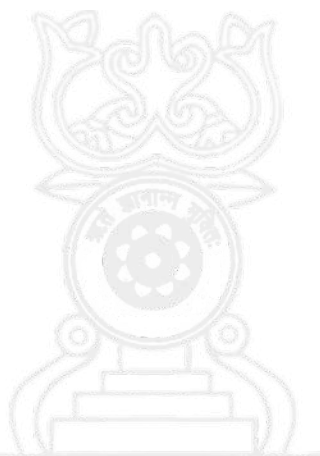




3.3.2 Number of papers published per teacher in the other journals (non-UGC listed) during the last five years – July, 2016 to December, 2021

Please find below the proofs of publications listed in chronological order of departments:

1. Commerce
2. Economics
3. English
4. Geography
5. Hindi
6. History
7. Journalism
8. Mathematics
9. Philosophy
10. Physical Education
11. Political Science
12. Psychology
13. Sanskrit
14. Sociology

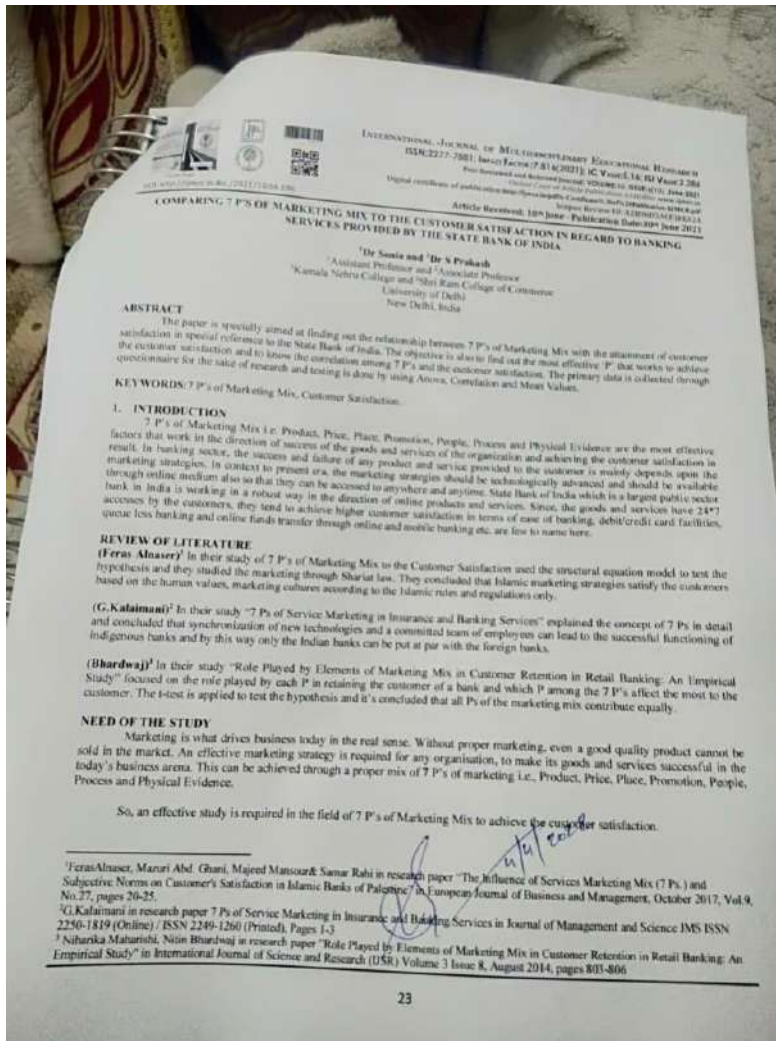


3.3.2 PROOF OF PUBLICATIONS (Non-UGC listed)

2021

Ms. Sonia

- a. Comparing 7 P'S Of Marketing Mix To The Customer Satisfaction In Regard To Banking Services Provided By The State Bank Of India



Prof. Alka Agarwal

- a. Labour Reforms 2020-A critical analysis

Labour Reforms, 2020 – A Critical Analysis

Dr. Alka Agrawal
Associate Professor
Kamala Nehru College,
University of Delhi
Email : alkaagrwal95@yahoo.com
Mob : 9868836166

Abstract

Three labour codes were passed in Indian Parliament on September 23, 2020, namely (a) the Code on Social Security Bill, 2020; (b) the Industrial Relations Code Bill, 2020; and (c) the Occupational Safety, Health and Working Conditions Code Bill, 2020. These bills brought about labour reforms which were long awaited because of the outdated and contradictory provisions of the previous laws. The need to simplify India's labour legislation and improve the ease of doing business in the country was long felt. The government needed to provide flexibility to employers who were under tremendous pressure due to the pandemic. On the other hand it also had to protect the rights of workers. The major changes under the Industrial Relations Code include change in the definition of 'Workers', introducing the term 'fixed term employment', enhancing the limit of 100 workers to 300 workers in the preparation of standing orders, making rules for the constitution of negotiating union/negotiating council, prohibiting strikes and lockouts in all industrial establishments without notice, changing the provisions of retrenchment and closure, etc. The Code on Social Security states that the Central Government will set up funds for unorganized and gig workers. The Bill on Occupational safety, health and working conditions, changes the definition of factory, makes rules for contract labour, empowers women work force, defines inter-state migrant workers. This article is an in-depth analysis of all the changes made under the new bills.

Key words: Contract labour, unorganized Workers, Fixed term employment, Inter-state migrant workers.

Introduction

Labour falls under the Concurrent list of the Constitution. Therefore, both Parliament and State legislatures can make laws for labour regulation. Due to this, there were more than 40 Central laws and more than 100 state laws to regulate various aspects of labour. The Second National Commission on Labour (2002) in its report has found that the existing laws were complex, having outdated provisions. The NCL recommended the consolidation of central labour laws into broader groups. This recommendation was made to simplify the labour laws and bring about uniformity in provisions.

Dr. Usha Garg

- a. Artificial-Intelligence and recruitment: Shift towards automated HR practice



Mr. Rahul

2021

- a. Artificial-Intelligence and recruitment: Shift towards automated HR practice

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Artificial-Intelligence and recruitment: Shift towards automated HR practice

Rahul Chopal, Dr Usha Garg

Abstract

This is a conceptual paper on Artificial Intelligence (AI) application in recruitment process, based on recent studies in the area of AI application in recruitment process. In this paper authors have tried to find answers to some of the questions regarding application of AI in recruitment process which are, why recruiters preferring AI based recruitments? Can application of AI in recruitment process eliminate human biases? Will AI based recruitment eradicate HR manager? And what is the future of AI applications in recruitment? From the thorough analysis of recent research papers in this area it is concluded that, there are several advantages for both, to recruiters as well as to candidates seeking job. AI in recruitment can promote fair, effective, efficient, unbiased and cost-effective model of recruitment, therefore changing the HR role and the leading to automated recruitment process. Future research can

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Mahima Yadav

2021

- a. Covid 19 and its effects on India's labour market

Link: <http://akademos.in/2021/07/covid-19-and-its-effects-on-indias-labour-market/>

Covid-19 and its effects on India's Labour Market

Mahima Yadav

Mahima Yadav

Abstract

This paper attempts to understand the effect of the COVID-19 shock on the unemployment of the labour workforce and professionals in India. This pandemic is like a wildfire wherein all global economies faced the heat and many got burned with long-lasting scars and denting domestic demand and supply, trade, and finance. India's per capita income for 2020 is 135,000 leaving many crippled and tipping millions of people into poverty this year. My writing is an attempt to peep into the effects of a pandemic on the labour market and to understand the uneven effects on various sectors. According to the Periodic Labour Force Survey (2018-19) it is noticeable that 24% of the workforce is engaged in regular salaried jobs with a steady flow of income. However out of this category only 2.2% work with a written job contract for more than three years having access in social security benefits. It is therefore likely under COVID situation that the major chunk of the labour force is likely to face the brunt of income and job loss in the near future. Further, we will witness the situation getting worse for the informal workers in comparison to the formal sectors. The article too seeks to investigate the direct income support programmes to informal workers during pandemic while focusing on the growing question of youth unemployment.

2020

Pragati Yadav

- a. Influence of Behavioral Biases on Individual Investor Decision Making



Influence of Behavioral Biases on Individual Investor Decision Making

Pragati Yadav

Abstract - Rational decision making for an individual is coupled with a structured or reasonable thought process. Many a times individual investors' behavior deviates far from rationality. Individual investor behavior is influenced by a variety of psychological heuristics and behavioral biases. First, investors make investment decisions based on various heuristics; they assume price as decision-anchor and are overconfident in their judgments. Second, their investment behavior is highly influenced by representativeness and they do lot of mental accounting in the sense of grossing their gains and losses while making decisions. The impact of herding in individuals' investment decision-making is also significant. The purpose of this paper is to systematically review the literature published in past on behavioral biases in investment decision-making. Through this study, we have identified the various behavioral biases influencing the individual investor decision making.

Keywords: Investor, Behavior, Rationality, Psychological, Heuristics, Biases, Decision-Anchors, Representativeness, Mental Accounting, Herding

Introduction

Behavioral finance studies the psychological aspect of financial decision-making and explains the irrationality of investors in investment decision-making. Behavioral finance is a field of study that proposes psychology-based theories which deviates from logical reasons to explain the irrationality of the investors in investment decision making. Usually, the investor's behavior deviates from making rational or logical decisions and leans towards being influenced by various behavioral biases. These biases influence the investor's rationality in investment decisions-making.

