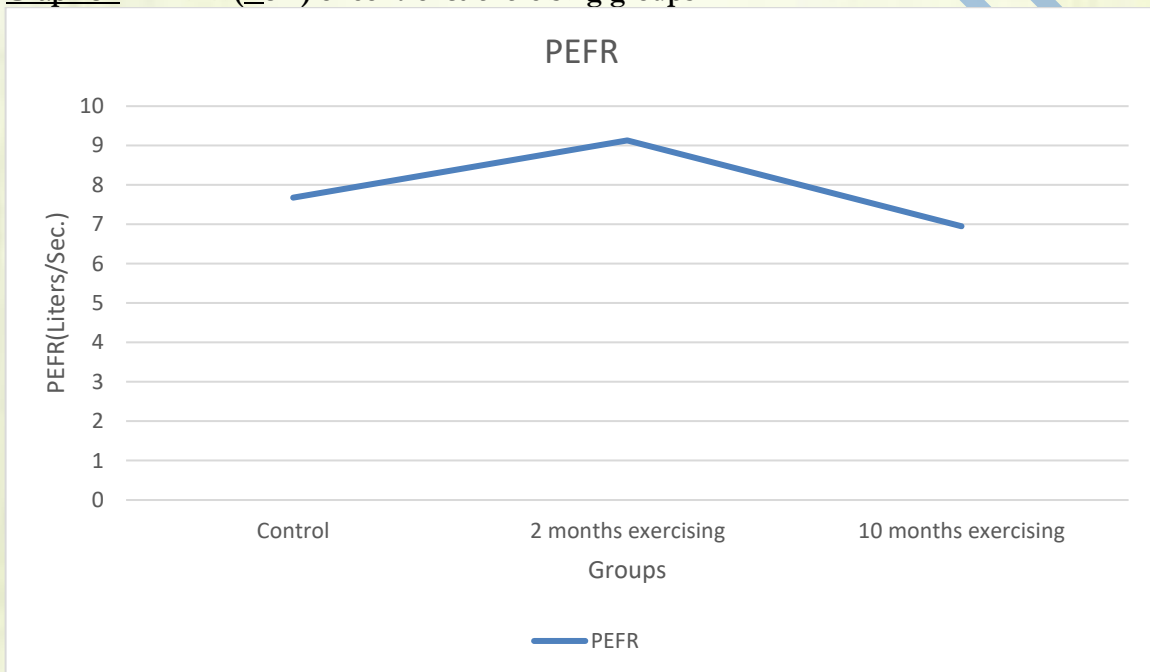
Graph 4* – FEV₁ (+SD) of control & exercising groups

FEV1
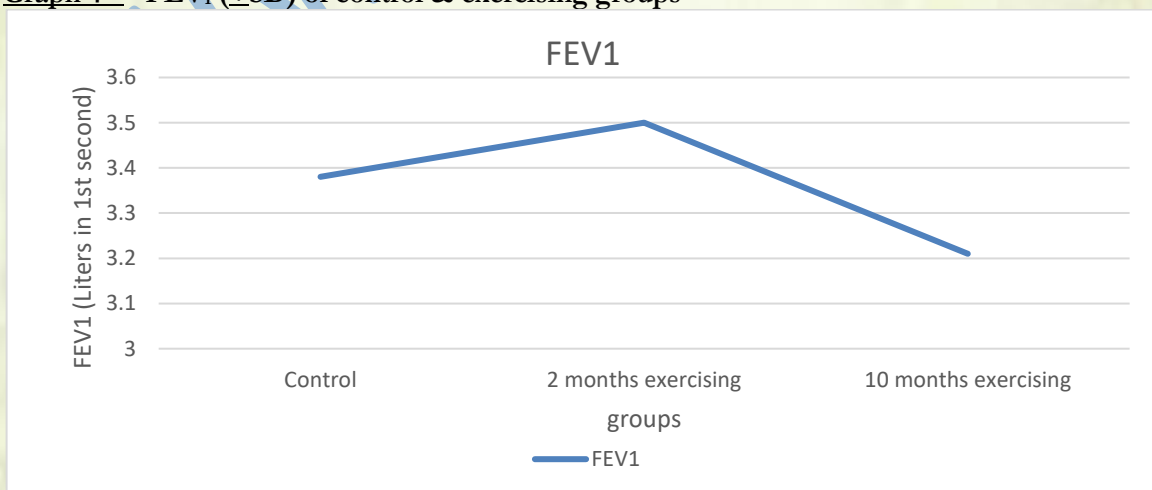
<u>**Graph 5***</u> – MVV (±SD) of control & exercising groups

Discussion: The present study was undertaken on 50 recruits of The Police training school of Indore with the main objective of assessing lung function tests & to compare the effect of duration of their training period on these parameters. These recruits belonged to the same socio-economic status & had no history of any chronic or acute illness or any disease which could have influenced their lung functions.

All the subjects were divided into 3 groups (Table 1). This table reveals the distribution of subjects in the present study. Group A (Control group) comprising of 10 non-exercising recruits. Group B of 20 recruits exercising for last 2 months & Group C comprised of another 20 recruits exercising for last 10 months.

*Study of table 5 & 6 and graphs 1 to 5,(*) revealed that there were definite improvement in different lung volumes, capacity & flow rates i.e. FVC, FEV_1, PEFR, $FEF_{25-75\%}$& MVV, in two months exercising recruits as compared to control group. The mean values for. FVC, FEV_1, PEFR, $FEF_{25-75\%}$& MVV in group B were about 3.73,3.50, 9.13, 4.94 & 163.6 liters respectively, whereas in group A, the corresponding values were 3.55, 3.38, 7.68, 4.09 & 127.33 liters. The improvement in these parameters was not statistically significant except MVV. The findings of the present work are in consonance with the work of Gupta[5]& Malhotra et al[12].(Reference no 5 and 12) In these, researchers had observed higher values of FVC, FEV_1 & MVV in athletes as compared to non-athletes of comparable age groups. However, in these studies also (as in present study) the higher values were statistically significant. Stuart et al[2]; Shapiro & Patterson[4]; Rash & Brant[7]& Lakhera et al[16] concluded that prolonged exercise were associated with larger lung volumes. In this study, the values of MVV in group B & C were significantly higher than control group A. the similar effect of exercise on MVV was observed by Shephard[13]; sinning et al[14]; Leith & Bradley[14]& Fox[9]. They suggested that these changes might be result of an increase in the strength of skeletal muscles responsible for ventilation. Going through the Table 5 & 6, it is apparent that in the recruits of group C, all the Ventilatory parameters except MVV had been reduced as compared to group A & B. the reduction in FEV_1& PEFR in group C was statistically significant as compared to group B. the results were controversial to the expected ones. On detailed analysis of recruits of group C, it was observed that out of 20, 7 recruits fitted into the category of early small airway obstruction because they had $FEF_{25-75\%}$ or PEFR below 70% of predicted values & 2 fitted in mild restrictive pattern. This might be due to prolonged exposure of these recruits to environmental pollution at the place of their training, which was very close to small scale industries.

Interpretation of Pulmonary function tests - Flowchart
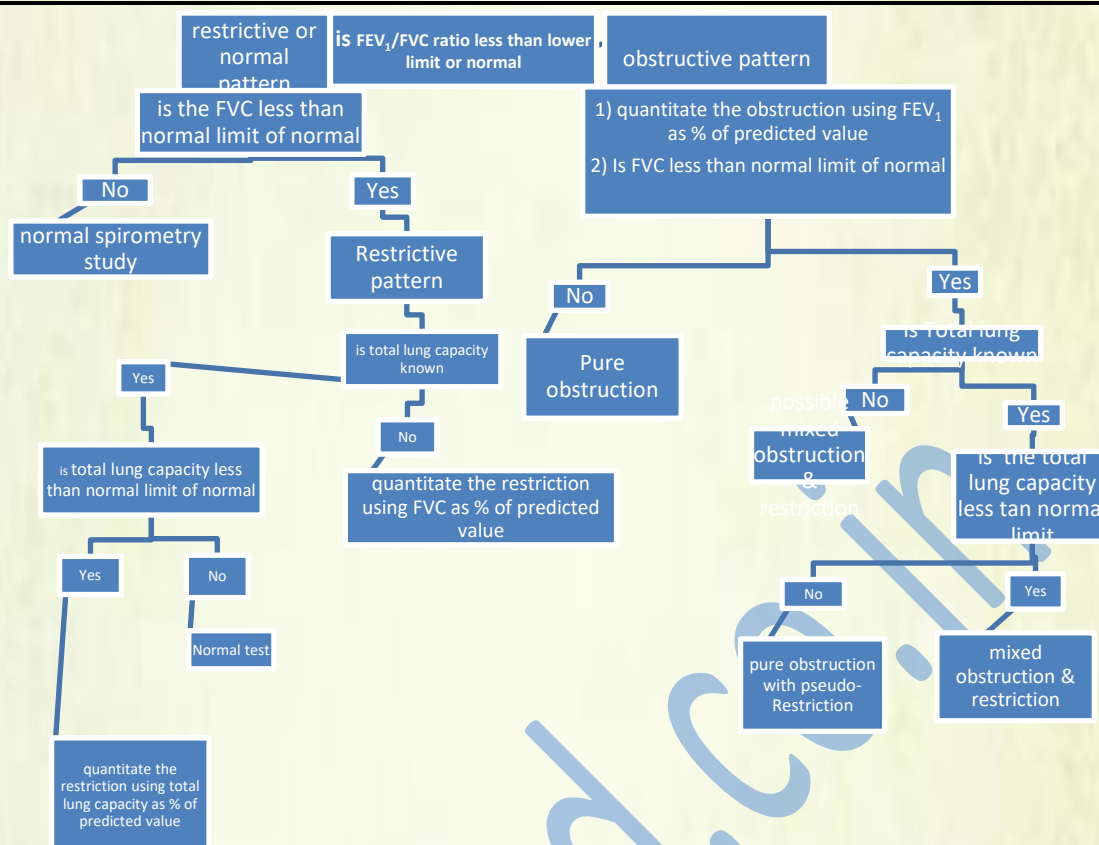
Summary and Conclusion

This work was undertaken on physically fit and healthy recruits of Police training school, Indore. They were divided into 3 groups A, B, C. The "A group" comprised of 10 recruits who had not started their training. "B group" recruits were doing their exercise training for 2 months, while "group C" were doing their exercise training for 10 months. The case record of each subject was maintained. The subjects had no history of any chronic disease or acute febrile illness or any other disease which could have influenced their pulmonary functions. Nobody had family history of asthma. Lung function tests (FVC, FEV_1, $FEF_{25-75\%}$, PEFR & MVV) did improve in recruits exercising for two months (Group B) but the improvement was not statistically significant except in MVV. On comparison between group B & C revealed that there was significant reduction in FEV_1 & PEFR values in group C. The values of chi-square for FVC, FEV_1, PEFR gave the impression that the observed & expected frequencies were quite similar & the data gave the good fit using the model given by Kamat et al[15].For MVV, the observed & expected frequencies were quite dis-similar proving that the present data did not give a good fit by using the model designed by Cherniak et al[11], indicating that probably this model does not suit with environment, climate & physical conditions of residents of Indore.

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INDIAN ECONOMY AND SOCIAL DEVELOPMENT: DR. B.R AMBEDKER

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Abstract

Dr. B.R. Ambedker, a multifaceted personality with varied interests, defies attempts at classification and categorization, but with his singular drive for the uplift of poor & the weaker section, he became an inspirational figure and social reformer during his life time and a national icon in the decades. Dr. Baba saheb Ambedkar is one such great thinker, leader and intellectual of his time in India who has not only changed the life of millions of untouchables but shaped India as a biggest democratic nation by writing its constitution. What is well known about Dr. Ambedkar is his fights against caste system in India, but what is not known is how Dr. Baba sahib Ambedkar had also impacted the Indian Economy. Ambedkar believed that the fundamental cause of India's backward economy was the delay in changing the land system. The solution was democratic collectivism the entailed economic efficiency, productivity & overhauling the village economy. Dr. Baba Saheb Ambedkar's concept of family planning, upliftment of women and human capital, population control, free enterprise economy, democratic state socialism, nationalization of industry and taxation policies are important contribution to the development of the Indian Economy.

Keywords: *- Economy, Democratic state socialism, Women upliftment and Human capital*

Introduction

Baba Saheb Ambedkar was not only an economist by training, but he devoted considerable attention to analyzing the economic dimensions of social problems. His interest in, and insights into contemporary economic problems stands out in many memoranda he submitted to the government from time to time. The conspicuous absence of Dr. Bhimrao Ramji Ambedkar's economic thought in celebrated works of eminent Indian economic historians begs a question. Ambedkar's identity as an economist might have escaped their notice because of his fame as the chairman of the Drafting Committee of the Constitution and as a leader of the backward and downtrodden sections of Indian society. This may be true in case of ordinary citizens of India, but surely not an acceptable alibi from any serious researcher in the area of Indian economic thought.

However, the famous Economist Amartya Sen has recognized Ambedkar as the father of his economics (May 2007). This recognition might hopefully inspire economic historians to have fresh look at Ambedkar's works with unbiased minds. However, the present discussion is devoted to pointing out in brief the different dimensions of Ambedkar's identity as an economist.

Ambedkar's life time (14 April 1891-6 December 1956) starts from the last decade of the 19th century and extends up to a little after the mid-20th century. He was born in an untouchable 'Mahar' family in Mhaw in Madhya Pradesh and had a childhood of struggle for being untouchable and poor. The opportunity of having higher education in USA and England in Economics and various other subjects in social sciences and law equipped him intellectually to study contemporary socio-economic problems that emanated from a hierarchical social structure under an exploitative foreign rule. His probing analysis of the social order and the nature of exploitation perpetrated by the traditional social system was not only revealing but helped suggest pragmatic remedial measures which, due to lack of implementation, could not produce desired results, neither in his time nor thereafter

His analytical faculty and pragmatic approach could be understood for the first time in his 42-page research paper entitled Administration and Finance of the East India Company submitted in Columbia University as the dissertation for MA (Economics) degree in 1915. This dissertation offers a historical account of the administration and finances of the East India Company and brings out economic and legal implications which ran counter to the interest of Indians.

Dr. B.R. Ambedkar has done a tremendous work in the field of social and economic development; following are some of his contribution:-

Land reforms and social development

Dr. Ambedkar's thinking behind land reform was to uplift the untouchables who were predominantly landless or small cultivators. The outmoded methods of cultivation which were gradually decreasing in efficiency had to be replaced by joint or collective farming - that was his predominant thought. He argued convincingly in his book "Small Holdings In India and their Remedies" (The journal of Indian economic society Vol. 1,2,3) against the prevailing land tenure system (Kothi) in which rural dalits were suffering from extreme economic exploitation. He presented a bill in the state assembly aimed to prevent exploitation in the form of malpractices by the money lenders. His successful agitation against MaharWatan emancipated

a large section of the rural poor from virtual serfdom.

Ambedkar was the first legislator in India to introduce a bill for the abolition of the serfdom of agricultural tenants. He wanted to solve the problem of MaharWatans by all legislative and constitutional means. He introduced a bill in Poona session of Bombay Legislative Council in 1937 (17th September) to abolish the MaharWatan for which he had been agitating since 1927.

Dr. Ambedkar was a strong proponent of land reforms, and for a prominent role for the state in economic development. Dr. Ambedkar stressed the need for thoroughgoing land reforms, noting that smallness or largeness of an agricultural holding is not determined by its physical extent alone but by the intensity of cultivation as reflected in the amounts of productive investment made on the land and the amounts of all other inputs used including labour. While defining the ideal land holding, his stand point was consumption and not production.

"He proposed state ownership in agriculture with a collectivized method of cultivation and a modified form of state socialism in the field of industry. It placed squarely on the shoulders of the state obligation to supply capital necessary for agriculture as well as industry."

Dr. Ambedkar argued that the solution to the agrarian question "lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labour on the farms such as we have." He was deeply concerned with the emphasis on small fragmented and uneconomic holdings as the primary reason for decline of agriculture development. He deliberately looked at increasing the productivity of land, as the economic and non-economic nature of land, in his view, is not dependent on its size but on productivity, applied inputs etc.

Problem of Indian rupees

Ambedkar's contribution to monetary economics is evident from his DScdissertation. The Problem Rupee: Its Origin and solution and his subsequent statement and evidence before the royal commission on Indian Currency and Finance (Which led to the establishment of the reserve bank of India). In this monumental book, Ambedkar offers an excellent exposition of the evolution of the Indian Currency in term of its form as a medium of exchange and its equivalence in term of precious metals, such as, gold and silver.

He was not in favor of linking the rupee with gold and recommended establishment of a fully managed inconvertible currency with fixed limit of issue. Ambedkar stated "It is much better to introduce a currency system which will do away with the exchange and also the gold standard reserve". According to Ambedkar the pure gold standard comprises use of gold in some form convertible standard, paper money also issued in a=addition to gold coins and is pledged to be redeemable in gold. In contrast under the gold exchange standard the medium of exchangecomprises only paper money which is kept exchangeable at fixed rate with gold and authorities back it up with foreign currency reserves of such countries as on the gold standard. Ambedkar vehemently criticized Keynes and other supporters of the gold exchanged standards and argued in favor of the gold standard of the modified form.

Ambedkar proposed the following steps for reform of Indian currency:

- Stop the coinage of the rupees by absolutely closing the mints of the government as they are to public.
- Open a gold mint for the coinage of a suitable gold coin.
- Fix a ratio between the gold coin and the rupee.
- Rupee not to be convertible in gold and gold not to be convertible in rupees, but both to circulate as unlimited legal tender at the ratio fixed by law.

Labour problem and Solution

If there any person who secured the rights of Labourers in India, the person was none other than "Father of Modern India" & Revolutionary Dr. Babasaheb Ambedkar. Without Dr. Babasaheb Ambedkar, today the future of India Labours would have been in pitch darkness. He is the only leader in India who was multi-dimensional and a great visionary. After all he was born in the land of the most congenital cattiest the nation we know as 'India'. The staunch upper caste's never give credit to Dr. Ambedkar's contribution in building a great nation which today is one of the developing economies of the world. Thanks to his robust economic policies which have saved India even in the times of great Economic Depressions. Be it the founding guidelines of the RBI or the Principles of Free Trade, Dr. Ambedkar has given all the best for our Nation.

Reduction in Factory Working Hours (8 hours duty) : Today the working hours in India per day is about 8 hours. We do not know that how many Indians know, Dr. Babasaheb Ambedkar was the Savior of Labours in India. He brought 8 hours duty in India and change the working time from 14 hours to 8 hours became a light for workers in India. He brought it on the 7th session of Indian Labour Conference in New Delhi, November 27, 1942.

Dr. Babasaheb Ambedkar framed many laws for Women Labours in India :

- Mines Maternity Benefit Act,
- Women Labour welfare fund,
- Women and Child, Labour Protection Act,
- Maternity Benefit for women Labour, 5. Restoration of Ban on Employment of Women on Underground Work in Coal Mines,
- Indian Factory Act.

Empowerment of Indian Government

The operations of caste both at the systemic level and at the functioning of patriarchy, the growing caste / class divide in feminist political discourse makes Ambedkar's view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Caste system in Indian economy

As Ambedkar himself was the sufferer of social evil of "untouchability" was radical in his approach, he wanted to eradicate the caste hierarchy, he claimed even the well-intendedBrahaman could not help Dalit's, as they can't go against Vedas which prescribed caste based hierarchies, so suggested end of caste system. ("annihilation of caste" as he wrote).

Further he wanted to make it a politico-legal agenda and use the legal instrument for it. Like reservations. Abolishing untouchability via legal means at all.

The most creative contribution made by Ambedkar was as an uncompromising fighter for Indian humanity, particularly of the humblest. There is a common impression in the minds of the post-Independence generation that Gandhi was the principal savior of the untouchables of India. But when we consider the stature and achievement of Ambedkar as an intrepid warrior for socio-economic liberation of the lowliest, the lost and the last, especially the Dalit's and the exploited tribal, there is no doubt that without diminishing the tremendous conscientisation of the Hindu community by Gandhi vis-à-vis untouchability and Harijan debasement, Ambedkar's ceaseless war on behalf of the proletariat, in its widest connotation, is incomparable. He was not a mere depressed-class leader but a defender of human rights of the weaker and the exploited people. So he setup educational institutions to raise the level of consciousness of the serf-like people. "Tell the slave that he is a slave and he will revolt against his slavery," was his motto. So he started journals and educational institutions for the dalits and fought for women's equality and labour rights.

Government Expenditure on Education and Health

Education play very important role in the process of development. Dr. Ambedkar considered education as most powerful agent for bringing about desired changes in society and it is a prerequisite for organized effort for launching any social movement in modern time. For him education was an instrument to liberate the masses from illiteracy, ignorance and superstitious and thus enable them to fight against all form of injustice, exploitation and oppression. Therefore, he gave the highest priority to education in his struggle for the liberation of dalits from the age old oppressive character of the caste ridden Indian society. Being the main architect of the Indian Constitution Dr. Ambedkar impose the responsibility of providing education to all citizen irrespective of caste and gender on government. The Fathers of the constitution of India decided that education should be available free of charge and that attendance in schools should be compulsory for all children up to the age of 14 years as incorporated in Article 45 of the Directive principles of States policy reinforces Article 24 which reads "no child below the age of 14years shall be employed to work in any factory mine or engaged in any hazardous employment. The constitution also directs that children cannot be abused or forced to work and to enter avocations unsuited to their age or strength" through articles 39(e) and (f).

State Management

Dr. B.R. Ambedkar emphasized on the nationalization of economy. He was of the view that state should manage the economy that the production might reach the optimum level and the benefits must not be taken away by the capitalist. The benefits must be distributed equally. He stood for the progressive transformation of society, removing glaring social and economic inequalities that were due to the capitalist system. BR Ambedkar was a firm believer of socialism. According to him, "state socialism is essential; for India's industrialization. Private economy cannot do so and if it makes an attempt it would give way to economic disparities, as it can be visualized in the case of Europe. It is a warning bell for India….."

His view on nationalization of industries and life insurance showed his great concern for the economic problems faced by India. The formation of the public sector and the establishment of Life Insurance Corporation showed that he was in agreement with other leading economists. He remarked that industrialization of India was a necessary thing. But side by side the principle of state management and state ownership of industry must be adopted. Amenities like social insurance and control over employment, dismissal were vital to the progress of industry. About these measures the lower middle class must be protected.

He firmly believed that by eliminating exploitation, the industrial harmony can be established through labour welfare and congenial industrial relation. He remarked "we have attained political freedom and equality but without economic and social equality this is quite insufficient". Ambedkar emphasized more on economic and social freedom and equality, his concept of society and socialism aimed for the welfare of the poor classes, ending inequality based on birth eliminating discriminatory practices in social behavior patterns reorgansing the political economy for the benefit of all maintaining full employment and education, providing social security for the weak and the sick.

Conclusion

Dr. Ambedkar was a strong advocate of Land Reform and Social Development. Dr. Ambedkar stresses the need for thorough going land reforms, nothing that smallness or longness of an agriculture holding is not determined by its physical extend along but by the intensity of cultivation as reflected in the amount of productive investment made on the land and amounts of all other input used , including labour. Dr. Ambedkar also stress the need for industrialization so as to more surplus labour from agriculture to other productive occupation , accompanied by large capital investments in agriculture to raise yields. Dr. Ambedkar by the means of Social Development tried to provide justice to the least advantage group of Indian society. He was conducted in his work and it has proved that he has tried to develop as a vehicle of social development and social justice in the welfare state. Dr. Ambedkar as an economist believed that basic industries should be states monopolies believing in rapid industrialization and full employment of all, he though only state socialism and state social development by the mean of consistency of social system with other system.

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LATEST TRENDS IN ALGEBRA AND ANALYSIS SUBTHEME: FINITE GROUP THEORY

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To discuss the topic Latest Trends in Algebra and Analysis, The Subtheme Finite Group Theory is presented here. The basic element is required to be discuss of Finite Group Theory discusses.

Binary Operation :- A mapping of: $A \times A \to A$ is called a binary operation i.e a binary operation joins two elements of a set to give unique element of the same set.

Group : A non-empty set G together with a binary operation * is said to from a group, if it satisfies the following properties.

Closure Property : $\nvdash a, b \in G \implies a * b \in G$

Associatively: a * (b * c) = (a*b)*c $\nvdash a, b, c \in G$

Existence of Identity:
$$\exists \text{ an element } e \in G \text{ s.t. } a * e = e * a = a \;\forall\, a \in G$$
e is called identity.

Existence of Inverse:
For every a $\in G \exists a' \in G$ st, $a * a' = a' * a = e$
a' is called inverse of a.

If in addition to these properties, G satisfies the commutative law i.e.
$$a * b = b * a \;\forall\, a, b \in G$$
Then G in called an abelian group or commutative group.

If the set G is finite (i.e. it has finite number of elements, it is called a finite group otherwise it is called an infinite group.

Examples of finite group are Klein's four group, Quaternion group, Dihedral group etc. We will discuss Dihedral group in detail.

Dihedral Group

A group generated by two involutions is a Dihedral group. When the group is finite. It is possible to show that the group has order 2n for some n >0 and takes the presentation

$D_{2n = <a, \; b \;\mid} \; a^n = 1 , b^2 = 1, b\, ab^{-1} = a^{-1} >$

$D_2 \cong \mathbb{Z}_2, D_4 \cong \mathbb{Z}_2 \times \mathbb{Z}_2$ are the two abelian examples of dihedral groups. They can be considered as dihedral groups because they satisfy the relations, through the geometric interpretations are slightly modified. Often D_2 can be termed the symmetries of a line segment and D_4 the symmetries of a non-square rectangle. But these exceptions cause problems for most theorems on dihedral groups so, it is convenient to use n > 2

$D_{2n} = \{a^1 \text{ I } i \in \mathbb{Z}_n\} \cup \{a^1 \text{ b} \mid i \in \mathbb{Z}_n\}$ is the list of elements of D_{2n}.

When n>2, the centre of D_{2n} is 1 when 2 -/- n and Z $(D_{2n}) = < a^{n2} >$ when 2/n.

Further $C_n = < a >$ is characteristic subgroup of D_{2n} provided $n \neq 2$.

The Maximal subgroups of D_{2n} are dihedral or cyclic. In particular the unique maximal cyclic group is $C_n = < a >$ and the maximal dihedral groups are those of the form $<< a^{np}, a^1\text{b}$ for primes p dividing n.

A proper subgroup H of D_{2n} is normal in D_{2n} if and only if H ≤ <a> or 2/n and H is one of the following two maximal subgroup of index 2.

$M_1 = < a^2 , \text{b} >, \; M_2 = < a^2 , \text{ab} >,$

The proper characteristic subgroup of D_{2n} are all the subgroups of <a>.

Proof : If H is normal and contains an element of the form $a^1\text{b}$. then it contain the enter conjagacy to $a^1\text{b}$. If n iss odd then all reflections are conjugate to $a^1\text{b}$. So H contains all reflections of D_{2n} as the reflection generate D_{2n}.

If instead n is even the H is forced only to contain one of the two conjugacy classes of reflections. If i is even then H contains b and a^2 , b so it contains a^2 .

If is odd then H contains ab and a^3 , b, so it contains $a^2 = \text{ab}a^3\text{b}$.

The Two maximal subgroups of index 2 which can exist when n is even can be interchanged by an outer auto orphism which maps a $\rightarrow a^{-1}$ and b $\rightarrow$ ab , so these two are not characteristic. The subgroups of a characteristics cyclic group are necessarily characteristic.

Proposition : Let G is be the Dihedral group of order 2n, $n \geq 2$. Let m divides n. Let G be the dihedral group of order 2m. Then there exists a normal subgroup K of G

Such that $\frac{G}{K} \cong G$

Proof : Let n = mk

Let G = { e.a. …… a^{n-1}, b, a, b, ……. a^{n-1} b ⎪ a^n = e = b^2, $b^{-1}ab = a^{-1}$}

O (a) = n $\Longrightarrow (a^m)$ = K

Let K = (a^m) Then O (K) = O (a^m) = K

Clearly K ⊲ G

Define $\theta : G \rightarrow G' = \{ e, x, ….. X^{m-1}$ y : $X^m = e = Y^2 , Y^{-1} xy = X^{-1}$ }

$\theta (a') = X'$ $\theta (a' b) = X'$y

$\theta (b') = y$

Then θ is homomorphism . Also θ is onto.

If a^1 , $\in$ Ker θ then x^1 = e $\Longrightarrow$ i $\equiv$ O (modm)

So, $a^1 = a^{mu} \in K$

If $a^1 b \in Ker\theta$ then $x'y = e \Longrightarrow x^1y$

$\theta (a^1) = \theta$ (b) $\Longrightarrow a^1b \in K$

But $a^1 \in K$

$\therefore b \in k \Longrightarrow b = a^{mu}$ = e

Ker θ C K but K C Ker θ

$\therefore Ker \theta = K$

$\therefore \frac{G}{K} \cong G$

From here, we conclude Quotient groups of Dihedral groups are Dihedral.

Subgroups of Dihedral groups are Dihedral or cyclic

Proof : We prove this by induction . When n = I results is clear. Now, Suppose that D_{2n} has some proper subgroup H that is not Dihedral of Cyclic. H is contained in some maximal subgroups M of D_{2n} . However, the maximal subgroups of D_{2n} are cyclic or Dihedral So H by induction hypothesis is cyclic of Dihedral.

The Number of subgroups of D_{2n} are σ (n) + z (n)

Where σ (n) represents the number of positive divisions of n and z(n)

D_n is Nilpotent if and only if n = 2' for some I >, 0.

D_{2n} is solvable for all n $\geq$ 1.

Proof: When n=1 , $D_{2n} \cong \mathbb{Z}_2$ which is nilpotent and so also solvable.

Let n > 1.

Then

D_{2n} ⎪ <a> $\cong \mathbb{Z}_2$ and <a> $\cong \mathbb{Z}_n$. Both and $\mathbb{Z}_n$ and $\mathbb{Z}_2$ are Nilpotent and so they both are solvable. As extensions of solvable groups are solvable, D_{2n} is solvable for all N > 0

Automorphism of D_{2n}

Let n 2 The automorphism group of D_{2n} is isomorphic to $\mathbb{Z}_n \ltimes \mathbb{Z}_n$ with the canonical actions of 1 : $\mathbb{Z}_n \rightarrow Aut \mathbb{Z}_n = \mathbb{Z}_n$

Explicitly

Aut $D_{2n} = \{ _{s,1}$ ⎪ S $\in \mathbb{Z}_n$, t $\in \mathbb{Z}_n$ }   With $\gamma_{s,1}$ defined as

(a') $\gamma_{s,1} = \alpha^{is}$, (a'b) $\gamma_{s,1} = \alpha^{is+t} b$

Proof: Given $\gamma \in Aut D_{2n}$ We know <a> is characteristic is D_{2n}.

So a γ = a* for some s $\in \mathbb{Z}_n$. But γ is invisible , so indeed (s, n) = I

so that s $\in \mathbb{Z}_n$

Next b $\gamma = a^1b$ as b cannot be sent to <a>

Now we claim $\gamma = \gamma_{s,1}$

(a') $\gamma = \alpha^{is}$ is = (a') $\gamma_{s,1}$

And (a' b) γ =a's a' b = $\alpha^{is+t} b$ = (a' b) $\gamma_{s,1}$

Now we must show all $\gamma_{s,1}$ are indeed homomorphism when S $\in \mathbb{Z}_n$

and $t \in \mathbb{Z}_n$

First we note that γ is well- defined as we have an irredundant listing of the elements. Next we verify the homomorphism cases.

$$(a' \, a')\gamma_{s.t} = a^{(i+j)s} = a^{is}a^{js} = (a^i)\gamma_{s,t} \, (a^j)\gamma_{s,t}$$

$$(a' \, a'b)\gamma_{s.t} = a^{(i+j)s+t} = a^{is}(a^{js+t}b) = (a^i)\gamma_{s,t} \, (a^j b)\gamma_{s,t}$$

$$(a'ba')\gamma_{s.t} = a^{(i-j)}b)\gamma_{s,t} = a^{(i-j)s+t} \, b = a^{js+t}ba^{js}(a^i b)\gamma_{s,t} \, (a^j)\gamma_{s,t}$$

$$(a'ba')\gamma_{s.t} = a^{(i-j)}\gamma_{s,t} = a^{(is-js)} = a^{js+t-t-is}$$

$$=(a^{(is-t)}b) \, (ba^{(-t-is)}) = (a^{(is+t)}b) \left(a^{(is+1)}b \right) (a^i b)\gamma_{s.t \, (a^j b)} \, \gamma_{s,t}$$

So indeed $\gamma_{s,t}$ is a homomorphism.

Finally, we show the composition of two such maps both to identify the automorphism group and to show that each $\gamma_{s,t}$ is invertible.

$$(a'b)\gamma_{s.t} \, \gamma_{uvt} = \left(a^{(is+t)}b \right)\gamma_{uv} = a^{isu+tu+v} \, b.$$

Hence $\gamma_{s.t} \, \gamma_{uvt} = \gamma_{su.tu+v.}$ This agrees an a' is as well. This reveals the isomorphism desired . Aut $D_{2n} \to \mathbb{Z}_n \ltimes \mathbb{Z}_n$ by $\gamma_{s.t} \to$ (s.t.) where we see the multiplications agree as

$$(s,t) \, (u, v) = (\, su, \, tu + v)$$

In fact this demonstrates that the inverse of $\gamma_{s.t}$ is simple $\gamma_{s-1-.ts-}$ and the identity map is $\gamma_{1\,0}$

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MATHEMATICAL MODEL WITH ROBOT SYSTEM RELIABILITY AND SAFETY: A MODERN APPROACH

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Abstract

In the field of reliability engineering various aspects are considered by many researchers- Now a day, in an international market context, companies need to improve their productivity. In this context, maintenance strategies are included to improve reliability of the product. Maintenance is considered these days as an important aspect in this field. Models of various types of failure have been considered up to now. We consider in this paper two types of maintenance-one is preventive maintenance and other is corrective maintenance. Preventive maintenance is considered at schedule time intervals while corrective maintenance is considered on requirement. For preventive maintenance it is assumed that at a given fixed time period the units be maintained without waiting for their failure and corrective maintenance is done on partial/minor failure of a unit. If a unit fails completely then it is repaired by a repairman. It is assumed that a repaired unit is as good as new and switch over time is negligible.

Keywords: *Preventive maintenance, Corrective maintenance, process, Renewal process Regenerative point, Availability, Busy period etc.*

Introduction

Maintenance has evolved from simple model that deals with machinery breakdowns, to time- based preventive maintenance, to today's condition-based maintenance. It is of great importance to avoid the failure of a system during its actual operation especially, when such failure is dangerous or costly. Time-based and condition-based maintenance are two major approaches for maintenance. In contrast, condition based maintenance can be more profitable in order to avoid failure occurrence at the lowest cost and to improve the availability and reliability of the maintained system. The choices of the inspection schedule and preventive maintenance   thresholds obviously have a great influence on the economic performance of the maintenance policy. The inspection dates and the preventive maintenance are main decision variables considered in many researches. Maintenance can be classified by two major categories: corrective and preventive. Corrective Maintenance (CM) is the maintenance that is performed when the system fails. Corrective maintenance means all actions performed as the result of failure, to restore an item to a specified condition. In many preventive maintenance policies, the decision parameters (preventive threshold, inspection schedule) are reached based on only the maintenance cost per unit of time criterion without takinginto consideration of the production capacity which may depend on the system condition, e.g. the degradation level, see Iung (2008). Recently both maintenance cost rate and productivity have been considered in Dovan and Berenguer (2010). However, in this paper is limited on the preventive/corrective maintenance taking different conditions.

Description of system and Assumption

- The system consists of two identical units - Initially one unit is operative and second unit is kept as cold standby.
- System is considered in Up-state if one unit is working and in down state if no unit is working.
- Each unit of the system has two modes-normal operative or failed.
- Each type of maintenance is done on operative unit.
- Each maintenance improves efficiency of working of a unit.
- Preventive maintenance is applied at regular intervals of time on a unit.
- Corrective maintenance is done only on minor failure which is detected automatically by the system that maintains and repairs the units.
- A single server facility is available with the system that maintains and repairs the units.
- Preventive maintenance is preferred over repair.
- Preventive maintenance is done at its scheduled time.
- Repair of failed unit is dropped /passed for preventive maintenance and corrective maintenance.
- Repair continues after preventive maintenance / corrective maintenance.
- All the random variable is independent.

Notations

E: Set of regenerative states

$\bar{E}$:   Set of non-regenerative states
λ: Constant failure rate of a unit
$p(t), \overline{P(t)}$:pdf and cdf of preventive maintenance time of a unit
$c(t), \overline{C(t)}$:pdf and cdf of corrective maintenance time of a unit.
O: Unit is in operative state
S: Unit is in cold standby state
F_r: Failed unit under repair
F_R: Repair of failed unit continuous from previous state
α: Constant preventive maintenance rate
β: Constant corrective maintenance time
F_{wr} Failed unit waiting for repair
M_p Unit under preventive maintenance
M_c Unit under corrective maintenance
M_P Unit under continue preventive maintenance
M_C Unit under continue corrective maintenance
©   Symbol for Laplace convolution
®   Symbol for Laplace Stieltjes Convolution
◯   Up-state
▢   Down-state
●   Regenerative Point

The system can be in any of the following states with respect of the above symbols:
$S_0 = (O, S)$ $S_1 = (M_p, O)$ $S_2 = (M_c, O)$ $S_3 = (O, F_r)$
$S_4 = (M_P, F_{wr})$ $S_5 = (M_C, F_{wr})$ $S_6 = (F_R, F_{wr})$

Transition Probabilities
The epoch of entry into states $\{S_0, S_1, S_2, S_3\}$ are regenerative states. The transition probabilities from the states S_i to S_j are given by Q_{ij} and in the states states p_{ij} denotes the transition probability from states S_i to S_j are given under

$p_{01} = \alpha/(\alpha+\beta+\lambda)$ $p_{20} = c^*(\lambda)$
$p_{02} = \beta/(\alpha+\beta+\lambda)$ $p_{25} = 1 - c^*(\lambda)$
$p_{03} = \lambda/(\alpha+\beta+\lambda)$ $p_2^{(5)}{}_3 = 1 - c^*(\lambda)$
$p_{10} = p^*(\lambda)$ $p_{30} = g^*(\alpha+\beta+\lambda)$
$p_{14} = 1 - p^*(\lambda)$ $p_{34} = \alpha(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$
$p_1^{(4)}{}_3 = 1 - p^*(\lambda)$ $p_{35} = \beta(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$
          $p_{36} = \lambda(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$
$p_3^{(6)}{}_3 = \lambda(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$ $p_3^{(5)}{}_3 = \beta(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$
$p_3^{(4)}{}_3 = \alpha(1-g^*(\alpha+\beta+\lambda))/(\alpha+\beta+\lambda)$ $p_{30} + p_3^{(4)}{}_3 + p_3^{(5)}{}_3 + p_3^{(6)}{}_3 = 1$

It can be easily verified that
$p_{01} + p_{02} + p_{03} = 1$ $p_{10} + p_1^{(4)}{}_3 = 1$
$p_{10} + p_{14} = 1$ $p_{20} + p_{25} = 1$
$p_{14} = p_1^{(4)}{}_3$ $p_{20} + p_2^{(5)}{}_3 = 1$
$p_{25} = p_2^{(5)}{}_3$ $p_{36} = p_3^{(6)}{}_3$
$p_{30} = 1 - p_3^{(4)}{}_3 - p_3^{(5)}{}_3 - p_3^{(6)}{}_3$ $p_{30} + p_{34} + p_{35} + p_{36} = 1$

Mean Sojourn Times
Mean Sojourn Times may be defined by

$$\mu_i = \lim_{x \to \infty} \int_0^t P[t : 0 < t > T] dt$$

So that in steady state we have following relations

$\mu_0 = 1/(\alpha+\beta+\lambda)$ $\mu_1 = \{1 - p^*(\lambda)\}/\lambda$

$\mu_2 = [1 - c^*(\lambda)]/\lambda$ $\mu_3 = [1 - g^*(\alpha+\beta+\lambda)]/(\alpha+\beta+\lambda)$

The unconditional mean time taken by the system to transit from any states S_i to S_j is mathematically given by

$$m_{ij} = \int_0^\infty t dQ_{ij}(t) = -q_{ij}^*(s)'/_{at\ s=0}$$

So that

$m_{01}=\alpha/(\alpha+\beta+\lambda)^2$ $m_{20}= -c^{*}(\lambda)$

$m_{02}= \beta/(\alpha+\beta+\lambda)^2$ $m_{25}=[\{1- c^{*}(\lambda)\}/\lambda]+c^{*}(\lambda)$

$m_{03}= \lambda/(\alpha+\beta+\lambda)^2$ $m_{30}= -g^{*}(\alpha+\beta+\lambda)$

$m_{10}= -p^{*}(\lambda)$ $m_{34}= \alpha(1-g^{*}(\alpha+\beta+\lambda))/ (\alpha+\beta+\lambda)^2+\alpha g^{*}(\alpha+\beta+\lambda)/(\alpha+\beta+\lambda)$

$m_{14}= [\{1- p^{*}(\lambda)\}/\lambda]+p^{*}(\lambda)$ $m_{35}= \beta(1-g^{*}(\alpha+\beta+\lambda))/ (\alpha+\beta+\lambda)^2+\beta g^{*}(\alpha+\beta+\lambda)/(\alpha+\beta+\lambda)$

$m_{36}= \lambda(1-g^{*}(\alpha+\beta+\lambda))/ (\alpha+\beta+\lambda)^2+\lambda g^{*}(\alpha+\beta+\lambda)/(\alpha+\beta+\lambda)$

It can be easily verified that

$m_{01}+ m_{02}+m_{03}= \mu_0$ $m_{10}+m_{14}= \mu_1$

$m_{20}+ m_{25}= \mu_2$ $m_{30}+ m_{34}+m_{35}+m_{36}= \mu_3$

Mean Time to System Failure

The mean time to system failure is given by the equations

$\Omega_0(t) = q_{01}(t) \ \circledR \ \Omega_1(t) + q_{02}(t) \ \circledR \ \Omega_2(t) + q_{03}(t) \circledR \Omega_3$

$\Omega_1(t) = q_{10}(t) \ \circledR \ \Omega_0(t) + q_{14}(t)$

$\Omega_2(t) = q_{20}(t) \ \circledR \ \Omega_0(t) + q_{25}(t)$

$\Omega_3(t) = q_{30}(t) \ \circledR \ \Omega_0(t) + (q_{34}(t) +q_{35}+q_{36})$

Solving above equation by taking Laplace Stieltjes transformations and solving for $\Omega_0^{**}(s)$,we get

$$\Omega_0^{**}(s)= \frac{N(s)}{D(s)}$$

Where

$N(s) = q_{01}q_{14} + q_{02}q_{25} + q_{03}(q_{34}+q_{35}+q_{36})$

$D(s) = 1- q_{01}q_{10} - q_{02}q_{20} - q_{03}q_{30}$

$MTSF = \Omega_0= \lim_{s\to\infty} [\{1-\Omega_0^{**}(s)\}/s] = \{D'(0)-N'(0)\}/D(0)$

Where

$D'(0)-N'(0)= [\mu_0+ \mu_1 p_{01}+ \mu_2 p_{02}+ \mu_3 p_{03}]$

$D(0) = [1-p_{01}p_{10} - p_{02}p_{20} - p_{03}p_{30}]$

Availability of the System

The point wise availability $A_i(t)$ of the system is given by

$A_0(t) = A_0(t) + q_{01}(t) \ \copyright \ A_1(t) + q_{02}(t) \ \copyright \ A_2(t) + q_{03}(t) \ \copyright \ A_3(t)$

$A_1(t) = A_1(t) + q_{10}(t) \ \copyright \ A_0(t) + q_1^{(4)}{}_3(t) \ \copyright \ A_3(t)$

$A_2(t) = A_2(t) + q_{20}(t) \ \copyright \ A_0(t) + q_2^{(5)}{}_3 \ \copyright \ A_3(t)$

$A_3(t) = A_3(t) + q_{30}(t) \ \copyright \ A_0(t) + (q_3^{(4)}{}_3+ q_3^{(5)}{}_3+ q_3^{(6)}{}_3) \ \copyright \ A_3(t)$

Now taking Laplace transform of these equations and solving them for $A_0^*(s)$, we get

$$A_0^*(t) = \frac{N_{1(s)}}{D_{1(s)}}$$

The steady states availability is given by

$$A_0^{**}= \lim_{s\to\infty} (sA_0^*(s))= \frac{N_{1(0)}}{D'_{1(0)}}$$

Where

$A_0(t)=\mu_0$ $A_1(t)=\mu_1$

$$A_2(t) = \mu_2 \qquad\qquad A_3(t) = \mu_3$$

$$N_1(0) = p_{30}[\mu_0 + \mu_1 p_{01} + \mu_2 p_{02}] + [p_{01}p_{14} + p_{02}p_{25} + p_{03}]\mu_3$$

And

$$D_1(0) = 0$$

$$D_1'(0) = p_{30}[\mu_0 + (m_{10} + m_1{}^{(4)}{}_3)p_{01} + (m_{20} + m_2{}^{(5)}{}_3)p_{02}] +$$
$$[1 + m_3{}^{(4)}{}_3 + m_3{}^{(5)}{}_3 + m_3{}^{(6)}{}_3][1 - p_{01}p_{10} - p_{02}p_{20}] +$$
$$m_{30}[p_{01}p_{14} + p_{02}p_{25} + p_{03}]$$

Preventive Maintenance Period

The preventive maintenance period $P_i(t)$ of the system is given by

$$P_0(t) = q_{01}(t) © P_1(t) + q_{02}(t) © P_2(t) + q_{03}(t) © P_3(t)$$
$$P_1(t) = P_m(t) + q_{10}(t) © P_0(t) + q_1{}^{(4)}{}_3(t) © P_3(t)$$
$$P_2(t) = q_{20}(t) © P_0(t) + q_2{}^{(5)}{}_3 © P_3(t)$$
$$P_3(t) = q_{30}(t) © P_0(t) + (q_3{}^{(4)}{}_3 + q_3{}^{(5)}{}_3 + q_3{}^{(6)}{}_3) © P_3(t)$$

Now taking Laplace transform of these equations and solving them for $P_0{}^*(s)$, we get

The preventive maintenance time is given by

$$P_0{}^*(t) = \frac{N_{2(s)}}{D_{1(s)}}$$

$$P_0{}^{**} = \lim_{s \to 0}(s\, P_0{}^*(s)) = \frac{N_{2(0)}}{D'_{1(0)}}$$

Where
$$N_{2(0)} = -p_{01}p_{30}P_m \text{ and }$$

$$P_m = \int_0^t e^{-\lambda t}\overline{P(t)}\,dt + \int_0^t(\lambda e^{-\lambda t} © 1)\overline{P(t)}\,dt$$

$D_1{}'(0)$ is already defined

Corrective Maintenance Period

The corrective maintenance period $\text{€}_i(t)$ of the system is given by

$$\text{€}_0(t) = q_{01}(t) © \text{€}_1(t) + q_{02}(t) © \text{€}_2(t) + q_{03}(t) © \text{€}_3(t)$$
$$\text{€}_1(t) = q_{10}(t) © \text{€}_0(t) + q_1{}^{(4)}{}_3(t) © \text{€}_3(t)$$
$$\text{€}_2(t) = \check{C}_m + q_{20}(t) © \text{€}_0(t) + q_2{}^{(5)}{}_3 © \text{€}_3(t)$$
$$\text{€}_3(t) = q_{30}(t) © \text{€}_0(t) + (q_3{}^{(4)}{}_3 + q_3{}^{(5)}{}_3 + q_3{}^{(6)}{}_3) © \text{€}_3(t)$$

Now taking Laplace transform of these equations and solving them for $\text{€}_0{}^*(s)$, we get

The corrective maintenance time is given by

$$\text{€}_0{}^*(t) = \frac{N_{3(s)}}{D_{1(s)}}$$

$$\text{€}_0{}^{**} = \lim_{s \to 0}(s\text{€}_0{}^*(s)) = \frac{N_{3(0)}}{D'_{1(0)}}$$

$$N_3(0) = -\check{C}_m\, p_{02}p_{30}$$

Where

$$\check{C}_m = \int_0^t e^{-\lambda t}\overline{C(t)}\,dt + \int_0^t(\lambda e^{-\lambda t} © 1)\overline{C(t)}\,dt$$

$D_1{}'(0)$ is already defined

Repair period

The Repair time $Rp_i(t)$ of the system is given by

$$Rp_0(t) = q_{01}(t) © Rp_1(t) + q_{02}(t) © Rp_2(t) + q_{03}(t) © Rp_3(t)$$
$$Rp_1(t) = q_{10}(t) © Rp_0(t) + q_1{}^{(4)}{}_3(t) © Rp_3(t)$$
$$Rp_2(t) = q_{20}(t) © Rp_0(t) + q_2{}^{(5)}{}_3 © Rp_3(t)$$

$Rp_3(t) = R_p + Rp_3(t) + q_{30}(t) © Rp_0(t) + (q_3^{(4)}{}_3 + q_3^{(5)}{}_3 + q_3^{(6)}{}_3) © Rp_3(t)$

Now taking Laplace transform of these equations and solving them for $R_0^*(s)$, we get

The repair time is given by

$$Rp_0{}^*(t) = \frac{N_{3(s)}}{D_{1(s)}}$$

$$Rp_0{}^{**} = \lim_{s \to 0} (sRp_0{}^*(s)) = \frac{N_{3(0)}}{D'_{1(0)}}$$

$$N_3(0) = R_p (p_{01}p_{14} + p_{02}p_{25} + p_{03})$$

Where

$$R_p = \int_0^t e^{-(\alpha+\beta+\lambda)t} \overline{G(t)} \, dt + \int_0^t (\lambda e^{-(\alpha+\beta+\lambda)t} © 1) \overline{G(t)} \, dt$$

And

$$D_1{}'(0) \text{ is already defined}$$

Busy Period of repairman:

Preventive maintenance period + Corrective maintenance period + Repair period

Particular cases

If we take repair rate and inspection time as negative binomial distributions as

$p(t) = \mu e^{-\mu t}$ $g(t) = л e^{-л t}$ $c(t) = \eta e^{-\eta t}$

Then we get,

$p_{01} = \alpha / \alpha + \lambda + \beta$	$\mu_0 = 1/\alpha + \beta + \lambda$
$p_{02} = \beta / \alpha + \beta + \lambda$	$\mu_1 = 1/\lambda + \mu$
$p_{03} = \lambda / \alpha + \beta + \lambda$	$\mu_2 = 1/\lambda + \eta$
$p_{10} = \mu / \lambda + \mu$	$\mu_3 = 1/\alpha + \beta + \lambda + \eta$
$p_{14} = \lambda / \lambda + \mu$	$m_{01} = \alpha / (\alpha+\beta+\lambda)^2$
$p_1^{(4)}{}_3 = \lambda / \lambda + \mu$	$m_{02} = \beta / (\alpha+\beta+\lambda)^2$
$p_{20} = \eta / \lambda + \eta$	$m_{03} = \lambda / (\alpha+\beta+\lambda)^2$
$p_{25} = \lambda / \lambda + \eta$	$m_{10} = \mu / (\lambda+\mu)^2$
$p_2^{(5)}{}_3 = \lambda / \lambda + \eta$	$m_{14} = \lambda / (\lambda+\mu)^2$
$p_{30} = \pi / \alpha + \beta + \lambda + \pi$	$m_{20} = \eta / (\lambda+\eta)^2$
$p_{34} = p_3^{(4)}{}_3 = \alpha / \alpha + \beta + \lambda + \pi$	$m_{25} = \lambda / (\lambda+\eta)^2$
$p_{35} = p_3^{(5)}{}_3 = \beta / \alpha + \beta + \lambda + \pi$	$m_{30} = \eta / (\alpha+\beta+\lambda+\eta)^2$
$p_{36} = p_3^{(6)}{}_3 = \lambda / \alpha + \beta + \lambda + \pi$	$m_{34} = m_3^{(4)}{}_3 = \alpha / (\alpha+\beta+\lambda+\eta)^2$
	$m_{35} = m_3^{(5)}{}_3 = \beta / (\alpha+\beta+\lambda+\eta)^2$
	$m_{36} = m_3^{(6)}{}_3 = \lambda / (\alpha+\beta+\lambda+\eta)^2$

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MICRO ENTREPRENEURSHIP: A CASE STUDY OF TAILOR IN KASANDI VILLAGE

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Abstract

Entrepreneurship is the capacity & willingness to develop organizes and manages a business venture along with any of its risk in order to make a profit. The most obvious example entrepreneurship is the starting of new business. We can say that it is the process designing, launching and running a new business. In economics, entrepreneurship combined with land, labour, natural resources and capital can produce profit. Entrepreneurship is the process of creating something different with value by devoting the necessary time and effort, assuming the accompanying financial, psychic, social risk and receiving the resulting rewards of monetary and personal satisfaction and independence. Entrepreneurs play a key role in any economy. These are the people who have the skills and initiative necessary to take good new ideas to market and make the right decision to make ideas profitable. Entrepreneurship is the process of designing, launching and running a new business that is a startup company offering a product process or service. It has been defined as the "capacity and willingness to develop, organize and manage a business venture along with any of its risk in order to make a profit. Entrepreneur is a person who organizes and manage any enterprise especially a business, usually with considerable initiative risk, rather than working as an employee, runs a small business and assume all the risk and reward of a given business venture, idea or goods or service offered for sale. The word entrepreneur is derived from the French verb 'Entrepreneur' which means 'to undertake.' The person who carries out entrepreneurial activities is an entrepreneur. One of the qualities of entrepreneurship is the ability to discover and investment opportunity and to organize enterprise, thereby contributing to real economic growth. It involves taking of risks and making the necessary investment under conditions of uncertainty and innovating, planning and taking decision. Entrepreneurship is the process of discovering new ways of combining resources. He searches for change, respond to it and exploit it continuously as an opportunity not only for self but also other section of the society making human lives more comfortable and easier. Entrepreneurial spirit is characterized by innovation and risk taking is an ever changing and increasing competitive global market place. Entrepreneur is a person who organizes, operate and assume the risk of business venture.

Introduction

The term "microenterprise" refer to a very small scale. Informally organized business activity undertaken by poor people. Microenterprise sector is very diverse in terms of its size, type, market and several other characteristics that it is difficult to define boundary for Microenterprise. The amount of income can vary widely and it partly depends on what each person wants to achieve. Some people may be very happy if their micro entrepreneurs makes a just a little bit of money-enough, for example to save up over a year and spend on a good summer holiday. The us experience suggest micro entrepreneur often create a higher level of income than that, and just a few make of tens of thousands of pounds. The cost of starting a micro entrepreneur does not need to be high, in facts; Darren and Darcy recommend that people should never spend more than $300. People with very high support needs can have micro entrepreneur. If a business is setup in the right way, it can make an income with very little effort in return. However due to their low scale and poor adoption technology, have very poor productivity. They only contributes 17% to the Indian GDP (economic times 2013). A large number of micro entrepreneurs in India are on accounts entrepreneurs. Because microenterprises typically have little to no access to the commercial banking sector, they often rely on "micro- loans" or micro credit in order to be financed. Microfinance institute often finance these small loans, particularly in the third world those who startup microenterprises are usually referred to as entrepreneurs. Micro-loans are a way for organization and entrepreneurs to makes small loans to those in poverty often in third world countries. Most microenterprise owners are primary interested in earning a living to support themselves and their families. They only grow the business when something in their lives change and they need to generate a large income. Microenterprise mainly deals with initiative, promoting and maintaining economic activities for the production and distribution of income and wealth. It implies recognition of value of individual liberty, innovation, risk taking and independence. In most developing countries, microenterprises and small scale enterprises account more than 90% in terms of employment. The role of micro-entrepreneurship in poverty alleviation and economic development in developing countries is promising. It has already been identified that micro-entrepreneurship is a major contributing factor to economic growth. Most microenterprises specialize in providing goods or service for their local areas bakery, beauty parlors, repair shops, family owned shops, street vendors, carpenters, peasant farmer-micro entrepreneurs came in all types, and their business in many sizes.

A tailor is a person who makes, repairs, or alters clothing professionally. Especially suits and man clothing. He is found in every village and town. No civilized person can do without him. He is a important member

of our society. He earns his living by hardworking. A tailor shop is generally seen in the bazaar. In the village his shop has no attraction. It is generally housed in small kachha room. A villages tailor work on small scale. The tailors work is very hard. It requires complete master of art. His success and efficiency goes together. Tailors in the villages charges low rates. A village tailor is not at all skillful his work.

General profile of village –Kasandi

Kasandi is a large village located in Gohana of Sonipat district, Haryana, with total 568 families residing. It belongs to Rohatak division. The native language of kasandi is Haryanvi, Hindi and Punjabi. It is located 29 kilometers toward north from district from district head quarter sonipat. 15 kilometers from Gohana. Kasandi people use more Haryanvi and Hindi language for communication. As per constitution of India and Panchyati Raja Act, Kasandi village is administrated by Sarpanch (Head of village) who is elected representative of village.

Objectives of Micro Entrepreneurs

- To generate immediate and large scale employment opportunities with relatively low investment.
- To eradicate unemployment problem from the country.
- To encourage dispersal of industries to all over country covering small town, villages.
- To bring backward area too in the mainstream of national development.
- To promote balance regional development in the whole country.
- To ensure more equitable distribution of income.
- To encourage effective mobilization of country untapped resources.
- To improve the level of living of people.

Major problems and challenges faced by Micro entrepreneurship

- Problem of Raw Material
- Problem of finance
- Problem of marketing
- Problem of under-utilization of capacity
- Other problem
    a. Family challenges
    b. Social challenges
    c. Technology challenges
    d. Financial challenges
    e. Policy challenges

Literature Review

During the 1990s, the microenterprise field grew rapidly in the United states with a small number of non-profit organizations testing developing country models, the field now has service providers in every state, a national trade association, a growing number of state level associations and financing intermediaries, and several research and policy organization. The concept of microenterprise and microfinance was pioneered in 1976 by Nobel Prize recipient Muhammad Yunus, founder of the Grameen bank, in Bangladesh. The bank was establish for the purpose IF making small loan to the poor to help them obtain economy self sufficiency. The fundamental principle behind the Grameen bank is the credit is a human right. This strategy was highly effectives the bank grew exponentially; from fewer than 15000 borrowers in 1980, Grameen bank had 2.34 million members by 1988, 7.67 million at the end of 2008, 97%of whom are women, and 9.4 million today. While the concept of microfinance has been used globally for centuries, it's Bangladesh's Muhammad yunus who has credited with being the pioneer of the modern version of microfinance. While working at Chittagong University in the 1970s, Yunus began offering small loans to destitute basket weavers. Yunus carried in this mission for nearly a decade before forming the Grameen bank in 1983 as a way to reach much wider audience. Today, the Grameen bank's 2500 branches serve more than 8 million borrowers in roughly 81000 villages.

Objectives of the study

- To study the socioeconomic backgrounds of rural entrepreneurs in Kasandi village.
- To suggest effective measure for the promotion of rural micro entrepreneurs.

Research Methodology

It is a way to systematically solve research problem. In it, step-by-step methods are followed to solve a particular program. It may be understood as a science of studying how research is done systematically. It refers to search for knowledge. In fact research is an art of scientific investigation.

Need of the study

The current study is mainly concerned to analyze the role of Microenterprise in villages for providing employment, making them self dependent, improving their standard of living to check awareness about government programmes and to analyze the participation of women in Microenterprise.

Data Source

The success of research depends up to some extent upon the method of data collection used. As the data collected is to the base of what we plan to find out, the relevant care should be taken that the errors in methods of collection of data involvement come to affect the reliability of data collected.

It includes both primary data and secondary data:

Primary Data: The Endeavour the above study is based on primary data collected from household. The data was collecting during February 2016 through pre-tested household schedules in Gohana district of Sonipat State.

Secondary Data: Secondary data refer to data that was collected by someone other than the user. Secondary data was obtained from the journals, ledger, annual reports, website of Mind and study of other relevant journals Secondary data is less expensive and the investigator is not personally responsible for the quality of data.

Sampling: Sampling is a process used in statistical analysis in which a predetermined number of observations will be taken from a large population. The methodology used to sample from a larger population will depend on the type of analysis being performed but we will include simple analysis of tailor. The sampling frame for these studies includes 26 microenterprises of Gohana district in Kasandi village. Samplings of 26 microenterprises were selected based on simple random sampling method. The present study is based on simple survey method.

Sampling Size: The total size obtained for empirical study to be 26 sample respondents of Kasandi Village.

Statistical Tool Applied

Percentage analysis has been to explain socio economic and organizational profile of the respondent. **Social-Economic Status of Village (Kasandi)**

Table 1-General profile of the village

Particular	Total	Male	Female
Total number of house	568		
Population	2921	1559	1362
Child (0-6)	352	187	165
Schedule caste	513	256	257
Schedule tribe	0	0	0
Literacy	77.54%	87.61%	66%
Marginal workers	641	332	309
Main workers	481	423	58
Total workers	1122	755	367

The Kasandi village has population of 2921 of which 1559 are male while 1362 are female as per population census 2011. In Kasandi village population of children with age 0-6 is 352 which make up 12.05% of total population of village. Average sex ratio for the Kasandi village is 874 which is lower than Haryana state average of 879.Child sex ratio for the Kasandi as per census is 882, higher than Haryana average of 834. Kasandi village has higher literacy rate compared to Haryana. In 2011, literacy rate of Kasandi village was 77.54% compared to 75.55% of Haryana. In Kasandi male literacy stand at 87.61% while female literacy rate was 66.06%.working individual of kasandi village is 1122.

General Profile of the Sample Respondent: We conducted this primary survey from kasandi. Primary data of general profile include their names, qualification, age and family size. The details are given below:

Table2-Age wise classification of the Sample Respondents

Age (year)	Number	Percentage
Below 20	4	15.38%
21-30	10	38.46%
31-40	7	26.92%
41-50	3	11.53%
Above 50	2	7.69

Total	26	100

The survey reveals that out of 26 sample respondents, a majority10 (38.46%) of sample respondents are found in the age group of 21-30. It is observed the 2 (7.69%) sample respondents are found in the age group of above 50. It shows that the young generation is involved in this business.

Table3-Education level of the Sample Respondent

Level of education	Number	Percentage
Primary	3	11.53%
Secondary	14	53.84%
Higher	0	0
Intermediate	6	23.07%
Graduation	3	11.53%
Total	26	100

The survey reveals that out of 26 respondents 14 (53.84%) sample respondents has secondary education, 3 (11.53%) sample respondents has primary education, 6 (23.07%) sample respondents has intermediate education, 3 (11.53%) sample respondents has graduate. It shows that there is no higher education.

Table4-Nature of Business

Nature of business	Total	Percentage
Service provider	26	100%
Manufacturing	0	0
Total	26	100

It is observed from the above table that majority of sample respondents 26(100%) are the service provider and no sample respondents are belong to manufacturing enterprises. It shows that respondents belong to service provide nature of business.

Findings

- Most of the entrepreneurs belong to the age group of 21 to 30 years & it is observed the 2 (7.69%) sample respondents are found in the age group of above 50.
- Most of the entrepreneurs are educated all secondary which is 53.84%.
- Most of the entrepreneurs are sole entrepreneurs which is 96.18%.
- It is observed from the above table that majority of sample respondents 26(100%) are the service provider.
- Most of the entrepreneur's thinks that education plays an important role in starting of the business.
- Nearby 66% of the entrepreneurs think that training should be provided by the government.
- 26 (100%) sample respondents have no desire of shift to any other business but (0%) sample respondents have desire to shifting the business.
- 26(100%) sample respondents are using traditional way of business and 0% ample respondents use new way of business.
- 26(100%) samples respondent don't serve any new market and 0% sample respondent serve any new market.
- A majority of 16(61.55%) sample respondent has effect of technology to promote their business and 10 (38.45%) sample respondent have effect of technology on their business.
- 26(100%) sample respondent has no awareness about the govt. programs and 0 sample respondent have awareness about the govt. programs.

Suggestion

- Government should take initiative to organize large number of cooperative societies for micro entrepreneur.
- Special training cum orientation programs is needed for those entrepreneurs who are supposed to help women entrepreneurs.
- Support system should streamline & reorient their programs & polices in a direction leading to a higher job involvement, higher achievement and lesser role conflict among women entrepreneurs.
- There should be some active policy intervention for better infrastructure adequate finance and better market facilities are a must.
- Cheap credit facilities & information about different type of microenterprises should be there which are suitable for the area.
- Proper training for running the entrepreneur should be there in the villages.

- Adequate follow up and support to the microenterprise.
- Proper technical education to the entrepreneur and opening up of micro entrepreneurship development cells.
- New source of raw material should be provided to the entrepreneur for in enhancing the demand for their product.
- Participation of women should be encouraged.
- Large number of SHGs should be opened in rural area for providing microfinance facilities to the micro entrepreneurs.

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INDIA - SRI LANKA RELATIONS

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The relationship between India and Sri Lanka is more than 2,500 years old. Both countries have a legacy of intellectual, cultural, religious and linguistic interaction. In recent years, the relationship has been marked by close contacts at all levels. Trade and investment have grown and there is cooperation in the fields of development, education, culture and defense. Both countries share a broad understanding on major issues of international interest. In recent years, significant progress in implementation of developmental assistance projects for Internally Displaced Persons (IDPs) and disadvantaged sections of the population in Sri Lanka has helped further cement the bonds of friendship between the two countries.

The nearly three-decade long armed conflict between Sri Lankan forces and the LTTE came to an end in May 2009. During the course of the conflict, India supported the right of the Government of Sri Lanka to act against terrorist forces. At the same time, it conveyed its deep concern at the plight of the mostly Tamil civilian population, emphasizing that their rights and welfare should not get enmeshed in hostilities against the LTTE.

 The need for national reconciliation through a political settlement of the ethnic issue has been reiterated by India at the highest levels. India's consistent position is in favour of a negotiated political settlement, which is acceptable to all communities within the framework of a united Sri Lanka and which is consistent with democracy, pluralism and respect for human rights.

Political Relations

President Maithripala Sirisena was elected as the new President of Sri Lanka in the presidential election held on January 8, 2015. He succeeded former President Mahinda Rajapaksa. On the same day, Mr. Ranil Wickremesinghe was also sworn in as the new Prime Minister of Sri Lanka on January 9, 2015.

Political relations between the two countries have been marked by high-level exchanges of visits at regular intervals.

President Sirisena visited India on a four-day starting 15 February 2015. Sri Lankan Foreign Minister Mangala Samaraweera visited New Delhi in January 2015 on his first overseas official visit. Earlier, President Mahinda Rajapaksa travelled to New Delhi in May 2014 to attend the swearing-in ceremony of Prime Minister Modi and visited Tirupati in December 2014. Then Prime Minister Mr. D. M. Jayaratne attended the 19th Convocation ceremony of Manipal University in November 2014. The Sri Lankan Defence Secretary travelled to India in October 2014 and also visited India earlier, in March 2014, to attend NSA–Level Trilateral Meeting on Maritime Security Cooperation.

Prime Minister Narendra Modi visited Sri Lanka on 13-14 March, 2015. He also travelled to Anuradhapura, Talaimannar, and Jaffna. External Affairs Minister Ms. Sushma Swaraj was in Colombo on 6-7 March to prepare for Prime Minister's visit. Former President Dr. Abdul Kalam visited Sri Lanka from 25-27 June 2015 to participate in the "International Energy Symposium titled Energy Challenges in the Knowledge Economy". National Security Advisor of India, Mr. Ajit Doval, visited Sri Lanka in NovemberDecember 2014 to participate in the annual International Maritime Conference 'Galle Dialogue'. His visit was preceded by that of Defence Secretary Mr. R. K. Mathur who visited Sri Lanka in October 2014 to participate in the second Annual Defence Dialogue (ADD). Commerce Secretary Shri Rajeev Kher visited Sri Lanka on March 4, 2015 for the third round of Commerce Secretary level interactions. Then External Affairs Minister of India Shri Salman Khurshid, visited Sri Lanka in October and in November 2013. External Affairs Minister Ms. Sushma Swaraj led a 12-member Parliamentary delegation to Sri Lanka from in April 2012 as Leader of Opposition in the Lok Sabha.

Commercial Relations

Sri Lanka has long been a priority destination for direct investment from India. Sri Lanka is India's second largest trading partner in SAARC. India in turn is Sri Lanka's largest trade partner globally. Trade between the two countries grew particularly rapidly after the entry into force of the India-Sri Lanka Free Trade Agreement in March 2000. According to Sri Lankan Customs, bilateral trade in 2014 amounted to US $ 4.6 billion, achieving a growth of 23.37% compared to 2013. Exports from India to Sri Lanka in 2014 were US$ 3977 million, while exports from Sri Lanka to India were US $ 625 million.

India is among the top four investors in Sri Lanka with cumulative investments of over US$ 1 billion since 2003. The investments are in diverse areas including petroleum retail, IT, financial services, real estate, telecommunication, hospitality & tourism, banking and food processing (tea & fruit juices), metal industries, tires, cement, glass manufacturing, and infrastructure development (railway, power, water supply). A number

of new investments from Indian companies are in the pipeline or under implementation. Notable among them are proposals of Shree Renuka Sugar to set up a sugar refining plant at Hambantota (US $ 220 million), South City, Kolkota for real estate development in Colombo (US $ 400 million), Tata Housing Slave Island Development project along with Urban Development Authority of Sri Lanka (US $ 430 million), 'Colombo One' project of ITC Ltd. (ITC has committed an investment of US$ 300 million, augmenting the earlier committed US 140 million). Dabur has already set up a fruit juice manufacturing plant (US$ 17 million) in May 2013.

On the other hand, the last few years have also witnessed an increasing trend of Sri Lankan investments into India. Significant examples include Brandix (about US$ 1 billion to set up a garment city in Vishakapatnam), MAS holdings, John Keels, Hayleys, and Aitken Spence (Hotels), apart from other investments in the freight servicing and logistics sector.

Developmental Cooperation

The conclusion of the armed conflict saw the emergence of a major humanitarian challenge, with nearly 300,000 Tamil civilians housed in camps for Internally Displaced Persons (IDPs). The Government of India put in place a robust programme of assistance to help the IDPs return to normal life as quickly as possible as also consistently advocated the need for them to be resettled to their original habitations as early as possible. India's immediate humanitarian assistance to IDPs included supply of 250,000 family relief packs, establishment of an emergency medical unit which treated over 50,000 IDPs, supply of over one million roofing sheets, as well as 400,000 bags of cement for constructing temporary housing and provision of 95,000 starter packs of agricultural implements. India also assisted in revival of agricultural and economic activities in areas affected by the conflict.

The main impetus for stepping up of India's development assistance flowed from the commitments made during the visit of President of Sri Lanka to India during June 2010, when the then Prime Minister of India announced a Development Package for Sri Lanka. This included construction of 50,000 housing units, rehabilitation of the Northern Railway lines, wreck-removal and rehabilitation of the KKS Harbour, establishment of Vocational Training Centres, construction of a Cultural Centre at Jaffna, setting up a 500 MW coal power plant at Sampur, restoration of Thiruketheeswaram Temple, establishing an Agricultural Research Institute in the Northern Province, expanding the scholarship program for Sri Lankan students to pursue their higher studies in India, setting up Centres for English Language Training and providing technical assistance for the National Action Plan for a Trilingual Sri Lanka.

The Housing Project, with an overall commitment of over INR 1372 crore in grants, is the flagship project of Government of India's assistance to Sri Lanka. It is perhaps the largest such project undertaken by the Government of India overseas. The first stage of construction of 1,000 houses in the Northern Province was completed in July 2012. The second phase of constructing or repairing 45000 houses in the Northern and Eastern Provinces is being implemented under an innovative owner-driven model, wherein the owner-beneficiaries undertake the construction/repair of their houses themselves and Government of India arranges technical support and financial assistance. This phase was launched on the birth anniversary of Mahatma Gandhi on 2 October 2012. It has made excellent progress since its launch and the target to construct 26000 by end of December 2014 has been achieved. As on July 2015, more than 30500 houses have been completed and the remaining houses under the second phase are expected to be completed by end 2015. In the third phase, 4000 houses will be built for Indian Origin Tamils in the Central/ Uva Provinces for which the modalities of implementation is being worked out.

Sri Lanka is one of the major recipients of development credit given by the Government of India. Under a line of credit of $167.4 million, the tsunami-damaged Colombo-Matara rail link has been repaired and upgraded. Another line of credit of $800 million for track laying and supply of rolling stock to support construction of Medawachchiya to Madhu, Madhu to Talaimannar, Omanthai to Pallai, Pallai to Kankesanthurai railway lines and setting up of signaling and telecommunications systems in Northern Sri Lanka is already operational. In October 2014 the Pallai-Jaffna reconstructed railway track and signal system was inaugurated thereby reconnecting Jaffna to Colombo by rail. India also continues to assist a large number of smaller development projects in areas like education, health, transport connectivity, small and medium enterprise development and training in many parts of the country through its grant funding.

Cultural Relations

The Cultural Cooperation Agreement signed by the Government of India and the Government of Sri Lanka on 29 November, 1977 at New Delhi forms the basis for periodic Cultural Exchange Programmes between the two countries. The Indian Cultural Centre in Colombo actively promotes awareness of Indian culture by offering classes in Indian music, dance, Hindi and Yoga. High Commission organized an event on 21 June 2015 to celebrate the First International Day of Yoga at the iconic ocean side promenade Galle Face

Green. The event was attended by two thousand yoga enthusiasts. Every year, cultural troupes from both countries exchange visits.

India and Sri Lanka commemorated the 2600th year of the attainment of enlightenment by Lord Buddha (SambuddhatvaJayanthi) through joint activities. These included the exposition of Sacred Kapilavastu Relics in Sri Lanka that took place in August - September 2012. During the exposition, approximately three million Sri Lankans (nearly 15 percent of the total population of Sri Lanka) paid homage to the Sacred Relics. The Indian Gallery at the International Buddhist Museum, Sri Dalada Maligawa, was inaugurated in December 2013. The Gallery highlights the shared heritage and close Buddhist links between India and Sri Lanka. The two Governments jointly celebrated the 150th Anniversary of Anagarika Dharmapala in 2014.

The India-Sri Lanka Foundation, set up in December 1998 as an intergovernmental initiative, also aims towards enhancement of scientific, technical, educational and cultural cooperation through civil society exchanges and enhancing contact between the younger generations of the two countries. Education is an important area of cooperation. India now offers about 290 scholarship slots annually to Sri Lankan students. In addition, under the Indian Technical and Economic Cooperation Scheme and the Colombo Plan, India offers nearly 200 slots annually to Sri Lankan nationals.

Tourism also forms an important link between India and Sri Lanka. Government of India formally launched the e-Tourist Visa (eTV) scheme for Sri Lankan tourists on 14 April 2015. In 2014, out of the total 1,527,153 tourists, 242,734 were from India constituting 15.89% of the total number of tourist arrival to Sri Lanka. Sri Lankan tourists too are among the top ten sources for the Indian tourism market. In 2014, around 200,000 visas were issued by the High Commission and other posts in Sri Lanka to facilitate travel between Indian and Sri Lanka.

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दलित उत्थान में डा. अंबेडकर व गांधी का योगदान

रितु
सहायक प्राध्यापकए राजनीति विज्ञान
अग्रवाल कॉलेज बल्लबगढ़

सार
समय–समय पर देश में ऐसे लोग पैदा हुए हैं जिन्होंने समाज में समानता लाने का प्रयास किया। डा. बी. आर. अम्बेडकर और महात्मा गांधी ने भी अपने–अपने दृष्टिकोण से समाज के पीड़ित व तिरस्कृत वर्ग के उत्थान के लिए प्रयास किए। लेकिन स्वयं गांधी जी और डा. अम्बेडकर अलग–अलग वर्गों से सम्बन्ध रखते थे। दोनों में किस तरह मतभेद रहे व कैसे दोनों दलितों के उत्थान पर अलग–अलग दृष्टिकोण रखते थे, इस शोध पत्र में इसका तुलनात्मक अध्ययन करने का प्रयास किया है।

डा. भीमराव अंबेडकर का नाम समाज सुधारक संविधान शिल्पी अर्थशास्त्री दलित उद्धारक विधिवेता समानता बंधुता के रक्षक व संघर्षकर्ता के रूप में इतिहास में हमेशा स्मरण रखा जाएगा । उन्होंने समाज के अधिकार व सुविधाओं से वंचित वर्ग के उत्थान के लिए सारा जीवन संघर्ष किया। उनके उत्थान के लिए प्रयास किये। उनका जीवन दलितों के लिए प्रेरणा का पुंज था।

अंबेडकर के जीवन का मुख्य लक्ष्य दलित जाति के लोगों को अस्पृश्यता व सामाजिक दासता से मुक्ति दिलाना था। अतीत में पिछड़ी व निम्न जातियों में अनेक महापुरुषों ने जन्म लिया जैसे कि बाल्मीकि वेदव्यास, एकलव्य, कबीर, नामदेव, रेदास आदि अनेक व्यक्ति हुए जिन्होंने निम्न कुल में जन्म लेकर अपने कर्म से समाज में उंचे स्थान को प्राप्त किया। अपने–2 क्षेत्र में इन लोगों ने समाज की महत्वपूर्ण सेवा भी की। समाज ने इन्हें उचित सम्मान भी दिया मगर इनमें से किसी ने भी अपनी मुक्ति व अपनी उन्नति के साथ अपने लोगों की मुक्ति के लिए संघर्ष नहीं किया। महात्मा फूले के बाद डा. भीमराव अंबेडकर ही ऐसे व्यक्ति थे जो केवल अपनी मुक्ति व प्रगति से ही संतुष्ट नहीं थे अपितु वे सभी लोगों की मुक्ति व प्रगति चाहते थे जो निम्न कुल में जन्म लेने के कारण गरीबी, अशिक्षा, छुआछूत भेदभाव, शोषण व अत्याचार क शिकार थे।[1]

स्वर्ण हिन्दूओं द्वारा छुआछूत, अपमान, तिरस्कार की घटनाओं के कारण अंबेडकर का मन उनके प्रति विद्रोह से भर गया और अछूतों के प्रति उन्हें हमदर्दी हो गई। डा. अंबेडकर के साथ बचपन से प्रोफेसर बनने तक अस्पृश्यता की घटनाएं होती रहीं। उन्हें इससे हार्दिक दुःख होता था वहीं दूसरी ओर अपमान की प्रत्येक घटना उन्हें आगे बढ़ने को प्रेरित करती थी। उन्होंने सोचा अगर उन जैसे उच्च शिक्षित व्यक्ति के साथ ऐसा होता है तो बाकि के साथ क्या होता होगा। इसलिए उन्होंने हिन्दु समाज के अन्याय या अत्याचार का विरोध करके अस्पृश्यता से मुक्ति व दलित उत्थान का कार्य करने का निश्चय किया। इस प्रकार डा. अंबेडकर को अपने ही राष्ट्र में अस्पृश्यता के उत्पीड़न ने उन्हें हिन्दू जाति व्यवस्था व हिन्दू धर्म का विरोधी व अछूतों के उत्थान का वकील बना दिया।[2]

उनके प्रयासों के कारण ही ब्रिटिश सरकार को दलितों के बारे में सोचना पड़ा तथा गांधी जी व कांग्रेस को दलित उत्थान के प्रयासों को महत्वपूर्ण स्थान देना पड़ा। डा. भीमराव अंबेडकर जानते थे, व्यक्ति व व्यक्ति समूह को कैसे जीवित रहना है। उनके अनुसार शुद्र वर्ग और अछूत किसी पूर्वजन्म के पापों का फल भोगने के लिए पैदा नहीं हुए है। उच्च वर्गों द्वारा शोषित दलितों का कल्याण तब तक नहीं हो सकेगा जब तक उनमें स्वयं संघर्ष करने की प्रवृत्ति पैदा नही होगी। उन्होंने अनुसूचित जाति की समस्याओं को उजागर करने व उन्हें जागरूक करने के लिए 1920 में मराठी पत्रिका मूक नायक का प्रकाशन किया। इसी दौरान कोल्हापुर व नागपुर में अनुसूचित जातियों को संबोधित करके उन्हें तात्कालीन राजनैतिक समस्याओं से परिचित कराया।[3] मार्च, 1924 को बाबा साहेब ने बहिष्कृत हितकारिणी सभा की स्थापना कर दलितों के लिए शिक्षा, संस्कृति का प्रसार, छात्रावास पुस्तकालयों व सामाजिक अध्ययन केन्द्रों की स्थापना पर बल दिया।[4] सबसे बड़ा चुनौती का वर्ष बाबा साहेब के लिए चौबदार तालाब में जल दिलाने के लिए सत्याग्रह था व इसी समय उन्होंने एक और पत्रिका बहिष्कृत भारत का प्रकाशन किया।[5] उन्होंने दलित जातियों को सामाजिक, आर्थिक व राजनैतिक क्षेत्रों में उन्नति के लिए आत्म सहायता के लिए प्रेरित किया। केवल दूसरों के उपकार से तरक्की प्राप्त करने की सोचना व्यर्थ है, उनका दलितों से आग्रह था कि वे साफ व स्वच्छ रहें, बच्चों को स्कूल भेजें, शिक्षा से शीघ्र प्रगति होगी, आत्म सम्मान से रहना सीखो, बुरी आदतें छोड़ दो, अपने कष्टों को स्वयं दूर करने का प्रयास करो। बाबा साहेब कहते हैं, अब नैराश्य का युग समाप्त हो गया है, नय युग का आरम्भ हो गया है। तुम्हारा भविष्य राजनीति में है, अन्य किसी में नहीं।[6]

डा. अंबेडकर स्वतंत्रता पूर्व व स्वतंत्रता के पश्चात भी दलित वर्ग का प्रतिनिधित्व किया। यही प्रतिनिधित्व उन्होंने गोलमेज सम्मेलन में किया है। वे हर क्षेत्र में निम्न वर्ग की भलाई के लिए चौकन्ने रहते थे। वे अपने अमरीकी प्रवास के दौरान इस बात से बड़े प्रभावित हुए कि संविधान के चौदहवे संशोधन द्वारा वहां नीग्रो लोगों को स्वतंत्रता मिली। उनके मतानुसार मनु के नियम नहीं बल्कि समुचित संवैधानिक रक्षा उपाय, अस्पृश्यों को जीवन–यापन के योग्य बनाएंगे।[7] दिसम्बर 25, 1927 को एक सम्मेलन में उन्होंने कहा अस्पृश्यता निवारण व अन्तरजातीय भोजों से हमारे दुःखों का अन्त नहीं होगा। सभी विभागों की सेवाएं जैसे अदालत, सेना, पुलिस, व्यापार के हमारे लिए द्वार खुले होने चाहिए। हिन्दू समाज का दो प्रमुख सिद्धांतों समानता व जातिवाद का अभाव पर पुनर्गठन होना चाहिए।[8]

1926 में डा. अम्बेडकर बम्बई विधान परिषद के सदस्य मनोनीत हुए। उन्होंने 30 के दशक के प्रारम्भ तीन गोलमेज सम्मेलनों में भाग लिया। उन्होंने गोलमेज सम्मेलन में दलित वर्ग के लिए पृथक मताधिकार की मांग की। ब्रिटेन के प्रधानमंत्री रेमजे मैकडोनाल्ड द्वारा दलितों के पृथक निर्वाचन की घोषणा के बाद गांधी जी ने 1932 में आमरण अनशन की घोषणा की। इस घोषणा के फलस्वरूप एक और दलित नेता श्री राजा, गांधी जी के समर्थन में खड़े हो गये। दूसरी ओर, देश भर में मंदिरों के द्वार हरिजनों के लिए खोले जाने लगे और गांधी जी के अस्पृश्यता निवारण के काम को देश ने अपने हाथों में ले लिया। 20 सितम्बर, 1932 को सारे देश में प्रार्थनाएं की गई। उपवास के पांचवे दिन पंडित मदन मोहन मालवीय ने नेताओं की एक परिषद बुलाई, जिसमे सवर्ण नेताओं के साथ अंबेडकर सहित सभी दलित नेताओं ने भाग लिया। इस सभा ने मिलकर एक योजना स्वीकार की जिसके अनुसार दलित जातियों ने पृथक निर्वाचन का

अधिकार छोड़ दिया। संयुक्त निर्वाचन से संतोष कर लिया। ब्रिटिश प्रधानमंत्री जितनी सीटें दलितों को देना चाहते थे उससे दुगनी उन्हें संयुक्त निर्वाचन में देनी स्वीकार की। यह निर्णय ब्रिटिश मंत्रिमंडल ने भी स्वीकार कर लिया। 26 दिसम्बर, 1932 को सायंकाल गांधी जी ने धार्मिक भजन व प्रार्थना के बाद अपना उपवास समाप्त किया। प्रस्ताव के अन्त में गांधी जी द्वारा तैयार प्रस्ताव भी जोड़ा गया कि आज से हिन्दू समाज में जन्मा कोई अछूत नहीं माना जाएगा जिन्हें आज तक हिन्दू समाज में अछूत माना जाता था उन्हें सार्वजनिक कुँओं स्कूल, सड़क, सार्वजनिक संस्थान के उपयोग के लिए उनका सवर्ण हिन्दूओं की तरह ही अधिकार होगा। इस अधिकार को प्रथम अवसर में ही कानूनी रूप दिया जाएगा तथा स्वराज की संसद में पास वाला पहला कानून होगा। जब तक ऐसा नहीं होगा तो इस तरह की बुराईयों को समाप्त करने के लिए सभी वैध व शांतिपूर्ण तरीकों का इस्तेमाल किया जाएगा।[9]

डा. अंबेडकर ने भारतीय क्षितिज में जब से प्रवेश किया तभी से उनके लिए आनेवाला समय चुनौतीपूर्ण साबित हुआ। गांधी जी वर्ष 1930 में भारत की राजनीतिक आजादी के लिए कोशिश कर रहे थे। डा. अंबेडकर अछूतों का सामाजिक मुक्ति व राजनैतिक अधिकारों के लिए संघर्ष कर रहे थे। 2 मार्च, 1930 को डा. साहेब ने काला राम मंदिर में अछूतों के लिए प्रवेश के लिए मंदिर प्रवेश आंदोलन आरम्भ किया तब कट्टर हिन्दुओं को यह मंदिर पूरे एक वर्ष तक बंद करना पड़ा परन्तु मंदिर प्रवेश का आंदोलन 1935 तक अविरल चलता रहा। हिन्दु कट्टरवाद व अनुदारवाद के लिए यह शर्म की बात थी परन्तु डा. अंबेडकर का यह अभियान मानव अधिकार की मूल समस्या को प्रमुख आधार बनाये हुए था।[10]

वर्ष 1917 से 1930 तक डा. अंबेडकर ने दलित मुक्ति के लिए व्यापक जागृति आन्दोलन चलाया। उन्होंने देशवासियों के समक्ष यह उजागर करने की कोशिश की कि दलित वर्गों की दशा कितनी खराब व दयानीय है। उन्होंने न केवल दलित समस्याओं को उजागर किया बल्कि उस सामाजिक व्यवस्था का भी पर्दाफाश किया जिसमें करोड़ों दलित जानवरों से भी बदतर जीवन जीने को मजबूर थे।

अंबेडकर ने अपनी रचनाओं और भाषणों द्वारा दलित वर्गों का संगठन किया। उनके व्याख्यानों का मूल मंत्र था–स्वावलंबन तथा एकता। अंबेडकर ने अछूतों के हित में सामाजिक एकता प्राप्त करने के लिए अनेक सत्याग्रह किये इसमें महाड सत्याग्रह व नासिक सत्याग्रह विशेष रूप से उल्लेखनीय है। महाड सत्याग्रह का उद्देश्य यह प्रमाणित करना था कि अछूतों को भी सार्वजनिक तालाब से पानी लेने का अधिकार है। नासिक सत्याग्रह ने सिद्ध किया कि अछूत भी मंदिर में प्रवेश कर सकते हैं। इन सत्याग्रहों से अछूत वर्ग, दलित वर्ग को अनुभव हो गया कि वे मिलजुल कर कार्य करें तो उनकी शक्ति कितनी बढ़ जाएगी।[11]

गांधी जी व अंबेडकर दोनों भारत के सामाजिक राजनीतिक सांस्कृतिक जीवन में अलग–2 विचारधारा व आंदोलन का नेतृत्व कर रहे थे। पूना समझौते के बाद गांधी जी ने अछूतों के लिए हरिजन सेवक संघ नाम की संस्था की स्थापना की थी और इसके लिए उन्होंने हरिजन नामक का साप्ताहिक भी शुरू किया था लेकिन इन संस्थाओं के माध्यम से गांधीवादी दलित जाति–पाती, अछूतपन के विनाश का कोई ठोस कार्यक्रम या कोई व्यापक जन प्रबोधन का भी कार्य नहीं कर सकें। किसी भी गांधीवादी हरिजन ने हिन्दू धर्म, जाति–पाती और अछूतपन की समीक्षा करने का प्रयास नहीं किया बल्कि उनका मानना था हिन्दू धर्म सब धर्मों से उत्तम है।[12]

डा. अंबेडकर के पूर्व और बाद के किसी भी सवर्ण नेताओं ने, सामाजिक चिन्तकों और राजनेताओं ने अछूतपन के सवाल को राष्ट्रीय समस्या के रूप में देखा ही नहीं। सामाजिक व राजनीतिक गतिशीलता में जात–पात, अछूतपन एक बहुत बड़ी दिवार है, इसे न तो भारत के साम्यवादी समझ सकें और न ही गांधीवादी समाजवादी समझ सकें। उनके लिए इसका सीधा सा डर था छूत सवर्णजन के खो जाने का। उन्होंने राजनीतक तौर पर डा. अंबेडकर द्वारा चलाए गये आंदोलनों का राजनीतिक रूप से कभी समर्थन नही किया। गांधी जी ने जाति–पाती, धर्म व अछूतपन के सवाल को कभी राजनीतिक समस्या नहीं माना बल्कि अछूतों को राजनैतिक चेतना से दूर रहने का उपदेश दिया।[13]

डा. अंबेडकर संवैधानिक उपायों से व्यक्ति के सामाजिक, आर्थिक व राजनीतिक उत्थान की बात करते थे। वहीं गांधी जी के अनुसार अनुसूचित जातियों का कष्ट, दुःख, मानसिक व धार्मिक था। वे मंदिर प्रवेश के अधिकार से सवर्णों के हृदय परिवर्तन की बात करते थे। उनका विश्वास था कि जब तक दलितों को सामाजिक समानता नहीं मिलती तब तक उनका राजनीतिक और आर्थिक उत्थान नहीं हो सकता। जबकि डा. अंबेडकर नागरिक समानता व राजनीतिक भागीदारी की बात करते थे। गांधी जी की दृष्टि में जब तक अनुसूचित जातियों के लिए सवर्ण हिन्दू मंदिरों के द्वार नहीं खोल देते उनका आर्थिक उत्थान होना संभव नहीं। मंदिरों से बाहर रखने के कारण ही हरिजन सभी चीजों से बाहर रहे हैं अर्थात बहिष्कृत हो गये हैं। एक शिक्षित अच्छा कमाने वाला हरिजन भी सनातनी हिन्दू के घर अस्पृश्य होने के कारण नहीं धुस सकता। अतः पहले धार्मिक समानता मिलने पर आर्थिक उत्थान के द्वार उनके लिए स्वतः ही खुल जायेगें लेकिन यह सब परिवर्तन सवर्ण जातियों के हृदय परिवर्तन से होंगे, जबरदस्ती नहीं किये जायेंगे।[14]

जात–पात और अछूतपन के विनाश के संबंध में डा. अंबेडकर का दृष्टिकोण क्रांतिकारी था। वे हृदय परिवर्तन में विश्वास नहीं करते थे। पूना पैक्ट के बाद डा. अंबेडकर सवर्णों के हृदय परिवर्तन का इंतजार किये बिना अनुसूचित जाति के लिए संघर्ष करते रहें। वे गांधी के दलित उत्थान कार्यक्रमों पर विश्वास नहीं करते थे। इसके बजाय वे नागरिक समानता व राजनैतिक भागीदारी के लिए संवैधानिक सुरक्षा पर बल देते थे। 1930 तक डा. साहेब दलितों के लिए मंदिर प्रवेश का आग्रह करते रहे व सत्याग्रह करते रहें परन्तु 1932 के पूना पैक्ट के बाद गांधी जी छुआछूत निवारण के लिए मंदिर प्रवेश में भाग लेने के लिए बल देने लगें क्योंकि उन्हें संदेह हो रहा था कि कहीं अस्पृश्य समाज हिन्दूओं से सांस्कृतिक रूप से जुदा ना हो जाये परन्तु डा. अम्बेडकर को लगा कहीं मंदिर प्रवेश उत्सव से अस्पृश्य लोग अपना राजनीतिक व आर्थिक उत्थान भूल ईश्वर चिंतन में न खो जायें। गांधी जी का मानना था जब छुआछूत खत्म हो जायेगी तो अनुसूचित जातियों के सामाजिक, आर्थिक व राजनैतिक स्थिति में सुधार आ जायेगा। लेकिन डा. अंबेडकर का स्पष्ट मत था जब तक जाति व्यवस्था रहेगी अछूतों की अस्पृश्यता रहेगी।[15]

20वीं शताब्दी के द्वितीय दशक में महात्मा गांधी व डा. अंबेडकर ने दलित समस्याओं के समाधान के लिए यर्थाथवादी व वैज्ञानिक दृष्टिकोण को अपनाया। दोनों के दृष्टिकोण दलितों के प्रति अलग–अलग थे। महात्मा गांधी क्योंकि उच्च वर्ग से थे और वे अस्पृश्यता की भावना के लिए सवर्ण हिन्दुओं को दोष देते थे। वे मानते थे जैसे दलितों के लिए आर्थिक उत्थान जरूरी है वैसे ही सवर्णों के लिए आध्यात्मिक भौतिक उत्थान आवश्यक है। गांधी जी दलितों का उत्थान धार्मिक व नैतिक दृष्टि से करना चाहते थे जिससे सवर्ण व असवर्ण के भेदभाव को खत्म कर इन जातियों को राष्ट्रीय एकता व साम्जस्य की धारा में लाया जा सके। उनकी दृष्टि में अनुसूचित जातियों की समस्या धार्मिक व सामाजिक थी जबकि

डा. अंबेडकर के अनुसार दलित उत्थान उन्हें राजनीतिक अधिकार द्वारा ही संभव था। दोनों का लक्ष्य एक था दलितों की अस्पृश्यता से मुक्ति। उनका सामाजिक, राजनीतिक व आर्थिक उत्थान परन्तु सोच अलग क्योंकि एक उच्च वर्ग में पैदा हुए थे जबकि दूसरे ने स्वयं इस भेदभाव को सहा था क्योंकि वे दलित जाति में जन्में थे।

इस प्रकार गांधी व अंबेडकर दोनों ने दलित उद्वार के लिए कार्य किये परन्तु उनमें कभी भी मधुर संबंध नहीं रहें। गांधी जी की नजर में अस्पृश्यता दलित उत्थान की समस्या अनुसूचित जातियों की नहीं बल्कि सवर्ण हिन्दू व सम्पूर्ण भारतीय समाज की थी। इसे दूर करने के लिए सामाजिक परिवर्तन जरूरी था जो सहमति से होना चाहिए क्योंकि वह प्रभावी होता है जबकि डा. साहेब की दृष्टि में दलितों के शोषण उत्पीड़न का कारण सवर्ण हिन्दू थे। लेकिन वे सवर्णों से भिक्षा दान की अपेक्षा नहीं करते थ। उनकी दृष्टि में इसके लिए दलित वर्ग में चेतना का होना जरूरी है व उन्हें संगठित होने की जरूरत है। उन्होंने अंतिम अवस्था में धर्म परिवर्तन को जाति व्यवस्था और अस्पृश्यता मुक्ति का साधन माना। हालांकि धर्म परिवर्तन से अछूतों को मिले अधिकार खत्म हो जाएंगे परन्तु सामाजिक स्तर बढ़ेगा, हीन भावना से मुक्ति मिलेगी ऐसा वे मानते थे।

संविधान सभा में सहमति आजाद भारत की संसद में, सरकारी सेवाओं में आबादी के अनुपात में दलित वर्गों को आरक्षण का अधिकार जितनी आसानी से मिला उसकी नींव पूना पैक्ट में पड़ चुकी थी। डा. अंबेडकर की तर्क शक्ति व दलित वर्ग के प्रति उनके रूख व गांधी जी की नैतिक शक्ति द्वारा यह सब संभव हुआ। इस प्रकार दोनों का लक्ष्य एक ही था, दलित वर्ग का उत्थान, उनकी मुक्ति परन्तु दोनों के मार्ग में विधियाँ भिन्न थी। दोनों के विचार में भिन्नता उनके पूर्वग्रह, समसामयिक, सामाजिक, राजनैतिक परिस्थितियों के कारण थी। जब भी सामाजिक, राजनैतिक, आर्थिक एकीकरण पर विचार किया जाएगा तो गांधी के विचारों का अध्ययन करना आवश्यक होगा। डा. अंबेडकर मानव मात्र के प्रति श्रद्धा रखने वाले संवेदनशील व्यक्ति थे। उनके व्यक्तित्व के इतने आयाम हैं कि इस सदी के बहुत कम व्यक्तियों में यह देखने को मिलते हैं। डा. अंबेडकर वर्षों से सभी अव्यक्त व्यथाओं की जाज्वल्य मान अभिव्यक्ति थे। युगों से नजबंद दर्द और क्षोभ की वेदनाओं से प्रस्फूटित अश्रुधारा के डा. अंबेडकर वे अश्रु थे जो बूंद–2 से सामाजिक धरा पर गिरे और गुब्बार बनते गये। यह गुब्बार दलित वर्गों का प्रतिरक्षा चक बनकर आज भी विद्यमान है। डा. अंबेडकर को उस सम्पूर्ण महाग्रंथ के रूप में देखा जा सकता है जो सड़ी गली मानसिकताओं व जीर्ण शीर्ण निर्दोष दलितों के अवयवों से उपजाउ हो गई है।[16] उन्होंने करोड़ों दलितों को नया आदर्श, नई विचारधारा दी। वे अपनी धुन के पक्के थे, उनकी ध्येयनिष्ठा प्रबल थी, अगर डा. अंबेडकर न होते तो भारत को गुलामी से मुक्ति अवश्य मिल जाती परन्तु अनुसूचित जातियों का आर्थिक व राजनैनिक उत्थान नहीं हो पाता।

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PORTRAYAL OF WOMEN IN ANITA DESAI'S NOVEL 'THE FIRE ON MOUNTAIN'

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During about the last two and a half decades a large number of women novelists in Indian fiction in English have attracted a great deal of attention and favorable comment. Indian fiction in English has been enriched by several highly talented women novelists including Kamala Markandaya, Nayatara Sahgal, Attia Hossain, R.P.Jhabwala, Nargis Dalal, Namita Gokhale, Veena Paintal, Tapati Mukerjee, Anita Desai and Shashi Deshpande. They have focused on Indian women, their conflicts and predicaments against the background of contemporary India. While doing so they have analyzed the socio-cultural modes and values that have given Indian women their image and role towards themselves and society.