Decision Making and Behavioral Biases

Decisions making is a process of choosing of alternative from many available alternatives. It is a multi-step process involving analysis of various personal, technical and situational factors. There are no exceptions in the case of making decisions in the stock markets either. Taking investment decisions is the most crucial challenge faced by investors. Some personal factors such as age, education, income etc. comes in decision making. On the technical side investment decisions can be derived from various models of finance in the Capital Asset Pricing Model (CAPM). Decisions

should not be reached without considering situational factors that consider like the market environment and the market psychology etc. Effective decision making in the stock market requires an understanding of human nature in a global perspective on top of financial skills. Thus, cognitive psychology should be given importance in the process of decision making (Chandra 2008). As a result of the bull market from 2004 to 2007 and the subsequent financial crisis there has been a lot of focus on the irrational investor. Behavioral Finance is becoming an integral part of decision-making process because it heavily influences the investor's performance.

Behavioral bias refers to a pattern of variations in judgment that occurs situations which may sometimes lead to perceptual alteration, inaccurate judgment, illogical interpretation, or what is called irrationality. Investors may be inclined toward various types of behavioral biases which lead them to make cognitive errors. People may make predictable non-optimal choices when faced with difficult and uncertain decisions because of heuristic simplifications. Behavioral biases, abstractly, are defined in the same way as systematic errors in judgment. Some authors refer to biases as heuristics (rules of thumb), while others call them beliefs, judgments or preferences, still other scholars classify biases along cognitive or emotional lines. There are numerous identified psychological biases in Behavioral finance literature. Each has its implications on financial decision making and behavior.

Individual investment behavior is greatly influenced by several psychological and emotional biases. These emotional factors such as beliefs, preferences and psychological biases can play a major role in individual investor's investment decision making (Baker & Riccardi, 2014). The role of the psychological factors in the investment decision-making process has assumed much attention. It was used to explain the association between human emotions with investment decisions. Many studies have investigated the investment behavior and decision making styles of retail investors. These studies revealed that most of the time investors over react to market rumors, speculations and economic fluctuations as they were influenced by psychological and emotional



Link: <https://drive.google.com/file/d/1w0fmqzCjIGQtKtp0LWmjvYOy2LgdwbOk/view?usp=sharing>

Ms. Parul Tomar

2020

a. From Green Consumerism to Green Citizenship: Understanding the opportunities and risks of green consumption

From Green Consumerism to Green Citizenship:

Understanding the Opportunities and Risks of Green Consumption

Sheetal Kapoor & Parul Tomar

Abstract

Green consumption is closely related to the notions of sustainable consumer behaviour which addresses the environmental challenges through adoption of environmentally friendly behaviours. However, the rising opportunities for profit associated with marketing of green products is becoming a worrisome factor in recent years. Many critics therefore are of the view that Green consumption has lost its vigour as a movement to save the environment in recent years. This research paper based on secondary literature review aims to focus on the derailment of green consumerism movement in recent years with a rise of niche market for green products by focusing on the issue of green-washing. It too offer a discussion on the ways in which this problem can be tackled by developing a pathway to green citizenship that can save this planet from excessive consumerism. It further adds to its discussion by taking into account the factors impacting the sustainability issue directly or indirectly with regard to consumption patterns. Further the major thrust of this paper therefore is to identify important questions stemming from discontinuities in consumption patterns, over consumption to more responsible consumption patterns by following the norms of green consumption paving its way towards attainment of green citizenship. The paper also highlights and discusses strategies for consumers, business houses and other stakeholders for a feasible roadmap towards attainment of Green Citizenship..

Keywords: Green Consumerism, Green Citizenship, Global Warming, Climate Change, Sustainable Development

Parul Tomar

Ms. Shweta Jain

- a. Empirical Evidence of Board Structure, Board Size and Performance of Indian listed Companies

Link: https://www.grfcg.in/images/2021/CGI2020_31Dec.pdf

Corporate Governance Insight

Volume 2 Number 2 December 2020 eISSN: 2582-0834

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Chief Reviewer Dr. Sumeer Lama, Department of Commerce, Kironi Mal College, University of Delhi, Delhi, India		

Dr. Sheetal Kapoor

- a. From Green Consumerism to Green Citizenship: Understanding the opportunities and risks of Green Consumption

Link: <http://akademos.in/2020/02/from-green-consumerism-to-green-citizenship-understanding-the-opportunities-and-risks-of-green-consumption/>

From Green Consumerism to Green Citizenship:

Understanding the Opportunities and Risks of Green Consumption

Sheetal Kapoor & Parul Tomar

Abstract

Green consumption is closely related to the notions of sustainable consumer behaviour which addresses the environmental challenges through adoption of environmentally friendly behaviours. However, the rising opportunities for profit associated with marketing of green products is becoming a worrisome factor in recent years. Many critics therefore are of the view that Green consumption has lost its vigour as a movement to save the environment in recent years. This research paper based on secondary literature review aims to focus on the derailment of green consumerism movement in recent years with a rise of niche market for green products by focusing on the issue of green-washing. It too offer a discussion on the ways in which this problem can be tackled by developing a pathway to green citizenship that can save this planet from excessive consumerism. It further adds to its discussion by taking into account the factors impacting the sustainability issue directly or indirectly with regard to consumption patterns. Further the major thrust of this paper therefore is to identify important questions stemming from discontinuities in consumption patterns, over consumption to more responsible consumption patterns

Sahil Ramchandani

- a. Employee-Centric organizations a conceptual framework with drivers and consequences

Link: https://www.delhibusinessreview.org/V21n1/dbr_V21n1g.pdf

EMPLOYEE-CENTRIC ORGANIZATIONS A CONCEPTUAL FRAMEWORK WITH DRIVERS AND CONSEQUENCES

Sahil Ramchandani*
Ajay Kumar Singh**

PURPOSE
THE paper seeks to explore the concept of Employee Centric Organizations (ECO), to identify its drivers and study its impact on employees, customers and the organization.

Research Design/Methodology: This is study based on review of literature, taken from varied journals and online sources.

Findings: The study identifies the three major drivers of ECO, i.e. Employee Engagement, Employee Empowerment and Employee Enablement, along with identifying the drivers of these three constructs. It also suggests a positive link between ECO and employee-related outcomes and seeks to study its larger impact on customer-related as well as organization-related outcomes.

Research Limitations: The paper provides a conceptual model for employee-centric organizations. However, it needs to be empirically validated.

Managerial Implications: It highlights that employee engagement, or empowerment, or enablement in itself may not be sufficient for organizational success. Rather, managers shall focus on creating employee-centric organizations, in order to take benefits from the synergy produced by the combination of these three constructs.

Originality: The paper provides insights into the concept of Employee-Centric Organizations and suggests a conceptual framework for ECO, along with its drivers and consequences.

Key Words: Employee-Centric Organizations (ECO), Employee Engagement, Employee Empowerment, Employee Enablement.

Introduction
The employee-centric model reinforces the idea of "Our people are our best asset" (Jones, 2011). In the current world, "Employees" are being seen as the biggest source of competitive advantage for a company. With many companies being in slow competition to one another, it is their employee that actually gives them the distinctive edge. Companies which earlier focused on nurturing a customer-centric culture have realized that the most important customers for companies are their internal customers, i.e. the Employees of the company.

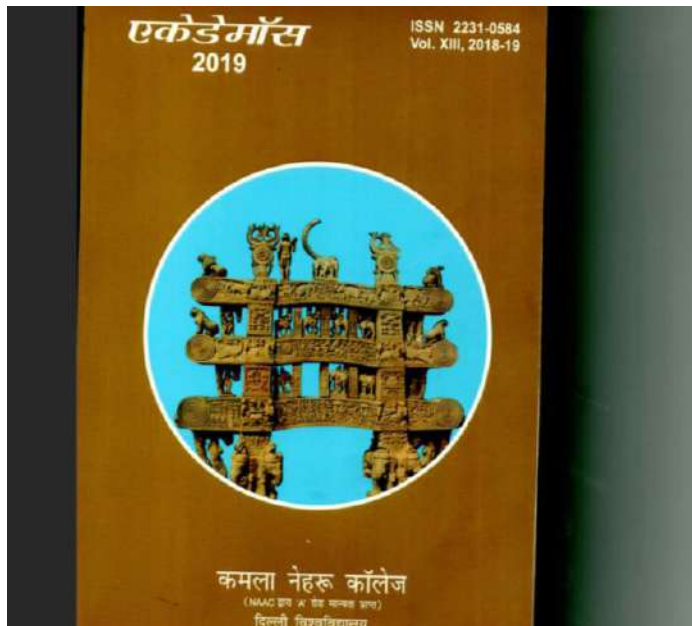
Nayar (2010), in his book – "Employee first, customers second" talks about turning traditional

* Research Scholar, Department of Commerce, Delhi School of Economics, University of Delhi, Delhi, India.

** Vis-Contactor, Sri Sri University, Canada, Ontario, India.

2019

Vishav Upbhokta Adhikar Diwas



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b. Effectiveness of consumer forums in India

PRAGATI: Journal of Indian Economy
Volume 6, Issue 1, January-June, pp. 69-79
doi: 10.17492/pragati.v6i1.184300

Effectiveness of Consumer Forums in India

Sheetal Kapoor*

ABSTRACT

The Consumer Protection Act, 1986, (CPA) is a socio-economic legislation to protect and promote the interests of consumers in a unified and effective manner. From the time of its inception as on 5th July 2018, there have been more than 4.2 Lakh cases pending in the various Consumer Forums. Thus, after 30 years of implementing CPA, it is time to reconsider and rethink whether Consumer forums have been able to deliver and provide speedy justice to the needy in time? Are the members trained enough to provide justice, needs to be revisited? There have been allegations that the lawyers have taken over the consumer forums and the three-tier judiciary is totally dependent on the Department of Consumer Affairs for appointment of members and financial support. The author identifies important questions stemming from discontinuities in CPA, the working of the consumer forums in India, and suggests implementation of the New Consumer Protection Bill, 2018, mediation for speedy redressal of consumer complaints.