Anita Desai is one of the most important fiction writers today. Anita Desai has social structure but a unique individual penetration. She refuses to accept abstractions and idealistic representation, rather she explorers the disturbed psyche of the modern Indian women and also tries to strike a balance between instinctual needs and intellectual aspirations. The existential absurdity in Desai combines lack of communication and brings it to mental chaos and further makes it a dram of pressures and pulls while the central character are seen in the search of their individual identity. In Anita Desai's fiction there is an effort to discover, underlines and convey the importance of things through imagery and symbols

In contrast to other novelists of Indian English fictions such as Raja Rao, M.R. Anand, R.K. Narayan, Bhabani Bhattacharyam Desai uses a different set of languages to depict the inner crisis and tensions in the lives of her characters. All of her characters are existential, non political and social. She presents each of them as an unsolved mystery. By using first person narration she allows them to tell his or her tale, but nowhere the reader feels that Anita

Desai is manipulating her characters. Thus Desai chooses the method of narrating the story to meet the challenging possibilities. A trivial situation or an insignificant incident in her novels evokes subjective and neurotic response.

Fire on the Mountain is the novel that gave her something closet to satisfaction and in which she came closet to what she set out to do. Thematically the novel is an extension of Desai's conviction that everyone in this world is solitary and that involvement in human relationship invariably leads to disaster.

The Novel introduces us to Nanda Kaul, a lonesome figure in Kasauli hills. Far from the humdrum affairs of her large family, she is living in Carignano, an old bungalow. She is the widow of The Vice-chancellor of Punjab University. The negligence of her off springs and her own preference for a calm and unclumsy life has brought her hitherto. All through her life she has been a non-entity, a rejected & dejected sort of person and received emotional setbacks from her unfaithful husband and also from her son-in-law who tippled thrashed her daughter Asha. Nanda Kaul is a typical Desaian figure: frustrated, forlorn and forsaken. The only difference in her case is the age. Much unlike her other counterparts-Maya in Cry, the Peacock, Monisha in Voices in the City, Sita in Where Shall we go this Summer and Lotte in Baumgartner's Bombay, Nanda is of riper years and has an extended family. On this verge of life she is craving most for an impregnable isolation and is tolerant of any sort of social intercourse and relationship. She is averse to the idea of familial bondage to such an extent that the more glimpse of a bright hoopoe feeding her nestling flings sorrows on her 'It was a sight that did not fill her nestling flings sorrows on her :It was a sight that did not fill her with delight. Their screams were shrill and madden. What pleases and satisfied her is the bareness of Carignano, and pines and cicadas and she wants no one and nothing else.

Despite her loneliness she is getting on well till the interception of fate. She receives a letter from her daughter Asha. The letter is about the proposed visit of Raka, Nanda's great grand daughter. Due to some matrimonial incongenialities, Tara, the mother of Raka had hardships to keep her with herself. Because of her ill-health, Raka was in need of a recuperative resort in hills. Asha, Raka's gradma, had an assumption that the company of Raka would fill up the vacuity in Nanda's house with gaiety and jubilation.

Raka comes and along with her numerous cares too come unawares to Carignano. Quite unlike her name, Raka is not like full moon, round-faced calm or radiant. Instead, she is "like one of the those dark crickets that leap up in fright but do not sing, or a mosquito, minute and fine, on thin, precarious legs." Nanda Kaul displays a blatant lack of warmth for her. Raka senses it. Both of them move "a step closer to each other and embraced because they felt they must. There was a sound of bones colliding. Each felt how bony, angular and unaccommodating the other was and they quickly separated." To Nanda Kaul "she is still an

intruder, an outsider, a mosquito flown up from the plains to tease and worry". Her coming to Carignano dishevels the silence and stillness of Nanda obtained through lifetime exercise of avoidance and self control. Despite all her cautiousness to be drawn into the child's real or imaginary world, she soon discovers that "that child had a gift for disappearing, suddenly, silently. She would be gone, totally, not to return for hours." Nanda Kaul feels the child's absence as well as presence perturbing and irksome. What disturbs her most is the unconcernedness in Raka's behavious.

> She had to admit that Raka was not like any of her own children or grandchildren. Amongst them, she appeared a free by virtue of never making a demand. She appeared to have no needs.

Raka prefers aloneness and is bitterly disdainful of any sort of censoriousness. She is opposed to all discipline, order and obedience and has the gift of avoiding what she regards as dispensable. She has her distinctly secret life. She ignores whatever she feels ignorable and doesn't matter if it is a person like Nanda Kaul or Ila Das. Also, she is very selective about her listening.

As mentioned earlier, the novel is a tale of two contrast recluses: Nanda and Raka. The author herself has made this point clear:

> If Nanda Kaul was a recluse out of vengeance for a long life of duty and obligation, her great-granddaughter was a recluse by nature, by instinct. She had not arrived at this condition by a long route of rejection and sacrifice- she was born to it simply.

Raka constitutes the core charm of the novel. In the whole range of Desai's fiction, there is none else like her. An intimate observation of her activities in the novel reveals mysterious dimensions of her personality. If Carignano is an abode of solitaries, the most fitting one amongst them all is Raka. Until her arrival, Carignano had been having the credible status of discarding its inhabitants. It is Raka who for the first ever time in its history, totally discards it:

> Carignano had much to offer- yes, she admitted that readily, nodding her head like a berry- it was the best of places she'd lived in ever, yet it had in its orderly austerity something she found confining, restricting. It was as dry and clean as nut but she burst from its shell like and impatient kernel, small and explosive.

Instead of Carignano he is drawn towards a burnt house on the top of another knoll:

> This hill, with its one destroyed house and one inbuilt one, on the ridge under the fire-signed pins, appealed to Raka with the strength of a strong sea current-pulling, dragging. There was something about it-illegitimate, uncompromising and lawless- that made her tingle.

Raka dislikes being in Carignano. In fact, 'Rakano more needed, or wanted,a house than a kackal did, or a cicada. She was a wild creature-wild, wild, wild….". Carignano fails to tame her, besiege her like couples of its previous inhabitants.

Raka represents those numberless children who undergo relentless suffering for no faults of their own and are rendered mute, morose and maladroit by the callous and self- indulgent parents. Through her, the novelist has slapped on the face of that civilized lot of humanity where personal gratifications are given top priority and familial and social responsibilities are kicked aside.

Ila Das is another important pathetic figure in the novel. Her arrival to and departure from Carignano casts a cursed gloom on the bungalow. It is she who drags Nanda Kaul into her past and in future and becomes the cause of her death. In the words of Jasbir Jain "Nanda Kaul uses her memories to distance the past, while Ila Das welcomes her nostalgic memories for it is a little bit of the past come alive. They both view the past from entirely different points of view: Nanda Kaul resents the claims it had made on her, the curbs it had placed on her freedom, and the deceptions it had held, while Ila Das romanticizes it with her memories of the badminton game, the music and the jam, it is piece of heaven the memory of which renders her present tolerable.

Anita Desai's 'Fire on the Mountain' is a radical comment on a woman who turns her back on the world, denounces all that traditional women hold as precious and dear and dares to live an independent existence. Away from the cohesive socio-cultural ethos, the stiffing domesticity that normally defines the women, the patriarchal dominance that represses status and being a subordinate object perpetually serving the family as a wife, mother and grandmother, she defies the third code of Manu Smrithi that a woman be dependent on her son in her old age. Her release from an oppressive existence is secured by the death of her husband and allows her to withdraw from the chaotic life into a "place of her own", high on the hills into private sphere, she could just be herself, she has now found a mental equilibrium which she wants undisturbed.

In the beginning, Nanda Kaul is depicted as an antithesis of the tradiational woman in an Indian family. The tales that she constructs for Raka is also an indication of the life. She herself yearns to lead- existing adventurous, mystical and magical. Since she is forced into drudgery of domesticity, she becomes a victim of the system. She bows down mutely to her role without any protest which manifests itself in a willful isolation, disinterestedness and withdrawal from her immediate chaotic environment. It is clear that she leads a stifing life of a mother to a row of children with discomfort of childbirth, the perfect hostess always busy in entertaining her husband's guests, supervising and organizing the home, knitting, sewing and mending, she is the "hub of a small but intense and busy world", inarticulate amidst the "restless surging and clamour", patiently tolerant of the "nimiety, the disorder, the fluctuation and unpredictable excess".

What gives the test its radicalism is its message that if an alternative choice is given to woman, she would rather opt out of their socio-biological determined roles. Kate Millet puts it in the Sexual Politics.

If Nanda Kaul's economic empowerment has enabled her to secure personal freedom, it is ill-equipped financial state that is responsible for tragic end of Nanda Kaul's counterpart Ila Das. As in many Indian families where the sons are viewed as an asset and the girls as liability, Ila and her sister Rima are deprived of any share in the property and the family fortune is divided among the three 'drunken and dissolute sons'. The sons get educated at elite foreign universities like Heidelberg, Cambridge, Harvard but only learn to drink and squander the family fortunes on horses. To repay their debts, everything in the family is sold and the last of the jewellery and little money left for the security of the women is taken away by these sons who do not even care to turn up for their father's funeral.

Anita Desai's Fire on the Mountain is marked by the concluding page which shatters all the feminist premises on which the novel was successfully built up. When Nanda Kaul denounces the authenticity of her existence of her carefully constructed past as a 'lie' that "she did not live here alone by choice. She lived here alone because she was forced to do, reduced to doing. Only 'the Fire' which Raka has deliberately set on is real. All else fade away like the 'black smoke' that 'spiraled up over the mountain'. The reader's notion of Nanda Kaul as a strong woman who could exercise absolute control over her life, the empowered woman who has turned her back on the world that had abused her and who now lived a free and satisfying life of her own, reveals finally an aged, decrepit woman emotionally starved, hiding herself behind a façade of lies. Anita Desai wants to affirm the authenticity of existence of the women who have to gain their true self-esteem. She initially resents the intrusion of Raka into her privacy but gradually becomes more accepting of her as she finds in Raka a kindred spirit, a soulful identification which makes her exclaim "Raka you, really are a grand child of mine, aren't you? You are more like me than any of my children or grand children. You are exactly like me Raka". Like most traditional women, Nanda Kaul despite her radical show of bravery and confidence, is yet another woman trapped between multiple forces emitting from both within and without. As Alladi Uma rightly points out "we can definitely hope that Nanda Kaul will up complete and share all her disappointments and failures with a new Raka who has also purged herself of her distasteful past". It is also hoped that the fire will help them to restructure, reorder and redefine their life from a human perspective.

Desai's unquestionable existentialist concerns have distinguished her from others novelists of her generations. She shows some sort of similarity to Arun Joshi but Joshi has yet to attain the depthness of Desai. Committed to fiction writing she is very sincere and practical to her art and craft. There is the recognition that liberty is at one with creativity and that only total freedom can make the world happy & our highest proposals fall without positive actions. The neurotic behavior of Desai's female protagonists echoes their pattern of action. Their voices terminate in Frenzy and again in an action that appears half accidental and half-willed.

The novel 'Fire on the Mountain' presents the predicament of human life. The novel, at various levels, compares the condition of those women who could not break their silence. The novel also throws the light on this thing that it is not only the patriarchal setup which is responsible for the women's condition in the Indian society. The responsibilities also lies with the victim to refuse to raise voice against this patriarchal system.

By all standards 'Fire on the Mountain' is a feminist text with its singleness of purpose to hail and celebrate the feminist territory and question the prevailing sexual relationship between man and woman. The novel, is a fulmination against sexual division, sexual difference and sexual policies. The last part of the novel is, in fact, a laud protest- against the death of the voice of women, shut in. Hence women's emancipation near at hand is even more deeply in shadow.

On the whole the novel is excellent" "in a remarkably terse and evocative language". The author, Anita Desai, is a highly sensitive interpreter of the maladies of lonely individual, women in particular. "Fire on the Mountain" is the novel that gave her something closest to the satisfaction, and in which she came closest to

what she set out to do. Though the characters of the novels, especially of women, the novelist has put the question marks on the status of women in contemporary society where marital, filial, social and communal relations have almost lost their true sense and where women are fated to live stunted life.

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DR. AMBEDKAR AND THE QUESTION OF CASTE AND VARNA IN INDIAN SOCIETY

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Introduction

The Indian caste system is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although, this or other forms of differentiation exist in all human societies. It becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige. The Indian caste system is considered a closed system of stratification. In such a system, a person's social status is obligated to which caste they were born into. There are limits on interaction and behaviour with people from another social status. Hierarchic gradation, social, political, economic inequalities, endogamy, restrictions on dining and lack of freedom regarding the choice of vocation, were the principal features of the caste system. All these features vary in degree and sill prevail in modern day India. This paper will be exploring various aspects of the Indian caste system and its impacts on Indian society today.

It would not be an exaggeration to call Dr. Ambedkar as second Moses or modern Manu. He was the voice of the voiceless, hope of the hopelessness, light of those in darkness and a support for those, who were deprived and exploited in Indian society. He brought them out of the clutches of untouchability, bondage of oppression, and the leprosy of the caste system. He empowered the untouchables to stand firm and assert themselves as human beings in a society dominated by the caste Hindus. He showed them the way to stand firm and erect. He also made them feel to hold their heads high and to think and talk the language of free men and women. He took them to the feet of Buddha to give a glimpse of a potential future. He also educated them how to reconstruct their lives in the light of reason and on the principles of justice, liberty equality and fraternity. He was much critical of the Indian caste system which was/is highly unjust, tyrannical and based on inequalities and discrimination. He, many a times himself felt all these in his lifetime. The first such incident took place in 1901 at Railway station, Satra, Madhya Pradesh[1]

Defining the Caste and the Varna System

The caste system is a classification of people into four hierarchically ranked castes called **Varnas**. They are classified according to the occupation. They determine access to wealth, power, and privilege. The **Brahmins**, usually priests and scholars, are at the top. Next are the **Kshatriyas**, or political rulers and soldiers. They are followed by the **Vaishyas**, or merchants, and the fourth are the **Shudras**, who are usually labourers, peasants, artisans, and servants. At the very bottom are the untouchables? These individuals perform occupations that are considered unclean and polluting, such as scavenging and skinning dead animals. Therefore, they are called as outcastes. As they perform unclean and polluting jobs, they were not considered to be included in the ranked castes.

The **Varnas** are divided into the specialized sub-castes called **Jatis**. Each **Jati** is composed of a group deriving its livelihood primarily from a specific occupation. People are born into a certain caste and naturally become its members. They, then acquire the appropriate occupation according to their **Jati**. Maintaining this hereditary occupational specialization and hierarchical ranking of occupations is said to be done through an elaborate ritual system which regulates the nature of social interactions between the **Jatis**. **Vedic** texts from the Hindu religion, which have been compiled, legitimized, and interpreted by the **Brahmins**, provide the rationale for the hierarchical classification and the rituals governing social behaviour. There were, and still are, rules that are laid down concerning appropriate occupational pursuit and behaviour within and among different castes, as well as rules related to marriage.

The caste system was ancient than the **Vedas**. Originally, the Hindu society seems to have been differentiated into three or four castes. As a result of such factors as racial admixture, geographical expansion and growth of crafts which brought into existence new vocations, the original caste (**Varna**) broke up into various smaller castes (**Jatis**).[2] While **Hinduism** made for cultural unity of all Hindus in the past, the caste system socially disintegrated them into an ever increasing number of groups and subgroups. In all vital social matters such as marriage, vocation and dining, each such group or sub groups were an exclusive unit.

The caste system was undemocratic and authoritarian in the extreme. The castes constituting the series were hierarchically graded. Each caste was being considered inferior to those above it and superior to those below it. The status of a person born in a particular caste was determined by the rank of that caste in the hierarchy.

Once born in that caste, his/her status was pre-determined and immutable. Thus, birth decided his/her status, which could not be altered by any talent he/she might show or wealth he/she might accumulate. **(3)** Similarly, the caste in which a person was born predetermined what vocation he/she would pursue. He/she had no choice. Thus, birth decided the occupation of a person. The rule of endogamy governed every caste or sub-caste. A person belonging to one caste could not marry a person from other caste. Thus, birth restricted the zone of selection in the matter of matrimony. **(4)**

Since, the caste system was hierarchically graded; it was based on social and legal inequalities. For example, at the apex of this social pyramid stood the caste of **Brahmins** who had the monopoly right to officiate as priests with exclusive access to all higher religious and secular learning and knowledge. At the base, **Shudras** together with the untouchable and even unapproachable had assigned the duty of serving all other castes. They were constrained to follow, under the threat of severest penalty, such low vocation as those of scavengers, tanners and others. **(5)** The uniqueness of the caste system was that it was based on the difference of functions. Its specificity lay in the fact that it made birth as the basis of social grouping. It implies not only the negation of equality but the organization of inequality exclusively on the basis of inheritance. Each caste had its own conception of norms of conduct which it forced on its members; making it culturally separated from other castes which had other conception of ethics. Each caste thus became a separate socio cultural group.

The caste system was sanctified by the sanctions of religion. Its very genesis was attributed to the **God Brahma**. If a member of a caste infringed the caste rules, he did not merely commit a crime against the caste, but perpetrated sin against the religion. Thus, religion fortified the hold of the caste over its members. In fact; the basic demand of **Hinduism** on its followers was that he/she should gladly accept the social position in which he/she was born, i.e. his/her caste. Since, it was divinely ordained and should fulfil meticulously the duties which the caste assigned to him/her. The caste controlled his/her life including vital personal affairs such as marriage, vocation and social intercourse. Eating with others according to the castes rules was sanction of the religion. With the coercive power of Hindu state as well as the penal authority with which the caste itself was armed, the individual was almost completely shorn of personal liberty. He/she could not choose his profession he/she could not marry to whom he/she desired; he/she could not eat with whomever he/her likes. Further, the rank of the caste in which he/she was born, in the finally graded caste hierarchy determined his/her social status and position in the eye of law of the state which was not uniform but was varied. The caste system became an obstacle both to the development of the contemporary economy established during the Britishers in India, but also to the national unity. For the growth of industries, it was necessary to have labour supply. The rigid rule of the caste forcing its members to follow the hereditary occupation came in the way of the plentiful labour supply for industries. The ruination of the artisans and the impoverishment of farmers made it economically necessary for them to take to other vocations. The spread of democratic ideas such as individual liberty and equality kindled urges to revolt against caste distinctions. It was the educated section of the Indian people who launched attack on the caste. It sensed the anomaly of the caste in the new India. It advocated that for national freedom, the political, social, economic and cultural structures of the caste had to be reformed, or even eliminated. The social reformers propagated national progress as their prime objective. The social reformers attacked inequalities and separatism and stood for equality and cooperation. They attacked the heredity as the basis of distinction, and law of **Karma** which supplied the religio-philosophic defence of the undemocratic authoritarian caste institution. They called on the people to work for the betterment in the real world. In which they lived rather than strive for salvation after death. They branded the caste system as the powerful obstacles to the growth of national unity and solidarity. **(6)**

Dr. Ambedkar's Views on Caste and Varna System:-

The origin of Varna System is a peculiar process in Indian history. It was against the *naturalism* and *theology*. The **Varnas** were happened or created based on the individual birth, who born of the God's physical structure. As far as *theology* is concerned, **the God** is Omnipotent, Omnipresence, and Omniscient. **The God** is creator of the Universe. The human life is gift of the God. By grace of the God, all human beings occupy the highest place in the nature. The God has **Maha Karuna**, Love, compassion and forgiveness. *The God* is universal. No question of discrimination exists in the God's nature. All human beings have been treated as equal view of the God. If, God shows any discrimination against individuals, it is against the *theology*.

According to **Purushasuktha** hymn of **Rigveda,** there is a verse which says that of the primeval man 'the **Brahmin** was the **Mouth**, the **Kshatriya** was the **Arms**, his **Thighs** were the **Vaishyas** and his two feet were the **Shudra**. **Brahmin**, **Kshatriya**, **Vaishya**, **Sudhra** – these are described as **Varnas** and not **Jatis**. On a simple rendering of this **Rigvedic** hymn shows that the social organisation as a whole was made out

of a combination of **Varnas** having four specific qualities and being associated with different types of actions. The difference among the **Varnas** are due to difference in the proportions of the three qualities or **Gunas** of 'Sattva' purity 'Rajas' (valour) and 'Tamas' (darkness). The Purushasuktha was made in **Chaturvarnas** a "sacred institution" "a divine ordination". **Manu** advocated the **Purushasuktha** as a part of divine injunctions. Manu said, for the prosperity of the world, he (creator) from his **Mouth**, **Arms**, **Thighs** and **Feet** created the four **Varnas**. According to him 'Veda is the only and ultimate sanction for **Dharma**'. **(7)**

According to Dr. Ambedkar, the portion of **Vedas**, at any rate, particularly the **Purushasuktha** was fabricated by Brahmins, intended to serve their own purposes. According to him, it was Manu who invested the social ideal of **Chaturarnya** as contained in **Purushasuktha** with a degree of divinity and infallibility, which it did not have earlier. Dr. Ambedkar criticized the **Chaturvarnya** society. He said there was no social equality among the four classes. They must be bound together by the rule of graded inequality. The four classes should observe a division of occupation. There is no freedom in choosing occupation. The right of education was given to the Brahmins, **Kshatriyas** and **Vaishyas**. The **Shudras** and women were denied right to education.

Women were treated as **Sudras** and untouchables in all four classes. Their right to education, right to freedom and equality has been seized in **Purushasuktha**. Naturally education is a gateway of all human rights. If education is denied to woman, the other rights will automatically be seized in the woman's life. Because of this reason, 50 per cent of Indian women could not get the equal status at par with men. This is one of the historical mistakes in Indian society. Dr. Ambedkar writes, "The principle underlying the **Purushasuktha** is, therefore, criminal intent and anti-social in its results. Its aim is to perpetuates illegal gains obtained by an unjust system".**(8)** According to Dr. Ambedkar, the Hindu Society denied social justice to a large number of people in general and women in particular in the name of divine order and **Varna Vyavastha**. Dr. Ambedkar said that the social order prescribed by **Purushasuktha** had never been questioned by anyone except Buddha. He also said that **Arya Samajists** had done a great mischief in making the Hindu Society a stationary society by preaching that the **Vedas** were eternal without beginning, without end and infallible. Therefore Dr. Ambedkar criticized the ideal of **Chaturvarna** enunciated by the **Purshasuktha** on the grounds that::

- It preached a class-composed society as its ideal.
- It converted the de-facto state of affairs into a de-jure connotation of an ideal society.
- It gave de-facto state of class composition a legal effect by a accepting it a de-jure connotation of an ideal society.
- It accepted the class composition as an ideal and also sacred and divine.
- It made the four classes a matter of dogma.
- It accepted the graded inequality among the four classes and between man and woman.

According to Dr. Ambedkar, the attempt of **Purushasuktha** to realize the ideal was a kind of political jugglery, the like of which was not to be found in any book of religion.**(9)** Almost all the Hindu books are replete with the concept of **dharma**. Both Manu and Yjnavalkya, a learned Hindu seer, refer to **dharma** as compulsory duties and obligation of the different **Varnas**. The concept of **dharma** as has been included in the **Varnashrama dharma** has brought ruination to the concept of social solidarity. Dr. Ambedkar sought revolutionary changes in Hindu society. He rejected the theory of **Chatarvarna** prescribed by the **Purushasuktha** of the **Rigveda** and believed that originally there were only three **Varnas**. He stated that **Purushasuktha** was a later production interpolated into the **Rigveda**.

Dr. Ambedkar rejected the social ideal of **Chaturvanaya**, which given an official graduation, fixation and permanency to each Varna of the principle of graded inequality in society. Varna system is prescribed by the **Purushasuktha** of the **Rigved**. It is predominantly in Indian society and **Brahmins** are only eligible to learn hymns, but women and **Shudras** are excluded in four **Varnas**. In May 1916, Dr. Ambedkar read a paper on "The Caste in India, their Mechanism, Genesis and Development" at the anthropology seminar sponsored by Dr. Goldenweiser. It was published in the Indian Antiquary in May 1917. He observed that endogamy was the essence of castes. According to him, a caste was an enclosed class. He was of the view that **Chaturvarnya** provided the base for the caste system which has ruined the Hindus. **(10)** The caste system created a society which had untouchables, unapproachable and unshadowables. Moreover Hindu society had in its fold various criminal tribes as well as several primitive tribes. In addition to the four classes (various) of **Chaturvarna**, Ambedkar recognized fifth class, the **Panchama Varna**, under the Hindu social fold, which was outside **Chaturvarna**. It included the following: –Criminal tribes, Aborigines, Untouchables. **(11)**

All the people in **Panchama Varna** were living in deplorable conditions. Therefore, Ambedkar vehemently criticized the Hindu civilization and called it an infamy. Dr. Ambedkar said, "I cannot reconcile myself to this ideal, only new names were given, but the social content is the same". He added, "To allow this **Chaturvarna** based on worth to be designated as by such stinking labels of **Brahmin**, **Kshatriya**, **Vaishya** and **Shudra** indicative of social divisions based on birth. [12] Dr. Ambedkar said that the untouchables were originally Broken Men. He thought that the untouchables also shunned the **Brahmins**. He explained one hypothesis that the Broken Menwere Buddhists. The broken men did not care to return to **Brahmanism**, when they embraced **Buddhism,** shunned the **Brahmins**: consequently, the **Brahmins** imposed untouchability upon the broken men.

Dr. Ambedkar explained how **Chaturvarna** was going to spoil the right of masses. The weak in Europe has had in his freedom of military service his physical weapon, in suffer age his political weapon and in education his moral weapon. All the three weapons were denied to the masses in India by **Chaturvarna.** According to Ambedkar, **Varna** and caste were evil ideas and it mattered very little whether one believed in Varna or caste. Varna was infallible like the **Vedas**. **The Bhagavada Gita** has done enough mischief by giving a fresh lease of life to the **Varna system**. He said further, "with Mr. Gandhi **Varna** is determined by birth and profession of a Varna is determined by principle of heredity so that **Varna** is merely another name of caste". Dr. Ambedkar vehemently condemned the social order which is based on **Varna** or caste. He said, "My ideal could be a society based on liberty, equality and fraternity". [13]

 A measure of liberty is necessary to maintain a free and democratic social order. He speaks in the sense of right to free movement, in the sense of right to life and limb. He argues to anindividual's freedom to choose one's own profession. According to Dr. Ambedkar, "equality may be a fiction, but nonetheless, one must accept it as the governing principles". The principle of equality ought to form the basis of an ideal society. Dr. Ambedkar's ideal of fraternity is in short; there must be social endosmosis, which is only another name for democracy. Dr. Ambedkar criticized Gandhi's theory of **Chaturvarna** as impracticable in this age and there was no hope of revival in the future. Further he said that Mahatma Gandhi was doing a great disservice to social reform by advocating his imaginary utility of division of **Varnas**, for it created hindrances in our way. [14]

Dr. Ambedkar said, 'To me this **Chaturvarna** with its old labels is utterly repellent and my whole being rebels against it. He emphasized that men must be free from the deep rooted religious prejudices or sacred notions behind castes, Divinity behind the castes i.e behind the **Shastras** should be destroyed. Social change is a myth in **Chaturvarna system**. It never helps to individual and social development. That's why Dr. Ambedkar proposed that social change is possible through legislation. In this connection he introduced the **Hindu Code Bill in 1950**. The chief aim this Bill was to reform and to bring radical and fundamental changes in Hindu society through legislative means. He suggested the spread of mass education. It is important to examine Ambedkar's view on man, woman and society, in the caste component of Hindu Society.

Dr. Ambedkar argued that the Hindu social order is opposed to equality of people. It treats inequality as its official doctrine totally ignores the principle of fraternity. There is no liberty in it. There is no importance to the individual in the Hindu Social order. The hierarchical order of the classes or castes is rigid. The relative changes in the position of the individual are totally ignored. **Hinduism** believes that its social order is divine. It is called the **Varna Vyavastha**. In every **Varna**, woman was treated as secondary and supressed class. Even in **Kshatriya Varna** the so called **Rama** showed his disregard for **Sita** by suspecting her chastity and conduct in her captivity by **Ravana**. It indicates immodest of man's personality and its generated impairment against women in Hindu society. Regarding the castes, he says:-

- Caste divides labourers.
- Caste disassociates work from interest.
- Caste disconnects intelligence from manual labour.
- Caste devitalize by denying to him the right to cultivate vital interest.
- Caste prevents mobilization.

Caste system is not merely a division of labour. It is also a division of labourers. Dr. Ambedkar explained "The caste system prevents common activity and by preventing it, it has prevented the Hindus from becoming a society with a unified life and a consciousness of its own being. There is only individual share or part in the associate activity".[15] Dr. Ambedkar added "So long as caste remain, Hindu religion cannot be made a missionary religion and **Shuddhi** (purificatory conversion) will be both a folly and futility" He commented "Caste has made **Sanghatan** and co-operation even for a good cause impossible". Dr.

Ambedkar has concluded the following possible results of the reorganization of society based on **Chaturvarna** and caste:

- The caste has ruined the Hindus
- The reorganization of the Hindu society on the basis of Chaturvarna is impossible because the **Varna Vyavastha** is like a leaky pot or like a man running at the nose.
- It is harmful because the effect of the Varna **Vyavastha** is to degrade the masses by denying the opportunity to acquire knowledge and emasculate them by denying them the right to be armed.

Dr. Ambedkar wanted that the Hindu society must be reorganized on religious basis, which would recognize the principle of liberty, equality and fraternity. In order to achieve this object, he suggested following remedial measures:-

- The sense of religious sanctity behind caste and **Varna** should be destroyed.

- The sanctity of caste and **Varna** can be destroyed only by discarding the divine authority of **Shastras**. **(16)**

Dr. Ambedkar dedicated his book, Who Were the Sutras? to the memory of Jyotiba Phule. The dedication runs "Inscribed to the memory of Mahatma Jyotiba Phule, 1827-1890. The greatest **Shudra** of modern India, who preached the gospel that for India Social Democracy, was more vital than the independence from foreign one. **Varna Vyavastha**, caste system and untouchability are the major evils of Hindu social order. The untouchable is called 'Avarna', i.e. outside the **Varnas**. The Caste System of graded inequality is still prevailing in Indian society. No person of Indian origin, born on Indian soil can escape the influence of caste. The caste system is part and parcel of Hindu religion and Hindu society.

The Caste system creates discrimination among people at large and Woman in particular, and its violation of human rights including woman rights. The caste discrimination affects millions of **Dalit Bahujans** day in and day out of their social, cultural, educational and economic lives. Millions of **Dalit Bahujan** women are adversely affected by the caste discrimination. Women Liberty, Equality, Justice and fraternity ideals are crux in the caste discrimination. No one could come out from these dreadful situations in general and women in particular.

In Vedic times there was no untouchability. However, in some form or the other, it prevailed in Indian society. **Dalit Bahujans** were far away from all privileges of social, educational, spiritual and economical. Woman from these groups lost all their rights. Some times within the family in all **Varnas**, Woman treated as untouchables, when she is in menstruation and should not participate in day to day activities. **The Varna** and caste system indicates the status of woman in Hindu society. Women are considered as suppressed and depressed class even within **Varna** and Caste in Hindu society.

Reform Movements and the Varna Vyavastha:-

The various socio-religious reform movements during the British rule were the expression of the rising national consciousness. These movements helped to spread the Western liberal ideas among the Indian people. These interestingly tended to have a national scope and programme of reconstruction in the social and religious spheres. **(17)** In the social sphere, there were movements like caste reform or caste abolition, equal rights for women, widow remarriage and the campaign against child marriage. These movements were a crusade against socio- legal inequalities. **(18)** In the religious sphere, these movements combated religious superstitions, attacked idolatry polytheism and hereditary priesthood. These movements in varying degrees not only emphasized but fought for the principles of individual liberty and social equality. They also helped spreading nationalism. **(19)**

The new intelligentsia, which imbibed the liberal Western culture, recognized the needs and launched movements to reform or revolutionized social institutions, religious outlooks and ethical conception inherited from the past. They felt that these are obstacles to national advance. They were convinced that the new society could politically, culturally, and economically develop only on the basis of liberal principles like individual liberty, freedom of human personality and social equality. **(20)** These movements represented the wishes of the progressive sections of the Indian people to democratize social institutions and remodel old religious institutions which can best suit to the new social needs.

Since India's independence from Britain in 1947, there has been considerable relaxation of rules related to the caste system. There was more sharing between members of the middle and upper castes. However, people in the lowest castes continued to eat separately from the rest. There was a significant change in occupational goals and pursuits among men from 1954 to 1992. Earlier, most men were dedicated to their traditional caste related jobs. But by 1992, most had taken up newer occupations. Although some caste-based prejudices and rankings still exist. Wealth and power was now less associated with the caste. The caste

became a less significant part of daily lives of the people who lived in urban areas compared to rural areas. But its significance still varies by social class and occupation. Among urban middle-class professionals, caste is not openly discussed and is pretty insignificant, except when it comes to marital arrangements. Even then, there are adjustments made with considerations towards education, occupation, income, religion and language. Although, discrimination on the basis of caste has been outlawed in India, it still exists in the community today.

The progress of the reform movements was slow due to the insufficient support by the British government. The rate at which the social reform legislations were enacted was too slow and generally undertaken under the pressure of the advanced opinion in the country. It is true that in the first half of the nineteenth century, the British ruler themselves initiated such progressive legislations such as the abolition of slavery, Suttee and infanticide. However, their attitude suffered a change later on. **The Age of Consent Act** passed in 1891 was the only important social reform legislation enacted by government during many decades. This only strengthened the determination of the leader of the Indian national movement to secure political power to accelerate the tempo of social and religious reforms in India. [21] The caste system which divided the Hindu communities into a multitude of almost hermetically sealed groups, hierarchically graded which was based on birth, was one of the principal target of socio-religious reform movements.

Conclusions/ Observations and Suggestions:-

- The caste has ruined and suffered the people.
- The caste has created barricades among all the citizens.
- The caste will spoil the national integration and development.
- The castes will crux the idea of oneness.
- The Hindu social order is vertical without equality.
- The Hindu social order must be organized as horizontal having virtues like equality,   liberty, justice and fraternity. These virtues must be provided to all the citizens.
- Woman has not been treated as human being in Hindu society. She must be treated at par with man.
- Women were discriminated in society and family in all spheres of life. It must be stopped.
- Varna and caste should be rooted out in Indian society by enacting laws through parliament.
- Indian citizens' mindset should be changed. It is the root cause of all evils.

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THE EFFECTS OF ALCOHOL ON CHILDREN

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Abstract
One of the more insidious aspects of alcoholism, or merely alcohol abuse, is that its effects are not restricted to adults. Parents who abuse alcohol in any way are likely to create frightening, and sometimes dangerous, situations for their children, who cannot understand the shifts in personality alcohol brings on, and who also suffer from residual neglect and/or maltreatment. Then, the child who consumes alcohol is inevitably on a treacherous path, as the addictive properties of the substance are powerful. Alcohol, meant only to be taken carefully by adults, poses many, and dramatically *harmful, risks to children.*
Keywords: *Childrewn, Alcohol*

Consequences to Children from Adult Alcohol Abuse

As is well known, there is no population more vulnerable than that of children. Unable to take care of themselves in the outside world, their lives are completely dependent upon, usually, the care of the parents. When alcohol is a factor in those parents' lives, the repercussions on the children may run an extraordinary range of impacts, and none of them are healthy. The rationale is inescapable; as abuse of alcohol deteriorates adult lives, so too must it impact in a harmful way on the dependents of those adults.

While early research on how adult alcohol abuse impacts on children was typically poorly constructed, more modern and careful methodologies nonetheless produce the same results. Children of alcoholics, or even of those parents periodically abusive of alcohol, are at far greater risk for psychological problems than other children. They are also, not surprisingly, more prone to evince self-destructive behaviors, including substance abuse. How much of this effect is due to direct influence from the parents is difficult to determine, since the household marked by alcohol abuse is pervasively changed by it. More exactly, a very common effect of alcoholism in parents is a neglect of the children. Such children are then free to fall under dangerous influences an attentive parent would shield them from. This links to the sense of self-esteem the child of the alcoholic parent develops, which is typically far lower than normal. Studies on adult children of alcoholics (COAs) reveal that attachment issues are common with COAs, as well as uniformly lower senses of self-worth. Alcohol abuse is famous for creating a form of selfishness, or self-centeredness, in people, and nothing is less appropriate when the rearing of children is concerned.

Another area in which parental alcohol abuse adversely affects children is more clinically evident: fetal alcohol syndrome (FAS). When pregnant women drink alcohol, a variety of potentially harmful consequences are inevitably set in motion, as the developing fetus is intrinsically vulnerable. Most studies reveal that there is a direct link between FAS and behavioral and/or cognitive processes in the maturing individual; intellectual levels may be similar with those of other children, but there are distinct deficiencies in relational behaviors. It is not fully established that adults with FAS are biologically more susceptible to alcoholism, though the evidence, as well as common wisdom, seems to support this. What is known is that alcohol clearly has unfavorable impact on a developing fetus, and in ways still being determined.

This clinical problem aside, the reality is that children of those with alcohol issues are likely to encounter major difficulties, both as they mature and well into adulthood. One of the most common and damaging effects on children is a sense of blame, or responsibility; that is, as the alcoholic adult evinces erratic and hurtful behavior, the child, not comprehending the actual cause, will attribute it to their own actions. This assuming of guilt then encourages low self-esteem, confusion, and self-destructive behaviors. It must also be noted that such circumstances are not confined to outright "alcoholic" parents. Even those parents who occasionally revert to different behaviors because of drinking must confuse and frighten the children, for the effect, if sporadic, is still the same.

Fortunately, a far greater awareness of the problems of alcohol abuse in recent decades has greatly removed the stigma, as it has better exposed the vulnerabilities of children and teens themselves. Although seeking counseling or help may still be extremely difficult for the very young person dealing with alcoholism in the home, there are resources increasingly available, and consequently better known to them. Schools are more sensitive to the issue, and teachers at the elementary levels are being trained to note behaviors indicating alcohol problems at home. The situation for the child is never easy, but at least modern insights offer helpful interventions.

The Alcoholic Child

Not surprisingly, children who consume alcohol are invariably raised within alcoholic homes, or under the care of a parent who abuses the substance. Traditionally, European cultures encourage a careful allowance of alcohol to very young people, and this is thought by some to better equip them to drink responsibly as adults. In American society, however, alcohol is commonly seen as requiring more adult discretion, and older laws which once permitted twelve year-olds to legally drink have long been abolished. As is well know, in the United States, a young person may die in war before legally able to consume alcohol.

Legal rulings and restrictions notwithstanding, the unfortunate fact remains that many children and teens drink. A 2008 study reported that 12.7% of eight graders, 30% of tenth graders, and 45.6% of twelfth graders admitted to getting drunk, at least occasionally. The figures are disturbing primarily because alcohol is not as easily abandoned as a young person may believe. The child or teen may think they are merely indulging in a forbidden and exciting pursuit, or may be drinking under the vast influence of peer pressure, and can set it aside when the fun, or the unpleasant repercussions, are over. Unfortunately, alcohol is addictive, and not only in a chemical manner. The child who indulges may easily discover that the "escape" provided by alcohol is exactly what they require to ease the problems of growing up, as adults turn to alcohol to avoid adult responsibilities. The sad reality is that, again, no population is as vulnerable as that of the very young, and this goes very much to the harm they may do themselves. The child who turns to alcohol, for whatever reason, is enabling a very dangerous process of commencing an addiction at a time in life when the addiction can take the greatest hold.

Conclusion

Alcohol, so often a recreational and mild substance giving pleasure, may also be a fatal or crippling element in the life of an adult. It drastically affects any child under the care of such an adult, for alcohol abuse defies reason and creates harmful circumstances in the home. Then, alarming numbers of children turn to alcohol, setting themselves up for probable years of self-destructive behavior. Alcohol, meant only to be taken carefully by adults, poses many, and dramatically harmful, risks to children.

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E-WASTE: A GROWING MENACE IN INDIA

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Abstract

Electronics waste is becoming a crisis for the society. Huge accumulation of e-waste and their recycling through primitive means for extraction of precious metals is real concern in the developing countries as e-waste contains hazardous materials. Electronic waste comprises of waste electronic goods which are not fit for their originally intended use. Air conditioner, cellular phone, personal stereos, computers e-waste contains toxic substances and chemicals, which are likely to have adverse effect on environment and health. Faster change of features in the electronics devices and availability of the improved products forcing the consumers to dispose the electronics products rapidly. This has caused generation of e-waste alarmingly. The major source of e-waste is the disposal of the hardware and electronic items from Government offices, public and private sectors, academic and research institutes. Household consumers are also contributing significant volume of end-of-life electronics products. The main challenge in India is to create awareness of the environmental, social and economic aspects of e-waste among the public, consumers, producers, institutions, policy makers and legislators. In this paper we will discuss the various challenges faced and risk involved during handling of e-waste in India.

Keywords: *E-waste*

Introduction

Electronic waste is considered to be one of the fastest growing waste streams in the world. In India most of the waste electronic items are stored at households as people do not know how to discard them. The increasing "market penetration" in developing countries, "replacement market" in developed countries and "high obsolescence rate" make the Electronic Waste as one of the fastest growing waste streams.

Definition of E-waste

"Electronic waste or e-waste is any broken or unwanted electrical or electronic appliance... E-waste includes computers, entertainment electronics, mobile phones and other items that have been discarded by their original users. While there is no generally accepted definition of e-waste, in most cases e-waste consists of expensive and more or less durable products used for data processing, telecommunications or entertainment in private households and businesses"

Status E-Waste in India

The current practices of e-waste management in India suffer from a number of drawbacks like the difficulty in inventorisation, unhealthy conditions of informal recycling, inadequate legislation, poor awareness and reluctance on part of the corporate to address the critical issues. The consequences are that (i) toxic materials enter the waste stream with no special precautions to avoid the known adverse effects on the environment and human health and (ii) resources are wasted when economically valuable materials are dumped or unhealthy conditions are developed during the informal recycling. India's rate of PC obsolescence is growing dangerously. Of the nearly 8 million PCs in India, 2 million are either of the generation represented by the chip Intel 486 or lower. As up gradation beyond a point becomes uneconomical and incompatible with new software, a vast amount of hardware will soon be added to the waste stream. Further, as most owners of these technologies are from the government, public or private sectors, they prefer replacing an old computer with a new one, rather than upgrading it. Even in the secondary market the older models have little demand. Owing to the narrowing profit margins between resale and dismantling, the sale of these computers to the scrap market for material recovery is rising. Various departments of the government, public as well as private sectors are feeding old electronic appliances such as computers, telephones, etc, into the waste stream, at an increasingly fast rate. Other sources of e-waste are retailers, individual households, foreign embassies, PC manufacturing units, players of the secondary market, and imported electronic scrap from other countries. Individual households contribute the least to this, being only 20 per cent of the overall market. By 2020, there will be 2000 million new computers in use worldwide. Electronic waste is responsible for 70% of the toxic chemicals such as lead, cadmium and mercury found in landfill
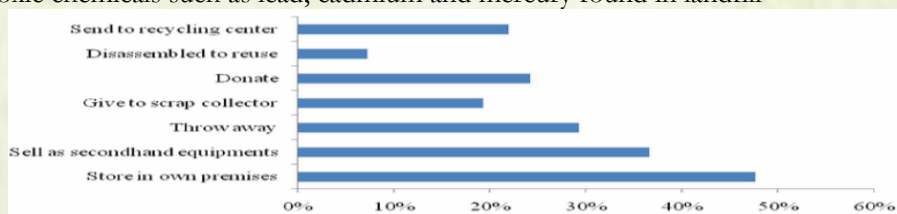
General E-Waste disposal practices in India.

Major contributors to the e-waste stream

Individuals and Small Businesses: The useful span of a computer has come down to about two years due to improved versions being launched about every 18 months. Often, new software is incompatible or insufficient with older hardware so that customers are forced to buy new computers.

Large corporations, institutions, and government: Large organizations upgrade their employee computers regularly. For example, Microsoft, with over 50,000 employees worldwide replaces each computer about every three years. Discarded electronic waste is the fastest growing stream of waste in industrialized countries. Though this rapid obsolescence is a result of rapidly evolving technology, it is clear that the throw-away principle yields great monetary benefits to corporate.

Original equipment manufacturers: Original Equipment Manufacturers generate e-waste when units coming off the production line don't meet quality standards, and must be disposed off. Some of the computer manufacturers contract with recycling companies to handle their electronic waste, which often is exported.

Various Bad Effects of E-waste

E-waste and human health: E-waste is much more hazardous than many other municipal wastes because electronic gadgets contain thousands of components made of deadly chemicals and metals like lead, cadmium, chromium, mercury, polyvinyl chlorides (PVC), brominates flame retardants, beryllium, antimony. Long-term exposure to these substances damages the nervous systems, kidney, and bones, reproductive and endocrine systems. Some of them are carcinogenic and neurotoxin. There are number of channels through which e-waste goes to the environment.

Socio-economical impact: Four sub-sectors have been considered decisive for a social impact analysis of e-waste management. That is to say; Collection, Refurbishment, Material recovery mainly for reuse, recycling and final disposal. In general recyclable waste is viewed as a resource and income-generating opportunity. Electronic-waste is mostly handled by the informal sector and provides jobs for people that have difficulty accessing formal employment by:

· Collecting (and re-selling waste)
· Practicing re-pairs both formally and informally
· Recycling and
· Disposal

There are other significant economic potentials if valuable materials in e- waste are recovered. The e-waste industry provide income-generating opportunities for both individuals and enterprises, as waste is sold and traded among collectors, processors, second-hand dealers and consumers.

Environmental Impacts caused by E-wastes: The main environmental impacts of e-waste mainly arise due to inappropriate collection and disposal, rather than inherent toxic contents although drawing boundaries between secondary goods intended for reuse and waste materials may be a challenge.

- E-waste contains more than 1000 different substances, many of which are highly toxic. E-waste contains both valuable materials, such as gold and copper, as well as highly toxic Substances, such as lead and mercury.
- The informal dumping sites and the crude methods used to reclaim materials from the e-waste without environmental monitoring generate many kinds of pollutants thus creating serious problems to ecological environment and human health.

Recommendations for action

Rapid product obsolescence in the electronic industry has created a waste crisis that is out of control. The answer to the blooming e-waste crisis lies not in finding new downstream hiding places for this waste; it lies not in exporting it to the desperately poor, but in moving upstream to prevent the problem at its manufacturing source. Today it is frequently cheaper and more convenient to buy a new machine to accommodate the latest software and hardware technology and their increasing demands for more speed, memory, and power, than it is to upgrade the old. The lust for faster, smaller and cheaper must be governed by a new paradigm of sustainability that demands that our products are cleaner, long-lived, upgradable, and recyclable. It is time to strengthen the call for sustainable production, environmental justice, and corporate and government accountability in order to achieve these goals. Following are few recommendations for the action that needs to be taken

Ban hazardous waste imports: All imports of hazardous waste materials, including hazardous e-waste must be banned. There must be a Convention to ban all trade of hazardous wastes from OECD to non-OECD countries. There is no reason for the poor of the world to bear the burden of environmental risk, particularly when they have not benefited from the products and services that created that risk in the first place.

Make the producer responsible: Producers must be responsible for their products. The principle of 'Extended Producer Responsibility' (EPR) requires accountability on producers over the entire life-cycle of their products. So far, manufacturers have passed on these costs to the consumers, and now to developing countries where the products eventually land up for recycling. By adopting EPR, producers will play their part in conserving resources through changes in product design and process technology. Making producers financially responsible for end-of-life waste will provide them with a financial incentive to design their products with less hazardous and more recyclable materials. An effective example of EPR is product take-back where a producer takes the product back at the end of its life.

Inform the consumer: Manufacturers of computer monitors, televisions and other electronic devices containing hazardous materials must be responsible for educating consumers and the general public regarding the potential threat to public health and the environment posed by their products and for raising awareness for the proper waste management protocols.

Design for recycling: When it finally becomes necessary to decommission an electronic device, the device mustbe designed to ensure clear, safe, and efficient mechanisms for recovering its raw materials. Input materials must be suitable for safe reconstitution and recycling and there must be a pre-identifiable recycling market and mechanism established for the input material. Equipment components must be properly labeled to identify plastic and metal types. Warnings must be placed for any possible hazard in dismantling or recycling and the product must be made for rapid and easy dismantling or reduction to a usable form.

Conclusion

E-waste management in India is at an early stage. Therefore, there are many challenges in managing e-waste in India. Solid waste management, which is already a mammoth task in India, is becoming more complicated by the invasion of e-waste, particularly computer waste. Institutional infrastructures, including e-waste collection, transportation, treatment, storage, recovery and disposal, need to be established, at national or regional levels for the environmentally sound management of e-wastes. Establishment of e-waste collection, exchange and recycling centers should be encouraged in partnership with private entrepreneurs and manufacturers. The responsible authority should work together with the local authority to increase public awareness and to promote the recycling of wastes, including e-waste, among the public. There is a definite need for sound management of e-waste to ensure better human health and to sustain the environment for future generations.

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TYPES OF DEGRADATION OF POLYMER

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Abstract

A lot of research has been devoted within the last two to three decades to the development of plastics stable under solar irradiations. The need for more photo-stable materials in the aerospace industry is well known. The present paper describes the photo degradation of aromatic polysulfones which can be processed as benefited thermoplastics by conventional molding and solution casting techniques.

Keywords: *Photo degradation of Polymer, Thermal Degradation Aerospace industry*

Introduction

Deep research has been devoted within the last two to three decades to the development of plastics stable under solar irradiations. The need for more photo-stable materials in the aerospace industry is well known. To meet this challenge polymer research is aimed at providing new polymeric materials serviceable in the solar radiations. The first photo-stable polymers were of course the fluorocarbons and silicones. The more recent materials to appear have been based mainly on heterocyclic and aromatic building blocks, as, e.g., the polybenzimidazoles and polyimides . Most of these heteroaromatic polymers, however, are difficult to process because of inherent high rigidity and intractability. Their behaviour and properties are often similar to those of the thermosetting resins. Many of the polymers in the heterocyclic class are "B" stage materials which are converted to their final polymer structures during fabrication to the end products. This reaction usually involves elimination of a volatile by-product sometimes this presents serious problems to be processor.

The present paper describes the photo degradation of aromatic polysulfones which can be processed as bonafied thermoplastics by conventional molding and solution casting techniques. The aromatic polysulfones (APS) were introduced as molding powder where they provide exceptionally good physical and electrical properties at 150^0 C. The oxidative stability at 150^0C temperature is exceptionally good, although resistance to weathering and ultra-violet radiations is beyond satisfaction. It is, therefore, the attempts have been made to photo stabilize the aromatic polysulfones (APS) at the temperature of 373^0 K. Natural polymers, biopolymers and synthetic polymers based on annually renewable resources are the basis for the twenty-first century portfolio of sustainable, eco-efficient plastics. The interest on these polymers is considerable in the prospect to decrease the world resources in oil and in a concern to limit the contribution of plastics to the waste disposal. The subject is vast and hence it is a daunting task to summarize their remarkably rich and multifaceted area related to these biopolymers fields.

 The aromatic polysulfones (APS) plastics were first offered in 1965 as an extrusion and injection moulding material for high temperature and minimum creep applications. Aromatic polysulfones (APS) is one of the outstanding thermoplastics for use as a load-bearing, structural material for long term use at temperature up to 300^0 F.

Aromatic polysulfones are resistant to mineral acids, alkalies and salt solutions. Under moderate stress at elevated temperature, these are resistant to most detergents, oils and alcohols. It is damaged by ketones, and chlorinated and aromatic hydrocarbons as well.

Among the aromatic polysulfones, the poly (either-sulfones) derived from dihydric phenols and 4, 4'-dichlorodiphenyl sulfone have achieved commercial application that member of this class based on 2,2- bis (4-hydroxyphenyl) propane (bisphenol-A) (Bakelite polysulfone, Union Carbide Corporation) will be used as a typical example.

The various grades of this polysulfone are clear, rigid, tough thermoplastics with glass transition temperatures of $180-250^0$ C. its formula is given by structure (1),

(I)
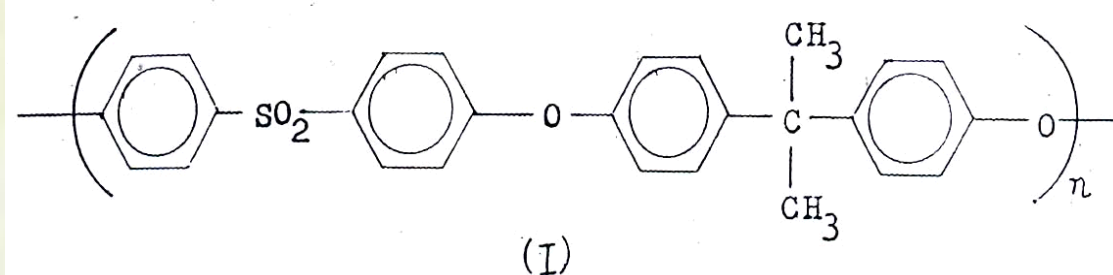
Where n, has values between 50-80. Chain rigidity is derived from the relatively inflexible and immobile phenyl and SO_2 groups, and toughness from the connecting ether oxygen. These groupings also impart the excellent thermal stability and chemical inertness that characterize these resins. Those properties, along with the high glass transition temperatures, make possible continuous use at temperatures in the 150-200^0 C range.

Types of DegradationThermal Degradation: Thermal deterioration of polymers can be divided roughly into two general categories: random chain scission and depolymerization . The first type, random chain scission, can be visualized as a reaction sequence approximating the reverse of polycondensation. Chain scission occurs at random points along the chain, leaving fragments of relatively high molecular weight (i.e. scission of a high molecular weight chain produces polymer molecules of X and n-X molecular weights where both X and n-X are large compared to monomer units). For all practical purposes it can be assumed that no monomer is liberated and the weight loss to volatile product is nearly negligible. In such a case each scission produces one new polymer molecule. The problem of evaluating the amount of degradation then becomes one of counting the number of polymer molecules. It should also be realized that depolymerization does not necessarily require initiation at the chain ends of the original polymer molecule. Any weak linkage due to the method of polymerization or prior exposure of the sample to oxidation during processing, etc. can introduce sites which will trigger photo degradation at elevated temperatures.

Oxidative Degradation: As noted earlier, the action of molecular oxygen be one of the most important reactions a polymer may undergo when exposed to an oxygen containing atmosphere. Our information concerning oxidation of polymers rests heavily on knowledge of the oxidation of small molecules. This knowledge has been obtained, for the most part, from low molecular weight substances of importance industrially. Naturally, large gaps in available information concerning oxidation processes of a numberof materials, such as heterocyclic compounds, are readily apparent.

Solvolytic Degradation – Hydrolysis: The random hydrolytic degradation of condensation polymers has been known since the early investigations on cellulose and related, naturally occurring materials [48]. Such polymers are particularly susceptible to chain scission by solvolytic reactions. For example, hydrolysis of methylated cellulose was employed to determine in the monosaccharide unit the positions of attachment in the polymer backbone. Hydrolysis is the most frequently encountered reaction in degradative processes of this type. Polyesters and polyamides can undergo hydrolysis at elevated temperatures. Such reactions may be viewed, for initial simplicity, as a reversal of the condensation process. It should be emphasized that a small amount of hydrolysis can lower the polymer molecular weight to a level at which unsatisfactory physical properties result.   It may also be noted that hydrolysis is a particularly important way for degradation in certain inorganic polymers. Many synthetic inorganic polymers which may be expected to exhibit outstanding thermal stability characteristics are subject to significant decomposition via hydrolytic chain scission at room temperature in the presence of air.

Mechanical Degradation

General Aspects: Due to the long-chain, thread like structures of linear polymers, it is quite reasonable to expect that due to large shear gradients, encountered in such operations as extrusion, milling and calendaring, the polymers would degrade by purely mechanical forces. Such occurrences are well known and it has been shown that the polymer molecule can be degraded quite drastically to a minimum molecular size, depending on the structure of the polymer and the severity of mechanical degradation are: Is the process purely mechanical or is the mechanical energy dissipated into thermal energy, giving rise to thermal and /or oxidative degradation, or are all three processes occurring simultaneously? Probably in actual plant operations all do occur in most cases. However, a number of examples of purely mechanical degradation have been reported. Whereas thermal degradation exhibits appreciable energies for the degradation process, purely mechanical degradation exhibits an activation energy of essentially zero. For such substances as cellulose and polystyrene, thermal degradation produces an increase in carbon content. However, purely

mechanical degradation produces no such change. In addition, for a given mechanical degradation, there is a minimum molecular weight of the sample below which further degradation does not occur.

Ultrasonic Degradation: It is apparent that ultrasonic degradation is mechanical in its origin and is produced by the action of cavities which are formed in a solvent under the influence of ultrasonic waves. Such degradation ceases or is appreciably diminished if cavitation is suppresses, for example, when the solution is degassed. The possibility that ultrasonic degradation is essentially thermal due to high temperatures produced during the adiabatic compression of gas bubbles seems rather remote, as the ultrasonic degradation, of instance, shows typical characteristics of a random chain scission process, whereas the thermal degradation is a typical reverse polymerizations. The ultrasonic degradation of polystyrene indicates that this type of degradation is mechanical and due to the stresses set up within a polymer molecule adjacent to a collapsed cavity. The stresses occur when a cavity, upon reaching its minimum radius, produces a shock wave. This wave can be pictured as a rapid pressure rise followed by a sharp exponential pressure drop.

Degradation by Radiation: At temperature well below those normally utilized to promote thermal degradation, ultraviolet and ionizing radiations are suitable radical indicators. Photolysis can be selective since a polymer with a group sensitive to, for example, ultraviolet irradiation may degrade in a fashion considerably different from that induced by purely thermal means.

Photolysis: Generally, visible and near ultraviolet excitations of a molecule are of insufficient energy to cause bond rupture. However, light excitation, in some cases, can promote the rupture of certain rather specific bonds forming free radicals. In a solid polymer matrix, the radicals can be considered as rather immobile species. The reactions which take place at these sites are localized in the polymer mass. Due to the localized nature of the radicals in the polymer matrix, these species rarely interact with each other. The rates of such photolysis reactions are often directly proportional to the intensity of the light rather than to the half-power of the light expected for a photo-initiated chain process involving radical-radical termination. In addition, photo-induced reactions are dependent upon the penetration of the visible-ultraviolet radiation into the polymer sample. Thus, in a thick polymer film, the surface layers act as a protective coating for succeeding inner portions of the sample.

Radiolysis: In contrast to photolysis, ionizing radiation is nonspecific in its absorption site. Ionizing radiations, such as gamma rays, X-rays, high energy electron beams, etc., transfer energy by electron ejection to the polymer mass. The ejected electrons are of high energy and cause secondary ionizations. Such reactions continue to occur until the electrons produced are of insufficient energy to cause until the electrons produced are of insufficient energy to cause further lionization. Chemical reactions occur during neutralization of the electrons wit positive sites and in the transfer of energy transfer mechanism is by inelastic collision with electrons. The site or position of the electron in most of these processes is unimportant, although the energy of the degree of penetration into a given polymer is interrelated.

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EFFECT OF EMPLOYEES' PERCEPTION OF PERFORMANCE APPRAISAL ON THEIR WORK OUTCOMES

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Abstract:

The aim of the study is to assess the perception of performance appraisal practice of ANRS office of the auditor general and its effect on employees' work outcomes, in the form of work performance, affective commitment and turn over intention as well. To undertake these general objective six specific objectives with their underling hypothesis were designed and assessed by quantitative& qualitative research design. To set background information on the proposed hypothesis the theoretical, conceptual and empirical related literatures were reviewed and most of the literatures finding implies that perception of employees on performance appraisal system had a significant influence on their work out comes.

In conducting this study, the required data is obtained through structured questionnaires and interview. The structured questionnaire was adopted from four prior related studies. To check the reliability and validity of the adopted instruments the Cranach's coefficient alpha test and the construct and content validity test was carried out. To determine the sample from the total population of 202 employees, first, the target population was stratified in to seven stratums (based on business processes) and then to select respondents from each stratum simple random sampling technique was applied; having this, the researcher uses formula based-sample size determination. Basically, a total of 134 questionnaires were distributed to the sampled employee, among these 119 were returned, of which, 9 responses are uncompleted. Thus, 110 returned questionnaires (i.e. representing 82% of response rate) are analyzed using statistical package for social science (SPSS version 16). In the analysis descriptive statistics, correlation analysis and simple regression analysis was performed.

The descriptive finding of the study shows that in ANRS office of auditor general employees had low level of perception towards the existing performance appraisal practice. Employees of ANRS offices of the auditor general have high level of work performance, low level of affective organizational commitment and moderate level of turn over intention.

Introduction

In this world of competition as organizations effort to remain competitive and sustainable, human resource (HR) professionals and strategic planners should collaborate strongly in designing strategies, which are more productive and useful. Based on many researches[1], the most winning organizations in the 21st century will be those to focus on integrated HR processes and systems. So the role of human resource becomes more and more vital which includes personnel related areas such as job design resource planning, performance appraisal system, recruitment, selection, compensations and employee relations.Among these functions, one of the most critical ones that bring global success is performance appraisal[3] .

An organization implements the performance appraisal system to allocate rewards for the employee, provide development advice as well as to obtain their perspectives, and justice perception about their jobs, department, managers, and organization. Prior studies reveal that employee perception of fairness of performance appraisal is a significant factor in employee acceptance and satisfaction of performance appraisal. A good perception will create a positive working environment in the organization, while a negative perception will affect the company performance. These perceptions depend on the manager or supervisor's actions and behaviors toward the employee. If performance appraisals are perceived as unfair, therefore, the benefits can diminish rather than enhance employee's positive attitudes and performance.

Specifically, the perceptions of procedural unfairness can adversely affect employee's organizational commitment, job satisfaction, trust in management, performance as well as their work related stress, organization citizenship behavior, theft, and inclination to litigate against their employer. During the last ten years, the number of studies which examined the effect of performance appraisal system on employee had increased. In another study by Brown 2010, revealed that there was a direct relationship between performance appraisal satisfaction and employee outcomes, which is mostly job satisfaction among employees.

Management

In the management phase of performance appraisal, employees are given feedback about their performance and that performance is either reinforced or modified. The feedback is typically given in an appraisal interview, in which a manager formally addresses the results of the performance appraisal with the employee. Ideally, the employee will be able to understand his or her performance deficiencies and can ask questions about the appraisal and his or her future performance. The manager should give feedback in a way that it will be heard and accepted by the employee; otherwise, the appraisal interview may not be effective.

The appraisal interview may also have an appeals process, in which an employee can rebut or challenge the appraisal if he or she feels that it is inaccurate or unfair. Such a system is beneficial because it:

- allows employees to voice their concerns.
- fosters more accurate ratings—the fear of a possible challenge may discourage raters from assigning arbitrary or biased ratings.
- often prevents the involvement of outside third parties (e.g., unions, courts).

The downside of using an appeals system is that it tends to undermine the authority of the supervisor and may encourage leniency error. For example, a supervisor may give lenient ratings to avoid going through the hassle of an appeal.

Management by Objectives

Management by objectives (MBO) is a management system designed to achieve organizational effectiveness by steering each employee's behavior toward the organization's mission. MBO is often used in place of traditional performance appraisals. The MBO process includes goal setting, planning, and evaluation. Goal setting starts at the top of the organization with the establishment of the organization's mission statement and strategic goals. The goal-setting process then cascades down through the organizational hierarchy to the level of the individual employee. An individual's goals should represent outcomes that, if achieved, would most contribute to the attainment of the organization's strategic goals. In most instances, individual goals are mutually set by employees and their supervisors, at which time they also set specific performance standards and determine how goal attainment will be measured.

As they plan, employees and supervisors work together to identify potential obstacles to reaching goals and devise strategies to overcome these obstacles. The two parties periodically meet to discuss the employee's progress to date and to identify any changes in goals necessitated by organizational circumstances. In the evaluation phase, the employee's success at meeting goals is evaluated against the agreed-on performance standards. The final evaluation, occurring annually in most cases, serves as a measure of the employee's performance effectiveness.

MBO is widely practiced throughout the United States. The research evaluating its effectiveness as a performance appraisal tool has been quite favorable. These findings suggest that the MBO improves job performance by monitoring and directing behavior; that is, it serves as an effective feedback device, and it lets people know what is expected of them so that they can spend their time and energy in ways that maximize the attainment of important organizational objectives. Research further suggests that employees perform best when goals are specific and challenging, when workers are provided with feedback on goal attainment, and when they are rewarded for accomplishing the goal.

MBO presents several potential problems, however, five of which are addressed here.

1. Although it focuses an employee's attention on goals, it does not specify the behaviors required to reach them. This may be a problem for some employees, especially new ones, who may require more guidance. Such employees should be provided with action steps specifying what they need to do to successfully reach their goals.

2. MBO also tends to focus on short-term goals, goals that can be measured by year's end. As a result, workers may be tempted to achieve short-term goals at the expense of long-term ones. For example, a manager of a baseball team who is faced with the goal of winning a pennant this year may trade all of the team's promising young players for proven veterans who can win now. This action may jeopardize the team's future success (i.e., its achievement of long-term goals).

3. The successful achievement of MBO goals may be partly a function of factors outside the worker's control. For instance, the base-ball manager just described may fail to win the pennant because of injuries to key players, which is a factor beyond his control. Should individuals be held responsible for outcomes influenced by such outside factors? For instance, should the team owner fire the manager for failing to win the pennant? While some HRM experts (and base-ball team owners) would say "yes," because winning is ultimately the responsibility of the manager, others would disagree. The dissenters would claim that the team's poor showing is not indicative of poor management and, therefore, the manager should not be penalized.

4. Performance standards vary from employee to employee, and thus MBO provides no common basis for comparison. For instance, the goals set for an "average" employee may be less challenging than those set for a "superior" employee. How can the two be compared? Because of this problem, the instrument's usefulness as a decision-making tool is limited.

5. MBO systems often fail to gain user acceptance. Managers often dislike the amount of paperwork these systems require and may also be concerned that employee participation in goal setting robs them of their authority. Managers who feel this way may not properly follow the procedures. Moreover, employees often dislike the performance pressure that MBO places on them and the stress that it creates.

Measurement

Once the appropriate performance dimensions have been established for jobs, the organization must determine how best to measure the performance of employees. This raises the critical issue of which rating form to use. In the vast majority of organizations, managers rate employee job performance on a standardized form. A variety of forms exist, but they are not equally effective. To be effective, the form must be relevant and the rating standards must be clear. Relevance refers to the degree to which the rating form includes necessary information, that is, information that indicates the level or merit of a person's job performance. To be relevant, the form must include all the pertinent criteria for evaluating performance and exclude criteria that are irrelevant to job performance.

The omission of pertinent performance criteria is referred to as criterion deficiency. For example, an appraisal form that rates the performance of police officers solely on the basis of the number of arrests made is deficient because it fails to include other aspects of job performance, such as conviction record, court performance, number of commendations, and so on. Such a deficient form may steer employee behavior away from organizational goals; imagine if police officers focused only on arrests and neglected their other important duties.

When irrelevant criteria are included on the rating form, criterion contamination occurs, causing employees to be unfairly evaluated on factors that are irrelevant to the job. For example, criterion contamination would occur if an auto mechanic were evaluated on the basis of personal cleanliness, despite the fact that this characteristic has nothing to do with effective job performance.

Performance standards indicate the level of performance an employee is expected to achieve. Such standards should be clearly defined so that employees know exactly what the company expects of them. For instance, the standard "load a truck within one hour" is much clearer than "work quickly." Not only does the use of clear performance standards help direct employee behavior, it also helps supervisors provide more accurate ratings; two supervisors may disagree on what the term "quickly" means, but both attribute the same meaning to "one hour."

To meet the standards described in the previous section, a firm must use an effective rating form. The form provides the basis for the appraisal, indicating the aspects or dimensions of performance that are to be evaluated and the rating scale for judging that performance. Human Resources (HR) experts have developed a variety of instruments for appraising performance. A description of the most commonly used instruments, along with their strengths and weaknesses, is given in the following paragraphs. A summary of these instruments appears in Exhibit 1. It should be noted, however, that companies can create additional types of instruments. For instance, they can rate employees on job task performance using graphic or behavior rating scales.

Objectives of the Study

The general objective of this study is to investigate the effect of employees' perception of performance appraisal on their work outcomes in ANRS office of the auditor general.

Based on the general objective of the study the following specific objectives are developed. 1. To assess employees' perception about the existing performance appraisal practice of the organization. 2. To assess the level of employees' work performance, affective organizational commitment and their intention to leave. 3. To examine the relationship between employees perception of performance appraisal and work performance. 4. To examine the relationship between employees perception of performance appraisal and affective organizational commitment, 5. To examine the relationship between employees' perception of performance appraisal and turnover intention. 6. To assess the level of employees' work outcomes in the form of work performance, affective commitment and turnover intention in associated with

The primary objective of this study was to assess the influence of perception of performance appraisal on employee work outcomes, because performance appraisal has been an issue of major concern with its long lasting impacts on the employees' work out comes, in the form of work performance, affective commitment and turn over intention, which in turn, leads to the organizational performance. The study has been successful in accomplishing its six research objectives and it makes contributions to the literature. Thus, based on the finding of the study the following conclusions are drawn:-

Organizational Ethics

HR professionals primarily are responsible for developing HRM practices that enhance a firm's competitive advantage. HR professionals also have the responsibility to ensure that employees are treated ethically. Almost all HRM decisions have ethical consequences. Despite the abundance of laws designed to ensure fair treatment at the workplace, employees often are treated in an unethical manner. In some instances, employers skirt the law; in others, the letter of the law is followed, but employees are nonetheless treated unfairly by management or by other employees. One survey revealed that the most serious ethical problems

involve managerial decisions regarding employment, promotion, pay, and discipline that are based on favoritism, rather than ability or job performance.

HR professionals play three roles in the area of workplace ethics. One role is monitoring: they must observe the actions of organizational members to ensure that all individuals are treated fairly and legally. Second, HR professionals investigate complaints bearing on ethical issues, such as sexual harassment or violations of employees' privacy rights. Third, HR professionals serve as company spokespeople by defending the company's actions when confronted by a regulatory agency or the media.

Furthermore, HR professionals should act ethically themselves. When faced with ethical dilemmas, HR professionals must be willing to take a strong stand, even if it means putting their jobs at risk. If they choose to turn a blind eye, they become part of the problem and thus must assume some of the blame.

HR professionals should be guided by the Society for Human Resource Management Code of Ethics, which dictates that HR professionals should always:

- Maintain the highest standards of professional and personal conduct
- Encourage employers to make fair and equitable treatment of all employees a primary concern
- Maintain loyalty to employers and pursue company objectives in ways consistent with the public interest
- Uphold all laws and regulations relating to employer activities
- Maintain the confidentiality of privileged information

Findings and Conclusion

For employees of an organization a sound performance appraisal system must be put in practice, to exert their maximum efforts towards realization of organizational objectives and goals. In situations where employees are not aware of what they are expected to perform and the consequences that their performance would bring to them, it is difficult to expect better work performance, organization commitments& reducing turn over intention. Therefore, On the basis of the findings and conclusions reached, the following recommendations are made in order to change the perception of employees by improve the performance appraisal practices of office of the auditor general in order to increase their work outcomes. \

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CONCEPTUAL ISSUES OF IPRS

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Abstract

The importance of ideas need no exaggeration, the universe is the expression of the idea of Supreme Being. Even in the world we live in everything owes its genesis to ideas. Every object has an idea to which it owes its existence. Speaking thus, everything whether it is material or abstract in nature, owes its existence to ideas and hence to the faculty of ideas, that is, intellect, that means, in a generic sense every property, in so far as it is synonymous with a proprietary right over a thing, may be regarded as an intellectual property. However we all know, intellectual property as concept is being used only for a part of that realm for which the word property has so far stood. As a right over ideas, and thus a right over a thing intangible. Excepting this, everything which the jurists and legislators have, since the dawn of our legal thinking bracketed under that powerful word we call property remains where has so far been.

Introduction

Intellect, as a word, has its roots in Latin word intellectus meaning perception, (Defined in the **Concise Oxford Dictionary of Current English** on page 521). Thus, speaking etymologically, intellect is perception. It is the faculty of faculty of knowing and reasoning. Is it his barometer of one understands of persons or things of events and concepts, individually or collectively? It is the birth place of ideas, rather than, the idea itself. It is the laboratory of the intelligible vibrations of brain, trying to being birth certain ideas and concepts or combinations of them.

In this article on property we have seen that one's property is, generally, what one has what one possesses to the exclusion of all other becomes his property. Similarly, what the intellect has can be thought of as the property of the intellect, hence the term intellectual property. Since intellect is the reservoir of ideas, the intellectual property, so to say, becomes the property over ideas.

Further, strange are the ways in which law treats living beings. The **homo-sapiens** who have been described as social animals, to have a personality of their own, the animals, in general, do not. Similar is the case with intellect which only the human beings are supposed to have. Either because they do not express the functions of their intellect in the form of words or because we do not understand the world they use, the intellect of an animals is still unheard of in the world of law. The point which we want to underline is that so far intellect has been, and is still, regarded as the exclusive possession of man against all in the animals kingdom. Therefore, the intellect, we can say, is the properties of human being in the sense that it is only they wop are thought of as possessing it. Indeed, it is one property which distinguished the man from animals, so goes our conception.

Having argued this, then, the property of the intellect is, **inter alia**, the property of the holder of intellect, that is, a human being. Therefore, when we talk of intellectual property we shall be talking of some particular activity of human intellect.

The importance of ideas need no exaggeration, the universe is the expression of the idea of Supreme Being. Even in the world we live in everything owes its genesis to ideas. Every object has an idea to which it owes its existence. Speaking thus, everything whether it is material or abstract in nature, owes its existence to ideas and hence to the faculty of ideas, that is, intellect, that means, in a generic sense every property, in so far as it is synonymous with a proprietary right over a thing, may be regarded as an intellectual property. However we all know, intellectual property as concept is being used only for a part of that realm for which the word property has so far stood. **Gauthier** viewed as a right over ideas, and thus a right over a thing intangible. Excepting this, everything which the jurists and legislators have, since the dawn of our legal thinking bracketed under that powerful word we call property remains where has so far been.

Concept of Intellectual Property Rights

The immaterial product of a man's brain, says **Salmond**, may be as valuable as his lands his goods. The law, therefore, gives him a proprietary right in it. Even before this **John Locke** (1632-1704) while discussing property, successfully tried to base its theory on labour. According to him, the earth and everything on its, is common to all men yet very man has as his property two things, namely, his person and what he has carved out of nature for him by dint of his labour and skill, he observed:

> *"Though the earth, and all inferior creatures, is common to all men, yet every man has a property in his own person: this nobody has any right to but himself. The labours of his body, and the work of his hands, we may say, are properly his. B Whatsoever their removes out of the state that nature hath provided, and left it in, he hath mixed his labour with and joined to it something that is his own, and hereby makes it his property."*

We may look at the concept of intellectual property with the view point of this great scholar only if we take the liberty (which Locke so fondly admired) of giving an extension to the argument given by him.

Locke was thinking in an era which had been trying to minimize the importance of man's person and his labour. He grouped all the three principles viz. life, liberty and property together, and dealt with these under a common name of property. This shows how important in his theory the concept of property was. It is no less a tribute to his thinking that more than a century and a half later, the labour required the centre stage in the Marxist, theory of property. However, the points we should like the underline in the theory of Locke are there:

(a) Man has property in his person,

(b) Labour of his body and the work of his hands are properly his.

Now, since intellect is an integral part of one's personality and one's intellect plays an important role in deciding what sort of labour his body be engaged into as well as what work his hands take up, it may be safely assumed that one's intellect is one's property in the same way as is one's person or one's bodily labour or work of one's hand i.e., skill. More so because shaping of one's person or deciding the nature of one's labour and skill are closely related with one's perception or intellect. With this logic, one's intellect is exclusively his own so are his intellectual labour and intellectual skill. Moving a little further, if these things viz. intellect, intellectual labour and intellectual skill are one's property or characteristic then anything which comes out of an application of any or all of these three is equally one's own. Therefore naturally, a person should have a right to own these products of his intellect. And, once one has the right to own that which his intellect has produced, he certainly acquired a proprietary right over his product. Needless to say that it is this proprietary right over the product of one's intellect, which has been termed as one's intellectual property right.

Thus, we see that getting a clue from Locke who says that one's person, bodily labour and work of hands are exclusively one's own (property). We have moved to show that in a like fashion one's intellect, intellectual labour and intellectual skill may be regarded as one's exclusive property. Finally we have arrived at a conclusion that whatever is produced by application of one's intellect, intellectual labour and intellectual skill is exclusively one's own, and one has naturally a right over these products of his intellect viz. One has a proprietary right over these things. Such things are, it should be noted, intangible one's for example, an idea a design, an invention, an information etc.