Keywords: Consumer forums; Consumer protection; Mediation; Redressal.

1.0 Introduction: The Consumer Protection Act, 1986

On April 9, 1985 the General Assembly of the United Nations passed a Resolution¹ adopting a set of guidelines for consumer protection and authorized Secretary General United Nations to persuade the member countries especially the

C. The Marvel of Taj: A Competitive Advantage in Brand Positioning in Tourism

THE MARVEL OF TAJ: A COMPETITIVE ADVANTAGE IN BRAND POSITIONING IN TOURISM

Kalpana Bhakuni^{*} and Sheetal Kapoor^{**}

ABSTRACT

Brands are considered as marketer's tool for creating product differentiation which cannot be easily copied and replicated. A brand positioning can become a core competitive advantage in different perspectives of the matter. Taj Mahal is not only a monument of world repute, but it is a brand in itself. Positioning Taj Mahal as a brand involves a creative exercise listing down the ideas, benefits and features to convey to its target tourists. This paper studies the competitive advantage of brand positioning of Taj Mahal in tourism today through an empirical study, and how it should be marketed as a brand, especially through digital portals. The experiential marketing, positive brand image, virtual identity, are some of the measures to be adopted in branding the Taj. For a positioning strategy 'Taj' can be conveyed as unique brand personality of its own in Heritage tourism.

Key words: Taj, Brand, Destination Branding, Brand Positioning, Heritage Tourism.

INTRODUCTION

The Taj Mahal is a universally admired heritage monument of the world which is

d. Study on Customer Perception Regarding Service Quality of Banks in India

BMJ Management Review Vol. 7, Issue-4, Jan. - June 2018

A Study on Customer Perception Regarding Service Quality of Banks in India

Dr. Sheetal Kapoor *
Dr. Vibhuti Vasishth **

ABSTRACT

The Indian Banking sector shows the strength and resilience of a strong sector which handles financial transactions for a large and growing economy. It is commonly acknowledged that banking is a trust-based relationship. The banks form the pivot of the entire financial system of our country. A well-functioning customer protection regime in the financial sector provides effective safeguards for retail financial services customers, while on the other hand, it empowers customers to exercise their rights and fulfill their obligations.

Standard and Poor's Global Financially Literate Survey 2013 has reported that three out of four Indians are not financially literate. In order to empower consumers and make them financially literate, the project has been undertaken. The framework of the study was based on analyzing consumer segments in different income groups, each demanding specific type of services and attention from the bank. Nearly 22 crore bank accounts have been opened under the Prime Minister Jan Dhan Yojana (PMJDY) but it was found that the knowledge of this scheme and ensuring deposit operations in these accounts is a challenge. Poverty and illiteracy are the two major hurdles why the benefits of banking have not penetrated deeply into society.

Our nation has recently witnessed

various modes of digital payments. Many banking users do not realize that they should keep their PINs and passwords secret and are unaware of the right place to visit in case they seek redressal. There have been cases where a consumer's problem has not been successfully handled by the bank and has been harassed regarding credit cards, debit cards, and online transactions.

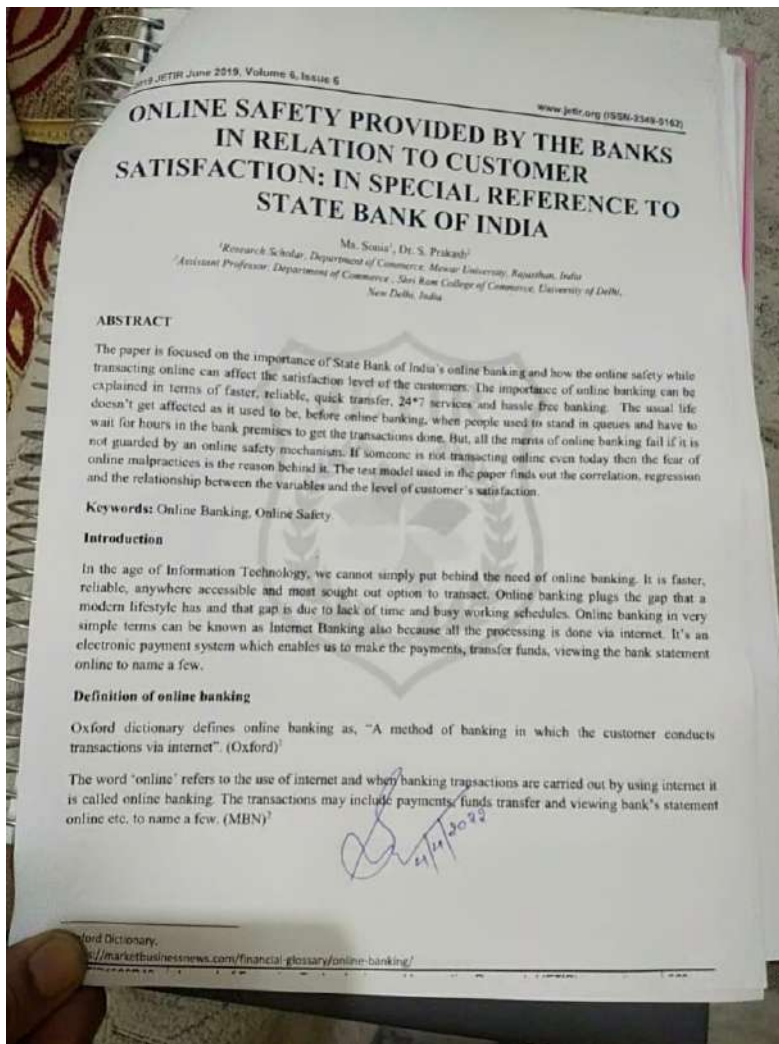
If consumers' problems are not redressed by internal banking mechanism and the consumers seek redressal at Banking Ombudsman or at consumer forums on one hand consumers waste their precious time, energy and money and on the other hand, it involves exorbitant costs to the government. It is required that banks become proactive and should constantly monitor and solve the complaints of the consumers instantly and focus on treating customers fairly.

In the light of these problems, this paper attempts to understand the level of financial inclusion and financial literacy in our country and amongst various consumer segments. By conducting an empirical study, the authors want to measure the level of satisfaction of the quality of banking services offered to the different customer segments.

Keywords: Demonetization, Financial Inclusion, Financial Literacy, Digital Payment, Consumer Empowerment

Ms. Sonia

Online safety provided by banks in relation to customer satisfaction- In special reference to state bank of India



Alka Aggarwal

- a. 360 Degree feedback and behaviour of employees assessed-a study

360 DEGREE FEEDBACK AND BEHAVIOUR OF THE EMPLOYEES ASSESSED - A STUDY

Shikha Gupta¹ and Dr. Alka Agrawal²

Research Scholar¹, Mewar University

Associate Professor², Kamala Nehru College, University of Delhi, Delhi

ABSTRACT

Three sixty degree feedback, also known as multi - rater, multi - assessment feedback has emerged as an important strategic tool used by the organizations for evaluation and developmental purpose because of its ability to provide an all round view of employees present and potential performance from various sources simultaneously such as superiors, peers, subordinates, suppliers, customers and vendors. This method has a potential of creating both behavioural change and organisational change. This paper discusses the behavioural change amongst the employees which is induced by the use 360 degree feedback method in an organisation. The behavioural change is discussed with respect to 3 parameters i.e. 1) Communication 2) Teamwork 3) Attitude which are considered important for measuring behavioural change in the employees. The change in behaviour can either be positive or negative that ultimately affects the effectiveness of the organisation.

Keywords: 360 degree feedback, behavioural change, communication, teamwork, attitude

INTRODUCTION

The concept of Human resource management is considered to be associated with the "people" dimension. The importance of the people in the organization cannot be undermined. Every organization is comprised of people; identifying their skills, acquiring their services, developing their skills, motivating them to high levels of performance and ensuring organizational commitment which is imperative to achieve organizational vision and mission. This is true, regardless of the type of organization: government, business, education, health, recreation, or social action. Getting and keeping good people is critical to the success of every organization.

There is always some difference in the quality and quantity of the same work done on the same job by different individuals. It is important for an organization to know the differences between the employees in terms of their performance so that they can be rewarded accordingly. However, many evaluation factors are relatively subjective. For ex., Evaluation of attitude, personality, change in behavior, cooperation is subjective factors. Despite being subjective, they are important factors which must be considered for performance evaluation. Effective performance evaluation not only considers current performance but also the potential performance of an employee. Performance appraisal is imperative to understand each employees capabilities and their relative worth for the organization. Previous research has shown that appraisals are used in organizations for multiple purposes. For potential assessment companies employ variety of methods ranging from annual performance assessment to 360 degree assessment which provides information about an employee from multiple sources on continuous basis.

Appraising the performance of an employee has always been a subject of controversy. Almost everyone is dissatisfied with their performance evaluation. The primary reason for the same being- a single source is being considered for the decision. In today's scenario where the employees are better educated they have an expectation of being treated differently in the organization. They want their work to speak for themselves rather than "please the boss". These factors have contributed to the growth and development of a new method of performance evaluation known as the 360 degree feedback method.

RESEARCH OBJECTIVES

This research paper proposes to study the impact of 360 degree feedback method on the behaviour of the employees of the organization. The behavioural change is discussed with respect to 3 parameters i.e. 1) Communication 2) Teamwork 3) Attitude which are considered important for measuring behavioural change in the employees. The change in the behaviour can either be positive or negative depending on several factors like recipients personality traits, goal orientation, self efficacy, locus of control, feedback received, follow up activities after feedback and difference between the real self and the ideal self.

RESEARCH METHODOLOGY

Data has been collected through close ended questionnaires. The questionnaire was circulated among 70 respondents of which 56 were received. Data information of 30 respondents is being considered as 16 questionnaires received had incomplete information. The filter question was "Does your company follows the 360 degree feedback method". Respondents who answered this question negatively were not considered for study. The data of 30 respondents belonging to the company which follows the 360 degree feedback method

b. 360 Degree feedback method and its role in organizational effectiveness

360 DEGREE FEEDBACK METHOD AND ITS ROLE IN ORGANIZATIONAL EFFECTIVENESS

Ms. Shikha Gupta¹, Dr. Alka Agrawal²

Research Scholar, Mewar University¹, Associate Professor, Kamla Nehru College, University Of Delhi²

Abstract. Performance evaluation is imperative for effective human resource management, but there are evidences to suggest that many methods of appraisal being followed are not very effective. A method of performance evaluation that is being used globally in the corporate sector is the 360-degree feedback methodology because of its ability to provide an in depth feedback to the employees has brought noticeable improvement in the perception of employees in relation to the fairness and effectiveness of appraisals. This multi source feedback method provide ratings not only by employee's superiors but also by his peers, subordinates, clients or outsiders such as customers, suppliers, vendors or other interested stakeholder with whom he interacts in the course of his job performance thus providing a complete view of employee's job performance. This paper emphasizes on the importance of 360-degree feedback method over the traditional methods of performance evaluation and the effect this method has on the employees in the organization whilst presenting a list of companies following the 360-degree feedback methodology. The paper further discusses the detailed framework required for the successful implementation of this technique.

Keywords: 360 – degree feedback, Performance appraisal, Behavioral change, successful implementation

INTRODUCTION

The business environment has undergone a paradigm shift in terms of the functioning of employers, employees and the organization itself. There have now emerged new forms of working styles and methods with more emphasis on teamwork, empowerment and virtual organizations. Also in today's scenario employees are regarded as an asset rather than a tool. They have an expectation of being treated with fairness and equity in the organization. They believe in the statement "work speak for itself" rather than "please the boss".

These changes have motivated organizations to evolve with the changes. The traditional top – down approach of evaluation where the supervisor only evaluates the performance of the subordinate is no longer justified. The Human aspect of the organization has gained immense significance in the global environment. It is beyond argument that competent people should handle the strategic and critical roles in an organization. What is required is not only the identification of such people but also various instruments that will help in the growth of such people. Since the cost of wrong promotions and information can be high not only for the company but also for the employees companies now view spending money on potential assessment as an investment rather than the cost.

There is always some difference in the quality and quantity of the same work done on the same job by different individuals. Performance appraisal is imperative to understand each employees capabilities and their relative worth for the organization. For potential assessment companies employ variety of methods ranging from annual performance assessment to 360 degree assessment which provides information about an employee from multiple sources on continuous basis.

Research objectives

This paper proposes to highlight the superiority of 360 degree feedback method over the traditional methods of performance evaluation. In addition to highlighting the importance of the multi rater feedback the paper

SAHIL

Performance Appraisal – Techniques and Critical Evaluation



2018

Ms. Sonia

Comparing the housing loan facility by state bank of India versus other banks- A study from female customer perspective

COMPARING THE HOUSING LOAN FACILITY BY STATE BANK OF INDIA VERSUS OTHER BANKS: A STUDY FROM FEMALE CUSTOMER PERSPECTIVE Sonia*
Surya Prakash**

ABSTRACT

The paper aims at comparing the housing loan facility taken by women in comparison to men provided by various banks. The study focuses on factors of taking a loan for house especially by women. We discuss various aspects like MCLR and its impact in deciding for a home loan. In our study, we are focusing on two objectives mainly. First to find the various factors that a customer takes into consideration before choosing a bank for taking housing loan and secondly to compare the interest rate of various other banks charged in context of providing housing loan. In last, we concluded that what are the various factors that need to be kept in mind while taking a loan and after taking a loan, to ease the repayment.

INTRODUCTION:

Housing is a very basic need of life for all. Today when property prices are soaring high, housing loan is a big relief to assist any person in financial terms. State Bank of India is providing the housing loans to the public since its starting years on the easiest terms and on affordable rates of interest. The interest rate is comparatively lower for women customers in comparison to men. In present times when there are numerous other players in the market, State Bank of India still emerge as a confident friend for a housing loan aspirant. For the sake of our study, we are taking into context the role of five major banks apart from State Bank of India to complete our research. The five main banks that we are going to compare with State Bank of India are:

1. Punjab National Bank
2. Oriental Bank of Commerce
3. HDFC
4. ICICI
5. AXIS Bank

ROLE OF MCLR IN HOME LOANS:

MCLR (marginal cost of funds based lending rate) is the lowest interest rate that a bank or lender can offer. Most banks cannot offer home loan interest rates lower than the marginal cost of funds based lending rate.

However, certain exceptions can be made when allowed by the Reserve Bank of India (RBI). The MCLR is a reference rate or internal benchmark for the financial institution. Marginal cost of funds based lending rate defines the process used to determine the minimum home loan rate of interest.

IMPACT OF MCLR RATE IN HOME LOAN:

MCLR is closely linked with the repo rate and fund costs of the banks. Thus, if there is a change in the repo rate, it will have an impact on your home loan's floating rate of interest. If a bank brings down the marginal cost of funds based lending rate, the floating rate of interest associated with your home loan also comes down. This will not be affecting your equated

monthly installments but the tenure of the loan will get impacted.

REVIEW OF LITERATURE:

Various studies have been done in banking sector. Some studies which are relevant from the paper point of view are mentioned here. Rajat Sharma in his article 'Types of bank loans in India- Interest rates and charges' concluded that Banks label loans on the basis of end use of proceeds. Terms and conditions and other features of loans differ mainly based on this end use, i.e. the purpose of the loan.

Balwant Jain in his article 'An analysis of special home loan products for women and senior citizens' concluded that various state governments also provide concessions in stamp duty (ranging from 1% in Rajasthan to 2% in Delhi) on the purchase of a house by a woman. The interest on such housing loans is relatively lower, by at least 0.05% than those acquired under normal categories. For availing this concession, a woman needs to be the first applicant on the documents and should be the sole or joint-owner of the house. She should be an independent earner and can make any other individual, including a qualified male like her husband, to join as a co-borrower.

OBJECTIVES:

- To compare the interest rates charged on housing loan by State Bank of India with Punjab National Bank, Oriental Bank of Commerce, HDFC, ICICI and AXIS Banks for women customers.
- To assess the factors that a women customer takes into consideration for choosing a bank for taking housing loan.

RESEARCH METHODOLOGY:

DATA TYPE:

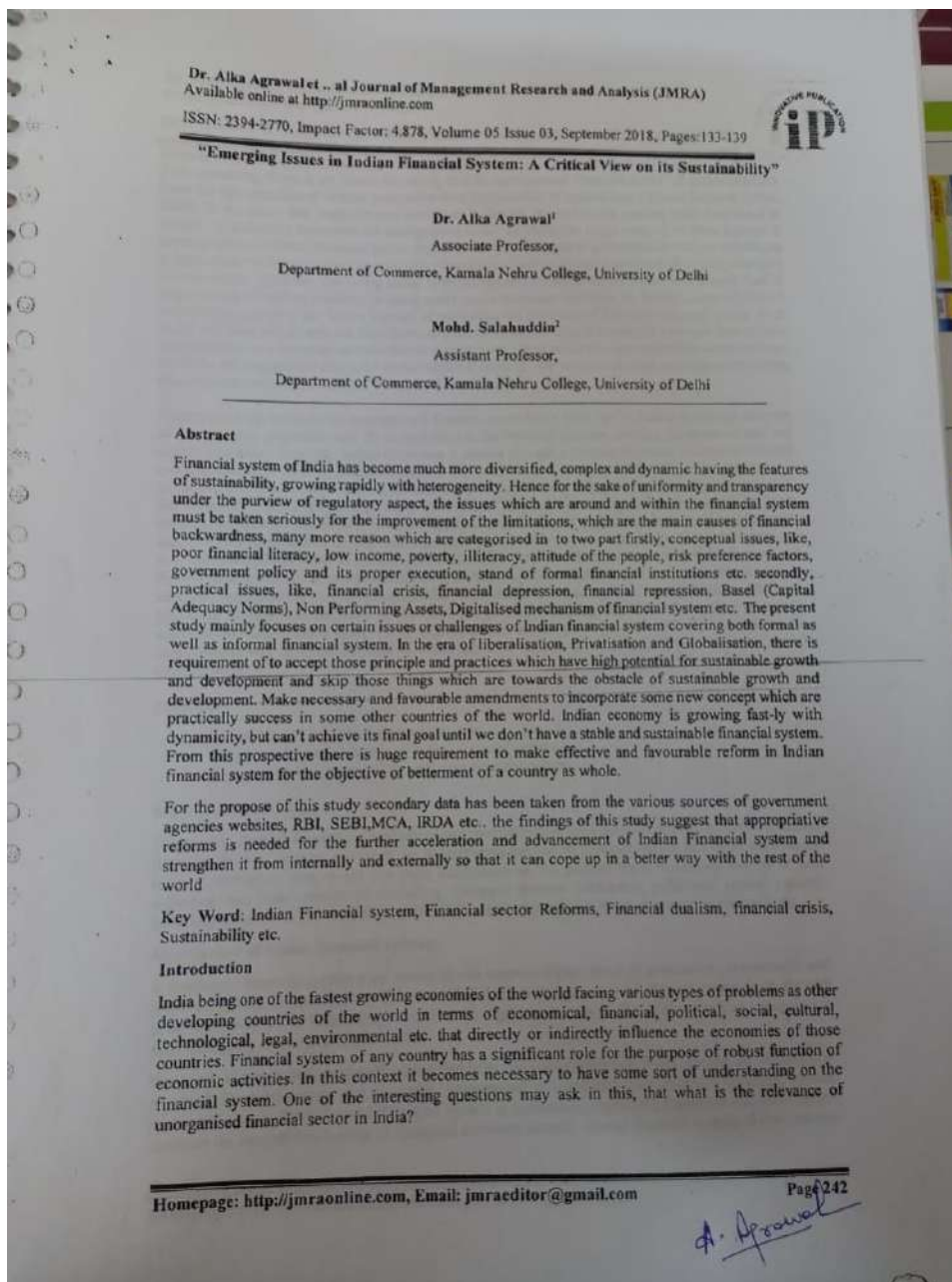
The data used is secondary in nature and is collected from various sites and journals to arrive at the conclusion and analysis of the data collected.