Again the concept of intellectual property may be desired from Marxist theory which, as noted earlier, has labour as its important ingredient. Laborer's labour is his own property and since he invests this property into production whatever is produced is his (that is laborers) but the capitalist who owns the means of production pays him very little. As a result, says Marx, much of laborer's labour remains unpaid with the capitalist who goes richer and richer as the proletariat gets poorer and poorer. Capital is nothing but an unpaid labour, asserts Marx, and adds that capitalist is vampire like who is there only to suck the blood (read labour) of the laborer.

Nature of Intellectual Property Right

 Intellectual property rights are *jus in re propria* over immaterial things. In other words IPRs may be looked upon as proprietary right over things intangible. This, however, does not mean that these rights cannot cover tangible things. Since an IPR is a right over an idea, it goes with the idea and thus covers a thing covered by this idea. That is to say if an idea which is the subject matter of an IPR. The point to note is that if an IPR is said to be vested in a physical object it is so vested only because the idea, which it covers as its subject matter, is there (applied /utilized) in the material things. \

]**Terrell's** study shows that an IPR may be vested in a physical object yet it is not to be identified there by that physical object, rather it is to be identified thereby the idea itself i.e. The idea which forms its subject matters. Hence an IPR would still be there even if the material thing we're not there. This is because the existence of an IPR depends on existence of the idea which forms its subject. Matter, and it is not dependent any material thing to which this idea has been applied. It is principally owing to this distinction that we obtain a situation where we can say that an IPR over a material thing and a property right over the same material thing are not one and the same. Bentley and Sherman make these distinctions clear in a brilliant way through a very common example.

While there is a close relationship between intangible property and the tangible objects in which they are embodied, intellectual property rights are distinct and separate from property rights in tangible goods. For example, when a person posts a letter to someone, the personal property in the ink and parchment is transferred to the recipient. Anderson says that despite the recipient having personal property rights in the letter as a physical object, the sender (as author) retains intellectual property rights in the letter. The author will be the first owner of the copyright in the letter, which will enable him to stop the recipient (or anyone

else) from copying the letter or from posting it on the internet. Thus, we see that while in the earlier age there was an object and an owner of the object (we do not discuss here of the possessor who could be either the owner or anybody else on the owner's permission), in the modern times there has emerged one more key player on the scene i.e. the owner of the intellectual property in that object. An object therefore has now two owners:

(i)   The owner of the intellectual property in the object; and
(ii)   Owner of the physical object.

Sherwood discussed an object is now being viewed from two angles, one the idea it contains and two, the matter it contains, while one person owns the idea beneath the object, the other owns the object itself. We may call one as an intellectual property owner and the other as property owner with respect to the one and the same physical object. The owner of the proprietary right in the physical object enjoys all proprietary right over that object including the right of disposal at will. However, he shall not have any right over the idea underlying the material object or in other words, he shall not be within his rights to use the idea (underlying the object) according to his will, because that is the exclusive domain of the owner of intellectual property right over that object. These two owners, it may be noted, may be one and the same in some exceptional cases (like when an inventor of a design becomes an owner of the object embodying that design). Barring this somewhat unusual situation, the two owners of a thing, viz. owner of property rights and the owner of intellectual property rights are two distinct persons.

Growth of Intellectual Property Rights

Growth in any field cannot attributable to any single factor alone; it is a multi fact pronominal. The growth of IPRs is also accountable to changes and developments in various fields of human endeavour. The reasons, to enumerate a few may be political, commercial and scientific and technological etc.

According to Leonard on the political front, several nations of the world whether they have a democratic set up or otherwise are fact moving on the lines of a welfare estate. In this role the state is very active to regulate human activities in almost all walks of life so as to ensure the welfare of all. One way through which this can be ensured is legislation or points of vital importance. Therefore, where it seems that unless a certain activity is regulated there is apprehension of an uneven balance being created in the society favouring a particular section and putting others at the receiving end, the state spring into action and makes law on the point. Such laws were made when property appeared to be reducing to the status of becoming a privilege of the few, depriving others. Such laws are recently being enacted in case of intellectual property because of their growing importance in the modern world.

Emerging Issues in Intellectual Property

Norman says that : the global intellectual property system has constantly to cope with new challenges as on the one hand advances in science and technology give rise to ever new unprecedented issues and, on the other, new, legitimate claims crop up from commercialization of knowledge embedded in traditional systems. The emergence of information and communication technology (ICT), and biotechnology (BT) the two fields of knowledge which have seen staggering advances at breath-talking pace, has posed new issues before the IP protection system. The progress in these two fields has literally transformed the way one had known the world, transacted business and carried out other activities even only a quarter century ago. Similarly as the conduct of R & D as mega business brought out predatory forays into commercialization of indigenous communities without any share or acknowledgment going to the traditional communities that owned these resources, several issues of ethics and equity have come to the fore.

Advances in Information and Communication Technology: challenges for IP in digital economic:

Advances in ICT have radically transformed the way the world lived only a few decades ago. The way we work and do business, access information, study, write and reproduce works, convene conferences, communicate with fellow beings, entertain ourselves, seek medical advice, pay taxes, order things, in short practically everything about our living has changed due to these advances, particularly the digital transmission systems like the internet, satellite broadcasting, cable television etc. We are truly living in a digital economy.

Ganguli mentioned in his book - digital economy has posed several challenges for the IPR. The first one arises in coping: the technology has made copying extremely easy and simple; copies can be made fast and in very large numbers at small cost practically by anybody anywhere; each copy is almost as good as the original and case itself be an independent source of high- fidelity copies. Similarly dissemination of information through internet can be forwarded again by each recipient with the same ease and the numbers of the recipient can explode exponentially. Enforcing IP law against copying becomes extremely difficult under these circumstances. Hawkins, DT says, this is to be seen in the context of the general perception that copying an IP work, which is the subject matter of the copyright, for personal/private use is 'fair use'.

In a printed work, the compensation the author gets is in proportion to the number of the copies sold. In the case of a digitally disseminated work, this course has no application. Here one has to think of digital means to control access to, or permit copying of the work.

Dale point out the problem of piracy becomes still graver with multiple-user computer systems, where a pirated digital work loaded on to the system can be used by several persons, all at the same time.A difficult challenge is posed by the ease of manipulation of a digital work, which is popularly referred to as 'mixing' in India. Such mixing may result in products which may be termed as new and marketed as such. Re-engineering computer programmers can transform them. The copyright protection that gives the original author a right in the derivative work is not so easy to enforce in such cases. It calls for a new set of regulations that can be enforced.

Cornish say that copyright as it exists today extends over several categories of works: literary, dramatic, musical, painting, photographs, audio-visual recordings, broadcasts, performances, etc. The digital technology makes it possible to combine several attributes in a single work – text, images, sound. It is quite possible that a work will result, sooner rather than later, that will not fall under any of the existing categories. The protection of IPRs over digital products is clearly a new challenge and it is receiving due attention globally. Two approaches to meet the challenges are: control of access and metering usage. Protection of integrity of the work is an area of concern.

Electronic Commerce: There is no precise definition of electronic commerce. Friedman discussed that, broadly it is understood to mean commercial activity conducted across electronic media, mainly through internet, which is a global information system based on a global infrastructure of computer and telecommunication technologies. A whole lot of commercial activities e.g. advertising, buying, selling, money and other transactions are conducted over the internet for our purpose. We will include all commercial and financial transactions under the term electronic commerce or e-commerce. **Chalsty**, Deborah discussed in his article, E-commerce leads to greater economic efficiency and profitability as also to improved competitiveness. It accelerates the evolution of information society. The emergence of information super highways and national information infrastructures are pointers in that direction.

A major challenge to the IPR system from the wide use of internet arises from the fact that while IPRs are territorial in nature, internet use knows no national boundaries. Irish, Vivien define the digital data transmission cuts across borders, information moves globally and is accessible from anywhere in the world. Information placed on the internet can be simultaneously accessed by indefinite number of people from all over the globe. It calls for a new globally acceptable IPR regulatory regime.

WIPO's Role: As the Internet continues its remarkable expansion, its capacity to disseminate information, knowledge and content has thrust the intellectual property system to the centre of the debate over the future shape of the online world. **Kumar, Satyendra** writes in his book that in this new and rapidly changing environment, information and knowledge are increasingly the source of value; hence the intellectual property system – the body of law protecting creations of the mind – is crucial in maintaining a stable and equitable foundation for the development of the digital society.

Digital Agenda of WIPO

1. Broaden the participation of developing countries through the use of WIPONET and other means for:
    - Access to IP Information;
    - Participation in global policy formulation; and
    - Opportunities to use their IP assets in ecommerce.
2. Promote adjustment of the international legislative framework to facilitate ecommerce through:
    - The extension of the principles of the WIPO Performances and Phonograms Treaty (WPPT) to audiovisual performances;
    - The adaptation of broadcaster's rights to digital era; and
    - Progress towards a possible international instrument on the protection of databases.
3. Implement the recommendations of the Report of the WIPO Domain Name Process and pursue compatibility between identifiers in the real and virtual worlds by establishing rules for mutual respect and eliminating contradictions between the domain name system and the intellectual property system.
4. The interoperability and interconnection of electronic copyright management Develop appropriate principles with the aim of establishing, at the appropriate time at the international level, rules for

determining the circumstances of intellectual property liability of Online Service Providers, compatible within a framework of general liability rules for OSP's.

5. Promote adjustment of the institutional framework for facilitating the exploitation of intellectual property in the public interest in a global economy and on a global medium through administrative coordination and, where desired by users, the implementation of practical system in respect of:
    - System and their metadata (i.e., the information about the copyrighted material stored in these systems);
    - The online licensing of the digital expression of cultural   heritage; and
    - The online administration of IP disputes.
6. Introduce and develop online procedures for the filing and administration of international applications for the PCT, the Madrid System and the Hague Agreement at the earliest possible date.
7. Study and, where appropriate, respond in a timely and effective manner to the need for practical measures designed to improve the management of cultural and other digital assets at the international level by, for example, investigating the desirability and efficacy of the following:

    - Model procedures and forms for global licensing of digital assets;
    - The notarization of electronic documents; and
    - The introduction of a procedure for the certification of websites for compliance with appropriate intellectual property standards and procedures.

8. Study any other emerging intellectual property issues related to electronic commerce and, where appropriate, develop norms in relation to such issues.

9. Coordinate with other international organizations in the formulation of appropriate international positions on horizontal issues affecting IP, in the following particulars:

    - The validity of electronic contracts
    - Jurisdiction.

Internet Domain Names Disputes

Domain Name: A domain name is the address of a web site that is intended to be easily identifiable and easy to remember, such as *yahoo.com, Google,* and *wipo.int. etc.* These user-friendly addresses for websites help connect computers – and people – on the Internet. Because they are easy to remember and use, domain names have become business identifiers and, increasingly, even trademarks themselves, such as *amazon.com.* By using existing trademarks for domains names – *sony.com,* for example – business attract potential customers to their websites.

The Nature of the Disputes: Domain Name disputes arises largely from the practice of *cyber squatting,* which involves the pre-emptive registration of trademarks by third parties as domain names Cyber squatters exploit the first-come, first-served nature of the domain name registration system to register names of trademarks, famous people or business with which they have no connection. Since registration of domain names is relatively simple and inexpensive – less than US$100 in most cases – cyber squatters often register hundreds of such names as domain names.

So Many Disputes: There is no agreement within the Internet community that would allow organizations that register domain names to pre-screen the filing of potentially problematic names. The reasons vary, ranging from allowing easy registrations to simulate business, to the practical difficulties involved in determining who holds the rights to a name, to the principle of freedom of expression. Furthermore, the increasing business value of domain names on the Internet has led to more cyber squatting, which results in more disputes and litigation between the cyber squatters and the business or individuals whose names have been registered in bad faith.

Involvement of WIPO in the Resolution of Disputes: The Internet grew rapidly over the last decade as a place to do business, although no international legal standards existed to resolve domain name disputes. The Internet Corporation for Assigned Names and Numbers (ICANN), the organization responsible for among other things, management of the generic top level domains such as .com, .net and .org, was in urgent need of a solution to the dispute resolution problem. The process of negotiating a new international treaty was considered too slow, and new national laws would most likely be too diverse. What was needed was internationally uniform and mandatory procedure to deal with what are frequently cross-border

disputes.**The Work of UDRP** *:* The UDRP permits complainants to file a case with a resolution service provider, specifying the following:

- The domain name in question,
- The respondent or holder of the domain name,
- The registrar with whom the domain name was registered,
- The grounds for the complaint.

Such grounds include, as their central criteria, the way in which the domain name is identical or similar to a trademark to which the complainant has rights; why the respondent should be considered as having no rights or legitimate interests in respect of the domain name that is the subject of the complaint; and why the domain name should be considered as having been registered and used in bad faith.

Decisions Makers and Role of WIPO in Conflicts of Interest: Taking into account the specific circumstances of each dispute, Such as the nationality of the parties, WIPO appoints an expert "neutral", or a panellist (from a roster of some 200 independent individuals qualified for deciding such cases) to review the dispute and issue a decision. Either party to the dispute may opt to have one or three panellists assigned to the case

Factors Guide the Panellists' Decisions

- Whether the domain name is *identical* or *confusingly similar* to a trademark or service mark in which the complainant has rights;
- Whether the respondent has any *rights* or *legitimate interests* in the domain name (for example, the legitimate offering of goods and services under the same name); and
- Whether the domain name was registered and is being used in *bad faith*.

Accounts for WIPO's Popularity as a Resolution Service Provider*:* WIPO's resolution service offers highly qualified neutral panellists, through and expeditious administrative procedures, and overall impartiality and credibility.

Dispute resolution at WIPO is much faster than normal litigation in the courts. A domain name case filed with WIPO is normally concluded within two months, using on-line procedures, whereas litigation can take much longer.

Fees are also much lower than normal litigation. There are no in-person hearings, except in extraordinary cases. Minimal filing requirements also help reduce costs. For resolution of a case involving one to five domain names, with a single panellist, the cost is US$1,500; for three panellists, the total cost is US$ 3,000. For six to ten domain names, the cost is US$ 2,000 for a single panellist and US$ 4,000 for three panellists.

The Resolutions Offered by WIPO, and Binding*:* A domain name is cancelled, transferred, or sustained (i.e., the complaint is denied and the respondent keeps the domain name). Some examples of cases that received significant media attention include *juliaroberts.com* and *jimihendrix.com,* which were transferred to the individuals or their families. A complaint involving *sting.com*, filed by the singer known as Sting, was denied for a variety of reasons, principally that the domain name registrant was also known by the same nickname, as well as the fact that the name is a common word in the English language and is not necessarily an exclusive trademark.

UDRP Dispute Resolution Stifle the Internet: On the contrary, domain name registration procedures remain flexible and open to everyone. In fact, the numbers of disputes represent a mere fraction of the more than 33 million domain names in use on the Internet today. The number of cases filed in 2000 was 1850; it has been progressively coming down every year since then, and in 2003 it was 1053. With the success and reputation of WIPO's dispute resolution services, awareness is increasing among Internet users that abusive practices regarding domain names will no longer go uncontested, and that a quick and simple recourse exists. This helps assure a general reliability of domain names on the Internet.

Biotechnology and Intellectual Property

Biotechnology utilize biological processes, its techniques use living organisms or parts of them and naturally occurring proteins and enzymes, or these compounds derived from living systems.The economic potential of biotechnological processes and products is recognized to be vast. The scope of inventions and innovation in biotechnology is limitless. According to Gupta, V K, the demand for venture capital for establishing biotech-based industry is huge. In view of these characteristics biotechnology presents a hot area for intellectual property. However, the field bristles with sensitive, ethical and moral issues which generate heated controversy.

The difficulties partly arise because the existing intellectual property system has been basically designed for inanimate objects. Living objects, natural or engineered have not been traditionally regarded as subject matter of intellectual property. **Hannabus,** Stuart says, the fact that they represent a literal gold mine for products and processes to meet a number of human wants and serve science and society is compelling a re-

examination of views and issues, and the situation of living systems and technology based on them is undergoing transformation. Micro organisms were widely used in pharmaceutical research by 1980 and many industrialized countries brought them under patent cover. Culture of tissues and cells from plants and animals including man soon followed. However, this trade gave rise to debates around several issues: ethical issues in biotech inventions which generally used techniques like recombinant DNA, cell fusion, manipulation of embryos; rights of researchers and communities; farmers privilege, sharing of genetic material, distinction between 'discovery' and invention, etc.

Narayanan says that a point of difficulty arises because IPR is granted in lieu of an adequate description of invention, subjects to other criteria, but as a biological invention involves a living substance it may not be possible to do so. Also, the invention cannot be reproduced if the biological material is not available. This led to a system of international repositories where all biological materials are to be deposited by inventors as required under the Budapest Treaty on the International Recognition of the Deposit of Micro organisms for the Purposes of Patent Procedure. However, each member-State, Party to the Treaty has to legislature such Provision into its National Law.

The 'discovery vs. Invention' debate acquires extra edge in the case of biological invention. Logically, if man notice a biological substance that already existed in nature and observe its properties, for the first time ever, he is on to a discovery, not an invention. These are products of nature, not human inventions. Similarly, all natural biological processes of reproduction in animals and plants are not inventions to be patented. The question of patent will arise if there is human intervention that leads to something that fulfils criteria of patentability. However, things do not seen to be so simple and straight and the most developed block of nations (the USA, the European Union, Japan) seems to be concluding that naturally occurring substances including micro organisms would qualify for patents if they 'are isolated for the first time in a from or purity that did not occur in nature', have been identified distinctly and have industrial application.

A **European Commission** (EC) Directive gives a list of biological inventions which should be regarded as non-patentable on grounds of public order and morality. It includes the following:

- Processes for cloning human beings;
- Processes for modifying the germ line genetic identity of human beings;
- Use of human embryo for industrial or commercial purposes; and
- Processes for modifying the genetic identity of animals which are likely to cause them suffering without any substantial benefit to man or animal, and also animals resulting from such process.

The TRIPS Agreement does not define 'micro organism' but makes it obligatory to provide patent protection for 'micro organisms' and 'microbiological processes'. Thus a State has some flexibility in deciding what can be protected under 'micro organisms'. The TRIPS requires plant varieties to be protected by patents or by a *sui generis* system or by a combination of both, but countries could exclude plants from patenting.

Traditional Knowledge, Folklore, Biodiversity and IP

Traditional Knowledge (TK) refers to the total stock of knowledge and practices developed and used by a community over centuries to meet different life situations. It will include traditional medicine and healing practices, folk lore and folk art, ethnic and ethnographic products. TK is the outcome of an indigenous community's observations and experiences, and expressions of its creative urges in various forms through the long march of history. The Indian systems of medicine like Ayurveda and Siddha are recognized to be very well developed and intensely knowledge based. Besides them folk medicines and psychotherapeutic healing practice call for attention. India has rich traditions of folk art and craft, folk music, folk dance and folk drama. This is largely true of all indigenous communities of the world. They have fabulous knowledge of natural resource around them – herbs and plants, animals including insects, reptiles and birds, minerals, water resources. Above all they have developed ways to live in harmony with nature in an eminently sustainable way, preserving and enhancing the biodiversity and endeavouring to give back to the nature what one is obliged to take away from it.

Traditional Knowledge is an omnibus term that would cover knowledge of a community about science technology, agriculture, medicine, biodiversity, folk art, craft, dance, drama, music, designs and motifs, symbols, stories and movable cultural properties

Products based on traditional knowledge and indigenous resources through the application of modern science and technology have generated mega businesses. The folk art in its many forms stands transformed into a big cultural industry. This transformation of the TK into big commerce brings in its wake the issues of intellectual property.

Seith, Shulman pointed out that the TK and the folklore on the one hand, and the IP system on the other, have very different sources of inspiration and motivation, and cultural attitudes. TK has sustained communities providing them with sources of income, items of food and other necessities of life as also effective health care in a very sustainable way. Exploitation of nature for personal greed is largely unknown in indigenous communities. There is emphasis on community as the owner of natural resources, rather than the individual. The value system of IP springs from the concept of private ownership of one's intellectual creation, and exclusion of others from sharing the fruits of one's intellectual labour. The two divergent approaches need to be reconciled in the interest of both equality and scientific progress

Works by WIPO on Traditional Knowledge

More recently, international intellectual property policy debate has broadened its focus to consider the related issue of traditional knowledge (TK), and particularly how traditional knowledge may be protected through the intellectual property system.

Increasingly, traditional knowledge is considered as the content, substance or ides of knowledge (such as traditional know-how about the medicinal use of a plant, or traditional ecological management practices), as district from the form, expression or representation of traditional cultures (such as a traditional songs, performance, oral narrative or graphic design), which are known as TCEs or expressions of folklore. This section reviews the current debate about traditional knowledge protection, which is at a more exploratory stage but is nonetheless an area of high policy priority for many countries, and is under active consideration within WIPO as well as several other international organizations.

Holders of Traditional Knowledge, such as indigenous and local communities, have stressed that there is a holistic relationship between their traditional knowledge, the genetic resources (such as plants) which from part of their environment, and the TCEs or expressions of folklore that reflect their cultural identity. The WIPO Inter-governmental Committee on Intellectual Property and Genetic Resources. Traditional Knowledge and Folklore (the IGC) was established in 2001 to address these issues in a comprehensive way, and has therefore considered the protection of both traditional knowledge and TCEs, together with intellectual property aspects of genetic resources.

The call for protection of traditional knowledge through the intellectual property system raises challenging questions:

- What is traditional knowledge?

- Can the astonishing diversity of indigenous and local intellectual and spiritual traditions be bundled together into one single definition, without losing the diversity that is their lifeblood?

- What is meant by "protection"? What is to be protected, and what is it to be protected from, for what purpose, and for whose benefit? If there are to be rights in traditional knowledge, who should own the rights, and how should they be enforced?

In addressing these issues, the IGC's work on traditional knowledge protection has also highlighted deeper concerns. For instance, there are concerns that attempts to protect traditional knowledge within the intellectual property system could turn traditional knowledge into an asset sought by third parties, thereby separating it from the very communities that create and nurture it, and consequently depriving them of vital benefits. So communities have maintained that any protection of traditional knowledge should remain true to its spiritual, scientific and legal roots for many communities, the ancestral customary laws and practices hat determine how knowledge should be protected are integral to the knowledge itself: traditional law and knowledge from an indivisible whole. Should these roots – the community life, the traditional practices and beliefs that are integral to traditional knowledge – be protected just as much as the intellectual and cultural fruits they have yielded?

Challenges for the Future

Future development of traditional knowledge protection therefore confronts a number of seeming paradoxes:

- This is a strikingly new area of international cooperation in intellectual property, but it concerns knowledge and systems of knowledge that have deep and ancient roots

- It is an international issue, marked by a search for global solutions, but it concerns traditional knowledge systems that are highly diverse and are inherently embedded in local customary law and the natural environment; Traditional knowledge and the formal legal means of protecting it are seen se…………….; and

- Different things (just as an invention and the patent which protects it are distinct concepts), but for indigenous communities, having traditional knowledge and also having the responsibility for safeguarding it and using it according to customary law form an indivisible whole.

International progress on traditional knowledge protection is currently at a crossroads. The debate has already yielded a much clearer shared understanding of the basic ideas and concepts for traditional knowledge protection, and a more focused understanding of what the policy choices are several specific initiatives have already enhanced the practical recognition of traditional knowledge within the patent system, so that traditional knowledge is less likely to be the subject matter of ill-founded patent claims. The possibilities for protecting traditional knowledge through existing legal tools, including the law of confidential information (traditional knowledge as undisclosed technical know-how), geographical indications (some products are literal embodiments of geographically-localized traditional knowledge) and patent law (over 20,000patent applications have been filed in China for innovations in the field of traditional Chinese medicine).

Biodiversity

Biodiversity refers to the variety of life-forms (living organisms) found in different eco-systems on land and water. Developing countries are vastly rich in biodiversity, both in the plant and the animal kingdoms. These varieties together with TK become hugely beneficial for scientific research and development of pharmaceutical and cosmetic products, besides other products which make mega business. Access to biodiversity and TK is therefore highly coveted. However, since modern scientific research and product development are beyond the resources, both in terms of knowledge of modern science and technology, and finance, the exploitation of biodiversity and TK by companies and entrepreneurs of developed countries has often resulted in no benefit to the indigenous communities to which they belonged. This is seen as iniquitous and unjustified. Efforts are on to ensure that the donors of the genetic material and the TK receive due recognition and a due share in profits.

Such conflict of interest is particularly keen because indigenous herbs and plants are extensively used in traditional systems of medicine. Besides medicines and healthcare products, plants are widely used for food and beauty products which are huge industries themselves. The issue of conflicting interests between the makers of the products and the communities from whom the plants and the TK are taken becomes more difficult because accessing plant material directly from the communities is not always necessary. Once a plant has been taken out, lawfully or otherwise, modern science has made it easy to propagate it through techniques like tissue culture, cell culture or transgenic technology.

The inevitable intrusion of the global IP system into the domain of the traditional knowledge has thrown up two very different, conflicting views that need to be resolved. One view strongly argues for the extension of the IP system to cover TK as it would give a boost innovation and bring the TK into the main economic space. The contending view holds that this way the TK, which is the property of the community, is appropriated by a few and exploited for their commercial benefit. To reconcile these antagonistic views the developed countries could ensure that the traditional communities get an equitable share from the commercial benefits that are made possible due to the use of their genetic resources and TK.

The Role of WIP

WIPO is expected by its Member States to be present at international discussion relating to genetic resources, traditional knowledge and folklore, to help clarify as far as possible the implications for intellectual property. This involves identifying and addressing the relevant intellectual property issues. WIPO is also expected to engage in work and facilitate discussions with a view to bringing about progress in the consideration of the issues.

In this context, a WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore was established in September 2000 by WIPO Member States. The primary themes that it would address in the course of its work include the intellectual property questions raised by:

- Access to genetic resources and benefit-sharing;
- Protection of traditional knowledge, whether or not associated with those resources; and
- Protection of expressions of folklore.

Conclusion

IPR is a general term covering patents, copyright, trademark, industrial design, geographical indications, and layout design of integrated circuits and protection of undisclosed information (trade secrets). There are differences between patents, copyrights, trademarks, industrial design, plant variety etc. The patent system

is designed to promote the thesis of new technologies by publishing full details of new inventions. They are vital sources of information for chemists, scientists, researchers, inventors and those interested in the patent information. Patent information can be accessed by various methods- using search engines, patent offices, patent database websites, e-Journals, e-Books etc.

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ROLE OF TABLIGH MOVEMENT IN MEWAT, HARYANA

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Introduction

Tabligh is an Arabic word which means, "to deliver (the message)" and in other words "to make Islam's message known to people" and Tabligh Jamaat (Proselytising or Conveying Group) is a Muslim missionary and revival movement. It claims to revive those duties, which they consider as the primary duty of the Muslims. It was founded in 1926 by Maulana Mohammad Ilyas Kandhalvi[1] (1885-1944) in Mewat and put forward the slogan '*Aye Musalmano Musalman Bano*' (O Muslims! Be Muslim). He made his headquarter at *Banglewali* Mosque at Hazrat Nizamuddin, New Delhi. Although it was a massive movement which needed a lot of funding but it does not solicit or receive donations. It itself funded by its own members and operates it in a very efficient model and take care of from its senior members. It is a free-floating religious movement and very much closed to the traditional forms of Islam. It detests politics and does not involve itself in any issue of socio-political significance. Even in the controversies relating the future of Muslim minorities in India, it has remained apparently unconcerned. The apolitical programme of the Jamaat has helped it to operate freely and without official hindrance. However, Maulana Ilyas never criticised Islamic groups actively engaged in politics. On the contrary he maintained extremely cordial relations with Maulana Husain Ahmad Madani of 'Jamiat Ulama-i-Hind' (an anti-British and pro-Indian National Congress group) of Deoband School and Maulana Ashraf Ali Thanvi, who had opposed the ideology of Maulana Madani.[2]

The members of the Tabligh forms groups (*Jamaat*) under *Amir*s (group leaders) who roams village to village and town to town and stay in mosques from where they preach and converse each other the message of Allah and Prophet. They use a book named *Fazail-e-Amaal* which mainly consists of the *Hadith* (the traditions of the Prophet) written by Maulana Mohammad Zakaria, as a preaching material. They try to inspire everybody to do various acts as directed by the Prophet and refrain from doing misdeeds and to call others to follow the true path of Islam.

Emergence of Tabligh

From around the 10th century onwards Mewat attracted many great Sufi saints e.g. Syed Salar Maswood Ghazi, Khwaja Nizamuddin Aulia, Shaikh Moosa, Shah Chokha, Miyan Raj Shah, Qutbuddin, Akbar Ali, Khwaja Ajmeri, Khwaja Mehrauli etc.[3] These Sufi saints illuminated the light of Islam in Mewat region. The Meos and other communities of Mewat accepted Islam and followed it till the long time. But as the time passed the Muslims of this region drifted away from the Islamic rules and principles and adopted innovations that too mixed with the Hinduism. They used to celebrate Hindu festivals and fares with pomp and show. Their customs were predominantly Hindus even their names were like Hari Singh, Dhan Singh, Chand Singh, Sammu Singh, Jal Singh, Lal Singh etc.[4] They were Muslims without Islam. On the other side the emergence of Tabligh was also a direct response to the rise of the aggressive Hindu proselytizing movements such as Shudhi and Sangathan. They tried to reconvert those people who had embraced Islam in the past. Maulana Ilyas believed that only a gross root Islamic religious movement could counter it.

Although Tabligh was founded in 1926 by Mohd Ilyas but it was enrooted by his father Maulana Mohammad Ismail much early in the beginning of the later half of the 19th century in the *Banglewali* Mosque at Hazrat Nizamuddin, New Delhi. About him it is stated that one day at the prayer time he came out of the mosque in search of the *Muktadi* (companion). He saw that some Muslim labourers were going to Delhi for the search of work. He called them for prayer and after prayer he preached them some verses from Holy Quran. He also enquired about them. Maulana assured them to give their daily wages if they study Islamic education in that mosque. They were agreed and Maulana kept them engaged in their lessons. They were the Meos of Mewat. Maulana fixed their scholarship equal to their daily wages. It was the starting of the madarsa Kasiful Uloom and these Meos were the first students. After that some other Meos also joined the madarsa.[5]

His son Maulana Mohammad who carried his father's mission of teaching Islamic Theology succeeded Maulana Ismail. At his time the strength of the students rose 25 to 30. But Maulana Shah Mohammad Ilyas, the younger brother of Maulana Mohammad while teaching at Saharanpur visited Mewat and met the Mewati Muslims who had not offered prayer even once in their life because they did not know how to pray. In the early 1920s he prepared a team of young madarsa graduates from Deoband and Saharanpur and send them to Mewat to establish a network of mosque, *maktab* (primary school) and madarsa throughout the region. But he soon realized that the madarsa *Ulema* trained in the Deoband tradition were simply reproducing their prototype. By this method, only children were benefited and the skilled people both young

and old were untouched. He resigned from the madarsa Mazahirul Uloom and settled in Hazrat Nizamuddin, New Delhi in *Banglewali* mosque. Then Maulana Ilyas started roaming and invitation method whose name he gave *"Tahrik-e-Tajdeed Dawat-wa-Tabligh"* (Movement for renewed Proselytizing and Invitation). He stated that this would be a moving madarsa or *Khanqah* or school or hospice.[6]

Maulana Shah Mohammad Ilyas also stated that the real aim of this movement was to correlate the Muslims with the complete literary and practical management of Islam. He also cleared that this method of roaming and invitation is the beginning phase or ABC of the curriculum of the movement. Maulana Ilyas also asked ladies to help their gents in their religious work and ease them from the burden of the domestic work.[7]

Principles and Methods

Tabligh movement, which is popularly known as Tabligh Jamaat, is not a registered body nor has it enrolled membership. It comprises some people from skilled and unskilled masses from the gross root level. They request the Muslims to offer prayer, to observe *roza* (fast) and adopt Islamic way of life. They also encourage the people to spend three day or more in their company. They also argue that it was the way of the Prophet.[8] When a *Tablighi* returns from his journey, he should try to implement what he has learned into his life. He should also invite others towards it so they can also spiritually benefit from it. Daily *Taalim* (teaching and learning) is recommended to be done at home so that the women folk and children can also benefit from what the men have learnt. However there is a *Jamaat* for women called a *Masturat Jamaat*. Unlike the men, the women stay outside the mosque in the house of a well known *tablighi* worker following full *sharia'h* rules with *parda* (veil) and learn and also teach the women of that locality who may come to join them. Men do not join the *Masturat Jamaat* as they are separate and stay in nearby mosque. Tabligh *Jamaat* has mainly focused its works on the following three points:—[9]

Removal of innovations: The whole Mewat region was full of innovations or *bid'at*. The people of Mewat had considered these innovations and local customs like *Urs, Mela, Teeja, and Gyarahwan* as the Islamic traditions. These were the biggest hurdle for the Tabligh preachers. But due to their day-night work they became successful to a great extent to enlighten the people of Mewat.

Mentally prepare the people for Islamic principles and Tabligh: The people were encouraged to leave their homes for three days or more to learn the principles of Islam like *Kalima* and *Namaz* etc. They were also advised to go to distant places to meet their Muslim brethren and invite them to follow the Islamic rules.

Adoption of the way of Quran and Prophet: Maulana Mohammad Ilyas and his followers started madarsa in the village and city level. In this process madarsa Moinul Islam was established at Nuh in 1923 and thereafter madarsa Hafizul Islam at Ferozpur Jhirka, madarsa Asharful Imdad at Mandikhera and madarsa Misbahul Uloom at Singar were established. It was thought that without Islamic education the real Islam cannot enter the minds of the people and the *madarsas* were the permanent solution of all the problems facing the Muslims of Mewat from the centuries.The works on above three points made this movement more successful and the people joined this movement on mass level. Maulana Ilyas asked Tabligh members to restrict their preaching on six points only. These points were generally called six numbers. These are as follows:--[10]   **Kalima**

(There is no god but Allah and Mohammad is His Messenger)- The people should follow in full conviction of faith, belief and oneness of Allah. This is expanded to mean that creature cannot do anything without the will of Allah and Allah can do everything without the creature. The complete success in this world and hereafter is only achieved in following the way of life shown by Mohammad and every other way led to failure in this world and hereafter.

Namaz **(Prayer)** : What has been professed in the *Kalima* is to be proved by offering prayers at the appointed hours of day and night.

Ilm **and** *Zikr* **(knowledge and hymning the glory of Allah)** :The true religion cannot be followed without knowledge of Quran and *Hadith* (tradition of Prophet). One must spent some time everyday in hymning His glory.

Ikram-e-Muslim **(kindness and respect for the Muslims)**: Whatever is due to others should be given to them. It also includes respecting ones elders and showing kindness to the younger. This idea was to bring back the various factions and different classes of the Muslim society to the fold of the real Islamic brotherhood.

Ikhlas-e-Niyat **(purity of intention)**: The performance should be in accordance with the Commands of Allah with the sincere intention. All good actions should not be for fame or materialistic gains.

Tafrigh-e-Waqt **(sparing the time)**: The Muslims are required to spare their time for travelling in groups, exhorting the people to lead their life according to the principles mentioned above.

Challenges and Development

The first challenge was from the Shudhi Movement of the Arya Samaj. Their activities were widespread in Mewat. They were in the groups of 10 to 12 preachers roamed the whole of Mewat and tried to convert the people according to their mission. In its response some people of Mewat requested Maulana Ilyas to visit Mewat in order to thwart the activities of Arya Samaj. He quickly responded and along with Syed Husain Ahmad Madani, Mufti Kifaitullah etc. arrived in Mewat and after a long conversation with the Shudhi workers he became successful to counteract the opponents. According to the Tabligh workers, they learnt enough from them specially the group preaching from village to village. The Tabligh workers adopted it completely in their own mission.[11]

The other challenge for the Tabligh Movement was from its own Muslim community. Actually Tabligh work is reformation of the society as well as religion and in Mewat both were polluted and innovated. Muslim society was not ready to give up their customary traditions and so called religious malpractices. The innovations or *bid'at* was fully developed in their mind. These people opposed the Tabligh tooth and nail and not even ready to listen their appeal. They abused and teased the Tabligh workers openly. They did not even spared Maulana Ilyas. During one of his missionary tours in Mewat, a peasant upon whom he impressed the importance of leading a religious life once hit him with a stick. The Maulana a mere skeleton fell on the ground and collapsed. When he regained his consciousness he said "look, you have done your job, now would you let me do my job and listen to me for a little while?" According to a Tabligh worker Abdullah of Dewla Nagli (Mewat), the Tablighis were teased with the following poem—[12]

> *"Saanp Ne Chhori Kanchli, Bhit Ne Chhoro Leo,*
> *Barkha Mandi Par Gai, Jab Se Hue Maulvi Meo,*
> *Hue Maulvi Meo, Piron Ki Kare Hain Gilla,*
> *Bhar Bhar Kunda Khain Lewen Na Kisi Ki Salla,*
> *Nakti Unki Khusni, Mathe Unke Syah,*
> *Jaise Chhuhran Ka Fatiha, Aise Unke Byah"*
> (The snake left its skin, the wall left its plaster,
> the rain became scant when the Meos became Islamic scholar (Maulvi),
> these Meo scholars criticizes the saints (Pirs),
> they eat full of vessels, don't take others advice,
> their trousers are short, their forehead is black,
> just as mini functions of the sweepers, so are their weddings)

The members of the Jamaat were encouraged by saying that if they happen to be abused by the people then don't desperate because it was the work of the Prophet. They were also taught that in this way if they face the misfortunes and troubles then they consider them as Divine benevolence.[13] Slowly and gradually the mentality of the people   started to change due to the day night effort of the Tabligh workers. The Meo workers of the Tabligh Jamaat were in much strength in Mewat who had extended their full support to Maulana Ilyas and later on to his successors. They were well versed in Quran and Islamic Principles, called as "*Miyanji*".[14]

In 1926, the first group of Tabligh Jamaat arrived in Mewat under Maulana Khalil Ahmad of Saharanpur. This group with the assistance of the *Miyanjis* arranged a conference at Nuh town. This was attended by thousands of people with much enthusiasm.[15] In this conference the people were requested to disown the Hindu customs and follow the Muslim practices and spread the network of Tabligh in the whole of Mewat. First Tabligh Jamaat of the Meos was also convened and toured the areas of Sohna, Taoru and Nagina. Maulana Ilyas also came and spoke on the occasion of *Juma* prayer in all the three places .[16]

On 2nd August 1934, Maulana Mohammad Ilyas arranged a Panchayat at Nuh which was attended by around 107 Chaudharies of Mewat In this Panchayat he gave emphasis on the importance of Islamic Principles and its full implication in the daily life. Regarding this he prepared 15 points as a *Panchayatnama*, which was duly signed by all the presentees with full assurance and acceptance.[17] This Panchayat, was considered as the milestone and everybody started to take part in the Tabligh work.

Another chapter added in the progress of the Tabligh work when a three day conference was organized at Nuh on 28th to 30th November, 1941.This conference was attended by 25 thousand people who came all across Mewat and around one thousand people attended from the outside Mewat. It was ever biggest gathering which the people of Mewat never seen in the past. Maulana Ilyas gave many impressive speeches along with his companions. Maulana Husain Ahmad Madni was also one of the speakers. In this convention Jamaat were convened and sent to Delhi, U.P., Karachi etc.[18] Sayed Abu Ala Maududi, the founder of Jamaat-I-Islami, paid a glowing tribute to spectacular success of Maulanas effort in Mewat and elsewhere in India and described the Tabligh Movement as a major step towards the Islamisation of Indian society.

From that very time the Tabligh Movement never seen behind and from Mewat it spread to the whole of India and now covering almost entire world. Now it has become truly a global Islamic movement. It has spread to 150 countries of South East Asia, Middle East, Africa, Europe, North America etc. It has an active following estimated to be around 70 to 80 million devout followers. In 1993 one million Muslims attended its Annual International Convention at Raiwind near Lahore from 94 countries. This convention has become the second religious congregation of the Muslim world after the Hajj.[19]

Conclusion

The Tabligh Movement or Jamaat, which was started only due to the Mewat problems and spread to the whole of world, is purely a non- political organization. Tabligh workers generally avoid political and controversial debates and interaction with media. Their reply to any embarrassing question is always evasive. They also reject any modernistic interpretation of Islam. Due to their congregation in mosque with common boarding and lodging on individual expenses projected them an egalitarian organization. Purifying the religious practices among the common Muslims including deep faith towards Islam and promoting unity among them were the avowed objective of Tabligh Movement. The effort of its founder Maulana Ilyas was for total commitment to Islam with a view to inspire them to undertake actions in their life for sure rewards by Allah. But the minus point of the Tabligh is that instead of orientation of the Muslims for just society their members believe in preaching only for adherence to Islamic pattern of life of the Prophets era. Tabligh Jamaat hardly has any relevance to the solution of the socio-economic problems of the Muslim masses. But its appeal to simple rank and life of common Muslims for establishment of "Kingdom of Allah" has an inspiring effect.

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2. Martin E. Marty, R. Scott Appleby, *The Fundamentalism Observed,* American Academy of Arts & Sciences, Chicago, 1995, pp. 518&521
3. Zakir, p.17
4. *Gurgaon District Gazetteer,* Chandigarh, 1983, pp.100-104. Syed Abul Hasan Ali Nadvi in his book *Maulana Mohammad Ilyas Aur Unki Deeni Dawat* has quoted from *Alwar District Gazetteer*, 1878, London, that the Meo Muslims Gods are the same as those of the Hindus. They also celebrate many festivals of the Hindus. For them the Holi festival is as important as Muharram, Eid and Shab-e-Barat. Like Holi they also celebrate Janam Ashtami, Dussehra and Diwali. They also invite Brahman   Pandits to write *"Peeli Chithi* (Red Letter) and to fix the date of the marriage. They generally adopt the Hindu name except Ram and prefer the surname as Singh. They also worship the Flag of Syed Salar Masood Ghazi at the time of Shab-e-Barat (Syed Abul Hasan Ali Nadvi, *Hazrat Maulana Mohammad Ilyas Aur Unki Deeni Dawat,* New Delhi, 2002, pp. 76-79) (Urdu) (Hereafter Quoted as *Deeni Dawat*
5. *Deeni Dawat,* pp. 44-46
6. Zakir, p. 26
7. Mohammad Manzoor Nomani, *Malfoozat, Maulana Mohammad Ilyas,* New Delhi, 2006, pp. 26&101 (Urdu) (hereafter quoted as *Malfoozat*)
8. Hashim Amir Ali, *The Meos of Mewat*, New Delhi, 1967, pp. 43-44. At one place Maulana Mohammad Ilyas said that don't ask the people for sparing three or five or seven days, you say that this is the way and how much you will work you will get.(*Malfoozat*, p.93)
9. Zakir, pp. 7&8
10. Shamsuddin Shamsh, *Meos of India,* New Delhi, 1983, pp. 184&185
11. Zakir, pp. 44&45
12. *Ibid*, p. 47
13. *Malfoozat*, p.27
14. *Ibid*, p. 39
15. *Ibid*, p. 49
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CONSTRUCTION OF BUILDINGS AND GARDENS UNDER MUGHAL RULE IN KASHMIR, 1605-1658

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The reign of Emperor Akbar was restricted to the consolidation of administration, revenue administration and subject's welfare and he was not very active in the construction of gardens and buildings. However, we still see the zeal of construction of Akbar as evidenced in the fort that was built at Hari Parvat, known as Fort Nagar Nagar, and also in the construction of the Nisim Bagh (Akbar's Garden). Akbar's reign was largely involved with the conquest and consolidation of the areas of Kashmir. By the time of Akbar's death, the Mughals were largely able to establish their control, and as such, Jahangir and Shah Jahan were able to engage themselves in constructing many new buildings and gardens.

This article would examine the building and garden construction work done under the Mughals, especially under Jahangir and Shah Jahan, through descriptions given in available primary literature of that period which is not discussed in detail in the present secondary sources. This article would also discuss some gardens which were mentioned in the primary sources because construction of gardens used to serve as a source of employment and revenue generation for the administration of this region.

Catherine B. Asher has discussed the buildings and gardens of Kashmir on the basis of *Tuzuk-i Jahāngīrī*. Asher talks about the gardens of Mughal India in Kashmir and believes that it was the seat of Mughal rest and pleasure. She gives the example of Nishat Bagh, Nur Afza and especially the Shalimar Bagh near the Dal Lake. Asher also mentions a mosque built by Dara Shukoh in the name of Mullah Shah and a Jharokha (public viewing balcony) in 1640 A.D. There was also a garden at Achibal spring which was built by Jahanara in Srinagar. Asher points that the patronage of Jahanara made so much impact, that the site came to known as Sahibabad on her name as she was known as Begum Sahib.

In the *Tuzuk-i Jahāngīrī*, Jahangir mentions about a stone building which was left unfinished during Akbar's rule and later got completed on the bank of Dal lake under his rule. It also mentions a garden built near Vir Nag, from where the river Bihat flows through Srinagar. It also discusses the bridges which were made of stone as well as wood and mentions them as *leaded* (as the people call it in their language).

The *Tuzuk-i Jahāngīrī* describes a repair work done in the fort near Koh-i-Maran (Hari Parbat) under the guidance of Mu'tamid Khan by Jahangir's order. Mu'tamid Khan took this order and got the building repaired in a small span of time. It is also noteworthy that a garden inside the fort which was named as Nur Afza, was arranged according to a picture gallery of China. *Tuzuk-i Jahāngīrī* also talks about various gardens and fountains such as Aishabad, Achival, Ashar, etc. It discusses the beauty of the trees and flowers of these gardens. It compares the water of Ashar fountain to that of the Ganges.*Shāh Jahān Nāmā* also gives us information about the construction made under Jahangir. It mentions about the halting places, rest houses which are called *ladhis* in the language of the natives of Kashmir, and their erection for the King's reception and convenience; and the building and repairing of each of these edifices was entrusted to some great noble. It further mentions about Bagh-i-Farah Bakhsh, which was built under Jahangir. It also mentions a canal network which connects this Bagh.On the basis of these descriptions, it can be suggested that Jahangir was very fond of the gardens and buildings and he had chosen Kashmir to express his love for this, by making new gardens during his frequent visits. It also shows that the Mughals used the construction of such buildings and gardens to mobilise local nobles in their favour and to maintain peace and stability in the region.

Any discussion on the gardens of Kashmir built during the period of the article would be incomplete without a description of the beautiful gardens Shalimar, Nishat and Chasma Shahi.

Shalimar Bagh is located very close to the Dal Lake and has a history that dates back to ancient times. According to a local legend, King Pravarsena II, the founder of the city of Srinagar, had built a villa on the edge of the lake, which he called Shalimar, meaning "The Abode or Hall of Love" in Sanskrit. With time, this royal garden vanished and it was only in 1619, that a garden was laid out in this place again by Jahangir. Like the other Mughal royal pleasure-grounds, the Shalimar Bagh is also divided in three separate parts— the outer garden, the central or Emperor's garden, and lastly, the garden for the special use of the Empress and her ladies. C. M. Villiers Stuart describes the garden in vivid words

> *A subtle air of leisure and repose, a romantic indefinable spell, pervades the royal Shalimar: this leafy garden of dim vistas, shallow terraces, smooth sheets of falling water, and wide canals, with calm reflections broken only by the stepping stones across the stream.*The Nishat Bagh, on the other hand, through its design

and layout, presents a contrast to the Shalimar Bagh. It was built by Asaf Khan, Nur Mahal's brother. Astrology seems to have played an important role as its twelve terraces were constructed to represent the twelve zodiac signs. Moreover, the ambience of the garden presented a very picturesque and joyous setting to its visitors.

The beauty of the garden was such that when Shah Jahan visited the garden during his Kashmir trip in 1633, he could not resist coveting it. He praised it on three separate occasions in front of Asaf Khan, who was his prime minister as well as father-in-law, with the expectation that Asaf Khan would offer it as a tribute to the Emperor. However, when nothing of that sort happened, in his anger Shah Jahan ordered the water supply to the garden to be cut off. This inevitably led to the ruin of the garden for a period time and caused much grief to Asaf Khan. However, water was restored by a servant of Asaf Khan who could no longer bear to see his master in distress and in defiance of the Emperor's orders removed the blockade in the water supply.

Unlike the previous two gardens, Chasma Shahi, is located a little further away from the Dal Lake, high up in the hollow of a mountain. It is also smaller in size compared to the other two. However, the beauty and charm of this little garden is equal to the others, if not more. From up there, one could witness the beauty of the Dal Lake from one of its many arched openings. The allure of Chasma Shahi is increased manifold by the presence of a beautiful spring around which the garden has been built, which also provides the water supply to the garden.

In *Tarikh-i-Jammu,* Maulvi Hashmat Ulla Khan remarks the construction of a garden named Garbagh in Sangram Baata, by the wife of noble of Mughal governor Dilawar Khan, Mughlani, for the soldiers to relax and rest before destroying the kingdom and palace of the king of Kishtwar, Pratap Singh. This underscores the significance of gardens constructed by the Mughals for reinvigorating their military force for further conquests and battles.Asher believes that the construction of monuments were for the purpose of public welfare and these monuments were also symbols to propagate the King as an ideal Muslim ruler, who built mosques, *sarais*, sufi hospices, etc. She remarks that the epigraphic inscriptions on the entrance of the Ibrahim Sur's tomb, describes the structure not only as a tomb, but also as a *madrasa* and associated the ruler closely with a saint. The inscriptions, such as *Bandagi Miyan* on the tomb built by Sher Shah for his father, Hasan Sur, emphasizes the sacred (saint's shrine) rather than the royal, indicating servitude or devotion to God .This served to enhance the social standing and elevate the pious character of both father and son in the eyes of patrons The reasons for this practice, as Asher remarks, are that Sher Shah's rise to power was viewed as *bi-adab,* a term indicating impropriety. In *adab* literary sources, high birth was often cited as a prerequisite for kingship and Sher Shah failed to meet this requirement as the Surs were a minor Afghan tribe. In the context of Mughal construction in Kashmir, we can say that the building construction work in Kashmir was aimed for subject welfare and image building of an ideal Muslim king. These also served as a tool for religious propaganda and using religion as a tool to gain legitimacy towards royal worthiness. These structures also acted as a tool of 'symbolism' which suggested that the patron and ruler wished to be remembered as extraordinary in the history of the land.

Koch also believes that the idea of ideal kingship is related to the expression of art. Koch gives the example of Shah Jahan who made *chihil sutun* to associate himself with the pre Islamic Persian concepts of Kingship. This show that the construction of buildings was not just an expression of art but it was also related to the idea of Kingship and its propagation of the state authority and its legitimacy.

Moreover, we can also say that the contribution of Mughals in the context of gardens and buildings was far beyond, as compared to the contribution made by pre-Mughal rulers. It is noteworthy that these constructions and gardens are an important source of revenue and attraction for Kashmir even today. The construction of such buildings and garden in the region can be seen as significant because it gave job opportunities to the common people, which resulted in economic betterment of the region. This brought political stability in the region because the people got work and livelihood for their life and were kept away from revolts. Moreover, these buildings were also given as gifts to the princes and princesses, which resulted in their visits and habitation of these buildings.

Mughal emperors, who were the descendants of the Persian or Turco-Mongol semi-nomadic warriors and empire builders, were remarkably mobile kings and had the culture of 'peripatetic' imperial court. The practice had its roots in the classic Turco-Mongol strategy for political control and centralization and was used as a tool to percolate the threat of imperial power and dynastic control. This practice was reinforced by the passion for outdoor living, for which the imperial gardens were constructed as a material representation of the Timurid cultural prowess, power and supremacy. These courts were also used by the Mughal emperors as avenues, for maintaining a close relationship with the governed, distribute alms, announce the public dispensation of imperial justice and to fulfill the princely prerogatives of hunting ,

which was considered as a royal duty by the emperor to protect his subjects from threats of wild animals. These expeditions were also regarded as a tool by the Mughal rulers to celebrate the dynasty's acceptance of diversity and rejection of narrow political codes regarding the concept of justice and religious tolerance. Thus the mobile royal courts played an important role in confirming, for the Mughal rulers, a dynastic religious legitimacy, which could penetrate across the diverse continuum of religious loyalties in medieval and early modern India. These courts were also avenues for steady diet of intoxicants, which could be argued, were an important tool to forge close alliances with local nobilities and gain legitimate hegemonic control over the ruled.

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HISTORICITY OF ARJUNAYAN TRIBE

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Introduction

Arjunayana, Arjunavana, Arjunavayana or Arjunayanaka was an ancient republican people located in Punjab or north-eastern Rajasthan. They emerged as a political power during the **Shunga** period (c. 185 –c. 73 BCE). In the Allahabad Inscription of **Samudragupta** (c. 335 – c. 380 CE), the Arjunayanas figure among the autonomous political communities bordering on the **Gupta Empire** who accepted the over lordship of Samudra Gupta. They are also mentioned in Bṛhat Saṃhitā of Varahamihira (6th century CE). According to Dr. Buddha Prakash, the Arjunayanas are mentioned as Prajjunakas in **Kautiliya's** text **Arthashastra** which also places them in the northern division of India. Smith locates their republic in **Alwar** and **Bharatpur** states now in **Rajasthan**, a view which has been rejected by **R. C. Maunder**.

Origin

The origin of the Arjunayanas is shrouded in obscurity. They make their first appearance in history sometime after the invasion of **Alexander** and were first attested by their coins belonging to 2nd or 1st century BCE. Arjunava is mentioned as geographical term in Ganapatha (IV.2.127 dhuma-aday-ah) on Pāṇini. Arjunavana is derived from Arjunava. Arjunayana is same as Arjunavana or Arjunavayana. Arjunavana is believed to be derived from Arjunava. Greek chronicler **Arrian** attests one city which he calls Arigaeum or Arigaeon/Arigaion which commanded the road between Kunar and Panjkora valleys in north-eastern **Afghanistan**. It was in **Kamboja** region and the habitat of the **Aspasioitribe** whom Arrian calls Indian barbarians. These people had given a tough fight to Alexander in 327 BCE and when the defense of their citadel became difficult in view of the superior forces of Alexander, the inhabitants of Arigaeum/Arigaion had deserted the city, set it on fire and retreated to mountainous fastnesses. Alexander took his forces towards the mountainous fastness where most of the Arigaionians (inhabitants of Arigaion) were collected. A hard contest ensued with the Arigaionian Aspasians, both from the difficult nature of the ground and because the Aspasian Indians were not like the other barbarians of this district but were far stronger than their neighbors. Ptolemy attests that Macedonian forces captured about 40,000, and that over 230,000 of which Alexander picked out the finest and sent them into Macedonia. Scholars like Dr. V. S. Agarwala have equated the Arigaeum or Arigaion of Arrian to **Sanskrit** name Arjunava which finds mention in **Pāṇini's** Ganapatha as well as in the Kasika. If this interpretation of scholars like Dr. V. S. Agarwala is correct and the "Arjunava" of the Kashika or Pāṇini's Ganapatha is indeed the "Arigaeum/Arigaion" of Arrian, then the probable origin of the Arjunayanas can possibly be speculated. The section of Aspasian people inhabiting the city of Arigaion (Arjunava) was probably known as Arjunavanas, Arjunavayanas or Arjunayanas (from Arjunava). A variant of Sanskrit Arjunayana is attested as Arjunayanaka. **Kautiliya's** **Arthashastra** mentions and brackets a nation called Prajjunaka with **Gandhara** and refers to their buffoons, Artisans and professional singers and actors. Since Gandhara was a great ancient cultural center, therefore, the Prajjunakas who are bracketed with the Gandharas and are attested to have Gandhara-like cultural characteristics must also have laid close to Gandhara. The Prajjunakas of **Arthashastra** have been supposed by some scholars to be a variant of Sanskrit Arjunayanakas (Arjunayana). If this be correct, then the 4th-century BCE text on statecraft also attests the Arjunayanas (Arjunavanas) as close neighbors of the **Gandharas** which fact possibly alludes to the inhabitants of Arigaion (Arjunava) of the Swat/Kunar valleys.

Dispersal and migration of the Arigaionians

It is conceivable to infer that after suffering serious defeat at the hands of **Macedonians**, a section from the Arigaionians had left their old habitat between Swat/Kunar valleys, crossed the Punjab rivers and moved to Punjab and beyond to avoid further persecution by Alexander. 3rd century **Buddhist** tantra text Mahamayuri attests one place name Arjunavana which is presided over by Yaksha **Arjuna**. The same text also says that **Duryodhana** was the tutelary Yaksha of Srughana (modern Sugh in Jagadhari). On the basis of the Mahamayuri, it has been speculated that the place name Arjunavana of the **Buddhist** text may have been somewhere near to Srughana. It has been located somewhere within the triangle formed by Delhi-Jaipur and Agra regions. It is possible that the splinter group from the Arigaion (Arjunava) had moved to and settled in south-east Punjab/Rajasthan under pressure from Alexander and they probably named the political headquarters of their new-found territory also as Arjunavana (from Arjunava) which name finds

reference the 4th century CE Buddhist tantric text Mahamayuri. Arjunayanas of the coins have been identified by Fleet with the Kalachuris who traces their descent from Kartavirya Arjuna of the Haihaya tribe of the antiquity. Some other scholars like Dr Buddha Prakash however like to connect Arjunayanas to Pandava-hero Arjuna.

Coins of Arjunayanas

The findspot of Arjunayana coins indicates that their territory lay within the triangle formed by Delhi-Jaipur-Agra. The Arjunayana coins resemble those of the Yaudheya coins which show their contemporariness. They are several varieties. In one type, the obverse shows a bull and a standing goddess on the reverse. On another type, bull is standing before a tree in railing on the obverse and another bull facing a linga symbol and also carrying a legend Arjunayanajaya on the reverse. The third variety has a bull in the obverse and a swastika with taurine symbol at the end of arms and a branch or palm leaf and the legend Janayana on the reverse. These coins show that these people were devotees of the god Shiva. Now Shiva was the god of the North and also of the Ashvaka land as is attested by Greek chroniclers. With the interpretation of Arrian's Arigaum/Arigaion with Sanskrit Arjunava as suggested by scholars, the possible origin and descent of Arjunayanas can possibly be traced to this Arigaion (Arjunava) of Swat/Kunar regions and possibly be connected with the Ashvakas of the Indian texts. Like Arjunayanas, the Ashvakas (Aspasioi and Assakenoi) were also a republican people as has been attested by Greek chroniclers. The Ashvakas are believed to be a section of the ancient Kambojas. They are mentioned as Ashvayanas and Ashvakayas by Pāṇini. That the Arjunayanas were devotees of god Shiva also alludes to their possible connections with the Swat/Kunar valley, the land of the Ashvakas.

Arjunayanas and Arjuna

2nd-century coin evidence attests that the Arjunayanas and Yaudheyas were neighbourly tribes and had collaborated in their joint fight against the foreign invaders like the Yavanas, Sakas, Pahlavas and later the Kushanas. Thus, some people speculate that Arujayanas and Yaudheyas may have been allied or related tribes. The Adiparva of Mahabharata references Yaudheya as the son of the Pandava, Yudhishthira. Based on these references, these scholars have speculated thatYaudheyas had descended from, Yaudheya, son of Yudhishtra. And similarly, it has also been speculated that Arjunayanas had also probably descended from Pandava hero, Arjuna. This view is purely mythical and anachronistic. The Yaudheyas as a full-fledged tribe had participated in the Kurukshetra war on the side of Kauravas, the enemies of Pandavas. Furthermore, prior to Kurukshetra war, the Yaudheyas, together with other Punjabi tribes like the Sibis, Trigartas, Rajanyas,Madras, Kekayas, Ambasthas, Kaukuras etc., had joined the Rajasuya ceremony of the Pandavas and had brought tributes to Yudhishtra. Thus, the claim that Yaudheyas had descended from Yaudheya, son of Pandava Yudhishtra is utterly baseless. Similarly, there is no basis, whatsoever, in the speculation that Arjunayanas may have descended from the Pandava hero Arjuna. These seem to be merely fantastic myths invented at later time to connect the Yaudheyas as well as the Arjunayanas to the heroic Pandava lineage. The Arjunayanas are not mentioned in the Mahabharata, Ramayana or any Vedic texts. While Yaudheyas are mentioned in the list of Ayudhajivi Samghas of Pāṇini, the Arjunayanas don't find any reference as such. It may also be a mere speculation that the Prajjunakas of Kautiliya's Arthashastra are same as Arjunayanas (or Arjunayanakas). Thus, the Arjunayanas/Arjunavanas or Arjunayanakas are, in all probability, a post-Alexandrian phenomena and it is highly likely that this people had been fugitives from the Arigaion (Arjunava) region of the Kunar/Swat valleys.

Arjunayanas in Allahabad Pillar Inscription

The territory of the Arjunayanas bordered on the Gupta empire. They are recorded in the Allahabad Pillar inscription ofSamudragupta (c. 335 – c. 380 CE) and are mentioned together with Malavas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sanakanikas, Kakas, Kharaparikas and other tribes. They are believed to have been vanquished by Samudragupta, around 335 CE and amalgamated into the Gupta empire. The modern descendants of the Arjunayanas are claimed to be the Jun/Joon clan which is now found mostly among the Jatcommunity of Haryana/Uttar Pradesh. If the above interpretation by scholars like Dr Agarwala is accepted, then in view of the ensuing reasoning, it inevitably follows that the Jun/Joon people are in all probability the descendants of ancient Kambojas.

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CHILD LABOUR IN INDIA

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Who is a Child?

Defining what age a person is or ceases to be a child is a constant debate in the India. The Census of India considers children to be any person below the age of 14, as do most government programmes. Biologically childhood is the stage between infancy and adulthood. According to the UNCRC 'a child means every human being below the age of eighteen years

According to Article 21 (a) of the Indian Constitution all children between the ages of six to fourteen should be provided with free and compulsory education .The Child Labour (Prohibition and Regulation) Act, 1986 defines a child as a person who has not completed fourteen years of age. The Factories Act, 1948 and Plantation Labour Act 1951 states that a child is one that has not completed fifteen years of age and an adolescent is one who has completed fifteen years of age but has not completed eighteen years of age. Because of its umbrella clauses and because it is the latest law to be enacted regarding child rights and protection, many are of the opinion that the definition of child found in the Juvenile Justice Act, 2000 should be considered the legal definition for a child in all matters.
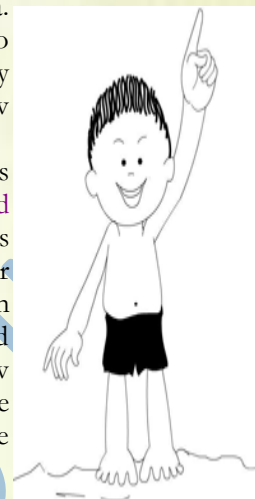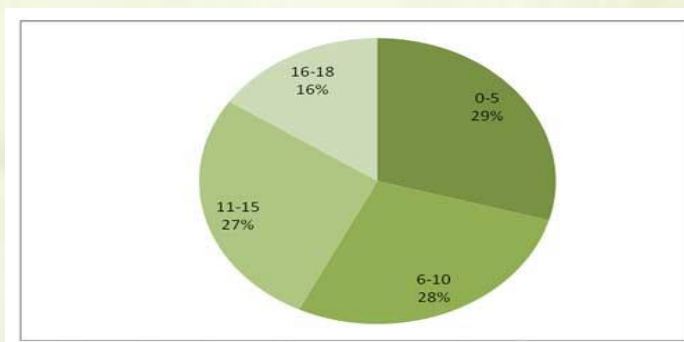
How many children are there in India?
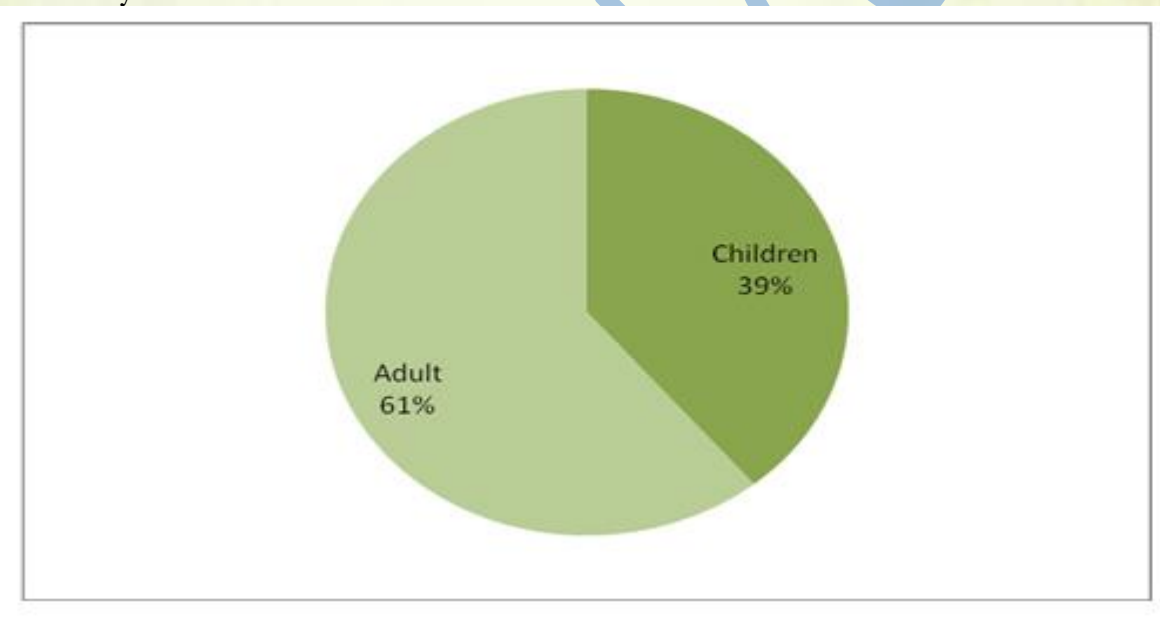
India with 1.21 billion people constitutes as the second most populous country in the world, while children represents 39% of total population of the country.
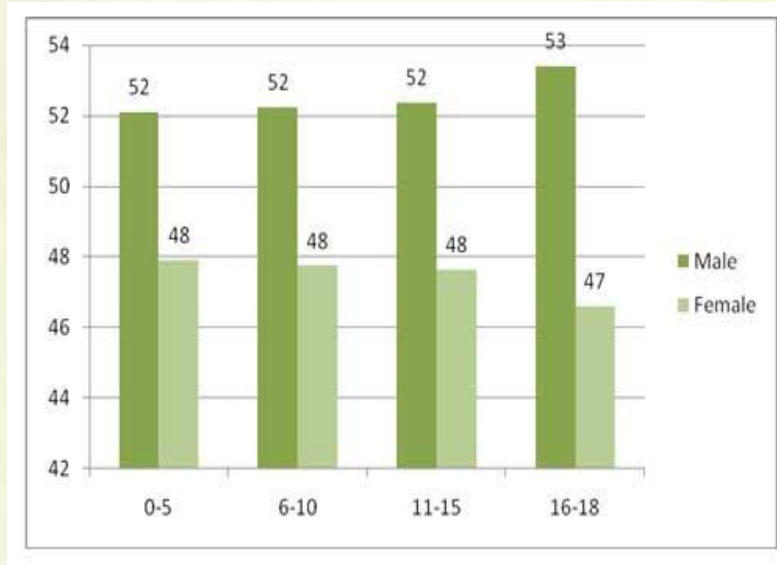
Age group of Indian children

The figures show that the larger number of about 29 percent constitutes Children in the age between 0-5 years. The share of Children (0-6 years) in the total population has showed a decline of 2.8 points in 2011, compared to Census 2001. The children's population (0-18) is 472 million.

Age group VS Gender of India's Children

While an absolute increase of 181 million in the country's population has been recorded during the decade 2001-2011, there is a reduction of 5.05 millions in the population of children aged 0-6 years during 2010-11. The decline in male children is 2.06 million and in female children is 2.99 millions. The share of Children (0-6 years) in the total population has showed a decline of 2.8 points in 2011, compared to Census 2001 and the decline was sharper for female children than male children in the age group 0-6 years.

Gender of India's Children
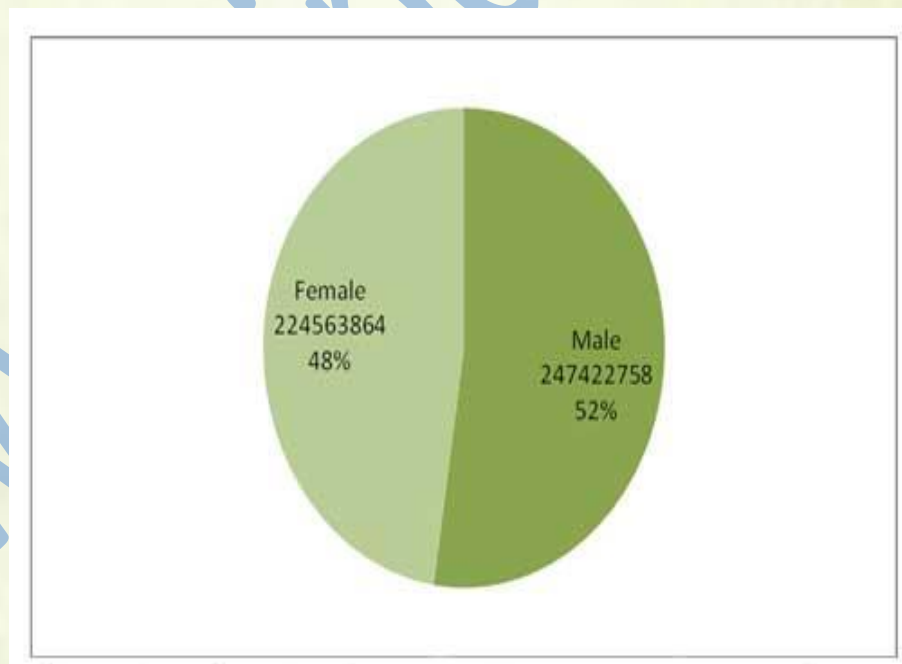
The number of boys has dropped 2.42 per cent and that of girls 3.80 per cent. Population (0-6 years) 2001-2011 registered minus (-) 3.08 percent growth with minus (-)2.42 for males and -3.80 for females. The proportion of Child Population in the age group of 0-6 years to total population is 13.1 percent while the corresponding figure in 2001 was 15.9 percent. The decline has been to the extent of 2.8 points.

Rural - Urban Distribution of Children Population
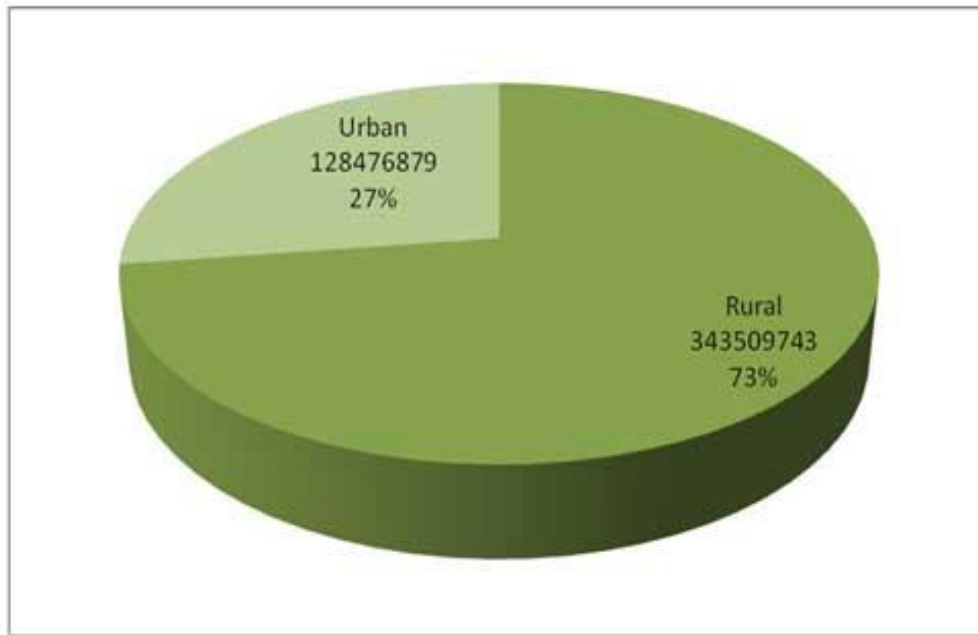
State wise and Gender wise distribution of Children's population
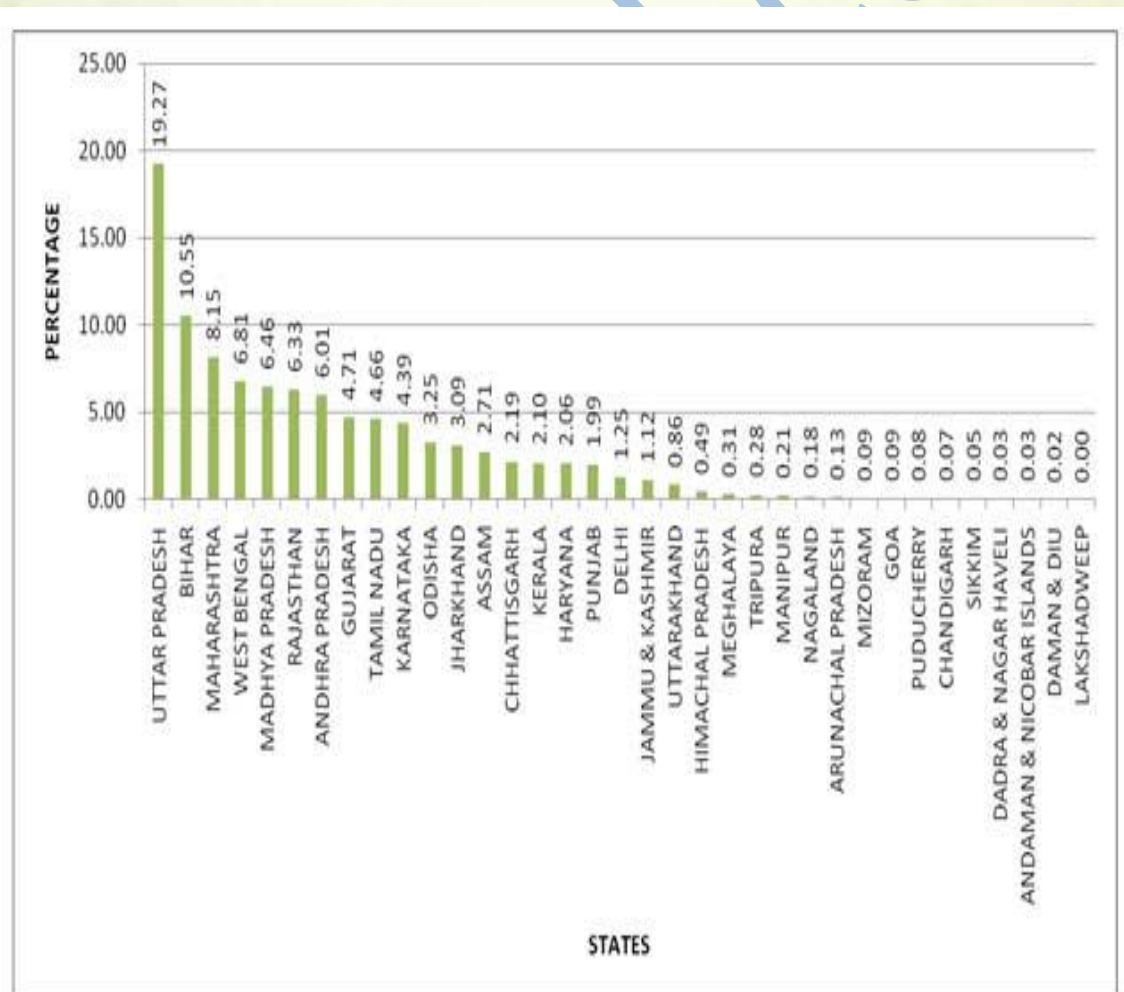
Uttar Pradesh (19.27%) is the state with highest children's population in the country followed by Bihar (10.55 %), Maharashtra (8.15 %), West Bengal (6.81 %) and Madhya Pradesh (6.46%) constitutes 52% of Children's population in the country.
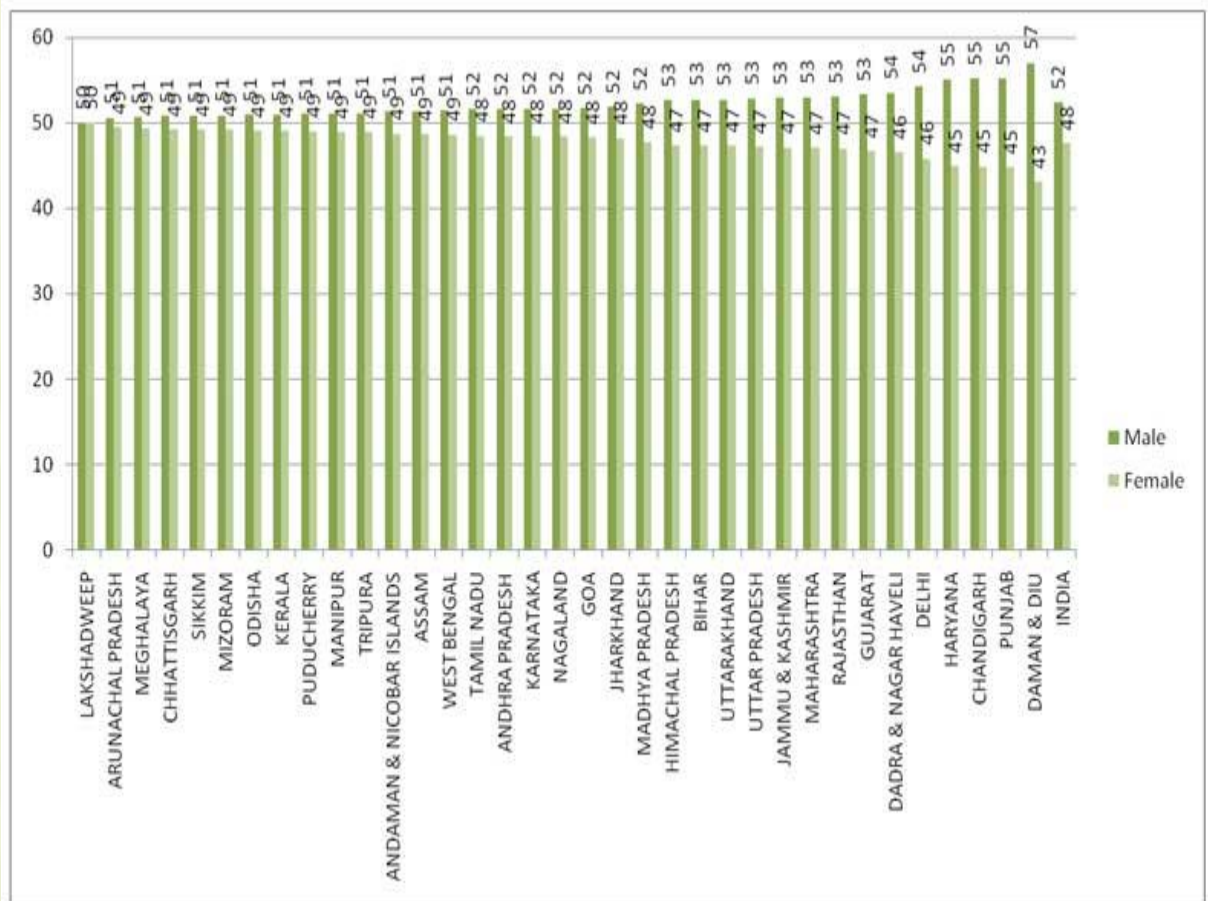
Male – Female Children's Ratio *
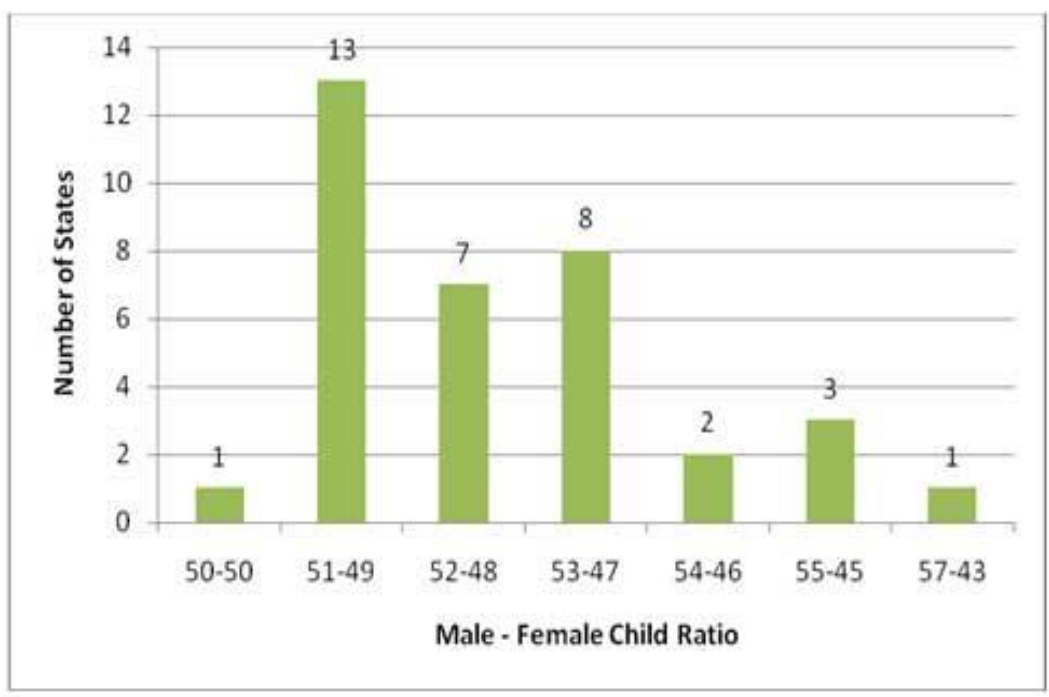
The Child gender Ratio in the country has declined.
Gender wise Adult V/S Children *
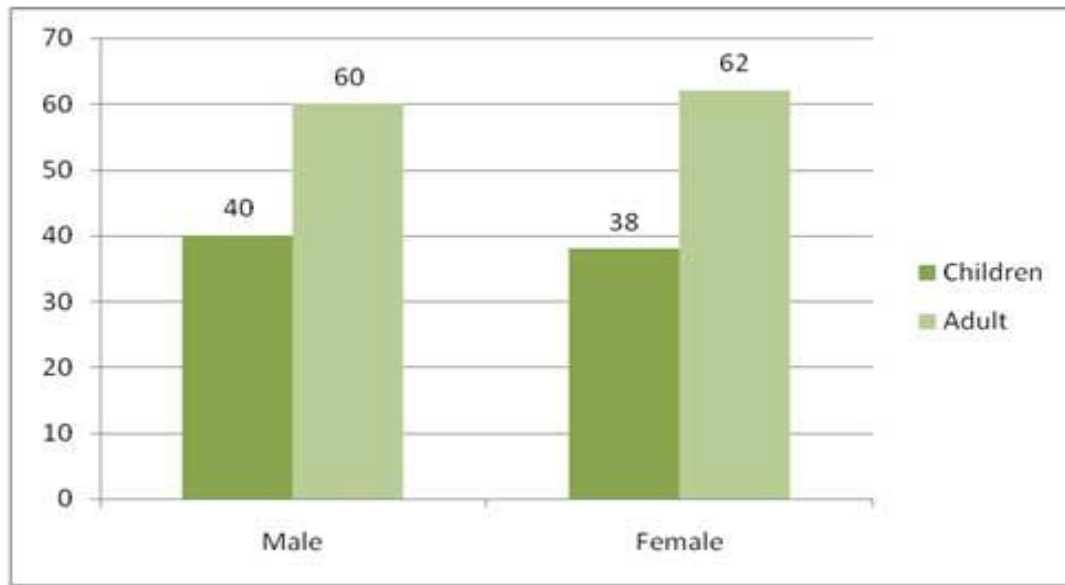
Gender wise distribution of Rural - Urban Children Population *
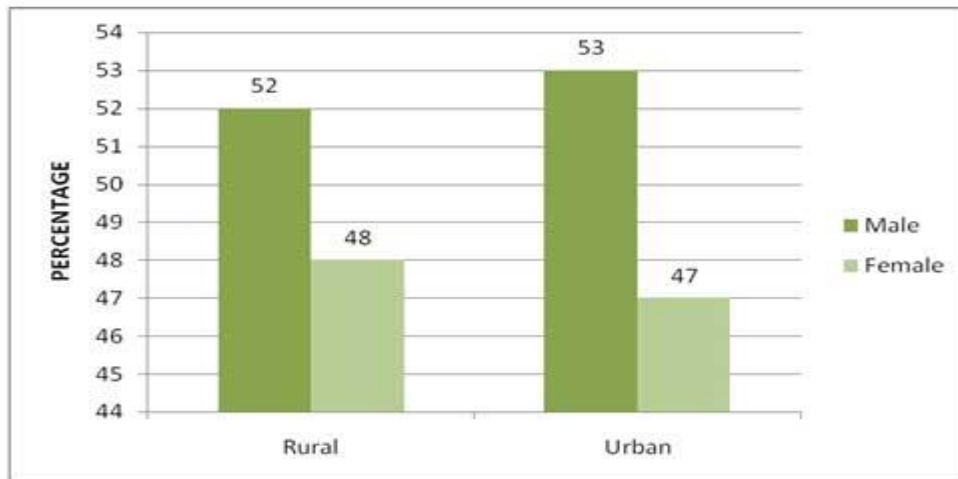
Age distribution of Rural & Urban population
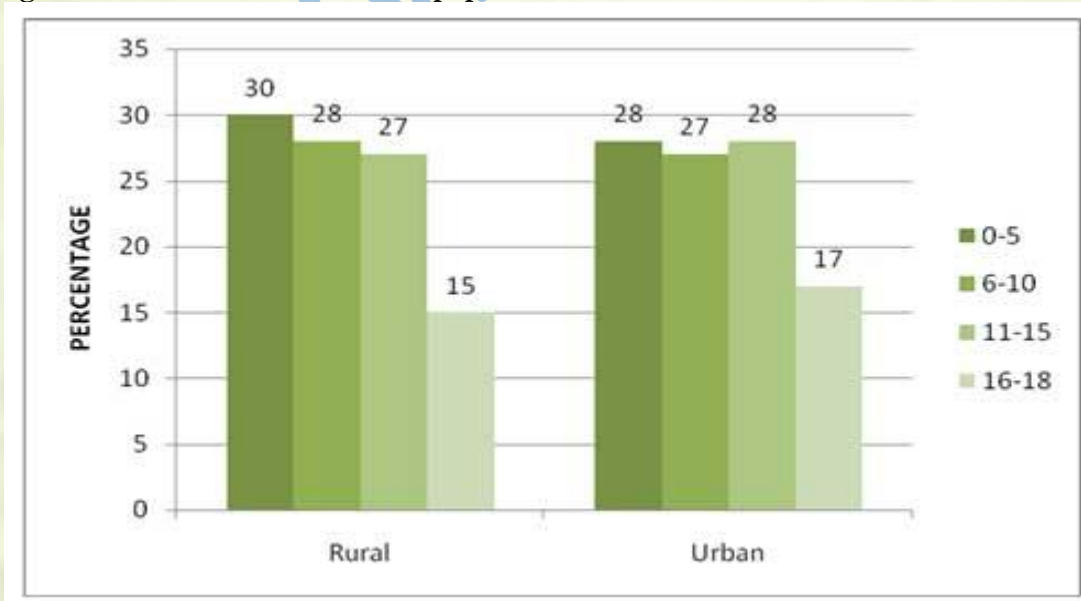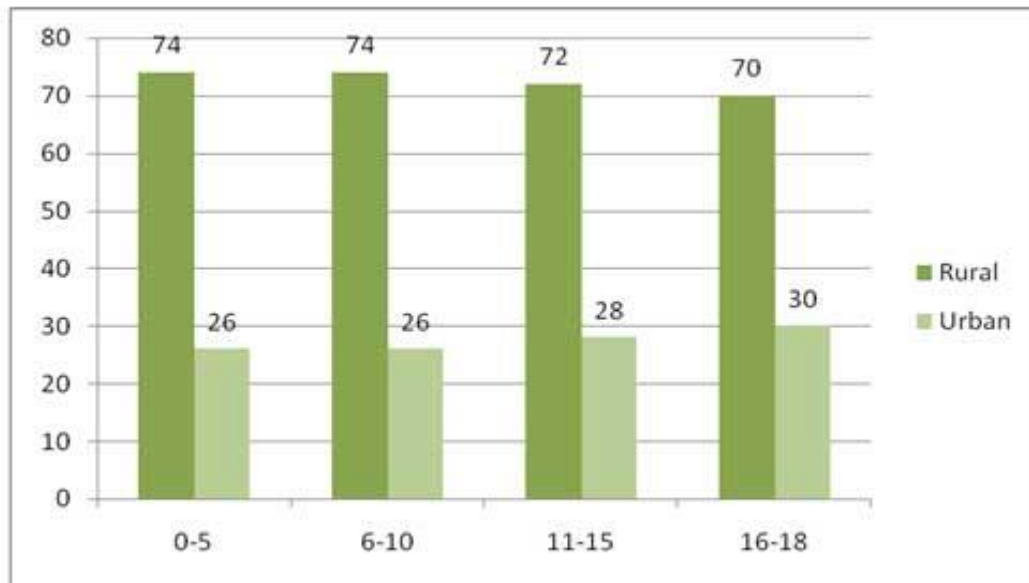
Comparison of Adult and Children population in Rural and Urban India
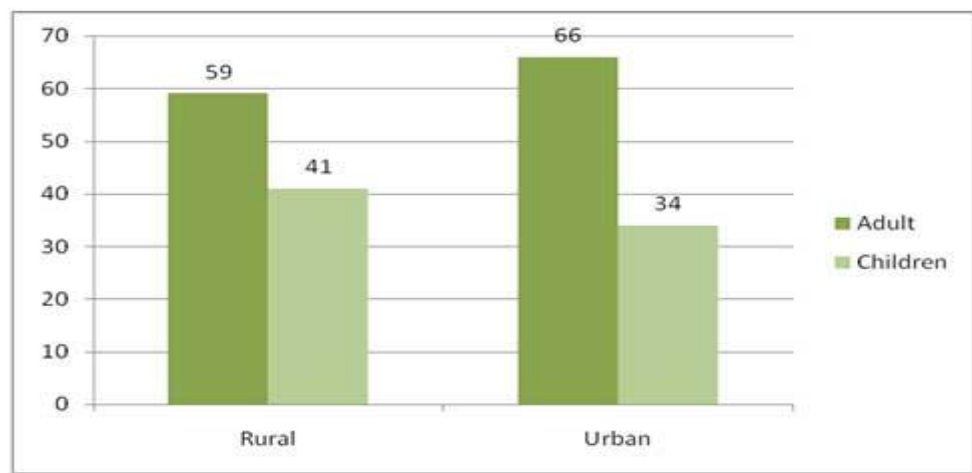
Data Source: Census of India 2010-11

Child labour

"Out of school children comprise the workers and non workers. In our view they together signify a measure of deprivation among children and can be considered as a potential labor pool always being at the risk of enterin the labour force" - NCEUS, 2007

India is sadly the home to the largest number of child labourers in the world. The census found an increase in the number of child labourers from 11.28 million in 1991 to 12.59 million in 2001. M.V. Foundation in Andhra Pradesh found nearly 400,000 children, mostly girls between seven and 14 years of age, toiling for 14-16 hours a day in cottonseed production across the country of which 90% are employed in Andhra Pradesh. 40% of the labour in a precious stone cutting sector is children. NGOs have discovered the use of child labourers in mining industry in Bellary District in Karnataka in spite of a harsh ban on the same. In urban areas there is a high employment of children in the zari and embroidery insdustry.