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Alka Aggarwal

- a. Emerging Issues in Indian Financial System:A critical view on its sustainability



- b. Walmarts Flipkart Acquisition:Can it unlock value in Indias E-commerce market

**WALMART'S FLIPKART ACQUISITION:
CAN IT UNLOCK VALUE IN INDIA'S E-COMMERCE MARKET?**

Anuj Aggarwal*
Dr. Alka Agrawal**

ABSTRACT

The recent takeover of India's e-commerce giant Flipkart's assets by Walmart in a multi-billion dollar deal has redefined the rules of e-commerce game in India. Some analysts think that this is a brilliant move by US based Walmart which failed to make a mark in cash & carry retail last year to now aggressively enter India's e-commerce space, while others are cautiously optimistic as there will be set of problems and challenges that Walmart will have to deal with. On the other hand, there is lack of regulatory clarity plaguing the domestic e-commerce industry. The study has gathered secondary data from a variety of sources including annual reports, articles in business press, external agencies, think-tanks, industry associations, analysts' presentations etc. The key objectives laid down for the research study are as follows:

- To study the characteristics of India's e-commerce industry.
- To analyze the impact of Walmart's entry on the competitive landscape of the e-commerce business in India.
- To identify the challenges that lie ahead for Walmart in India's e-retailing space and possible strategies that could be adopted to overcome them.

KEYWORDS: E-commerce, E-business, Acquisitions, Walmart, Flipkart.

Introduction

Zwass (2012) defined the term e-commerce as "the sharing of business information, maintaining business relationships, and the conducting business transactions by means of telecommunications networks". The technology is fast changing which allows people to buy or sell anything at the click of a mouse. The benefits of convenience and comfort accrued to all the concerned stakeholders. E-Commerce is an important part of E-Business but both terms are often used interchangeably. It provides flexibility to consumers as it offers freedom of choice, ability to transact anything from anywhere at any time, hence saves time, money and effort. It helps in collection of data on buyers and sellers which is crucial for building relationships and crafting business strategies in the long run. Moreover, it provides a platform to small and medium scale businesses to reach out to larger customer base, enter into meaningful alliances with suppliers or other business firms, hence reduce cost and increase profits. Over the years, E-Commerce in India has grown in leaps and bounds across different products and customer segments. The industry is still at a very nascent stage but there has been a paradigm shift in the shopping behavior of an Indian customer as he is moving from traditional shopping to online shopping.

The Indian E-Commerce market is worth over \$25 Billion, according to a report by PWC. The internet penetration and number of smart phone users in India have registered a sustained increase in the last five years, resulting in increase in volumes on the different online shopping websites. Around 60% of India's e-commerce space is captured by travel and hospitality; another 30% is e-tailing and the

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A. Agrawal

c. Interest-free banking system:A solution for humanity

Interest Free Banking System: A Solution for Humanity

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Abstract

It has been observed through couple of years that shariah based finance has become a major component of international financial system, which provides diversified and especially featured financial products that helps overall economical development of an economy. Islamic finance means a banking system whereby interest is neither paid nor received. The bank generates its income through its Halal Investment and sharing the same with its depositors. The basic objective behind selecting this topic is to critically examine the rationale of interest free banking system that could be possible to function with the existing banking system and other legislative norms. Merely some favourable changes in the concerned provisions are required, if meuzlinia can also witness a shariah compliant banking system and get the benefits out of it. Since everyone knows that it is the only banking system that can save the humanity from the economic and social issues like, depression/recession, inflation, financial distress, micro credit and other social problems, it has been realised that interest free banking system has ability to encounter these major issues of a country. Therefore, in this paper we will study in detail about the need and importance of Islamic finance/banking for welfare of the human being. Hence, the presents study advocates the idea of introduction of interest free financial institution after certain adjustments for the sake of common interest. In spite of baseless and illogical arguments relating to interest free finance/banking, now the time has come to make the dream true for the introduction of Islamic banking in India. But it is still not easy until the mindset of the people is not changed as it has been presented to them in such a manner that it promotes the principle of a particular religion, which is not true. It is just a myth and nothing more than this. No doubt in saying that Islamic finance is the challenge for different stakeholders, for instance traditional bankers to adopt the concept of shariah based finance that prohibits interest in

A. Agrawal

- d. 360 degree feedback method of Performance Appraisal in the corporate sector-Need and impact

360 Degree Feedback Method of Performance Appraisal in the Corporate Sector – Need and Impact

Abstract

One tool of performance evaluation that has gained significant popularity in the corporate sector is the 360-degree feedback methodology because of its ability to provide a global feedback to the employees, which leads to increased organizational commitment, improved job performance and brings a behavioral change in the employees. The ratings are assigned not only by employee's superiors but also by his peers, subordinates, clients or outsiders such as customers, suppliers, vendors or other interested stakeholder with whom he interacts in the course of his job performance, thus providing a complete view of employee's job performance. This method highlights the strengths and weaknesses of the learner providing him with an opportunity to capitalize on his strengths and highlighting his training and developmental needs. This paper emphasizes on the superiority of 360-degree feedback method over the traditional methods of performance evaluation and the effect this method has on the employees in the organization simultaneously providing a list of companies following the 360-degree feedback methodology. The paper also provides a detailed framework required for the successful implementation of this technique.

Keywords: 360-degree feedback, Performance appraisal, Behavioral change, successful implementation

Introduction

In a continuously, ever-changing environment there has been a pragmatic shift in the functioning of the employers, employees and the organization at large. There have now emerged new forms of organizations with wider span of control, flatter organizational structure, emphasis on teamwork and empowerment. Today's

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A. Appraisal

125

2017

Surbhi Jain

NA

Parul Tomar

a. Brand and Consumer Protection.

Brand & Consumer Perception

Parul Tomar
Assistant Professor, Kamala Nehru College

I. INTRODUCTION:

Brand is a distinctive symbol or name created with the intention to identify and recognize the goods or services of one seller or a particular group of sellers. Another purpose is to differentiate such goods or services from its competitors.

Brand is essentially the sum of all experiences related to the product, service, and companies that make and deliver the product. Brand perceptions are shaped by

- functional experiences (i.e. speed, quality, reliability, ease of use)
- emotional experiences (i.e. make me feel better, improve my performance, make my life/job more gratifying or easier)

the customer associates with the product and company.

In many cases the competing products and services have very similar feature sets and price points that are available through comparable channels. Brand can often be the key discriminating factor in a customer's decision to select one product over another.

Brand experiences and perceptions are developed over time through a variety of sources, including:

- Previous experience with the brand
- Interactions with sales, customer service, and other employees
- Recommendations from friends and colleagues
- Reviews by reputable sources
- Advertising

As such a brand signals to its customers the specific source of product and attempts to protect both the producer and customer from competitors who ultimately endeavor to provide products that seem to be identical. The most valuable asset for a firm in increasing market productivity is the general awareness created about the brands in the minds of consumers from the investment by firm in previous programs of marketing.

II. OBJECTIVE:

Branded ingredients provide a cue to product quality leading to improvement on a number of measures of consumers, product evaluations and acceptance.

The objective of this study is to gain an understanding about the effect of branding on the consumers. Another objective is to analyse how past brand related experiences and the present image of the brand affect the consumer's decision.

A product's physical appearance can often bring out affective reactions spontaneously as soon as consumers come across the product and consumers could use these reactions as a basis for both evaluations of the product and decisions to acquire it. However, a product's brand name could also produce affective reactions. This could occur for several reasons. For example, the brand may have high or low prestige value. Alternatively, consumers may have had positive or negative experiences with a brand in the past, and the affect that these experiences elicited may have become associated with the brand.

III. KEY FINDINGS:

Guneri, Korkman and Rindell (2011), "The role of brand images in consumer practices: uncovering embedded brand strength."



b. Work-Life Balance

WORK-LIFE BALANCE

Parul Tomar

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1. Introduction

Work Life Balance is a broad concept including proper prioritizing between "work" (career and ambition) on the one hand and "life" (Health, pleasure, leisure, family and spiritual development) on the other.

The expression "Work-life balance" was first used in the United Kingdom in the late 1970s to describe the balance between an individual's work and personal life.

Over the past decade, a rise in workplace violence, an increase in levels of absenteeism as well as rising workers' compensation claims are all evidence of an unhealthy work life balance. Employee assistance professionals say there are many causes for this situation ranging from personal ambition and the pressure of family obligations to the accelerating pace of technology. According to a recent study for the Center for Work-Life Policy, 1.7 million people consider their jobs and their work hours excessive because of globalization.