Poverty and lack of social security are the main causes of child labour. The increasing gap between the rich and the poor, privatization of basic services and the neo-liberal economic policies are causes major sections of the population out of employment and without basic needs. This adversely affects children more than any other group. Entry of multi-national corporations into industry without proper mechanisms to hold them accountable has lead to the use of child labour. Lack of quality universal education has also contributed to children dropping out of school and entering the labour force. A major concern is that the actual number of child labourers goes un-

detected. Laws that are meant to protect children from hazardous labour are ineffective and not implemented correctly.

A growing phenomenon is using children as domestic workers in urban areas. The conditions in which children work is completely unregulated and they are often made to work without food, and very low wages, resembling situations of slavery. There are cases of physical, sexual and emotional abuse of child domestic workers. The argument for domestic work is often that families have placed their children in these homes for care and employment. There has been a recent notification by the Ministry of Labour making child domestic work as well as employment of children in dhabas, tea stalls and restaurants "hazardous" occupations.

According to HAQ: Centre for child rights, child labour is highest among schedules tribes, Muslims, schedule castes and OBC children. The persistence of child labour is due to the inefficiency of the law, administrative system and because it benefits employers who can reduce general wage levels. HAQ argues that distinguishing between hazardous and non hazardous employment is counter-productive to the elimination of child labour. Various growing concerns have pushed children out of school and into employment such as forced displacement due to development projects, Special Economic Zones; loss of jobs of parents in a slowdown, farmers' suicide; armed conflict and high costs of health care. Girl children are often used in domestic labour within their own homes. There is a lack of political will to actually see to the complete ban of child labour.

Bonded child labour is a hidden phenomenon as a majority of them are found in the informal sector. Bonded labour means the employment of a person against a loan or debt or social obligation by the family of the child or the family as a whole. It is a form of slavery. Children who are bonded with their family or inherit a debt from their parents are often found in agricultural sector or assisting their families in brick kilns, and stone quarries. Individual pledging of children is a growing occurrence that usually leads to trafficking of children to urban areas for employment and have children working in small production houses versus factories. Bonded labourers in India are mostly migrant workers, which opens them up to more exploitation. Also they mostly come from low caste groups such as dalits or marginalised tribal groups. Bonded child labourers are at very high risk for physical and sexual abuse and neglect sometimes leading to death. They often are psychologically and mentally disturbed and have not learnt many social skills or survival skills.

In 2000 the ILO estimated 5.5 million children had been forced in labour in Asia, while the Bonded Labour Liberation Front placed 10 million bonded children in India alone. In 1998 the government of India labelled bonded child labour as a marginal problem with only 3000 or so cases. A survey in Tamil Nadu in 1995 found 125,000 bonded child labourers in the state alone. Child bonded labour in India is mostly in the agricultural sector but has in recent times been moving into other sectors as well such as beedi-rolling, brick kilns, carpet weaving, commercial sexual exploitation, construction, fireworks and matches factories, hotels, hybrid cottonseed production, leather, mines, quarries, silk, synthetic gems, etc

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COUNTING TECHNIQUES IN ABSTRACT ALGEBRA

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Abstract

A certain amount of mathematical maturity is necessary to find and study applications of abstract algebra. A basic knowledge of set theory, mathematical induction, equivalence relations, and matrices is a must. Even more important is the ability to read and understand mathematical proofs. In this chapter we will outline the background needed for a course in abstract algebra Counting techniques in abstract algebra are well defined and work as a mile stone in its course. In the present communication, methods for counting elements of a particular order, subgroups, non- isomorphic groups, homeomorphisms, auto Orphisms and p-sylow subgroups in some special type of groups are presented. Role of Euler-phi function and divisor function to aid counting techniques is also presented.

Keywords: *Groups, Elements, Order of a group, subgroups, non-isomorphic groups, homeomorphisms, auto Orphisms and p-sylow suproups.*

Introduction

In algebra, which is a broad division of mathematics, abstract algebra (occasionally called modern algebra) is the study of algebraic structures. Algebraic structures include groups, rings, fields, modules, vector spaces, lattices, and algebras. The term abstract algebra was coined in the early 20th century to distinguish this area of study from the other parts of algebra.

Algebraic structures, with their associated homomorphisms, form mathematical categories. Category theory is a powerful formalism for analyzing and comparing different algebraic structures.

Universal algebra is a related subject that studies the nature and theories of various types of algebraic structures as a whole. For example, universal algebra studies the overall theory of groups, as distinguished from studying particular groups.

Abstract mathematics is different from other sciences. In laboratory sciences such as chemistry and physics, scientists perform experiments to discover new principles and verify theories. Although mathematics is often motivated by physical experimentation or by computer simulations, it is made rigorous through the use of logical arguments. In studying abstract mathematics, we take what is called an axiomatic approach; that is, we take a collection of objects S and assume some rules about their structure. These rules are called axioms . Using the axioms for S , we wish to derive other information about S by using logical arguments. We require that our axioms be consistent; that is, they should not contradict one another. We also demand that there not be too many axioms. If a system of axioms is too restrictive, there will be few examples of the mathematical structure. A Statement in logic or mathematics is an assertion that is either true or false. Consider the following examples:

As in other parts of mathematics, concrete problems and examples have played important roles in the development of abstract algebra. Through the end of the nineteenth century, many -- perhaps most -- of these problems were in some way related to the theory of algebraic equations. Major themes include:

- Solving of systems of linear equations, which led to linear algebra
- Attempts to find formulae for solutions of general polynomial equations of higher degree that resulted in discovery of groups as abstract manifestations of symmetry
- Arithmetical investigations of quadratic and higher degree forms and diophantine equations, that directly produced the notions of a ring and ideal.

Numerous textbooks in abstract algebra start with axiomatic definitions of various algebraic structures and then proceed to establish their properties. This creates a false impression that in algebra axioms had come first and then served as a motivation and as a basis of further study. The true order of historical development was almost exactly the opposite. For example, the hypercomplex numbers of the nineteenth century had kinematic and physical motivations but challenged comprehension. Most theories that are now recognized as parts of algebra started as collections of disparate facts from various branches of mathematics, acquired a common theme that served as a core around which various results were grouped, and finally became unified on a basis of a common set of concepts. An archetypical example of this progressive synthesis can be seen in the history of group theory.

Early group theory

There were several threads in the early development of group theory, in modern language loosely corresponding to number theory, theory of equations, and geometry.

Leonhard Euler considered algebraic operations on numbers modulo an integer, modular arithmetic, in his generalization of Fermat's little theorem. These investigations were taken much further by Carl Friedrich Gauss, who considered the structure of multiplicative groups of residues mod n and established many properties of cyclic and more general abelian groups that arise in this way. In his investigations of composition of binary quadratic forms, Gauss explicitly stated the associative law for the composition of forms, but like Euler before him, he seems to have been more interested in concrete results than in general theory. In 1870, Leopold Kronecker gave a definition of an abelian group in the context of ideal class groups of a number field, generalizing Gauss's work; but it appears he did not tie his definition with previous work on groups, particularly permutation groups. In 1882, considering the same question, Heinrich M. Weber realized the connection and gave a similar definition that involved the cancellation property but omitted the existence of the inverse element, which was sufficient in his context (finite groups).

Permutations were studied by Joseph-Louis Lagrange in his 1770 paper Réflexions sur la résolution algébrique des équations (Thoughts on the algebraic solution of equations) devoted to solutions of algebraic equations, in which he introduced Lagrange resolvents. Lagrange's goal was to understand why equations of third and fourth degree admit formulae for solutions, and he identified as key objects permutations of the roots. An important novel step taken by Lagrange in this paper was the abstract view of the roots, i.e. as symbols and not as numbers. However, he did not consider composition of permutations. Serendipitously, the first edition of Edward Waring's Meditationes Algebraicae (Meditations on Algebra) appeared in the same year, with an expanded version published in 1782. Waring proved the main theorem on symmetric functions, and specially considered the relation between the roots of a quartic equation and its resolvent cubic. Mémoire sur la résolution des équations (Memoire on the Solving of Equations) of Alexandre Vandermonde (1771) developed the theory of symmetric functions from a slightly different angle, but like Lagrange, with the goal of understanding solvability of algebraic equations.

Kronecker claimed in 1888 that the study of modern algebra began with this first paper of Vandermonde. Cauchy states quite clearly that Vandermonde had priority over Lagrange for this remarkable idea, which eventually led to the study of group theory.[1]

Paolo Ruffini was the first person to develop the theory of permutation groups, and like his predecessors, also in the context of solving algebraic equations. His goal was to establish the impossibility of an algebraic solution to a general algebraic equation of degree greater than four. En route to this goal he introduced the notion of the order of an element of a group, conjugacy, the cycle decomposition of elements of permutation groups and the notions of primitive and imprimitive and proved some important theorems relating these concepts, such as if G is a subgroup of S_5 whose order is divisible by 5 then G contains an element of order 5.

Note, however, that he got by without formalizing the concept of a group, or even of a permutation group. The next step was taken by Évariste Galois in 1832, although his work remained unpublished until 1846, when he considered for the first time what is now called the closure property of a group of permutations, which he expressed as

... if in such a group one has the substitutions S and T then one has the substitution ST. The theory of permutation groups received further far-reaching development in the hands of Augustin Cauchy and Camille Jordan, both through introduction of new concepts and, primarily, a great wealth of results about special classes of permutation groups and even some general theorems. Among other things, Jordan defined a notion of isomorphism, still in the context of permutation groups and, incidentally, it was he who put the term group in wide use.

The abstract notion of a group appeared for the first time in Arthur Cayley's papers in 1854. Cayley realized that a group need not be a permutation group (or even finite), and may instead consist of matrices, whose algebraic properties, such as multiplication and inverses, he systematically investigated in succeeding years. Much later Cayley would revisit the question whether abstract groups were more general than permutation groups, and establish that, in fact, any group is isomorphic to a group of permutations.

Fundamental Counting Principle

The fundamental counting principle is a mathematical rule that allows you to find the number of ways that a combination of events can occur. For example, if the first event can occur 3 ways, the second event can occur 4 ways, and the third event can occur 5 ways, then you can find out the number of unique combinations by multiplying: 3 * 4 * 5 = 60 unique combinations.

Imagine that you have a necktie sewing business. You can make unique ties by changing any of the following factors: color (5 options) and shape (3 options). How many unique ties can you make? One way to think about it is by making a diagram. There are 5 colors. Each of the 5 colors can be made into 3 shapes - blue with 3 shape choices, red with 3 shape choices, etc.

By multiplying, you get the total number of paths that you can take through the diagram. You can make 15 different kinds of ties (5 * 3).

Now suppose that you also add 3 pattern choices to your tie options: striped, solid, or polka-dot. How many ties can you make now? Simply imagine one of the possibilities you had originally - maybe a green tie that is short and fat. That green short tie can now be made three ways: striped, solid, or polka-dot. The same is true of the other 14 original ties. So, now you have 15 * 3 = 45 different types of ties.

This multiplication method works any time you have several factors (color, shape, and design) and each of those factors can be combined with each other in any way possible. You can use the fundamental counting rule (multiplication) any time you have a set of categories and one out of several choices in each category will be selected. You might think of it as having several empty 'slots' to fill. Each 'slot' gets only one item.

Some Basic Techniques of Group Theory
Cayley's Theorem

Every group is isomorphic to a group of permutations

Proof. The idea is that each element g in the group G corresponds to a permutation of the set G itself. If $x \in G$, then the permutation associated with g carries x into gx. If $gx = gy$, then premultiplying by g^{-1} gives $x = y$. Furthermore, given any $h \in G$, we can solve $gx = h$ for x. Thus the map $x \to gx$ is indeed a permutation of G. The map from g to its associated permutation is injective, because if $gx = hx$ for all $x \in G$, then (take $x = 1$) $g = h$. In fact the map is a homomorphism, since the permutation associated with hg is multiplication by hg, which is multiplication by g followed by multiplication by h, $h \circ g$ for short. Thus we have an embedding of G into the group of all permutations of the set G

In Cayley's theorem, a group acts on itself in the sense that each g yields a permutation of G. We can generalize to the notion of group acting on an arbitrary set. The group G acts on the set X if for each $g \in G$ there is a mapping $x \to gx$ of X into itself, such that

$h(gx) = (hg)x$ for every $g, h \in G$ (2)

$1x = x$ for every $x \in X$.

As in (5.1.1), $x \to gx$ defines a permutation of X. The main point is that the action of g is a permutation because it has an inverse, namely the action of g^{-1}. (Explicitly, the inverse of $x \to gx$ is $y \to g^{-1}y$.) Again as in (5.1.1), the map from g to its associated permutation $\Phi(g)$ is a homomorphism of G into the group S_X of permutations of X. But we do not necessarily have an embedding. If $gx = hx$ for all x, then in (5.1.1) we were able to set $x = 1$, the identity element of G, but this resource is not available in general. We have just seen that a group action induces a homomorphism from G to S_X, and there is a converse assertion. If Φ is a homomorphism of G to S_X, then there is a corresponding action, defined by $gx = \Phi(g)x, x \in X$. Condition (1) holds because Φ is a homomorphism, and (2) holds because $\Phi(1)$ must be the identity of S_X. The kernel of Φ is known as the kernel of the action; it is the set of all $g \in G$ such that $gx = x$ for all x, in other words, the set of g's that fix everything in X.

Examples

- (The regular action) Every group acts on itself by multiplication on the left,. In this case, the homomorphism Φ is injective, and we say that the action is faithful.

- Similarly, we can define an action on the right by $(xg)h = x(gh)$, $x1 = x$, and then G acts on itself by right multiplication. The problem is that $\Phi(gh) = \Phi(h) \circ \Phi(g)$, an antihomomorphism. The damage can be repaired by writing function values as $x\mathbf{f}$ rather than $\mathbf{f}(x)$, or by defining the action of g to be multiplication on the right by g^{-1}. We will avoid the difficulty by restricting to actions on the left.]

- The trivial action) We take $gx = x$ for all $g \in G$, $x \in X$. This action is highly unfaithful.

- (Conjugation on elements) We use the notation $g \bullet x$ for the action of g on x, and we set $g \bullet x = gxg^{-1}$, called the conjugate of x by g, for g and x in the group G. Since $hgxg^{-1}h^{-1} = (hg)x(hg)^{-1}$ and $1x1^{-1} = x$, we have a legal action of G on itself. The kernel is
  $\{g: gxg^{-1} = x$ for all $x\}$, that is, $\{g: gx = xg$ for all $x\}$.

Thus the kernel is the set of elements that commute with everything in the group. This set is called the center of G, written $Z(G)$.

- **Conjugation on subgroups**: If H is a subgroup of G, we take $g \bullet H = gHg^{-1}$.
- Note that gHg^{-1} is a subgroup of G, called the conjugate subgroup of H by g, since $gh_1g^{-1}gh_2g^{-1} = g(h_1h_2)g^{-1}$ and $(ghg^{-1})^{-1} = gh^{-1}g^{-1}$. As in Example (3), we have a legal action of G on the set of subgroups of G.
- **Conjugation on subsets:** This is a variation of the previous example. In this case we let G act by conjugation on the collection of all subsets of G, not just subgroups. The verification that the action is legal is easier, because gHg^{-1} is certainly a subset of G.
- **Multiplication on left cosets**) Let G act on the set of left cosets of a fixed sub-group H by $g \bullet (xH) = (gx)H$. By definition of set multiplication, we have a legitimate action.

The Orbit-Stabilizer Theorem

Suppose that the group G acts on the set X. If we start with the element $x \in X$ and successively apply group elements in all possible ways, we get

$$B(x) = \{gx: g \in G\}$$

which is called the orbit of x under the action of G. The action is transitive (we also say that G acts transitively on X) if there is only one orbit, in other words, for any $x, y \in X$, there exists $g \in G$ such that $gx = y$. Note that the orbits partition X, because they are the equivalence classes of the equivalence relation given by $y \sim x$ iff $y = gx$ for some $g \in G$.

The stabilizer of an element $x \in X$ is

$$G(x) = \{g \in G: gx = x\},$$

the set of elements that leave x fixed. A direct verification shows that $G(x)$ is a subgroup. This is a useful observation because any set that appears as a stabilizer in a group action is guaranteed to be a subgroup; we need not bother to check each time.

Before proceeding to the main theorem, let's return to the examples considered in (5.1.3).

Application to Combinatorics

The theory of group actions can be used to solve a class of combinatorial problems. To set up a typical problem, consider the regular hexagon of Figure 5.3.1, and recall the dihedral group D_{12}, the group of symmetries of the hexagon .

If R is rotation by 60 degrees and F is reflection about the horizontal line joining vertices 1 and 4, the 12 members of the group may be listed as follows.

$I = $ identity, $R = (1, 2, 3, 4, 5, 6)$, $R^2 = (1, 3, 5)(2, 4, 6)$,

$R^3 = (1, 4)(2, 5)(3, 6)$, $R^4 = (1, 5, 3)(2, 6, 4)$, $R^5 = (1, 6, 5, 4, 3, 2)$ $F = (2, 6)(3, 5)$, $RF = (1, 2)(3, 6)(4, 5)$, $R^2F = (1, 3)(4, 6)$

$R^3F = (1, 4)(2, 3)(5, 6)$, $R^4F = (1, 5)(2, 4)$, $R^5F = (1, 6)(2, 5)(3, 4)$. (As before, RF means F followed by R.)

Suppose that we colour the vertices of the hexagon, and we have n colours available (we are not required to use every colour). How many distinct colourings are there? Since we may choose the colour of any vertex in n ways, a logical answer is n^6. But this answer does not describe the physical situation accurately. To see what is happening, suppose we have two colours, yellow (Y) and blue (B). Then the colouring

The Sylow Theorems

Let the unite group G act on the unite set X, and let $f(g)$ be the number of elements of X fixed by g, that is, the size of the set $\{x \in X: g(x) = x\}$. Then the number of orbits is

Considerable information about the structure of a finite group G can be obtained by factoring the order of G. Suppose that $|G| = p^r m$ where p is prime, r is a positive integer, and p does not divide m. Then r is the highest power of p that divides the order of G. We will prove, among other things that G must have a subgroup of order p^r, and any two such subgroups must be conjugate. We will need the following result about binomial coefficients.

If $n = p^r m$ where p is prime, then $\binom{p^r}{} \equiv m \bmod p$. Thus if p does not divide m, then it does not divide $\quad \binom{p^r m}{p^r}$

Proof. By the binomial expansion modulo p (see Section 3.4), which works for polynomials as well as for held elements, we have

Orbit-Counting Theorem

Let the unite group G act on the unite set X, and let $f(g)$ be the number of elements of X axed by g, that is, the size of the set $\{x \in X : g(x) = x\}$. Then the number of orbits is

$$\frac{1}{|G|} \sum_{g \in G} f(g),$$

the average number of points left fixed by elements of G

Proof. We use a standard combinatorial technique called "counting two ways". Let T be the set of all ordered pairs (g, x) such that $g \in G, x \in X$, and $gx = x$. For any $x \in X$, the number of g's such that $(g, x) \in T$ is the size of the stabilizer subgroup $G(x)$, hence

The Sylow Theorems

Considerable information about the structure of a finite group G can be obtained by factoring the order of G. Suppose that $|G| = p^r m$ where p is prime, r is a positive integer, and p does not divide m. Then r is the highest power of p that divides the order of G. We will prove, among other things, that G must have a subgroup of order p^r, and any two such subgroups must be conjugate. We will need the following result about binomial coefficients.

Concluding Remarks

Suppose that the finite group G has a composition series

$$1 = G_0 \supsetneq G_1 \supsetneq \cdots \supsetneq G_r = G.$$

If $H_i = G_i / G_{i-1}$, then we say that G_i is an extension of G_{i-1} by H_i in the sense that $G_{i-1} \subseteq G_i$ and $G_i / G_{i-1} = H_i$. If we were able to solve the extension problem (find all possible extensions of G_{i-1} by H_i) and we had a catalog of all finite simple groups, then we could build a catalog of all finite groups. This sharpens the statement made in (5.6.1) about the importance of simple groups.

Consider the action of G on the left cosets of H. This action affords a homomorphism from G to the symmetric group of order [G:H]!. The kernel of this homomorphism is called the core of H and is the largest normal subgroup contained by H

Notice the order of the image of this homomorphism is a divisor of [G:H]!

Call this order m. So by the first isomorphism theorem $|G||N|=m$. We cannot have $|N|=1$ since otherwise $|G|=m$ and then the order of G divides [G:H]!

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A NEW ITERATIVE METHOD FOR CONVERGENCE THEOREM ABOUT TWO FIXED POINT

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Abstract

In this paper, we present a new Iterative algorithm finding solution for a mixed equilibrium problem in the real-Hilbert Space. In the View of appropriate condition, the strong convergence theorem about two fixed point has been proved. The results present in this paper improve same results of Inchan [1] [Convergence theorem of a New Iterative method for mixed equilibrium problems and volitional Inclusion: Approach to Variational Inequalities].

Introduction

Let C be a closed convex subset of real-hilbert space H. and Let F:C $\to$ H be a nonlinear mapping. Let $\psi : C \to R$ be a function of CXC into R. Now the equation of mixed equilibrium problem is such that

$$J(u, y) + \psi(y) + \psi(u) + \langle F_u, y + u \rangle \geq \forall \ y \in c \qquad \dots\dots\dots\dots1$$

equation 1 is denated by EP.

The Equilibrium problem 1 shows such kind of solution for convergence [2].

Here the mixed equilibrium problems include fixed point problems, optimization problems variational inequality problems. Some Methods have been proposed to solve the mixed equilibrium. Problem and equilibrium problem. In 1997, S.D. Flaim and A.S. Antipen [3]. recently, S. Takashashi and W. Takashashi [4] introduce a another scheme to find the convergence of a new iterative method about two fixed point.

Preliminaries:

Let H be a real-Hilbert space with inner product $\langle \bullet , \bullet \rangle$ and norm $\| \bullet \|$. Let C be a non empty closed convex subset of H. then for any $x \in H$, there exist two fixed point in C. denoted by $P_c(x), - P_c(x)$ Such that $\| x - P_c(x) \| \leq \| x - y \|$ and $\| x + P_c(x) \| \leq \| x + y \|$ for all $y \in C$ such. P_c and $-P_c$ are called two metric projection on H onto C.

Here

$$x^* = P_C(x) \Leftrightarrow \langle x - x^*, x^* - y \rangle \geq 0 \forall \ y \in C \qquad \dots\dots\dots\dots2.1$$

$$x^* = -P_C(x) \Leftrightarrow \langle x + x^*, - x^* + y \rangle \geq 0 \forall \ y \in C \qquad \dots\dots\dots\dots2.2$$

a mapping T:C $\to$ H is called nonexpansive if $\| Tx - Ty \| \leq \| x - y \|$ and $\| Tx + Ty \| \leq \| x + y \|$. $\forall \ x, y \in c$

it is well known that if C is a bounded closed convex and $T : C \to C$ is nonexpansive then $F(T) \neq \phi$

A New iterative method exist for convergence theorem about two fixed point. If it will held the following conditions –

(H_1) J $(x, x) = 0$ for all $x \in C$

(H_2) J is monotone, that is $J(x, y) + J(y, x) \leq 0$ for all $x, y \in c$;

(H_3) for each $y \in c$, $y \to J(x, y)$ is weakly upper semi continuous;

(H_4) for each $x \in c$, $y \to J(x, y)$ is convex and lower semi continuous.

Lemma 2.1 [5] Let $R : H \longrightarrow 2^H$ be a maximal monotone and Let $B : H \longrightarrow H$ be lipschitz continuous mapping. Then mapping $(R + B) : H \longrightarrow 2^H$ is maximal monotone.

Lemma 2.2 Let H be a real Hilbert space. then for any $x, y \in H$. we have

(i) $\qquad \| x + y \|^2 \leq \| x \|^2 + 2\langle y, x + y \rangle$

(ii) $\qquad \| x + y \|^2 = \| x \|^2 \pm 2\langle x, y \rangle + \| y \|^2$

(iii) $\qquad \| tx + (1-t)y \|^2 = t \| x \|^2 + (1-t) \| y \|^2$
$$- t(1-t) \| x - y \|^2, \forall \ t \in [0,1].$$

Lemma 2.3 [6] Let C be a closed convex subset of a real Hilbert Space H. Given $x \in H$ and $y \in C$. then $y = P_c x$ iff there holds the inequality

$$\langle x - y, y - z \rangle \geq 0 \ \forall \ z \in c.$$

3-   Main Result

In this Section, We present a new iterative algorithm to find out convergence solution about two fixed point and in the next few lines our work is based on the theorem (3.1) proved by the Inchan [1]

Here we extend the radius r_n to $(-\infty, \infty)$ and the condition (i), (ii) and (iv) has been modified in the Inchan theorem.

Theorem 3.1   Let C be a nonempty closed convex subset of a real Hilbert Space H. Let $T : C \longrightarrow C$ be a nonexpansive mapping such that $F := F(T) \bigcap EP \bigcap I(B, R) \neq \phi$ Let $J : C \times C \longrightarrow R$ be a bifunction satisfying $(H_1) - (H_4)$ Let F,B be $\alpha -$ inverse strongly monotone and $\beta -$ inverse strongly monotone, respectively. Let A be a strongly positive bounded linear operator with coefficient $0 < \mu < 1$ and $R : H \longrightarrow 2^H$ be a maximal monotone mapping Let the Sequence $\{x_n\}$ and $\{u_n\}$ be generated $x_0 = C$.

$$J(u_n, y) + \psi(y) + \psi(u_n) + \frac{1}{r_n}\left\langle y + u_n, u_n + \left(x_n - rF_{x_n}\right)\right\rangle \geq 0 \ \forall \ y \in c,$$

$$y_n = P_c\left[(I - \alpha_n A)J_{R,\lambda}(I - \lambda B)u_n\right],$$

$$x_{n+1} = \beta_n u + (1 - \beta_n)T_{y_n}, n \geq 0$$

Where $\{\alpha_n\}, \{\beta_n\} \subset [0,1]$ are satisfying. $\{r_n\} \subset (-\infty, \infty)$

Assume that control sequences $\{r_n\}$ and $\{\beta_n\}$ satisfying.

(i) $\lim_{n\to\infty} \alpha_n = 0, \ \sum_{n=-\infty}^{\infty} \alpha_n = \infty$

(ii) $\lim_{n\to\infty} \beta_n = 0, \ \sum_{n=-\infty}^{\infty} \beta_n = \infty, \ \sum_{n=-\infty}^{\infty} |\beta_{n+1} + \beta_n| < \infty$

(iii) $\lim_{n\to\infty}\left(\frac{\alpha_{n+1}}{\alpha_n}\right) = 1$

(iv) $0 < r \leq 2\alpha, \ 0 < \lambda \leq 2\beta$ then $\{x_n\}$ converge strongly to $Z_0 = -P_F u$ and $Z_0 = P_F u$ which solves the following variational inequality.

$$\langle (Ax, Y + x)\rangle \geq 0; \forall \ y \in F.$$

Proof: Since F is $\alpha -$ inverse strongly and B is $\beta -$ inverse strongly mononotone, we have

$$\left\|(I - rF)x + (I - rF)y\right\|^2 \leq \|x + y\|^2 + r(r - 2\alpha)\|Fx + Fy\|^2 \qquad \dots\dots(3.1)$$

$$\left\|(I - \lambda B)x + (I - \lambda B)y\right\|^2 \leq \|x + y\|^2 + \lambda(\lambda - 2\beta)\|Bx + By\|^2 \qquad \dots\dots(3.2)$$

Set $Wn = J_{R,\lambda}\left(u_n - \lambda B_{u_n}\right), n \geq 0$ then

$$\left\|w_n + x^*\right\| = \left\|J_{R,\lambda}\left(u_n - \lambda B_{u_n}\right) + J_{R,\lambda}\left(x^* - \lambda Bx^*\right)\right\|$$

$$\leq \left\|\left(u_n - \lambda B_{u_n}\right) + \left(x^* - \lambda Bx^*\right)\right\| \leq \left\|u_n + x^*\right\|$$

By Lemma 2.2 we have

Step 1

$$u_n = S_r\left(x_n - rF_{x_n}\right), n \geq 0 \text{ then we have}$$

$$\left\|u_n + x^*\right\|^2 = \left\|S_r\left(x_n - rF_{x_n}\right) + S_r\left(x^* - rF_{x^*}\right)\right\|^2$$

$$\leq \left\|x_n + x^*\right\|^2 - 2r\left\langle F_{x_n} + F_{x^*}, x_n + x^*\right\rangle$$

$$+ r^2 \left\| F_{x_n} + F_{x^*} \right\| \qquad \ldots\ldots\ldots.(3.3)$$

$$\left\| u_n + x^* \right\|^2 \le \left\| x_n + x^* \right\|^2 \qquad \ldots\ldots\ldots.(3.4)$$

Hence $\left\| w_n + x^* \right\| \le \left\| u_n + x^* \right\| \le \left\| x_n + x^* \right\|$ $\ldots\ldots\ldots.(3.5)$

Since A is linear bounded self-adjoint operator
then

$$\left\langle (I - \alpha_n A)u, u \right\rangle = 1 - \alpha_n \left\langle Au, u \right\rangle = 1 - \alpha_n \|A\| \ge 0$$

Since

$I - \alpha_n A$ is positive operator, then

$$\left\| (I - \alpha_n A) \right\| = Sup\left\{ \left| \left\langle (I - \alpha_n A)u, u \right\rangle \right| : u \in H, \|u\| = 1 \right\}$$

$$= Sup\left\{ -\alpha n \left\langle Au, u \right\rangle : u \in H, \|u\| = 1 \right\}$$

$$\left\| (I - \alpha_n A) \right\| \le 1 - \alpha_n \mu$$

From the properties of theorem (3.1)

$$\left\| y_n + x^* \right\| = \left\| Pc[(I - \alpha_n A)]w_n + x^* \right\|$$

$$\le \left\| (I - \alpha_n A)w_n + x^* \right\|$$

$$\le (1 - \alpha_n \mu)\left\| x_n + x^* \right\| + \alpha_n \mu \frac{\left\| Ax^* \right\|}{\mu} \qquad \ldots\ldots\ldots(3.6)$$

and

$$\left\| x_{n+1} + x^* \right\| = \left\| \beta_n u + (1 - \beta_n)T_{y_n} + x^* \right\| \qquad \ldots\ldots\ldots.(3.7)$$

$$\le \beta_n \left\| u + x^* \right\| + (1 - \beta_n)(1 - \alpha_n \mu)\left\| x_n + x^* \right\|$$

$$+ \alpha_n \mu \frac{\left\| Ax^* \right\|}{\mu} \qquad \ldots\ldots\ldots\ldots.(3.8)$$

$$\le \beta_n \max\left\{ \left\| u + x^* \right\|, \left\| x_0 + x^* \right\|, \frac{\left\| Ax^* \right\|}{\mu} \right\}$$

$$+ (1 - \beta_n)\max\left\{ \left\| u + x^* \right\|, \left\| x_0 + x^* \right\|, \frac{\left\| Ax^* \right\|}{\mu} \right\}$$

$$= \max\left\{ \left\| u + x^* \right\|, \left\| x_0 + x^* \right\|, \frac{\left\| Ax^* \right\|}{\mu} \right\}$$

Therefore $\left\{ x_n \right\}$ is bounded, hence $\left\{ u_n \right\}, \left\{ y_n \right\},$

$\left\{ T_{y_n} \right\}$ and $\left\{ A_{y_n} \right\}$ are all bounded.

Step 2. we must show that.

$\lim_{n \to \infty} \left\| x_{n+1} - x_n \right\| = 0$ we have

$$\left\| x_{n+1} - x_n \right\| = \left\| \beta_n u + (1 - \beta_n)T_{y_n} - \left(\beta_{n-1} u + (1 - \beta_{n-1})T_{y_{n-1}} \right) \right\|$$

$$= \left\| (1 - \beta_n)(T_{y_n} - T_{y_{n-1}}) + (1 - \beta_n)T_{y_{n-1}} + (\beta_n - \beta_{n-1})u - (1 - \beta_{n-1})T_{y_{n-1}} \right\|$$

$$\le \left\| y_n - y_{n-1} \right\| + \left| \beta_n - \beta_{n-1} \right|\left\| u - T_{y_{n-1}} \right\| \qquad \ldots\ldots\ldots.(3.9)$$

Note that

$$\left\| y_n - y_{n-1} \right\| = \left\| P_c(I - \alpha_n A)w_n - P_c(I - \alpha_{n-1} A)w_{n-1} \right\|$$

$$\leq (I - \alpha_n \mu) \| w_n - w_{n-1} \| + |\alpha_n - \alpha_{n-1}| \| A_{w_{n-1}} \| \qquad \ldots\ldots\ldots\ldots(3.10)$$

and

$$\| w_n - w_{n-1} \| = \| J_{R,\lambda}(u_n - \lambda B_{u_n}) - J_{R,\lambda}(U_{n-1} - \lambda B_{u_{n-1}}) \|$$
$$\| \leq \| (I - \lambda B) u_n - (I - \lambda B) u_{n-1} \|$$
$$= \| u_n - u_{n-1} \|$$
$$= \| S_r (x_n - r F_{x_n}) - S_r (x_{n-1} - r F_{x_{n-1}}) \|$$
$$= \| x_n - x_{n-1} \| \qquad \ldots\ldots\ldots(3.11)$$

Substituting equation (3.11) in equation (3.10) we get

$$\| y_n - y_{n-1} \| \leq (I - \alpha_n u) \| x_n - x_{n-1} \| + |\alpha_n - \alpha_{n-1}| \| A_{w_{n-1}} \| \qquad \ldots\ldots\ldots.(3.12)$$

and substituting equation (3.11) into equation (3.9) we get

$$\| x_{n+1} - x_n \| \leq (I - \alpha_n u) \| x_n - x_{n-1} \| + |\alpha_n - \alpha_{n-1}| \| A_{w_{n-1}} \|$$
$$+ \| \beta_n - \beta_{n-1} \| \| u - T_{y_{n-1}} \| \qquad \ldots\ldots\ldots.(3.13)$$

and we have

$$\| x_{n+1} - x_n \| \leq (I - \alpha_n u) \| x_n - x_{n-1} \| + \alpha_n \left| 1 - \frac{\alpha_{n-1}}{\alpha_n} \right| \mu \frac{\| A_{w_{n-1}} \|}{\mu}$$
$$+ | \beta_n - \beta_{n-1} | \| u - T_{y_{n-1}} \| \qquad \ldots\ldots\ldots.(3.14)$$

Put $t_n := \alpha_n \mu$, $b_n := \alpha_n \left| 1 - \dfrac{\alpha_{n-1}}{\alpha_n} \right| \mu \dfrac{\| A_{w_{n-1}} \|}{\mu}$

and $C_n := | \beta_n - \beta_{n-1} | \| u - T_{y_{n-1}} \|$

from (i), (ii), (iii) and bounded of $\left\{ \| u - T_{y_{n-1}} \| \right\}$

we have $\lim\limits_{n \longrightarrow \infty} \| x_{n+1} - x_n \| = 0$

Step 3. Prove that $\| F_{x_n} + F_{x^*} \| \longrightarrow 0$ and

$\| B_{u_n} + B_{x^*} \| \longrightarrow 0$ as $n \longrightarrow \infty$

consider

$$\| w_n + x^* \|^2 = \| J_{R,\lambda}(u_n - \lambda B_{u_n}) + J_{R,\lambda}(x^* - \lambda B_{x^*}) \|^2$$
$$= \| x_n + x^* \|^2 + r(r - 2\alpha) \| F_{x_n} + F_{x^*} \|^2$$
$$+ \lambda(\lambda - 2\beta) \| B_{u_n} + B_{x^*} \|^2 \qquad \ldots\ldots..(3.15)$$
$$\leq \| x_n + x^* \|^2 (\sin ce\ r < 2\alpha\ and\ \lambda < 2\beta) \qquad \ldots\ldots..(3.16)$$

and

$$\| y_n + x^* \|^2 = \| P_c (I - \alpha_n A) w_n + x^* \|^2$$
$$= \| w_n + x^* \|^2 - 2\alpha_n \langle A_{w_n}, w_n + x^* \rangle$$
$$+ \alpha_n \| A_{w_n} \|^2 \qquad \ldots\ldots..(3.17)$$
$$= \| w_n + x^* \|^2 + \alpha_n \left(2 \| w_n + x^* \| \| A_{w_n} \| + \| A_{w_n} \|^2 \right)$$
$$= \| w_n + x^* \|^2 + d_n \qquad \ldots\ldots..(3.18)$$

Where $d_n = \alpha_n\left(2\|A_{w_n}\|\|w_n + x^*\| + \|A_{w_n}\|^2\right)$

from $\lim_{n\to\infty}\alpha_n = 0$ and boundedness

we have $\lim_{n\to\infty}d_n = 0$ there exists $n \in N$

such that

$$\|y_n + x^*\|^2 \le \|w_n + x^*\| \le \|x_n + x^*\|, \forall\ n \ge N \qquad \ldots\ldots\ldots\ldots(3.19)$$

Note that from equation (3.15) and (3.18),
we have

$$\|x_{n+1} + x^*\|^2 = \|\beta_n u + (1 - \beta_n)T_{y_n} + x^*\|^2$$

$$\le \beta_n\|u + x^*\|^2 + (1 - \beta_n)\|y_n + x^*\| \qquad \ldots\ldots\ldots\ldots(3.20)$$

$$\le \|x_n + x^*\|^2 + r(r - 2\alpha)\|F_{x_n} + F_{x^*}\|^2$$

$$+ \lambda(\lambda - 2\beta)\|B_{u_n} + B_{x^*}\|^2$$

$$+ \beta_n\|u + x^*\|^2 + d_n \qquad \ldots\ldots\ldots\ldots(3.21)$$

If follows that

$$r(2\alpha - r)\|F_{x_n} + F_{x^*}\|^2 + \lambda(2\beta - \lambda)\|B_{u_n} + B_{x^*}\|^2$$

$$\le \|x_{n+1} - x_{n^*}\|(\|x_n + x^*\| + \|x_{n+1} + x^*\|)$$

$$+ d_n + \beta_n\|u + x^*\|^2$$

from $\lim_{n\to\infty}\|x_{n+1} - x_n\| = 0$, $\qquad\lim_{n\to\infty}\alpha_n = 0$ and

$\lim_{n\to\infty}\beta_n = 0,\qquad$ we have $\lim_{n\to-\infty}\|F_{x_n} + F_{x^*}\| = 0$

$\lim_{n\to-\infty}\|B_{u_n} + B_{x^*}\| = 0$

Next we show that $\lim_{n\to\infty}\|u_n - x_n\| = 0,\ \lim_{n\to\infty}\|u_n - w_n\| = 0$,

Since S_r is a firmly nonexpansive, we have

$$\|u_n + x^*\| \le \langle x_n - rF_{x_n} + (x^* - rF_{x^*}), u_n + x^*\rangle$$

$$\le \frac{1}{2}\left(\|x_n + x^*\|^2 + \|u_n + x^*\|^2 - \|x_n - u_n - r(F_{x_n} + F_{x^*})\|^2\right)$$

$$\le \frac{1}{2}\left(\|x_n + x^*\|^2 + \|u_n + x^*\|^2 - \|x_n - u_n\|^2 + 2r\langle(F_{x_n} + F_{x^*}, x_n - u_n)\rangle\right.$$

$$\left. - r^2\|F_{x_n} + F_{x^*}\|^2\right)$$

It follows that

$$\|u_n + x^*\|^2 \le \|x_n + x^*\|^2 - \|x_n - u_n\|^2 +$$

$$2r\|F_{x_n} + Fx^*\|\|x_n - u_n\| \qquad \ldots\ldots\ldots\ldots(3.22)$$

Since $J_{R,\lambda}$ is $1 -$ inverse strongly monotone,
we have

$$\|w_n + x^*\|^2 \le \frac{1}{2}\left(\|u_n + x^*\|^2 + \|w_n + x^*\|^2 - \|u_n - w_n\|^2\right.$$

$$+ 2\lambda \langle (B_{u_n} + Bx^*, u_n - w_n) \rangle$$

$$- \lambda^2 \|B_{u_n} + B_{x^*}\|^2)$$

which implies that

$$\|w_n + x*\|^2 \le \|u_n + x^*\|^2 + \|w_n + x^*\|^2 - \|u_n - w_n\|^2$$

$$+ 2\lambda \|B_{u_n} + Bx^*\| \|u_n - w_n\| \qquad \ldots\ldots\ldots(3.23)$$

By equation (3.22) and (3.23) we have

$$\|w_n + x*\|^2 \le \|u_n - w_n\| \qquad \ldots\ldots\ldots\ldots(3.24)$$

Substituting equation (3.24) into equation (3.17)
we have

$$\|y_n + x^*\|^2 = \|w_n + x^*\|^2 - 2\alpha_n \langle w_n + x^*, A_{w_n} \rangle + \alpha_n \|A_{w_n}\|^2$$

$$\|y_n + x^*\|^2 \le \|x_n + x^*\|^2 - \|x_n - u_n\|^2 + 2r\|F_{x_n} + F_{x^*}\|$$

$$\|x_n - u_n\| - \|u_n - w_n\|^2 + 2\lambda \|B_{u_n} + B_{x^*}\|$$

$$\|u_n - w_n\| + d_n \qquad \ldots\ldots\ldots\ldots(3.25)$$

Substituting equation (3.25) into (3.20) we have

$$\|x_{n+1} + x^*\|^2 \le \|x_n + x^*\| - \|x_n - u_n\|^2 + 2r\|F_{x_n} + F_{x^*}\|$$

$$\|x_n - u_n\| - \|u_n - w_n\|^2 + 2\lambda \|B_{u_n} + B_{x^*}\|$$

$$\|u_n - w_n\| + d_n + \beta \|u + x^*\|^2$$

If follow that

$$\|x_n - u_n\|^2 + \|u_n - w_n\|^2 \le \|x_{n+1} - x_n\| \left(\|x_n + x^*\|^2 + \right.$$

$$\left. \|x_{n+1} + x^*\|^2 \right) + 2r\|F_{x_n} + F_{x^*}\| \|x_n - u_n\|$$

$$+ 2\lambda \|B_{u_n} + B_{x^*}\|^2 \|u_n - w_n\| + d_n + \beta_n \|u + x^*\|^2$$

from $\lim_{n\to\infty} \|x_{n+1} - x_n\| = 0. \& \lim_{n\to\infty} \|F_{x_n} + F_{x^*}\| = 0$

$$\lim_{n\to\infty} \|B_{u_n} + B_{x^*}\| = 0, \lim_{n\to\infty} \alpha_n = 0, \lim_{n\to\infty} \beta_n = 0$$

hence $\lim_{n\to\infty} \|u_n - x_n\| = 0$, $\lim_{n\to\infty} \|u_n - w_n\| = 0$

Step 4. Prove that $\limsup_{n\to\infty} \langle u + z_0, x_n + z_0 \rangle \le 0$

where $Z_0 = P_F u$. there exists a subsequence $\{x_{n_i}\}$ of $\{x_n\}$ such that

$$\limsup_{n\to\infty} \langle u + Z_0, x_n + Z_0 \rangle = \lim_{i\to\infty} \langle u + Z_0, x_{n_i} + Z_0 \rangle$$

Since $\{x_{n_i}\}$ is bounded, there exists a subsequence $\{x_{n_{i_k}}\}$ of $\{x_{n_i}\}$ such that $x_{n_{i_k}} \longrightarrow -w$

without loss of generality, assume that

$x_{n_i} \longrightarrow -w$ consider , for all $x, y \in H$

$$\|P_F(I - A)x + P_F(I - A)y\| \le \|(I - A)x + (I - A)y\|$$

$$\le \|(I - A)\| \|(x + y)\|$$

$$\le (I - \mu) \|(x + y)\|$$

Hence $P_F(I - A)$ is contradiction and has a unique fixed point. Say $x^* \in F$. that is $x^* = P_F(I - A)(x^*)$.
we next prove that $w \in EP$. By $u_n = S_r(x_n - rF_{x_n})$,
we know that

$$J(u_n, y) + \psi(y) + \psi(u_n) + \frac{1}{r}\langle y + u_n, u_n + (x_n - rF_{x_n})\rangle \geq 0$$

$$\forall y \in C$$

It follows from (H_2) that.

$$\psi(y) + \psi(u_n) + \frac{1}{r}\langle y + u_n, u_n + (x_n - rF_{x_n})\rangle \geq J(y, u_n),$$

$$\forall y \in C$$

Hence.

$$\psi(y) + \psi(u_n) + \frac{1}{r}\left\langle y + u_{n_i}, \frac{u_{n_i} + (x_{n_i} - rF_{x_{n_i}})}{r}\right\rangle \geq J(y, u_n),$$

$$\geq J(y, u_{n_i}), \forall y \in C \qquad\qquad \dots\dots(3.26)$$

For $t \in (0,1]$ and $y \in H$, let $y_t = t_y + (1-t)w$.
from equation (3.26) we have

$$\langle y_t + u_{n_i}, F_{y_t}\rangle \geq \langle y_t + u_{n_i}, F_{y_t}\rangle - \psi(y_t) - \psi(u_{n_i})$$

$$- \left\langle y_t + u_{n_i}, \frac{u_{n_i} + (x_{n_i} - rF_{x_{n_i}})}{r}\right\rangle$$

$$+ J(y, u_{n_i})$$

$$= \langle y_t + u_{n_i}, F_{y_t} - F_{u_{n_i}}, F_{u_{n_i}} - F_{x_{n_i}}\rangle$$

$$- \psi(y_t) - \psi(u_{n_i}) - \langle y_t + u_{n_i}$$

$$\frac{u_{n_i} + x_{n_i}}{r}\rangle + J(y, u_{n_i})$$

Since $\|u_{n_i} + x_{n_i}\| \to 0$, we have $\|F_{u_{n_i}} - F_{x_{n_i}}\| \to 0$ further, from the inverse strongly monotonicitly of ψ,

$\dfrac{u_{n_i} + x_{n_i}}{r} \to 0$ and $u_{n_i} \longrightarrow -w$

weakly, we have

$$\langle y_t + w, F_{y_t}\rangle \geq -\psi(y_t) - \psi(w) + J(y_t, w)$$

$$\forall y \in C \qquad\qquad \dots\dots(3.27)$$

is $w \in I(B, R)$

Next we can show that $w \in F(T)$.
Consider

$$\|y_n + x^*\|^2 \leq \langle (I - \alpha_n A)w_n + (I - \alpha_n A)x^*, y_n + x^*\rangle$$

$$= \frac{1}{2}\left(\|(I - \alpha_n A)w_n + (I - \alpha_n A)x^*\|^2\right.$$

$$+ \|y_n + x^*\|^2$$

$$\left. - \|(I - \alpha_n A)w_n + (I - \alpha_n A)x^* - (y_n + x^*)\|^2\right)$$

$$\leq \frac{1}{2}\left(\left\| w_n + x* \right\|^2 + \left\| y_n + x^* \right\|^2 \right.$$
$$\left. - \left\| w_n - y_n \right\|^2 + 2\alpha_n \left\| w_n - y_n \right\| \left\| A_{w_n} + A_{y_n} \right\| \right)$$

It follows that

$$\left\| w_n - y_n \right\|^2 \leq \left\| w_n + x^* \right\|^2 + \left\| y_n + x^* \right\|^2$$
$$+ \alpha_n \left\| w_n - y_n \right\| \left\| A_{w_n} + A_{y_n} \right\| \qquad \ldots\ldots\ldots\ldots(3.28)$$

from equation (3.20) we have.

$$\left\| x_{n+1} + x^* \right\| \leq \beta_n \left\| u + x^* \right\|^2 + \left(1 - \beta_n\right)\left\| y_n + x^* \right\|^2$$
$$\leq \beta_n \left\| u + x^* \right\|^2 + \left\| y_n + x^* \right\|^2$$

then, we get

$$-\left\| y_n + x^* \right\|^2 \leq \beta_n \left\| u + x^* \right\|^2 - \left\| x_{n+1} + x^* \right\|^2 \qquad \ldots\ldots\ldots\ldots(3.29)$$

Replace (3.8) and equation (3.29) into (3.28)

$$\left\| w_n - y_n \right\|^2 \leq \left\| x_n + x^* \right\|^2 + \left(\beta_n \left\| u + x^* \right\|^2 - \left\| x_{n+1} + x^* \right\|^2 \right)$$
$$+ \alpha_n \left\| w_n - y_n \right\| \left\| A_{w_n} + A_{y_n} \right\|$$
$$\leq \left\| x_n - x_{n+1} \right\| \left(\left\| x_n + x* \right\| + \left\| x_{n+1} + x^* \right\| \right)$$
$$+ \beta_n \left\| u + x^* \right\|^2 + \alpha_n \left\| w_n - y_n \right\| \left\| A_{w_n} + A_{y_n} \right\|$$

for $\lim_{n\to\infty} \left\| x_{n+1} - x_n \right\| = 0,\ \lim_{n\to\infty} \alpha_n = 0,\ \lim_{n\to\infty} \beta_n = 0,$

and boundedness we obtain $\lim_{n\to\infty} \left\| w_n - y_n \right\| = 0$

Note that

$$\left\| T_{u_n} + u_n \right\| \leq \left\| T_{u_n} - T_{w_n} \right\| + \left\| T_{w_n} - T_{y_n} \right\|$$
$$+ \left\| T_{y_n} - x_{n+1} \right\| + \left\| x_{n+1} - x_n \right\|$$
$$+ \left\| x_n + u_n \right\|$$
$$\leq \left\| u_n - w_n \right\| + \left\| w_n - y_n \right\| + \beta_n \left\| T_{y_n} - u \right\|$$
$$+ \left\| x_{n+1} - x_n \right\| + \left\| x_n + u_n \right\| \to 0$$
$$\text{as } n \to \infty, \qquad n \to -\infty$$

Hence

$$0 \leq J\left(y_t, y\right) + \psi(y) + \psi(y_t) + \left(1 - t\right)\left\langle y + w, F_{y_t} \right\rangle$$

Letting $t \to 0$, we have, for each $y \in C$

$$J\left(w, y\right) + \psi(y) + \psi(w) + \left\langle y + w, F_w \right\rangle \geq 0$$

this implies that $w \in EP$

Next, we show that $w \in I\left(B, R\right)$.

Infact since B is $\beta - $ inverse strongly monotone B is lipschitz continuous monotone mapping.

Let $\left(v, g\right) \in G\left(R + H\right)$ that is

$g - Bv \in B\left(v\right).$

$w_{n_i} = J_{R,\lambda}\left(u_{n_i} - \lambda B_{u_{n_i}}\right)$, we have $u_{n_i} - \lambda_{u_{n_i}} \in$

$\left(I + \lambda R\right)\left(w_{n_i}\right),$ that is $\left(1 / \lambda\right)\left(u_{n_i} + w_{n_i} - \lambda B_{u_{n_i}}\right) \in R\left(w_{n_i}\right)$

$$\left\langle v + w_{n_i}, mg - Bv - \frac{1}{\lambda}\left(u_{n_i} + w_{n_i} - \lambda B_{u_{n_i}}\right)\right\rangle \geq 0$$

$$\left\langle v + w_{n_i} g\right\rangle \geq \left\langle v + w_{n_i}, Bv + \frac{1}{\lambda}\left(u_{n_i} + w_{n_i} - \lambda B_{u_{n_i}}\right)\right\rangle$$

$$\geq \left\langle v + w_{n_i}, B_{w_{n_i}} - B_{u_{n_i}}\right\rangle +$$

$$\left\langle v + w_{n_i}, \frac{1}{\lambda}\left(u_{n_i} + w_{n_i}\right)\right\rangle$$

It follows from $\left\|\left\langle u_n + w_n\right\rangle\right\| \to 0, \left\|B_{u_n} - B_{w_n}\right\| \to 0$

and $w_{n_i} \longrightarrow -w, \; w_{n_i} \longrightarrow w$ that

$$\lim_{n_i \to \infty}\left\langle v + w_{n_i}, g\right\rangle = \left\langle v + w, g\right\rangle \geq 0$$

from $u_{n_i} \longrightarrow -w$ and H satisfying opials condition it is easy to prove that $w \in F(T)$

therefore, $w \in F$. it follows that

$$\lim_{n \to -\infty}\left\langle u + x^*, x_n + x^*\right\rangle = \lim_{i \to -\infty}\left\langle u + x^*, x_{n_i} + x^*\right\rangle$$

$$= \left\langle u + x^*, w + x^*\right\rangle \leq 0 \qquad \ldots\ldots\ldots(3.30)$$

from the properties of theorem (3.1) we have for any $n \geq N$

$$\left\|x_{n+1} + x^*\right\|^2 = \left\|\beta_n u + (1-\beta_n)T_{y_n} + x^*\right\|^2$$

$$= \left\|(1-\beta_n)(T_{y_n} + x^*) + \beta_n(u + x^*)\right\|^2$$

$$\leq (1-\beta_n)\left\|x_n + x^*\right\|^2 + 2\beta_n\left\langle u + x^*, x_{n+1} + x^*\right\rangle \qquad \ldots\ldots.(3.31)$$

Since $\sum_{n=-\infty}^{\infty}\beta_n = \infty$, equation (3.30)

we have $\lim_{n \to -\infty}\left\|x_n + x^*\right\| = 0,$

we get that $\{x_n\}$ converges strongly to

$x^* = P_F u$ and $x^* = -P_F u$

Corolloary (3.2): Let C be a nonempty closed convex subet of a Hilbert Space H. Suppose that $\Omega := \cap EP \cap I(B, R) \neq \phi$. *Let* $J : H \times C \longrightarrow R$ be a bifunction. satisfying $(H_1) - (H4),$ Let F, B be α − inverse strongly monotone and β − inverse strongly monotone respectively. Let $r > 0$ and $\lambda > 0$ be two constant such that $r < 2\beta$ and $\lambda < 2\beta$. Lt A be a strongly positive bounded linear operator with coefficient $0 < \mu < 1$ and $R : H \longrightarrow 2^H$ be a maximal monotone mapping. Let the sequences $\{x_n\}$ and $\{u_n\}$ be generated $x_0 = C.$

$$J(u_n, y) + \psi(y) + \psi(u_n) + \frac{1}{r_n}\left\langle y + u_n, u_n + \left(x_n - rF_{x_n}\right)\right\rangle \geq 0 \; \forall \; y \in c$$

$$x_{n+1} = P_c\left[(I - \alpha_n A)J_{R,\lambda}(I - \lambda B)u_n\right] \qquad \ldots\ldots\ldots\ldots.(3.2.1)$$

where $\{\alpha_n\}, \{\beta n\} \subset [0,1]$ are satisfying. $\{r_n\} \subset (-\infty, \infty).$

Assume the control sequences $\{\alpha_n\}$ and $\{\beta_n\}$ satisfying

(i) $\lim_{n \to \infty}\alpha_n = 0$

(ii) $\sum_{n=-\infty}^{\infty}\alpha_n = \infty$

(iii) $\lim_{n\to\infty}\left(\dfrac{\alpha_{n+1}}{\alpha_n}\right)=1,$

Then $\{\alpha_n\}$ converge strongly to $x^* \in \Omega$ which solves the following variational inequality.

$$\langle(Ax, y+x)\rangle \geq 0 \qquad \forall\, y \in \Omega \qquad\qquad\qquad\ldots\ldots\ldots\ldots(3.2.2)$$

Proof: From the previous theorem (3.1) putting T=I $\beta_n = 0$ then we get complete proof.

Step 1. $u_n = S_r\left(x_n - rF_{x_n}\right), n \geq 0$

$$\left\|u_n + x^*\right\|^2 = \left\|S_r\left(x_n - rF_{x_n}\right) + S_r\left(x^* - rF_{x^*}\right)\right\|^2$$

$$\leq \left\|x_n + x^*\right\|^2 - 2r\left\langle F_{x_n} + F_{x^*}, x_n + x^*\right\rangle$$

$$+ r^2\left\|F_{x_n} + F_{x^*}\right\| \qquad\qquad\qquad\ldots\ldots\ldots(3.2.3)$$

$$\left\|u_n + x^*\right\|^2 \leq \left\|x_n + x^*\right\|^2 \qquad\qquad\ldots\ldots\ldots(3.2.4)$$

Hence

$$\left\|w_n + x^*\right\| \leq \left\|u_n + x^*\right\| \leq \left\|x_n + x^*\right\| \qquad\ldots\ldots\ldots\ldots(3.2.5)$$

Since A is linear bounded self adjoint operator

then $\|A\| = Sup\{\langle Au, u\rangle : u \in H, \|u\| = 1\}$

Since $I - \alpha_n A$ is positive operator it follows that

$\|(I - \alpha_n A)\| \leq 1 - \alpha_n \mu$

from equation (3.2.1)

$$\left\|y_n + x^*\right\| = \left\|P_c\left[(I - \alpha_n A)w_n\right] + x^*\right\|$$

$$\leq (I - \alpha_n u)\left\|x_n + x^*\right\| + \alpha_n \frac{\mu\|Ax^*\|}{\mu} \qquad\qquad\ldots\ldots..(3.2.6)$$

and

$$\left\|x_{n+1} + x^*\right\| = \left\|\beta_n u + (1 - \beta_n)T_{y_n} + x^*\right\|$$

$$\leq \beta_n\left\|u + x^*\right\| + (1 - \beta_n)(1 - \alpha_n\mu)\left\|x_n + x^*\right\|$$

$$+ \alpha_n\mu\frac{\|Ax^*\|}{\mu}\ \text{from equation (3.2.6)}$$

$$put\ \beta_n = 0$$

$$= \max\left\{\left\|u + x^*\right\|, \left\|x_0 + x^*\right\|, \frac{\|Ax^*\|}{\mu}\right\}$$

therefore $\{x_n\}$ is bounded.

Step 2. :

We must show that

$\lim_{n\to\infty}\left\|x_{n+1} - x_n\right\| = 0$ from equation (3.2.1)

$$\left\|x_{n+1} - x_n\right\| = \left\|\beta_n u + (1 - \beta_n)T_{y_n} - \left(\beta_{n-1}u(1 - \beta_{n-1})T_{y_{n-1}}\right)\right\|$$

$$= \left\|(1 - \beta_n)\left(T_{y_n} - T_{y_{n-1}}\right) + \left(\beta_n - \beta_{n-1}\right)\left(u - T_{y_{n-1}}\right)\right\|$$

Put T= I, $\beta_n = 0$

$$\leq \left\|y_n - Y_{n-1}\right\| + \left|\beta_{n-1}\right|\left\|u - y_{n-1}\right\| \qquad\qquad\ldots\ldots..(3.2.7)$$

Note That,

$$\left\| y_n - y_{n-1} \right\| = \left\| P_c(I - \alpha_n A)w_n - P_c(I - \alpha_{n-1}A)w_{n-1} \right\|$$

$$\leq (I - \alpha_n \mu)\left\| w_n - w_{n-1} \right\| + \left| \alpha_n - \alpha_{n-1} \right\| A_{w_{n-1}} \right\| \qquad \dots\dots..(3.2.8)$$

and from $(I - \lambda B)$ and $(I - rF)$ are nonexpansive we have,

$$\left\| w_n - w_{n-1} \right\| = \left\| I_{R,\lambda}(u_n - \lambda B_{u_n}) - J_{R,\lambda}(u_{n-1} - \lambda B_{u_{n-1}}) \right\|$$

$$\left\| w_n - w_{n-1} \right\| \leq \left\| x_n - x_{n-1} \right\| \qquad \dots\dots\dots(3.2.9)$$

substituting equation (3.2.9) in equation (3.2.8) we get

$$\left\| y_n - y_{n-1} \right\| \leq (I - \alpha_n \mu)\left\| x_n - x_{n-1} \right\| + \left| \alpha_n - \alpha_{n-1} \right\| A_{w_{n-1}} \right\| \qquad \dots\dots\dots(3.2.10)$$

substituting equation (3.2.10) in equation (3.2.7)

$$\left\| x_{n+1} - x_n \right\| \leq (1 - \alpha_n \mu)\left\| x_n - x_{n-1} \right\| + \left| \alpha_n - \alpha_{n-1} \right\| A_{w_{n-1}} \right\|$$

$$+ \left| \beta_{n-1} \right\| u - y_{n-1} \right\| \qquad \dots\dots\dots..(3.2.11)$$

and we have

$$\left\| x_{n+1} - x_n \right\| \leq (1 - \alpha_n \mu)\left\| x_n - x_{n-1} \right\| + \alpha_n \left| 1 - \frac{\alpha_{n-1}}{\alpha_n} \right| \mu \frac{\left\| A_{w_{n-1}} \right\|}{\mu}$$

$$+ \left| \beta_{n-1} \right\| u - y_n \right\| \qquad \dots\dots\dots.(3.2.12)$$

from (i), (ii), (iii) and bounded we have

$$\lim_{n \to \infty} \left\| x_{n+1} - x_n \right\| = 0$$

Step 3. Prove that $\left\| F_{x_n} + F_{x^*} \right\| \to 0$ and $\left\| B_{u_n} + B_{x^*} \right\| \to 0$ as $n \to -\infty$

consider

$$\left\| w_n + x^* \right\|^2 = \left\| x_n + x^* \right\|^2 + r(r - 2\alpha)\left\| F_{x_n} + Fx^* \right\|^2$$

$$+ \lambda(\lambda - 2\beta)\left\| B_{u_n} + Bx^* \right\|^2 \qquad \dots\dots\dots\dots\dots(3.2.13)$$

$$\left\| w_n + x^* \right\| \leq \left\| x_n + x^* \right\|^2 (\text{since } r < 2\alpha \text{ and } \lambda < 2\beta) \dots\dots\dots..(3.2.14)$$

and

$$\left\| y_n + x^* \right\|^2 = \left\| w_n + x^* \right\|^2 - 2\alpha_n \left\langle A_{w_n}, w_n + x^* \right\rangle$$

$$+ \alpha_n \left\| A_{w_n} \right\|^2 \qquad \dots\dots\dots\dots(3.2.15)$$

$$= \left\| w_n + x^* \right\| + dn \qquad \dots\dots\dots.(3.2.16)$$

where $d_n = \alpha_n \left(2\left\| A_{w_n} \right\| \left\| w_n + x^* \right\| + \left\| A_{w_n} \right\|^2 \right)$

Since $\lim_{n \to \infty} \alpha_n = 0$ then $\lim_{n \to \infty} d_n = 0$

Since $\left\| y_n + x^* \right\|^2 \leq \left\| w_n + x^* \right\|^2 \leq \left\| x_n + x^* \right\|^2, \nvDash n \geq N \qquad \dots\dots..(3.2.17)$

from equation (3.2.13) and (3.2.16)

$$\left\| x_{n+1} + x^* \right\|^2 \leq \left\| y_n + x^* \right\|^2 \qquad \dots\dots\dots(3.2.18)$$

$$\leq \left\| x_n + x^* \right\| + r(r - 2\alpha)\left\| F_{x_n} + F_{x^*} \right\|^2$$

$$+ \lambda(\lambda - 2\beta)\left\| B_{u_n} + B_{x^*} \right\|^2 + d_n \qquad \dots\dots..(3.2.19)$$

and

$$\left\| u_n + x^* \right\|^2 \leq \left\| x_n + x^* \right\|^2 - \left\| x_n - u_n \right\|^2 + 2r\left\| F_{x_n} + F_{x^*} \right\| \left\| x_n - u_n \right\| \qquad \dots\dots\dots (3.2.20)$$

hence

$$\left\| w_n + x* \right\|^2 \le \left\| u_n + x^* \right\|^2 + \left\| w_n + x^* \right\|^2 = \left\| u_n - w_n \right\|^2$$

$$+ 2\lambda \left\| B_{u_n} + B_{x^*} \right\|^2 \left\| u_n - w_n \right\| \qquad\qquad ....(3.2.21)$$

By equation (3.2.20) and (3.2.21)

$$\left\| w_n + x* \right\| \le \left\| x_n + x^* \right\|^2 - \left\| x_n - u_n \right\|^2 + 2r \left\| F_{x_n} + F_{x^*} \right\| \left\| x_n - u_n \right\|$$

$$- \left\| u_n - w_n \right\|^2 + 2\lambda \left\| B_{u_n} + B_{x^*} \right\|^2 \left\| u_n - w_n \right\| \qquad ....(3.2.22)$$

substituting (3.2.22) in (3.2.15) we have

$$\left\| y_n + x^* \right\|^2 \le \left\| x_n + x^* \right\| - \left\| x_n - u_n \right\|^2 + 2r \left\| F_{x_n} + F_{x^*} \right\| \left\| x_n - u_n \right\|$$

$$- \left\| u_n - w_n \right\|^2 + 2\lambda \left\| B_{u_n} + B_{x^*} \right\| \left\| u_n - w_n \right\| + d_n \qquad ....(3.2.23)$$

substituting equation (3.2.23) in (3.2.18)

$$\left\| x_n - u_n \right\|^2 + \left\| u_n + w_n \right\|^2 \le \left\| x_{n+1} - x_n \right\| \left(\left\| x_n + x^* \right\| + \left\| x_{n+1} + x^* \right\| \right)$$

$$+ 2r \left\| F_{x_n} + F_{x^*} \right\| \left\| x_n - u_n \right\| + 2\lambda \left\| B_{u_n} + B_{x^*} \right\|$$

$$\left\| u_n - w_n \right\| + d_n$$

from $\lim_{n\to\infty} \left\| x_{n+1} - x_n \right\| = 0$ & $\lim_{n\to\infty} \left\| F_{x_n} + F_{x^*} \right\| = 0$

$\lim_{n\to\infty} \left\| B_{u_n} + B_{x^*} \right\| = 0$, $\lim_{n\to\infty} \alpha_n = 0$, $\lim_{n\to\infty} \beta_n = 0$

and bounded of sequence we get

$$\lim_{n\to\infty} \left\| u_n - x_n \right\| = 0 = \lim_{n\to\infty} \left\| u_n - w_n \right\|$$

Step 4: prove that $\lim_{n\to-\infty} \langle u + z_0, x_n + z_0 \rangle \le 0$

where $z_0 = P_\Omega u$ there exists a subsequence $\{x_{n_i}\}$ of $\{x_n\}$ such that.

$$\lim_{n\to-\infty} \langle u + z_0, x_n + z_0 \rangle = \lim_{i\to-\infty} \langle u + z_o, x_{n_i} + z_0 \rangle$$

now consider $x_{n_i} \longrightarrow -w$

$$\left\| P_\Omega (I - A)x + P_\Omega (I - A)y \right\| \le \left\| (I - A)x + (x - A)y \right\| \le (1 - \mu) \left\| x + y \right\|$$

Hence $P_\Omega (I - A)$ is contradiction and has a unique fixed point say $x^* \in P_\Omega (I - A)(x^*)$

Next we prove that $w \in EP$

we know that $J(u_n, y) + \psi(y) + \psi(u_n) + \dfrac{1}{r_n} \langle y + u_n,$

$$u_n + (x_n - rF_{x_r}) \rangle \ge 0 \qquad \forall\, y \in C$$

It follows from (H₂) that

$$\psi(y) + \psi(u_n) + \dfrac{1}{r_n} \langle y + u_n, u_n + (x_n - rF_{x_n}) \rangle \ge J(y, u_n),$$

$$\forall\, y \in C \qquad\qquad ....(3.2.24)$$

we have

$$\langle y_t + w, F_{y_t} \rangle \ge -\psi(y_t) - \psi(w) + J(y_t, w)$$

$$\forall\, y \in C \qquad\qquad ....(3.2.25)$$

is $w \in I(B, R)$

Next we can snow that $w \in F(T)$.

$$\left\| y_n + x^* \right\|^2 \le \langle (1 - \alpha_n A)w_n + (I - \alpha_n A)x^*, y_n + x^* \rangle$$

it follows that.

$$\|w_n - y_n\|^2 \le \|w_n + x^*\|^2 + \|y_n + x^*\|^2 + \alpha_n\|w_n - y_n\|.$$
$$\|A_{w_n} + A_{y_n}\| \qquad\qquad\qquad \dots\dots(3.2.26)$$

from equation (3.2.18) we have

$$\|x_{n+1} + x^*\| \le \|y_n + x^*\|^2 - \|y_n + x^*\|^2 \le -\|x_{n+1} + x^*\| \qquad \dots\dots(3.2.27)$$

Replace (3.2.6) and (3.2.27) into (3.2.26) we have

$$\|w_n - y_n\|^2 \le \|x_n - x_{n+1}\|\left(\|x_n + x^*\| + \|x_{n+1} + x^*\|\right)$$
$$+ \alpha_n\|w_n - y_n\|\|A_{w_n} + A_{y_n}\|$$

for $\lim_{n\to\infty}\|x_{n+1} - x_n\| = 0$, $\lim_{n\to\infty}\alpha_n = 0$ and bounded

we obtain $\lim_{n\to\infty}\|w_n - y_n\| = 0$

hence $0 \le J(y_t, y) + \psi(y) + \psi(y_t) + (1-t)\langle y + w, F_{y_t}\rangle$

Letting $t \to 0$, we have

$$J(w, y) + \psi(y) + \psi(w) + \langle y + w, F_w\rangle \ge 0$$

This implies that $w \in EP$

Next we show that $w \in I(B, R)$

from Lemma (2.2) that R+B is maximal monotone.

$Let (v, y) \in G(R + B)$ that is $g - Bv \in B(v)$, we have

$$\left\langle v + w_{n_i}, g - Bv - \frac{1}{\lambda}\left(u_{n_i} + w_{n_i} - \lambda B_{u_{n_i}}\right)\right\rangle \ge 0$$

$$\left\langle v + w_{n_i}, g\right\rangle \ge \left\langle v + w_{n_i}, B_{w_{n_i}} - B_{u_{n_i}}\right\rangle$$
$$+ \left\langle v + w_{n_i}, \frac{1}{\lambda}\left(u_{n_i} + w_{n_i}\right)\right\rangle$$

it follows from $\|u_n + w_n\| \to 0, \|B_{u_n} - B_{w_n}\| \to 0$

and $w_{n_i} \longrightarrow -w, w_{n_i} \longrightarrow w$ that

$$\lim_{n_i} \longrightarrow -\infty \langle v + w_{n_i}, g\rangle = \langle v + w, g\rangle \ge 0$$

from

$u_{n_i} \longrightarrow -w$ and H satisfying opials condition it is easy to prove that $w \in \Omega$ it follows.

$$\lim_{n\to\infty}\langle u + x^*, x_n + x^*\rangle = \lim_{i\to-\infty}\langle u + x^*, x_{n_i} + x^*\rangle$$
$$= \langle u + x^*, w + x^*\rangle \le 0 \qquad \dots\dots(3.2.28)$$

from equation (3.2.1) we have for any $n \ge N$

$$\|x_{n+1} + x^*\| = \|\beta_n u + (1-\beta_n)T_{y_n} + x^*\|^2$$
$$\le (1-\beta_n)\|T_{y_n} + x^*\|^2 + 2\beta_n\langle u + x^*, x_{n+1} + x^*\rangle$$

put T = I, $\beta_n = 0$

$$\le \|x_n + x^*\|^2$$

hence $\{x_n\}$ converges strongly to $x^* \in \Omega$

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PRESERVATION OF INTELLECTUAL HERITAGE

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Absract

The paper discusses the importance of palm leaf manuscript, our intellectual heritage available since very ancient period, and digital preservation of manuscripts and Initiatives in digital preservation of manuscripts in India and also studies the digitization of manuscripts. Further the paper shows the availability of manuscript beyond boundaries and how the institutions both governmental and nongovernmental are engaged in the preservation of these rich resources as their loss would be irreparable loss. Finally focuses on the benefits of digital preservation of manuscripts. Keywords- Manuscripts, Digital Preservation, Manuscripts- Digital Preservation.

Keywords: *Manuscripts, Inetllectual Heritage*

Introduction

What about recording history including teachings, interpretations, commentaries and treatises on texts and teachings of great sages who, out of compassion for people, gathered them and taught them what the ancient seers taught, what had been passed down the generations through the oral tradition, chronicled before the printing press came? The older days were packed with direct knowledge, direct from the seers remains on palm leaves, composed by the scribes for the seers and also directly noted by the seers themselves. The palm leaf manuscripts are most important sources of the historical events. These are our intellectual heritage and prove how in the olden days they were the torch bearer of our socio-cultural and religious ethos. Scholars consult these manuscripts for their research.

Extant of Palm Leaf

There are hardly any extant palm leaf manuscripts in India before the 10th century. The palm leaf was definitely in use much earlier than this since it is mentioned as a writing material in several literary works and its visual representation can be seen in several sculptures and monuments. The sculptural evidence in temple walls to the Bhakti movement palm leaf played a vital role in this direction. A very good example of usage of palm leaf manuscripts to store the history is a Tamil grammar book titled *Tolkappiyam,* written during 4th B.C. Richard Salomon, an historian of eastern European medieval history, ascertains, "Before Asoka, writing was probably used principally, if not exclusively, for economic and administrative, as opposed to literary and monumental, purposes; perishable materials such as palm leafs, tree bark and cloth, which have little chance of surviving the rigors of the Indian climate, were used. Thus, according to this view, no early specimens of Indian writing have survived and their absence does not prove that they never existed". In those days palm leaf manuscripts were preserved in almost every house. They contained the texts of the epics, the Puranas, Sthala Puranas, and various arts and sciences, and also used to record actual and mythical narratives. In old days, knowledge was passed down orally, but after the invention of alphabets and their diffusion throughout South Asia, people eventually began to write in dried and smoke treated palm leafs. Once written down, each document had a limited time before which a document had to be copied onto new sets of dried palm leaves. These have been greatly responsible for promoting education, training and development of the country. Palm leaf manuscripts were the powerful medium for transmission of ideas and knowledge when the Indian society was totally agrarian.

The purely organic product was a powerful tool for the preservation of our literary, linguistic, cultural, and art heritage and a vital part of the superstructure of the society. Before printing came the handwritten manuscript was the main source of information. It was basic to any historical research and was the original source for the reconstruction of the past and most important document for the interpretation of a parallel experience. The introduction of paper and printing press during 17th century has completely changed the fate of the preview mode of transmission of knowledge. Palm leaf manuscripts served as the paper of the ancient India dates back 15th century BCE, and possibly much earlier. However, it is very difficult to define exactly when the palm leaf first began to be used for writing. In the early 19th century, the cycle of copying from palm leaf came to an end. The present pitiable fate of the ancient palm leaf manuscripts is closely associated with the drastic social change that India has undergone with the introduction of advanced technology and growing urbanization.

Design of Palm Leaf

India, a land of very ancient civilization, is exceedingly rich in exquisite and excellent palm leaf manuscripts, made out of dried palm leaves, which forms a precious part in our cultural heritage. The oldest medium of writing in India, especially Southern India and Odisha, it was also the major source of writing and painting in South and Southeast Asian countries. Palm leaf culture became very popular through ages as it formed

the treasure house of wisdom and knowledge on different aspects of Indian history, culture, artistic and architectural legacy. Traditionally, writing has been passed on from generation to generation through scholars and scribers. It was a customary practice that whenever a palm leaf decays, its contents are transferred on to fresh new leaves. And that was how our written ancient literature was passed on to successive generation.

Palm leaf manuscripts are found in linear horizontal format, basically due to the natural size of the leaves. Normally the length of the leaves vary from 15cm-60cm and width between 3cm-12cm. Palm leaves could not be bound like a book. Therefore they were stored between two wooden panels that were slightly larger in size than the leaves.

Preparation of Palm Leaf

Several methods of processing palm leaves are available though they differ from region to region. However, the basic method of palm leaf preparation is first cut from the trees before they could dry up and become brittle. Only half opened young shoot of palm leaf is suitable for making manuscripts. Cut into required sizes then leaves are boiled in water to the required temperature in order to render them soft and softened leaves are dried in the shade or mild sunshine. The unwanted middle ridge is removed from the main leaf and the desired portion is pressed, polished and trimmed to size. Then holes are made on either side of the leaves with a red hot wire to pass a cord through the holes to hold the leaves together. Two wooden planks of leaf dimension are then placed above and below the manuscript as covers to protect the leaves and stored in a dry place. After sometime the leaves are taken out which by now would have become flat and smooth for writing. The total number of leaves in a manuscript depends on its content.

Center of Palm Leaf Manuscripts

India has several reputed centers dealing with palm leaf manuscripts collection in various regional languages: Tamil, Hindi, Bhojpuri, Bangla, Odia, Gurumuhki, etc. along with Arabic, Persian, and Sanskrit. On the basis of surveys, important categories and other studies, it is estimated that the total number of palm leaf manuscripts in all the languages lying in public and private collections all over the country and abroad are above 85,000 of which a very small number has been listed in the printed catalogues. These palm leaf manuscripts are available in about 100 places in India and abroad. Some of the leading institutions in India keeping large collections of palm leaf manuscripts are: Oriental Manuscript Library, Chennai; Saraswati Mahal Library, Thanjavur; The Theosophical Society Library, and Adyar Library, Adyar; Asiatic Society of Bengal, Kolkata; Salar Jung Library, Hyderabad; Jayadeva State Museum, Odisha; Khuda Baksh Oriental Library, Patna; French Institute of Indology, Puducherry; National Archives, and IGNCA, New Delhi; Rabindra Bhavan, Shantiniketan; Keral University Oriental Manuscript Library, Thiruvananthapuram; Venkateswara Oriental Research Institute, Tirupathy; Vaiyapuri Palm Leaf Collection, National Library, Kolkata, etc.

The statistics given by the National Mission for Manuscript show that almost one-sixth of the total manuscripts of India are in Odisha out of which 90 percent are unorganized and are lying with Mutts, temples, Bhagavat Tungis, private household collections, and 10 percent are in organized institutions like museums , libraries, archives etc. It is unfortunate that those 90 percent palm leaf manuscripts are in very pitiable condition and could neither revived and restored, nor preserved and documented. The preservation of palm leaf manuscript in the custody of many of the old libraries, temples, monasteries, learned institutions and in a few cases private individual is an obligation and a responsible task.

Palm Leaf Manuscripts Beyond Boundaries

 Besides, palm leaf manuscripts are available outside India including Nepal, Sri Lanka, Burma, Thailand, Indonesia, China, Japan, and Cambodia. In England most of palm leaf manuscripts are in the Indian Library and the British Library. In Oxford, the Bodleian Library has 140 manuscripts. There are small collections in the Royal Asiatic Society Library, London, and the Glasgow University Library, Scotland. There are many a hundred of palm leaf manuscripts kept without indexing in Copenhagen and Denmark. Consistent with the great interest that the Germans have been showing in Indian culture there are good collections of palm leaf manuscripts at Halle, Hamburg, Heidelberg, and Cologne in Germany. There are also many libraries in the world where rare manuscripts of Indian origin are preserved like: Copenhagen Royal Library (Denmark); Bibliotheque Nationale (France); Preussiche States Bibliothek, Universitats Bibliothek, Staats Bibliotheca, Bayershe Staats Bibliothek(Germany); India Institute, Cambridge University Library (United Kingdom); Darbar Library (Nepal); Punjab University Library (Pakistan); Museum Library (Sri Lanka). There are also good collections in Portugal, Spain, and Italy. Xavier S Tharinayagam, a Tamil scholar known for setting up the International Association for Tamil Research, also states that a large number of uncounted palm leaf manuscripts are believed to be with various individuals.

Preservation of Palm Leaf Manuscripts

Preservation of rare documents continued ever since human beings acquired the knowledge of writing, is a serious problem for the custodians throughout the world. May be in Babylonia, Assyria, Sumeria, China or India, the scribes were always worried to preserve their writings for posterity with whatever means they had. Scholars like Aristotle, Ovid and Horace were also worried about the safety of the manuscripts from the insects. Preservation of manuscripts constitutes our most precious national heritage and every possible effort must be taken to save these treasures for the future generation.

Palm leaf writing has been passed on from generation to generation through scholars and scribes. It was a customary practice that whenever a palm leaf decays, its contents are transferred on to fresh new leaves as John Samuel says that the lifespan of a palm leaf manuscript is about 300-350 years and it is fast wearing out and even the best of the care and attention may not keep them in good condition after a century or two. Each time a manuscript gets old or decays it is transferred on to a new leaves, these new ones are then preserved. The old manuscript is either burnt in ghee or thrown into the river. Palm leaf manuscripts are organic in nature and susceptible to different type of deterioration. Most of the palm leaf manuscripts stored in various places have remained unpublished and, therefore, have not been subjected to serious study. If we all fail to preserve them there will be no way to choose which ones needed to be accessible in print to a large reading public. A tentative survey reveals the pathetic fact that only 25% of the palm leaf manuscripts have been published and the remaining 75% are perishing in the cruel hands of time and natural calamities.

If not preserved properly they are subject to physical damage and decay. Some of the most common deteriorating agents are climatic factors, light, insects, constant handling and adverse storage. To safeguard from such defects, palm leaves are treated with the following special preservatives: apply lemon grass oil to each leaf; dry and keep under air condition at low temperature; apply natural herbs like sweet flag (ghorabach) or margosa leaves with the manuscripts to keep insects away; application of citronella oil, camphor oil, or lemon grass oil on the surface of the leaves to keep it flexible; fumigation with thymol vapors helps to prevent fungus; apply carbon black mixed with oil to the leaf to protect fading of ink, etc.

Why Indigenous Methods

The knowledge of preservation is not new to Indians. From ancient times several indigenous methods have been used for preservation of manuscripts. The people were also quite aware of the basic factors of deterioration of the manuscripts particularly light, dust, heat and humidity. To protect from deterioration the manuscripts were usually covered by clothes. Some traditional practices adopted by the custodians of manuscripts are still in practice as these methods have their own merits: not hazardous for human health; do not have any adverse effect on the materials; and do not require much expertise, equipment and money. Indian herbal pesticides and insect repellants are being used by different organizations to seize the growth of insect infestation in the manuscript repositories. At present there is no dearth of modern chemical pesticides and repellants for the safe upkeep of manuscripts. The advent of technology has also given rise to greater concerns of preservation of manuscripts by adopting modern technologies. Traditional methods of preservation, however, are in vogue.

Digitalization of Palm Leaf Manuscript

Much of India's heritage, in its physical form, has unfortunately got mutilated and destroyed through successive invasions, some of which is also being stolen. Preservation of "Indian Heritage" presents a great challenge. The emerging information technology can offer a solution not only for preservation, but also for enhancement and for its wide access. One of the greatest contributions of Indian libraries could be to bring the precious, oriental and timeless Indian heritage on the Internet. A Survey made by Indian National Trust for Art and Cultural Heritage under National Manuscript Mission found that there were various types of manuscripts estimated in India is 5,000,000, out of which 60,000, are in European countries and 150,000, are in South Asia and Asian Countries.

The IGNCA has microfilmed 2, 50,000 manuscripts in 66 libraries running to 11 million folio. National Mission for Manuscripts established in February 2003 by the Ministry of Tourism and Culture, Government of India to unearth and preserve the vast manuscript wealth of India, is engaged to convert manuscripts into electronic record as one of the activities. Besides preparation of catalogue, search of manuscript in society through surveys and building up of a National Manuscript Library. Manuscript digitization demonstration project sponsored by Library of Congress is carried out in cooperation with National Library Digitization act. Digitization of manuscript of the National Library undertook a pilot project entitled "Down Memory Lane" to digitize its rare and brittle books in 90's.

National Library has 3000 volume of paper manuscripts and 334 palm leaf manuscripts in Arabic, Persian, Urdu, Bangla, English, Hindi, Tamil and Sanskrit language. Many of them with beautiful illustrations fine epigraphy and elegant bindings. The sample project was undertaken for the digitization of these manuscripts. The project was undertaken in collaboration with Trinetrix Technologies, Calcutta.