Young Generation Views on Work Life Balance

According to Kathleen Gerson, Sociologist, young people "are searching for new ways to define care that do not force them to choose between spending time with their children and earning an income" and "are looking for definition of personal identity that do not pit their own development against creating committed ties to others". Young adults believe that parents should get involved and support the children both economically and emotionally, as well as share labor equally. Young people do not believe work-life balance is possible and think it is dangerous to build a life dependent on another when relationships are unpredictable. They are looking for partners to share the house work and family work together. Both men and women believe that women should have jobs before considering marriage; for better life and to be happy in marriage. Young people do not think their mother's generations were unhappy. They also do not think they were powerless because they were not economically dependent.

Consequences of an Imbalance

Mental health is a balancing act that may be affected by four factors: the influence of unfavorable genes, by wounding trauma, by private pressures and most recently by the stress of working. Many people expose themselves unsolicited to the so-called job stress, because the "hard worker" enjoys a very high social recognition. These aspects can be the cause of an imbalance in the areas of life.

Responsibility of Employers

Companies have begun to realize how important the work-life balance is to the productivity and creativity of their employees. Research by Kenexa Research Institute in 2007 shows that those employees who were more favourable toward their organization's efforts to support work-life balance also indicated a much lower intent to leave the organization, greater pride in their organization, a willingness to recommend it as a place to work and higher overall job satisfaction.



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Alka Aggarwal

- a. Impact of Internationalization on Financial Performance: A Study of Indian Firms

Impact of Internationalization on Financial Performance: A Study of Indian Firms

Abstract

The Indian industry has witnessed a tremendous growth in the 1990's and 2000's as a result of globalization, technological revolution and strategic government interventions. Traditionally, internationalization was understood as a sequential process, which begins with exports, move onto joint ventures and licensing and then to wholly-owned subsidiaries in the increasing order of knowledge and investment. However, a new body of research says that a firm may not necessarily follow a particular sequential path based on incremental internationalization, instead it may initiate international operations right from their inception. The paper further sheds light on the various models of internationalization practiced by firms in India. The data has been collected through a variety of sources including annual reports, articles in business press, external agencies, think-tanks, industry associations etc. The key finding of the study spanning a decade (2003-04 to 2012-13) is that the level of exports and outward foreign direct investment have a positive correlation with the firm's Return on Assets (ROA), whereas leverage shares a negative correlation with the return on assets. In the end, the study has meaningfully contributed to the existing literature of international entrepreneurship.

Key Words: International entrepreneurship, International Business, Internationalization, Indian Pharmaceuticals Sector, Indian IT Sector

st. Apoorva

Sheetal Kapoor

- a. Consumer Evaluation of Financial Services in India

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Consumer Evaluation of Financial Services in India

Introduction

For the development of any nation or economy, financial services play a critical role. The growth of the financial sector largely depends upon the confidence of users/consumers in its fairness, transparency, accountability, responsiveness, accessibility and adaptability. Financial services in India have taken a giant leap from the days of standing in bank queues for several hours for opening a saving account or trying to get some Fixed Deposits done. The financial services sector has experienced a massive change with increasing use of online services. The financial sector is undergoing rapid expansion and with the induction of Pradhan Mantri Jan Dhan Yojana, the procedure for opening of bank accounts has been simplified. Further the Pradhan Mantri Suraksha Beema Yojana (PMSBY) and Pradhan Mantri Jyoti Beema Yojana have been launched where primary eligibility is having a bank account. The extensive use of technology, innovative products and outsourcing of functions have enabled efficient conduct of various financial business by banks and other institutions providing greater access to consumers. With the recent demonetization in our country, there is increased need for digital payments and electronic modes of conducting banking transactions.

Are the consumers getting quality services from their banks and/or insurance companies? This is the question that comes to mind. It is very frustrating for a customer seeking a loan to be later pressurized for its hidden charges. The customers are also pushed towards annual service charge after being wooed with (so called) 'free' credit cards. Then there is over-billing, double debit, billing delays, pension disbursement, non-rectification of wrong bills, misleading advertisements and non-adherence to offers made. The list goes on. The need for consumer protection arises from an imbalance of power, information and resources between

b. Upbhokta Bazar Aur Bhrashtachar

c.



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उपभोक्ता बाजार और भ्रष्टाचार

—डॉ० शीतल कपूर

भ्रष्टाचार का अर्थ है भ्रष्ट आचार अर्थात् ऐसा आचार—व्यवहार, ऐसे कार्य जो नीति—विरुद्ध हों, जो दूसरों को कष्ट देता हो। आज कल एक ओर उपभोक्ताओं को जहाँ चुनने के लिए बहुत से ब्राण्ड प्राप्त हैं फिर भी अधिक मुनाफा कमाने की होड़ में कंपनियाँ अनैतिक, भ्रामक विज्ञापन, काला बाजार, अनुचित व्यापार, माल में त्रुटि या सेवा में कमी करके लोगों को छलती रहती हैं। दूसरों को पीड़ा पहुँचाना सबसे बड़ा पाप है। तुलसीदास जी कह गए हैं, "पर पीड़ा सम नहि अधमार्ग"। पर आज कल लोगों का मानसिकता का आधार है, "भ्रष्टाचार की लूट है लूटी जाय तो लूट"।

बजारों का जैसे—जैसे वैश्वीकरण होता गया है तो लोगों की हर समस्याओं का हल बाजार प्रस्तुत करता गया है। चाहे वह घर के लिए आपको लेना हो टीवी, फ्रिज, डी.टी.डी., माईक्रोवेव ओवन, आवास, चिकित्सा, बीमा, बैंक। अगर आपके पास पैसा नहीं है तो आप 'आसान किस्तों पर' या ऋण द्वारा सामान खरीद सकते हैं। जैसे—जैसे उपभोक्ताओं की जरूरतें बढ़ती गई बड़ी—बड़ी कंपनियाँ उनको अपनी बढ़ती—बढ़ती स्कीम द्वारा लुभावने की कोशिश करती हैं। नई प्रौद्योगिकियाँ, जैसे कि इंटरनेट खेबेट कार्ड, क्रैडिट कार्ड, ए.टी.एम. एक और उपभोक्ता के जीवन को आसान बना रहे हैं, लेकिन दूसरी ओर अधिक बिल या न मांगी सुविधाएँ ए.टी.एम. द्वारा नकली नोट द्वारा धोखा खाया पड़ता है। जब हम कड़ी मेहनत से अर्जित धन के बदले एक घटिया किस्म का उत्पाद अथवा सेवा प्राप्त करते हैं तो हम छला गया महसूस करते हैं।

भ्रष्टाचार से सर्वाधिक प्रभावित क्षेत्र हैं, सार्वजनिक प्रतिष्ठान, सरकारी, अर्ध सरकारी कार्यालय। इनमें हो रहे भ्रष्टाचार के कारण सामान्य उपभोक्ताओं को बड़ा परेशान और दुःखी होना पड़ता है। बिना रिश्वत या मुट्ठी गर्म करे काइल एक मेज से दूसरी मेज या एक दफ्तर से दूसरे दफ्तर नहीं जाती। कई बार इमारतें नकली माल के कारण टूटने और छत के ढह जाने की समस्या सामने आती है या फूड इन्सपेक्टरों के रहते हुए भी शुद्ध खाद्यान्न, शुद्ध पेय जल नहीं मिल पाता है और उपभोक्ताओं को दिग्भ्रम जन—सुलभ सेवाओं से वंचित रखा जाता है।

Ms. Nikita Pasan

a. An Overview of GST in India



AN OVERVIEW OF GST IN INDIA

1MS. SURBHI JAIN, 2MS. NIKITA PASAN

1Assistant Professor, Commerce Department, Kamala Nehru College, University of Delhi 2Assistant Professor, Commerce Department, Kamala Nehru College, University of Delhi

Abstract:

The introduction of Goods and Services Tax (GST) would be a very significant step in the field of indirect tax reforms in India. By amalgamating a large number of Central and State indirect taxes into a single tax, it would mitigate cascading or double taxation in a major way and pave the way for a common national market. From the consumer point of view, the biggest advantage would be in terms of a reduction in the overall tax burden on goods, which is currently estimated to be around 25%-30%. Introduction of GST would also make Indian products competitive in the domestic and international markets. Studies show that this would have a boosting impact on economic growth. Last but not the least, this tax, because of its transparent and self-policing character, would be easier to administer.

Keywords: GST, India, Indirect Tax, VAT

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b. Taxation and Corporate Payout Policy



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C. Critical analysis of the Whistle Blowers Protection Mechanism in Indian Law



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Kamala Nehru College
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Date:-26/06/2017

Ms. SURBHI JAIN
Assistant Professor
Commerce Department
Kamala Nehru College
University of Delhi

Thank you very much for submitting your Article, entitled " **CRITICAL ANALYSIS OF THE WHISTLE BLOWERS PROTECTION MECHANISM IN INDIAN LAW ,**" to the " Kaav International Journal of Economics , Commerce & Business Management , ISSN:2348-4969 . Your paper has been assigned with an ID of KIJECBM/JUL-SEP2017/VOL-4/ISS-3/A9 . Please refer to this ID whenever you communicate with our Editorial Offices in the future. After a expert double-blind review, I am pleased to inform you that your reviewed manuscript entitled "**CRITICAL ANALYSIS OF THE WHISTLE BLOWERS PROTECTION MECHANISM IN INDIAN LAW,**" has been accepted and this Article is scheduled for publication in a forthcoming issue of the Journal of KIJECBM.

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d. Recovery of Non-Performing Assets in Indian Banking System

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Prof Sunita Gupta

- a. Inflation and Stock Market in India: An Analysis

Journal of IMS Group
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Inflation and Stock Market in India: An Analysis

S.P. Aggarwal, Sunita Gupta and Anshika Agarwal



Abstract

This paper checked whether inflation matter for stock markets or not. In this paper the nature of relationship and the causality between inflation rates and stock market is checked for the period ranging from April 2005 to March 2015 for Indian market. Augmented Dickey-Fuller Unit Root test is applied and it is found BSE 100 series and Wholesale price Index series are non-stationary at level and at first difference these series are stationary. And then by applying Granger-Causality test, it is found that there is no causal relationship between inflation rates and stock market in Indian context. They do not lead or lag each other. Again, by applying Johansen co-integration test it is seen that inflation rates and stock market do not move together in the long run and there is co-integration between them. The findings of this paper might help policy makers and investors to take better decisions.

Keywords: Inflation Rate, Stock Market, Granger Causality, Johansen Co-integration.

JEL Classification: E31, E44, G10

INTRODUCTION

Stock market is one of the most important barometers to assess the health of an economy. Any country's industrial & commercial growth is analysed through its stock returns. Both investors and companies need stock market as investors need it for their portfolio returns and companies need it to raise funds. Stock market is mainly the place where companies get listed to issue the shares and raise the fund and investors get marketability as well as liquidity.

The stock market works with the sentiments of participants, which depend on macroeconomic and other factors, which makes it a very sensitive segment of the economy. New Economic reforms in 1991 have added to the sensitivity by increasing determinants

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2016

1. Surbhi Jain

a. Factors Affecting Stock Prices in India: A Time Series Analysis

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Factors Affecting Stock Prices in India: A Time Series Analysis

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Abstract: The research has been undertaken to study the relationship between macro variables such as Inflation, Index of Industrial production (IIP), Money Supply, Oil prices, Exchange rates, Gold prices and Gross domestic product (GDP) and Stock Prices using time series regression. The sample of the study consists macro variables and stock prices for the period 2004-2013 on quarterly basis. The study revealed that only Exchange Rate, Oil Prices and Inflation have significant impact over Stock prices. Further we observed that Exchange Rate and Inflation are negatively related to Stock prices and Oil prices are positively related. Another interesting result that we observe is that gold price does not have any major impact over the stock prices.

Keywords: Stocks, Time Series Data, Macro Variables, Unit Root Test

I. Introduction

Stock market is an organized financial market where brokers and traders buy and sell stocks, bonds and securities. It is an interconnected system which delivers conditions appropriate to exchange securities, convert real assets into financial assets in order to raise funds from the market. Thus it has multiple purposes to serve. Thus it facilitates capital expansion by companies via selling shares, channelizing savings, and increasing companies' profits. Considering Indian stock market, it is one of the oldest in Asia. There are two stock exchanges in India i.e. National Stock Exchange (N.S.E.) and Bombay Stock Exchange (B.S.E.). National Stock Exchange incorporated 1992 and Bombay Stock exchange in 1875. Major trading is done in NSE and thus it is in the leading position.

Paper studies the relationship between different factors determining the stock prices in Indian Stock market. A time series regression with independent variables as Inflation, Index of Industrial production (IIP), Money Supply, Oil prices, Exchange rates, Gold prices and Gross domestic product (GDP) and stock prices as dependent variable is run in order to validate if these variables are statistically significant in explaining the behavior of stock prices in Indian market or not.

This paper is in the following order: Section II provides information about the literatures that are present, Section III talks about the methodology that has been undertaken in the paper, objective and hypothesis, Section IV is the regression results section and Section V concludes about the findings.

II. Literature

There has been substantial literature present where it has been shown that macro as well as micro variables are significant in explaining the behavior of stock prices. Nelson (1976) took data of the period 1953-1994 and established a negative relationship between stock returns and expected as well as unexpected inflation for US economy. Apergis and Eleftheriou (2002) did a case study on Athens stock market where they took data for the period 1988-1999 and it was found that there was a continuous decline in the inflation and a rise in stock prices. Another study by Fama and Schwert (1977) for the period 1953-1971 showed that return on common stocks were negatively correlated with expected as well as unexpected inflation in US.

Jamil and Ullah (2013) used co-integration technique to test if there is a relationship exists between stock prices and exchange rate for Pakistan economy. Data for the period 1998-2009 was analyzed which established the result that there is a relation between the variables at least in short run. Abdalla and Murinde (1997) investigated in financial markets of different countries like India, Pakistan, Korea and Philippines. They found out that there exists a one-way relationship between exchange rate and stock prices. They recommended that government should use exchange rate policies very cautiously since it has impact over stock market of the given economy.

Park and Ratti (2008) did a regression analysis taking US and other 13 European economies and after considering the data for 1986-2005 showed that Norway had positive relation between stock returns and oil prices. Increases in oil price causes stocks' return to depress. Stock prices are both negatively and positively related with oil prices depending upon the fact whether a country is oil importing country or oil exporting country. Cheung and NG (1998) studied the relationship between stock prices and real oil price, consumption

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Mr. Lokesh Yadav

a. Impact of social media on youth of India

IMPACT OF SOCIAL MEDIA ON YOUTH OF INDIA- LITERATURE REVIEW

LOKESH YADAV

ABSTRACT

This article is about the effect of Social Networking Sites on Indian youth. Undoubtedly Social Networking Sites gives business development, sharing of data. Passage to these sort of destinations are a simple way however discovering way out can't. It makes numerous digital wrongdoings. So we concentrated on the positive and negative effect of these Social Networking Sites on Indian youth.

Long range informal communication locales give a stage to talk on blazing issues that has been ignored in today's situation. This exploration is led to check the effect of interpersonal interaction destinations in the evolving mind-set of the young. Online networking advances unscrupulous pictures, video clasps and pictures among youth, against religious post and connections make disdain among people groups of various groups. Negative utilization of social networking is disintegrating the relationship among the nations. social networking is assuming a key part to make political mindfulness among youth.

OBJECTIVES

The principle objectives are as:

- (1) To break down the impact of online networking on youth social life
- (2) To suggest some measure for appropriate utilization of social networking in right course to illuminate and teach the general population.

INTRODUCTION

A Social networking service (additionally interpersonal interaction site or SNS) is a stage to assemble interpersonal organizations or social relations among individuals who offer comparable intrigues, exercises, foundations or genuine associations. An informal community administration comprises of a representation of every client (regularly a profile), his or her social connections, and an assortment of extra administrations, for example, vocation services.

[1] Social system destinations are online administrations that permit people to make an open profile, make a rundown of clients with whom to share associations, and view and cross the associations inside of the system.

b. 360 degree performance appraisal

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Sai Om Journal of Commerce & Management
A Peer Reviewed National Journal**360 DEGREES PERFORMANCE APPRAISAL****Lokesh Yadav**Assistant Professor, Delhi University, India
Email: lyadav.246@gmail.com**ABSTRACT**

Performance appraisal is one of the elements of Human Resource Management for measuring and assessing the execution of the representatives in an association over a timeframe as against the set models. Diverse routines are utilized for assessing execution as a part of distinctive sorts of associations and 360 degrees execution examination is one of them. In spite of the fact that it is not exceptionally well known in India but rather numerous enormous associations utilize this strategy for measuring worker's execution. Through this paper, an endeavor has been made to comprehend and display the approach behind the 360 degrees execution examination and how it can be actualized in associations. Different advantages and detriments of bringing this technique into associations have likewise been recorded down. The accessible writing gives a diagram in regards to how this system is helpful for expanding the general effectiveness of the representative as an individual and the firm overall, and subsequently execution enhances and preparing and improvement prompts genuine open doors for advancement inside of the organization. Representatives are likewise persuaded and can have a positive thump on impact in ranges like client administration.

Keywords: Performance Appraisal; 360 degree

INTRODUCTION

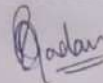
In HR or industrial psychology, 360-degree input, otherwise called multi-rater criticism, or multi source appraisal, is input that originates from individuals from a worker's prompt work circle. Regularly, 360-degree criticism will incorporate direct input from a worker's subordinates, peers (associates), and supervisor(s), and also a self-assessment. It can likewise incorporate, sometimes, input from outer sources, for example, clients and suppliers or other intrigued partners. It might be appeared differently in relation to "upward criticism," where administrators are given input just by their immediate reports, or a "customary execution examination," where the representatives are regularly audited just by their supervisors.

The outcomes from a 360-degree assessment are frequently utilized by the individual getting the input to arrange and outline ways in their improvement. Results are additionally utilized by a few associations as a part of settling on authoritative choices identified with pay and advancements. At the point when this is the situation, the 360 appraisal is for assessment purposes, and is at times called a "360-degree audit." However, there is a lot of verbal confrontation in the matter of whether 360-degree criticism ought to be utilized solely for advancement purposes,^[1] or ought to be utilized for examination purposes too.

History

The German military first started assembling criticism from different sources so as to assess execution amid World War II. One of the soonest recorded employments of reviews to accumulate data about representatives happened in the 1950s at Esso Research and Engineering Company. From there, 360 degree input picked up energy. In mid-1980's teamwork was encouraged and opinions from peers, boss and even customers were given importance and by the 1990s most HR and hierarchical

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Repositioning of Brand India: Tourism Destination

Kalpna Bhakuni, Sheetal Kapoor, Azka Kamil
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ABSTRACT

Indian tourism has positioned itself well in the global market through 'Incredible India' campaign which has run successfully through more than a decade now. The results of this campaign have shown positive signs by branding Indian tourism as an incredibly unique destination but the share of tourist arrivals in International scenario remains dimly low at less than 1%. That shows that Indian tourism has certainly gained its brand value but not the volume. Before the inertia sets in, it is time to take the brand of Indian tourism to the next level by reinventing its positioning in the global market. We need to move ahead aggressively while competing with other Tourism brands particularly with the South Asian counterparts like Singapore, Malaysia, Thailand etc. who have shown better adaptability with time. Branding has become increasingly competitive in the Tourism Industry today.