Conclusion

Preservation of manuscript is very serious problem for the custodians throughout the world. The rapid development of information technology and communication system has brought revolutionary changes to the field of preservation with the digital preservation facility of the non digital documents. Digital preservation of manuscripts is now given proper importance. The manuscripts which are in poor and fragile physical conditions due to different reasons, its proper preservation at present stage for the future many foundations, universities, and other institutions are now taking initiatives for digital preservation of these valuable manuscripts. Among these Chinmaya International Foundation searches for these manuscripts, cleans them, transcribes them, critically edits them and then treats the leaves and paper manuscripts too, to protect them from worm attack and preserves them for posterity. This is what makes for Foundation's Manuscriptology department. The team studied the science of manuscripts devoted themselves for restoring the past's efforts at communicating with the future. The development of digital collection and the proliferation of such content through the global 'information explosion' are changing the way that information is used and managed. Digital collections have enormous potential for changing the way that information is used, and for developing new ways of preserving, collecting, organizing, propagating and accessing knowledge.

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SCIENTIFIC ANALYSIS OF SPACE SCIENCE RESEARCH PRODUCTIVITY: A BIBLIOMETRIC STUDY

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Abstract

This article has an attempt to made emphasis on the research productivity of Space Science. It is a body of scientific knowledge as it relates to space exploration; it is sometimes also called astronautics. It draws on the conventional sciences of physics, chemistry, biology, and engineering, as well as requiring specific research of its own. Researcher has applied the search string "Space Science" on Scopus database and found as a total of 4861 records were downloaded during 2000 - 2014(15 years) for this study and applied the Scientometric tools for analysis the bibliographic output of each category were taken for tabulation, analyses and the results were brought under the year wise distribution, author wise distribution, source wise, document type wise, affixation wise, country wise and subject wise and keyword wise ranked accordingly.

Keywords: Space Science; Scientometrics; Scopus; Bibliographic Output; Bibliometrics

Introduction

Space science is the study of everything in exterior space. It may also called astronomy but recently astronomy has come to be regarded as a division of broader space science, which has grown to include other related fields, such as studying issues related to space travel and space exploration including space medicine, space archaeology and science performed in space. The particular disciplines that are relevant depend on the type of mission being planned. There are four basic categories of space mission. The sounding rocket is restricted to suborbital flights with maximum altitude. Artificial satellites orbit the earth at altitudes between one hundred and several thousand miles. Space probes travel to the moon and planets. The final and most complex category is human spaceflight, of which the Apollo moon landings, the space shuttle, and the Skylab, Mir, and International space stations are the outstanding examples. The problems that space science must deal with include prediction and control of trajectories and orbits, telecommunications between spacecraft and earth, spacecraft design and fabrication, and life-support systems for human spaceflight.

What is Space Science?

Space research is scientific studies carried out using scientific equipment in outer space. It includes the use of space technology for a broad spectrum of research disciplines, including Earth science, materials science, biology, medicine, and physics. Science gives mankind inspiration and aspiration. Space science makes us look outwards from our planet, towards the stars.

Objectives

The following main objectives were framed for the present study is:

- Ranking the Year wise distribution of Space Science Publications;
- Identify the Author wise distribution of Space Science Publications;
- Ranking the Source wise Distributions of Publications of Space Science;
- To find out the various Document Types of Space Science Publications;
- Ranking of Institutions wise Collaboration with Space Science Publications
- Ranking the Countries/Territories wise collaboration of research of the Scientists of Space Science;
- Ranking the major Subject Areas of Space Science Research Output;

Methodology

The methodology applicable in this study is Bibliometric study, which is used to analyzed in details the bibliographic attributes of the research productivity in Space Science which indexed in Scopus database for the study period of 2000-2014 (15 years) and found the records a total of 4861 using which tabulated and analyzed the study towards to ranking the each category of research output of space science.

Data Analysis and Interpretation

Year wise Distribution of Space Science Research Productivity: The below table -1 shows the year wise distributions of publication of space science from 2000-2014. The study based on total 15 years the total output of 4861 publications was analyses. Among the years, 2012 ranked at top with 466(9.59%) of records; followed the year 2011 stood second rank has scored 417(8.58%) of records; the year 2013 has ranked at third and scored 414(8.52%) of records. The year 2006 has scored the fourth rank with 382(7.86%) of publications and followed by the years and ranked their respective place of research output of space science with records. Hence, it also shows that clearly there is a fluctuation trend of publications.

Table -1 and Figure -1 show the Yearly Output of Space Science Research

Year	Recs	%	Rank
2014	339	6.97	9
2013	414	8.52	3
2012	466	9.59	1
2011	417	8.58	2
2010	360	7.41	5
2009	254	5.23	12
2008	341	7.02	8
2007	344	7.08	7
2006	382	7.86	4
2005	321	6.60	11
2004	355	7.30	6
2003	208	4.28	13
2002	235	4.83	14
2001	247	5.08	13
2000	178	3.66	15
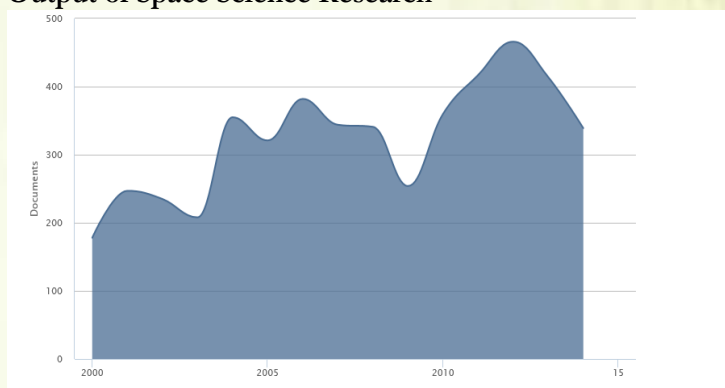
Source Wise Distribution of Space Science Research Output: The table – 2 presents the top 10 source wise output of 4861 for the study period of 2000-2014 found a total of 78 journals. Among them the "Earth Planets and Space" has scored 1783(36.68%) of documents and ranked at top. The "Transactions of the Japan Society for Aeronautical and Space Sciences" has occupied the second rank with 410(8.43%) of documents; the "Journal of Astronomy and Space Science" has occupied third rank with 208(4.28%) of documents and followed by other journals in their respective places.

Table – 3 shows the Top 10 Source Output of Space Science Research

Source	Docs	%
Earth Planets and Space	1783	36.68
Transactions of the Japan Society for Aeronautical and Space Sciences	410	8.43
Journal of Astronomy and Space Science	208	4.28
International Journal of Aeronautical and Space Sciences	175	3.60
Proceedings of SPIE the International Society for Optical Engineering	163	3.35
Egyptian Journal of Remote Sensing and Space Science	100	2.06
IEEE Aerospace Conference Proceedings	67	1.38
Advances in Space Research	59	1.21
Space Science Reviews	57	1.17
Eos	47	0.97

Figure – 3 shows the Top 10 Source Output of Space Science Research

Author Wise Distribution of Space Science Research Output: The table – 3 presents the top 15 authors output of the total documents 4861 for the study period of 2000-2014 found a total of 158 authors, among them resulted "Hasegawa, A." has scored 28(0.58%) of documents and topped position; followed by "Sakai, S." has scored 25(0.51%) of records and ranked at second; the third rank has scored by "Otsuka, Y" with 42(0.49%) of records and followed by other authors in their respective places.

Table- 2 and Figure-2 shows the Top 15 Authors of Space Science Output

Author	Docs	%
Hasegawa, A.	28	0.58
Sakai, S.	25	0.51
Otsuka, Y	24	0.49
Kanazawa, T.	23	0.47
Iio, Y.	21	0.43
Uehira, K.	20	0.41
Hirata, N.	20	0.41
Shiokawa, K.	20	0.41
Iwasaki, T.	20	0.41
Shinohara, M	20	0.41
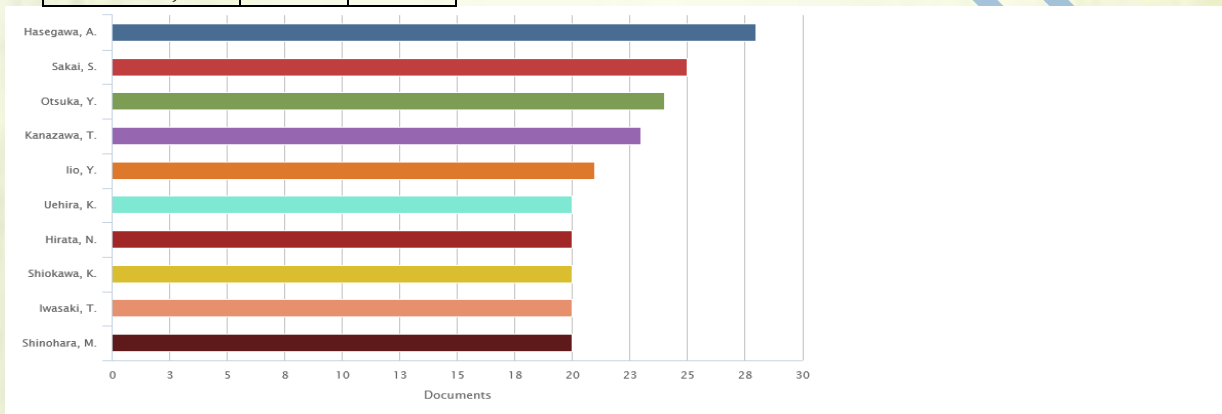
Affiliation Wise Collaboration Research Output of Space Science: The table – 4 presents the top 10 affiliations wise collaboration output and found a total of 156 institutions out of the total 4861 documents during 2000-2014. Among them the "University of Tokyo" has scored with 343(7.06%) of documents and occupied the top rank; followed by "Kyoto University" has scored 221(4.55%) of publications and ranked at second; the third rank by "Tohoku University" with 177(3.64%) of documents and followed by other institutions.

Table -4 & Figure -4 shows the Top 10 Affiliation wise Collaboration of Space Science Output

Affiliation	Docs	%
University of Tokyo	343	7.06
Kyoto University	221	4.55
Tohoku University	177	3.64
Nagoya University	166	3.41
NASA Goddard Space Flight Center	140	2.88
Korea Astronomy and Space Science Institute	120	2.47
Japan Aerospace Exploration Agency	116	2.39
Kyushu University	115	2.37
JAXA Institute of Space and Astronautical Science	112	2.30
Jet Propulsion Laboratory, California Institute of Technology	110	2.26
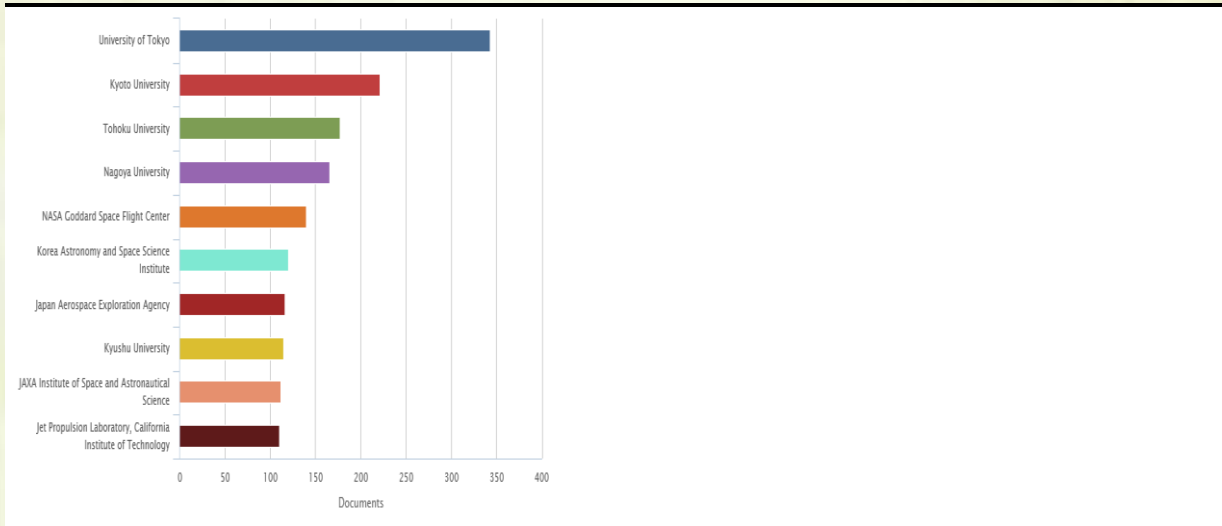
Country Wise Distribution of Research Output of Space Science: The table – 5 presents the top 10 country wise output of space science of 4861 for the study period of 2000-2014 found that the country wise collaboration of space science resulted 99 among them the "Japan" has found as 1498(30.82%) of documents and topped the rank; followed by "United States" has scored 1285(26.43%) of documents and ranked at second; the third rank got by "South Korea" with 458(9.42%) of records and followed by other countries in their respective places.

Table- 5 and Figure – 5 Shows the Top 15 Country wise Output of Space Science

Country	Docs	%
Japan	1498	30.82
United States	1285	26.43
South Korea	458	9.42
China	308	6.34
Germany	216	4.44
United Kingdom	213	4.38
France	203	4.18
India	142	2.92
Italy	125	2.57
Russian Federation	122	2.51
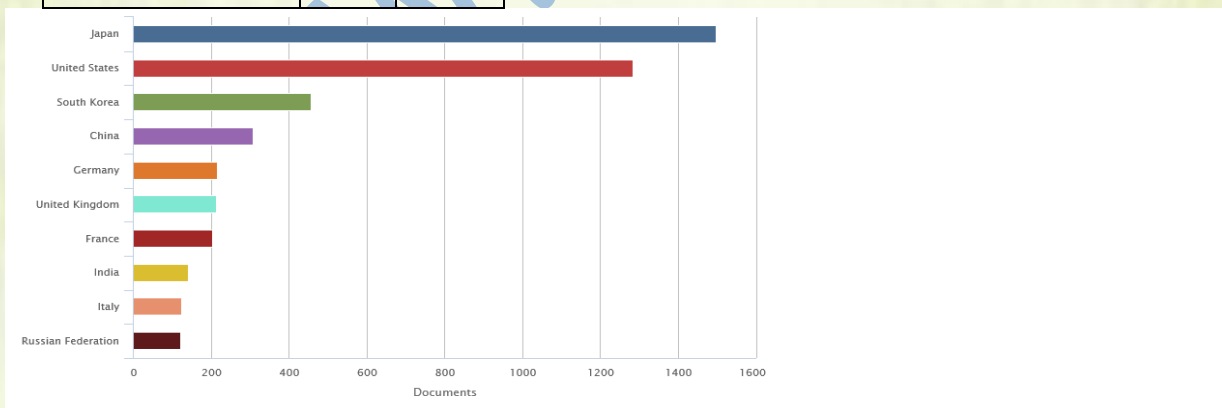
Document Types of Research Output of Space Science : The table – 6 presents the document types wise output of space science a total of 4861 for the study period of 2000-2014. Among the various types of documents analysis which resulted 12 which "Article" has scored with 3185 documents and ranked at top; the second rank placed by "Conference Paper" which scored 1284 records; the third rank occupied by "Review" with 136 documents and followed by other type of documents. The below figure also illustrate by graphically the same with percentage.

Table -6 and figure-6 shows the Types of Documents of Space Science Research Output

Document Types	Docs
Article	3185
Conference Paper	1284

Review	136
Editorial	58
Conference Review	38
Erratum	34
Note	33
Book	32
Book Chapter	22
Short Survey	20
Article in Press	16
Letter	3
Total	**4861**
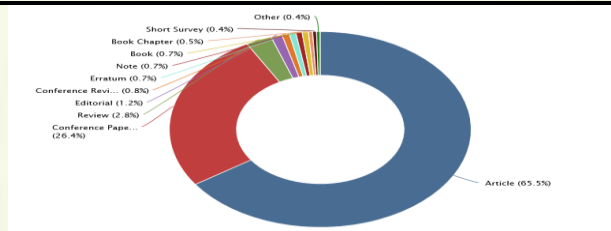
**Subject Area Wise Distribution of Space Science Research Output :**The table – 7 presents the major subject area wise output of space science a total of 4861 for the study period of 2000-2014 found a total of 25 areas. Among the subject area wise analysis found as "Earth and Planetary Sciences" has scored 3237 documents among the other areas and dominantly with catching position; followed by "Engineering" has scored 1814 documents and ranked at second; the third rank placed by "Physics and Astronomy" has scored 1033 records and followed by other subject areas in their respective places. The below figure also show the diagrammatic explanation of space science output.

Table -7 and Figure-7 shows the Top 15 Subject Areas of Space Science Output

Subject area	Docs
Earth and Planetary Sciences	3237
Engineering	1814
Physics and Astronomy	1033
Materials Science	292
Computer Science	231
Social Sciences	121
Mathematics	108
Energy	61
Multidisciplinary	57
Economics, Econometrics and Finance	34
Environmental Science	32
Medicine	26
Arts and Humanities	23
Biochemistry, Genetics and Molecular Biology	22
Chemistry	20
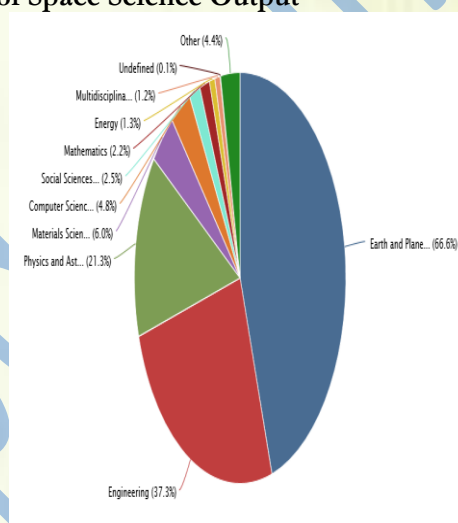
Finding and result

Today, science is indispensable part of everyday human life and space science is a wider understanding of the universe and discovered a wealth of resources. This enhanced improved your research, collaboration and presentation skills. The study based on total 15 years of total output 4861 publications and applied the scientometrics tools by Scopus database and analyses for this study which reveals that

- the year wise break -up of the 15 years analysis, 2012 ranked at top with 466(9.59%) of records;
- the author wise analysis found 158 authors, among them resulted "Hasegawa, A.." scored 28(0.48%) of documents and topped position;
- the source wise analysis resulted 78 journals in which "Earth Planets and Space" has scored 1783(36.68%) of documents and ranked at top;
- the affiliation wise collaboration resulted 156 among them the "University of Tokyo" has scored with 343(5.85%) of documents and occupied the top rank;
- the subject area wise analysis found a total of 25 areas, among the subject area wise analysis found as "Earth and Planetary Sciences" has scored 3237 documents among the other areas and dominantly with catching position;
- the various types of documents analysis found12 items in which "Article" has scored with 3185 documents and ranked at top with predominately;
- Whereas, the country wise collaboration of space science resulted 99 among them the "Japan" has found as 1498(25.56%) of documents and topped the rank.

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भूषण के काव्य में शिवाजी का व्यक्तित्व

डॉ० अमितेश बोकन

सहायक प्रो० (हिंदी) हरद्वारी लाल गोयल राजकीय महाविद्यालयतावडू (जिला—मेवात)
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इतिहास महान पुरुषों की चरित्र कथाओं से महिमामण्डित होता आया है। काल के प्रवाह में अनेक युगों में दिव्य—आभा—मण्डित पुरुषों ने संसार में अपने वीरतापूर्ण—साहसिक कार्यों से विषेश स्थान प्राप्त किए हैं। रीतिकालीन वीरकाव्य के सुप्रसिद्ध कवि भूषण ने अपनी लेखनी से अपने काव्य के नायक षिवाजी के पराक्रम भरे कार्यों का ओजस्वी भाषा में वर्णित किया है। उनके काव्य में षिवाजी के व्यक्तित्व को अनेक प्रकार से वर्णित किया गया है। षिवाजी का व्यक्तित्व अत्यंत ही अनूठा और गरिमामयी दिखाई देता है। भूषण द्वारा वर्णित उनके व्यक्तित्व की अनेक विषेशताओं को क्रमषः इस प्रकार देखा—परखा जा सकता हैः

राष्ट्रभक्ति

डॉ0 नरेश मिश्र के अनुसार, "राष्ट्रीयता के संदर्भ में भौगोलिक सीमा के पति निश्ठा होना प्राथमिक आधार है। भौगोलिक सीमा राष्ट्र की भूमि और उसकी पहचान निर्धारित करती है। भूमि विशयक देश—प्रेम मनुष्य में राष्ट्रीयता की पावन चेतना का आधार सिद्ध होता है।" स्पष्ट है राष्ट्रभक्त के लिए भौगोलिक सीमाओं की रक्षा प्राथमिक कर्तव्य है।

ष्विाजी राष्ट्रभक्त नेता हैं। औरंगजेब के बल, पराक्रम और अत्याचारों से त्रस्त अनेक राजाओं ने अपने—अपने राज्य की सत्ता की रक्षा उसकी अधीनता स्वीकार करके की थी। उन राजाओं ने अपनी प्रजा और अपने देष की भूमि पर औरंगजेब को अधिकार दिया। तत्कालीन समय में उदयपुर के महाराजा ने संधि करके, बूँदी के राजा हाडा, जोधपुर के राठौर, जयपुर के कुषवंषी राजपूत और गौरवंषी राजपूतों ने औरंगजेब की अधीनता स्वीकार कर ली थी। षिवाजी ही एकमात्र राजा थे जिन्होंने स्वाभिमानपूर्वक औरंगजेब की बातों को मानने से इनकार किया और अनेक दुर्गों को तलवार के बल पर प्राप्त कर लिया था। भूषण ने लिखा है—

"अटल रहे हैं दिगअंतन के भूप धरि रैयत को रूप निज देस पेस करिकै।
राना रहौ अटल बहाना धरि सुलह को बाना धरि भूशन कहत गुन भरिकै।
हाड़ा राठवर कछवाहे गौर और रहे अटल चिकत्ता की चमाउ धरि डरिकै।
अटल सिवाजी रह्यौ दिल्ली कों निदरि धीर धरि ऐंड धरि गढ़ धरि तेग धरिकै।"

इसी तथ्य के व्यंजित करते हुए डॉ0 द्वारिका प्रसाद सक्सैना ने लिखा है कि और राजा "दिल्लीपति की सेवा करने या उसकी अधीनता मान लेने में ही अपनी सुरक्षा समझते थे, जबकि षेर षिवराज ही ऐसा दक्षिण का राजा था, जिसकी नीति सर्वथा भिन्न थी और दिल्लीपति की अधीनता मानने के लिए कभी तैयार नहीं हुआ था।" षिवाजी को जीवनभर अनेक युद्ध लडने पड़े। औरंगजेब के दक्षिण के सूबेदार षाइस्ता खाँ ने जब पूना में षिवाजी के दादा कोणदेव द्वारा बनाए महल पर अधिकार कर लिया तो 5 अप्रैल, 1963 को षिवाजी 200 सैनिकों के साथ भेश बदलकर महल में पहुँच गए। जब षाइस्ता खाँ डरकर खिडकी से भागने लगा तो उसी समय किसी मराठा सैनिक की तलवार से उसके हाथ की अंगुलियाँ कट गईं। इसी युद्ध में उसका बेटा अब्दुल फतेह भी मारा गया। भूषण ने इस संदर्भ में लिखा है—

"दच्छिन को दाबि करि बैठो आन सायस्त खाँ, पूनामाहि दूना गहि जोर करवार को।
हिंदुआन—खंभ, गढ़पति दलथंभ भने भूशन भिरैया किसौ सुजस अपार को।
मनसबदार चौकीदार गँजाय, महलन में मचाय महाभारत सो भार को।
तो सौ को सिवाजी जाहि दो सौ आदमी सों जीत्हौ जंग सरदार सौ हजार असवार को।"

ऐतिहासिक तथ्य है कि षिवाजी ने केवल 200 सिपाहियों के साथ किले में प्रवेष किया और किलेदार इत्यादि को मारकर किले पर अधिकार कर लिया था। उस समय षिवाजी दक्षिण—देष के नायक बन कर उभरे — "दच्छिन नाइक एक तुही भुवि— भामिनि कौं अनुकूल है भावै।" औरंगजेब के निमंत्रण पर उसके दरबार में जाने पर षिवाजी ने "नायौ न माथहि दच्छिननाथ न साथ में सैन न हाथ हथ्यारौ।" षिवाजी ने दक्षिण के उनके किलों और क्षेत्रों पर अपना अधिकार कर लिया था— "जावलि बीर सिंगारपुरी औ जवारि को राम के नैर का गाजी।" कोंकण प्रदेष के नगर सिंगारपुर (प्रभावली राज्य की राजधानी) को षिवाजी ने 19 अप्ल, 1661 को जीत लिया था। जावली और रामनगर को भी अपने कब्जे में ले लिया था। षिवाजी के दक्षिण विस्तार पर भूषण ने लिखा है— "लै परनालो सिवा सरजा करनाटक लौं कुल देस बिगूँचे।" बिगूँचे से स्पष्ट है कि षिवाजी के राज्य की सीमाए कर्नाटक तक स्पर्ष करने लगी थी। सच्चा राष्ट्रभक्त राष्ट्र को खंडित नहीं देखना चाहता है। "राष्ट्रीय चेतना में राष्ट्र की स्वतंत्रता, अखंडता और एकता की पावन त्रिवेणी का प्रवाह होता है।" वस्तुतः षिवाजी ने अपने समय में राष्ट्र की रक्षा, अखंडता और एकता का जैसा प्रयास किया वह इतिहास में हमेषा याद रखा जाएगा।?

स्वाभिमान

स्वाभिमानी व्यक्ति अपने सम्मान के प्रति सदैव सजग रहता है। आचार्य भर्तृहरि के अनुसार—

"यद चेतनोऽपिपादैः स्पृश्टः प्रज्जवलि सवितुरिनकान्तः।
तत्तेजस्वी पुरुशः परकृत निकृतिं कथं सहते?।।

अर्थात् सूर्यकान्तमणि पर जब सूर्य की किरणें अधिक ताप छोड़ती हैं तो वह जल उठती है, उसी प्रकार जो तेजस्वी पुरुश हैं, वे किसी के द्वारा किए गए अपमान को सहन नहीं करते, चाहे वह कितना भी सहोदर हो। षिवाजी के हृदय में राष्ट्रभक्ति की भावना उनके स्वाभिमानी होने की भी परिचायक है। उन्हें उपनी हैसियत और पद का ज्ञान है। औरंगजेब के निमंत्रण पर जब षिवाजी 1676 ईसवी में उसके दरबार गए तो उनकी पाँच हजारी सरदारों की पंक्ति में बैठने की व्यवस्था की गई। स्वाभिमानी षिवाजी भला यह कैसे सहन करते। औरंगजेब को दखते ही उन्हें क्रोध आया और इसका प्रतिकार किया—

"मिलत ही कुरूख चिकत्ता कौ निरखि कीनौ सरजा साहस जो उचित बृजराज कौ।
भूशन कै मिस गैरमिसल खरे किये कौं किये म्लेच्छ मुरछित करिकै गराज कौ।

अरतैं गुसुलखान बीच ऐसे उमराव लै चले मनाय सिवराज महाराज कौ"

षिवाजी के इस कृत्य का वर्णन अन्यत्र भी किया गया है। औरंगजेब के दरबार में बडे–बडे सरदार, मीर, पठान और राजपूतों का समूह अधीनता स्वीकार करने के भाव से खड थे लेकिन षिवाजी ने आते ही–

भूषन आई तहाँ सिवसाह लियौ हरि औरंगसाह को गारौ।
दीनो कुज्वाब दिलीस कों यौ जु डरयौ सब गोसलखानो डरारौ।"

षिवाजी ने बुरी तरह औरंगजेब को लताड़ा। उनके इस व्यवहार से उपस्थित सभी व्यक्ति भयभीत हो गए। स्पस्ट है भूषण ने षिवाजी को स्वाभिमानी व्यक्ति के रूप में चित्रित किया है।

साहस एवं पराक्रम

साहस और पराक्रम के लिए कोई निष्चित आयु की आवष्यकता नहीं होती है–

"सिंह शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेशु।
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः।।"

अर्थात तेजस्विता का संबंध आयु से नहीं होता है। तेजस्वी व्यक्ति अगर अल्पायु भी हो, फिर भी छोटे कार्य नहीं करता जैसे– षेर का बच्चा भी हाथी से लड़नें को तत्पर हो जाता है। यह उसकी तेजस्विता का ही परिणाम है। राष्ट्र की रक्षा के लिए साहस और पराक्रम की आवष्यकता होती है। षिवाजी बाल्यावस्था से ही साहसी थे। मात्र 19 वर्ष की आयु में मालवी सेना को लेकर तोरन के पहाड़ी दुर्ग और बीजापुर की अनेक गढ़ियों (छोटी चोकीयाँ) पर अपना अधिकार कर लिया था। "बचपन में पढ़ना–लिखना सीखने की अपेक्षा वीर पुरूशों के योग्य गुण सीखने में उनका उत्साह कहीं अधिक था।" भूषण ने लिखा है–

"भूषन भनत बाललीला गढकोट जीत साहिके सिवाजी करि चहूँचक्क चाहकौ।"

"गोल्कुंडा बीजापुर जीत्यौ लरिकाई ही में ज्वानी आएँ जीत्यौ दिल्लीपतिपातस्याह कौं।"

षिवाजी ने इसी प्रकार का उत्साह व हिम्मत आदिलषाह के साथ लडते हुए दिखाया। उन्होंने कलियुग में दुश्टों का संहार किया– "सरजा सिव साहस खग्ग गहि कलिजुग सोइ छल खंडियहु।" भूषण ने षिवाजी के भारी पराक्रम का वर्णन भी अनेक जगहों पर किया है। दिल्लीपति औरंगजेब जितने भी सरदारों को षिवाजी के खिलाफ भेजते वे सब रोते–बिलखते वापिस जाते थे–

"श्रीसिवराज धरापति के यहि भाँति पराक्रम होत है भारी।
दंड लिए भुवंडल को नहि कोउ अदंड बच्यो छतधारी।
बेठिकै दच्छिन भूषन दच्छ खुमान सबै हिंदुवान उज्यारी।
दिल्ली तें गाजत आवत ताजिये पीटत आपको पाँच हजारी।"

जब बीजापुर के आदिलषाह ने अफजल खाँ को षिवाजी के विरूद्ध युद्ध के लिए भेजा तो उसे भी – "साहिके षिवाजी गाजी सरजा समत्थ महा मदगल अफलज पंजा–बल पटक्यौ।" यही हाल याकूत खाँ और अंकुष खाँ का हुआ– "ताबगीर हैकरि निकामनिजधाम कहिं याकुत महाउतलै आँकुसको सटक्यौ।" षिवाजी के पराक्रम और साहस के अनेक वर्णन भूषण के काव्य में वर्णित हैं। षिवाजी और उनकी सेना से विरोधियों के भयभीत होने का वर्णन भूषण ने अनेक जगहों पर किया है। उनकी धाक दुष्मनों क मन–मस्तिष्क पर पूरी तरह बैठ गई थी और वे उनसे भयभीत होने लगे थे।

दान एवं कीर्ति

षिवाजी अद्भुत पराक्रमी और युद्ध–कौशल में पारंगत योद्धा थे। अनेक मनसबदारों को हराकर तथा अनक किलों को जीतकर उन्होंने धन–संपदा इकट्ठी की। यहाँ तक की औरंगजेब के अधीन सरदारों ने भी उन्हें चौथ देना स्वीकार कर लिया था– "भूषण भनत सबै मुगलान चौथ दीन्हीं दौरि–दौरि पौरी पौरी लूट ली चहूँ फरी।" जरुरतमंदों को दान देने में भी वे पीछे नहीं रहे। भूषण ने लिखा है कि उनका हाथ दान देने में कल्पवृक्ष की भाँति था– "साहि के सपूत सिव साहि दानी तेरौ कर सुरतरु सौ है सुरतरु तेरे कर सौ।" षिवाजी की सेना जब चलती थी तो दुष्मनों की छाती फटती थी–"भूषण चलत सरजा की सैन छिति पर छाती दरकति है खरी अखिल खल की।"दान वही व्यक्ति कर सकता है जिसका हृदय विशाल हो और जो उदारता के भाव से पूरित हो। षिवाजी के यहाँ द्वार पर रोज गरीबों को दान दिया जाता था। भिक्षुओं को भोजन भी कराया जाता था

"साहितनै सरजा तुअ द्वार प्रतीदिन दान कौ दुंदुभि बाजै।
भूशन भिच्छुक भीरन को अति भोजहु ते बढ़ि मोजनि साजै।
आज गरीबनिवाज मही पर तो सो तुहीं सिवराज बिराजै।"

दानी होने के कारण षिवाजी की कीर्ति चन्द्रमा की चाँदनी की भाँति सभी ओर फैली हुई थी। भिक्षुओं को उनकी चाह से कहीं अधिक दान मिला करता था

"साहितनै सरजा की कीरति सों चारों ओर चाँदनी बितान छिति–छोइ–छाइयतु है।
"भूषण भनत ऐसो भूमिपति भ्वैसिला है जाके द्वार भिच्छुक सदा ही भाइयततु है।
महादानी सिवाजू खुमान या जहान पर दान के बखान जाके यौं गनाइयतु है।
रजत की हौंस किए हेम पाइयतु जासें हमन की हौंस कियैं हाथी पाइयतु है।"

साहसी और पराक्रमी षिवाजी ने अनेक युद्धों को जीता। उनका आठों याम युद्धरत रहना तथा आसपास के सभी दुष्मनों से संघर्षरत रहना भूषण ने वर्णित किया है। षिवाजी की धाक दक्षिण प्रदेष में जम चुकी थी

"भून भनत बीजापुर भागनेर दिल्ली तेरे बैर भयौ उमरावन को मरनो।
बीच–बीच उहाँ केते जोर सो मुलुक लूटे कहाँ लगि साहस सिवाजी तेरो बरनो।
आठ दिगपाल त्रास, आढ़ दिसि जीतिबे को, आठ पातसाहन सों आठों जाम लरनों।"

हिंदू धर्म एवं संस्कृति की रक्षा

षिवाजी का समय हिंदू धर्म एवं संस्कृति के लिए घोर कश्ट का समय था। औरंगजेब की धर्मांधता एवं कट्टरता की नीति के कारण हिंदू प्रजा कश्ट में थी। भारत की प्राचीन संस्कृति, धार्मिक एवं सांस्कृतिक ग्रन्थों तथा धार्मिक प्रतीकों को निषाना बनाया जा रहा था। अनेक वीर क्षत्रिय राजाओं – राजपूतों के समय में ये घोर अत्याचार हो रहे थे। षिवाजी को हिंदू धर्म एवं संस्कृति से अपार प्रेम था। देष की संस्कृति एवं धर्म रक्षा के निमित्त उन्होंने धार्मिक कट्टरता के खिलाफ संघर्ष किया। भूषण ने लिखा है–

"कूरम कंबंध हाड़ा तूँबर बघेला बीर प्रबल बुँदेला हुते जेते दलमनी सों।
देवल गिरन लागे मूरति लै बिप्र भागे नेकहू न जागे सोइ रहे रजधनी सों।
सबने पुकार करी सुरन मनाइबे को सुर ने पुकार भारी कीन्हीं बिस्वधनी सों।
धरम रसातल को डूबत उबारयौ सिवा मारि तुरकान घोर बल्लभ की अनी सो।"

कछवाहे, राठौर, बघेल और बुंदेलों इत्यादि वीरों के रहते ये अत्याचार किए जा रहे थे। देव मन्दिरों को गिराया जा रहा था और मूर्तियों को तोड़ा जा रहा था लेकिन सभी वीर अपनी–अपनी राजधानियों में सोरहे थे। ऐसे समय में "दिल में डरन लागे चारों बर्न ताही समै सिवाजी न हो तो तो सुनति होति सबकी।"

उन्होंने वेदों और पुराणों की रक्षा की। युद्ध के लिए सेना में सिपाहियों को भर्ती कर उनकी आजीविका को सुरक्षित रखा। हिंदुओं द्वारा गले में माला पहनना, कंधें में जनेऊ पहनना और सिर पर चोटी रखने को रक्षित किया। भूशन ने लिखा है–

"बेद राखे बिदित पुरान परसिद्ध राखे राम–नाम राख्यों अति रसना सधर में।
हिंदुन की चोटी रोटी राखि है सिपाहिन की काँधे में जनेऊ राख्यो माला राखी गर में। मींड़ि राखे मुगल मरोड़ि
पातसाह बैरी पीसि राखे बरदान राख्यो कर में।
राजन की हद्द राखी तेगबल सिवराज देव राखे देवल स्वधर्म राख्यो घर में।"

षिवाजी धर्म रक्षा और संस्कृति रक्षा के लिए चिंतित थे। भूषन ने इसीलिए उन्हें "सिवाजी गाजी" कहा है। डॉ० गणपति चंद्र गुप्त ने षिवाजी के हिंदू धर्म एवं संस्कृति रक्षा के लिए प्रयास के संदर्भ में लिखा है– "जिस देश में शिवा–जैसा एक भी वीर एवं भूषण जैसा एक भी काव्य–रचयिता विद्यमान हो उसकी जातीयता, धार्मिकता एवं नैतिकता को नष्ट करना किसी भी षक्ति के लिए संभव नहीं है। भूषण की ये फड़कती हुई पंक्तियाँ, चुनौतियों से भरे हुए ये षब्द और उसकी वाणी का ओजपूर्ण स्वर बताता है कि हजार वर्शों की गुलामी के बाद भी ऐसी जाति जीवित थी, उसमें यह षक्ति थी कि वह दिल्ली के सम्राट को चुनौती दे सके और इतिहास बताता है कि कवि की यह चुनौती थोथी धमकी मात्र नहीं थी अपितु, एक वास्तविकता थी; 'सिवराज महाकाल' के धक्के से सचमुच दिल्ली–सम्राज्य की नींव हिल गई और वह अधिक समय तक स्थिर न रह सका।"

ईश्वरीय रूप

षिवाजी ने अपने समय में हिंदू प्रजा पर हो रहे अत्याचारों का विरोध किया। वे धर्म, संस्कृति एवं रीति–रिवाजों को मानने की स्वतंत्रता एवं सहिश्णुता की स्थापना करना चाहते थे। कवि भूषन को उनके व्यक्तित्व की आभा दैवीय दिखाई देती है। षत्रु का दमन, पराक्रम, धर्म एवं संस्कृति–प्रेम, दानषीलता इत्यादि अनेक गुणों के कारण उनके कृत्य उन्हें ईष्रीय लगे। इस संदर्भ ने डॉ० रामविलास षर्मा ने कहा है– "उस सहृदय कवि को, जो अपने भाईयों पर निरंतर अत्याचार तथा उनकी अवधिहीन दासता को देख व्याकुल हो उठा है, एक तिनका भी पर्वत के समान लगता है। चाहे वह महाराजा षिवाजी हो, चाहे छत्रसाल या अन्य कोई छोटा सरदार, भूषण के लिए वही राम और कृष्ण हैं।" वैसे भी जनता के स्वाभिमान और षिवाजी के प्रोत्साहन के लिए षिवाजी को ईष्वरीय अंष या पौराणिकता के संदर्भ में व्यक्त करना आवष्यक हो गया था। ब्रह्मा, विष्णु और षंकर में से वे विष्णु के अवतार हैं जिनका मुख्य कार्य संसार का पालन है, यदा–कदा पापी–दुश्टों का संहार भी वे करते हैं–

"ब्रह्म रचे पुरशोत्तम पोशत संकर सृश्टि सँहारनहारे।
तूँ हरि को अवतार सिवा नृप–काज सँवारे सबै हरिवारें।"

षिवाजी को भूषन ने श्रीकृष्ण का भो अवतार माना है जो स्वयं विष्णु के प्रतिरूप हैं। श्रीकृष्ण ने गोवर्धन पर्वत को उठाकर बृजभूमि का उद्धार किया था। उसी तरह षिवाजी भी मराठों की पर्वतीय भूमि से म्लेच्छों को मार–भगाकर उसका उद्धार कर रहे हैं–

"दीनदयाल दुनी–प्रतिपालक जे करता निर्म्लेच्छ मही के।
भूशन भूधर उद्धरिबो सुने और जिते गुन केसवजी के।
या कलि में अवतार लियौ तऊ तेइ सुभाय सिवाजी बली के।
आइ धरयो हरि तें नररूप पै काज करै सिगरे हरि ही के।"

षिवाजी हरि के अवतार हैं इसीलिए मनुश्य रूप में दिखते हुए भी ईश्वरीय–कार्य करते हैं। ईश्वर अत्याचारियों के विनाष के लिए अवतार धारण करता है। भूषन अपने मत की पुश्टि के लिए हिरण्यकषिपु, रावण तथा कंस जैसे अत्याचारियों का उदाहरण सामने रखते हैं–

"दारुन दइत हरनाकुस बिदारिबै कौं भयौ नरसिंह रूप तेज बिकरार है।
भूशन भनत त्यौं ही रावन के मारिब कौं रामचंद भयो रघुकुलसरदार है।
कंस के कुटिल बलबंसन विधसिबै कौं भयौ जदुराय बसुदेव को कुमार है।
पृथी पुरहूत साहिके सपूत सिवराज म्लेच्छन के मारिबैकौं तेरो अवतार हैं।"

ईष्वर ने अत्याचारियों को समाप्त करने के लिए नरसिंह, रामचंद और श्रीकृष्ण का अवतार लिया था। इसी प्रकार म्लेच्छों के विनाष के लिए वे षिवाजी का रूप–अवतार धारण कर आए हैं। भूषन ने एक जगह सिवाजी को राम का अवतार माना है–

"तेगहि कै मेटे जौन राकस मरद जान्यौ सरजा सिवाजी राम ही को अवतारु है।"

भगवान षिव ने त्रिपुर राक्षसों को तीन बाणों से मार डाला था। षिवाजी ने उससे भी बढ़कर एक ही तलवार से तीन बादषाहों का संहार किया है– "तीनपुर त्रिपुर के मारे सिव तीन बान, तीन पातसाही हनी एक किरवान सो।" षिवाजी की तलवार को भूषन ने एक जगह काली का अवतार कहा है। उसकी तलवार ने काली के अवतार में धरती को म्लेच्छहीन करने का कार्य किया है–

"सिवाजी के कर करवान है कहत सब भूषन कहत यह करिकै विचार कौं।
लीनौ अवतार करतार के कहे तें काली म्लेच्छनि हरन उघरन भुविभार कौं।
मंडिकै घमंड अरि चंडमुंड चाबि करि पियत रकत पीबें लावति न बार कौं।
निज भरतार–भृत्य भूतन की भूख मेटि भूशित करत भूतनाथ भरतार कौं।"

जब काव्य का नायक अवतार–स्वरूप हो तो उसकी तलवार जो धर्म रक्षा का कार्य कर रही है– वह भला कैसे अवतारीय रूप से अलग हो सकती है। षिवाजी की तलवार भी दुश्टों का विनाष करती है और काली की भी। कार्य की समानता और पावनता ही तलवार के काली–रूप की अवधारणा का आधार बनी है।

षिवाजी के व्यक्तित्व की अन्य विशेताएँ

भूशण ने षिवाजी के व्यक्तित्व के अनेक पक्षों को देखा–परखा था। तत्कालीन वातावरण में देष, जाति, धर्म और संस्कृति की रक्षा का प्रष्न सबसे महत्वपूर्ण था। इसीलिए भूशण के काव्य में षिवाजी के व्यक्तित्व के इन्हीं पक्षों से संबंधित विवरण एवं तथ्य अधिक मिलते हैं। फिर भी उनकी कुछ विषेशताओं का गाहे–बगाहे चित्रण हो ही गया है। यथा, उन्हें षिव का सेवक बताया गया है–

"दच्छिन के सब दुग्ग जिति दुग्ग–सहाय–बिलास।
सिब–सेवक सिव गढ़पती कियौ रायगढ़ बास।"

इसी तथ्य को व्यंजित करते हुए उन्होंने कहा है कि भगवान षंकर की कृपा से ही षिवाजी की बुद्धि, धन, कीर्ति में वृद्धि हुई है–

"संकर की किरपा सरजा पर जोर बढ़ी कवि भूशन गाई।
ता किरपा तें सुबुद्धि बढ़ी भुवि भैसिला साहितनै की सुहाई।
राज सुबुद्धि सो दान बढ़यौ, बढ़यौं दान सो पुन्य–समूह सदाई।
पुन्य सों बाढ़यौ सिवाजी खुमान खुमान सों बाढ़ी जहान–भलाई।"

स्पश्ट है षिवाजी के कार्यों का अभीश्ट अंततः जग–और जहान की भलाई करना है। इतना ही नहीं षिवाजी अपूर्व धन की संपति के स्वामी भी है–

"जा पर साहितनै सिवराज सुरेस की ऐसी सभा सुभ साजै।
यौं कवि भूशन जंपत है लखि संपति कौं अलकापति लाजै।"

लेकिन फिर भी–"दौलत इंद्र–समान बढ़ी पै खुमान के तोऊ गुमान न आयौ।" उन्होंने अपनी प्रषसां स्वयं कभी नहीं की। नीतिकार आचार्य चाणक्य ने भी कहा है–

"पर–प्रोक्तगुणों यस्तु निर्गुणोऽपि गुणी भवेत्।
इन्दोऽपि लघुता याति स्वयं प्रख्यापितैर्गुणैः।।"

अर्थात– जिस मनुश्य के गुणां की प्रषंसा अन्य लोग करें वह गुणहीन होने पर भी गुणी बन जाता है परन्तु, इन्द्र भी अपने मुख से अपनी प्रषंसा करे तो वह क्षुद्रता हल्केपन, छोटेपन को प्राप्त हो जाता है। षिवाजी सौंदर्य के स्वामी थे तथा उनमें गांभीर्य था। प्रभुता, सज्जनता, दयालुता, विनम्रता और कोमलता उनके व्यक्तित्व के अभिन्न अंग थे। वे दानषील भी थे। भूशन ने लिखा है

"सुंदरता गुरूता प्रभुता भनि भूशण होत है आदर जामें।
सज्जनता औ दयालुता दीनता कोमलता झलकैं परजा में।
दान कृपानहु को करिबो करिबो अमै दीनन को बर जामैं।
साहस सो रनटक बिबेक इते गुन एक सिवा सरजा में।"

अपनी तलवार से उन्होंने दीनों और असहायों को बल प्रदान किया। वे युद्ध में सदा डटे रहने वाले तथा विवेकवान पुरुश थे। अपने बचन को निभाना वे अच्छी तरह जानते थे– "ध्रुव सो भुव सो मेरू सो सिव सरजा को बैन।" वे सच्चे योद्धा थे। युद्ध के भारतीय नियमों के अनुकूल षत्रु पक्ष के बंदी किए वजीर इत्यादि का वे वध नहीं करते अपितु, उन्हें जीवनदान दे देते हैं– "वह रावरे वजीर छोरि देत करि परजा।" षिवाजी से षत्रु पक्ष का भयभीत रहना भी भूशण ने वर्णित किया है। षत्रु–पत्नियों का भयभीत रहना तो अनेक बार वर्णित हुआ है–

ऊँचे घोर मंदर के अंदर रहनवारी ऊँचे घोर मंदर के अंदर रहाती है।

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भूशन भनत सिवराज बीर तेरे त्रास नगन जड़ाती ते वै नगन जड़ाती हैं।"

षत्रु–पत्नियाँ कहीं उपने स्वामियों को संधि कर लेने की सलाह देती हैं तो कहीं षिवाजी से अपने स्वामियों के प्राणों की भीख माँगती हैं। षत्रु–पक्ष पर उनका आतंक और भय जम चुका था। डॉ० विष्वम्भर मानव ने षिवाजी के आतंक और धाक के विशय में लिखा है, "इस आतंक का सबसे प्रभावशाली वर्णन वहाँ हुआ है जहाँ कवि ने बेगमों और षत्रु–पत्नियों के अस्त–व्यस्त दषा में इधर–उधर भागने का उल्लेख किया है। त्रास इतना अधिक है कि लज्जा करने का अवकाश ही नहीं रह गया है।" षिवाजी के व्यक्तित्व की अन्यतम विषेशता उनकी राजनीति संबंधी चतुरता और कुशल रणनीतिकार होने की है। बीजापुर के अफजलखाँ ने संधि के लिए मिलते समय निःशस्त्र होकर आने का वादा किया था। किन्तु, वह चालाकी से अपनी छिपी हुई तलवार से षिवाजी को मारना चाहता था। षिवाजी भी कम चतुर नहीं थे। उन्होंने अपना बघनखा निकालकर अफजलखाँ का वध कर दिया। इसी तरह की चतुरता और रणनीति का परिचय उन्होंने उस समय दिया जब वे औरंगजेब द्वारा राजदरबार में कैद कर लिए गए। विशेष राजनीति के तहत इन्होंने महल में अपने डेरों से मिठाई बँटवानी प्रारम्भ की और एक दिन उन्हीं मिठाई के टोकरों में बैठ कर निकल भागे। भूशण ने संकेत करते हुए लिखा कि पाँडव तो पाँच थे इसलिए कारागृह से निकल पाए परन्तु, षिवाजी तो अकेले ही औरंगजेब के पहरे से निकल भागे थे

"सूने लाखभौन तें कढ़ैवै राति पाँचि ते तूँ धौंस लाख चौकी ते अकेलौ आयौकढ़ि कै।"

कुल किलाकर षिवाजी ने अपने युग में औरंगजेब के अन्यायों का डटकर मुकाबला किया। धर्म एवं संस्कृति की रक्षा के लिए किया गया उनका यह प्रयास इतिहास में सदैव स्मरणीय रहेगा। "उस युग में औरंगजेब के अत्याचारों के कारण देश की बहुसंख्यक हिंदू जनता दुखी हो रही थी – हिन्दू धम और हिन्दू संस्कृति खतरे में पड़ गयी थी, ऐसी स्थिति में षिवाजी ने जो कार्य किया वह राप्ट्रीय महत्व का था" भूशण ने अपने काव्य में षिवाजी को एक युग–नायक के रूप में प्रस्तुत किया है। वे स्वाभिमानी किंतु, दंभरहित है; प्रजा के लिए विनम्र किंतु, षत्रु के लिए कठोर हैं। वस्तुतः षिवाजी की प्रषसा के पीछे भूशण की चाटुकारिता का कोई प्रयोजन नहीं है। उन्होंने शिवाजी के व्यक्तित्व के वास्तविक गुणों का उल्लेख ही किया है। आचार्य षुक्ल ने भूशण द्वारा वर्णित षिवाजी विशयक वर्णनों को यथार्थ मानते हुए लिखा है–" षिवाजी और छत्रसाल की वीरता के वर्णनों को कोई कवियों की झूठ कवायद नहीं कह सकता। वे आश्रयदाताओं की

प्रषंसा की प्रथा के अनुसरण मात्र नहीं है। इन दो वीरों का जिस उत्साह के साथ सारी हिंदू जनता स्मरण करती है उसी की व्यंजना भूषण ने की है।" स्पश्ट है भूषण–काव्य में वर्णित षिवाजी का व्यक्तित्व जनता के चित्त पर छाया हुआ था और आगे भी छाया रहेगा। वे सच्चे अर्थों में भारत के नायक थे।

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THE UNITED STATES' ROLE AND INFLUENCE ON THE INDIA-PAKISTAN CONFLICT

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India and Pakistan have long held contradictory views on the involvement of external nonregional powers primarily the United States in their conflict. Whereas Delhi has opposed the intervention of 'third parties' in what it sees as a 'bilateral' dispute over Kashmir due primarily to an uncertain outcome Islamabad has actively encouraged international mediation to balance its asymmetrical relationship with India. The United States has also had an ambivalent attitude in an active and sustained role in South Asia.

However, these perspectives appear to be changing significantly. Not only is the United States actively involved in South Asia in the post-September 11 security environment with its engagement of Pakistan in the 'war on terror' and the development of a strategic relationship with India but, for the first time, it has a growing military presence in the region as well as in the Arabian Sea. The strengthened Indo-American relationship since the 1990s has made possible American 'facilitation' in the India-Pakistan conflict. Simultaneously, Islamabad has become aware that such facilitation may not lead to the expected outcome, due to its own complex internal dynamics. An American military presence in South Asia, especially in Afghanistan and Central Asia, can be expected to continue in the foreseeable future.

Although the Soviet Union played a critical role in formally ending the second India-Pakistan war in 1965 through the Tashkent Declaration its close military and security relationships with Delhi during much of the Cold War years decreased its influence over Islamabad, which became increasingly linked to the United States for the supply of arms. China's discreet missile and nuclear linkages with Islamabad, along with memories of the India-China border war of 1962, precluded Beijing's influence over the India-Pakistan dispute. Despite an apparent shift in Beijing's position since 1996 (especially during the Kargil conflict in 1999 when it refrained from publicly supporting Pakistan, and due to its concerns over Islamist extremists in Xinjiang province), elements of future India-China competition make it difficult for Beijing to influence Delhi. While French, European Union or Japanese influence appear limited, a potential British role exists only alongside the United States, with the latter doing much of the 'heavy lifting'. Notwithstanding Washington's unprecedented and simultaneous influence over both Delhi and Islamabad, the nature and extent of its future engagement in the India- Pakistan conflict remains unclear.

Kashmir dispute

In view of India's asymmetrical relationship with Pakistan—population, size, economic strength and relative military power—Delhi has invariably resisted the role of a third party or the United Nations in its conflict with Pakistan; it is precisely for these reasons that Islamabad has favored such a role, with the hope that 'internationalization' would provide a favorable resolution of the Kashmir dispute. India's disillusionment with the international community over Kashmir began soon after Independence, when Prime Minister Jawaharlal Nehru took Pakistan's aggression against India in Kashmir to the United Nations on 1 January 1948. Instead of being seen as the aggrieved party, losing Indian territory to an armed attack by Pakistan—following the signing of the Instrument of Accession by the Hindu ruler of the predominantly Muslim province of Jammu and Kashmir on 26 October 1947 India became a party to the dispute. Subsequent UN Security Council resolutions advocating the future of Kashmir on the basis of a UN-mandated plebiscite after the withdrawal of armed forces by both countries from divided Kashmir were ignored by Delhi, as was the United Nations force, the UN Military Observer Group in India and Pakistan (UNMOGIP). Since the UN-sponsored ceasefire to the first India-Pakistan war over Kashmir on 1 January 1949, UNMOGIP has been deployed to monitor the ceasefire line currently, the Line of Control (LoC) (the de facto border dividing Indianand Pakistan-administered Kashmir).

For Islamabad, however, the UN Security Council resolutions on Kashmir boosted its position on Kashmir, and justified its stance that it was a territorial dispute between the two sides. This contradicted Delhi's view that Kashmir was 'not a disputed territory', with the only point of contention being Pakistan's 'illegal occupation of a portion of the state', fortified by a Parliamentary resolution to this effect in the early 1990s. Even though it was clear that neither Pakistan nor India were inclined to withdraw forces from divided Kashmir, Islamabad was not averse to using UN Security Council resolutions on a plebiscite in Kashmir for political purposes.

However, Indian and Pakistani positions on a plebiscite and the status of Kashmir appeared to change in December 2003-January 2004. In an interview with Reuters in mid-December 2003, Pakistan's President Musharraf, in a bold move, publicly offered to drop Pakistan's traditional demand for a UN

plebiscite in Kashmir, and meet India 'half-way' in a bid to resolve the Kashmir dispute. Musharraf reportedly stated, '… we are for the United Nations Security Council resolutions whatever it stands for. However, now we have left that aside'.1 Although this was subsequently denied by Pakistani officials, it was clear that this was simply a recognition that a UN plebiscite could never have been implemented, in view of Indian and Pakistani intransigence. Yet, it had been a major irritant to Delhi, which welcomed Musharraf's statement. Subsequently, in the joint press statement of 6 January 2004, following the meeting between Indian Prime Minister Vajpayee and Musharraf, 'Third party' involvement in war Notwithstanding India's aversion to a 'third party' (including UN) role in its dispute over Kashmir, this did not apply to assistance in formally ending wars, or in the 1990s, preventing the outbreak of full-fledged conventional war. The second India-Pakistan war in 1965, for example, ended with a UN Security Council-sponsored ceasefire on 23 September 1965. Three months later, Indian Prime Minister Lal Bahadur Shastri and Pakistani President Mohammed Ayub Khan met in Tashkent and signed an agreement to formalize the end of the war and the withdrawal of their armed forces to positions held prior 5 August 1965. The erstwhile Soviet-brokered 'Tashkent Agreement' of 10 January 1966 also pledged continued negotiations and the observation of ceasefire terms on the ceasefire line.

During this period, American policy towards South Asia remained fairly ambivalent, although an attempt at engagement on the Kashmir dispute had been made during the Eisenhower Administration in the 1950s.4 Although the Kennedy Administration was able to initiate direct negotiations between India and Pakistan— in the aftermath of the 1962 India-China war, the talks failed; by the mid-1960s the United States had virtually given up on Kashmir. During the 1971 India-Pakistan war, the United States 'tilt' towards Pakistan—through the deployment of an aircraft carrier task force in the Bay of Bengal in the midst of the war—whatever its intent or purpose—made it difficult for India, among other reasons, to develop a satisfactory 'comfort level' with the United States on security issues. Despite American economic and military sanctions on Pakistan in 1979 in an attempt to stem its covert nuclear weapons programmed, Pakistan's role as a front-line state against the Soviet occupation of Afghanistan in the 1980s alleviated this situation. The demise of the former Soviet Union, along with India's economic liberalization in the aftermath of the 1991 economic crisis, began to lead to more favorable Indo-American relations.

In the late 1990s, high publicity American engagement with South Asia took place on nuclear issues, sparked off by multiple Indian and Pakistani nuclear tests in May 1998. On 11 and 13 May 1998, India carried out a series of five underground nuclear tests, twenty-four years after its first 'peaceful nuclear explosion' on 18 May 1974. This was promptly followed by six Pakistani nuclear tests on 28 and 30 May 1998. Although the immediate American reaction was to impose economic and military-related sanctions on both India and Pakistan, their respective importance in United States foreign policy soon generated less coercive measures to counter proliferation. In a significant development, within the Lahore Memorandum of Understanding (MoU), both countries agreed to develop confidence-building measures (CBMs) in the nuclear and conventional fields aimed at the avoidance of conflict within nine months of the nuclear tests.5 The Lahore documents—signed at the Summit between Vajpayee and Pakistani Prime Minister Nawaz Sharif in Lahore—appeared to provide the momentum towards enhanced and formalized nuclear stability in South Asia.

American facilitation in the Kargil Conflict, 1999

Unfortunately, the Lahore framework remains unimplemented, with the single exception of advanced notification of ballistic missile flight tests on a unilateral basis—in the 'spirit' of the Lahore MoU—although this has generated its own share of controversy over the years. Pakistan's military intrusion across the LoC, allegedly at the time of the Lahore Summit, effectively ended all moves towards regional nuclear stability. Instead, India and Pakistan were involved in an armed conflict with each other for the first time after their nuclear tests; the Kargil conflict of May-July 1999 formally ended with United States facilitation.

In early 1999, Pakistan's regular and irregular forces crossed the LoC and occupied positions in the Kargil sector of Indian-administered Jammu and Kashmir, for reasons that are as yet unclear.

When this was detected in early May 1999, Delhi's response was swift and comprehensive, involving the use of land and air forces to evict the intruders from the Indian side of the LoC. After several weeks of increasingly bloody conflict, Indian forces captured the key heights of Tololing (14 June) and Tiger Hill (early morning on 4 July). With Pakistani forces suffering critical defeats, it was expected to be only a matter of time before they were pushed back across the LoC; but, undoubtedly this would have raised Indian casualties further. Meanwhile, the United States was urging Pakistan to respect the LoC and withdraw its forces across the LoC, while at the same time, urging India to restrain itself from crossing the LoC to open another front in the conflict. Notwithstanding Delhi's public statements on not using force across the LoC,

the potential for escalation into a full-scale conventional war raised fears in the international community of the risk of inadvertent nuclear escalation.

American facilitation in the India-Pakistan Border Confrontation, 2001–2002. Even though the United States became involved in resolving the Kargil conflict, it is the American led war on terror in South Asia and the subsequent India-Pakistan border confrontation that has brought about a significant change in American engagement in South Asia. Following the American attack against Afghanistan in October 2001 targeting the terrorist Al-Qaeda leadership responsible for the attacks on the United States and their Taliban hosts Pakistan became a frontline state for American logistics support and intelligence facilities in Afghanistan. A number of American military personnel and equipment also remain deployed in Pakistani military bases in support of the ongoing war on terror in Afghanistan.

However, the attack on the Indian Parliament on 13 December 2001 allegedly by Pakistan based Jaish-e-Mohammed terrorists—threatened to disrupt the ongoing American-led military campaign in Afghanistan. As part of its 'coercive diplomacy' against Pakistan, Delhi launched 'Operation Parakram' ('valour') on 19 December 2001, which constituted the largest mobilization of the Indian armed forces. This was a deliberate move, taking place amidst the war on terror, to threaten military action against Pakistan if its demands to end alleged Pakistan-sponsored cross-border terrorism were not met. This included the deployment of India's three strike corps (comprising armored and mechanized formations) at forward positions on the international border with Pakistan. With Pakistan's countermobilization, nearly one million armed personnel were deployed across the India-Pakistan borders. In view of the nuclear-armed status of both states, there appeared to be considerable risk of nuclear escalation by misperception or miscalculation following the break-out of a conventional war. On 20 March 2002, the Director of the Central Intelligence Agency (CIA), George Tenet, warned the United States Senate Armed Services Committee that the chances of a war in the region were the highest since 1971.

India-Pakistan Joint Press Statement, 6 January 2004

In a dramatic development on the sidelines of the twelfth SAARC Summit in Islamabad in January 2004, India and Pakistan agreed to resume an official-level dialogue after a three-year hiatus. The Joint Statement of 6 January 2004 also noted that Delhi agreed to settle Kashmir 'to the satisfaction of both sides', and that Islamabad would not permit 'any territory under Pakistan's control to be used to support terrorism in any manner'. On 18 February 2004, after three days of official-level 'talks on talks' in Islamabad, India and Pakistan agreed to resume their bilateral 'composite dialogue' in May–June 2004, soon after the Indian general elections. This is to take the form of a 'composite dialogue' on eight issues, including two—on 'peace and security, including CBMs' and 'Jammu and Kashmir'—at the Foreign Secretary-level. The two foreign ministers are to meet in August 2004 to review progress.

Both Delhi and Islamabad had strong motivations to reach an accord during the SAARC Summit. For Vajpayee, a personal desire for a stable bilateral relationship with Pakistan—his third and finalpeace effort—had been initiated with his 'hand of friendship' speech in Srinagar in April 2003, and buttressed by approaching general elections in April 2004; for Musharraf, two assassination attempts within eleven days in December 2003 had led to a renewed vigour to fight terrorism of all kinds, along with the increasing radicalization of domestic politics. Vajpayee's rising popularity, seen by the results of the Indian assembly elections in November 2003, also boosted Islamabad's view that it would be advisable to deal with Vajpayee himself.

In addition, American pressure on Islamabad to end cross-border infiltration into Indian administered Kashmir, and to a lesser extent on India—to begin an official-level dialogue with Pakistan may also have played a part in the success of bilateral diplomacy on the sidelines of the multilateral summit. Even if the United States had facilitated such a dialogue, it would have been advisable to have maintained this in a low-key manner, for fear of undermining the fledgling peace process.

Current American engagement with India and Pakistan In the post-11 September security environment, American relations with Delhi and Islamabad have strengthened considerably, placing it in a unique position of trust by two traditionally antagonistic nuclear-armed states. But the content of the two sets of 'rehyphenated' diplomatic relationships stressing the absence of any inter-relationship—are quite different and complex.

India, Pakistan and Kashmir

India has for several years been regarded as an emerging or rising state. After decades of unfulfilled promise, it now seems to be inching ahead, with more rapid economic growth, new attention from the major powers, and the development of a modest nuclear arsenal. These adding these developments to India's traditional strengths- - a unique and persistent democracy and an influential culture—it is no wonder that many have predicted the emergence of India as a major Asian power, or even a world-class state. However, this remains

a problematic development as long as India's comprehensive and debilitating rivalry with Pakistan continues, including that dimension of the rivalry that encompasses the fifty-year old Kashmir dispute.

Further, the India-Pakistan conflict is now especially alarming because it has implications for the international system itself. The region is the site and the source, of some of the world's major terrorist groups. Aside from Al Qaeda, these include a number of groups based in or tolerated by Pakistan, and India itself has tolerated or encouraged various terrorist groups operating in nearby states, and has its own internal terrorist problem quite apart from Kashmir. India and Pakistan have fought three wars in Kashmir and their conflict now contains the seeds of a nuclear holocaust. This chapter attempts a deeper probe of the India-Pakistan relationship, including the difficulties that India faces in managing, let alone resolving, the Kashmir dispute.

A Paired-Minority Conflict

The origins of the India-Pakistan conflict have been traced to many sources—the failure of the British to manage a peaceful and politically acceptable Partition; the deeply rooted political rivalries between the Subcontinent's major religious communities, Hindus, Sikhs, and Muslims; the struggle for control over Kashmir; Kashmir's importance to the national identities of both states, and the greed or personal shortsightedness of leaders on both sides of the border—in particular, Nehru's romance with Kashmir and his Brahminical arrogance (the Pakistani interpretation), or Mohammed Ali Jinnah's vanity, shortsightedness, and religious zeal (the Indian interpretation.) All of these and other factors play a role, but the conflict is greater than the sum of its parts.

Indian Insecurity

One of the most important puzzles of India-Pakistan relations is not why the
smaller Pakistan feels encircled and threatened, but why the larger India does. It would seem that India, seven times more populous than Pakistan and five times its size, and which defeated Pakistan in 1971, would feel more secure. This has not been the case and Pakistan remains deeply embedded in Indian thinking. There are historical, strategic, ideological, and domestic reasons why Pakistan remains the central obsession of much of the Indian strategic community, just as India remains Pakistan's.

Generations and Chosen Griefs

The first generation of leaders in both states—the founding fathers, Mahatma Gandhi, Sardar Patel, Mohammed Ali Jinnah, and Jawaharlal Nehru—were devoted to achieving independence and building new states and nations. With the exception of Gandhi, they did not believe that partition would lead to conflict between India and Pakistan. On the Indian side, many expected Pakistan to collapse, but did not see the need to hasten that collapse by provoking a conflict with Pakistan. On the Pakistani side, once Independence was achieved, Jinnah hoped that the two countries would have good relations. In several important speeches delivered after Independence Jinnah played down his earlier emphasis on Hindus and Muslims constituting "two nations." He set forth the vision of a predominately Muslim but still-tolerant and multireligious Pakistan counterpoised against a predominantly Hindu India—in effect two secular states, in which religion was a private, not a public matter.3 Implicit in this arrangement was that the presence of significant minorities in each would serve as hostage to good relations. A second generation of Indian and Pakistani leaders was unprepared to solve the problems created by partition. Nothing in their experience had led them to place reconciliation ahead of their own political advantage and the temptation to "just say no." They did reach several agreements that cleaned up the debris of partition, and there were trade and transit treaties, hotlines, and other confidence-building measures installed as early as the 1950s.

Traditions: New and Invented

While many Hindu and Islamic traditions suggest ways of reducing differences and ameliorating conflict, each also has elements that contribute to the idea of what Elias Canetti terms a war-crowd. Indians and Pakistanis draw selectively from these traditions and point to those aspects of each other's traditions that seem to "prove" that the other intends to conquer and dominate. For example, Pakistanis like to cite the Arthashastra as "proof" of the an Indian/Hindu approach to statecraft that emphasizes subversion, espionage, and deceit. For their part, Indian strategists, especially on the Hindu nationalist end of the spectrum, emphasize those aspects of Islamic teachings that portray a world divided between believers and unbelievers, and set forth the obligation of the former to convert the latter.

Pakistan as an Incomplete State

Finally, the very nature of the Pakistani state presents a threat to India. In a survey of India's security problems written in 1982-3, U.S. Bajpai, a distinguished retired diplomat offered not so much an analysis of the "Pakistan factor" as an indictment of Pakistan's many shortcomings.8 Pakistan's limited cultural and civilizational inheritance, its military dictatorship, its theocratic identity, its unworkable unitary system of government (as opposed to India's flexible federalism), the imposition of Urdu on an unwilling population,

the alienation of Pakistan's rulers from their people, Islamabad's support of "reactionary" regimes in West Asia (India identified its interests with the "progressive" segments of Arab nationalism, such as Saddam's Iraq), its dependency on foreign aid, and the failure to develop a strong economic base were Pakistan's embarrassment. This perspective has enjoyed a renaissance in the ten years after Pakistan began open support for the separatist and terrorist movements that emerged in Indianadministered Kashmir.

Why should India fear such a state? Pakistan is a threat because it still makes the claim that Partition was imperfectly carried out, because some Pakistanis harbor revanchist notions towards India's Muslim population, and because it falsely accuses India of wanting to undo Pakistan itself. Thus, Pakistan still makes a claim on Kashmir, and had deeper designs against the integrity and unity of India itself.10 Because Pakistan continues to adhere to the theory which brought it into existence—the notion that the Subcontinent was divided between two nations, one Hindu, one Muslim—and because it purports to speak on behalf of Indian Muslims, Pakistan's very identity is "a threat to India's integrity."11 More recently, Pakistan has served as the base for Islamic "jihadists" who not only seek the liberation of Kashmir, but the liberation of all of India's Muslims.

Pakistan Views India

If Indian strategists regard Pakistan as a major threat to Indian security, then Pakistani leaders, especially the powerful military, regard their country as even more threatened. Yet, some even see Pakistan as better able to withstand the challenge than the much larger and more powerful India.12 Pakistan's leaders have a profound distrust of New Delhi, and the latter's reassurances that India "accepts" the existence of Pakistan are not taken seriously.

The dominant explanation of regional conflict held by Pakistan's strategic community is that from the first day of independence there has been a concerted Indian attempt to crush their state. This original trauma was refreshed and deepened by the loss of East Pakistan in 1971. Many Pakistanis now see their state as threatened by an increasingly Hindu and extremist India, motivated by a desire for religious revenge and a missionary-like zeal to extend its influence to the furthest reaches of South Asia and neighboring areas. There is also a strand of Pakistani thinking that draws upon the army's tradition of geopolitics, rather than the two-nation theory or ideological explanations to explain conflict between India and Pakistan.

Like Israel, Pakistan was founded by a people who felt a sense of persecution when living as a minority, and even though they possess their own states (which are also based on religious identity), both remain under threat from powerful enemies. In both cases, an original partition demonstrated the hostility of neighbors, and subsequent wars showed that these neighbors remained hostile. Pakistan and Israel have also followed parallel strategic policies. Both sought an entangling alliance with various outside powers (at various times, Britain, France, China, and the United States), both ultimately concluded that outsiders could not be trusted in a moment of extreme crisis, leading them to develop nuclear weapons.

Further complicating India-Pakistan relations, the 1971 defeat was of central importance to the Pakistan army, which has governed Pakistan for more than half of its existence. Thus, to achieve a normal relationship with Pakistan, India must not only influence the former's public opinion; it must also change the institutionalized distrust of India found in the army. The prospects of this are very slim.

Finally, Pakistani hostility to India has roots other than the tortured relationship between the two countries. Indians assert that Pakistan needs the India threat to maintain its own unity. There is an element of truth in this argument—distrust of India, and the Kashmir conflict, do serve as a national rallying cry for Pakistanis, and thus as a device to smooth over differences between the dominant province, Punjab, and the smaller provinces of Baluchistan, Sind, and the Northwest Frontier. India-as-an-enemy is also useful to distract the Pakistani public from other concerns, such as social inequality, sectarian (Sunni-Shi'ia) conflict, and the distinct absence of social progress in many sectors of Pakistani society. These factors do partially explain Pakistan's fear of India— but there remains a real conflict between the two states, Kashmir.

Stratagems in a Paired-Minority Conflict

States or groups that see themselves as threatened minorities have at least five strategies to cope with the situation. In the abstract, these include fleeing the relationship, either physically or psychologically; assimilation (joining the dominant power); accommodation (living as a weaker state by yielding, compromising with the dominant power); changing the perceptions of the enemy state (by people-to-people diplomacy, persuasion or bribery); using outsiders to redress the balance of power; and finally, changing the balance of power by war or other means (such as increasing one's economy- or population faster than the other side). Over the past fifty years India and Pakistan have contemplated each of these strategies.

Fleeing the Relationship

India and Pakistan, created as a "Homeland" for Indian Muslims, have tried to flee their relationship several times. The first instance was literally a physical escape; the others symbolic, psychological, and strategic flight. The key West Pakistani leaders were from Uttar Pradesh, Delhi, and Bombay, the key East Pakistani leaders were Bengali Muslims. While Pakistan was deemed to be homeland for Indian Muslims, most of its founders were fairly secular politicians worried about being outnumbered in democratic India where Hindus would have a controlling majority. They had no interest in creating a theocratic state, but favored a tolerant Muslim majority state where Hindus, Sikhs, and Christians would live as contented minorities.14 Indeed, some Islamist groups such as the Jamaat-i-Islami originally opposed Pakistan on the grounds that Islam could not be contained within a single state.

Intermittently, India has pursued a policy of psychologically escaping the relationship with Pakistan by simply refusing to engage in serious negotiations with it, in the hope that time would eventually lead to the maturation of Pakistan. Eventually, Islamabad would have to realize that Pakistan could not hope to compete with the larger and more powerful India, until that moment came, then India would be best advised to ignore Pakistan.

Assimilation

The opposite of fleeing a relationship is assimilation, and one of the fundamental differences between India and Pakistan is the expectation by some Indians that Pakistan might rejoin India. Assimilation has never been contemplated by Pakistan's leaders, although there are important linguistic and ethnic minorities who would have accepted a place in the Indian Union. In the last elections before independence, the dominant political party in the Punjab was the Unionist Party, an alliance of Hindus, Muslims and Sikhs, and both the Northwest Frontier Province and Sind had Congress governments. As for India, most of its leaders assumed that the Pakistan experiment would fail and Pakistan would come back to the fold.

Indians no longer talk of the reintegration of Pakistan into India, but there are widespread (if generally private) discussions of how India might establish friendly relations with successor states to present-day Pakistan. Many Indians regard Bangladesh as an acceptable neighbor, and believe that they could develop a similar relationship with a Sindhu Desh, Baluchistan, Northwest Frontier, and even a militarily diminished West Punjab. Bangladeshis may not like or love India, but they fear and respect Indian power, and would not dream of challenging New Delhi the way that Pakistan

Accomodation

If Pakistan cannot rejoin India, many Indians expect it to eventually accommodate Indian power. Such a Pakistan would not challenge India militarily or in internal for a, it would tone down its Islamic identity, and it would settle the Kashmir dispute by making major concessions to New Delhi. It would also acknowledge India's regional economic dominance, and would not impose restrictions on the import of Indian films and other cultural artifacts.

However, Pakistani strategists view the accommodating strategies of Nepal, Sri Lanka, Bhutan, and even Bangladesh as precisely the wrong model for Islamabad. These states have lost their freedom of action, they have been penetrated by Indian culture, and New Delhi has undue influence on their domestic politics, even intervening by force, where necessary. The absorption of Sikkim is often cited by Pakistani strategists, as is the Indian intervention in Sri Lanka and its military presence in Bhutan. The view of many Pakistanis is that because Pakistan is larger and more powerful than any of these states it does not need to accommodate India. This resistance to accommodation or compromise with India is especially powerful in the Pakistan armed forces. Pakistan, its officers argue, may be smaller but it is not weaker. It is united by religion and a more martial spirit than India, and need not lower its demands of India, especially on Kashmir.

Altering Perceptions

From time to time, there have been attempts to change perceptions of Indians or Pakistanis. A number of outside countries, foundations, and private individuals have supported efforts to change the perceptions of Indians and Pakistanis, to promote better understanding between the two. Over the past ten years, there have been at least one hundred programs to bring together students, journalists, politicians, strategists, artists, intellectuals and retired generals from both countries. Much of the good will created by such efforts was washed away by the hawkish television coverage of the Kargil war and the Indian Airlines hijacking in 1999.

Seeking Outside Allies

Seeking outside allies against each other has been India's and Pakistan's most consistent policies for over fifty years, and one of the most important ways in which they have constructed their relationship. Sometimes these allies have been willing, usually they have been reluctant. Pakistan has enlisted several Arab states, Iran, the United States, China, and North Korea in its attempt to balance Indian power. Washington usually

felt uncomfortable in this role, resisting Pakistan's efforts to extend the security umbrella to include an attack by India. The Reagan administration drew the line at callingIndia a communist state, which would have invoked the 1959 agreement to take measures to defend Pakistan against communist aggression. The Chinese have been less restrained, and while there is no known treaty which binds Pakistan and China together, Beijing has provided more military assistance to Pakistan than it has to any other state. Beijing saw its support for Pakistan as serving double-duty, since a stronger Pakistan could counter the Soviet Union and resist Indian pressure. Yet, China has moderated its support for Pakistan's claims to Kashmir, and gradually normalized its relationship with India. In turn, New Delhi saw an opportunity after 1988 to weaken the Beijing-Islamabad tie by moving closer to China, and has been circumspect in its criticism of Chinese policies in Tibet and elsewhere.

On India's part, the Soviet Union was seen as a major ally in its competition with Pakistan. The Soviets provided a veto in the United Nations, massive arms supplies, and general sympathy for New Delhi. However, this support was not directed so much against Pakistan as it was against China; when the Gorbachev government began to normalize relations with Beijing, its support for India gradually declined. It can be expected that these permutations will continue indefinitely, with India and Pakistan seeking outside support against the other. This has been the dominant feature of Indian diplomacy for decades, and it is unlikely to change soon.

Changing the Balance of Power

Both India and Pakistan have also attempted to use their armed forces to change the regional balance of power. The closest the two have come to a decisive turning point was in 1971, when the Indian army achieved the surrender of the Pakistan army in East Pakistan. However, rather than pressing on to a decisive victory in the West—which would have been very costly and might have brought other states into the contest—India settled for a negotiated peace and the Simla agreement. Both the United States and China provided verbal support for Pakistan in 1970-71, but neither seemed prepared to take any direct action that would have prevented India from defeating the Pakistanis in East Pakistan. A second opportunity came in 1987 during the Brasstacks crisis, when India had conventional superiority and Pakistan had not yet acquired a nuclear weapon. By 1990 both India and Pakistan had covertly exercised their nuclear options, and seem to have concluded that the risk of escalation had reached a point where the fundamental balance between the two could not be achieved by force of arms. This did not prevent the discrete use of force, and Pakistan adopted a strategy of hitting at India through the support of separatist and terrorist forces, and in 1999, a low-level war in Kargil. This now raises the prospect of escalation to nuclear war, but so far there has been no Indian or Pakistani advocacy of a decisive nuclear war.

Kashmir

Kashmir is both a cause and the consequence of the India-Pakistan conundrum. It is primarily a dispute about justice and people, although its strategic and territorial dimensions are complicated enough. As in many other intractable paired-minority conflicts, it is hard to tell where domestic politics ends and foreign policy begins. There are two Kashmirs. Besides the physical territory, another Kashmir is found in the minds of politicians, strategists, soldiers and ideologues. This is a place where national and sub-national identities are ranged against each other. The conflict in this Kashmir is as much a clash between identities, imagination, and history, as it is a conflict over territory, resources and peoples. Competing histories, strategies, and policies spring from these different images of self and other.

Pakistanis have long argued that the Kashmir problem stems from India's denial of justice to the Kashmiri people (by not allowing them to join Pakistan), and by not accepting Pakistan's own legitimacy. Once New Delhi were to pursue a just policy, then a peaceful solution to the Kashmir problem could be found.27 For the Pakistanis, Kashmir remains the "unfinished business" of the 1947 partition. Pakistan, the self-professed homeland for an oppressed and threatened Muslim minority in the Subcontinent, finds it difficult to leave a Muslim majority region to a Hindu-majority state.

Resolution: a Record of Failure

The failure of diplomacy to address, let alone resolve the Kashmir dispute is remarkable, given the amount of attention paid to it. After the 1948, and 1965 India- Pakistan wars, and the India-China war of 1962, there were concerted efforts to resolve Kashmir. In 1948, the United Nations became deeply involved—Kashmir is the oldest conflict inscribed in the body of UN resolutions and is certainly one of the most serious.

After the 1962 India-China war there were intensive but fruitless American and British efforts to bridge the gap between Delhi and Islamabad. The end of the 1965 war saw the Soviet Union as a regional peacemaker. The Soviets did manage to promote a general peace treaty at Tashkent, but this could not prevent a civil and international war in 1970- 71 over East Pakistan/Bangladesh.

The most consistent feature of great power influence on the Kashmir problem has been its ineffectiveness. Beyond their regional Cold War patronage, both the United States and the Soviet Union have played significant, often parallel and cooperative roles in the subcontinent. Over the years the United States had considerable influence with both India and Pakistan; at one point the Soviet Union, generally regarded as pro-Indian, moved closer to Pakistan, even providing military assistance to Islamabad and brokering the 1966 Tashkent agreement. Yet neither superpower seemed to be able to make a difference. This suggests that any outside power should step carefully if it seeks to end or even moderate this conflict.

Towards a Solution?

Over the years many solutions have been proposed for the Kashmir problem. These included partition along the Line of Control, "soft borders" between the two parts of Kashmir (pending a solution to the entire problem), a region-by-region plebiscite of Kashmiris, referendum, UN trusteeship, the "Trieste" and "Andorra" models (whereby the same territory is shared by two states, or a nominally sovereign territory in fact is controlled jointly by two states), revolutionary warfare, depopulation of Muslim Kashmiris and repopulation by Hindus from India, patience, good government, a revival of "human values," and doing nothing.40 The dispute has not been resolved because of at least three factors.

First, over the long run, the existence of the Cold War led both Americans and the Soviets to see this regional dispute not for what it was but as part of the systemic East- West struggle.

Second, both states have been inflexible over the years. India's strategy has been to gradually erode Kashmir's special status under Article 370 of the Constitution of India, which grants the state a special status in the Indian Union. It also pretended that the problem was "solved" by the Simla Agreement. This dual strategy of no-change within Kashmir, and no-discussion of it with Pakistan failed to prepare New Delhi for the events of the late 1980s. India rejected the political option, it rejected a strategy of accommodating Kashmiri demands, it excluded Pakistan from its Kashmir policy, and it has stubbornly opposed outside efforts to mediate the dispute. Yet, New Delhi lacks the resources, the will or a strategy to deal with the Kashmir problem unilaterally. Pakistan, on the other hand, has often resorted to force in attempting to wrest Kashmir from India—further alienating the Kashmiris themselves in 1947-48 and in 1965 and providing the Indian government with the perfect excuse to avoid negotiations.

Third, it must be said that the Kashmiris, while patently victims, have not been reluctant to exploit the situation. A significant number of Kashmiris have always sought independence from India and Pakistan. The two states disagree as to which should control Kashmir and the mechanism for determining Kashmiri sentiment, but they are unified in their opposition to an independent state. Thus the seemingly well-intentioned proposal, heard frequently from Americans and other outsiders, that Kashmiris be "consulted" or have a voice in determining their own fate is threatening to both Islamabad and Delhi.

India's Dilemma

The most likely outcome to this dispute is one of continuing stalemate. The future is likely be one of hesitant movements towards dialogue, punctuated by attempts on both sides to unilaterally press their advantage in Kashmir and in international fora. This is a conflict that Pakistan cannot win and India cannot lose, a true "hurting stalemate." Without some fundamental social or political changes in India and Pakistan, the stalemate is likely to continue indefinitely.

Cnically, it could be said that Pakistan is willing to fight India to the last Kashmiri. As long as Pakistan sees itself as militarily disadvantaged, it will try to equalize the military balance by any means possible. This includes the nuclear program, but also a strategy aimed at forcing India to divert important resources to a military front (Kashmir) where the terrain and political situation are in Pakistan's favor. For India, Kashmir has so many links to India's secular political order—especially the place of Muslims—any settlement which appeared to compromise this order is unacceptable. Clearly, Kashmir is linked to broader issues of the military balance between India and Pakistan, and the very identity of the two states, and while more could be done to ease the suffering of the Kashmiri people—a ceasefire, and some drawdown of regular and paramilitary forces on the Indian side, and some reduction in support for extremists coming from the Pakistan side—no lasting settlement is possible without dealing with these larger strategic and ideological concerns.

India has much to gain by a normal relationship with Pakistan. Such a relationship could contribute to India's assuming a place among the major Asian and even global powers. It would not be a question, as it is now, of Indian power minus Pakistani power, but of an India free to exercise its influence without the distraction—and the cost—of a conflict with a still-powerful Pakistan.

However, events seen to outrun India's capability to adapt to them. In recent years there has been a summit, a war, a coup in Pakistan, another summit, and a major American war in Afghanistan. This war forced Islamabad to abandon its extremist Taliban allies, with potential far-reaching consequences for Pakistan's

domestic politics and its support for the radical jehadis in Kashmir. Yet India seems to have responded to the crisis in Afghanistan by reverting to an earlier strategy of encirclement of Pakistan, hoping that its relationship with the United States plus a revived tie with the new Afghan government will again put it in a strategically dominant position. This strategy is only likely to reinforce Pakistani suspicions of India.

The prognosis, then, is yet another decade of deadlock. Both states will continue to acquire--and probably deploy—nuclear weapons. India is likely to remain resistant to Cohen, India/Pakistan outside mediation or facilitation of the Kashmir dispute, and domestic political turmoil in both countries will make it even more difficult for the next generation of Indian and Pakistani leaders to forge a relationship that is not grounded on distrust, hostility, and, now, the threat of nuclear holocaust. There may be limited agreement between New Delhi and its western neighbor, but the most problematic issue is not whether Indians or Pakistanis can be trusted to fulfill obligations incurred in agreements where they had little incentive to comply, but whether, under the influence of a pessimistic vision of the region's destiny, they can be trusted in cases where it is in their self-interest to comply. At best the Pakistani generals may conclude that persistent hostility towards India and an obsession with Kashmir has done great damage to Pakistan, and Indian leaders will conclude that some normalization with Pakistan is necessary for India to play a wider role in the world. This is the basis for a truce between the two countries, but not the basis for a peace. For that to occur, there will have to be more profound changes in their deeper relationship, for they will remain two states allergic to each other without the development of strong economic, cultural and political ties.

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NATIONAL MOVEMENTS: THE WHEELS OF INDEPENDENCE

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European traders first reached Indian shores with the arrival of the Portuguese explorer Vasco da Gama in 1498 AD at the port of Calicut, in search of the lucrative spice trade. Just over a century later, the Dutch and English established trading outposts on the subcontinent, with the first English trading post set up at Surat in 1612. Over the course of the 17th and early 19th centuries, the British defeated the Portuguese and Dutch militarily, but remained in conflict with the French, who had by then sought to establish themselves in the subcontinent. The decline of the Mughal empire in the first half of the 18th century provided the British with the opportunity to seize a firm foothold in Indian politics. After the Battle of Plassey in 1757 AD, during which the East India Company's Indian army under Robert Clive defeated Siraj-ud-Daula, the Nawab of Bengal, the Company established itself as a major player in Indian affairs, and soon afterwards gained administrative rights over the regions of Bengal, Bihar and Midnapur part of Odissa, following the Battle of Buxar in 1764. After the defeat of Tipu Sultan, most of South India came either under the Company's direct rule, or under its indirect political control as part a princely state in a subsidiary alliance. The Company subsequently gained control of regions ruled by the Maratha Empire, after defeating them in a series of wars. Punjab was annexed in 1849, after the defeat of the Sikh armies in the First (1845–1846) and Second (1848–49) Anglo-Sikh Wars.

By 1900, although the Congress had emerged as an all-India political organisation, its achievement was undermined by its singular failure to attract Muslims, who felt that their representation in government service was inadequate. Attacks by Hindu reformers against religious conversion, cow slaughter, and the preservation of Urdu in Arabic script deepened their concerns of minority status and denial of rights if the Congress alone were to represent the people of India. Sir Syed Ahmed Khan launched a movement for Muslim regeneration that culminated in the founding in 1875 of the Muhammadan Anglo-Oriental College at Aligarh, Uttar Pradesh (renamed Aligarh Muslim University in 1920). Its objective was to educate wealthy students by emphasising the compatibility of Islam with modern western knowledge. The diversity among India's Muslims, however, made it impossible to bring about uniform cultural and intellectual regeneration. The nationalistic sentiments among Congress members led to the movement to be represented in the bodies of government, to have a say in the legislation and administration of India. Congressmen saw themselves as loyalists but wanted an active role in governing their own country, albeit as part of the Empire. This trend was personified by Dadabhai Naoroji, who went as far as contesting, successfully, an election to the British House of Commons, becoming its first Indian member.

Bal Gangadhar Tilak was the first Indian nationalist to embrace *Swaraj* as the destiny of the nation. Tilak deeply opposed the then British education system that ignored and defamed India's culture, history and values. He resented the denial of freedom of expression for nationalists, and the lack of any voice or role for ordinary Indians in the affairs of their nation. For these reasons, he considered Swaraj as the natural and only solution. His popular sentence "Swaraj is my birthright, and I shall have it" became the source of inspiration for Indians.

In 1907, the Congress was split into two factions: The *radicals*, led by Tilak, advocated civil agitation and direct revolution to overthrow the British Empire and the abandonment of all things British. The *moderates*, led by leaders like Dadabhai Naoroji and Gopal Krishna Gokhale, on the other hand wanted reform within the framework of British rule. Tilak was backed by rising public leaders like Bipin Chandra Pal and Lala Lajpat Rai, who held the same point of view. Under them, India's three great states – Maharashtra, Bengal and Punjab shaped the demand of the people and India's nationalism. Gokhale criticised Tilak for encouraging acts of violence and disorder. But the Congress of 1906 did not have public membership, and thus Tilak and his supporters were forced to leave the party.

Mohandas Karamchand Gandhi (Mahatma Gandhi) had been a prominent leader of the Indian nationalist movement in South Africa and had been a vocal opponent of basic discrimination and abusive labour treatment as well as suppressive police control such as theRowlatt Acts. During these protests, Gandhi had perfected the concept of *satyagraha*, which had been inspired by the philosophy of Baba Ram Singh (famous for leading the Kuka Movement in the Punjab in 1872). In January 1914 (well before the First World War began) Gandhi was successful. The hated legislation against Indians was repealed and all Indian political prisoners were released by General Jan Smuts. Gandhi accomplished this through extensive use of non-violent protest, such as boycotting, protest marching, and fasting by him and his followers.

The man who altered the character of the national movement through a new ideology was Mohandas Karam Chand Gandhi. He was one of the greatest Indians of all times and was a remarkable personality of world history. He did not merely guide a political struggle; he imposed upon it a unique moral code and a new technique of action that of non-violence in the age of violence while every national movement for liberation involved violence, his struggle for freedom was purely non-violent.

Gandhi returned to India on 9 January 1915, and initially entered the political fray not with calls for a nation-state, but in support of the unified commerce-oriented territory that the Congress Party had been asking for. Gandhi believed that the industrial development and educational development that the Europeans had brought with them were required to alleviate many of India's problems. Gopal Krishna Gokhale, a veteran Congressman and Indian leader, became Gandhi's mentor. Gandhi's ideas and strategies of non-violent civil disobedience initially appeared impractical to some Indians and Congressmen. In Gandhi's own words, "civil disobedience is civil breach of unmoral statutory enactments." It had to be carried out non-violently by withdrawing cooperation with the corrupt state. Gandhi's ability to inspire millions of common people became clear when he used satyagraha during the anti-Rowlatt Act protests in Punjab. Gandhi had great respect for Lokmanya Tilak. His programmes were all inspired by Tilak's "Chatusutri" programme.

Gandhi's vision would soon bring millions of regular Indians into the movement, transforming it from an elitist struggle to a national one. The nationalist cause was expanded to include the interests and industries that formed the economy of common Indians. For example, in Champaran, Bihar, Gandhi championed the plight of desperately poor sharecroppers and landless farmers who were being forced to pay oppressive taxes and grow cash crops at the expense of the subsistence crops which formed their food supply. The profits from the crops they grew were insufficient to provide for their sustenance.

The positive impact of reform was seriously undermined in 1919 by the Rowlatt Act, named after the recommendations made the previous year to the Imperial Legislative Council by the Rowlatt Commission. It was increasingly reviled within India due to widespread and indiscriminate use. Many popular leaders, including Annie Beasant and Ali brothers had been detained. Rowlatt act was, therefore, passed in the face of universal opposition among the (non-official) Indian members in the Viceroy's council. The extension of the act drew widespread opposition and criticism. In protest, a nationwide cessation of work (*hartal*) was called, marking the beginning of widespread, although not nationwide, popular discontent.

The agitation unleashed by the acts led to British attacks on demonstrators, culminating on 13 April 1919, in the Jallianwala Bagh massacre in Amritsar, Punjab. A total of 1,651 rounds were fired, killing 379 people (as according to an official British commission; Indian officials' estimates ranged as high as 1,499 and wounding 1,137 in the massacre.) Dyer was forced to retire but was hailed as a hero in Britain, demonstrating to Indian nationalists that the Empire was beholden to public opinion in Britain, but not in India. The episode dissolved wartime hopes of home rule and goodwill and opened a rift that could not be bridged short of complete self-rule.

From 1920 to 1922, Gandhi started the Non-Cooperation Movement. At the Calcutta session of the Congress in September 1920, Gandhi convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for swaraj. The first satyagraha movement urged the use of khadi and Indian material as alternatives to those shipped from Britain. It also urged people to boycott British educational institutions and law courts; resign from government employment; refuse to pay taxes; and forsake British titles and honours. Although this came too late to influence the framing of the new *Government of India Act 1919*, the movement enjoyed widespread popular support, and the resulting unparalleled magnitude of disorder presented a serious challenge to foreign rule. However, Gandhi called off the movement following the Chauri Chaura incident, which saw the death of twenty-two policemen at the hands of an angry mob. The movement eventually became very successful in the fight for freedom in India.

Membership in the party was opened to anyone prepared to pay a token fee, and a hierarchy of committees was established and made responsible for discipline and control over a hitherto amorphous and diffuse movement. The party was transformed from an elite organisation to one of mass national appeal and participation.

This era saw the emergence of new generation of Indians from within the Congress Party, including C. Rajagopalachari, Jawaharlal Nehru, Vallabhbhai Patel, Subhas Chandra Bose and others- who would later on come to form the prominent voices of the Indian self-rule movement, whether keeping with Gandhian Values, or, as in the case of Bose's Indian National Army, diverging from it.

The Indian political spectrum was further broadened in the mid-1920s by the emergence of both moderate and militant parties, such as the Swaraj Party\, Hindu Mahasabha, Communist Party of India and the Rashtriya Swayamsevak Sangh. Regional political organisations also continued to represent the interests of

non-Brahmins in Madras, Mahars in Maharashtra, and Sikhs in Punjab. However, people like Mahakavi Subramanya Bharathi, Vanchinathan and Neelakanda Brahmachari played a major role from Tamil Nadu in both self-rule struggle and fighting for equality for all castes and communities. Many women participated in the movement, including Kasturba Gandhi (Gandhi's wife), Rajkumari Amrit Kaur, Muthulaxmi Reddy, Aruna Asaf Ali, and many others.

A special session was held in Karachi to endorse the Gandhi-Irwin Pact. Karachi session became famous because of the two resolutions that were adopted-one on Fundamental rights and other on National Economic program, both drafted by Dr. Rajendra Prasad. The goal of Purna Swaraj was reiterated. This was the first time the congress spelt out what swaraj would mean for the masses.

Gandhi emerged from his long seclusion by undertaking his most famous campaign, a march of about 400 kilometres (240 miles) from his commune in Ahmedabad to Dandi, on the coast of Gujarat between 11 March and 6 April 1930. The march is usually known as the *Dandi March* or the *Salt Satyagraha.* The *Dandi March* or Salt March was a very important and well-known moment for Gandhi as a "freedom fighter". This march was an act of civil disobedience against the British empire and the unjust salt tax of the British. Salt was a very essential aspect to the survival of the Indian people and the tax on salt was seen as a form of arrogance of the British. The salt tax was an issue for many of the people of India, especially the poor.

The *Dandi March* was influenced by the "Padyatra" ("a long spiritual march"), which was a traditional cultural practice of South Asia. The "Padyatra" became the technique of "strategic action" for many future social movements in history.

In April 1930, there were violent police-crowd clashes in Calcutta. Approximately 100,000 people were imprisoned in the course of the civil disobedience movement (1930–31), while in Peshawar unarmed demonstrators were fired upon in the Qissa Khwani bazaar massacre. The latter event catapulted the then newly formed Khudai Khidmatgar movement (founder Khan Abdul Ghaffar Khan, the *Frontier Gandhi*) onto the National scene. While Gandhi was in jail, the first Round Table Conference was held in London in November 1930, without representation from the Indian National Congress. The ban upon the Congress was removed because of economic hardships caused by the satyagraha. Gandhi, along with other members of the Congress Working Committee, was released from prison in January 1931.

In March 1931, the Gandhi-Irwin Pact was signed, and the government agreed to set all political prisoners free (Although, some of the key revolutionaries were not set free and the death sentence for Bhagat Singh and his two comrades was not taken back which further intensified the agitation against Congress not only outside it but within the Congress itself). In return, Gandhi agreed to discontinue the civil disobedience movement and participate as the sole representative of the Congress in the second Round Table Conference, which was held in London in September 1931. However, the conference ended in failure in December 1931. Gandhi returned to India and decided to resume the civil disobedience movement in January 1932.

The Quit India Movement *(Bharat Chhodo Andolan)* or the *August Movement* was a civil disobedience movement in India launched on 8 August 1942 in response to Gandhi's call for immediate self-rule by Indians and against sending Indians to World War II. He asked all teachers to leave their schools, and other Indians to leave their respective jobs and take part in this movement. Due to Gandhi's political influence, his request was followed by a massive proportion of the population. In addition, the INC led the Quit India Movement to demand the British to leave India and to have India as a sovereign state ruled by the Indian people.

During the movement, Gandhi and his followers continued to use non-violence against British rule, even though the British resorted to brutal force. This movement was where Gandhi gave his famous message, "Do or Die!", and this message spread towards the Indian community. In addition, this movement was addressed directly to women as "disciplined soldiers of Indian freedom" and they had to keep the war for freedom to go on (against British rule).

The British imprisoned Gandhi at the Aga Khan Palace in Pune. The Congress Party's Working Committee, or national leadership was arrested all together and imprisoned at the Ahmednagar Fort. They also banned the party altogether. All the major leaders of the INC were arrested and detained. As the masses were leaderless the protest took a violent turn. Large-scale protests and demonstrations were held all over the country. Workers remained absent en masse and strikes were called. The movement also saw widespread acts of sabotage, Indian under-ground organisation carried out bomb attacks on allied supply convoys, government buildings were set on fire, electricity lines were disconnected and transport and communication lines were severed. The disruptions were under control in a few weeks and had little impact on the war effort. The movement soon became a leaderless act of defiance, with a number of acts that deviated from Gandhi's principle of non-violence.

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STOCK EXCHANGE: ITS OPERATIONS AND FUNCTIONS

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A 'share' is a part ownership in a company; a 'stock' is a number of shares considered together. The liability of the shareholders of a 'limited' company is limited to the extent of their shareholding. Unlike the proprietor of a proprietary firm or partners in a partnership firm, such shareholders are not responsible for the liabilities of the firm beyond the respective amounts of shares held by them. This paper defines in detail into the various aspects of stock Exchange operations.

Stock Exchange

This is the place where securities and shares are traded. Besides, they provide equity to these shares and securities by providing a platform where these can be bought and sold. They also provide the facility of using the shares to the public. Some of the functions of stock exchanges are:

Provides a ready market: An organized stock exchange provides continuous and already market for bagging and selling of shares and allies securities. It is also called the secondary market. It also provides price continuity and negotiability to the capital blocked in investments. It lets the creditor to know the worth of his securities on a continuous basis as the price quotation of these securities are listed on the stock exchange.

Enables proper appraisal of securities: The stock exchange provides the most accusable price appraisal of the securities, debentures and shares and these prices indicate the present and future income of these companies. As per the stock exchange rules, it is mandatory that all the transactions are to be recorded and made known to the public and here these prices which are paid and received transform into market quotations.

Provides aid to capital formation: The stock exchange helps in the moralization of surplus fund of the common man to invest in corporate securities. These funds would have otherwise remained idle or would have been invested in commercial banks and earning law status of interest. Thus the public money can be invested in useful projects. In this way, the stock exchange facilitates in the regular and steady flow of capital in the new enterprises. All the dividends and interest on the investments are ploughed back into the government projects and thus this flow of capital results into capital formation.

Provides proper canalization of capital: The security prices on the stock exchange facilitates proper canalization of capital from the surplus units e.g. the common man to the deficit units i.e. the industrial units. This results in the surplus units earning good profits on their investments.

Provides liquidity to investors: The stock market provides a good platform to the investors to liquidate their investments in securities at any point of time. This is brought about due to the transparency in prices of securities brought about by the stock exchange where the quotations for buying and selling of securities are stated. Further, the stock exchange is able the provide this transparency only if it functions under well-defined rules and regulations and thus is able to reduce manipulations and speculative transactions. The innocent investors would have been easily deceived by the clever brokers in the absence of the stock exchange. Thus in way, the stock exchange provides security in dealings of various transactions. Brokers who are involved in any kind of malpractice are severely dealt the stock exchange.

Provides facilities for speculation: Speculation is one of the way in which the market participants operate. Here, every action is taken with the intention of making profit, but it may also result in losses. Although speculation is not devisable as per the rules and regulations under which the stock exchanges operate, some clever business men speculate and make huge profits through fluctuation in security prices. This in way helps to balance the demand and supply situation in the market.

Provides regulation of the company management: The companies which want their securities to be listed and traded on the stock and regulations of the stock exchange. This includes full disclosure of all the financial information of the company, information about its minority shareholders. This facilitates protection of the interest of general public and helps in regulating the management of the company.

Reflects the progress of the business: Business conditions such as depression are reflected through the index of prices of various securities maintained by the stock exchange. The ups and downs in the market quotations give an indication to the business climate of any organization.

Ensures wider ownership of securities: By listing a company's security on different stock exchanges, a wider ownership of the security can be created as the investors are scattered all over the country. This under ownerships protects the corporate sector from government interference.

Ensures dissemination of information: The quarterly results of the companies has to be furnished to the stock exchanges which are published by the Exchanges. This data is used by various analysts both in the print and usual media to analyse the performance of the companies and their future prospects. Such analysis can be seen in business newspapers like Mint, Economic Times, and Business Standard etc. and in the visual media such as CNBC TV 18, NDTV Profit, ET Now, UTV News, and Zee Business etc. This provides good publicity to the companies with the least cost.

Provides stability in the prices of securities: The regular sale and purchase of securities provides stability in the share prices of the companies and also the liquidity. Liquidity without price stability has no meaning. When the stock market is high, as indicated by Sensex, the benchmark index of Bombay Stock Exchange. If the price of the securities rise, selling takes place and hence the prices stabilizes. If the price of the securities falls, a buying spree by the stockbrokers is seen, thus increasing the demand for the securities, which leads to a rise in prices.

Objectives

After going through this unit, you will be able to:

- Understand the concept of stock and trading in stock
- Understand the concept of a stock exchange
- Define 'five-float market capitalization'
- Analyse the special features of the National Stock Exchange
- Assess the reasons for fluctuation of share prices
- Understand the concepts of stock market index and computation of sensex.

Benefits of stock exchanges

A well-regulated stock exchange is a boon to investors, the nation, community and the company.

Benefit to the community

- It helps in the economic prosperity by encouraging investors to put their surplus savings into the various securities listed on the stock exchange and in productive enterprises.
- By encouraging the marketability to securities the stock exchange helps to held the position of efficiently run companies.
- Capital formation is facilitated by the stock exchange.
- Investors are protected from unwanted losses, as the stock exchange regulates trading and checks unwanted speculation.
- They provide liquidity to the investments by taking opposite positions and hence provide the investors from market risk.
- By imposing margin requirements for traders, they eliminate the default risk.
- Investors are also protected from fraudulent market operators due to the strict regulatory environment imposed by the stock exchanges.
- Stock exchanges also provide financial information about listed companies and hence enable investors to have proper knowledge of the market before they invest.
- Stock exchanges also helps in the furnishing ofprojects ofnational importance and social values and thus supports the government to borrow from the public.
- For self-managed companies, mobilizations of resources are facilitated by stock exchanges.

Benefit to the company

- Listing on the stock exchanges enhances the reputation and brand image of the company in the credit market.
- Shareholder's wealth is maximized, if the shares of the company are traded on the Stock Exchange.
- Securities and Exchange Board of India (SEBI) the capital market regulator of the watchdog restricts takeover of companies by accumulation of shares by aparticular group, and hence offers immense protection to the companies.
- Creates a culture of financial discipline for the companies as the company's performance is closely monitored by the stock exchange, traders and investors, once a company is listed on the stock exchange.
- Once a company's shares are traded on the stock exchange, it enhances the market value in terms of earnings, dividends etc. Thus, the company can command abetter bargaining power in case ofany mergers or amalgamation.

- Stock exchanges offer a wider market to the company's shares. This is very useful to the company's management, as a well-diversified market does not support group opposition.
- Once a company is listed on the stock exchange, it becomes easier for the company to raise capital from the market. Besides, it is mandatory for a company to list its shares on the stock exchange, if it wants to go for a public issue of shares.
- The company's financial position is published periodically by the market analysts and this gives good publicity to the company without additional cost and also invites investors attention.
- A company has to compulsorily maintain financial discipline and ethics in its dealings as its performance is continuously monitored by the stock exchanges, investors and traders:

Benefit to the investors

- Stock exchanges increase the liquidity of the investor's investments by offering a platform to enable it to sell its shares as and when required and thus make a profit.
- Due to the strict rules and regulations of the stock exchange, an investor enjoys greater security with respect to his investments. Brokers dealing with listed securities are considered to be more honest in they dealings.
- Stocks listed on the exchanges can be used as good securities for loans by traders.
- The ready marketability of shares offered by the stock exchanges provides great incentives to the investors who invest their surplus savings there.

The Concept of Stock and Trading in Stock

When a company issues shares to the public, the 'public offering' takes place in the 'primary market' segment of the capital market. The issuing company is directly involved in this activity. Once the shares are issued, these are held by shareholders, who would expect some kind of 'liquidity' of these financial assets i.e., they should be able to sell them in a market as and when they desire. The market where shares are so traded is the `share market' or `stock market'. It is interesting to note that when shares are being traded in the stock market between shareholders and prospective shareholders of a particular company, the company itself is not a party to the trade. Such a market is no longer a primary market; it is called a `secondary market'

Parties to Trading of Stock: A large number of buyers and sellers are present in the secondary market of company shares. All the shares of a particular company are identical, i.e. the product in this market is homogeneous. Also, there is a free flow of information as to the price at which a particular share is being bought and sold at a particular point of time. Online trading, supported by computers and networking, has further facilitated such flow of information. In economics, when the three above-mentioned characteristics are present in a particular market, the situation is called one of `perfect competition'. The secondary market for shares is actually a close practical example of perfect competition.

The Concept of a Stock Exchange: In order to ensure that there is a fair trade in the market, market players obey certain disciplines, They make certain that there is no artificial manipulation of price, etc. Secondary market operations also need to be regulated. At a policy level, the SEBI is the regulatory authority for guiding and monitoring share trading. At the transaction level, however, an organizational support is required to enable exchange (buying and selling) of shares in the secondary market. The role of such an organization is to provide a well-structured and adequately controlled system for trading. Standard rules and regulations are defined — e.g., for delivery of the shares sold, settlement of the payments made, security to be kept by each trader so that the risk of default by them (counterparty risk) is under control, the mechanism to be followed for an actual transaction through an intermediary called a 'broker', etc. Such an organization is called a stock exchange (or a bourse). It is a formal organization which could be a 'mutual organization' of the members of the exchange or a company with shares held by the public at large. Now, however, all exchanges in India are demutualized and corporatized. Bombay Stock Exchange (BSE) and National Stock Exchange (NSE) are the two largest stock exchanges in India. There are also regional stock exchanges like the Delhi Stock Exchange, Calcutta Stock Exchange, Bhubaneswar Stock Exchange, etc. A stock market is an important component of the capital market of any country and a stock exchange plays a very important role in the stock market by facilitating trading in company shares. A stock exchange provides facilities for trading in company stocks and other securities, issue and redemption of securities, unit trusts and other pooled (mutual fund) investment products etc. Till a few years back, trading in shares took place at a physical place (a large hall called a 'well') provided by the stock exchange, where traders had to be physically present. In the crowd, traders shouted their bids and offers or used hand gestures in a commonly understood sign language. Computerization and networking in the bourses have changed this picture completely. Today stock exchanges may still have a physical location but that is more for record-keeping and administrative functions; actual trade is no longer physically linked to a defined location because bids and offers are now

made online. The traders may be interacting with each other and closing their deals without being in physical proximity. This gives advantages of convenience, speed and lower cost of transactions. It is not compulsory to trade in stocks only on an exchange. There may be a provision for over-the-counter (OTC) trading as well. For example, bonds are often traded in the. OTC mode. In general, however, an OTC trading is possible only when there is an exact match between the demand and supply of the respective parties to a transaction. Prices in an OTC market may be the result of negotiation between two parties or among a limited number of parties. The advantage of an exchange lies in the fact that it offers the opportunities of a market with a large number of buyers and sellers at any given point of time. Prices are, therefore, driven by the forces of demand and supply in the market. Trade on a particular exchange is only by the members of that exchange and the holders of stocks and shares. A stock broker is a member of a recognized stock exchange. Such membership entitles the broker to sell or buy stocks on behalf ofa customer. Thus a stock broker is basically an agent. It is not possible for any two individuals to walk into a stock exchange and trade in stocks between themselves, the intermediation of a member of the exchange, i.e., a broker, is required by both such parties, viz. the buyer and the seller. Membership of NSE can be taken by anyone including individuals, partnership films, institutions and companies. However, individuals and partneship fums are not eligible to get membership for the wholesale debt market (WDM) segment. The minimum paid-up capital of any company intending to take up trading membership at NSE is Rs 30 lakh. Immediately after a transaction, a stock broker must issue contract notes to clients. A stock broker must be registered with SEBI. A sub-broker is any person who intermediates between investors and stockbrokers. He acts on behalf of a stockbroker as an agent or otherwise for assisting investors in dealing with securities through the stockbroker.

Organization of Stock Exchange

The recognized stock exchanges in India follow one of the three organizational

- Public limited company
- Voluntary non-profit-making association
- Company limited by guarantee

Transaction of business on a stock exchange

There are four steps involved in any transaction on the Stock Exchange.

Placing an order with the brokers: Transactions on the stock exchanges can only be done through members. Traders have to take the help of member brokers if they want to buy or sell or both, at the market price. For this they have to pay some margin money to the brokers. Besides, it is also required that the client should provide references pertaining to his financial position and his integrity.

The execution of the order: Once the order is received from the client, the broker or the authorized clerk executes it by approaching the stock exchange in which that particular share is treated. The broker asks for a quotation or may also quote his own price. Thus, details such as number of shares, description of shares, name of the party from whom the shares are brought or sold are recorded. The details of the deal appear later on'the stock exchange.

The reporting of the deal to the client: As soon as the transaction of the deal is done, its details are recorded on the books of the broker. After that a contract is prepared and is sent to the client. The contract letter contains the following details such as that of securities which are bought or sold, broker's commission, price of securities, cost of revenue stamps, date of settlement(if the bargain is not for cash).

The settlement of transactions: The settlement of transactions can be done in two ways:

Ready delivery contract: In this type of settlement, immediate delivery of shares takes place and cash payment is made. Such contracts are called cash transactions and may be settled within 7 days of execution. If the payment and delivery is done on the same day or the next day, it is called spot delivery contract. If more than two days are there for settlement, then it follows the T+2 settlement systems where "T" stands for the day when the trading takes place. There are two ways in which the ready deliveries of contracts are settled:

- By actual delivery of securities bought or sold and the price is paid and received in full.
- The transaction is settled not by actual delivery of securities but by paying the difference in price.

Besides, ready delivery contracts may deal with cleared or uncleared securities. Cleared securities are those which can be cleared by the clearing house whereas uncleared securities are those which are not cleared by the clearing house, but through a process called 'hand delivery' and payment.

Forward delivery contract: Delivery contracts are used for speculation where the party has no intention of taking delivery or on making payments on the buying and selling of securities. Here, only those securities

which are placed on the forward list by an exchange can be traded in the forward market. Forward contracts are settled on a particular fixed day after every 15 days. There are three ways in which the forward contracts are settled:

It can be through actual delivery of securities.

- It can be through a neutralizing purchase or sale transaction.
- Finally, it can be carried forward to the next settlement day.

Current trading system: In the open outcry system, the buyers and sellers assembled in the open well or the trading floor of the exchange and shout the prices of the scrips. The new system has been a fallout of the technological revolution and has given more flexibility to people who have been able to save their time, money and efforts. In the new system, the investors can now trade from their offices or even residences by having an access to the trading platform through the Internet. The trading system of NSE (National Stock Exchange) is called NEAT (National Exchange for Automated Trading) whereas the trading system of BSE (Bombay Stock Exchange) is called BOLT (BSE online trading). As a result of the introduction of the online trading system, many regional stock exchanges have become non-functional. In fact six regional stock exchanges such as Bangalore Stock Exchange, Delhi Stock Exchange, Ahmedabad Stock Exchange, Chennai Stock Exchange, Ludhiana Stock Exchange and the Interconnected Stock Exchange have signed up with NSE to use its online trading platform. Few other exchanges such as Kochi and Vadodara are also in the process of tying up with NSE. All the brokers and sub-brokers have to register with SEBI if they want to trade on the stock exchange. The order can be placed by the clients directly or through a sub-broker.

Governance of stock exchange: A stock exchange is basically governed by a board of directors elected by the members or brokers. Few members of the board are also nominated by the government such as representatives of the Ministry of Finance and also some public representatives who can protect the interest of the investors in the operations of the stock exchange. The board is headed by the chairman, followed by the managing director who looks after the administration of the stock exchange. The national stock exchanges like NSE and BSE have been organized as joint stock companies and these administrative teams are headed by the managing director.

Membership: The eligibility criteria for becoming a member of stock exchange is stated in Rule 8 of Securities Contract (Regulations) Rules 1957. This rule states the following conditions for anyone to become a member:

- The person should be equal to or more than 21 years of age.
- The person should be a bonafide citizen of India.
- The person should not be declared as insolvent or bankrupt.
- The person should not be engaged in any other employment or business.
- The person should not be involved in or connected to any fraud.
- The person should be sponsored by two members of 5 years' standing.
- The person should buy shares of the stock exchange, if the stock exchange is an incorporated body.
- The person should have at least 2 years' experience as a partner, apprentice, authorized clerk or an assistant of an already existing member.
- The person should pay the required entrance fee and a deposit.
- The member of the stock exchange can be classified as a trading member or a professional clearing member. Trading members hold ID (identification no.) allotted by the exchange and are permitted to trade on their own or on behalf of their clients. Professional trading members include banks and custodians and are not trading members but they only clear and do settlement on behalf of their trading members.

Trading member: Firms, corporations, individuals and institutions can become trading members provided they fulfil the following eligibility criteria:

- The paid-up capital should be equal to or greater than Rs 30 lakh.
- For participants in the capital markets and F&O (futures and options) market, the minimum net worth is Rs 200 lakh.
- The participants must give a collateral security deposit of Rs 25 lakh.
- The participants should have a minimum of 2 years' of experience in the securities market.
- At last two of the partners or directors or proprietors should be graduates and it is mandatory for dealers to pass the NCFM (qualifying) examination as prescribed by SEBI.

- The members also have to make a deposit of Rs 125 lakh as interest-free deposit for participating in the capital markets and F&O markets. The deposit amount for other segments are Rs 150 lakh for participating in the wholesale debt market segment, Rs 250 lakh for participating in the capital markets, wholesale debt markets and F&O market.
- The members also have to remit a charge of Rs 1 lakh for annual subscription in capital market and F&O market and Rs 2 lakhs for other segments.
- The directors/partners/applicants should not be defaulters on any stock exchange. Besides they should not be prohibited by SEBI on account of any wrongful action, to function in the capital markets as intermediaries. Also, they should not involved in any fund-based activity but only in the business of securities.

Role of SEBI: SEBI, was set up in 1988 by the government to regulate and promote the securities market. Besides, SEBI functions to check any malpractices of brokers, companies, merchants, bankers and investment consultants, in the interest of the investors. Intact, SEBI, is also called the capital market 'watchdog'. The other functions of SEBI are as follows:

- It promotes investor education.
- It prohibits any kind of insider trading.
- It registers and regulates the functioning of mutual funds.
- It keeps a check and prohibits any kind of fraudulent trade practices in the securities market.
- It also regulates any kind of substantial acquisition of shares in case of takeover of companies.
- SEBI regulates the overall business in the securities market.
- Finally, SEBI registers and regulates the work of merchants, bankers, brokers, transfer agents, sub-brokers, portfolio managers, underwrites, investment managers and any other bodies associated with the securities market in any way.

Common terms and terminologies

Market lot: This can be defined as the fixed minimum number in which multiples of shares can be bought or sold on the stock exchange. After the introduction of dematerialization of shares through depositories, the minimum lot is fixed as I.

Odd lot: This can be defined as any number of shares, less than the market lot, and are very difficult to be sold off in the market. Such shares generally arise in case of bonus issue or rights issue by the company.

Good and bad deliveries: This generally refers to the security certificates and transfer deeds. When the securities are transferred from one owner to another they must be accompanied by transfer deeds, Good deliveries refer to those transfer deeds. Good deliveries refer to those transfer deeds which are certified by the stock exchange or by the company and contains full information regarding the name and address of the transferee, date of certification, number of securities (as printed on the certificate) etc. The stamp duty and transfer fees is paid by the buyer of the securities. Bad deliveries refer to those transfer deeds in which all the above-stated conditions are missing or if the share certificate accompanying the transfer deed are spoilt and the details are not legible.

Dematerialization of shares: After the introduction of the depositories Act, 1996, the physical form of share certificate has been discontinued and the securities have to be preserved in demat form. Dematerialization can be defined as a process in which the physical form of share certificate is converted into electronic form and preserved through a depository participant. Depository participants are generally a bank or a broker or a financial institution registered by SEBI. For this the investor has to open a DP account and the depository issues periodic statements to the investor. It is possible to convert the electronic form back into the physical form by the investor. One ofthe advantages of the electronic form is that the bad deliveries are removed as it is purely a transfer between two accounts and the certificates are never issued. The j ob of the DP is to only default the number of shares from the sellers and credit it account to the buyers account. In India depository services are carried out by two depositories — NDSL Ltd. (National Depository Services Ltd.) and the CDS (Central Depository Services) which carry out the dematerialization of shares.

Depository process: As per the SEBI guidelines the new issues have to be in the dematerialized form. An investor who wants to offer a DP account has to fulfill certain criteria such as producing documentary evidence for identification as per the KYC (know your customer) norms and also the PAN (personal account number) card issued by the Income Tax Department. A nominal amount is charged by the DP as the annual account maintenance charge.

Rolling settlement- means the settlement of trade within the stipulated time. NSE has a settlement period of T+2, i.e., all the trades are settled on the second working day after the transaction day.

Market capitalization: This is calculated by multiplying the number of shares issued by the current market price of the shares. It indicates the current market value of the company.

National Securities Clearing Corporation Limited (NSCCL): This is the only clearing corporation created in the country by NSDL. While the role of the stock exchange is to provide a platform for trading to its members, the clearing corporation determiners the funds and securities obligations of the trading members and also ensures that the trading members meet their obligations. Thus, the depositories and the clearing banks provide the necessary interface between the clearing members on custodians for the settlement of securities obligations ofthe members. The main process involved are recording of trade, conformation of trade, determination of obligations, paying of funds and securities and pay out of funds and securities.

Listing: When the securities of a company are admitted on any recognized stock exchange, it is called listing, i.e., the securities have been included in the official list of the stock exchange for trading. Listing is mandatory in case of new issues of shares. The listed companies are periodically evaluated by the analysts and indirectly the company gets publicity at no cost. Besides, the listing requires the companies to disclose financial performance and thus ensures financial discipline. **Delisting of securities:** When a company starts incurring losses and its net worth reduces and becomes less than its paid-up capital, the company should delist its securities from the stock exchange. This is because in such a situation the company operates business at a risk to creditors and may also not be able to trade its shares. In such a situation, paying the listing fees further harms the investors and hence the best option for the company is to delist its securities. As per SEBI guidelines, the company can voluntarily delist from exchanges other than regional stock exchanges.

Grouping of shares: The shares which are listed on the stock exchange are divided into three categories: Group A, Group B and Group Z shares.

Group A shares: These are cleared securities and need to satisfy certain conditions such as:

- These shares should be fully paid-up equity shares and have already been listed on the stock exchange since last 5 years.
- The company whose shares are listed should have a paid-up equity capital of atleast Rs 5 crore.
- While on the cash list, the shares should be actively traded.
- Besides, the company should have a consistent record of good earnings and dividends are the past few years before being included in the specified list

Group B shares: This is the non-specified group of shares and is also called non-cleared securities. This is the group includes those shares which are first listed and kept in the cash group.

Group Z shares: These are the shares which have failed to comply with statutory requirements and are on the watch list of SEBI.

Types of speculators: There are four categories of speculators which operate in the market. They can be classified as: Bull, Bear, Stag and Lame Duck.

Bull: This stock market operator believes that the share price will go up and keeps buying to sell later at a profit. This action causes a buying pressure in the market and pushes the share prices up. **Bear:** This stock market operator believes that the prices will go down and keep selling, thereby causing selling pressure and lowering the prices further.

Stag: This operator is much more cautious than the bull and the bear and does not buy or sell securities but only applies for shares of a new company.

Lame duck: This type of operation is a bear speculator and is one who finds it difficult to meet his commitments and struggles like a lame duck. This generally happens due to the non-availability of securities in the market which he has agreed to sell and at the same time the other party is not willing to go for the postponement of the transaction.

Reasons for Share Price Fluctuation

There are many reasons due to which there is a fluctuation in prices of the shares. Some of the common reasons are:

Takeover hid: Whenever there is a takeover bid, sharp prices move up sharply, thereby resulting in huge quantities of shares being bought and as a result further pushing up the shares.

Speculation: Here, the shares are bought in the hope of selling them further at a higher price or the shares are sold which the speculations whom he does not possess, in the hope of buying them in further at a lower price. This artificial buying and selling creates large fluctuations in the prices of shares.

Too much money supply: This also leads to a large-scale fluctuation in share price. The reasons for too much money supply are increasing number of mutual funds, offshore funds and NRI funds which are

operational in the market. Besides, the other reasons are de-control of gold, elimination of wealth tax from securities etc. When large supplies of money chase more or less the same stock of securities, the prices rise sharply.

Insider trading: Sometimes when some key personnel of the company start buying shares or selling shares when they come across confidential information about the company and trying to take advantage of the same, it is called insider trading. This is unusual buying and selling of shares leads to a lot of fluctuation in the prices of shares.

Multiple listing of shares: This may also result in excessive demand of shares in comparison to the supply of shares, leading to imbalance in the price.

Limited floating stock: Sometimes the stocks available for trading are very limited and with increased public interest; the supply and demand of shares add to the price fluctuations. This also happens when financial institutions decide to buy thousands of a company's shares at a time.

Rise and fall of crude oil prices: The fluctuations in the prices of crude oil also leads to the fluctuation in the prices of shares. This is because of two reasons—firstly with the increase in oil prices, the cost of production of companies also goes up which drains the profitability; secondly, the rise in the crude oil price results in the outflow of foreign exchange, resulting in the weakening of the domestic currency. With the weak domestic currency, the imports become expensive and the cost of production goes up. This results in fewer funds available in the market for purchasing shares and thus the price of crude oil falls; the reverse happens and the price of the shares go up.

 International price movement: With the increased integration of the domestic market with the international market, a lot of cross-border movement of funds takes place. International investors prefer to invest in countries to suit their advantages and book arbitrage profits. This leads to the demand and supply in the domestic market and price fluctuation of securities.

Orders, Transactions and Settlement Cycles

Buyers and sellers may place various types of 'orders' with the broker:

- A market order is one that is to be executed immediately at the best price available in the market. • A limit order is one that specifies certain limits to the price at which a stock can be bought or sold by the broker. The party desiring to sell a stock will specify a minimum price at which it can be sold by the broker and the party intending to buy a stock will specify the maximum price at which it is willing to buy.

- In case of a day order the validity is for a day only; if the order is not executed on the day in which it is placed, it will automatically lapse. The other types of orders are: – week order with validity for a week, – month order with validity for one month, and – open order which is valid until it is executed or cancelled. Transactions in a stock exchange maybe categorized into different types, like:

- Transaction for Spot Delivery – In which the delivery and payment are effected within a stipulated time or on a stipulated date, as specified at the time of entering into the transaction, or within 14 days, whichever is less.

- Transaction for Hand Delivery – In which the delivery is cleared and settled through a clearing-house mechanism.

- Transaction for Special Delivery–In which the delivery and payment are effected within a period of time exceeding 14 days from the date of the contact, provided that this is pennitted by the governing board or the president of the exchange.

STOCK MARKET INDEX

The overall price level of the shares traded in a stock exchange is measured by an index, called a 'stock market index'. An index is actually an indicator of the composite value or price of a certain number of items. For example, the wholesale price index (WPI), the consumer price index (CPI), etc. reflect the level of price in the market for a select list of items. If prices generally go up, the value of a price index will rise; if prices fall, the index value will come down. In a price index, a basket of items will be chosen depending upon the corresponding consumption pattern. Not all items in such a basket will have the same weight, e.g., arise in the price of rice will affect the consumer much more than a rise in the price of salt, because rice is consumed in a higher quantity than salt. In a similar manner, a `stock index' maybe constructed by taking a basket of share traded in a particular exchange. The basket has to be so chosen that it is representative of movements in the market as a whole. Many indices compiled by news or financial services firms are used across countries, the most famous stock market index in India being the BSE sensitivity index, called Sensex' Index closure algorithm A closing Sensex is computed on every trading day. For this,

all trades in the shares of the 30 companies during the last 30 minutes of trading session are considered. The weighted average of trading prices across those trades is taken. If any of these shares did not trade during the last 30 minutes, its last traded price would be considered. If a share was not traded at all in a day, its previous day's closing price is taken. This mechanism attempts to prevent any deliberate manipulation of the price of a share at the very end of a trading day in order to artificially change the closing value of the index. Online computation of index In an online environment of stock trading, the trading computer uses the real-time prices at which the constituent shares of the index are being traded during market hours. This way the Sensex is calculated every 15 seconds by the system. Trading costs A trading in shares involves brokerage to be paid to stockbrokers, depository participant's charges for effecting the transaction through the respective demit accounts and transaction tax. Short-term (less than 1 year) capital gains are taxable, long-term capital gains are not.

Computation of Sensex

The exchanges often fix some limit up to which the market index can fluctuate in a single day. This is called the circuit breaker. For instance, in the first week ofApril 2007, the BSE has set the circuit breaker at 1,500 points i.e. if the Sensex increases or decreases by 1,500 points in any single day, working will be stopped automatically by the system. Special features of the National Stock Exchange (NSE) The National Stock Exchange (NSE) is the first exchange in India with screen-based online trading. It is also the only exchange having a wholesale debt market (WDM) segment. Individuals and partnership firms are not allowed to take membership for this segment. Besides, NSE (as also BSE) has Futures and Option (F&O) segment, where the stock and stock index futures and options trade. There is also a move to start trading in corporate bonds with effect from 1 July 2007.

An index committee' of the stock exchange, viz. BSE, selects 30 companies whose shares are to be taken into the computation of the Sensex. This list of 30 companies is not a static list; selection for inclusion is on the basis of continuous review by the committee. The committee consists of professionals like academicians, mutual fund managers, finance journalists, independent governing board members and other participants in the financial markets. Stocks of these companies make up the Sensex following a 'market-capitalization-weighted' methodology. Market capitalization = price of share x total number of shares.

The criteria based on which the 30 Sensex shares are selected are broadly as follows: (i) The market capitalization of each such company must be among the top 100 under the BSE. Each of them should have a share of more than 0.5 per cent in the total market capitalization under the Sensex. (ii) In terms of trading frequency, each of these 30 shares should have been traded on every trading day during the last one year. However, an exception can be made to this criterion in extreme situations like share suspension, etc. (iiii) The trading volume (computed as the average number of trades per day for the last 1 year) of each of these companies should be among the top 150 companies listed in BSE. (iv) There should a broad industry representation, i.e., the 30 selected companies should be among the leaders in their respective industry groups. (v) Listed history of each company should be at least 1 year on BSE. (vi) The track record of each of the 30 companies must be acceptable to the index committee, in its own opinion. Table 4.1 lists the following 30 companies' stocks that are used as of March 2007.

Conclusion

A 'share' is apart ownership in a company; a 'stock' is a number of shares considered together. When a company issues shares to the public, the 'public offering' takes place in the 'primary market' segment of the capital market. When shares are being traded in the stock market between shareholders and prospective shareholders of a particular company, the company itself is not a party to the trade. Such a market is no longer a primary market; it is called a 'secondary market'. A large number of buyers and sellers are present in the secondary market of. company shares. A stock exchange provides facilities for trading in company stocks and other securities, issue and redemption of securities, unit trusts and other pooled (mutual fund) investment products, etc. It is not compulsory to trade in stocks only on an exchange. There may be a provision for off exchange or over-the-counter (OTC) trading as well. Buyers and sellers may place various types of 'orders' with the broken the overall price level of the shares traded in a stock exchange is measured by an index, called 'stock market index'.

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SOCIAL REFORMS LEGISLATIVE REFORMS: LAJPAT RAI AND REFORMS

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Lajpat Rai attended the Indian National Congress for the first time in 1888 at the fourth session held at Allahabad from 26th December to 29th December. Ram Gopal has wrongly mentioned that Lajpat Rai joined the Congress in the year 1889. Lajpat Rai was elected delegate from Hissar in a public meeting held on 23rd December, 1888. He alongwithChabil Das, Banker, Gauri Shankar, Rais and Churmani, plender went to Allahabd. Lajpat Rai and his party was received warmly at the Allahabad Railway Station. He had full commitment to Indian heritage and wanted to reform India in accordance with that heritage, not in the image of the western capitalist world, Lalaji also criticised the educational policy of the British Govt. as it has distorted the Indian culture. He pointed out: "The school and colleges controlled by the Govt. demorolised India's manhood and impressed upon. Indian boys and girls the merits of western citilization and demerits of Indian culture and turned their youngmen into good perfect tools of the bureaucracy.

Legislative Reforms

Lalaji considered the colonial rule to be despotic because it denied to the people freedom of speech, education and association. Lala Lajpat Rai ridiculed the British rules for their claims that they had been waging wars to make the world safe for democracy. He consistently opposed the colonial rulers and called them 'irresponsible absentee landlords' who denied the constitutional rights to the Indian people. He never satisfied with the legislative reforms introduced by the imperialist regime from time to time. Securing power of self determination for the country through constitutional methods was one of his main motives. Since most of the legislative reforms were dominated by considerations of absolute imperial control without any popular participation, he never supported them.

Even Mahatma Gandhi observed that much reform of the type he wanted was not possible until the country was freed from foreign dominations. The Indian Council Act, 1892 and the Morley-Minto reforms of 1909 had hardly impressed Lajpat Rai as constitutional reforms. Nor could the co-operative attitude of the moderate leadership, which mostly prayed for concessions or fought for crumbs. Lalaji called the montaguchemsford reforms as autocratic and vicious which, among others Lalaji were maintained that the reforms were meant to serve the vested interests of the British regime rather than the Indian people. Moreover he believed that the rules and regulations and the decisions of the joint select committee of the British Parliament had further taken away the content of the Montaguchemsford reforms.

Lalaji fight against the British regime was basically determined by the framework of constitutionalism. He always advocated the democratic means for the attainment of self Govt. since elitism was antithetical to his perspective, he often exposed those who spoke in the name of the Indian masses but, in practice thought otherwise. It was an account of these factors that he did not spare even the congress organization for acting un-democratically. He opposed the policy of concessions based on caste, creed and religion. Lalajis attitudes towards the constitutional reforms, which were carried out during the four decades of his seminal contributions to the freedom struggle, were basically determined by the aforesaid features, profile and the mindset. In other words, there factors had a close bearing on his decisions and actions in various capacities, including his membership of Hisar and Lahore Municipal.

Lalaji denounced the appointment of the Simon Commission in November 1927. He had no any faith of the Govt. that appointed the commission, he did not accept the competence or intentions of the Commission itself. He considered it as an insult to the Indians and equated it with Birkenbead'sfannt that Indian were incapable of framing any workable constitution. Keeping in view the whole history of reforms, he knew that the Government did not mean what it said. He was clear that the British would never grant any self Government to the Indian people. He even anticipated the exclusion of Indians from the all-white Simon 1927. On February 16, 1928 moved the following resolution in the Legislative Assembly:

> 'The Assembly recommends to the Governor General in Council to informs his Majesty's Government that the present constitution and scheme of the statutory commission are wholly unacceptable to this house and this house will therefore have nothing to do with the commission at any stage and in any form'

This resolution was supported by most of the stalwarts, including Jinnah and was carried out by a majority of votes on which 'the whole house rang with the strains of the 'VandeMatram' with regard to the future constitutional set-up.

Lal Lajpat Rai supported to the Jawahar Lal Nehru report which defined domination status as the form of Govt. desired by Indian and rejected the principle of separate communal electorate on which the previous

constitutional reforms had been based. This committee recommended a scheme of joint electorate with reservation of seats, both in the Central and provincial Legislatures, determined by the proportion of the Muslims to the total population. Seats would be reserved for Muslims at the centre and in the provinces in which they were in a minority, but not in those whose they had a numerical majority. Apart from the aborfine bid to sole the problem of communal representation, the Nehru report remains memorable as the first major Indian effort to draft a constitutional framework for the country, complete with bits of central and provincial subjects and fundamental rights. Nonetheless Jinnah was estranged when the demand for reservation of seats for Muslims in Muslim majority provinces failed to come through. He withdraw his support and put forth his 'fourteen points'. However, Lala Lajpat Rai found the report favourable to the Muslims. In his words, 'the principles of the Nehru report are the only principles on which a democratic constitution of India is possible to be framed at present. It provides guarantees for minorities. It adequately safeguards the interest of their religion and culture and it secures to them a substantial voice and share in the political and economic activities of the country.

Accordance to the view of Lala Lajpat Rai the people should be represented by those who were popularly elected under the democratic procedures. He did not believe that the political interests of diverse religious communities in India were distinct and separate. Lala Lajpat said 'power was nobody's monopoly. He said, 'I am a Hindu, in the Punjab the Hindus are in a minority an so far as I am and so far as I am concerned, I should be quite content to be represented by any good Muhammadan or Sikh member'. Moreover he believed that with the spread of education among Muhammadans the combining of Hindus and Muhammadans for political purposes would not be an impossibility. Lalaji'sctions is that he was totally against the principle of communal representation or mixing religion with constitutional reforms. In his words it is threat to both unity and freedom. He had not only condemned the Muslim elites, but also snubbed some Punjabi Hindus who wanted reservation for the minority Hindu community in the province. However, his opposition to communal representation hurt the Muslim psyche most and it was further hardened on account of his association with the Arya Samaj, Hindu Maha Sabha, Independent congress Party, and the like. Even some scholar have portrayed or cateogrised him variously as an extremist Hindu nationalist, liberal or moderate communalist, nationalist Hindu, staunch Hindu, middle class urban Hindu etc. in the Punjab his opposition to the land alienation act was seen by Muslims as a direct support to vested interest of urban Hindus.

Social Reforms

Lala Lajpat Rai was an energetic social reforms, a great educationist, a very generous philanthropist and vilant champion of peoples course. during the famines of 1896, 1899-1900 and 1907-1908 and the earthquake of Kangra in the year 1905. This nutiring servant of his country-men left no stone unturned in relieving the people of the people of the vicissitudes of Nature. It will not be out of place to put in proper perspective the causative agents of famines in India of those times. Lajpat Rai has laboriously made the point that eruption of famines was the direct consequence of wrong agricultural economic policies and principles of foreign trade persued by the then British Government. Famine has been defined as "a state of extreme hunger suffered by the population of a region as a result of a failure of the accustomed food supply. This description of calamity is valid only under primitive and medieval conditions of economic life. Famine under modern conditions has come to signify an abrupt and sharp rise in food prices which renders food beyond the reach of the poor who suffer starvation.

According to Lajpat Rai, "Famines in India are due ostensibly to the failure of the rains, but are in reality due to the inability of the Indian ryot and labourer to purchase food at enhanced prices. In normal years India produces food stuffs in such quantities that these were no export, a years produce would suffice to feed her population for two years. But in undivided India, food stuffs were largely exported every year, not only in normal years by in famine years. In 1899-1900 when the country was suffering from one of the severest famines of the century, millions of hundred weights of wheat were. Exported to foreign countries; in 1877-78, when 52,20,000 persons died of starvation, 160,00,000 cwt. of rice were exported from Calcutta port alone. The bulk of the population existed in chronic poverty. A single years failure of seasonal rainfall results in an abnormal rise of prices and poverty of the people was the real cause of famine in India and explained the frequency of the famine conditions". On 4th April, 1905 at 6:10 a.m. Kangra Valley suffered from the most horrible earthquake ever seen. "As far as can be ascertained, the earthquake caused lost of life in 409 villages comprising 3.73.000 inhabitants over an area of 1.100 square miles in the Kangra Lajpat Rai put his heart and soul in the famine relief work in UP.

Undoubtedly, Lalaji devoted himself completely to the general relief movement. He occupy all my time and I have not yet starfed any other work. The police, of course, never leaves we alone and all of them are after we like a shadow", the census report of UP, Agra and Ondh 1911 needs as follows:

The emissary of a well known Arya leader came round distributing relief during the famine of 1907-08 and visited a certain village near which I had encamped. After his visit, the recipients of his boundry being not quite sure whether fury were doing right in accepting charity when Government was looking after them sent a deputation to ask me whether they imgert keep his gifts. I, of course told them to take all they could get, and then these leader asked me who was the man, who was distributing money in this wholesale wenf.This is indeed a great eulogy of a great social reformer, Lala Lajpat Rai: Lala Lajpat Rai declared, "that social reform like other important movements in the world has to make a great struggle for getting a national sanction. The nation had to be lectured off and on, the absolute necessity of social efficiency before any powered progress could be made". He had no faith in the prevailing form of Sanatan-Dharma. In a speech Lajpat Rai made the following significant statement, "To Sanatan Dharma means all that is good and noble, but I have no faith in the popular Santhan Dharma which seeks, to preserve untouchability, to perpetuate untenable cask distinctions to keep women ignorant and in bondage and keep the Hindu community eternally inefficient. Nor have I any faith in the attempts at religious purifications which are being made by foul-monthed families. It is to be remembered." Said Lajpat Rai in a speech delivered on depressed classes in 1912 that national decline has its origin in the oppression of others, and if we Indians desire to achieve national self respect and dignity we should open our arms to our unfortunate brothers and sisters of the depressed classes and help to build up in them the vital spirit of human dignity. So long we have these large classes of the untouchables in this country we can make no real progress in our national affairs for this required a high moral standard.

Lala Lajpat Rai, Sher-e-Punjab was, indeed, a lion both in thought and deed, in what he professed and practiced, in his social, political and even economical ideas and ideals, in his sense of service patriotism and nationalism, in his dealings with the old and the new, the high and the mighty, and the low and the depressed. To the critics, he was a revivalist, a Hindu nationalist, some even clubbed him as a communalist, others, however, say that he was pro-Hindu but not anti-Muslim. Still others argue that he was a great nation builder. He wanted India to be socially, politically independent and democratic, economically self reliant and strong, and socially cohensive and unified.

Being a Hindu and a firm-believer in the doctrine of Karma Lajpat Rai looked at the question thus the ancestors of the Hindu (or perhaps they themselves in their previous existence, in the insolence of wealth and power maltreated people) whom got had placed under them to protect and bless. The degradation of the latter reacted upon them and reduced them to the subordinate position which has been their lot for so many centuries without in any way benefiting those who had already been degraded by them. This double degradation has resulted in the loss of the manly instincts of the race and despite a strong and sincere desire to improve we fell as if the wheels of progress are kept back by forces beyond our control the highest interest of the nation, therefore require, that the best in m should be devoted to the undoing of the mischief wrought by us or our ancestors. We owe a heavy debt to those depressed classes that debt must be paid and paid as soon as possible. No account of paper resolution and no account of talking on platforms will make us men unless we adopt the first principle of manhood, viz. of making the amendment honourable to those of our own people whose we have wronged and whom we continue to wrong under an entirely mistaken idea of our dignity and social position… We have therefore to realize that the best and highest sacrifices we may put form for our national advancement cannot come to much as long as depressed classes remain that they are". He considered the question to be one of national importance and one which deserved to be placed almost of the head of the list of reform needed to bring about the social efficiency. To him, it was not a question of charity or good will but one of national self preservation.

Social life in India must be reconstructed on a scientific basis. The struggle will be long and tiresome, but it must be faced by those who realize the importance of the issue. The pioneers will, as usual, be hunted down, denounced and attacked vehemently. But though wounded and lacerated, they must not fatter. They must spenk the truth and lead their country man on to the paths of progress. Personally I by no claims to speak on the subject with authority. I have not made a scientific study of it nor do I posses the necessary qualification for such a study. With my numerous other interests. I have not time even to make an exhaustive study of what has already been written and said on the subject by persons competent to pronounce opinions and proposed theories. What I am attempting in this paper is to draw the attention my countryman to the urgent necessity of a through investigation of the matter before public opinion clarifies and tendencies take root, which it may afterwards require even greater labour to uproot. With these prefatory remarks I purpose to make a few observation on the different points involved in the dissension of the subject, leaving my readen to persue it in the pages of those authors who have written on it after a life long study and who speak with the authority that is attached to original thinking and scientific research.

He saved 250 orphan. Children from Jabalpur, Bilaspur and other districts, brought them to Punjab and admitted them to the orphanages of the Arya Samaj. He realized that he did not have sufficient time for both social service and legal practice. So in 1808 he reduced his legal practice. In 1899, a worse famine struck Punjab, Rajasthan, Kalhiawad and Central Provinces.

Again Lalaji led the movement by the Arya Samaj to save helpless children. It was a trying time for him. He organized an extraordinary movement. Not only were 2,000 helpless persons saved but they were also provided with food, clothing, education and employment. In this movement sometimes there were clashes with Christian missionaries. Government set up a famine relief commission in 1901 and got lalaji views. His account of famine condition and his views led to a change in the governments attitude to the destitute. Hindus and people of other religions were able to establish orphanages for destitute children of their folds. In 1905 an occasion arose for Lalaji to dive deper into another matter. There was an earthquake in Kangra district resulting in enormous loss of life and property. The Arya Samaj of Lahore set up a relief committee, as its secretary lalaji toured Punjab extensively and collected money for the committee. His service to the people at that time was unforgettable. In his remarkable speech in the Legislative Assembly on 16th Feb 1928, he showed great solicitude for the depressed classes and said, the depressed classes have come into existence only since 1917. Before that they did not exist at all for the English Government in this contest on article published in the modern review in July 1909 from Calcutta.

"As a Hindu you won't touch him, you would not let him sit on the same carpet with you, you would not offer him water or tea in your cups you would not accept water or food touched by him. You would not let him enter in your temples, in fact, you would not treat him as a human being. The moments he becomes a Mohammedan or a Christian, without even giving up his ancestral occupation, you are all similar to him, you welcome him to your home and have no objection at times to offer him drink and food in your utensils etc.

 I have deleted on this point at such length because I want to impress upon my countrymen that, whether looked at from the fundamental or from the historical point of view, there is nothing unnatural or shameful in our revising our ideas of sex morality, much less in discussing what changes are needed in our marriage laws. By our attacks on the abominable institution of child marriage by our championing the right of the widow to remarry, by the insistence with which the social reformers have been running down polygamy and by the half hearted and timid acknowledgment which we have accorded to the right of the paries to make their own choice of their masses, we have practically admitted the necessity of a revision of our ideas about the institution of marriage. The influences that have so far moulded our opinions on the subjects are partly religious situation which allowed a plurality of wires to the same man, had its share in moulding our opinion. These can be no manger of doubt that the existing in equalities between the rights of men and women, in the matter of marriage, sanctioned by law and custom, Hindu and Mohamedan, are indefensible.

In his collection of "Essays in war time" (1917) Haelock Ellis devotes one essay to "the mental differences of men and women" and notices the "contradictory and often extravagant opinions that are maintained on the subject. Many assume that there are no mental differences between man and women, but these are others for whom the mental superiority of man at every point is an unquestionable article of faith. These are others again who hold that "the predominance of man is an accident, due to the influence of brute force; let the intelligence of women have free play and the world will be straightened out "a fairly sound and national basis and says:

At the outset there is one great fundamental fact always to be borne in mind the difference of the sexes in physical organization. That we may term the biological factor in determining the sexual mental differences. A strong body does no envolve a strong brain, nor a weak body a weak brain; but there is still an intimate connection between the organization of the brain, which may be regarded as an excessive assemblage of delegates from all parts of the body. Fundamental differences in the organization of the body cannot fail to involve differences in the nervous ganglia which we term the brain. In this way the special adaptation of woman's body to the exercise of maternity, with the presence of special organs and glands subservient to that object and without any important equivalent in man's body, cannot fail to affect the brain. It is not we must remember by any means altogether the exercise of the maternal function which causes the difference; the organs and aptitudes are equality present even if the function is not exercised, so that a woman cannot make herself a man by refraining from child bearing.

He considers the differences in the muscular systems of men and women also fundamental. Even in savages among whom or woman do must of the muscular work, they seldom or never exceed the men in strength. In civilization even under the influence of careful athletic training. Women are unable to compete muscularly with men, and it is a significant fact that on the verify stage there are few strong women".

Whatever the cause may be the resulting difference is one which has a very real bearing on the mental distinction of men and women. It is well ascertained that what we call mental fatigues, expresses itself physiologically in the same bodily manifestation as muscular fatigue. He then proceeds to quote facts which have been ascertained by a comparative study of figures supplied by the records of insurance and sick benefit societies and finds that women are tired out more easily then men and that consequently their work is less valuable.

Discussing the greater precocity of girls, he observes that precocity, "is a quality of dubious virtue. It is frequently found, indeed is men of the highest genius, but on the other hand it is found among animals and among savages, and is here of no good angury.

In the comparison of girls and boys, both as regards physical and mental qualities, it is constantly found that while the girls hold their own, and in many respects more than hold their own, with yours upto the age of fifteen or sixteen after that the girls remain almost or quite stationary. While in the boys the curve of progress is continued without interruption.

Lala Lajpat gave his valuable ideas during his presidential address at the Bombay Hindu Conference. The objects of the Sabha were 'To promote greater union and solidarity among all sections of the Hindu community and to unite them more closely as parts of one organic whole. To promote good feelings between the Hindu and other communities in India and to act in a friendly way with them, with a view to evolve a united and self-governing Indian nation. To ameborate and improve the condition of all classes of the Hindu community, including the so-called low castes. To protect and promote Hindu interests, whenever and wherever necessary. Generally to take steps for promoting the religions, moral educational, social and economic and political interests of the entire community. In expleriring the article. I may be permitted to state that the Sabha aims at creating a spirit of unity between the different sections of the Hindu society, without any ulterior design against any other community or class of persons outside that society. Ours is a unifying and integrating function and in no way a disrimiting and disintegrating one. The Hindu community is the largest and the biggest in the country that goes by one name. Outside India the word "Hindu" stands for "Indian". It may be a surprise to you to learn that even in Egypt a pre-eminently Muslim country, in the compound of the greatest Muslim University (that of Al-Arhar) in the world, Indian Muslims are called Hindus, and the quarter reserved for their residence is known as the Hindu section of their boarding house. In America, both north and south all Indians are called and described as Hindu. This would have been an ideal condition of things if the non-Hindu inhabitants of this country had adopted of that name without giving up an iota of their respective religious faiths or departing in any why from their religious practices.

The name of the country is Hindustan and all those who accept it as their home ought to be called or known as Hindu. But we know that is not so. These are large groups of humanity having their homes in this country who resent being called Hindus, and in its efforts to keep up these differences, the government of the country has gone even so far as to divide the people of the country for all legislative and administrative purposes into Muslims and Non-Muslims. The division, I any, should have been, into Hindus and Non-Hindus. But the request for separate recognition having imanafed from the Muslims, the Government adopted the present nomenclature, which threatens to become permanent some Hindus resent it, but I do not object to it as to me it signifies that except for the Muslims, the whole of political India is one and united. Recent developments, however indicate that a time may come when every other community known by a separate distinctive name, may get special representation with separate electorates and the Hindus may be the only people in India left to be known as Non-Muslims. It looks ridiculous, but nothing is ridiculous which has the approval and the sanction of the gods that be:

As a Hindu I consider it my duty to take all measures that will effectively prevent a Hindu's conversion to any other religious, be it Islaam on Christianity; subject to that qualification, I see no reason why these should not be the freest social intercourse between the different religious communities so as to remove or at least reduced effectively, the acerbities which are a necessary consequence of political communal representation. Inter dinning and inter-marriage between different religious communities is interdicted by Hindu customs. It is not always allowed even between different castes and subcastes. It is thus out of the question to expect Hindus to interdine and intermarry with Muslims and Christian. Inter-marriage between Hindus and Muslims is not recognized even by Islamic vaw, as at present understood and interpreted by Maulvies.

According to the latter the moment a married Hindus man and woman, is converted to Islam, the marriage tie is dissolved, but that is not so if he or she becomes a Christian. Thus while a marriage tie between a Christian and a Hindu is legally possible. It is not possible Hindu and Muslim. In the former case the parties to the marriage can retain their respective faiths, but in the latter both must become either Muslims or

Hindus. I own mentioning this in order to show that in this respect there is a greater possibility of a free social intercourse between the Hindus and Christians then between the former and the Muslims. The Indian Christians then between have declared against communal representation in the political field though they are also organizing these community for non political purposes. Here the Hindus and Christians are on common ground and nearer to each other than Hindus and Muslims. More or less the same way be said of the Parsees. The two cultures (Hindu and Parsees) have much more in common than any other two cultures in the world.

The Bureaucracy tried to create that division but their efforts have not been successful. They are now trying to create a division between Jats and Non-Jats, but these again if the Hindu community behaves wisely and tactfully.

The division will be averted. A fresh division is now being attempted between the caste Hindus and the untouchables, but that is an all India questions and I will come to it presently. My point is that an organization of the Hindus, as such, is necessary to countract the evil effects of communal representation in the political field which is insisted upon by our Muslim countermen. Secondly, that the Hindus must cultivate more friendly relations with the Christians and the Parsees and thirdly, that they should be everything possible to avert political divisions among the different sections of their community.

In august, the great announcement was made, replied Lalaji, "that the goal of British policy in India would be to prepare India for responsible Government as an integral part of the British Empire. The anglo Indian community of India official and non-official, did not like that announcement, so it was the first time in the educational progress report (1917-1918) that any mention was made of the depressed classes". "In the Punjab and United provinces substantial work is being done by the Arya Samaj. In my eyes the chief merit of this work lies in forcing or persuading Hindu society to assimilate these classes and rneise them to respectable position in the social scale".

In UP the home of Hindu orthodoxy, the work was more difficult but in 1913 Lajpat Rai succeeded in making a big hole in the orthodox forbees be reclaiming a number of domes and anmitting them to the Arya Samaj. He want to their houses in the interior of the hills and alongwith a number of high caste. Arya Samajists are food cooking by them and drank water brought by them.

The Congress noted with satisfaction the progress in Hindu Maha Sabha regarding the removal of untouchability but was of opinion that much yet remains to be done and, therefore, appealed to the members of all congress organization to a greater efforts in the cause.

As the president of the 8th session of the all India Hindu Maha Sabha held at Calcutta on the 11th April, 1925. Lajpat Rai declared, "Personally I am in favour of untouchability being removed altogether. I think it should be left to the provincial Sabhas to consult Hindu opinion in their provinces with regard to the actual steps they would sanction for the removal of untouchability and the uplift of the depressed classes. For the Hindus at this stage to neglect depressed classes will be simply sucidal. In this respect all credit is due to those Hindu philanthropists who with great sacrifice and labour are working in the cause, then Maha Sabha passed a resolution for the uplift of depressed classes.

Thus as a social worker Lajpat Rai's life, was catalogue of social experimentation of far reaching consequences. He was a great socio-economic theoretician in as much as amelioration of Hindu society in general and its untouchable and female section in particular. As a famine relief organizer and worker his crusading zeal fond its ramification in almost every conceivable activity. His scheme of setting up orphanages to home and hurse destitute children attracted praise and recognition from the authorities on this score, Lalaji stood on a higher pedestal of social reforms of his contemporaries.

Lajpat Rai was not a theoretician but a practical reformer. He was attached to all the practical work pertaining to business and earthquakes. His greatest achievement in this field was the opening of orphanages, houses and asharams for the untouchables. In economic sphere, he was the first to draw attention of the country towards banking system and insurance. The Punjab National Bank Ltd. is the leaving example of the foundation of his endeavors. He was the founder of the socialist movement and as a Swarajist legislator he compelled the Govt. to recognize trade Unions in India.

Gandhiji rightly called him an institution: No movement, no society, no agitation, no constructive programme, no educational work and in short nothing could be thought of without Lajpat Rai during the days of Nationalist movement.

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THE IMPACT OF AGE ON THE HABIT OF MAKING ADDITIONAL INVESTMENTS FOR RETIREMENT

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Abstract

The current research studies the effect of an individual's age on the supplemental investment habits with the view of retirement in Goa, India. The central focus of this particular paper is to find out whether the savings and investment habits towards retirement are affected due to the age of the person. Data from primary and secondary sources have been used to support the hypothesis. A survey was conducted through a structured questionnaire of 400 individuals who belonged to 4 different age groups that ranged from 18 years to 60 years and above. The results of the survey showed that the age factor plays an essential role in the behaviour of the individuals towards investing for their retirement.

Keywords: *Retirement, Retirement investment, Savings, Supplemental investments, Investment habits, Age and investment habits.*

Introduction

Goa is a dream destination for travellers. However, it is also now a retirement option for the famous and rich from all over India who are buying properties here and settling down. From Bollywood stars to widely known organization magnates, individuals are investing in significant residential or commercial properties in Goa. Goa is famous for its beaches, high-end lifestyle, low cost of living and rich natural resources. The residential properties in Goa witnessed a 5 to 7% increase in the prices (Sampat, P., 2015)[1]. The average price of a property in the State is around 1.62 crore INR (2,19,437 USD) (Revi. A et al. 2006)[2]. In this background, it would be interesting to know as to how

As on 30.09.2019, the banks have deposit mobilizations totalling up to 78,704 crores compared with 72,432 crores as on 30.09.2018. The deposit level has accomplished an increase by 6,272 crores over the September 2018 level. Out of the total deposits, the domestic deposits contributes 81.64%, which is 64,257 crore and remaining 18.36%, i.e. 14,447 crores is contributed through NRE deposits. Fifty-three banks have 824 branches as on 31.03.2019, covering the average population of 1770 persons in the State.[1]

The State received 42.00 lakh tourists in the year 2019-20 up to August which comprised of 37.07 lakh domestic and 4.93 lakh foreign tourists. It has been observed that there is a 3 per cent increase in the arrival of tourist, of which 2.70 per cent contributed by domestic tourists and 4.87 per cent by foreign tourists. The population density in the year 1961 was 163 persons per square kilometre. According to the 2011 census, the population density increased from 163 in 1961 394 persons per square kilometre which are higher than the national average of 382. According to the 2011 census, the sex ratio of the State's population is 973 females per thousand males. The literacy rate of the State is significantly higher at 88.7% according to the 2011 census. The gross state domestic product at current prices was around 70,000 crores in the year 2017-2018 it grew to more than Rs. Seventy-seven thousand crores in the year 2018-2019. Goa is the Highest per capita income state in India with a per capita income of Rs 4,22,149. The per capita income of Goa is three times of National Per Capita.[3]

Given this background, it will be interesting to know how the people of the State invest and save for their retirement. The current paper aims to study the supplemental investment habit of the people living in the State of Goa.

A supplemental investment habit is a significant factor in shaping the economic wellbeing of individuals.[4] Individuals need saving for many reasons, but in this study, we will focus on savings that are needed to be prepared for retirement. Individuals need to start saving at an early age and maintain the required level of consistency in savings. So, the more you can save during your working career, the higher income will be during your retirement. In this study, the main factor that has been examined is the effect of a person's age on supplemental investment habits towards retirement in Goans. In the following sections, basic definitions of keywords will be defined, the reasons how age is affecting supplemental investment habit towards retirement, as well as research objectives and hypothesis, will be presented and analyzed. The collected data for this study will be presented in the methodology section. For the methodology section, one hypothesis will be tested. Data will be analyzed by performing descriptive statistics and inferential statistics. Results of

this research will outline critical factors of a person's age affecting the supplemental investment habits towards the retirement of the people of Goa.

Literature Review

The central part of a successful lifelong investment strategy is disciplined saving habits, regardless of whether you are saving for retirement, or something else (Kennady, M., & Rush, M., 2020)[5]. Investing is a long term process (Ahmad M, 2020)[6]. The best possible way is to start saving for retirement as soon as it is possible so that you will be in a better position in the long run. It's best to start saving and investing as soon as you start earning money. The discipline and skills you learn will benefit you for the rest of your life. But no matter how old you are when you start thinking seriously about saving and investing, it's never too late to begin. In this research, we agree with (Crawford et al., 2020) that most of the individuals may have some difficulties in planning expectations while preparing their retirement plans.[7]

In the article presented by Lusardi, it is stated that the age distribution within one household affects the level of saving[7,8,9] as well as Burghate, says that age plays a vital role in saving habits. His research showed that not all people save in the same way and for the same reason.[10] Most young people save in a bank, the middle age people save through a mortgage, and the older people save through life insurance. Reasons for saving and investing also change through the life cycle.

Triwijayati, A. et al. (2020)[11] Studied the impact of demographic factors on investment decisions of individuals. In their study they studied the behaviour of individual consumers in Indonesia. They claimed that the behaviour of Indonesians is different from the investment behaviour of individuals from the rest of the world. Various categories of investments such as gold, savings, stocks, real estate and other alternative investments were considered for this study. The authors have made a simple comparison and have attempted to identify the most critical demographic factors that affect the consumer's choice of investment products in Indonesia. A multinomial logistic regression analysis was performed on a sample of 631 respondents from various regions throughout Indonesia. The study found out that the amount of investment affects the choice of investment. Variables such as income, education, marital status, gender have a significant influence on at least one of the choices from a variety of investment products. However, it was found that the gender variable only affects the choice of gold as an investment. In their study, the authors mention that other variables such as age, social class, occupation do not significantly affect investment choices. The findings of their study are undoubtedly different from the current study as the current study concludes that age indeed has an impact on the investment behaviour of individuals, especially the investments they make to plan their retirement.

Hershey and Mowen (2000)[12] in their study found that people who belong to the age group of 35 to 88 years, the whole time perspective about retirement planning is connected emphatically with self-announced money related readiness for planning their retirement.

R. Shrivastava & M. Bhrammabhat (2020)[13] in their article entitled "Impact of demographic variables of retirement planning behaviour of Gen Y" Have attempted to explore the role of the demographic profile in shaping the structure of the retirement planning behaviour among generation Y. The authors have attempted to find out the relationship between factors like income, age, gender and level of education with the retirement planning behaviour. The study was based on 394 respondents who were selected through the non-viability convenience sampling method. The authors conclude that income, gender, education and age all have a significant impact on the retirement planning behaviour of individuals. The study also concluded that the meals tend to have more retirement planning come back to their female counterparts. Income and education were found to be related positively with the retirement planning behaviour that "age" is negatively related to retirement planning behaviour.

Overall, the various research that has been done focuses on age and other demographic factors. However, the study that has been presented in the literature review have more or less different findings as compared to the current study. It shows that Goans are different when it comes to retirement planning. Again, it is essential to note that no such research has been conducted for the people in Goa who represent the wealthiest people in India. The current research is focused on the State of Goa which is regarded to be the wealthiest State in India. The research shows how the people of Goa are different from the rest of the individuals as far as savings and investment habits towards retirement are concerned.

Hypothesis

Ho: There is no significant relationship between age and supplemental investment habits of citizens

Ha: There is a significant relationship between age and supplemental investment habits of citizens

This means that if the relationship between the age of the person and supplemental investment habits of citizens are significantly related, it means that the age of the person directly affects supplemental habits of citizens. The validity of the hypothesis in this research will be resolved by the correlation coefficient ('r'), as

well as with the coefficient of determination 'r2'. If the correlation test proves that the correlation coefficient and coefficient of determination are close to -1, the hypothesis will be rejected, or if it is close to 0 or +1 hypothesis will be accepted.,

Methodology

The purpose fo the study was to find the effect of age on supplemental investment habits of people who are inhabitants of Goa (and not the tourists). The goal of this study is to show that the age of a person affects supplemental investment habits. Data was collected with the help of structured questionnaires designed via an online form. The average response time was eight days. Stratified random sampling method was used. The relation between the age of the person and supplemental investment habits has been analyzed by statistical regression and correlation. Statistical regression was focussed on the relationship between the age of the person and the supplemental investment habits of the respondents.

Data Analysis:

Table 5.1: Profile of the respondents:

Variables	Attributes	Count	%	Total %	Count
Gender	Male	221	55.25%		
	Female	179	44.75%	100.00%	400
Age	18-30 years	98	24.50%		
	31-40 years	102	25.50%		
	41 to 50 years	99	24.75%		
	51-60 years	101	25.25%	100.00%	400
Education level	HSC/SSC	43	10.75%		
	Diploma/Advanced diploma	84	21.00%		
	Bachelor's degree/Professional qualification	184	46.00%		
	Masters/PhD	89	22.25%	100.00%	400
Marital status	Single	48	12.00%		
	Married	352	88.00%	100.00%	400
Occupation	Salaried	178	44.50%		
	Non Salaried	222	55.50%	100.00%	400
Annual Income	>= 1 lakhs	42	10.50%		
	1-2 lakhs	49	12.25%		
	2 to 3 lakhs	61	15.25%		
	3 to 4 lakhs	54	13.50%		
	4 to 5 lakhs	31	7.75%		
	5 to 6 lakhs	48	12.00%		
	Above 6 lakhs	115	28.75%	100.00%	400

From the above table, we can see that 44.75% of the respondents were female, whereas 55.25% of the respondents were male. Around 25% of the respondents belonged to each of the age groups that ranged from 18 to 60 years. The age group of 60 years has not been considered because the official age of retirement in India is 60 years. As far as the level of education is concerned, 46% of the respondents had either a bachelor's degree or some professional qualification. 22.2% of the respondents had a master's or PhD degree. 88% of the respondents were married, whereas 48/400 respondents were single. The sample comprises of 178 salaried individuals and 222 respondents who were either self-employed or run some

business or profession. 28.75% of the respondents had an income above six lakhs. 20% of the respondents had an income of 5 to 6 lakhs.

Table 5.2. Age * Planned age of retirement Crosstabulation

			Planned age of retirement					Total
			Less than 50 years	51 to 60 years	60-65 years	65 to 70 years	Above 70 years	
Age	18 to 30 years	Count	8	25	32	33	0	98
			8.2%	25.5%	32.7%	33.7%	0.0%	100.0%
	31 to 40 years	Count	1	0	35	52	14	102
		%	1.0%	0.0%	34.3%	51.0%	13.7%	100.0%
	41 to 50 years	Count	7	7	10	64	11	99
		%	7.1%	7.1%	10.1%	64.6%	11.1%	100.0%
	51-60 years	Count	0	0	21	37	43	101
		%	0.0%	0.0%	20.8%	36.6%	42.6%	100.0%
Total		Count	16	32	98	186	68	400
		%	4.0%	8.0%	24.5%	46.5%	17.0%	100.0%

In the above figure, it can be seen that 33.7% of the respondents who belonged to the age group of 18 to 30 years had planned their retirement when their ages would be 65 to 70 years. From the age group of 31 to 40 years, 51% of the respondents stated that they plan to retire when there are 60 to 65 years old. For the age group of 41 to 50 years, 64.6% of the respondents stated that they would retire when they would be 65 to 70 years old. For the respondents who belonged to the age group of 51 to 60 years, 42.6% of the respondents stated that they would retire when they would cross the 70 years mark. Overall it can be seen that the perception of the retirement age of the respondents changes according to increasing age. The respondents that have been taken for the study show an inherent property of unwilling to do hard work and being productive for longer years.

Table 5.3. Age * Have you started planning for retirement? Crosstabulation

			Have you started planning for retirement?		Total
			Yes	No	
Age	18 to 30 years	Count	5	93	98
		%	5.1%	94.9%	100.0%
	31 to 40 years	Count	27	75	102
		%	26.5%	73.5%	100.0%
	41 to 50 years	Count	87	12	99
		%	87.9%	12.1%	100.0%
	51-60 years	Count	88	13	101
		%	87.1%	12.9%	100.0%
Total		Count	207	193	400
		%	51.7%	48.3%	100.0%

In the above table, it can be seen that 94.9% of the respondents who belonged to the age group of 18 to 30 years have not started planning for their retirement. Similarly, 73.5% of the respondents belonged to the age group of 31 to 40 years haven't yet started to plan for their retirement. On the contrary, 87.9% of the respondents who belonged to the age group of 41 to 50 years and 87.1% of the respondents who belonged to the age group of 51 to 60 years responded that they have started planning for their retirement. It shows that the respondents have not been proactive as far as retirement planning is concerned. As a matter of fact, it is suggested that retirement should be planned very early yet, the above table shows a different situation that demands improvement. There needs to be more awareness among the people, mostly who belong to the age group of 18 to 40 years about the importance of retirement planning.

Table 5.4. Age * Have you considered taking professional advice for planning your retirement? Crosstabulation

| | | | Have you considered taking professional advice for planning your retirement? | | Total |
			Yes	No	
Age	18 to 30 years	Count	29	69	98
		%	29.6%	70.4%	100.0%
	31 to 40 years	Count	37	65	102
		%	36.3%	63.7%	100.0%
	41 to 50 years	Count	60	39	99
		%	60.6%	39.4%	100.0%
	51-60 years	Count	81	20	101
		%	80.2%	19.8%	100.0%
Total		Count	207	193	400
		%	51.7%	48.3%	100.0%

The entire market is full of investment alternatives. Investment can range from investments in gold to invest in real estate or mutual funds. It can be said that having the right investment portfolio can require the help of an expert or a professional who specializes in designing optimum retirement plans for individuals. The above table shows that 70.4% of the respondents who belonged to the age group of 18 to 30 years and 63.7% of the respondents who belonged to the age group of 31 to 40 years have not yet considered taking professional advice for planning their retirement. On the contrary, it can be seen that 60.6% of the respondents who belonged to the age group of 41 to 50 years and 18.2% of the respondents who belonged to the age group of 51 to 60 years have considered taking professional advice for planning their retirement.

Table 5.5. Age * Portion of income saved Crosstabulation

| | | | A portion of income saved | | | | | Total |
			Upto 20%	21% to 40%	41-60%	60% to 80%	Above 80%	
Age	18 to 30 years	Count	46	44	8	0	0	98
		%	46.9%	44.9%	8.2%	0.0%	0.0%	100.0%
	31 to 40 years	Count	7	76	16	3	0	102
		%	6.9%	74.5%	15.7%	2.9%	0.0%	100.0%
	41 to 50 years	Count	4	40	18	35	2	99
		%	4.0%	40.4%	18.2%	35.4%	2.0%	100.0%
	51-60 years	Count	16	23	5	29	28	101
		%	15.8%	22.8%	5.0%	28.7%	27.7%	100.0%
Total		Count	73	183	47	67	30	400
		%	18.3%	45.8%	11.8%	16.8%	7.5%	100.0%

As far as savings are concerned, they are positively affected by the income levels. However, the above table attempts to cross-tabulate the variables of age and proportion of income saved or savings. 46.9% of the respondents who belonged to the age group of 18 to 30 years stated that they save up to 20% of their income. 74.5% of the respondents who belonged to the age group of 31 to 40 years responded that they could manage to save 21 to 40% of their income. 18.2% of the respondents who belonged to the age group of 41 to 50 years stated that they save 41 to 60% of their income. 35.4% of the respondents who belong to the same age group stated that they save 60 to 80% of the income. 28.7% of the respondents who belonged to the age group of 51 to 60 years stated that they save 60 to 80% of the income and 27.7% of the respondents from the age group stated that they save about 80% of the income. The table gives us a hint about the family structures of the people who live in Goa. When sons and daughters start earning, there seems to be more opportunity to save as age grows.

Table 5.6. Age * Frequency of savings for retirement per year Crosstabulation

| | | | Frequency of savings for retirement per year | | | | Total |
			Monthly	Quarterly	Annually	Other	
Age	18 to 30 years	Count	51	33	14	0	98
		%	52.0%	33.7%	14.3%	0.0%	100.0%
	31 to 40 years	Count	55	33	14	0	102

	%		53.9%	32.4%	13.7%	0.0%	100.0%
41 to 50 years	Count		99	0	0	0	99
	%		100.0%	0.0%	0.0%	0.0%	100.0%
51-60 years	Count		14	60	26	1	101
	%		13.9%	59.4%	25.7%	1.0%	100.0%
Total	Count		219	126	54	1	400
	%		54.8%	31.5%	13.5%	0.3%	100.0%

The above table shows the frequency of savings for retirement per year. It can be seen that 52% of the respondents who belonged to the age group of 18 to 30 years save for their retirement every month whereas 33.7% of the respondents save for their retirement every quarter. As far as the age group of 31 to 40 years is concerned, 53.9% of the respondents save monthly, whereas 32.4% of the respondents import. With regards to the age group of 51 to 60 years, it can be seen that 59.4% of the respondents save quarterly, whereas 25.7% of the respondents save annually. The above table reveals a striking fact that a hundred per cent of the people who belong to the age group of 41 to 50 years save monthly for their retirement.

Table 5.7. Age * Have you been making additional income, to save exclusively for your retirement? Crosstabulation

			Have you been making additional income, to save exclusively for your retirement?		
			Yes	No	Total
Age	18 to 30 years	Count	7	91	98
		%	7.1%	92.9%	100.0%
	31 to 40 years	Count	43	59	102
		%	42.2%	57.8%	100.0%
	41 to 50 years	Count	62	37	99
		%	62.6%	37.4%	100.0%
	51-60 years	Count	80	21	101
		%	79.2%	20.8%	100.0%
Total		Count	192	208	400
		%	48.0%	52.0%	100.0%

The above question was asked to the respondents to find out if they are making the additional income that would be exclusively used for their retirement. 92.9% of the respondents belonged to the age group of 18 to 30 years responded that they have not been making additional income to save exclusively for their retirement. 57.8% of the respondents who belonged to the age group of 31 to 40 years responded that they have not been making additional income to save exclusively for their retirement. On the contrary, 62.6% of the respondents who belonged to the age group of 41 to 50 years and 79.2% of the respondents who belonged to the age group of 51 to 60 years stated that they have been making additional income to save exclusively for their retirement

Table 5.8. Age * Amount of additional money saved for retirement- Percent of total additional income earned Crosstabulation

			Amount of additional money saved for retirement- Percent of total additional income earned					
			Upto 20%	21% to 40%	41-60%	60% to 80%	Above 80%	Total
Age	18 to 30 years	Count	54	27	14	3	0	98
		%	55.1%	27.6%	14.3%	3.1%	0.0%	100.0%
	31 to 40 years	Count	16	43	37	6	0	102
		%	15.7%	42.2%	36.3%	5.9%	0.0%	100.0%
	41 to 50 years	Count	27	15	32	25	0	99
		%	27.3%	15.2%	32.3%	25.3%	0.0%	100.0%
	51-60 years	Count	20	12	6	23	40	101
		%	19.8%	11.9%	5.9%	22.8%	39.6%	100.0%

Total	Count	117	97	89	57	40	400
	%	29.3%	24.3%	22.3%	14.2%	10.0%	100.0%

The above table shows that 55.1% of the respondents who belonged to the age group of 18 to 30 years stated that up to 20% of the additional income that they earn is saved for retirement. 42.2% of the respondents who belonged to the age group of 31 to 40 years responded that 21 to 40% of their additional income is saved exclusively for their retirement. 32.3% of the respondents who belonged to the age group of 41 to 50 years responded that 41 to 60% of the additional income is meant exclusively for retirement. 39.6% of the respondents who belonged to the age group of 51 to 60 years responded that above 80% of their additional income is kept aside for retirement.

Table 5.9. Correlation Analysis

Particulars	Age	
	Pearson Correlation	Sig. (2-tailed)
Have you started planning for retirement?	.197**	.000
Have you considered taking professional advice for planning your retirement?	.283**	.000
Portion of income saved	.550**	.000
The portion of savings exclusively meant for retirement	.253**	.000
Frequency of savings for retirement per year	.571**	.000
Have you been making additional income, to save exclusively for your retirement?	.511**	.000
Amount of additional money saved for retirement.	.470**	.000
Where do you plan to save/invest your additional income?	.395**	.000

The above table represents the correlation of age with the different aspects of the behaviour of making additional investments for retirement. In all the cases, it can be seen that the correlation coefficient is significant at the 0.01 level. Thus, from these numbers, we can conclude that there is a strong positive correlation between age and how often people think about retirement fund.

Regression Analysis

Regression analysis is done to see how the values of one variable are related to another variable and make it able to predict the value of one variable based on another variable. In this analysis, simple regression will be tested to examine the relationship between additional savings for retirement with age. Simple regression is an analysis where the dependent variable is based on the value of one independent variable.

Table 3: Regression Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.630	.112		14.524	.000
Age	.214	.041	.253	5.222	.000

a. Dependent Variable: Portion of savings exclusively meant for retirement

From Table 3, we can see that p-value for the beta coefficient of age is 0,000 (shown in the Sig column). This value is significant at five significant levels since it is less than 5 %. Thus, we cannot accept the null hypothesis, which states that there is no significant relationship between age and supplemental investment habits of citizens. Accordingly, we can say-so that the age of citizens is positively related to the supplemental investment habits of individuals living in the State of Goa, India.

Limitations of the study:

- The current study is focused on the independent variable of age and its impact on the way people think about their retirement. There are several other variables which can affect the approach of a particular individual towards retirement planning. Variables such as level of income, number of dependents in the family and gender can also play a significant role in affecting the way individuals think about their retirement plans.

- The study has broadly categorized the sample into two groups which are: a. Salaried employees and b. Non-salaried employees. Salaried employees can be government employees who have been guaranteed a fixed pension after their retirement. Such people have lesser worries as the government jobs would give them a fixed pension every month to cover their Social Security needs. Similarly, non-salaried employees can be professionals and businessmen, or they can also be unemployed. The study has not considered each category separately, and thus, the results are related to only two broad categories. Furthermore, the study does not make a comparison between these two broad categories.
- Geographical Limitation: the study is limited to the State of Goa and considers the people who are residents of Goa. Goa is one of the wealthiest states in India, the conclusion that has been drawn from the study do not represent the whole country and their behaviour towards retirement planning.

Future Scope of the study:

- The study can be extended to cover the impact of other variables such as income, number of dependents in the family, nature of the occupation, gender etc. that can have an impact on the way individuals think about their retirement.
- A comparative analysis can be made between salaried, and non-salaried employees and differences can be found out in the way each category plans for the retirement.
- An exclusive study can be designed to find out the retirement plans of people in business and professionals.
- The geographical scope of the study can be expanded to cover other states within the country so that more reliable results can be yielded.

Suggestions

During the study, it was found that there is lack of awareness about retirement planning and that the overall approach towards the retirement of the people who belong to the age group between 18 to 40 years is quite casual. Such people who do not plan for their retirement right from the beginning of their career can find it challenging to cope with the requirements when they retire. Due to globalization and an overall increase in the size of businesses, work seems to have become very stressful. Life is extremely fast-paced, and one needs to be proactive at all times. During the study, it was found that the only 8.2% of the respondents who belonged to the age group of 18 to 30 years while planning for early retirement (retirement before reaching the age of 50 years). Overall, there needs to be more awareness regarding the importance of early retirement. Individuals need to understand that life is not all about work and money. Early retirement would give the individuals and fortunately to pursue their hobbies and interests while they are still active. The State government and the central government must encourage people to take on early retirement so that they live a balanced life that does not thoroughly dominate by their occupation or vocation.

Conclusion

The conclusion that was derived from above research and analysis is that the hypothesis "There is a significant relationship between age and supplemental investment habits of citizens" stands, as the statistical tools have shown that the relationship between age and supplemental investment habits of citizens is positively related. The findings of this paper are similar to the previous literature. As (Farnham, 1985) said that age plays very important role in saving habits, also in this research we came to the conclusion which states: age of individuals plays a vital role in saving habits of people in Goa. This conclusion was gathered from the regression analysis.

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ROLE OF WOMEN IN INDIAN FREEDOM MOVEMENT

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Abstract

The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of hundreds and thousands of women by our country. The history of the Indian freedom struggle would be incomplete without mentioning the contributions of women. The Sacrifice made by the women of India will the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardship to earn up freedom.

When most of the men freedom fighters were in prison the women came forward and took charge of the struggle to list of great wither Woman's Participation In India's freedom struggle began as early as in 1817. Bhima Bai Holkar fought bravely against the British colonel Malcolm and defeated him in guerilla warfare Many women including Rani Chinnama of Kittur Rani Begam Hazrat Mahal of Avadh fought against the British East India company in the 19th century; 30 years before the "First War of Independence 1857". The Indian women broke away from various restrictions and got out of their traditional homer-oriented roles and responsibilities. So, the participation. of women in the freedom struggle and national awakening is simply incredible and praiseworthy. However, it is not easy for women to fight as a warrior's in the male dominating society. Even though females tried to change the perception of such orthodox people who thought Women are meant to do only household chores. Moreover, Females not only Sacrifice their lives but also combat such issues. Rani Laxmi Bai was one of those women who fought against British rule by mitigating all odds, hence this paper entitles to highlight the legacy that women showed in history by showing their fierce nature.

Keywords: Freedom movement, Role, Women, Indian

Introduction: - The British ruled India for about 200 years. The Sat Sacrifices and movements started by the freedom fighters of India brought us freedom, and made, India an independent Country in 1947, August 15, was, and still is, a memorable day for all Indians, and is a reminder of the patriotism and struggle of our freedom fighters. The contribution of women in the struggle for Independent. India, cannot be overlooked. A lot of courageous women raised their voices against British rule. Many women took to the streets, led processions and held Lectures and demonstrations. These Women possessed a lot of courage and intense patriotism. The discussion about the Indian Movement of Independence is incomplete without mentioning the significant contributions of female freedom fighters.

The objective of the paper

- To study Women role in the freedom movement in India in general.
- To create awareness about women freedom fighters.
- To show the social - Economic emancipation of Indian Women.
- To highlight the suffering and sacrifices of Indian women freedom fighters.

Research methodolog

To write this paper, the data has mainly concentrated on textual approach, books and article papers Written on various National and inter. national journals have been considered to do the framework of this paper. Thus, Secondary data hey been wed to write this paper.

Review of literature:

There is a number of puranic work on "The Role of Women in Indian freed Movement" some of the important books and articles are under as under.

- Surichi Thaper (2006):- This book significantly focuses on the Nationalist participation of ordinary - middle-class women in India's freedom movement.
- M.G Agarwal:- The book highlights the Contribution of people from all sections of society in the freedom fighters during the freedom of India freedom. Efforts have been made to include freedom fighters from various regions and also explain about those women who participate in the freedom struggle and made rich contributions in various ways.
- P. N-Chopra (1975):- This book highlights the heroic role played by Indian Women in India struggle for freedom.
- Tarachand:- This book tries to examine the role of women in the Social process perception of their own lives, the broader Social reality, the roots etc.

Main points of India's freedom struggle

- The first was of Independence (1857-58)
- Partition of Bengal, swadeshi Movement (1905)

- Jawianwala Bagh Massarre (1919)
- Non-Cooperation Movement (1920)
- Poorna Swaraj declaration by Congress.. Meerut Conspiracy case (1929)
- Civil disobedience! The do David: March (1930)
- The Quit India Movement (1942)

Women role in the national movement

In the pre-Independence period, the status of women within the -country was in a deprived state. The major cause of this was there was a prevalence of male dominance. The major responsibilities of the women were dedicated towards the implementation of household responsibilities and they were not allowed to participate in the implementation of other tasks and activities, nor were they allowed to express their ideas and viewpoints. During the period of the East India Company, many social reformers such as Raja Rom Mown Rai, Ishwar Chander Vidya Sagar and Tystiba Phule had undergone numerous challenges that were associated with bringing about changes in the status of women with in the Indian Society. During this period there were many ladies, who mastered the art of martial arts. Rani Laxmi Bai fought for the Independence of the country. Women participation in India's freedom struggle began as early as 1817 When Bhima Das Holkar fought against the British. Madam Bhikaji Came, the first Indian Women Socialist who fought for their motherland's freedom after the 1857 uprising. There is no doubt that Women participation in India anti-imperialist struggle in large number.

Role of women in the first stage (1857 and before)

We can divide India's struggle for Independence into two-stage. The first stage constitutes the revolt of 1857 and before. Many Women? Fought against the company rule in the 19th century Bhima Bai Holker fought bravely against the British Colonial Malcolm and defeated him in guerila warfare in 1817. Rani Chinnamma of Kittur rose up in rebellion in 1824 when the British refused to recognise the adopted heir as the successor, after the death of her husband, and took over the administration. The Kittur rebels killed the collector of Dharwar and declared independence but the rebellion was crushed by the British. The role of women is equally admired during the revolt of 1857.

The Revolt of 1857

This Revolt was a watershed in the colonial history of India. It was fundamentally different from earlier Sepoy mutinies and UN tips uprisings of the peasants and tribes. A good number of women stood shoulder to shoulder with men in the revolt. Some of them aided men while others directly participated in the fighting. Some of them oven provided financial help. Others like Lakshmi bai and Hazrat Mahal stood against the might of the British East India Company.

Rani Laxmi bai of Jhansi is the most prominent among them all she revised the beginning of the revolt after the annexation of Jhansi, by lord Dalhousie, in 1854 through the application of the controversial doctrine of lapse. She became famous not only for her bravery in combating the British forces but also for capturing Gwalior fort. She died fighting on 17 June 1858 during the battle for Gwalior and became an iconic figure.

Jhalkari Bai played an important role as a member of the Durga Dal (women's brigade of Jhansi). She dressed up like Rani Lakshmi bai, led the troops in the battle and misguided the British.

Begum Hazrat Mahal was from Awadh. Awadh was annexed in 1856 on the false premise of maladministration. She fought to be back on behalf of her minor son Birjis Qadir. She gave the longest resistance and commanded the largest army of rebels: she rejected three offers of peace and continued the fight for complete independence, but got defeated by the British. Finally, she escaped to Nepal and stayed there till her death in 1879.

Rani Avantibai Lodhi of Ramgarh raised 4000 troops to fight against the British when they took over her husband's kingdom after his death. When defeat became imminent she killed herself with her own sword.

Rani Jindan Kaur went into exile in Nepal and urged the Maharaja of Kashmir to participate in the revolt of 1857. She also came up with a strategy of a two-pronged attack. But her plan never succeeded as her coded letters were intercepted by the British. She was sent to England with her son Dalip Singh where she died in 1863.

Some of the names known through personal accounts and legends are Ashgari Begum, Habiba, Bakhtavari, Jamib Khan, Rahimi, Umda, Asha Devi, Bhagwati Devi, Shobha Devi, Indra Kaur, Man Kaur and Raj Kaur. Most of them were captured and executed. They fought at a time when women were recognized only as mothers' daughters and wives.

The second stage (post- 1857 Revolt)

During this stage, the process of organized Political activity picked up the pace. This period experienced a consistent rise and growth of National consciousness. The most important development was formed. The formation of the Indian National Congress.

It is a very difficult task to list out all women freedom fighters and equally difficult to Segregate a few amongst them.

Sarojini Naidu emerged as a prominent Nationalist around 1917. She was the second woman to become the president of INC in 1925. She joined the national movement during the protest against the partition of Bengal in 1905. During Salt Satyagraha, she was one of the women protesters at the Dharsana salt work. She played a leading role during civil disobedience and was jailed. In 1942, she was arrested during the "Quit India Movement". She travelled across India and delivered lectures on Women's empowerment and nationalism.

Kamala Devi Chattopadhyay in the 1930's participated in Salt Satyagraha. She promoted handicrafts, handlooms and theatre. The Government of India conferred on her the Padma Bhushan in 1955 and Padma Vibhushan in 1987.

Annie Basant became the first President of the Indian National Congress in 1917. Her associate Margaret cousins drafted the Indian Women's voting rights bill and launched the "Women's Indian Association."

Vijay Lakshmi Pandit was jailed for her nationalistic activities thrice in 1932, 1940 and 1942. She has fought battles and broken many barriers for the women in India.

Durgabai Deshmukh was imprisoned for three years for Participating in the salt Satyagraha. During this Satyagraha when leaders like Rajaji and T. Prakasam in the south were busy organising other facts of the movement. it was Durgabey who led a group of salt base breakers to Marina Beach at Madres. She was instrumental in initiating. "Andhra Mahila Sabha and Hindi Balika Pathsala" at a very young age.

Basanti Das was an Indian Independence activist during the British rule in India. She took an active part in various political and social movements. She herself took an active part in freedom activities and was arrested during the non-cooperation movement She received Padma Vibhushan in 1973.

Sucheta Kriplani in the year 1932, entered public life as a Social worker and in 1939 entered politics and joined the Indian National Congress. In 1940, she offered individual Satyagraha at Faizabad and was imprisoned for two years. During the quit Judi a Movement, she went underground and rendered remarkable service of secretly organizing anti-British resistance.

Kamla Das Gupta has been a brilliant luminary among the Indian women freedom fighters. She belongs to the militant: Section and was an active member of the "Jugantar Party". In 1942, she was arrested. In connection with the Quit-India movement and lodged in the presidency jail.

Margaret Cousins was an Irish woman crusader, after fighting for the voting right for women in Ireland, arrived in India along with her husband and advocate the same causes for Indian women. She joined hands with Annie Basant and Sarojini Naidu and helped in the founding of many women, association to bring about an awakening among them.

Raj Kumari Amrit Kaur belongs to the riling house of Kapurthala she was inspired by Gandhi and joined congress during the salt Satyagraha. She was arrested in Bombay for violating the self-law, when she went to the North-West Frontier Province to advocate the causes of freedom struggle, she was arrested and convicted on a charge of sedition: she was the president of the All India Women conference for seven years.

Matangini Hazra, Gandhi Buri (Gandhian old women) of West Bengal is that freedom fighter and martyr who shall be remembered for her heroic act. She joined the freedom movement in 1932. During Salt Satyagraha, she was failed. In 1933, she successfully led a black flag demonstration where the governor of Bengal was addressing police cordoned gathering. This time she was arrested and sentenced to six months rigorous imprisonment.

Indira Gandhi was the most remarkable woman in modern India. She became a member of the Indian National Congress in 1938. Her public activity entered a new phase with India Independence in 1947 She took over the responsibility of running the Prime minister's house. She worked tirelessly for the Social and economic advancement vision of the minorities. She has a modern self-reliant and dynamic economy. They fought boldly and vigorously against communalism, revivalism and religious fundamentalism of all types. She became the indomitable symbol of India self-confidence.

Women participation in Indian politics in Gandhian phase

Gandhi was undoubtedly the most authentic and celebrated representative of the wisdom and culture of India in our times. His countrymen address him with respect as the Mahatma. He was a social reformer, an economist, a politician, philosopher and a Secker of truth. He made the Indian National Congress a people's congress and the national movement a mass movement the peaceful and non-violent

The techniques of Gandhi formed the heists of freedom struggle against Britishers. Indian Independence comes to a head between the years 1918 and 1922. A series of non-violence campaigns of civil disobedience movements were lave launched by the INC under the leadership of Gandhi main focus was to weaken the British government through non-Co-operation. Gandhi Ji says that full freedom of India is not possible unless our daughters stand side by side with the sons in the battle for freedom and this requires them to realize their own power.

Women participation under the Gandhian leadership

Gandhi had empowered and inspired women by waging a battle against the cast, discrimination, child Marriages and encouraging women education. They motivate the women to pal participates in huge numbers.

Non-Cooperation movement witness:-

Gandhi returned to India from South Africa in 1915 and took up the demand for the self-rule and non-cooperation movement. Sarla Devi, Muthulaxmi Reddy, Susheela Nair, Rajkumar Amrit Kaur, Sucheta Kripalane and Aruna Asaf Ali are some the women of who participated in the non-violent movement Kasturba Gandhi, the wife of Mahatma Gandhi, and the women of the Nehru family, Kamla Nehru, Vijaya Laxmi pandit and Swarup Rani, also participated in the National movement. Lady Rani Zutshi and her daughter Manmohini led the movement in Lahore.

Civil disobedience the Dandi Salt March (1930)

Gandhi Ji inaugurated the Civil Disobedience Movement by conducting the historic Dandi Salt March, where he broke the salt laws imposed by the British Government. Followed by an entourage of the Seventy-nine ashram inmates, Gandhi embarked on his march from this Sabarmati Ashram on a bow mile trek to the remote village Dandi that is Located on the shores of the Arabian Sea. On 6th April 1930, Gandhi with the accompaniment of seventy-nine Satyagrahis violated the Salt Law by picking up a fistful of salt lying on in the seashore. The civil disobedient Movement was an important milestone in the history of Indian dependence. The aim of this movement was complete disobedience of the order of the British Government. During the Civil dis-obedient movement Sarojini Naidu inspired by the Gandhian ideal led a peaceful protest at Dharsana Saltworks against the salt law taxes even after the arrest of Gandhi. She fought for voting rights and was elected as the first Indian women president of the Indian National Congress

Quit India movement

Many women played a protective role in the Gandhian movement. Kasturba Gandhi imprisoned for participating in Quit India Movement and consequently died in Poona Jail Vijay Laxmi pandit actively participated in this Movement In this movement the underground activism by Usha Mehta, Arana Asaf Ali was crucial in sustaining the movement. Most women participate in political Scenarios in 1920

During this period a large number of women come forward. Thus, by breaking the barriers of Socioeconomic oppression Indian Women have come together to realize the potential of collective action and lead the seats for women empowerment in Independent India.

The present position of women participation in India

In the recent past, Indian records show that there has been an increase in the percentage of women voters. Such participations owe a lot of the mobilization effort for spreading the importance of women exercising there their franchise made by political parties, NGOs, Action Groups and the general awareness amongst the community. But We can't forget that its are credit goes to Mahatma Gandhi. Because he was the first man to motivate women to participate in India's political movement. Again, a note of caution is required let it be assumed that political participation always indicates political participation awareness on the part of the woman voter. However, countries that do hold regular elections show an improved recognition of Women as a political Constituency and parties and candidates tend to adopt pro-women stances and appeal specifically to Women's votes, especially at the time of elections. They become very evident when we look at consecutive elections in the Indian context. Where in there is a growing consciousness of the need to wow the woman voter and the need to pay attention to the needs and issues of women, in the election manifestos of political parties.

Conclusion

The story of women's participation in India freedom struggle on the story of making bold choices, finding themselves on streets, inside Jail and in the legislature. After so much effort India achieved Independence on August 15, 1947. Thousands of Indian women dedicated their lives to obtaining the freedom of their motherland. The non-violent movement that gained India her freedom not only took Women along but was dependent for its success on the Martive participation of women, perhaps for the first and the only time in the world history, the power of a mighty only global empire on which the sun never set had been challenged and overcome by the moral might of a people armed only with peace, ideas and courage. In the

end, we can say that in the last fifty-year, the Women movement hay net matured and has progressively. Deepened its relationship with other movements like trader unions, environmental movements and other progressive movements which fight against all forms of oppression, injustice and degradation.

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असमाधेय विवाह–भंग सिद्धान्त के सम्बन्ध में विधिशास्त्रीय दृष्टिकोण

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प्यार का एहसास जीवन में मिठास घोल देता है, पर इसकी डोर में जरा–सा खिंचाव बरसों के रिश्ते में दरार पैदा कर सकता है। मामला पति–पत्नी का हो तो इसका अंत अलगाव में भी हो सकता है। एक वक्त था, जब तलाक न्यायिक पृथक्करण और गुजारा भत्ता जैसे शब्द उच्चवर्गीय शहरी शिक्षित दंपतियों के शब्दकोश में ही मिलते थे और इन शब्दों को उस 'बुराई' का प्रतीक माना जाता था जिसके उदाहरण भारतीय समाज में फिलहाल दुर्लभ थे। इसके विपरीत आज की युवा पीढ़ी ने इन शब्दों का संदर्भ ही बदल दिया है। ये इनकी दिनचर्या में शामिल हो गये हैं जिन पर इन्हें कोई पछतावा नहीं होता है। आज पुरुष और महिलाएँ बिना किसी शर्मिन्दगी, दुःख अथवा पारिवारिक हस्तक्षेप के वैवाहिक बंधन तोड़ देते हैं। विडंबना यह है कि शिक्षा के प्रसार, मीडिया के बढ़ते प्रभाव, उच्चवर्गीय जीवनशैली की बढ़ती चाहतों और व्यक्तिगत स्वतंत्रता के विचार ने इस विषाणु को छोटे कस्बों और ग्रामीण भारत तक फैला दिया है।

भारत में युवाओं के लिए विवाह की परिभाषा बदल चुकी है, तो उसका कारण यह है कि आधुनिक भारतीय युवा पीढ़ी विश्व के जनसांख्यिकी इतिहास में अनूठा उदाहरण है। एक ही देश में 70 करोड़ से अधिक का यह आयु वर्ग एक दुर्लभ उदाहरण है। इनमें से लाखों युवाओं ने भारत और देश के बाहर नौकरियों का स्वाद चखा है। बाजार में आये बदलावों तकनीक तक आसान पहुँच और संभावित सम्वृद्धि से विकसित हुए सशक्तिकरण के भाव ने उनके जीवन को नाटकीय रूप से परिवर्तित किया है। यह पीढ़ी अपने निर्णय खुद ले रही है क्योंकि अर्थव्यवस्था ने इसे अपना भाग्य बदल देने का अवसर प्रदान किया है।

कई राष्ट्रीय सर्वेक्षणों ने यह सिद्ध किया है कि युवाओं की यह पीढ़ी इतनी परिवर्तित हो चुकी है कि इसकी पहचान मुश्किल है। उदाहरणस्वरूप 35 साल से कम आयु के स्त्री पुरूष जाति, धर्म और क्षेत्र को दरकिनार करते हुए अपना जीवन साथी खुद चुनना चाहते हैं। अधिकतर महिलाओं और पुरूषों का मानना है कि यदि दाम्पत्य जीवन ठीक से न चल रहा हो, तो इसे तोड़ देने में ही भलाई है। हर गुलाब में काँटे हैं लेकिन यदि गुलाब में काँटे ही काँटे हो तो उसे फेंकना ही बेहतर है। हर पति–पत्नी में थोड़ा बहुत विवाद होता ही रहता है लेकिन यदि उनमें केवल झगड़े ही हो रहे हों तो उसका एक ही समाधान है विवाह–विच्छेद।

भारतीय युवा मस्तिष्क पर तीन बातों ने गहरा असर डाला है ये हैं – डेटिंग, फैशन और अच्छा दिखना। बालीबुड के बढ़ते प्रभाव मीडिया में सेलेब्रिटीज से जुड़ी गॉसिप और जीवनशैली को परिभाषित करने वाले उत्पादों की लगातार मार्केटिंग की वजह से छोटे शहरों के 90 प्रतिशत युवा फैशनेबल कपड़े पहनने, सौंदर्य प्रसाधनों के इस्तेमाल तथा हॉट दिखने के फेर में पड़े हुए हैं। इनमें से अधिकांश आधुनिकता और रुढ़िवादिता दोनों को ही साथ–साथ स्वीकार करते हैं. किन्तु कोई समस्या आने पर अपने निर्णय खुद लेते हैं।

शहरों, कस्बों और ग्रामीण इलाकों में शिक्षा और रोजगार के अवसर बढ़ने से युवा स्त्रियों और पुरूषों को आपस में घुलने–मिलने और साथ काम करने का भी अवसर मिला है। आज स्कूलों, कॉलेजों और कार्यालयों में लड़के–लड़कियों के बीच अधिक स्वतंत्रता देखी जा सकती है। पढ़ाई, कार्य और यात्रा के सिलसिले में उन्हें लम्बे समय तक साथ रहना पड़ता है और ऐसी स्थितियों में प्रेम विवाह की संभावना बढ़ जाती है। इसके साथ ही यह युवा पीढ़ी इतनी मुखर भी है कि इसे यह स्वीकार करने में कोई गुरेज नहीं कि यदि दाम्पत्य जीवन असफल हो जाये, तो इसे तोड़ देना चाहिये बजाय इसके कि सामाजिक मान्यताओं और परम्पराओं के चलते घुट–घुटकर जिंदगी बिताई जाए।

आजकल युगलों की सहनशीलता का स्तर काफी कम हो गया है। इसी कारण से ब्रेकअप के मामले अब पहले से कहीं ज्यादा सामने आ रहे हैं, सिर्फ अरेंज या जबरदस्ती करायी गयी शादियों में ही अलगाव की समस्या पेश आती हो ऐसा नहीं है। अरेंज और लव दोनों ही तरह की शादियों में विवाह–विच्छेद की आशंका होती है। मैरिज काउंसलर के पास जाने से पहले ही वे दिमागी रूप से अलग होने के लिये तैयार हो चुके होते हैं। अधिकतर युगल बहुत अधिक अपेक्षाओं के साथ शादी के बंधन में बंधते हैं। वास्तविकता से वे कोसों दूर होते हैं। जब उनकी उम्मीदें पूरी नहीं होती, तो वे समस्या को हल करने के बारे में पुरानी पीढ़ी की तरह प्रयास नहीं करना चाहते। दोनों ही लचीला रूख अपनाने के स्थान पर अपनी बात पर दृढ़ रहना चाहते हैं।

सहनशीलता की कमी और दुर्भाग्य से आधुनिक परिवेश में इसकी जड़ परवरिश में छुपी हुई है, संयुक्त परिवारों का विघटन और एकल परिवारों का उदय बच्चों को अधिक जिद्दी बना रहा है। यह हमारे समय का कड़वा सच है कि छोटे परिवारों में खासकर जहाँ एक ही संतान होती है, बच्चों की हर जिद पूरी की जाती है और वे कभी सीख ही नहीं पाते कि सब्र जैसी भी कोई चीज होती है। उनके सब्र का पैमाना छोटी–छोटी बात पर छलकता है समय की कमी अथवा उनका एकाकीपन भरने के लिए अभिभावक किसी भी तरह से कुछ ऐसा करने की कोशिश करते हैं जिससे वे तुरन्त खुश हो जाएं। यही बच्चे जब बड़े होकर वैवाहिक जीवन में प्रवेश करते हैं तो जीवनसाथी से भी अभिभावक जैसी उम्मीद करते हैं वे मान लेते हैं कि बिना बताए ही जीवनसाथी को उसकी सारी आवश्यकताओं व इच्छाओं को समझ लेना चाहिए। ऐसा न होने पर वे गलतियों पर गलतियाँ और दुर्व्यवहार करने लगते हैं, फिर भी यह मानते हैं कि जीवनसाथी उन्हें हर हालत में प्यार करता रहेगा। अंततः दोनों ही तरफ से बर्दाश्त करने की हद पार हो जाती है और वैवाहिक तनाव का एक ही हल दिखता है तलाक।

विवाह का मतलब यह नहीं होता कि पति–पत्नी के दिमाग भी एक हो गये हैं। मन की बात जान सकने वाला जादू इस दुनिया में किसी को नहीं आता है। हर व्यक्ति की अपनी सोच होती है और कोई भी दम्पत्ति हर समय हर बात पर सहमत नहीं हो सकता। गलतियों पर चीखने–चिल्लाने की जगह जीवनसाथी को उसकी कमियों के साथ स्वीकार करने

की भावना दाम्पत्य जीवन को स्थायी बनाने का काम करती है जबकि इसके विपरीत प्रतिक्रिया सम्बन्ध विच्छेद अथवा अलगाव की राह पर ले जाती है। अलगाव की राह पर बढ़ते जोड़ों को नेक सलाह है कि आपको समझना चाहिए कि मतभेद और बहसें हर वैवाहिक सम्बन्ध में होती है। इस दुनिया में आदर्श दम्पत्तियों जैसी कोई प्रजाति ही नहीं है। जो दम्पति जीवन का आनंद उठाना चाहते हैं वे समझदारी से काम लेते हुए टकराव की परिस्थितियों को टालने अथवा न्यूनतम करने में रूचि दिखाते हैं। जरा सोचिए अगर आप ऑफिस में असंतुष्ट होते हैं तो सहयोगियों/बॉस पर चीखते हैं अथवा धैर्यपूर्वक अपनी बात रखते हैं? अगर आपका उत्तर पहला है तो बदतमीज कर्मचारी का ठप्पा आप पर ही लगेगा और अगर आपका उत्तर दूसरा है जो यकीनन होगा ही, तो यही व्यवहार जीवनसाथी के साथ क्यों नहीं कर सकते जो आफिस की तुलना में आपके हजार नख़रे सहता है।

छोटे शहरों में भी तलाक के मामले तेजी से बढ़ रहे हैं। आज स्थिति इतनी जटिल हो गयी है कि भारत सरकार ने मेट्रो सिटीज की तरह ही कई छोटे शहरों में भी वैवाहिक अदालतों और महिलाओं के विरूद्ध अपराध को रोकथाम के लिए महिला थानों का गठन किया है। समाज में यह परिवर्तन एकल परिवारों के उदय के कारण सामने आया है, जहाँ बुजुर्गों का कोई हस्तक्षेप नहीं होता है और काम के दबाव से लेकर धन के स्वामित्व तक पति–पत्नी में टकराव मुखर रूप से सामने आता है। छोटे शहरां और ग्रामीण इलाकों में महिलाएँ वित्तीय रूप से स्वतंत्र होने की शुरूआत कर चुकी हैं और उनके अंदर इतनी हिम्मत आ गयी है कि असफल और क्रूर दाम्पत्य जीवन से सिर उठाकर बाहर निकल सकें वे अकेली माँ के रूप में बच्चों की जिम्मेदारियाँ उठाने को भी तैयार हैं। भारतीय परिवारों की अर्थव्यवस्था बहुत तेजी से बदल चुकी है। पहले यह कमाने की क्षमता से तय होता था कि कौन क्या करेगा? यही वजह थी कि पुरूष कमाते थे और महिलाएँ घरेलू कार्य करती थी। आज चीजें वैसी नहीं रह गयी हैं। सुशिक्षित महिलाएँ बाहर काम पर जाती हैं और पति–पत्नी एक टीम के रूप में घर मैनेज करते हैं, जिससे बेहतर परिणाम प्राप्त हो सके।

आज आधुनिक दंपत्तियों के घरों में इंटरनेट, मीडिया के माध्यम से व्यक्तिगत स्वतंत्रता का पश्चिमी विचार पहुँच चुका है, जिससे दाम्पत्य जीवन और जिम्मेदारियों को लेकर नजरिया बदला है। ऐसे माहौल में निजता के अभाव, विपरीत जीवन लक्ष्यों और काम के दबाव के कारण रिश्ते प्रभावित होते हैं। राष्ट्रीय महिला आयोग जैसे संस्थानों के द्वारा महिला अधिकारों की जागरूकता के प्रति प्रयासों का भी परिणाम हुआ है कि स्त्रियाँ अपने अधिकारों की मांग करने लगी हैं आर न्याय तथा समर्थन के लिए गैर सरकारी संगठनों तथा सरकारी एजेंसियों से संपर्क करती हैं। अब वे परिवार के दूसरे दर्ज की सदस्य बनकर नहीं रहना चाहती, महिला संगठनों की बढ़ती ताकत ने वैवाहिक अधिकारों के प्रति जागरूकता उत्पन्न की है। अब वे अपने जीवन की नई इमारत खुद बनाना चाहती है। दूसरे शब्दों में, तलाक अब किसी महिला पर चिपका काला लेबल नहीं रह गया है, वह जीवन की ताजी हवा के लिए एक खिड़की खोलना चाहती है और अकेली माँ के रूप में बच्चों की परवरिश करने को भी तैयार है।

असमाधेय विवाह भंग का सिद्धान्त के संदर्भ में यह बात उल्लिखित है कि दोषिता–सिद्धान्त इसलिये अपर्याय माना गया है कि बिना दोषिता आधार के विवाह का विघटन हो ही नहीं सकता है। इसमें वादी को सिद्ध करना होगा कि विपक्षी दोषी है यदि वह विपक्षी के दोष को साबित नहीं कर पाता तो उसके दोषी होने के बाद भी विवाह का विघटन नहीं हो सकता। स्वेच्छा–सिद्धान्त इसलिये अपर्याप्त है कि उसके अन्तर्गत या तो विवाह–विच्छेद बहुत आसानी से हो सकता है या हो ही नहीं सकता है क्योंकि पक्षकार अगर सहमत है तो विवाह–विच्छेद बड़ी आसानी से हो जायेगा। यदि पक्षकार सहमत नहीं है तो विवाह–विच्छेद कत्तई नहीं हो सकता। आधुनिक वैवाहिक विधि व्यवस्था के समक्ष समस्या यह है कि कोई विवाह असुधार्य रूप से विघटित हो गया है, चाहे पक्षकारों में से एक के दोषी होने के कारण या दोनों के दोषी होने के कारण या अकारण से और उसके जुड़ने की कोई संभावना नहीं है तो फिर क्या उस तथाकथित विवाह को बनाये रखना व्यक्ति या समाज के हित में होगा? अब यह माना जाने लगा है कि ऐसी स्थिति में विवाह का विघटन समाज और व्यक्ति के हित में होगा। ऐसा विवाह का ढांचा मात्र है, तथ्यहीन है, उसका विघटन ही सही उपचार है। असमाधेय भंग विवाह सिद्धान्त प्रवर्तक अपने सिद्धान्त का यही औचित्य बताते हैं। उनके अनुसार असमाधेय भंग विवाह सिद्धान्त एक असहनीय स्थिति को स्वीकार करता है और असंतृप्त युगल (या उनमें से एक के, जो भी इस स्थिति से उबरना चाहे) – 'यदि न्यायालय के समक्ष यह सिद्ध कर देता है कि उसका विवाह असफल होकर भंग हो गया है, उसके जुड़ने की कोई संभावना नहीं है, वह उस स्थिति से उबरना चाहता है, तो फिर उसका विवाह विघटित कर दिया जायेगा, चाहे कुछ भी कारण क्यों न हो, या कोई भी कारण न हो।' इंग्लैण्ड के लॉ कमीशन ने कहा है कि किसी भी आदर्श वैवाहिक विधि के दो ध्येय होते हैं – प्रथम विवाह के स्थायित्व को सुस्थिर और मजबूत करना, द्वितीय, जब दुर्भाग्यवश एक विवाह भंग हो गया है या टूट गया है और उसके साथ जुड़ सकने की कोई संभावना नहीं है तो फिर उसे शीघ्रता से कम से कम कष्ट के साथ, औचित्यपूर्वक बिना कटुता के विघटित कर देना चाहिये। यदि विवाह जुड़ने की सम्भावना के बिना टूट चुका है तो उसका विघटन करना ही श्रेयस्कर है, यह जाने बिना कि टूटने का क्या कारण है या उस टूटने के लिये कौन पक्षकार उत्तरदायी है?

विवाह विषयक मामले नाजुक मानवीय तथा भावनात्मक सम्बन्धो के मामले होते हैं। इसे पति अथवा पत्नी के साथ युक्तियुक्त समायोजन हेतु पर्याप्त मात्रा में पारस्परिक विश्वास, सम्मान, आदर, प्रेम तथा स्नेह की माँग होती है। इस सम्बन्ध को सामाजिक मानदण्डों के अनुरूप होना पड़ता है। दाम्पत्य आचरण को अब ऐसे मानदण्डों तथा परिवर्तित सामाजिक व्यवस्था को दृष्टिगत रखते हुए बनायी गयी संविधि द्वारा शासित होना पड़ता है। इसकी सुगठित, स्वस्थ समाज के निर्माण हेतु विवाह विषयक मानदण्डों को विनियमित करने के लिये व्यक्तियों के हित में व्यापक परिप्रेक्ष्य में नियंत्रित किये जाने की मांग की जाती है। विवाह की संस्था सामान्य रूप से समाज में महत्वपूर्ण स्थान रखती है और महत्वपूर्ण भूमिका अदा करती है। अतः विवाह विच्छेद के अनुतोष को अनुदत्त करने का संयमित फार्मूले के रूप में असमाधेय ढंग से भंग विवाह के किसी निवेदन को उपयोजित करना उचित होगा।

असमाधेय विवाह भग को विवाह–विच्छेद का आधार मानने के सम्बन्ध में विरोधियों का मानना है कि 1976 में हिन्दू विवाह अधिनियम में पुनःस्थापित 'पारस्परिक सहमति द्वारा विवाह–विच्छेद' इस स्थिति को अधिकांशतः समाविष्ट कर लेता है। परन्तु विचारणीय है कि 'पारस्परिक सहमति' दोनों पक्षकारों की सहमति की अपेक्षा करती है और यदि उसमें एक पक्ष सहयोग नहीं करता है तो उक्त आधार पर विवाह–विच्छेद उपलब्ध नहीं है। दूसरी तरफ असमाधेय विवाह भंग ऐसा आधार है जिसमें न्यायालय अपने विवेक से मामले के तथ्य एवं परिस्थितियों को ध्यान में रखते हुए परीक्षा कर सकता है और यदि वह न्यायालय, मामले के तथ्यों के आधार पर, इस निष्कर्ष पर पहुंचता है कि विवाह में सुधार नहीं किया जा

सकता, उसे नहीं बचाया जा सकता है, तो विवाह–विच्छेद को मंजूरी दी जा सकती है। विवाह विच्छेद की मंजूरी पक्षकारों की इच्छा–शक्ति पर निर्भर नहीं है वह न्यायालय द्वारा, उसके समक्ष अभिवचन किए गए उन तथ्यों एवं परिस्थितियों पर निर्भर करता है कि विवाह असुधार्य रूप से टूट गया है, उसे सही निष्कर्ष पर पहुंचने में मदद करती है।

माननीय उच्चतम न्यायालय ने भी नवीन कोहली बनाम नीलू कोहली के मामले में विवाह विच्छेद के आधार के रूप में असमाधेय विवाह भंग को सम्मिलित करने के लिए हिन्दू विवाह अधिनियम 1955 में संशोधन लाने व गम्भीर रूप से विचार करने की सिफारिश की है। ऐसा मानना है कि दोषिता के आधार पर आधारित विवाह–विच्छेद की विधि भंग विवाह के सम्बन्ध में कार्रवाई करने के लिए अपर्याप्त है। दोषिता सिद्धान्त के अधीन विपक्षी के दोष को साबित करना होता है, परिवाद न्यायालयों के समक्ष मानव व्यवहार के ठोस साक्ष्य प्रस्तुत किये जाते हैं। एक बार यदि विवाह सुधार से परे हो गया है तो विधि के लिए यह अवास्तविक होगा कि वह उस तथ्य की ओर ध्यान न दे और यह समाज के लिए हानिकर और पक्षकारों के हित को चोट पहुंचाने वाला होगा। जहाँ लगातार पृथक्करण की अवधि लंबी रही है यह उचित रूप से अनुमान लगाया जा सकता है कि विवाह बंधन सुधार से परे पहुंच गया है। ऐसे में विवाह काल्पनिक हो जाता है, यद्यपि वह विधिक बंधन द्वारा समर्थित होता है, और उस बंधन को तोड़ने से इनकार करके विधि ऐसे मामलों में विवाह की पवित्रता की पूर्ति नहीं कर पाती। 'मरे हुए घोड़े को चाबुक मार कर जिन्दा नहीं किया जा सकता' जो विवाह मृतप्राय हो चुका है जिसके जुड़ने की सम्भावना नहीं है, संवेगात्मक सम्बन्ध समाप्त हो गया है तो कानून का भय दिखाकर दोनों पक्षों के बीच प्रेम नहीं पैदा किया जा सकता। परम्परा और आधुनिकता परस्परपूरक धारणाएं हैं विरोधी नहीं जैसा कि उन्हें सामान्यतः समझा जाता है। भारतीय समाज को परम्परावादी कहा जाता है यानी ऐसा समाज जो अतीतग्रस्त है और नवीनताओं को आसानी से स्वीकार नहीं करता। इसी तरह अमरीकी समाज को आधुनिक समाज माना जाता है, इस पूर्वग्रह के साथ कि वहाँ परंपरा का कोई सम्मान नहीं है। वास्तव में देखें तो यह भ्रामक सरलीकरण है। हर समाज अपनी आवश्यकता देश, काल, समय एवं परिस्थिति के अनुसार नए आचार–विचार–व्यवहार विकसित करता है। समय परिवर्तनशील है और हालात बदलते रहते हैं। इसलिए अतीत की कुछ बातें अनावश्यक और अप्रासंगिक होती जाती हैं जो अब आवश्यक नहीं उसे छोड़कर, जो जरूरी कारगर या प्रेरणास्पद हैं उसे समाज स्वीकारते हुए पुरानी बातों में आवश्यक परिवर्तन करता रहता है यानी पुराने और नए का समन्वय प्रवाहित होता रहता है। जब कुछ लोग अपने निहित हितों के लिए आवश्यक और अनिवार्य परिवर्तन भी नहीं होने देते तो वह समाज के विकास को अवरुद्ध कर देती है और कभी–कभी घातक भी सिद्ध होती है।

असमाधेय विवाह भंग स्वयं में विवाह–विच्छेद के लिए कोई आधार नहीं है। असमाधेय विवाह भंग के आधार पर विवाह–विच्छेद मंजूर करने के लिए न्यायालय अपनी शक्ति का प्रयोग दोनों पक्षकारों के हित को ध्यान में रखते हुए केवल अपवादात्मक परिस्थितियों में बहुत अधिक सतर्कता एवं सावधानीपूर्वक किया जाना चाहिए।

संस्कारिक विवाह को बनाये रखने का हर सम्भव प्रयास करना चाहिये, परन्तु जब विवाह असाध्य रूप से टूट चुका है जिसके जुड़ने की सम्भावना समाप्त हो गयी है, सुलह के प्रयास विफल हो गये हैं, पक्षकार किसी भी स्थिति में साथ रहने को सहमत न हो तो उनका विवाह–विच्छेद ही सबसे सफल उपचार है। महाकवि तुलसीदास जी का एक दोहा है –

विनय न मानत जलधि जड़ गये तीनि दिन बीति।
बोले राम सकोप तब भय बिनु होई न प्रीति।

अर्थात् जब भगवान् श्रीरामचन्द्रजी ने समुद्र से अपनी सेना के लिये रास्ता देने के लिए प्रार्थना करते हुए तीन दिन बीत गये परन्तु जड़ समुद्र नहीं माना, तब श्रीरामजी ने क्रोध सहित लक्ष्मणजी से बोले कि हे लक्ष्मण मेरा धनुष–बाण लाओ अग्निबाण से अभी समुद्र को सोख डालूँ क्योंकि बिना भय के प्रेम नहीं होता।

विवाह के पक्षकारों को जो साथ नहीं रहना चाहते परिस्थिति चाहे जो भी हो किसी एक पक्ष की गलती के कारण या दोनों की गलती से या बिना दोष के तो उनको साथ रहने के लिय विवश करना संविधान के अनुच्छेद 21 में प्रदत्त प्राण एवं दैहिक स्वतंत्रता का उल्लंघन होगा। क्योंकि प्रत्येक व्यक्ति की अपनी निजी स्वतंत्रता है, उसे किसी अन्य के साथ रहने के लिये विवश करना अनुच्छेद 21 का उल्लंघन होगा। विवाह को बनाये रखना ही महत्वपूर्ण नहीं है वरन् पक्षों के वैवाहिक कर्तव्यों को पूर्ण होते हुए दिखना भी चाहिये। प्राण का अधिकार केवल भौतिक अस्तित्व तक सीमित नहीं है बल्कि इसमें गरिमापूर्ण ढंग से जीने का अधिकार भी सम्मिलित है और अपनी पसंद का विवाह करने का अधिकार भी सम्मिलित है। भारत एक स्वतंत्र लोकतंत्रात्मक देश है और जैसे ही कोई व्यक्ति वयस्क हो जाता है वह जिससे चाहे उससे विवाह कर सकता है। उसे किसी के साथ विवाह करने के लिए बाध्य नहीं किया जा सकता। कोई व्यक्ति किसी महिला को प्यार करने के लिए बाध्य नहीं कर सकता तथा महिला को किसी पुरुष को अस्वीकार करने का अधिकार भी सम्मिलित है।

पति–पत्नी का रिश्ता एक बड़ा पवित्र रिश्ता है। पवित्रता वह सम्पत्ति है जो प्रेम के बाहुल्य से पैदा होती है इसे बेहतर बनाये रखने के लिए आपसी विश्वास, समझदारी, सामंजस्य, प्रेम और देखभाल निहायत जरूरी है। अहं, आलोचना, तुलना, शक, ना झुकना या समझौता न करने की जिद इस रिश्ते रूपी वृक्ष को दीमक की तरह बर्बाद करता है।

विगत कुछ माह पूर्व मा. सर्वोच्च न्यायालय द्वारा पारिवारिक विधि पर दिये गये निर्णय जैसे –

- सहजीवन में रहना।
- समलैंगिक सम्बन्धों में रहना।
- विवाहेत्तर सम्बन्धों में रहना।

अपराध नहीं रह गया है। ऐसी परिस्थिति में इस सिद्धान्त की उपादेयता और बढ़ गयी है।

निम्न परिस्थितियों में इस सिद्धान्त के आधार पर विवाह–विच्छेद की डिक्री प्रदान की जा सकती है –

- जब पक्षकार पाँच या उससे अधिक वर्ष से साथ–साथ बतौर पति–पत्नी के रूप में नहीं रह रहे हैं और उनका विवाह असध्य रूप से भंग हो गया है।
- जब विवाह का कोई पक्षकार सहजीवन की अवस्था में रह रहा है जिससे उसके साथ रहना असम्भव हो गया हो।

- जब विवाह का कोई पक्षकार समलैंगिकता की स्थिति में रह रहा है जिससे उसके साथ रहना असम्भव हो गया हो।
- जब विवाह का कोई पक्षकार विवाहेत्तर सम्बन्धों में रह रहा है जिससे उसके साथ रहना असम्भव हो गया हो।
- जब विवाह का कोई पक्षकार अभ्यासिक अपराधी घोषित किया जा चुका हो और उसे कम से कम 10 वर्ष से अधिक की सजा हो चुकी है।
- जब विवाह का कोई पक्षकार अभ्यासिक मत्तता की अवस्था में रहता है जिससे उसके साथ रहना असम्भव हो गया हो।
- जब विवाह का कोई पक्षकार ऐसी स्थिति एवं परिस्थिति में रहता है जिससे दूसरे पक्षकार को उस परिस्थिति में रहना सम्भव न हो।
- न्यायालय की राय में अन्य आधार जिस पर वह उचित समझता है विवाह विच्छेद की डिक्री प्रदान कर सकेगा।

उक्त आधार पर विवाह विच्छेद निम्नलिखित शर्तों के अधीन होना चाहिये—

- उक्त आधार पर न्यायालय तब तक कोई डिक्री प्रदान नहीं करेगा जब तक न्यायालय की राय में कोई पक्ष अपने ही दोषों का लाभ लेना चाह रहा हो।
- उक्त आधार पर न्यायालय तब तक कोई डिक्री प्रदान नहीं करेगा जब तक कि यदि कोई अवयस्क बच्चे एवं अविवाहित पुत्री के भरण–पोषण एवं विवाह के सम्बन्ध में कोई व्यवस्था नहीं हो जाती है।
- न्यायालय उक्त आधार पर तब तक कोई डिक्री प्रदान नहीं करेगा जब तक कि महिला जो अत्यन्त गरीब है उसके जीवनयापन का कोई अन्य साधन नहीं है तो उसके भरण पोषण के सम्बन्ध में व्यवस्था नहीं कर दी जाती है।

असमाधेय विवाह भंग सिद्धान्त में न्यायालय को जो देखने की आवश्यकता है वह अवैध सम्बन्ध के बारे में अमानवीय और हिंसक आरोप हैं जिन्हें पति द्वारा उन्मुक्ति के साथ लगाया जा रहा है। यदि तलाक से इंकार किया जाता है तो पति और पत्नी एक साथ रहने में समर्थ नहीं होंगे क्योंकि ऐसे क्रूर आरोपों द्वारा कारित घाव कभी भरेंगे नहीं एवं पति तथा पत्नी मतभेदों एवं विवादों के कारण एक साथ कभी नहीं रह पायेंगे। विधि का उद्देश्य गृहों को तोड़ना नहीं है बल्कि वह गृह जो निरन्तर लड़ाई–झगड़ों एवं आरोप प्रत्यारोप इस स्तर पर. पहुँच चुका है कि पक्षकार एक साथ रहने के लिए किसी भी स्तर पर सहमत न हों, उसे भंग ही हो जाना चाहिये। इसी परिप्रेक्ष्य में विवाद को देखा जाना चाहिये। इस दृष्टिकोण से देखे जाने पर, एकमात्र उपचार समुचित होना प्रतीत होता है, तलाक प्रदान करना है।

असमाधेय विवाह भंग पक्षों के लिए उपलब्ध तीन उपायों में दोषिता का सिद्धांत, आपसी सहमति का सिद्धांत व असाध्य विवाह भंग सिद्धान्त। भारत में न्यायपालिका तलाक के लिए एक विशेष आधार के रूप में 'असमाधेय विवाह भंग' की मांग कर रहा है, क्योंकि कभी–कभी न्यायालयों को तलाक का आदेश देने में कुछ कठिनाइयों का सामना करना पड़ता है, तलाक के मौजूदा सिद्धान्तों में से कुछ तकनीकी खामियों के कारण विवाह–विच्छेद की डिक्री को पाने में असमर्थ हैं। इसलिए माननीय उच्चतम न्यायालय विधि आयोग, विधिशास्त्री अधिवक्ता एवं हमारी राय में, यह एक विशेष और अलग आधार बनाने का मिशन बहुत जरूरी है कि 'असमाधेय विवाह भंग' की शुरुआत, एक विशेष आधार के रूप में किसी भी सार्वजनिक रूप से अच्छा काम करेगा।

सुप्रीम कोर्ट ने कई मामलों में 'असमाधेय विवाह–भंग' सिद्धान्त पर विवाह–विच्छेद दे दिया है लेकिन कहा है कि किसी भी सांविधिक कानून में स्वतंत्र रूप से इसका आधार उपलब्ध नहीं है। सुप्रीम कोर्ट ने 'असमाधेय विवाह भंग' सिद्धान्त पर जमीन पर क्रूरता थी शुरुआत में भारत के संविधान के अनुच्छेद 442 के तहत अपनी शक्तियों का प्रयोग करते हुए विवाह विच्छेद का सामना किया। यह ध्यान देने योग्य है कि किसी भी मामले में पूर्ण न्याय करने के उद्देश्य के लिए विशेष शक्तियां संविधान के अनुच्छेद 142 के तहत सर्वोच्च न्यायालय में निहित है। इसलिए कई मामलों में उच्च न्यायालयों ने विवाह को विघटित करने के लिए असमाधेय विवाह–भंग के आधार पर करने से इन्कार कर दिया। लेकिन फिर भी उच्चतम न्यायालय उन मामलों में राहत दे रहे हैं, जहाँ विवाह वास्तविक रूप से टूट गया है, लेकिन उन्हें धारा 13 (प–क) से समर्थन मिल रहा है, अर्थात् क्रूरता से विवाह–विच्छेद।

आज न्यायालयों में 'असमाधेय विवाह–भंग' सिद्धान्त पर विवाह–विच्छेद देने की शक्ति नहीं है। पति तब पत्नी के साथ मौद्रिक समझौता करने के लिए बातचीत करने के लिए मजबूर किया जाता है, जो असमाधेय विवाह भंग के सिद्धान्त को दूर ले जाता है बातचीत की शक्ति पत्नियों के रूप में पति निश्चय हो जाएगा कि किसी भी गलती को साबित करने की आवश्यकता के बिना विवाह विच्छेद उसे दी जाएगी जैसे कि पत्नी के खिलाफ क्रूरता या निराशा के रूप में इसलिए वह किसी पर आने की जरूरत नहीं पायेगा। पत्नी के साथ समझौता हमारी स्थिति यह है कि अगर महिलाएँ शक्ति से बाहर निकलती हैं, तो न्यायालय उस समय की महिला की आर्थिक सुरक्षा सुनिश्चित करने के लिए बाध्य है। लेकिन इस प्रावधान का वर्तमान समय में हमारे वैवाहिक कानून में कमी है, जो आवश्यक है। असमाधेय विवाह भंग सिद्धान्त से विवाह–विच्छेद के सम्बन्ध में कहना है कि न्यायालय को, निःसंदेह पक्षकारों में सुलह कराने के लिए गम्भीर रूप से प्रयास करना चाहिए फिर भी यदि यह पाया जाता है कि असमाधेय विवाह भंग है तो विवाह–विच्छेद को रोका नहीं जाना चाहिए। ऐसे अकार्यकरणीय विवाह को, जो लंबे समय से प्रभावी नहीं रह है, विधि में परिरक्षित रखने के परिणाम पक्षकारों के लिए दुःख का स्रोत होना अवश्यंभावी है।

असमाधेय विवाह–भंग सिद्धान्त में बच्चे महत्वपूर्ण हैं। विवाह–विच्छेद की कार्यवाही के दौरान दोषों को खोजने की बजाय, इस तरह के विवाह–विच्छेद के प्रावधानों को मुख्य रूप से पार्टियों और बच्चों की नई स्थिति स्वीकार करने और परिवर्तित परिस्थितियों के वाद सम्बन्धों को विनियमित करने के लिए संतोषजनक आधार तैयार करने के लिए लाने के लिए चिंतित होना चाहिए। असमाधेय विवाह–भंग सिद्धान्त के तहत विवाह–विच्छेद के लिए डिक्री मंजूर करने के पूर्व पक्षकारों और बच्चों के लिए पर्याप्त वित्तीय प्रबन्ध करने अनिवार्य किये जाने की आवश्यकता है।

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पाणिनीये परिभाषाणां विनियोगविमर्शः

डॉ. पूर्णचन्द्र पाढी
सहाचार्यः, व्याकरणविभागः
श्रीजगन्नाथसंस्कृतविश्वविद्यालयः
श्रीविहारः, पुरी, ओडिशा

व्याकरणं नाम असाधुशब्दावधिक–साधुशब्दकर्मक पृथक्–कृतिप्रयोजकनियमविशेषः। असाधुशब्देभ्यः साधुशब्दाः पृथक् क्रियन्ते अनेन शास्त्रेण। एवं व्याकरणं नवविधम्

ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम्।
सारस्वतं चापिशलं शाकलं पाणिनीयकम्।। इति

सर्वत्र नवविधेषु शास्त्रेषु निबन्धनशैली सूत्रात्मिका एव भाति। तत्र च पाणिनिव्याकरणं विज्ञानक्रमविशिष्टं सर्वाङ्गं उपलभ्यते। तत्र षड्विधानि सूत्राणि विद्यन्ते संज्ञा–परिभाषा–विधि–नियमातिदेशादि– कारभेदेन। यद्यपि पाणिनिना सूत्राणां भेदप्रकारः नोल्लेखितः, तथापि परवर्त्तिभिराचार्यैः अयं भेदक्रमः प्रदर्शितः। तेषु षड्विधेषु परिभाषाणामपि महत्त्वपूर्णं स्थानमस्ति।शब्दसाधुत्वनिबन्धने परिभाषावचनानां योगदानमप्यतिशेते। विध्यादिशास्त्राणां तात्पर्यं परिभाषाः स्पष्टीकुर्वन्ति। अतः अनियमे नियमकारकत्वेन एतासां व्यवहारः। लिँवती परिभाषापि कथ्यते।

प्रस्तुतशोधलेखे पाणिनीये परिभाषाणां कथं विनियोगः भवति। तासां का उपयोगिता विद्यते शास्त्रे? इति इत्येतयोः प्रश्नयोः समाधानविमर्शार्थं कश्चन लघुः प्रयासः क्रियते।

सूत्रात्मकं व्याकरणम् ऐन्द्रसंप्रदायात् प्रारब्धमिति प्रसिद्धम्। सूत्रात्मकोपन्यसनं सर्वथा संक्षिप्ततया जातम्, विशेषतः पाणिनीयं व्याकरणं यत्खलु प्रायशः चतुःसहस्रपरिमिते सूत्रैः उद्दिदष्टमुपदिष्टं च। तत्र विना व्याख्यानं कस्यचित् सूत्रस्य आशयावबोधनं न जायते। अनेके उपायाः आचार्यैः विचार्य आविष्कृताः। अधिकारसंयोजनं, अनुवृत्तिकल्पनं, वा, विभाषा, अन्यतरस्यां इत्यादि–पदप्रयोगः, सूत्रेषु उत्सर्गापवादादिविधिकल्पनमित्यादयः उपायाः, इत्थं सूत्रेषु दृश्यन्ते। एतेषां ररहस्योद्घाटनं विना लक्ष्येषु सूत्राणां प्रवृत्तिः पदसाधुत्वसाधनं च भवितुं नार्हति। अतः तेषामुपपत्तये परिभाषाणामुपयोगित्वम् अनस्वीकार्यम्। व्याख्यानात् ज्ञायते यत् परिभाषावचनं सूत्राणां सूत्रत्वं संपादयति, प्रयोगाणां साधुत्वं सिद्धान्तयति च। अन्यथा योगिनः शब्दशास्त्राचार्य–पाणिनिप्रभृतिं विहाय न कोऽपि सूत्रार्थावगमनं साधुत्वबोधनं च विधातुं शक्नुयात्। अतः परिभाषाणां व्याकरणशास्त्रीयप्रयोजनत्वमुपयोगप्रकार×च एतद्वयं समासेन विचार्यते।

पाणिनीयव्याकरणे समस्तानि सूत्राणि शास्त्रीयकौशलेन निर्मितानि, यत्र उद्देश्यमन्तरेण न कमप्येकं पदं अनेकशः उच्चरितं जायते। अदृष्टस्य पदस्य अनुवृत्त्या प्रकृष्टसूत्रे उपस्थितिः कल्प्यते। सजातीयस्य कार्यस्य कृते समानस्थानिनाम्, आदेशानाम्, निमित्तानां च प्रतिपादनं न क्रियते। उद्देश्यप्रकटनाय सुसम्पन्नं तत् सूत्रम् अनुवृत्तिद्वारा अवबोधनक्षमं जायते। सा च अनुवृत्तिः उपायद्वयेन जायते। नैरन्तर्यानुवृत्तिः मण्डुकप्लुतिश्चेति भावेन जलधारप्रवाहवत् तस्यानुवृत्तेः साधनात् मण्डुकस्य उत्प्लवनवत् साधनवच्च उभयथा अभिधानं लभते। तादृशानुवृत्तिः क्व निवर्त्तते। कीयत् सूत्रं यावत् तदुपैति इति विचारावसरे स्वरित्वप्रतिज्ञा, नित्यपदोपादानं विकल्पार्थपदसंयोजनं, विषयान्तरप्रवेशः इत्यादिषु बहुषु उपायेषु चकार निबन्धनमप्यन्यतमम्। तेन चकारेण अनुवृत्तिर्जायते निवृत्तिरपि साध्यते। एवंविधे तत्र तात्पर्यं परिभाषाद्वारा प्रकटितं क्रियते। "चानुकृष्टं नोत्तरत्र", इति अनेन उपायेन सूत्राणां स्वरूपं संपूर्णतया संपद्यते। पुनश्च क्रमानुवृत्तौ निर्धारणं जायते। अन्यथा एकस्मात् सूत्रात् क्रमेण अनुवृत्तं प्रवृत्तं वा अष्टाध्यायाः अन्तिमं सूत्रं यावत् प्रवर्त्तते। येन अनिष्टसिद्धिः सूत्रत्वहानिश्च संभवेत्। अनेन उपायेन परिभाषावचनं सूत्राणां स्वरूपदृष्ट्या पूर्णताप्रतिपादने अवबोधाय च विधत्ते। परिभाषाणां एवं विनियोजनेन उपयोगित्वं निर्णीयते यथा –

एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः (परिभाषा–17), क्वचित् एकदेशोऽप्यनुवर्त्तते (परि.–18) **अष्टाध्यायाः** संघटने संज्ञासूत्राणि परिभाषासूत्राणि च प्रथमाध्यायादारभ्य सर्वत्राध्याये प्रवृत्तं दृश्यन्ते। तानि च विध्यादिशास्त्रोपकारकत्वेन आश्रितत्वात् सर्वेषु प्रकरणेषु लभ्यन्ते। लक्ष्यानुरोधात् कदाचित् स्वदेशं स्वीकुर्वन्ति, कदाचित् विधिदेशम् इत्येतत् सर्वं परिभाषाद्वारा स्पष्टीभवति। प्रथमाध्याये संज्ञाविधायकं सूत्रं षष्ठाध्याये तदुद्देश्यकं विधिसूत्रम्। इदं शास्त्रं वाक्यार्थबोधाय तत्र प्रवर्त्तते इति परिभाषावचनं निर्दिशति।

यथोद्देशं संज्ञापरिभाषम् (परि. 2) कार्यकालं संज्ञापरिभाषम् (परि. 3)। तत्रापि आकडाराधिकारस्य भसंज्ञादिविषये यथोद्देशपक्षः इत्येवभूतः निर्णयः तद्वचनव्याख्यानात् प्रतिपद्यते। अतः संज्ञाशास्त्राणां परिभाषाशास्त्राणां यत् तात्पर्यं तत् परिभाषावचनद्वारा हि उद्घाटितं जायते। अन्यथा संज्ञाशास्त्रं विधिदेशम् अगृहीत्वा विप्रतिषेधे परं कार्यमिति व्यवस्था तत्र न स्यात् इति रहस्यम्। परिभाषाद्वारा तस्य शास्त्रत्वं लक्ष्यसिद्धिः इत्येतदुभयं जायते।

एकान्ताः अनुबन्धाः इति पक्षः सिद्धान्तसिद्धः। तस्य "अनेकाल्शित्सर्वस्य" सूत्रे शिद्ग्रहणं व्यर्थम्। ओश् इत्यत्र अनेकाल्त्वोपगमनात्, तस्य सर्वादेशतासिद्धेः कारणात्। परिभाषा "शित्" ग्रहणस्य सार्थक्यं व्यपदिशति नानुबन्धकृतमनेकालत्वम्। एवं नानुवन्धकृतनेजन्तत्वम् (परि. 7) नानुवन्धकृतमसारूप्यम् इत्यादीनाम् अवबोधव्यम्।

'संख्यायाः अतिसन्तायाः कन्' इति सूत्रे अतिसन्तायाः इति पदस्य संख्यात्वबोधने परिभाषावचनं हि क्षमम्। उभयगतिरिह भवति।

'स्थण्डिलाच्छयितरिव्रते' इति सूत्रे "शयितरि" निर्देशः परिभषया एव संगच्छते। कार्यमनुभवन् हि कार्यं निमित्ततया नाश्रीयते (परि. 10) अन्यथा शयितृ इति शब्दस्य निष्पत्तेरभावात् शीङः ङित्वात् "कङिति च" इत्यनेन गुणनिषेधः। शयितरि इति न स्यात्। "शीतरि" इत्यादि अनिष्टस्यापत्ते।

"दिव उत्", "ऋत उत्" इत्यत्र तपरकरणं सार्थकम्। भाव्यमानोऽयुकारः सवर्णान् न गृह्णाति (परि॰20)अन्यथा अणुदिवसवर्णस्य चाप्रत्ययः इति सूत्रतात्पर्यात् विधीयमानत्वेन "उ" कारस्य सवर्णग्राहकत्वाभावात् समकालस्य संज्ञाबोधनाय तपरकरणेन न किमपि प्रयोजनं स्यात्।

"सुप्तिङन्तं पदम्" इति सूत्रे अन्तग्रहणस्य सार्थक्याय संज्ञाविधौ प्रत्ययग्रहणे तदन्तग्रहणं नास्ति (परि॰ 27) इति परिभाषावचनम्। अन्यथा "सुपां" "तिङां" च प्रत्ययत्वात्। प्रत्ययग्रहणे यस्मात् स विहितः तदादेः तदन्तस्य ग्रहणम् (परि॰ 23) इति परिभाषया तदन्तसिद्धौ "अन्त" ग्रहणं सर्वथा व्यर्थं सत् सूत्रव्यर्थता आपद्येत।

पूर्वादीनि, सपूर्वाच्च इति पृथक्तया योगकरणं व्यपदेशिवद्भावप्रातिपदिकेन (परि॰ 32) इति परिभाषया संगच्छते। "पूर्वो" "कृतपूर्वी" इति प्रयोगद्वयसिद्धये तत् तत् पृथक् सूत्रम्।

"अर्ध नपुंसकम्"। तत्र नपुंसकं ग्रहणं अर्धमित्यस्य लिंगविधाने यथार्थम्। सूत्रे लिंगवचनमतन्त्रम् (परि॰ 74) इति परिभाषाबलात्।

"ओर्गुणः" इति सूत्रे गुणग्रहणस्य सार्थक्यं संज्ञापूर्वकविधेः अनित्यत्वमिति (परि॰ 94) परिभाषया जायते।

"उदिचामातः स्थाने यक्पूर्वायाः" इत्यत्र "स्थाने" इति ग्रहणस्य सार्थकता विधौ परिभाषा उपतिष्ठते नानुवादे इत्यनया परिभाषया एव तल्लाभे "स्थाने" ग्रहणं व्यर्थ स्यात्।

"णेऽ टि" "णेरनिटि" इति "णेटि" सूत्रं "णेरनिटि" सूत्रे "अनिटि" ग्रहणं उभयं व्यर्थं यदागमा परिभाषया एव तयोः सार्थकम्।

एवं बहूनि परिभाषावचनानि सन्ति यैः सूत्राणां सूत्रत्वसंपादनं सार्थकतया जायते।

वस्तुतः आचार्याणां वचनात् व्याकरणशास्त्रं पदसाधुत्वं संपादकम्। "साधुत्वज्ञानविषया सैषा व्याकरणस्मृतिः", तच्च साधुत्वं लोकातिरिक्तं न। अर्थात् लोके यथा प्रयोगः इष्यते तादृशस्य प्रयोगस्य साधुत्वप्रतिपादनाया व्याकरणे उपायः आविष्क्रियते। तथाहि–

- सदन्वाख्यानात् शास्त्रस्य–इति भर्तृहरिः।
- यथालक्षणमप्रयुक्ते–भाष्यकारः पत×जलिः।
- लोकप्रसिद्धानां शब्दानामिह साधुत्वमाख्यानात्–कैयटः महाभाष्यप्रदीपे।
- शब्दैरर्थाभिधानं स्वाभाविकम्....लोकतः एव अर्थमते–काशिकाकारः।

सूत्रात्मकेन व्याकरणेन सूत्रद्वारा प्रयोगसिद्धिः इत्येव वैशिष्ट्यम्। तस्यच सूत्रस्य प्रवृत्तां सूत्रोत्पात्तपदानां सूत्राणां च तात्पर्यार्थपुरःसरं सूत्रोपादानं कर्तुं शक्यते। यत्र प्रतीतेः अनुसारं अव्याप्तिः अतिव्याप्तिः दूषणानामुपस्थितिः जायते येन लक्ष्यसिद्धिः न स्यात्। तेषां निवारणाय परिभाषावचनं आश्रीयते इति तात्पर्यम्।

संदर्भ

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13. व्य॰ प॰ ब्रह्मकाण्ड
14. म॰ भा॰, पस्पसाह्निके
15. म॰ भा॰ प्र॰, 5 / 2 / 37
16. का॰ वृ॰, 1 / 2 / 56

PROMOTING OF LIBRARY PRODUCT AND INFORMATION SERVICES (PLPIS) IN THE PRESENT ERA

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This paper examines the showcasing of library items and data administrations in the current situation. It additionally examines about the showcasing idea of library items and data administrations covering different themes. The current paper investigates the discipline of promoting of library administrations as another scholarly subject in library and data training zeroing in on the Indian experience. This paper additionally bargains the significant factors associated with promoting the items and administrations of scholastic libraries. The significance of the nature of administration and an attention on the client is underlined. However insufficient subsidizing may influence conveyance of administrations, the scholastic administrator ought to be propelled by this test to plan and carry out a showcasing technique to guarantee substantial support.

Keywords: Library items and data administrations; Marketing in library and Information focus

Introduction

Promoting is arranging and dealing with the association's trade relations with its customer base. It comprises of concentrating on the objective market's necessities, planning proper items and administrations, and utilizing viable evaluating, correspondence, and dissemination to advise, propel, and serve the market. The American Marketing Association characterizes advertising as those exercises which direct the progression of labor and products, from creation to utilization.

Promoting has been characterized and clarified in numerous ways by various advertising creators. However the definitions given by the American Marketing Association (AMA) and the Chartered Institute of Marketing (CIM) have been generally acknowledged throughout the long term, yet are re-imagined consistently. The National Association of Marketing Teachers, an archetype of the AMA, took on what is by all accounts the principal official meaning of promoting in 1935. "Advertising is the exhibition of business exercises that immediate the progression of labor and products from maker to buyers." The AMA took on the 1935 definition in 1948, and in 1960 when the AMA was amending the definition it was chosen not to transform it. This unique definition represented 50 years, until it was updated in 1985, as: "Advertising comprises of individual and authoritative exercises that work with and assist trade connections in a powerful climate through the creation, overhauling, circulation, advancement and evaluating of products, administrations, and thoughts." Again in 2004, the definition was reconsidered to peruse: "Promoting is a hierarchical capacity and a bunch of cycles for making, conveying and conveying worth to clients and for overseeing client connections in manners that advantage the association and its partners**."**

Promoting as a set of methods

By and large, it is seen as a bunch of methods including various cycles. An association that accepts the promoting idea attempts to give items and fulfill client needs through a planned arrangement of exercises and that additionally permits the association to accomplish its objectives. In such methodology promoting, arranging cooperate (Dibb et al., 1994). The critical exercises of such idea are:

· An evaluation of which the clients are, the administrations they need and the advantages they are searching for.
· Analysis of the library? strength, shortcoming, openings and the administrations it gives.
· Assessment of the qualities and shortcomings of contest.
· Understanding what they genuine contrasts are between the library and the opposition.
· A pragmatic activity plan which draws on this comprehension of the commercial center and sets out quantifiable activities to accomplish the current target.

Promoting is fundamentally an administration interaction, which incorporates the accompanying:

Showcasing plan: In advertising plan a library needs to focus on the mission examination, asset investigation, vital arranging and observing and assessment of the errands performed.

Promoting research: It is done to gather important information to survey market data needs by expressing research destinations, fostering an exploration methodology, realizing objective market attributes, and populace to be examined and so forth Then, at that point, the information Collected is deciphered and dissected.

Market division: It is characterized collectively of clients with comparable or related qualities who have normal requirements and needs. Market division is generally partitioned into:

• Demographic Segmentation
• Socio-Economic Segmentation, and
• Geographic Segmentation.

If there should arise an occurrence of industry the division will incorporate arrangement creators, chiefs, leaders, board individuals, research officials and so on

Showcasing blend: It incorporates Product (like books, periodicals, strict projects, lists of sources, yearly reports, measurable studies and aggregations and administrations like CD-ROMS and so on); Price (which is in type of credit, rebate, cash and so on); Place (incorporates inclusion, appropriation channels, stock, areas and transport.) and Promotion (which is done through (I) publicizing, (ii) individual selling, and (iii) advertising).

Marketing and its Implementations in Marketing for Library Products and Information Services (LPIS) in The Present Era

Plan for Libraries to Marketing of LPIS

The uncommon libraries and data focuses have been reflected as friendly and non-benefit administration situated associations giving data to their individuals from quite a while previously. Their conventional capacities incorporate choice, securing, capacity, handling, the course just as a reference and reference capacities and exercises. Throughout some undefined time frame, because of progress in the idea of requests by clients, libraries have stretched out their capacities to incorporate documentation and record conveyance frameworks. The libraries have additionally been started to make them as benefit-making associations giving successful data items and administrations to clients. It could be noticed that many capacities in a library or data focus are administrative center capacities. Just restricted individuals from the staff collaborate with clients and that as well, for the most part at the drive of the actual clients. There would be not really any library/data focus in India where there is a capacity/area called promoting. A promoting plan furnishes the curator or data supervisor with a blueprint for distinguishing and focusing on promising circumstances and client gatherings and for the practical inventory of explicit data items and administrations to the recognized client gatherings. The advertising plan might be ready for the explicit product(s) or service(s) just as for the library or data focus in general. In setting up an advertising plan for an item or administration, or for the library or data focus as a substance, the library staff should be ready to go through a few stages and cycles.

Five Laws and its Implementation to Marketing of LPIS

The law   Actions to be taken Marketing implications

Books are for use   Optimum use ofresources, facilities,and services.Acquiring appropriate information material and ensuring sufficient resourcesand services are available for the use of users. Convenient location, effective signage, and longer opening hours; helping hands for using resources and services.

Every reader his/her book: Meeting users needsatisfactorily Collecting and interpreting information, understanding the needs of users, and matching with the organizational resources.

Every bookits reader: Reaching out tousers Publicizing value and benefits, promotional campaign, advocacy, public relations, personal communication, etc.

Save thetime of user: User benefits andpreferences Repackaging information into appropriate form, availability of information when they need. Ensuring quality of services and offerings.

Library is a growingorganism: Adapting to futureUser needs Mobilizing resources, dealing with uncertainty about future user needs, new services, new customer groups, new environment, etc.

We might clarify promoting executions in library and data focuses as recorded above table. These ideas and procedure talks about as underneath:

Marketing as a philosophy

It was under thirty years prior that advertising came into the field of library and data administrations as thinking and arranging library and data administrations business/library and data administrations in showcasing term. Combination of advertising into library theory is useful in supporting and repeating the essential upsides of the calling in an evolving climate. It might be said, it infers obligation to shared proficient convictions. The most broadly concurred convictions are about library administrations to give the right data to the perfect client at the ideal time. This includes decreasing hindrances to access and utilize data and engaging clients in utilizing their own, especially with the utilization of current advances.

Marketing helps us the following aims of the library and information services:

· A center around the clients own motivation and on assisting the singular client with articulating these at each level.

- A center around the clients, giving them a climate where they can sit, study, work and on giving them an encounter of good help.
- A conviction that each individual client has various necessities, prerequisites and assumptions when s/he visits/moves toward the library.
- A obligation to aiding the client in securing abilities in getting the data from different sources and means.

Marketing should above all else, be a mentality of brain. This is the establishment of effective advertising (Gronroos, 2000).

Promoting as an Approach

There are taken advantage of emblematic measurements to human and actual assets while serving the client. In this methodology everything, human abilities, administration disposition and data assets are put all the more near serve the clients, Information needs.

As indicated by Ranganathan, Service trinity (User, staff, and library sources) has incredible pertinence with such methodology on account of libraries. Ranganathan considers:

- Users (clients)
- The staff (specialist co-ops)
- The data assets and framework (distinctive sort of materials, frameworks, systems, and so on) have more prominent relationship with one another in library and data administrations.

Client Driven Marketing

Insightfully, clients are the focal substance in each kind of libraries. Clients are the principle part of the help area. We need to consolidate components of customer or client centeredness in our ways to deal with serve clients. Clients additionally anticipate acknowledgment, consideration, and appreciation for their singular necessities and longing for self-articulation. Administration association should move more in creating client direction in each activity of the association. Their attention is on particular capabilities: esteem, conveyance, client characterized quality, relationship the board and a client centered hierarchical culture.

What Products and Services is the Library and Information Center Marketing?

The library has numerous items and administrations that it can showcase. Every library needs to distinguish what it wishes to market and how. Advertising isn't just with regards to creating and advancing new administrations and items yet in addition about carrying attention to customers of existing administrations and items and deciding their suitability. Promoting plan should be created and executed with progressing upgrade of the administrations and items ought to follow.

At the point when the library is advertising its assortments, specifically, the accessibility of new acquisitions like another internet based patent data set or a bunch of electronic diaries, should be conveyed to customers who need them. Gifts of enormous exploration assortments of likely use to specific disciplinary regions should be exposed. There is a tremendous obligation to guarantee that worth is gotten for the critical asset consumption being made on a large number of these spaces. New administrations like internet based renditions of assessment papers, the advancement of an e-print document of institutional examination papers, the utilization of counterfeiting recognition programming and online proposition accommodation should all be plugged to expected clients. For new items or administrations, some portion of the arranging should include the production of an advertising and limited time system and the distribution of obligation to library staff to guarantee that the arrangement is helped through.

Promoting is straightforwardly connected to the arranging system. Having a formalized arrangement and heading of where the library is heading rather than being responsive to change and issues that emerge, empowers administrators to effectively foster promoting techniques and effectively recognize new administrations and items. Some portion of the arranging is improvement of an appropriate statement of purpose for both inner and outside use.

Essential Steps continues in Marketing of LPIS

Libraries and data focuses of different types and sizes are confronted with the need to advertise. Bookkeepers/Library Managers and data experts ought to figure out how to viably showcase and promote their administrations.

Competition for clients - Libraries are essential for a profoundly cutthroat assistance industry. Rivalry comes from super book shops, online book sellers, experts, the Internet, and people who feel they can go it single-handedly. Libraries are presently not the main data show around. Free web admittance to data is staying put and non-library and expense access data suppliers will not stop for a second to market to library clients.

Competition for resources - Libraries of assorted types need to contend with different associations or divisions for reserves. Public libraries need to compete for public monies that accommodate their reality.

Exceptional libraries discover their subsidizing is often designated during guardian association spending cuts. Promoting library administrations helps the main concern.

Maintain your relevance - Libraries need to advertise themselves to stay associated with their networks and make them bear on certifiable issues and present-day occasions.

Stop being underestimated - Libraries need to pass on what is remarkable with regards to the entrance and administrations they give. The two clients and administrators can't accept that libraries will consistently be accessible.

Promote a refreshed picture - Librarians are not seen also prepared, mechanically clever data specialists. Most clients don't see the requesting data the board liabilities of a bookkeeper.

Visibility - Librarians are not on the radar screens of many individuals who consider themselves data-educated. Individuals who are in positions to utilize bookkeepers are not perusing much in their expert writing about a curator's worth.

Valuable community resource - Libraries are and ought to be seen as fundamental and significant local area assets. Individuals should be made mindful of the administrations and items that are given and their near esteem. Bookkeepers ought to be the asset that the nearby force structure goes to for data.

Rising assumptions - Library clients anticipate acknowledgment, consideration, and appreciation for their singular data needs. Clients likewise have consistently changing requirements and needs, which makes the library market as unique as retail advertises. Advertising assists with establishing a climate in libraries that cultivates client cognizance among representatives.

Survival - Libraries rely upon the help of others for their reality. A library should convey and work with its clients and overseeing/subsidizing substances to give data regarding what the library is doing and to empower the library to find out with regards to the local area it serves.

Beneficial to library picture - Effective promoting can in addition to other things: increment library reserves, increment utilization of administrations, instruct clients and non-clients, change discernments, and upgrade the clout and notoriety of the library and its staff (Steadley, 2003).

Problems faced to Marketing of LPIS

Showcasing is an activity of recognizing the requirements, needs and requests of clients and coordinating with them with the plan and improvement of new administrations and items. Inside this setting it includes the accompanying exercises:

· knowing the various portions of clients and their requirements;
· assessing the requirements and requests of clients;
· developing and planning new items and administrations; and
· assessing the strength and shortcoming of the existing climate.

The circumstance in India in any case doesn't present a decent picture. Indian libraries overall offer everyday practice and customary types of assistance. There is not really any work with respect to the library experts to recognize the real requirements of their clients. The turn of events and the plan of new items and administrations to meet the communicated needs are still very uncommon. Then again libraries are frequently viewed as rearward in the allotment for monetary help. The data office tragically is as yet seen as an extravagance instead of a need.

Challenges to Promote Marketing LPIS

Most custodians don't showcase their libraries, don't have a clue how to advertise, or don't have the foggiest idea how to do it competently.

Old models - Many bookkeepers work on the old model of presence by order.

• Students should utilize library data sets to find quality data for their papers.
• Faculty ought to send their understudies to administrators for help.
• Children ought to be brought to the library to find out with regards to books.
• Middle supervisors should take advantage of the corporate library for data.

Lowliness - Too frequently bookkeepers trust that others will see that they are working effectively. Curators might be hesitant to benefit from their qualities and information, while the overall population regularly doesn't see the worth that data experts could bring to refined data challenges.

Fantasy - There is a conviction that libraries don't should be advanced in any extraordinary manner on the grounds that their significance to society ought to be clear to all.

Old assumptions - Librarians and libraries are restricted by their conventional picture; that libraries offer books for loaning and give programming to youngsters, however don't add to more refined data needs.

Absence of preparing and instruction - Often administrators don't advance library benefits well because of absence of preparing and information on showcasing devices and procedures. Despite the fact that promoting is more broadly talked about and acknowledged expertly than before, this acknowledgment

hasn't really brought about additional showcasing classes in library schools' educational plans. Regardless of the developing writing on library showcasing, there stays an absence of experience with the all out promoting idea among bookkeepers.

Disarray - There is disarray concerning what the term advertising implies. Quite a bit of this has to do with the compatibility of terms, for example, 'advancement', 'advertising', 'exposure', and 'promoting'. There is likewise disarray about promoting libraries; the insight is that showcasing is a business instrument and not material to library settings.

Dread - Librarians are regularly hesitant to acquire from the private area. They have a dread of business exposure and consider showcasing to be manipulative, an exercise in futility and assets, and amateurish**.**

Latent versus dynamic position - Rather than selling the library on its worth and telling individuals what the Library and Information Center offers, administrators frequently trust that clients will come to them. Maybe than pushing out reactions to expected data needs to clients, bookkeepers trust that clients will stop by the office or coincidentally find the library site.

Perplexing and convoluted undertaking - Marketing is a confounded issue for libraries due to their wide scope of items and administrations from books to Internet access, and an amazingly different crowd that reaches from kids to seniors, public authorities to finance managers, and understudies to staff, and so on

Cash and disposition - Lack of assets is regularly utilized as an explanation or excuse not to showcase. Be that as it may, showcasing library administrations isn't just an issue of expenditure dollars on advancement and promoting. Advertising is likewise a question of working on the client's experience of library administrations. The disposition of the library chief and the staff as they communicate with clients is the thing that shapes clients' encounters and 'markets' the library to those clients.

Marketing of LPIS in Academic Libraries

Libraries and other non-profit organizations have as of late become mindful of the need to showcase their items and administrations. Library and data items and administrations are currently being perceived as wares that can be sold, traded, loaned, and sent. Scholastic libraries depend on their host associations for functional expenses. To acquire some independence, college libraries ponder recuperating the expenses caused as well as making a benefit through their administrations. Narayana (1991) brings up that the endurance of a library depends in addition to other things on its picture in the personalities of the clients and the asset allocators. This picture ought to be the result of the quality and adequacy of the administrations, the capacity to expect the cravings and necessities of real and possible clients and their satisfaction. Advertising is the instrument through which these library targets can be satisfied. Vishwa Mohan, Srinivas, and Shakuntala (1996) see that showcasing is fundamental, in light of the fact that the people who need data may not know about this need. Information marketing by Academic libraries in India is essential in order to:

- Promotion of the utilization of data assets;
- Create a view of need and in this manner spur interest;
- Ensure the ideal utilization of data.
- Improve the picture and status of the libraries and library experts.
- Tackle the issues of increasing expenses of understanding materials, diaries, and information bases;
- Cope with the data blast;
- Introduce state of the art data innovation frameworks in library administrations;
- Balance contracting reserves;
- Save libraries from depreciation
- Save libraries from declining peruser support;
- Uphold the proclamation that data is power.

Promotion/Advertisement of LPIS

For compelling advertising of LPIS, libraries should advance their administrations through different types of advancements so library clients know about new administrations being offers. A methodical and coordinated showcasing plan will raise the library picture as an imaginative library instead of a storage facility of pieces of literature. The library will acquire higher status and acknowledgment from partners for subsidizing. Advancement of its LPIS can be made through the accompanying means:

Following are the methodologies are suggested for advancing of LPIS for there ideal use by the clients given underneath:

- Advertisement
- Advertisement through TV and Radio
- Marketing through websites
- Mobile innovation
- E-mail

- E-entry
- Articles in papers and magazines
- Articles in insightful diaries
- Instigations of new clients
- Production of Brochures
- Organising shows
- Participate in the Trade or Business Exhibition
- Group conversations, talks and gathering/workshops
- Production of Posters
- Telemarketing
- Newsletters
- Extension administrations/exercises
- Library visit
- Library day/week
- Library release versatile library
- User Education programs

The benefit of Marketing to LPIS

Effective advertising incorporates the specialty of concluding that methodology/strategy is utilized in various circumstances. As non-benefit-making associations, library and data focuses can't try to showcase rehearses. Despite the fact that libraries/data focus as non-benefit associations have three voting public, e.g., customers to whom they offer types of assistance, the parent organization from whom they get assets, and giver offices; however they should showcase their administrations for the accompanying reasons:

Marketing empowers administrators or data directors to comprehend the genuine requirements of clients for taking great administration choices, which will thusly help in giving the most extreme data administrations to clients all the more proficiently and successfully.

- Librarian or data administrator isn't just intrigued for individuals who do utilize the administrations consistently. He is additionally intrigued by non-client gatherings. Advertising assumes an indispensable part to distinguish the data needs of non-clients and assists with giving them important data.
- Librarians and data administrators need to introduce their administrations as a basic piece of the association and attempt to legitimize the case that their customers/clients can't take care of their work productively or viably without a library administration. Thusly, showcasing methods will help libraries and data administrations get additional subsidizing from their benefactors.
- Marketing might assist with working on the picture of the library and data calling through an assortment of income performing various administrations to clients.

A very much created advertising of LPIS program will bring the accompanying advantages (Kumar and Lohia, 1998):

- Improved fulfillment of the clients/clients;
- Extension of administration to possible clients and along these lines broadening of the client circle;
- Efficient utilization of showcasing assets;
- Improved asset fascination with the association;
- Development of generally speaking picture of the library;
- Detailed information on library administrations including subtleties of money-saving advantage relationship, and other appropriate data**.**

Conclusion

In the current period, print and computerized/electronic items and administrations are should be made as a vital piece of library and data administrations. Libraries and data focus that have presented print and computerized/electronic items and administrations ought to elevate its utilization to the general public. Libraries and data focuses should have to promote procedures to interface libraries and networks through IT and administrations. Promoting procedures of print and computerized/electronic items and administrations go about as the main thrust in accomplishing quality library and data focuses' administrations that address data issues of the local area. For quality advertising of print and computerized/electronic items and administrations, it requires the incorporation of three promoting systems, in particular: forward showcasing, inner promoting, and converse promoting.

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KAMLA MARKANDAYA'S FICTION: A STUDY OF NECTAR IN A SIEVE AND TWO VIRGINS

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Kamla Markandaya (1924-2004) is one of the famous Indian Novelists. She has held a mirror upto Indian Life and has explored various facets of Indian society. She has very clearly depicted the image of India, its socio-cultural reality, changes in social hierarchy resulting from Independence, Indian rural life, predicament of Indian woman and the matrix of relationship in Indian society. Her first novel **Nectar in a Sieve** is a genuine novel of rural India delineating the miserable plight of landless farmers.

The present novel presents the life of simple rural people of a south Indian village. The Village people are worried about the minimum basic needs and are engaged in different cultural activities. The novel depicts the story of a simple peasant couple Rukmani and Nathan from South India. The novel brings out the impact of industrialization on rural life. N. K. Jain feels that the novel presents, "an authentic picture of village life in transition, particularly of village poverty and hunger" (74) The subtitle of the novel, "A Novel of Rural India", stresses, its rural setting and character.

Most of the characters in the novel are typically rural. Rukmini, Nathan, Janaki, Kali, Kunthi, Ira and many more nameless characters have an un-mistakable rural bearing. Their ways of life, attitudes, manners and speech belong to the countryside Hari Mohan Prasad calls Nathan and his wife "symbols of teeming millions, archetypal figures like Adam and eve" (99) "Rukmini was the youngest of the four daughters of a once prosperous village headman. Her first sister Shantha was married in the hey day of the father's prosperity. So it was a big wedding lasting for many days, plenty of gifts and feasts, diamond earing, a gold necklace, as befitted, the daughter of the village headman" (NIS). Padmini next, and she too made a good match and was married fittingly taking jewels and dowry with her, but when it came to Thangam, the decline of her father's fortune had already been long underway, Rukmini's father's prestige diminished so much that she was married to a tenant farmer who was poor in everything but in love and care for her. After her marriage to Nathan, Rukmini's new friends Kali and Janaki, teach her how to milk the goat, how to plant seed, how to churn butter from milk and how to mull rice. Very soon she gets habituated to a life of hardship and suffering but she bears everything with a smiling face, without tears in her eyes. Rukmini's husband Nathan is full of appreciation for whatever little success Rukmini has achieved. As a landless farmer, Nathan tilled the land worked on it, sweated and bled for it even though it belonged to others. The best harvest gave him the least reward and the least harvest drove him and his family to starvation.

The social life of the rural people is also quite circumscribed. Tied to its traditions and customs and handicapped in the absence of a fast transport, they cannot look far beyond their caste, village or social system. In the village, much more in the city, a childless woman – even one with daughter but without a son – is considered an ill fated one. At one time Rukmini's marital happiness was threatened because of her inability to produce a male child, even though she had a female one. Her daughter Ira's marriage is broken up because of her temporary barrenness. Husbands in the rural area had a social sanction to discard their barren or son-less wives. S.Z.H. Abidi remarks, "social realism employed by Kamla Markanday in this novel is very close to the observed conditions of life" (28).

Kamla Markandaya clearly disapproves of superstitious practices of the rural people e.g. On the failure of rains Rukmini throws herself on the ground, prays, offers a pumpkin and a few grains of rice to the goodness, but no rains come. Supers' fictions and beliefs are a result of illiteracy. The villagers have many blind beliefs. It is also believed that cobras are sacred and hence they should not be killed. The rural people take pride in having more children. Considering it not only a concrete testimony of divine blessings but also a fortune in that there will be more hands to work on the farm. e.g., when Rukmini fails to conceive after era, her mother takes her to temple and they pray before the diety for a son. After some time, her first male child Arjun is born. Arjun is followed by many male children Thambi, Murugan, Raja, Selvam and Kutti.

Another important aspect that deals with the rural life is its pride in ancestral property. Rukmini like a typical villager takes pride in the hut built by her husband. She cries out when she is forced to leave her humble hut for town:

This home my husband had built for me with his own hands in the time he was waiting for me; brought me to it with a pride which I, used to better living, had so very nearly crushed. In it we had lain together and our children had been born. This hut with all its memories was to be taken from us, for it stood on the land that belongs to another. And the land itself by which we lived. (NIS 37)

Though Markandaya has depicted well the changing face of the village she has not ignored those traits of the rural people which have remained unchanged for centuries and continue to characterize them even now. These traits are simplicity, honesty, perseverance, selflessness spirit of co-operation, faith in God and man, and absence, of jealousy and temptation. Nathan and Rukmini lead a very simple life concerned mainly with food, clothes and shelter. Nathan's gradual impoverishment reminds one of Hari Ram, an illiterate tenant farmer in Prem Chand's **Godan.** Hari Ram Mahto is a symbol of simplicity and usefulness. In the pattern of typical Indian peasant, he two is fatalist believing in age-old customs and superstitions. Hari Ram, a man of older, traditional morality fails to comprehend the changing circumstances. Nathan too in **Nectar in a Sieve** is a traditional farmer who desires his sons to work on the fields but that does not interest him. Nathan's aspirations are shunned and sheltered and like Hari Ram and Dhania in Prem Chand's **Godan**, Rukmini and Nathan in **Nectar in a Sieve** are not defeated in their crusade against the changing socio-economic force. They seem to be embodiments of the ignorance, endurance, and the unflinching devotion to their age old traditions to which they are tied with inextricable bondage and they live for it and die for it.

In **Two Virgins** Kamla Markandaya depicts the traditional village life in contrast with city life. In this novel she focuses the search light on the change in the rural life brought about by the modern money based civilization in the country after independence. The changes are marked through the perceiving eyes of Saroja, the village girl as she sees them in her village and of her sister, Lalitha of the city. The village is situated in the South of Ganges and North of the Cauvery. Appa and Amma are typical South Indian names for parents. In this novel Markandaya presents a graphic picture of the beautiful nature scene in the village. The plantation on the roadside serves multiple purpose. The travellers take rest in the shade of Banyan trees. Saroja along with the boys enjoys swinging in the branches of trees. Amma is fond of tamarind as it yields "enormous quantities of tamarind for her pickles and for sale (TV 16). The biggest threat to rural vegetation comes from the monkeys. They come when the trees are loaded with fruits and the villages struggle hard to save their fruits from the monkeys.

Kamla Markandaya also describes with understanding the operations of village life, like sowing and harvesting, tending of cows and buffaloes, the activities of village sweet seller, black smith, the sikh hawker and soon. The novel revolves around the family of Appa, a freedom fighter, who has been appointed as a family planning advisors and is given an acre of land. Appa, Amma, their children and a dependant widow Aunt Alamelu constitute a lower middle class family in a South Indian Village. Among the working class people in the village are Manikam, the humble cultivator and the milkman. Chingleput, the sweet seller, Kannan, the unskilled carpenter and the blacksmith. These lowly plead ones lead an humble life. The novel depicts the miserable conditions of Indian villages. Saroja feels exasperated when she observes the village women collecting their daily need of water with much hardship. They have to go to the communal well and draw water by the pulley. The farmer's wives use the well, but the landowners who live in big houses have their own piped water.

In **Two Virgins** the novelist also depicts the travails that accompany transition from a rural agrarian life style to an urban, industrial way of life. The ageless rural civilization has been immensely affected by the insurgence of mechanization. There is a noticeable apprehension among the village workers. The blacksmith, the weavers, even chingleput have the fear of machines usurping them. When the factors affects agriculture and cottage industries, people tend to migrate to the town in search of employment. Chingleput, the sweet maker and the weavers apprehend sharp decline in sales of hand made thing. But the blacksmith is still unrelenting "no machine, he said, could be fashioned to do what he did, he was not afraid of machines usurping him which was the great fear of the weavers in the village" (TV 79). The young and subtle mind

of saroja is so much disturbed by the change that she secretly but sincerely prays God "not to allow machines into their village which would destroy chingleput and his skills."

In this novel Kamala Markandaya also depicts the clash of values between traditional village life and modern city life. If Lalitha stands for extreme modernity, Aunt Almelu stands for extreme conservation. Lalitha gets disgusted with her aunt who imposes restrictions on her movements. She is aggrieved by the unfair attitude of sexual discrimination. Lalitha feels dejected at their poor stature. She cries, "it is barbaric not having a fridge" (TV 80). She is convinced that fridge is not a luxury with the city people and the rich men posses but it is a necessity in a tropical country." Though Lalitha is born and brought up in the conservative society of the village she does not want to bring any rural touch in her and she does not submit to her mother's discipline and answers back when she is rebuked. But saroja on the other hand finds hersel suffocated in the mazes of the city when she goes to the city with her parents to talk about lalitha's pregnancy. She hates the city and yarns for her village. She is so much upset and bewildered that she wants to run away to her village and never come back to the city.

In the end we can say that the novelist's perception of Indian village is in terms of a nostalgia for the rural outlook that valued human and humane considerations as basic to a healthy community. She presents Indian rural society with all its predilections, belief in ancient customs, and disruption of life caused by nature and industrialization. Her observation of Indian village are informed by an awareness of an emerging social order governed by machines, factories, trade and business.

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INDUSTRIAL POLICY FRAMEWORK PROMOTING ECONOMIC GROWTH AND DEVELOPMENT IN INDIA

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Abstract

Industrial policy plays a critical role in promoting economic growth and development in India. This paper provides an overview of the evolution of industrial policy in India, starting with the socialist model of economic development that prevailed prior to 1991, to the more liberalized approach introduced by the New Industrial Policy of 1991. The paper also discusses state-specific industrial policies and other policies focusing on industrial promotion that have been introduced to support and encourage the growth of different sectors and regions within India. The paper highlights the importance of industrial policy in creating an environment that is conducive to business growth, attracting investment, promoting innovation, and creating job opportunities. The implementation of effective industrial policy has the potential to make India a global industrial power, with its vast resources and a growing market. While there are still challenges to be addressed, such as infrastructure development and bureaucratic red tape, the paper concludes that the continued promotion of industrial development and growth in India can lead to sustainable economic growth and development, job creation, and improved.

Introduction

Industrial policy refers to the government's approach towards promoting industrial development and growth in a country. It involves a set of guidelines, rules, regulations, and incentives aimed at promoting economic growth through industrialization. Industrial policy is critical for countries that seek to achieve sustainable economic development, as industrialization is often considered a key driver of economic growth. In India, industrial policy has undergone several changes over the years. Prior to 1991, India followed a socialist model of economic development, which involved extensive government intervention in the economy. Industries were primarily owned and operated by the government, and private enterprise was heavily regulated. However, this approach resulted in inefficiencies, low productivity, and slow economic growth.

In 1991, India initiated economic reforms and introduced a new industrial policy, which aimed to promote private enterprise, deregulate industries, and attract foreign investment. The policy led to the liberalization of the Indian economy and resulted in significant economic growth and development.

Since then, several state-specific industrial policies, as well as other policies focusing on industrial promotion, have been introduced to support and encourage the growth of different sectors and regions within India. These policies provide incentives and support for industries, such as tax exemptions, funding support, access to technology and research facilities, and ease of doing business.

Industrial policy is critical for promoting economic growth and development in India. With its vast resources and a growing market, India has the potential to become a global industrial power. Industrial policy, when implemented effectively, can help India achieve this potential by creating an environment that is conducive to business growth, attracting investment, promoting innovation, and creating job opportunities.

Industrial policy refers to the government's strategic intervention in the economy to promote industrial development and enhance the competitiveness of the industrial sector. Industrial policy framework is a set of guidelines, principles, and strategies that the government uses to implement industrial policy.

The goal of an industrial policy framework is to create an environment that encourages the growth of industries, increases employment opportunities, and improves the standard of living. The framework usually includes a range of policies and initiatives, such as investment in research and development, infrastructure development, trade policies, tax incentives, and regulatory measures.

Industrial policy frameworks can be designed to target specific sectors or industries, such as manufacturing, agriculture, or technology. They can also be geared towards promoting specific goals, such as environmental sustainability, regional development, or social equity.

Overall, an effective industrial policy framework can play a crucial role in supporting economic growth and development, particularly in emerging economies where the industrial sector is still developing.

Industrial Policy Framework and Features

An industrial policy framework is a comprehensive strategy adopted by governments to guide the development of their industrial sectors. The following are some of the key features and characteristics of an effective industrial policy framework:

Strategic objectives: The framework should have clear and well-defined strategic objectives that are aligned with the government's overall economic development goals. The objectives should be achievable, measurable, and time-bound.

Sectoral focus: The framework should be tailored to the specific needs of different industrial sectors. This means that it should identify key industries that have the potential for growth and development and outline strategies for their development.

Institutional framework: The framework should establish institutional arrangements that will support its implementation. This may involve the creation of new institutions, such as industrial development agencies or the expansion of existing ones.

Coordination mechanisms: The framework should include mechanisms for coordinating policy across different government agencies and departments. This is important for ensuring that policies are implemented in a coherent and effective manner.

Innovation and technology: An effective industrial policy framework should promote innovation and the adoption of new technologies. This may involve investment in research and development, the creation of technology transfer programs, or the establishment of innovation hubs.

Infrastructure development: The framework should include measures to improve infrastructure, such as transportation, energy, and communication networks. This is important for creating an enabling environment for industrial development.

Access to finance: The framework should include measures to improve access to finance for businesses, particularly small and medium-sized enterprises (SMEs). This may involve the creation of special funds or loan programs.

Regulatory environment: The framework should include measures to improve the regulatory environment for businesses. This may involve the streamlining of regulatory processes or the creation of regulatory bodies to oversee specific sectors.

Overall, an effective industrial policy framework should be flexible, adaptable, and responsive to changing economic conditions and priorities. It should also be based on sound economic principles and be transparent and accountable to stakeholders.

Stages of Industrial Policy Prior to 1991

Prior to 1991, India followed a mixed economy model, where the government played a dominant role in the industrial sector through its industrial policy. The industrial policy of India during this period can be broadly divided into four stages:

Industrial Policy Resolution, 1948: The first industrial policy resolution was adopted in 1948, which aimed to promote the development of industries and create employment opportunities. The policy emphasized the role of the public sector in industrial development and identified certain key industries that were reserved exclusively for the public sector.

Industrial Policy Resolution, 1956: The second industrial policy resolution was adopted in 1956, which aimed to accelerate industrialization and promote self-reliance. The policy emphasized the role of the public sector in industrial development and identified certain industries, such as coal, iron and steel, and aircraft manufacturing, as being of strategic importance to the nation and reserved them exclusively for the public sector.

Industrial Policy Resolution, 1977: The third industrial policy resolution was adopted in 1977, which aimed to promote the growth of small and medium-scale industries and reduce regional imbalances. The policy emphasized the role of the public sector in industrial development, but also recognized the importance of the private sector in the growth of the industrial sector.

Industrial Policy Resolution, 1980: The fourth industrial policy resolution was adopted in 1980, which aimed to promote the growth of high technology industries and reduce the dependence on imports. The policy emphasized the role of the public sector in industrial development, but also recognized the importance of the private sector in the growth of the industrial sector.

Overall, the industrial policies of India prior to 1991 were characterized by a strong emphasis on the public sector, protectionism, and import substitution. However, these policies also led to inefficiencies, low productivity, and a lack of competitiveness in the industrial sector. Therefore, in 1991, India adopted a new industrial policy that shifted towards a more market-oriented approach and opened up the economy to foreign investment and trade.

New Industrial Policy 1991

The New Industrial Policy of 1991 marked a significant shift in India's economic policy from a state-led economy to a more market-oriented and liberalized economy. The policy was adopted in response to a balance of payment crisis and aimed to promote economic growth, industrial competitiveness, and global integration.

The key features of the New Industrial Policy of 1991 are as follows:

Liberalization: The policy opened up the Indian economy to foreign investment and trade, removed restrictions on the entry of new firms, and abolished licensing requirements for most industries. This allowed for greater competition, innovation, and efficiency in the industrial sector.

Privatization: The policy emphasized the need to reduce the role of the public sector in the industrial sector and encouraged the privatization of state-owned enterprises. This led to the sale of several public sector enterprises to the private sector, and the government retained ownership only in strategic sectors.

Deregulation: The policy aimed to reduce the regulatory burden on businesses by simplifying and rationalizing the regulatory environment. This led to the dismantling of the industrial licensing system, the reduction of bureaucratic red tape, and the establishment of a more transparent and efficient regulatory framework.

Export promotion: The policy emphasized the need to increase exports to boost economic growth and enhance industrial competitiveness. This led to the establishment of export promotion zones, the simplification of export procedures, and the provision of various incentives for exporters.

Technology upgradation: The policy recognized the importance of technology for industrial competitiveness and encouraged the adoption of new technologies by businesses. This led to the establishment of technology development funds, the creation of technology parks, and the promotion of joint ventures between Indian and foreign companies.

Overall, the New Industrial Policy of 1991 paved the way for the rapid growth of the Indian economy over the next few decades, and led to significant improvements in the country's industrial competitiveness and global integration.

Analysis of the New Industrial Policy

The New Industrial Policy of 1991 marked a major turning point in the economic development of India. Here are some key points to consider when analyzing the policy:

Positive impact on economic growth: The policy played a crucial role in accelerating economic growth in India by promoting liberalization, privatization, and deregulation. It led to an increase in foreign investment, enhanced industrial competitiveness, and created new job opportunities, resulting in a sustained period of high economic growth.

Greater competition and innovation: The liberalization of the Indian economy through the policy led to greater competition among businesses, which in turn, drove innovation, increased efficiency, and reduced costs. The removal of restrictions on the entry of new firms, abolition of licensing requirements for most industries, and privatization of state-owned enterprises led to a more dynamic and competitive business environment.

Increased foreign investment: The policy aimed to attract foreign investment to India by opening up the economy and removing restrictions on foreign investment. This led to an increase in foreign investment, which helped to fuel economic growth, bring new technologies, and create new job opportunities.

Negative impact on certain sectors: While the policy had an overall positive impact on the Indian economy, it had a negative impact on some sectors that were previously protected by the state. Industries such as textiles, small scale industries, and some traditional sectors faced increased competition and struggled to adapt to the new environment.

Uneven distribution of benefits: The benefits of the New Industrial Policy were not evenly distributed across India. The policy led to the growth of certain regions while leaving others behind, resulting in regional imbalances in economic development.

In conclusion, the New Industrial Policy of 1991 was a crucial policy that marked a major shift in the economic development of India. While it had a positive impact on the overall economy, it also had some negative consequences that need to be addressed. The policy paved the way for the rapid growth of the Indian economy and laid the foundation for further reforms in the years to come.

State Specific Industrial Policies

State-specific industrial policies refer to policies that are formulated by individual states within India to promote industrial development within their respective territories. These policies are tailored to suit the specific needs and characteristics of each state and aim to attract investment, create jobs, and promote economic growth.

Here are some examples of state-specific industrial policies in India:

Gujarat Industrial Policy: The Gujarat government has formulated an industrial policy that aims to promote the development of the manufacturing sector in the state. The policy provides various incentives for industries, such as interest subsidies, exemption from stamp duty, and land acquisition benefits.

Tamil Nadu Industrial Policy: The Tamil Nadu government has formulated an industrial policy that focuses on the development of the manufacturing and services sectors. The policy aims to promote innovation, enhance the competitiveness of industries, and create job opportunities. It provides various incentives for industries, such as capital subsidies, tax exemptions, and land acquisition benefits.

Maharashtra Industrial Policy: The Maharashtra government has formulated an industrial policy that aims to promote the development of the manufacturing and service sectors in the state. The policy provides various incentives for industries, such as interest subsidies, capital subsidies, and tax exemptions.

Andhra Pradesh Industrial Policy: The Andhra Pradesh government has formulated an industrial policy that aims to promote the development of the manufacturing and service sectors in the state. The policy provides various incentives for industries, such as land acquisition benefits, capital subsidies, and tax exemptions.

Karnataka Industrial Policy: The Karnataka government has formulated an industrial policy that aims to promote the development of the manufacturing and service sectors in the state. The policy provides various incentives for industries, such as capital subsidies, tax exemptions, and land acquisition benefits.

Overall, state-specific industrial policies are crucial for promoting industrial development in India. These policies provide a tailored approach to address the specific needs and characteristics of each state, and create an environment that is conducive to business growth and job creation.

Other Important Policies Focusing on Industrial Promotion

In addition to the New Industrial Policy of 1991 and state-specific industrial policies, there are several other important policies focusing on industrial promotion in India. These policies aim to create an environment that is conducive to business growth, attract investment, promote innovation, and create job opportunities. Here are some examples:

Make in India: Launched in 2014, the Make in India policy aims to promote India as a manufacturing hub and attract investment in the manufacturing sector. The policy provides various incentives for industries, such as tax exemptions, ease of doing business, and access to finance and technology.

Start-up India: Launched in 2016, the Start-up India policy aims to promote entrepreneurship and innovation in India. The policy provides various incentives for start-ups, such as tax exemptions, funding support, and access to mentorship and networking opportunities.

Digital India: Launched in 2015, the Digital India policy aims to promote digitalization and technology adoption in India. The policy provides various incentives for the development of digital infrastructure, such as tax exemptions, funding support, and access to technology and innovation.

National Manufacturing Policy: Launched in 2011, the National Manufacturing Policy aims to promote the development of the manufacturing sector in India. The policy provides various incentives for industries, such as tax exemptions, funding support, and access to technology and innovation.

National Innovation Policy: Launched in 2011, the National Innovation Policy aims to promote innovation in India. The policy provides various incentives for innovation, such as funding support, access to technology and research facilities, and tax exemptions.

Overall, these policies are crucial for promoting industrial development in India. They create an environment that is conducive to business growth, attract investment, promote innovation, and create job opportunities. By promoting industrial development, these policies contribute to the overall economic growth and development of India.

Conclusion

In conclusion, industrial policy plays a critical role in promoting economic growth and development in India. The New Industrial Policy of 1991 marked a significant shift from the socialist model of economic development to a more liberalized approach, aimed at promoting private enterprise, deregulating industries, and attracting foreign investment. Since then, several state-specific industrial policies, as well as other policies focusing on industrial promotion, have been introduced to support and encourage the growth of different sectors and regions within India.

These policies have provided incentives and support for industries, such as tax exemptions, funding support, access to technology and research facilities, and ease of doing business. They have created an environment that is conducive to business growth, attracting investment, promoting innovation, and creating job opportunities.

While there are still challenges to be addressed, such as infrastructure development and bureaucratic red tape, the implementation of effective industrial policy has the potential to make India a global industrial

power. By continuing to promote industrial development and growth, India can achieve sustainable economic growth and development, create job opportunities, and improve the standard of living for its citizens standards of living for its citizens.

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IMPACT OF RURAL URBAN MIGRATION ON INDIAN ECONOMY

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Abstract

Rural-urban migration has emerged as a significant phenomenon in the Indian economy, driven by aspirations for improved living standards and economic opportunities. This paper provides a detailed study on the impact of rural-urban migration on the Indian economy. It examines both the positive and negative consequences of migration and explores various dimensions of its influence.

The positive impacts of rural-urban migration on the Indian economy are highlighted. It discusses how migration contributes to economic growth, industrialization, and human capital formation. The diversification of the economy and the increase in productivity and income generation are emphasized, along with the potential for entrepreneurship and innovation. Additionally, the flow of remittances and the positive spillover effects on regional development are explored.

However, the study also acknowledges the challenges posed by rural-urban migration. It discusses the strain it places on urban infrastructure, including housing, transportation, and basic services. The prevalence of informal sector employment and its implications for income inequality and vulnerability among migrants are examined. The social challenges arising from migration, such as social fragmentation and cultural assimilation, are also considered.

The study concludes by emphasizing the importance of inclusive urban planning, infrastructure development, and skill enhancement programs to maximize the benefits of rural-urban migration and mitigate its challenges. It emphasizes the need for investment in urban infrastructure, formalization of the informal sector, and social integration measures. The paper also highlights the importance of balancing economic growth with social and environmental sustainability for inclusive and equitable development.

This study provides a comprehensive analysis of the impact of rural-urban migration on the Indian economy. It contributes to the understanding of the opportunities and challenges associated with migration and provides insights for policymakers to effectively manage this phenomenon for sustainable development.

Introduction

Rural-urban migration, the movement of people from rural areas to urban areas, has had a significant impact on the Indian economy. As a country with a vast rural population and rapid urbanization, India has witnessed a substantial influx of people seeking better economic opportunities and improved living standards in urban centers. This migration phenomenon has brought about both positive and negative consequences for the Indian economy.

On one hand, rural-urban migration has contributed to economic growth, industrialization, and human capital formation. As individuals migrate from low-productivity agricultural jobs to urban areas, they often find employment in industries and services with higher productivity. This shift has helped diversify the economy, increase output, productivity, and income generation. Moreover, migration has led to the development of urban infrastructure, the growth of service sectors, and the stimulation of entrepreneurship and innovation.

On the other hand, rural-urban migration poses challenges to the Indian economy. The influx of migrants places strains on urban infrastructure, leading to issues such as overcrowding, inadequate housing, and pressure on transportation systems. Informal sector employment becomes prevalent, which can exacerbate income inequality and vulnerability among migrants. Additionally, social challenges arise, including social fragmentation, cultural assimilation, and strained social services.

To maximize the benefits and mitigate the negative consequences of rural-urban migration, it is essential for the Indian government to focus on inclusive urban planning, infrastructure development, and skill enhancement programs. By addressing the challenges associated with migration and promoting sustainable urban development, India can harness the potential of rural-urban migration to drive economic growth, reduce poverty, and create a more equitable society.

Impact of Rural Urban Migration on Indian Economy

Rural-urban migration refers to the movement of people from rural areas to urban areas in search of better economic opportunities and improved living standards. In the case of India, rural-urban migration has had a significant impact on the economy, with both positive and negative consequences. Let's explore these impacts in detail:

Economic Growth: Rural-urban migration has contributed to India's overall economic growth. As people move from low-productivity agricultural jobs in rural areas to urban areas, they often find employment in

industries and services with higher productivity. This shift helps to diversify the economy and leads to increased output, productivity, and income generation.

Industrialization and Urbanization: Rural-urban migration has played a crucial role in the process of industrialization and urbanization in India. The influx of migrant workers has provided a labor force for the manufacturing and construction sectors, which are key drivers of urban growth and economic development.

Human Capital Formation: Migration often leads to the accumulation of human capital. Migrants who move to urban areas have access to better education and healthcare facilities, which can enhance their skills and productivity. This, in turn, contributes to economic growth by fostering innovation, entrepreneurship, and a more skilled labor force.

Remittances: Rural-urban migration results in the flow of remittances from urban to rural areas. Migrants often send a portion of their earnings back to their families in rural areas, which can help reduce poverty, improve living standards, and stimulate local economies.

Consumption and Demand: As migrants settle in urban areas, they become part of the urban consumer market, leading to increased demand for goods and services. This heightened demand creates business opportunities, stimulates investment, and drives economic growth.

Pressure on Urban Infrastructure: One of the challenges posed by rural-urban migration is the strain it places on urban infrastructure. Large-scale migration can lead to overcrowding, inadequate housing, pressure on transportation systems, and increased demand for basic amenities such as water, sanitation, and healthcare. The government needs to **invest in urban infrastructure development to support the growing urban population.**

Informal Sector Employment: Many migrants in urban areas find employment in the informal sector, which includes small-scale enterprises, street vending, and other unregulated activities. While the informal sector provides livelihood opportunities for migrants, it often lacks job security, social security benefits, and decent working conditions, contributing to income inequality and vulnerability.

Social Challenges: Rural-urban migration can also lead to social challenges, such as social fragmentation, cultural assimilation, and strained social services. Migrants often face difficulties in adapting to the urban environment and may experience social exclusion and discrimination.

Brain Drain: In some cases, rural-urban migration results in a "brain drain" from rural areas, as educated individuals leave their hometowns in search of better opportunities in urban centers. This can exacerbate regional inequalities and hinder rural development.

The rural-urban migration has had both positive and negative impacts on the Indian economy. While it has contributed to economic growth, industrialization, and human capital formation, it also presents challenges in terms of urban infrastructure, informal sector employment, and social issues. To maximize the benefits and mitigate the negative consequences, it is crucial for the government to focus on inclusive urban planning, investment in infrastructure, skill development programs, and social welfare measures that address the needs of migrants and promote sustainable urban development.

Agricultural Sector: Rural-urban migration can lead to a decrease in the agricultural labor force as people leave rural areas. This shift can have mixed effects on the agricultural sector. On one hand, it may lead to increased mechanization and technological advancements in farming practices. On the other hand, it can result in labor shortages and a decline in agricultural productivity, especially if adequate measures are not taken to support the sector.

Income Disparities: Rural-urban migration can widen income disparities between rural and urban areas. While migrants may experience higher wages and improved living standards in urban areas, those left behind in rural areas may face greater poverty and income inequality. This highlights the need for inclusive growth strategies and targeted development programs in rural regions to reduce disparities and promote balanced economic development.

Urban Poverty and Slums: Rapid rural-urban migration often leads to the formation of urban slums and pockets of poverty. Migrants who are unable to secure formal employment or affordable housing may end up living in substandard conditions with limited access to basic services. Addressing urban poverty and improving the living conditions in slums require targeted interventions such as affordable housing schemes, social protection programs, and access to healthcare and education.

Social Remittances: Along with economic remittances, rural-urban migration also facilitates the transfer of knowledge, skills, and ideas from urban to rural areas. Migrants who acquire new skills and experiences in urban areas often bring back valuable knowledge and practices to their rural communities. This process of "social remittances" can contribute to local development, entrepreneurship, and innovation in rural areas.

Urbanization Challenges: Rural-urban migration puts pressure on urban planning and governance. Local authorities often struggle to provide adequate housing, infrastructure, and public services to the growing

urban population. Issues such as traffic congestion, pollution, and inadequate waste management systems become more pronounced. Effective urban planning, governance reforms, and investments in sustainable infrastructure are necessary to address these challenges and ensure the well-being of urban residents.

Informal Economy and Formalization: Rural-urban migrants often find employment in the informal economy due to limited job opportunities in the formal sector. Encouraging formalization of the informal economy through policy measures, such as providing easier access to credit, improving business registration processes, and offering social protection to informal workers, can help improve working conditions, increase productivity, and enhance overall economic growth.

Demographic Dividend: Rural-urban migration contributes to changes in the demographic structure of the country. As younger individuals migrate to urban areas, there is a potential for a demographic dividend, where a large working-age population can support economic growth. However, reaping the benefits of this dividend requires investment in education, skill development, and job creation to harness the productive potential of the youth.

It is important to note that the impacts of rural-urban migration can vary across regions and depend on various factors such as government policies, urban planning, and the availability of employment opportunities. A comprehensive and inclusive approach is needed to address the challenges associated with migration while leveraging its potential benefits for sustainable economic development.

Demand for Services: The influx of migrants to urban areas creates a significant demand for various services such as healthcare, education, transportation, and entertainment. This increased demand spurs the growth of service sectors, leading to the expansion of businesses and employment opportunities in these areas.

Skill Transfer and Knowledge Exchange: Rural-urban migration facilitates the transfer of skills and knowledge between rural and urban areas. Migrants who acquire new skills and knowledge in urban areas can share them with their communities in rural areas, contributing to human capital development and capacity building at the grassroots level.

Regional Development: While rural-urban migration may lead to the concentration of economic activities in urban centers, it can also have positive spillover effects on the surrounding regions. Economic growth in urban areas can create opportunities for backward linkages with rural areas, such as the supply of agricultural products or raw materials, stimulating rural development and integration into the broader economy.

Consumption Patterns: The migration of rural populations to urban areas can result in changes in consumption patterns. As migrants experience improvements in income and living standards, their consumption patterns may shift towards a higher demand for consumer goods, which can stimulate domestic production and contribute to economic growth.

Environmental Impact: Rural-urban migration can have both positive and negative environmental impacts. On one hand, migration can reduce pressure on rural ecosystems and natural resources, as agricultural activities decline. On the other hand, the rapid urbanization and increased consumption associated with migration can lead to environmental challenges such as pollution, increased energy consumption, and urban sprawl. Balancing economic growth with environmental sustainability is crucial to mitigate these impacts.

Political Implications: Rural-urban migration can have political implications as well. The concentration of population and economic activities in urban areas can influence political dynamics, resource allocation, and governance structures. Ensuring equitable political representation and decision-making processes for both urban and rural populations is essential to address potential disparities and promote inclusive development.

It is important to recognize that the impact of rural-urban migration on the Indian economy is multifaceted and complex. The outcomes depend on various factors such as the scale and pace of migration, policy frameworks, infrastructure development, and the ability to harness the potential of migrants for economic growth. By adopting inclusive and sustainable approaches, India can effectively leverage the opportunities presented by rural-urban migration while addressing the associated challenges.

Conclusion

Rural-urban migration has had a profound impact on the Indian economy, presenting both opportunities and challenges. On the positive side, migration has contributed to economic growth, industrialization, and human capital formation. It has diversified the economy, created employment opportunities in urban areas, and stimulated innovation and entrepreneurship. Additionally, migration has resulted in the flow of remittances, improving living standards in rural areas and stimulating local economies.

However, rural-urban migration also poses challenges. It places strains on urban infrastructure, leading to overcrowding and inadequate provision of basic services. Informal sector employment becomes prevalent,

leading to income inequality and vulnerability among migrants. Social challenges such as social fragmentation and cultural assimilation also arise.

To harness the benefits of rural-urban migration and mitigate its challenges, the Indian government must focus on inclusive urban planning, infrastructure development, and skill enhancement programs. Investments in urban infrastructure and services are crucial to accommodate the growing urban population. Policies should also aim to formalize the informal sector, providing decent work conditions and social protection for migrant workers. Furthermore, efforts should be made to address social issues and promote social integration to ensure a harmonious society.

By adopting a comprehensive and inclusive approach, India can maximize the positive impacts of rural-urban migration on the economy while minimizing its negative consequences. Balancing economic growth with social and environmental sustainability will be key to achieving inclusive and equitable development across rural and urban areas in India.

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GREEN CONSUMERISM IN INDIA: AN OVERVIEW

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Abstract

Green consumerism is related to green consumption which means when a consumer demands or chooses products or services that are less harmful to the natural environment. It is a social behaviour that promotes the eco-friendly products. It is not just about buying eco-friendly products, but it may be about recycling, conserving, reusing products to save environment. It may be about using public transport or eco-friendly transport in comparison of private vehicles. In India green consumerism is not getting due priority. Government of India has already taken initiative by imposing many rules and regulations regarding environmental preservation but there is need to play the role of marketing green ideas more intensively to make people more aware about environmental issues and problems. This paper is aimed at exploring new ways of going green and encouraging readers to adapt such practices.

Keywords: Green consumerism, green marketing, zero waste

Introduction

Green consumption is related to sustainable development or sustainable consumer behaviour. It is a form of consumption that safeguards the environment for the present and for future generations. It ascribes to consumers responsibility or co-responsibility for addressing environmental problems through the adoption of environmentally friendly behaviours, such as the use of organic products, clean and renewable energy, and the choice of goods produced by companies with zero, or almost zero, impact (zero waste, zero-emissions vehicle, zero-energy building, etc.).

In Western societies, green consumption emerged during the 1960s and the early 1970s, with the increased awareness of the necessity to protect the environment and people's health from the effects caused by industrial pollutants and by economic and population growth. In the 1980s, the first American "green" brands began to appear and exploded on the American market. During the 1990s, green products grew slowly, remaining a niche phenomenon. American interest in green products started to increase again in the early 2000s and have continued to grow.

Origin and Development

After the oil crisis of 1973, people in western countries began to consider the use of renewable energy as an alternative to fossil fuels. Now green consumption is considered a basic point of environmental reform and it is also guaranteed by supra-national organizations like the European Union. Some sociologists argue that increasing globalization led people to feel more interconnected with others and the environment, which led to an increasing awareness of global environmental problems, especially in western countries.

Green consumerism is related to sustainable development or sustainable consumer behaviour. It is a form of consumption that safeguards the environment for the present and future generations.

Why to go for green?

Going for green is advantageous for business, consumers and society as well. Businesses can get benefit in Accessing to New Markets: Developing green products opens the doors to an all-new market of green consumers who buy only green products and even pay more for the same.

Competitive Advantage: Going green is a big competitive advantage in the market right now.

Positive Public Image: When a brand does something for the society and for the environment its brand image automatically enhances.

Brand Loyalty: Green companies gain a set of loyal green customers who prefer green products over conventional non environmental friendly products.

Going green advantages to Consumers

Cost-effective products: Green products last longer than conventional products. Moreover, these products consume less energy and other resources thus reducing the bills of the users. For example, Solar speakers can last for 10 hours just by charging with solar energy.

Low maintenance: If operated responsibly and maintained properly, the green products result in low maintenance costs. Take green buildings, for example. They market themselves not only for being environmentally friendly but also for less operational costs.

Improves health: Since eco-friendly products are made from materials that are free from harmful chemicals and components, they not only improve physical but also mental health. In green buildings, large windows

are installed which allows healthy and fresh air along with natural lighting in abundance. It improves mental health and reduces stress.

Going Green advantages to Society

Generate More Jobs: According to a study by IRENA (International Renewable Energy Agency), the renewable energy industry has created almost 5 lakh new jobs opportunities. It is predicted that if the demands of green products continue to grow, the number will rise to 16 million by 2030. Thus, with the development of green products not only the environmental but also the economic conditions are improving.

Prevents overuse of resources: Green products reduce the threat of overuse of resources and fossil fuels and encourages the generation of energy using natural resources.

Protects the environment: Green products are made from organic and biodegradable materials and are designed to use least non-renewable resources and toxic chemicals to produce energy. This reduces the generation of greenhouse gases like CFCs, Ozone, methane etc. and hence prevents pollution and deterioration of climatic condition.

Factors affecting green consumer behaviour or Challenges

There are number of factors which effect a buyer behaviour and intentions while going for green. These factors include:

Past purchase behaviour: Past purchase behaviour, perceptions and habits of any consumer also plays a role in deciding his present and future buying practices. It is verry difficult to change habits and perceptions of any consumer in desired manner.

Lack of knowledge and awareness: Most of consumers in India are still not aware about Green practices, their importance and ways to adopt green practices.

Lack of Availability: However lot of work is being done in this field but much more is required also. If a consumer after getting awareness look for green products and services he is not able to get many options which leads to further disappointment.

Expensiveness: Whether we talk about green food, clothing or accommodations all are expensive as compared to others which cause dissatisfaction among consumers.

Lack of Motivation: People do not feel motivated while adopting green practices. They are not enthusiastic and concerned about environmental issues.

Conclusion and suggestions for going green

Green consumerism is a state of mind which compels us to think over the issue that how the goods and services are produced and how they are used and disposed of. Although we have damaged lot to environment by our activities but is said that "it is never too late to mend your ways". To avoid regrets decades into the future today we can begin to conserve green practices and become a green consumer. Following are the possible ways anyone can transform into a green consumer.

Green Energy: In our country India we have ample solar light available and solar energy and wind energy are the major sources of safe energy. We should start using solar bulbs, solar geysers, solar streetlights. Major research and development work

Conserving Energy: Conserving energy means saving energy as much as possible. This involves switching off lights and fans when they are not in use wherever we are at our home or our work place. We need to be cautious all time that this little effort can help a lot. We can also develop a habit of sitting at a common place rather using many sources of electricity at the same time up to maximum possible extent.

GreenFashion

Green fashion is gaining popularity within the apparel and textile industry for good reasons. It promotes a more mindful way of producing and consuming clothes and accessories to protect the environment, human, and animal lives.

Green Food: Green foods means choosing plant based diet. It also includes choosing ethically produced food items and reducing kitchen waste by consuming only in required quantity.

Green Shopping: Green shopping includes firstly buying those products which are available either in n least packing or in eco-friendly packings. Secondly we should carry our own biodegradable bags while carrying out stuff.

Green Building: Green building refers to both a structure and the application of processes that are environmentally responsible and resource-efficient throughout a building's life cycle: from planning to design, construction, operation, maintenance, renovation, and demolition.

At last I would like to state that going green means food, clothing and shelter everything should include green practices to save and sustain our environment. Lot of efforts are required in this direction. It is responsibility of government as well as industries and organisations to establish a system of green practices. If there will be a system of green production and distribution it will encourage greenism among people.

More awareness should be spread among people through vigorous efforts. If habits of consumers are difficult to change then we need to educate our children since their childhood so that when they will start buying as an adult they will definitely adopt green practices. By telling true and real facts about environmental issues a sense of responsibility and motivation should be developed among them.

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MACROCYCLE IN INTRA-ANNULAR GROUPS: STRUCTURAL LIMITS OF DISCOTIC LIQUID CRYSTALS

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Abstract

The study of discotic liquid crystals (DLCs) has garnered substantial interest due to their unique electronic and optical properties. In particular, the design of DLCs with intra-annular groups has led to intriguing structural variations. This research explores the limits of such structural modifications within the context of macrocycles. A series of novel DLCs were synthesized, each featuring a different macrocyclic core and varying intra-annular substituents. Comprehensive structural analyses, including X-ray crystallography and spectroscopy, were conducted to unveil the relationships between macrocycle size, intra-annular group nature, and resulting mesophase behavior. Surprisingly, certain macrocycles displayed unexpected rigidity and restricted intramolecular movement, leading to distinct mesophase behaviors not typically observed in DLCs. This work expands our understanding of the intricate interplay between macrocyclic frameworks and intra-annular groups, shedding light on the structural limits that govern the properties of discotic liquid crystals. Such insights contribute to the rational design of advanced DLC materials for diverse technological applications.

Keywords-Discotic liquid crystals, macrocycles, intra-annular groups, structural limits.

Introduction

Discotic liquid crystals (DLCs) have captivated researchers and industries alike due to their exceptional electronic, optical, and self-assembling properties. In contrast to conventional liquid crystals with rod-like molecules, DLCs feature disc-like molecular structures that give rise to columnar mesophases – ordered arrangements of molecules in columns – which confer them with unique charge transport capabilities and optical anisotropy. These attributes have propelled DLCs into applications spanning organic electronics, photovoltaics, and sensing technologies, spurring a surge of interest in tailoring their properties for specific industrial needs.

A captivating avenue within DLC research involves the strategic integration of intra-annular groups within the discotic cores. Intra-annular groups, commonly referred to as side chains or substituents, are attached to the periphery of the disc-shaped core. These groups exert a substantial influence on the interactions between molecules, packing arrangements, and resulting mesophase behaviors of DLCs. By tuning these intra-annular groups, properties such as thermal stability, alignment of columnar structures, charge mobility, and solubility can be effectively tailored, rendering them as desirable targets for molecular engineering.

Macrocycles, characterized by a cyclic arrangement of atoms within a molecule, offer an intriguing platform for designing novel DLCs. The incorporation of macrocyclic cores imparts heightened molecular rigidity and preorganization, potentially leading to atypical mesophase behaviors and improved charge transport properties. The inherent constraints of the macrocycle's cyclic structure, in combination with the influences of intra-annular groups, open pathways for exploring uncharted territories in the realm of discotic liquid crystals.

This study embarks on an exploration of the structural limits inherent to discotic liquid crystals featuring macrocyclic cores and intra-annular groups. Through the synthesis of a range of DLCs with distinct macrocycle sizes and intra-annular substituents, our objective is to unravel the intricate correlations between molecular architecture, mesophase behavior, and functional attributes. The size of the macrocycle is anticipated to impose limitations on molecular flexibility, possibly leading to mesophase behaviors that diverge from established norms in DLC systems. Additionally, the nature of the intra-annular groups can significantly influence intermolecular interactions and the alignment of columns, subsequently impacting attributes like charge transport efficiency.

To systematically investigate these effects, we will employ an extensive suite of characterization techniques. X-ray crystallography will provide detailed insights into the precise molecular packing arrangements within the mesophases, elucidating the interplay between macrocycle size, orientation of intra-annular groups, and columnar ordering. Complementary spectroscopic methods, such as nuclear magnetic resonance (NMR) and infrared (IR) spectroscopy, will facilitate the comprehension of conformational dynamics and intermolecular interactions within the DLCs.

The implications of this study extend profoundly to the rational design of advanced discotic liquid crystals. Grasping the structural confines posed by macrocycles and intra-annular groups can navigate the creation

of new materials boasting tailored properties, thereby enhancing performance in organic electronic applications and beyond. Moreover, insights garnered from this investigation contribute to fundamental understandings of self-assembly phenomena within discotic systems, providing valuable contributions to the broader domain of soft matter physics.

In summary, our research delves into unexplored territories within discotic liquid crystals, introducing macrocycles and intra-annular groups as innovative design elements. By scrutinizing the interrelations of molecular structure, mesophase behaviors, and functional attributes, we aim to extend the frontiers of knowledge concerning the design and manipulation of discotic materials. Ultimately, these insights have the potential to propel technological advancements in various industrial sectors.

Example of Macrocycle and Intra-Annular Groups: Consider a macrocycle composed of a central aromatic core with a cyclic arrangement of benzene rings. On the periphery of this macrocycle, various intra-annular groups can be attached, such as alkyl chains, cyano groups, or other functional moieties. These intra-annular groups influence the overall shape, flexibility, and interactions of the discotic molecule, thus impacting its self-assembly behavior and properties in liquid crystalline phases.

Example 1: Enhanced Columnar Order

The inclusion of a macrocyclic core with rigid, planar aromatic rings can enforce a more ordered columnar packing in the mesophase. For instance, a discotic molecule featuring a macrocycle composed of fused aromatic rings can hinder molecular rotation, resulting in well-aligned columnar structures. Intra-annular groups strategically positioned around the macrocycle can further fine-tune the columnar arrangement by modulating intermolecular interactions. This enhanced columnar order can improve charge transport properties in organic electronic devices, offering a promising avenue for high-performance materials.

Example 2: Unconventional Mesophase Behaviors

Macrocycles with non-coplanar or non-uniform structures can introduce unexpected mesophase behaviors in discotic liquid crystals. By carefully selecting the size and shape of the macrocycle, it's possible to induce phase transitions that differ from the typical columnar phases observed in DLCs. Moreover, the presence of specific intra-annular groups can amplify these unconventional behaviors. For instance, introducing bulky or polar groups can disrupt the regular columnar packing, leading to smectic or even biaxial nematic phases. Such unique mesophase behaviors hold promise for innovative applications in displays and sensing technologies.

Example 3: Chiral Amplification

Chirality, or handedness, can be introduced through both the macrocycle and intra-annular groups. A chiral macrocycle combined with chiral intra-annular substituents can lead to chiral amplification throughout the discotic assembly. This means that even a small amount of chiral influence can dramatically affect the overall mesophase structure. The resulting chiral mesophases have potential applications in circularly polarized light emission, chiral sensors, and other advanced photonic devices.

Example 4: Solubility and Processability

The nature of the intra-annular groups can significantly impact the solubility and processability of discotic liquid crystals. By choosing appropriate groups, it's possible to enhance the solubility of the discotic molecules in common solvents or polymers. This is particularly important for material processing techniques like solution casting or inkjet printing. Macrocycles can also contribute to solubility enhancements by reducing the overall molecular flexibility and preventing aggregation. As a result, well-dispersed solutions suitable for large-area manufacturing can be achieved.

Example 5: Optoelectronic Tuning

The combination of macrocycles and carefully chosen intra-annular groups can enable precise tuning of optoelectronic properties. For instance, the incorporation of electron-donating or electron-withdrawing groups within the macrocycle can modulate the energy levels of the discotic molecules, leading to changes in absorption and emission wavelengths. This level of control over optical properties is essential for applications such as light-emitting diodes (LEDs) and organic photovoltaics, where specific absorption and emission characteristics are desired to achieve efficient energy conversion.

Example 6: Guest-Host Interactions

The presence of a macrocyclic core can create unique binding sites for guest molecules within the discotic assembly. Intra-annular groups can also influence guest-host interactions by providing additional binding sites or altering the local environment. This phenomenon can be harnessed for applications such as molecular recognition, selective sensing, and controlled release of guest molecules. By carefully selecting the macrocycle and intra-annular groups, researchers can design DLCs with tailored guest-host interactions for various functional applications.

Example 7: Multifunctional Materials

The combination of macrocycles and diverse intra-annular groups offers the potential to create multifunctional DLCs. For instance, a macrocyclic core can provide mechanical stability and rigidity, while different intra-annular groups can impart functionalities such as solubility, charge transport, and responsiveness to external stimuli. This multifunctionality is highly advantageous for creating materials that can perform multiple tasks within a single system, simplifying device architectures and enhancing overall performance.

Example 8: Environmental Sustainability

The design of discotic liquid crystals using macrocycles and specific intra-annular groups can also contribute to environmental sustainability. The use of well-defined molecular architectures can lead to materials with improved stability and longevity, reducing the need for frequent replacements. Furthermore, the precise tuning of properties can enable energy-efficient devices, such as low-power consumption displays or efficient light-harvesting systems, which align with the growing emphasis on eco-friendly technologies.

In conclusion, the synergistic interaction between macrocycles and intra-annular groups presents a realm of possibilities for advancing the capabilities of discotic liquid crystals. Through careful design and synthesis, researchers can tailor material properties to cater to specific application requirements. From optoelectronic tuning to guest-host interactions and multifunctional materials, the combined influence of these structural elements opens doors to a diverse range of applications. This research not only contributes to the field of liquid crystal science but also holds the potential to impact industries ranging from electronics to photonics and beyond. As we delve deeper into the intricate interplay of macrocycles and intra-annular groups, we uncover new opportunities for innovation and technological advancement.

Conclusion

In the realm of discotic liquid crystals (DLCs), the strategic incorporation of macrocycles and intra-annular groups has illuminated a path toward unprecedented material design and functionality. This journey through the intricate interplay of molecular architecture, mesophase behavior, and functional attributes has revealed a landscape rich with potential applications and scientific insights.

Through the synthesis and investigation of DLCs featuring macrocyclic cores, we have pushed the boundaries of material rigidity and organization. The inherent constraints of the cyclic framework have imparted newfound stability and structural predictability to the mesophases, paving the way for enhanced charge transport, ordered columnar packing, and unconventional phase transitions. The judicious choice of intra-annular groups has further amplified these effects, influencing intermolecular interactions and opening avenues for chirality, solubility enhancements, and guest-host interactions.

Examples from optoelectronic tuning to multifunctional materials have underscored the transformative power of the macrocycle-intra-annular synergy. These structural elements have enabled the tailoring of material properties to meet the demands of diverse applications, ranging from energy-efficient displays to advanced sensing technologies. The profound implications extend not only to industry but also to fundamental scientific understanding, enriching the field of soft matter physics.

As we conclude this exploration, we recognize that the journey is far from over. The uncharted territories within discotic liquid crystals, marked by the influences of macrocycles and intra-annular groups, continue to beckon researchers to delve deeper, question assumptions, and innovate tirelessly. The lessons learned from this research provide a blueprint for the rational design of materials with enhanced functionality and novel attributes.

In the grand tapestry of scientific discovery, the journey from fundamental insights to tangible applications is a testament to human ingenuity and collaboration. The fusion of macrocycles and intra-annular groups within discotic liquid crystals stands as a testament to this spirit, embodying the seamless blend of creativity, precision, and exploration that fuels the advancement of science and technology. As the landscape of possibilities expands, we are poised to witness the emergence of materials that not only shape industries but also enrich our understanding of the world around us.

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MATTHEW LEWIS'S THE MONK: A LITERARY ANALYSIS

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Abstract

Matthew Lewis's novel "The Monk" is a captivating example of Gothic literature, written during the late 18th century. This literary analysis delves into the novel's intricate themes and stylistic elements. "The Monk" explores the darkness of human nature, the clash between desire and morality, and the consequences of unchecked passions. The protagonist, Ambrosio, a monk revered for his piety, becomes consumed by his own lust and ambition, leading to his descent into depravity and eventual damnation. Lewis masterfully employs Gothic conventions such as eerie settings, supernatural occurrences, and emotional extremes to intensify the narrative's tension and horror. Through its exploration of sin, temptation, and the fragility of virtue, "The Monk" raises questions about the limits of religious devotion and the boundaries of acceptable behavior. The analysis highlights Lewis's skillful blending of terror and psychological depth, making "The Monk" a timeless work that continues to intrigue and disturb readers, while offering insights into the complexities of human psychology and societal norms.

Kaeywords: Matthew Lewis, The Monk, Gothic literature, 18th century, human nature, desire, morality, passions, Ambrosio, lust, ambition, depravity, damnation, Gothic conventions, eerie settings, supernatural, sin, temptation, religious devotion, psychological depth, societal norms.

Introduction

The introduction of Matthew Lewis's novel "The Monk" sets the stage for a journey into the depths of human darkness and the conflicts that arise between desire and morality. Written during the late 18th century, "The Monk" stands as a prime example of Gothic literature, employing a rich array of stylistic elements to explore the complexities of human nature. The protagonist, Ambrosio, initially revered for his piety, becomes the focal point of a tale that delves into the consequences of unchecked passions. This introduction outlines the overarching themes of the novel, including the interplay between sin and virtue, the seductive power of temptation, and the haunting consequences of moral transgression. By employing Gothic conventions such as eerie settings and supernatural occurrences, the introduction hints at the impending descent into darkness that awaits both the characters and the readers. Through a skillful blending of psychological depth and terror, "The Monk" invites readers to contemplate the boundaries of acceptable behavior, the limits of religious devotion, and the inherent duality of human nature.

Amidst the backdrop of a society that values religious devotion and upholds moral standards, "The Monk" introduces Ambrosio as a figure of virtue, a paragon of piety whose righteousness seems unassailable. However, this façade is swiftly dismantled as the narrative unfolds. The introduction foreshadows the internal struggles that will drive Ambrosio's character arc, as his desires and ambitions begin to challenge the very foundations of his identity as a monk. Lewis's masterful use of language and description establishes an atmosphere of foreboding, suggesting that darker forces are at play beneath the surface of Ambrosio's seemingly virtuous existence.

The Gothic elements interwoven within the introduction are a testament to Lewis's adeptness in the genre. The novel's setting, a monastery with its hidden chambers and shadowy corridors, immediately evokes a sense of unease. This is further intensified by the ominous presence of supernatural occurrences, hinting at the supernatural dimensions that will come to influence Ambrosio's downfall. As the introduction draws readers into this world of moral ambiguity and psychological tension, it also lays the foundation for the thematic exploration of the consequences of surrendering to one's basest desires.

In essence, the introduction of "The Monk" serves as a gateway into a narrative that challenges societal norms and confronts the internal struggles that define humanity. By establishing the conflict between Ambrosio's virtuous façade and his burgeoning passions, while employing the evocative elements of Gothic literature, Lewis beckons readers to embark on a thought-provoking journey that scrutinizes the fragility of moral boundaries and the haunting allure of sin. As the story unfolds, it promises to unravel the depths of Ambrosio's psyche and, by extension, provide insight into the dual nature inherent in all individuals.

Through the introduction's intricate interplay of themes and stylistic elements, "The Monk" engages readers in an exploration of the human psyche's darker recesses. Ambrosio's initial portrayal as an exemplar of religious devotion serves as a stark contrast to the impending moral decay that will consume him. This contrast serves as a commentary on the fragile nature of virtue and the potential for even the most revered figures to succumb to their innermost desires.

Lewis's masterful use of Gothic conventions in the introduction underscores the novel's underlying tension. The monastery's hidden corners and eerie passages mirror the hidden depths of Ambrosio's character, while the supernatural occurrences foreshadow the impending collision between the mundane and the otherworldly. This amalgamation of the supernatural and the psychological contributes to an atmosphere of unease that permeates the narrative.

As readers are drawn deeper into Ambrosio's inner turmoil, the introduction's themes of temptation and moral ambiguity gain prominence. It becomes evident that "The Monk" is not merely a tale of a fallen religious figure, but a reflection on the human propensity to be swayed by forbidden desires, challenging the boundaries between right and wrong.

The introduction of "The Monk" encapsulates the novel's essence—a captivating fusion of psychological exploration and Gothic horror. Through Ambrosio's journey from piety to depravity, readers are confronted with timeless questions about the human condition. Lewis's ability to meld the supernatural with the psychological creates an immersive experience that invites readers to grapple with their own understanding of morality, desire, and the thin line between them.

As the introduction of "The Monk" draws readers into its dark and atmospheric world, it prompts contemplation of broader societal norms and religious institutions. Ambrosio's initial virtuous image reflects the façade upheld by religious figures, raising questions about the authenticity of such displays of devotion. The impending transformation of Ambrosio invites readers to consider the limitations of human willpower when faced with irresistible temptations.

Gothic literature, as showcased through the novel's introduction, possesses a unique power to externalize inner turmoil. The monastery's labyrinthine layout mirrors the complexity of Ambrosio's psyche, while the supernatural elements mirror his descent into the supernatural depths of sin. This synergy between setting and character allows readers to delve into the darkness that often lies dormant within us all.

Furthermore, the introduction hints at a subversion of societal norms, as Ambrosio's transgressions challenge the very foundations of morality and authority. By weaving these thematic threads into the narrative's fabric, Lewis invites readers to question not only Ambrosio's choices but also the systems that enable or suppress such behavior.

In summary, the introduction of "The Monk" serves as a gateway into a world where the internal battles of morality and desire are externalized through Gothic elements. This narrative not only explores the unraveling of an individual's virtue but also invites readers to scrutinize the societal norms and religious structures that influence human behavior. By fusing psychological depth and Gothic intrigue, Lewis lays the groundwork for a gripping exploration of the complexities of human nature and the boundaries of morality. Within the introduction of **"The Monk,"** a tapestry of moral dilemmas, psychological tension, and Gothic aesthetics is woven. Ambrosio's transformation from a revered monk to a tormented soul speaks to the universal struggle between virtue and vice, serving as a cautionary tale about the consequences of yielding to one's darker desires.

The monastery, with its concealed passages and shadowy corners, functions as a metaphor for the hidden aspects of Ambrosio's personality. The supernatural manifestations underscore the blurring of lines between reality and the surreal, reflecting the disintegration of Ambrosio's moral compass. This blending of the natural and the supernatural enhances the unsettling atmosphere that pervades the narrative.

Through Ambrosio's journey, the introduction invites readers to contemplate the limits of personal morality and the complex interplay between individual impulses and societal expectations. The fallibility of Ambrosio's character dismantles the notion of absolute righteousness, highlighting the inherent human capacity for both good and evil.

As the introduction unfurls, it beckons readers to explore not only Ambrosio's moral downfall but also the broader societal implications. The juxtaposition of religious reverence and moral decay prompts reflection on the contradictions often present within authoritative institutions.

In essence, the introduction of "The Monk" is a compelling prologue to a narrative that navigates the depths of human consciousness, societal norms, and the allure of the forbidden. By merging psychological exploration with Gothic elements, Lewis sets the stage for a profound literary journey—one that questions the dichotomy of human nature and the precarious balance between morality and temptation.

Conclusion

In conclusion, Matthew Lewis's "The Monk" emerges from its introduction as a work of Gothic literature that deftly intertwines psychological depth, moral introspection, and supernatural intrigue. The introduction's portrayal of Ambrosio's transformation from virtuous monk to morally conflicted individual establishes the novel's central theme—the fragility of human virtue when confronted with unchecked desires.

By utilizing Gothic conventions such as eerie settings and supernatural occurrences, Lewis crafts an atmosphere that mirrors the inner turmoil of the characters. The monastery's hidden passages and mysterious occurrences serve as a visual representation of the complex psychological landscape within Ambrosio.

Through Ambrosio's journey, the introduction prompts readers to contemplate the tension between societal norms and individual desires. The collapse of Ambrosio's morality calls into question the genuineness of religious piety and raises concerns about the impact of unchecked power and authority.

Ultimately, the introduction of "The Monk" acts as a gateway into a narrative that traverses the boundary between good and evil, exploring the intricate nuances of human nature. As the story unfolds, readers are invited to navigate the labyrinthine corridors of Ambrosio's psyche, grapple with the seductive pull of sin, and confront the stark consequences of moral transgressions.

In its entirety, "The Monk" challenges preconceived notions of virtue, religion, and societal norms, while simultaneously providing a chilling yet illuminating glimpse into the depths of the human soul. Through the interplay of psychological exploration and Gothic elements, Lewis's work continues to captivate and disturb readers, urging them to question the intricate interplay between light and darkness that resides within us all.

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ALICE WALKER'S CONTRIBUTION TO AFRO- AMERICAN LITERATURE

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Abstract

Alice Walker, a prominent figure in Afro-American literature, has made substantial contributions to the literary world through her powerful and impactful works. She is best known for her novel "The Color Purple," which not only won the Pulitzer Prize but also challenged societal norms by addressing issues of race, gender, and sexuality in the African American community. Walker's writing is characterized by its lyrical prose and unflinching exploration of the Black experience in America. Furthermore, she has been a vocal advocate for civil rights and social justice, using her platform to shed light on the struggles faced by African Americans and other marginalized communities. Her essays and poetry have inspired countless individuals to engage in activism and promote equality.

In addition to her literary achievements, Alice Walker's role in preserving and celebrating African American culture and heritage is noteworthy. Through her literary works, she has given a voice to the voiceless and paved the way for a more inclusive and equitable representation of Afro-American experiences in literature. Walker's contributions continue to resonate and inspire generations of writers and activists.

Keywords: Afro-American literature, Contributions, African American Culture

Introduction

Alice Walker, a prolific and influential figure in the realm of Afro-American literature, has left an indelible mark on the literary landscape through her remarkable contributions. Her literary journey is epitomized by her iconic novel, "The Color Purple," a work that not only garnered the Pulitzer Prize but also boldly confronted and challenged prevailing societal norms, particularly in the context of race, gender, and sexuality within the African American community.

This introduction aims to provide an overview of Alice Walker's profound impact on Afro-American literature and the broader cultural and social spheres. It highlights her renowned works and their thematic significance, while also touching upon her activism in the realms of civil rights and social justice. Furthermore, it underscores her role as a guardian of African American culture and heritage, amplifying voices that have been historically marginalized. Throughout this exploration, Alice Walker's enduring influence on subsequent generations of writers and activists becomes increasingly evident. In the following sections, we will delve deeper into the specifics of her contributions and the keywords associated with her remarkable legacy.

Major Themes

Alice Walker's literary works explore a range of major themes that resonate deeply within the Afro-American experience and beyond. Some of the major themes prevalent in her writings include:

Racial Injustice and Identity: Walker often delves into the complexities of racial discrimination, emphasizing the struggle for identity and self-acceptance among African Americans in a racially biased society.

Gender and Sexuality: A central theme in her writing, Walker scrutinizes the intersections of race and gender, portraying the challenges faced by African American women and highlighting issues of patriarchy, domestic violence, and sexual identity.

Sisterhood and Female Relationships: Many of her works celebrate the bonds between women, depicting the strength and support found in female friendships and familial relationships.

Spirituality and Ancestral Connections: Walker explores the spiritual aspects of African American culture, drawing on African traditions, folklore, and spirituality to connect characters with their ancestors and their roots.

Civil Rights and Social Justice: Her activism and writings are intertwined, as she addresses the struggles of the civil rights movement and advocates for social justice and equality for African Americans and marginalized communities.

Self-Discovery and Personal Growth: Characters in Walker's works often embark on journeys of self-discovery, personal growth, and empowerment, breaking free from oppressive circumstances to find their own voices.

Nature and Environment: Nature serves as a powerful metaphor in Walker's writing, representing healing, resilience, and the connection between humanity and the natural world.

Cultural Preservation: Walker is committed to preserving and celebrating African American culture, showcasing the importance of heritage, traditions, and storytelling.

The Power of Language and Literature: Through her writing, Walker emphasizes the transformative power of words and storytelling in giving voice to the marginalized and effecting change.

Global Solidarity: While rooted in the African American experience, Walker's themes often transcend borders, advocating for global solidarity and a shared struggle against oppression and injustice.

These themes collectively contribute to the richness and depth of Alice Walker's body of work, making her a significant and enduring figure in literature and activism, particularly within the Afro-American community.

Meridian: A Typical Contemporary Novel

"Meridian," written by Alice Walker and published in 1976, can be considered a typical contemporary novel in several ways. While it was written in the mid-1970s, it embodies many elements and characteristics commonly associated with contemporary literature, particularly within the context of American fiction.

Social and Political Themes: Like many contemporary novels, "Meridian" engages with significant social and political themes of its time. The novel is set against the backdrop of the civil rights movement and explores issues of racial discrimination, social injustice, and activism. These themes are emblematic of the broader concerns of the contemporary era.

Complex Characters: Contemporary literature often features complex, multi-dimensional characters, and "Meridian" is no exception. The protagonist, Meridian Hill, is a deeply layered character who undergoes personal growth and transformation throughout the narrative.

Narrative Experimentation: Contemporary literature often experiments with narrative structure and style. While "Meridian" maintains a relatively traditional narrative style, it does include elements of non-linear storytelling and incorporates various narrative voices and perspectives.

Feminist and Gender Exploration: Contemporary literature frequently delves into feminist and gender-related themes. "Meridian" addresses these themes by portraying the struggles and aspirations of its female characters and examining the intersections of race and gender.

Exploration of Identity: The novel explores questions of identity and self-discovery, a common theme in contemporary literature. Meridian's journey to understand herself and her place in the world is a reflection of the broader exploration of identity prevalent in contemporary fiction.

Social Realism: Contemporary literature often employs social realism to depict the lived experiences of characters and communities. "Meridian" employs a realistic portrayal of life in the American South during the civil rights era, providing a window into the challenges faced by African Americans.

Activism and Social Change: Contemporary literature often highlights the importance of activism and social change. The novel underscores the significance of individuals like Meridian who are committed to making a difference in their communities and challenging the status quo.

Intersections of Culture and History: Contemporary novels frequently explore the intersections of culture and history, and "Meridian" does so by weaving in elements of African American history, folklore, and spirituality into the narrative.

In these ways, "Meridian" can be seen as a typical contemporary novel, as it engages with the concerns and themes of its time while also offering a nuanced exploration of the human experience. It remains relevant today as a work that speaks to the enduring struggles for justice, identity, and self-discovery.

Walker's Art of Characterization

Alice Walker's art of characterization is a hallmark of her literary prowess. She possesses a remarkable ability to craft complex, multi-dimensional characters that resonate with readers on profound levels. Walker's characters are vividly brought to life through intricate layers of emotions, motivations, and experiences, making them relatable and authentic.

One of her strengths lies in portraying the inner conflicts and growth of her characters as they navigate the challenging terrain of race, gender, and identity. Whether it's the resilient Celie in "The Color Purple," the determined Meridian in "Meridian," or the spirited Tashi in "Possessing the Secret of Joy," Walker's characters evolve and transform in response to the social and personal challenges they face.

Additionally, Walker's characters often serve as conduits for larger societal issues, reflecting the collective struggles of African Americans and marginalized communities. Through her artful characterization, she invites readers to empathize with and understand the diverse experiences of her characters, fostering a deeper connection to the broader themes of her works. Walker's characters are a testament to her literary mastery and her commitment to giving voice to the silenced and oppressed.

The Color Purple: It's Significance

"The Color Purple" by Alice Walker holds immense significance in the world of literature and beyond. First and foremost, it is a groundbreaking work for its unflinching exploration of the intersecting issues of race, gender, and sexuality, particularly within the African American community. The novel challenges societal

norms and addresses the harrowing experiences of African American women in the early 20th century, shedding light on their resilience and the importance of female solidarity.

Moreover, "The Color Purple" won the Pulitzer Prize for Fiction in 1983, marking a historic moment as Walker became the first African American woman to receive this prestigious literary award. This recognition not only celebrated her talent but also brought attention to the underrepresented voices of Black women in literature.

Beyond the literary realm, the novel has had a profound impact on discussions surrounding feminism, social justice, and cultural representation. It has inspired adaptations into film, theater, and other art forms, further amplifying its reach and influence. "The Color Purple" continues to be a powerful symbol of empowerment and a catalyst for important conversations about race, gender, and the enduring strength of marginalized communities.

The Use of Symbols

Alice Walker skillfully employs symbolism in her literary works to convey deeper layers of meaning and to evoke emotional responses from her readers. Symbols serve as powerful tools for exploring themes and imbuing her narratives with cultural and spiritual richness.

In "The Color Purple," for instance, the color purple itself is a prominent symbol. It represents the spiritual and emotional transformation of Celie, the protagonist, as she moves from a life of suffering and abuse to one of self-discovery and empowerment. The quilt that Celie and other women create becomes a symbol of female solidarity and resilience.

Nature and the environment are recurring symbols in Walker's works, often representing healing, growth, and connection to ancestral roots. This is evident in her use of trees, rivers, and gardens, which carry spiritual and cultural significance.

African spirituality and folklore also feature prominently as symbols, connecting characters to their heritage and providing a source of strength and wisdom.

The Walker's skillful use of symbols enhances the depth and complexity of her narratives, allowing readers to engage with her themes on multiple levels and fostering a deeper understanding of the African American experience.

Walker's Contribution to Feminist Movement

Alice Walker's contribution to the feminist movement is profound. Through her writings, she amplified the voices and struggles of African American women, shedding light on their unique experiences of oppression and resilience. "The Color Purple" and her other works challenged patriarchal norms and explored the complex dynamics of gender and power. Walker's intersectional approach, addressing both race and gender issues, expanded the feminist discourse to be more inclusive and diverse. Her activism, writings, and advocacy for women's rights have left an indelible mark on the feminist movement, inspiring generations of women to assert their agency and demand equality and justice.

Walker as a Womanist

Alice Walker is celebrated not only as a feminist but also as a womanist, a term she coined to encompass a broader and more inclusive perspective on gender and race issues. As a womanist, Walker emphasizes the unique struggles and experiences of Black women and other women of color. Womanism recognizes the intersections of gender, race, and class in the lives of these women, addressing their specific challenges while also advocating for social justice.

Walker's womanist perspective is evident in her works, particularly in "The Color Purple," where she explores the lives of African American women with nuance and empathy. Her literature and activism promote the idea that the liberation of women, especially women of color, is intertwined with the broader struggle for justice and equality.

By coining the term "womanist" and championing this perspective, Walker has enriched feminist discourse and encouraged a more inclusive and intersectional approach to understanding and addressing gender and racial inequalities. She remains a pivotal figure in the womanist movement, advocating for the rights and empowerment of women of color.

Walker as an Activist

Alice Walker is not only a renowned writer but also a dedicated activist. Throughout her life, she has championed civil rights, social justice, and humanitarian causes. Her activism is deeply rooted in her commitment to combating racial and gender inequality.

Walker was actively involved in the civil rights movement of the 1960s and later became a prominent voice in the feminist and womanist movements. She used her platform to raise awareness about the unique challenges faced by African American women and other marginalized groups, advocating for their rights and representation.

In addition to her writings, Walker has participated in protests, marches, and social justice campaigns. She has spoken out against apartheid in South Africa, supported efforts to combat female genital mutilation, and worked on numerous humanitarian initiatives.

Alice Walker's activism is a testament to her belief in the power of literature and advocacy to effect positive change. She continues to inspire others to engage in activism and fight for a more just and equitable world.

Conclusion

In conclusion, Alice Walker is a literary and activist luminary whose contributions have left an indelible mark on multiple fronts. Through her literature, she has artfully explored themes of race, gender, and identity, illuminating the African American experience and challenging societal norms. Her novels, including "The Color Purple" and "Meridian," are enduring classics that continue to inspire and provoke thoughtful reflection.

Beyond her literary achievements, Walker's activism has been equally impactful. She has been an unwavering advocate for civil rights, social justice, and women's rights, using her voice and influence to address the intersectional challenges faced by marginalized communities.

As a womanist, Walker expanded the feminist discourse to include the specific struggles of Black women and women of color, fostering a more inclusive and intersectional approach to gender and race issues.

Alice Walker's enduring legacy is one of empowerment, social change, and the amplification of marginalized voices. Her life and work serve as a testament to the power of literature and activism to effect positive transformation and inspire future generations to advocate for a more just and equitable world.

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DYNAMICS OF CROP DIVERSIFICATION IN RADAUR SUB-TAHSIL, YAMUNA NAGAR DISTRICT, HARYANA

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Abstract

Agriculture, the first and foremost sector of the economy plays a vital role in the economic life of the people in the study area. The agricultural income of farmers is low due to less remunerative cropping patterns. In the present paper an attempt has been made to study the crop diversification in Radaur sub-tahsil of Yamuna Nagar district in Haryana state during 1974-75 and 1994-95 and to analyse its changing crop diversification. The crop diversification is governed by physical and non physical factors. In the present study, statistical approach has been followed in Radaur sub-tahsil which covers 112 villages. The principal objective of this paper is to assess the direction of changing crop diversification since 1974-75 to 1994-95 in study area.

Keywords: *Agriculture, Crop diversification, climate, Lal Kitab, Yamuna Nagar.*

Introduction

Crop diversification patterns have great relevance in agricultural land use planning. It is not an abnormal feature of stable agriculture and progressive farm management. Essentially, diversification is an indicator of multiplication of agricultural activities, which obviously involves intense competition among various activities for space "The diversification of cropping patterns means raising a variety of crop for arable land, the keener the competition the higher the magnitude of diversification". (Singh, J. 1976). Many geographers such as Tress, Conkling, Sheets, Bhatia, Ayyar, Mavi, Jasbir and Gibbs & Martin advocated techniques for measuring crop diversification. Gibbs - Martin devised a technique for measuring the diversification of industrialization in 1962. Actually, they provide their technique for industrial purposes, but the same technique can be used for crop diversification in agricultural data in place of industrial data. The developed formula for calculating the index of Crop Diversification is: $1-EX^2 2/(EX)$ where: X means the percentage of total cropped area occupied by each crop in hectares under individual crops. The index values range from 0.00 to 0.99, where the value 0.00 indicates that there is no diversification. But on the other hand, value 0.99 indicates maximum crop diversification. The Agricultural landscape of Haryana has undergone considerable transformation during the period of green revolution. These changes are particularly discernible by changing cropping patterns. In the present paper an attempt has been made to study crop diversification in Radaur sub-tahsil of Yamuna Nagar 1974-75 and 1994-95 and its changes.

.**The Study Area:** The Radaur sub-tahsil lies between 29°48' 20" to 30° 10' 50" north latitudes and 77° 0' 59" to 77° 16' 34" east longitudes (Figure 1) and covers a total area 317.31 Km². It has 112 villages. The perennial Yamuna river forms its eastern boundary, Karnal district forms its northern boundary, while the Uttar Pardesh state forms its eastern boundary. It is connected with Yamuna Nagar and Ladwa town with a state highway. The Radaur sub-tahsil occupies a part of Satluj-Yamuna alluvial plain. That alluvium was deposited in the Quaternary period. The area is conspicuously flat and has a master slope from north-west to south east. The soils of the study area are fertile and are divided into two categories. The fine loam soil covers approximately 80 percent area of Radaur sub-tahsil and reamining area has fine loam with coarse associations. Loam (Bhanger and Nardak) and Silty Loamn (Khadar) soil is found in the sub-tahsil. The sub-tahsil has sub-tropical continental monsoon climate. Due to poor surface drainage and high intensity of irrigation the water table is very low. Tube wells are the main source of irrigation. the main source of irrigation. The vegetation is tropical deciduous type. According to 1991 census the sub-tahsil had 101627 persons with an average population density of 320 person/ Km². The study area has 112 villages and all the villages were taken for the present investigation.

Aims and Objectives

Agriculture plays a vital role in the economy of the study area, but the agricultural income of the study area is low due to less remunerative cropping pattern which tends to reduce per-hectare return to the farmer. It appears quite surprising that in spite of higher yields per-hectare of many crops such as wheat, cotton, gram and rice in Haryana than the all India average and many other Indian states, the per-hectare monetary return to the farmers in Haryana is very low as compared to other states like Kerala, Assam, West Bengal etc. In the old Punjab including Haryana the net return per-hectare of gross cultivated area as calculated by A.G Majumdar in 1960-61 was Rs. 400 which was a little less than the average of all India i.e. a little less than

one third of Kerala, a little more than one half of Assam and a little than one half of West Bengal. An examination of all aspects of agriculture of Haryana largely reveals that unprofitable and low price level of different crops grown in the state and, poor and less rewarding cropping pattern adopted by the farmers of Haryana. are chiefly responsible for the low per-hectare return to the Haryana farmers. Due to certain reasons a fair majority of area under cultivation has been given to low valued crops like jowar, bajara. gram and barley. Haryana has only 14.5% of the cropped area under commercial crops. So. it is pertinent to question why this part is not agriculturally valuable or economically well off and what are the inefficiencies and bottlenecks in cropping patterns. So, the aim of the present paper is to analyse the changing crop diversification in the study area and provide the suitable suggestion to the farmers to adopt the judicious cropping pattern. The major objectives of this study are as follows:

- To assess the physical and non-physical factors governing the crop diversification.
- To interpret and to analyse the crop diversification of 1974-75 and 1994-95 in the study area.
- To assess the changing crop diversification since 1974-75 to 1994-95 in the study area.

Data Collection and Methodology:
"Three main approaches to the geographical study, namely an ecological approach, the land utilization approach and a statistical approach". (Mc. Master, 1962) The present context is based on a combination of the second and third approach. Each investigation in agricultural geography involves four states i.e. identification of the problem, collection of relevant data, formulation of hypothesis and testing of the agricultural model to provide an adequate explanation. These stages have been strictly followed in the present investigation, keeping in view the objectives, proper attention has been paid to the relationship between physical and non-physical factors and changing crop diversification. The present context of study is used for certain percentile changes of crop diversification during 1974-75 to 1994-95. The data for the present study has been collected about the 112 villages for the periods 1973-76 triennial and 1993-96 triennial. These data are available in Lal Kitabs (inventory books) in the office of the Kanongoo of Radaur sub-tahsil at Radaur. These Lal Kitabs in Haryana are prepared by village Accountants (patwaries). These inventory books are regarded as the most valid and reliable sources of such information. Tables I, II and III in there inventory books are utilised for the purpose of analysing the distributional patterns of various crops. Table II contains information's about summer (Kharif) crops and Table III is meant for winter (Rabi) Crops. So, it can be said that the information contained in these tables provide a true picture of the cropping patterns and changes in the cropping patterns, with the help of measured crop diversification and their changes in the study area. Village level data has been utilised to interrogate the changes in crop diversification. Data analysis has been done both with the help of statistical tabulations and cartographic methods.

Determinants of Crop Diversification: Crop diversification is the result of physical and non physical factors. The relief is a prime factor in agriculture land use. Radaur sub-tahsil has no significant feature of the relief because the study area is predominantly situated in the basin of Yamuna river. It is traversed from north-west to south-east. The study area has two sub-regions i.e. first the old alluvial plain (Bangar) :- the north-western part of the Radaur sub-tahsil i.e. covering the major portion of study area. Second is the new alluvial plain (Khadar) :- the south-eastern portion of the Radaur sub-tahsil i.e. covering the smaller portion of the study area. Climate is the major factor influencing the possible cultivation of crops . According to Thornthwait C.W. (1948), classification of moisture index, the climate of the study areas can be classified as a subtropical continental monsoon type". It possesses the following characteristics i.e. (a) Seasonal rhythm (b) Hot summer (c) Cool winter. All crops receive water or moisture from soil and the soils get water from precipitation, drainage system and underground water. "The maintenance of soil moisture is, therefore, the most compelling problem of agriculture," (Hussain M. 1979). There are three major sources of water available to man for various purposes, namely:- (a) Ground water (b) Surface water (c) Atmospheric water. Technological inputs have significant influence on cropping patterns. Due to the green revolution, the use of chemical fertilizers, pesticides and insecticides has increased tremendously during 1974-75 and 1994-95. The rapid adoption of new high yielding variety seeds has inspired the farmers to adopt the more profitable cropping pattern in the study area. The use of machines like tractors, tubewells, threshers etc. has also increased to a great extent during 1974-75 to 1994-95 in the study area. Socio-cultural factors play a major role in changing cropping pattern. In the study area there is no tenancy system but owner system. So, the farmer are free to grow any crop. "Transportation costs normally depend on weight and distance." (Weber, 1909). In 1974-75 due to lack of transportation facilities, the farmers of Radaur sub-tahsil were forced to grow only subsistence crops, however, at present time there is a good network of transportation & market facilities which provide a suitable opportunity for farmers to grow cash crop. The role of increasing population in not less important.

TABLE 1Crop Diversification in Radaur sub-tahsil by Gibbs-Martin's technique.
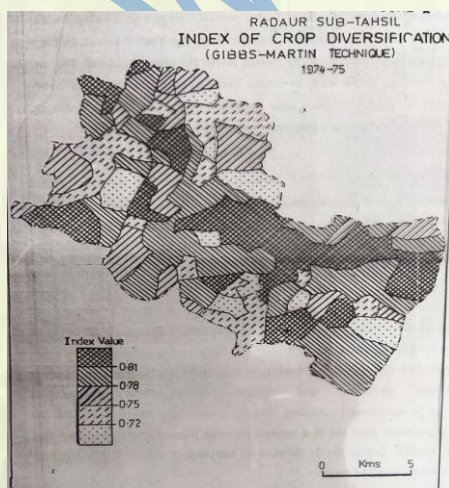**Index of Crop Diversification**

S. No	Name of Village		1974-75	1994-95	Relative Change 1994-95 over 1974-75
1	Bhukri		0.86	0.75	-0.11
2	Jandaula		0.77	0.74	-0.03
3	Gudah		0.83	0.67	-0.16
4	Chhapra		0.79	0.7	-0.09
5	Bir Bhartauli		0.73	0.66	-0.07
6	Bhartauli		0.77	0.69	-0.08
7	Ghalaur		0.71	0.7	-0.01
8	Gajlana		0.74	0.68	-0.06
9	Jhinwarheri		0.74	0.71	-0.03
10	Hudia		0.78	0.67	-0.11
11	Jamal Pur		0.78	0.69	-0.09
12	Mohammadpur		0.83	0.73	-0.1
13	Balsuha		0.86	0.73	-0.13
14	Bir Vhartauli		0.82		-0.18
15	Gundani		0.83	0.76	-0.07
16	Bhogpur		0.77	0.7	-0.07
17	Sikandera		0.78		-0.09
18	Hartan		0.72	0.68	-0.04
19	Haran Chappar		0.78		0.04
20	Majri		0.78	0.71	-0.07
21	Atava		0.81	0.72	-0.09
22	Bhoagomajra		0.76		-0.02
23	Ramgarh		0.82	0.78	-0.04
24	Masana Jatan		0.76		-0.01
25	Rupawali		0.89	0.73	-0.16
26	Kabulpur		0.75	0.73	-0.02
27	Sadgoli		0.68	0.72	0.04
28	Masana ranhrana		0.73	0.71	-0.02
29	Topra		0.72	0.69	-0.03
30	Ismailpur		0.73	0.71	-0.02
31	Jhaguri		0.75	0.73	-0.02
32	Sagari		0.74	0.72	-0.02
33	Basantpur		0.78	0.73	-0.05
34	kheri Lakha Singh		0.8	0.72	-0.08
35	Daultpur		0.77	0.74	-0.03
36	Sili khurd		0.84	0.77	-0.07
37	Dhanupur		0.81	0.74	-0.07
38	Silikalan		0.76	0.77	0.01
39	Dohli		0.78	0.75	-0.03
40	Manurpur		0.79	0.75	-0.04
41	Nagla Sadhan		0.69	0.64	-0.05

42	Chhari		0.83	0.71	-0.12
43	Baindi		0.7	0.73	0.03
44	Khajuri		0.8	0.75	-0.05
45	Palaka		0.8	0.77	-0.03
46	Nagal		0.8	0.76	-0.04
47	Chamorori		0.83	0.76	-0.07
48	Bakha		0.8	0.78	-0.02
49	Radauri		0.79	0.74	-0.05
50	Bakana		0.81	0.76	-0.05
51	Rattangarh		0.78	0.71	-0.07
52	Palewala		0.81	0.72	-0.09
53	Kanjnon		0.85	0.76	-0.09
54	Jubal		0.83	0.75	-0.08
55	Gumthala		0.78	0.79	0.01
56	Rao		0.78	0.71	-0.07
57	Kandrauli		0.82	0.75	-0.07
58	Alahar		0.8	0.72	-0.08
59	Barsan		0.75	0.7	-0.05
60	Kartarpur		0.83	0.76	-0.07
61	Mohri		0.81	0.67	-0.14
62	Barheri		0.79	0.73	-0.06
63	Modhobas		0.73	0.74	0.01
64	Jathlana		0.82	0.77	-0.05
65	Marpur		0.78	0.75	-0.03
66	Unheri		0.76	0.79	0.03
67	Bagwali		0.82	0.58	-0.24
68	Kobari		0.87	0.82	-0.05
69	Dhakawala		0.78	0.82	0.04
70	Nakum		0.82	0.76	-0.06
71	Kashera		0.79	0.77	-0.02
72	Lal chapara		0.8	0.82	0.02
73	Majri dayalgarh		0.75	0.76	0.01
74	Buchawas		0.8	0.81	0.01
75	Pahladpur		0.71	0.79	0.08
76	Nagli		0.74	0.75	0.01
77	Thaska Khadar		0.74	0.68	-0.06
78	Potli		0.71	0.69	-0.02
79	Rajehri		0.8	0.71	-0.09
80	Mandhar		0.7	0.69	-0.01
81	Machroana		0.82	0.73	-0.09
82	Rupri		0.69	0.69	0
83	Bahgwangarh		0.66	0.69	0.03
84	Radaur		0.8	0.75	-0.05
85	Bhaphauli		0.73	0.76	0.03
86	Sadhaura		0.79	0.72	-0.07

87	Sura		0.78	0.67	-0.11
88	Alipura		0.76	0.74	-0.02
89	Dhaulra		0.78	0.77	-0.01
90	Kheri Dabdalan		0.78	0.78	0
91	Mehra		0.75	0.75	0
92	Kharkali		0.76	0.74	-0.02
93	Shazadpur		0.77	0.73	-0.04
94	Amloha		0.79	0.75	-0.04
95	Jogi majra		0.78	0.72	-0.06
96	Gundana		0.8	0.74	-0.06
97	Garhi Sikandarah		0.78	0.77	-0.01
98	Shahabpur		0.74	0.76	0.02
99	Kalesara		0.75	0.73	-0.02
100	Chhata Bas		0.81	0.75	-0.06
101	Lakhi Bans		0.78	0.73	-0.05
102	Sandahala		0.82	0.78	-0.04
103	Sandhali		0.77	0.8	0.03
104	Ramgarh		0.78	0.77	-0.01
105	Nagla Ronghran		0.77	0.76	-0.01
106	Kurdban		0.72	0.75	0.03
107	Bhagwan Pur		0.72	0.68	-0.04
108	Fatehgarh		0.73	0.69	-0.04
109	Ghispur		0.82	0.79	-0.03
110	Sangipur		0.77	0.76	-0.01
111	Bapa		0.8	0.74	-0.06
112	Khirki		0.74	0.7	-0.04

As shown in Figure 1 five types of area of crop diversification during 1974-75 exist.. The area of very high diversification was concentrated to 26 villages, where the index value varies from a minimum of 0.82 to a maximum of 0.89. These villages are covered with the very high crop diversification pattern. The area of high crop diversification was concentrated to 37 villages, where the index value varies from a minimum 0,79 to a maximum of 0.81. The area of moderate crop diversification was concentrated to 20 villages, where the index value varies from a minimum of 0.76 to a maximum of 0.78. The area of low crop diversification was concentrated to 19 villages, where the index value ranges from a minimum of 0.73 to a maximum of 0.75. the area of very low crop diversification was concentrated to 10 villages, where the index of crop diversification varies from a minimum of 0.66 to maximum of 0.72.

Figure 1- Crop diversification in Radar Sub-tehsil in 1974-75.
Figure 2 reveals five types of crop diversification during 1994-95. The area of very high crop diversification is scattered in only five villages, where the index value differs from a minimum of 0.81 to a maximum of 0.82. The area of high crop diversification is found in nine villages, where the index value varies from a minimum of 0.79 to a maximum of 0.80. The area of moderate crop diversification is concentrated to thirty four villages, where the index value varies from a minimum of 0.76 to a maximum of 0.78. The area of low crop diversification is scattered in thirty one villages, where the index value varies from a minimum of 0.73 to a maximum of 0.75. The area of very low crop diversification is concentrated to thirty three villages, where the index value varies from a minimum of 0.64 to a maximum of 0.72.
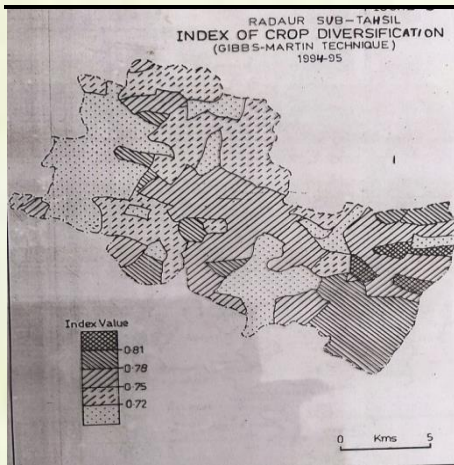
Figure 2- Crop diversification in Radar Sub-tehsil in 1994-95.

Figure 3 reveals two types of changes, increase and decrease during 1974-75 and 1994-95. The increase in the index of crop diversification is noticed in three categories:- (i) the area of high increase (more than 0.04), (ii) the areas of moderate increase (0.02 to 0.04), and (iii) the areas of low increase (less than 0.02). There are twenty one villages where the index of crop diversification increase. The degree of increase varies from a minimum of 0.01 in Sili Kalan to a maximum of 0.05 in Radauri villages. The decrease in the index of crop diversification is found in three categories: (i) the areas of low decrease (less than 0.06) (ii) the areas of moderate decrease (0.07 to 0.09), and (iii) the area of high decrease (more than 0.09). In Radaur sub-tahsil, eighty eight villages, the index of crop diversification have a decreased pattern. The degree of decrease varies from a minimum of 0.02 in Ghalaur to a maximum decrease of 0.16 in Gadh village. Three villages Rupri, Kheri Dabadlan and Mehra of Kadaur sub-tahsil show no change in the index of crop diversification during the 1974-75 and 1994-95.
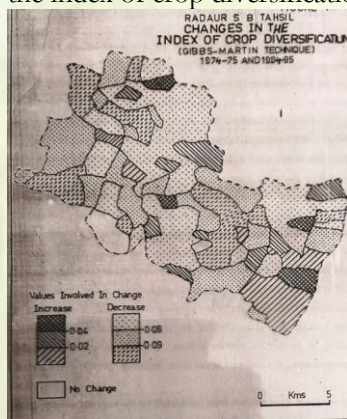

Figure 3- Changing pattern of Crop Diversification in Radur Sub-tehsil from 1974-75 to 1994-95.

Conclusion

The study reveals that the change in the crop diversification in largely influenced by physical and non physical factors in the study area. This analysis of the changing crop diversification in study area indicates a definite direction of quantitative as well as qualitative change during 1974-75 and 1994-95. The considering physical parameters as constant socio-economics, techno - organizational factors, new farm and technology, new agricultural strategy of our government, contribution of agricultural scientists and assiduous farmers of Haryana are responsible for the growth of food grains production in the study area. The diversity in the relief, the climate, the soil and lift irrigation schemes within the study area are investigated because they combinedly constitute a major constituents in describing and interpreting the patterns of agricultural formation.

Relative change in crop diversification according to Gibbs-Martin's technique provides very useful information about increased and decreased patterns of crop diversification during 1974-75 and 1994-95 in the study area. The increase in the index of crop diversification is seen in twenty one villages scattered throughout the study area and the decrease in the index of crop diversification is also depicted in eighty eight villages spread all over the Radaur sub-tahsil while, three villages experienced no change in the index of crop diversification during 1974-75 to 1994-95. The Gibbs Martin's technique is preferred over the other techniques because it takes into account each and every crop which is grown in an area and provides a real picture of crop diversification in Radaur sub-tahsil during 1974-75 and 1994-95. Most remarkable features of the changing crop diversification of the study area are noticed as the diversity of crops, ecological adjustment of cropping patterns and a dominant share of food crops and fodder in cropped area. Thus, the monetisation and capitalisation increase in place of traditional cropping patterns, but this does not mean that it is remunerative and profitable. Keeping all the discussion in mind it can be suggested here that geographical and economical conditions should prevail to adopt commercial farming in place of substantial framing.

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