The dynamics of global tourism with constantly changing trends of International market and the increasing demands from tourists also require realignment of our products especially in terms of packaging and delivery. There should be major paradigm shifts made in developing physical, social and cultural infrastructure at various touch points. There has been concentrated effort to give tourism its due recognition but it is a long way to go. India needs a strong branding and promotional strategy in place to secure a high position in the top rankings of global market.

Keywords: Branding, Incredible, Image, Reinventing, Tourist arrival.

INTRODUCTION

Globally, an ever increasing number of destinations have opened up and invested in tourism development, turning modern tourism into a key driver of socio-economic progress through the creation of jobs and enterprises, infrastructure development and the export revenues. Destination branding has a significant importance now-a-days, because there is a need for a particular destination to be positioned in buyers' and stakeholders' mind. Every country needs a 'personality' of its own to be identified with the 'brand' it stands for. When consumers decide on a destination, several 'brands' compete for their attention. A strong brand is differentiated from others, has several strong advantages when compared to others, and has an attractive appeal to consumers. At present in Indian tourism there is a multi-pronged promotional campaign in key markets across the world with the brand of 'Incredible India' that was launched in 2002. The primary objective of this branding exercise was to create a distinct image or brand for the country. 'Incredible India' campaign has successfully delivered the promise to the tourists. Now there is need to reinvent and redefine its strategy to provide a wider acceptability and visibility in the international market. The innovative brand

Alka Aggarwal

SCP Paradigm in Chinas Automobile industry

SCP Paradigm in China's Automobile Industry

Introduction

A striking feature that characterizes the industrial landscape of China is that a number of its industries are populated by huge number of incumbent firms, and therefore tend to present excess fragmentation in market structure. In 1998, for example, there were as many as 467 producers of beer while the country's five bestselling brands accounted for less than 12 percent of the market share (Economist Intelligence Unit, 2001).

Such fragmented industrial structure is diametrically opposed to the will of the Chinese government, which for years has touted for nurturing a "national team" of large industrial firms that could compete with giant global enterprises that dominate many of today's industrial landscape (Nolan & Zhang, 2002). The inefficiencies resulting from duplicative investments and lack of scale economies have been frequently suggested as one of the important factors that hinder the potential for capability building and technological catch-up of indigenous firms and thus pave the way for continued dominance of multinational corporations in a number of industrial sectors (e.g. Gore, 1999; Huang, 2003).

Although the central government has continuously promoted industrial consolidation as a main goal for its industrial policy, the progress, if at all, has been slow and with mixed results. While some argue that in general there has been an undeniable tendency toward competitive consolidation and increasing regional specialization consistent with the comparative advantage between the country's regions (Brandt, Rawski & Sutton, 2008; Bai, Du, Tao & Tong, 2004), others have stressed the persistent tendency for convergence in the structure of industrial output between Chinese regions which is a direct result of the duplicative investment in each industrial sectors by each region (Young, 2000). Some even suggest that, the net of international trade and the degree of domestic market integration has actually continued to decline (Poncet, 2003).

A. Approval
Sunita Gupta

- a. Interest Rate Sensitivity of Stock Returns: A Case Study of Textile Sector in India

Interest Rate Sensitivity of Stock Returns: A Case Study of Textile Sector in India

K. Latha¹, Smita Gupta², Reem Ghosh³

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Abstract: The present study examines the relationship between interest rate movements and stock returns of textiles sector in India by using the methodology of GARCH (1, 1) model. The study spans the period from 1st April 1996-30th August 2014. Sample used in the study consists of all textile sector companies listed in the S&P CNX 500 index which has continuous availability of share prices over the study period. Textile companies stock returns exhibits significant positive relationship with market returns, whereas this relationship was negative with interest rate changes. Stock returns of textile sector in India are found to have significant exposure with interest rate volatility. Results of the present study have important implications for textile industry entrepreneurs, policy regulators and investment community at large.

Keywords: Stock returns, Textile sector, Interest rate, GARCH.

1. Introduction

Interest rate is one the important macroeconomic variables and its impact on the stock market has been the focus of considerable amount of research in past. Interest rate is a source of revenue for the lenders and cost for the borrowers. Interest rate movements are expected to affect directly or indirectly the stock market. Theoretically there is negative relationship between interest rate movement and stock returns. If the rate of interest increases in the market, people will switch their money from capital market to banks. This in turn, will decrease the demand of shares and its prices (Olagunde et al., 2006). The bulk of the research has focused on analyzing the interest rate sensitivity of financial companies, in particular

etc. Stock returns sensitivity to interest rates was theoretically advocated by Shour (1974). He was the first one to develop the two-index model by incorporating the interest rate risk as an extra factor for explaining the stock return of financial companies. Since Shour (1974) developed the two-index model, Martin and Knowen (1977), Lygo and Zinswahr (1980), Choi and Jan (1991) investigated whether inclusion of interest rate as an extra-factor in two-index model adds explanatory power for estimating stock returns. Empirical studies have provided substantial evidence for stock returns exhibiting statistically significant inverse relationship with interest rate changes (Flannery and James, 1994; Choi et al., 1992; Dinevari and Stralomen, 1999; Benak and Wolff, 2000; Lygo

b. Interest Rate Movements and Stock returns: A Panel Data Approach



Interest Rate Movements and Stock Returns: A Panel Data Approach
K. Latha¹, Smita Gupta² and Reem Ghosh³

The present study attempts to examine the relationship between interest rate movements and stock returns in India by using the methodology of panel regression. The study spans the period from 1st April 1996 to 30th August 2014. Sample used in the study consists of all financial and non-financial companies listed in the S&P CNX 500 index with continuous availability of share prices over the study period. Time series used in the present study is non-stationary, it was however found to be stationary at the first difference. Stock returns in India exhibit significant exposure with both market returns and interest rate changes. Both the financial sector and non-financial sector stocks are potentially affected by interest rate changes but the magnitude of impact varies widely.

The impact of interest rate changes on common stock returns of financial institution is higher as compared to non-financial institutions. In case of financial firms, the impact of interest rate movements is higher on banking firms compared to non-banking financial firms. In case of non-financial firms, the moderate relationship is found between stock returns and interest rate changes for automobile, cement & cement products, chemical products, construction, consumer goods, energy, industrial manufacturing, IT, metal products and pharma sectors, whereas this relationship is found to be weak for fertilizer & pesticides products, health, media & entertainment, service, telecom and textile sectors respectively.

Key words: Stock Returns, Interest Rate, Panel Regression, Financial Sector and Non-Financial Sector.

INTRODUCTION

Financial system is the bridge that brings together the surplus sector and the deficit sector. Without a sound and effective financial system, a country cannot have a healthy economic system. The financial system of an economy should not only be hassle free but it should also be able to meet challenges of both internal and external factors surrounding it. Indian financial system is now no longer confined to only metropolitan; it has expanded its reach to the rural areas through the policy of financial inclusion. It is the main reason for India's growth process and its way from developing country to developed country.

The relationship between stock returns and interest rate changes has been one of the most dominant themes in the financial research for the past few decades. Interest rate movements of the interest rate

c. Relationship between Indian Stock Market Performance and Macroeconomic Variables: An Empirical Study

Relationship between Indian Stock Market Performance and Macroeconomic Variables: An Empirical Study

K. Latha¹, Sunita Gupta², Arnav Kumar³



Abstract

Macroeconomic variables have long been hypothesised to significantly affect stock market performance. But no consensus for this relationship exists in case of developing markets. We examine the short and long run dynamic relationship between Indian Stock Index and Major Macroeconomic variables, viz. GDP, Inflation, Interest Rate, Exchange Rate, Money Supply and International Oil Prices. Financial econometric techniques comprising of ADF Unit Root test, Multiple Regression Analysis, Granger Causality test, Johansen Cointegration test and Auto Regressive Distributed Lag (ARDL) Model was used on quarterly data for 1995:Q1 – 2014:Q4. ADF unit root test results established that variables were I(1). Regression results revealed only GDP and Exchange rate were significant macroeconomic variables. Granger causality results indicate unidirectional causality from Indian Stock returns to GDP and Oil prices. In long run, there is bi-directional causality of Indian Stock Index with GDP, Money Supply and Oil Prices along with a unidirectional causality from Indian Stock Index to Exchange Rate. Indian Stock Index is cointegrated with Money Supply, GDP and Inflation. ARDL model evidenced a significant positive relation with contemporaneous GDP and significant negative relation with own lagged values, lagged values of interest rate and long run money supply. These results have pertinent implications for Policy Makers, Regulators, Investors, Academicians and Researchers. Policy makers and regulators can use the results to work out strategies to insulate and fortify Indian stock markets from sustained periods of high volatility stemming from fluctuations and unpredictability of macroeconomic variables. In the same vein, analysts can use macroeconomic variables particularly GDP and Exchange rate to predict future Indian stock performance in short run. Investors and stock market analysts can search for presence of exploitable arbitrage opportunities in Indian market to earn above normal returns by formulating long run investment strategies on the basis of GDP, Money Supply and Inflation.

Keywords: Macroeconomic Variables, Stock Returns, Auto Regressive Distributed Lag (ARDL) Model, Cointegration, Causality.

JEL Classification: B26, C58, E44, G14.

1. Introduction

Owing to their increasing importance in overall financial system and role in economic development, the focus, has shifted to identifying prominent factors (particularly the systematic risk factors) which determine and impact stock returns especially in emerging markets like India. In this context, Macroeconomic variables such as GDP, Inflation, Interest rate, Exchange rate, Money supply and Oil prices have long been hypothesised to significantly affect stock market performance.

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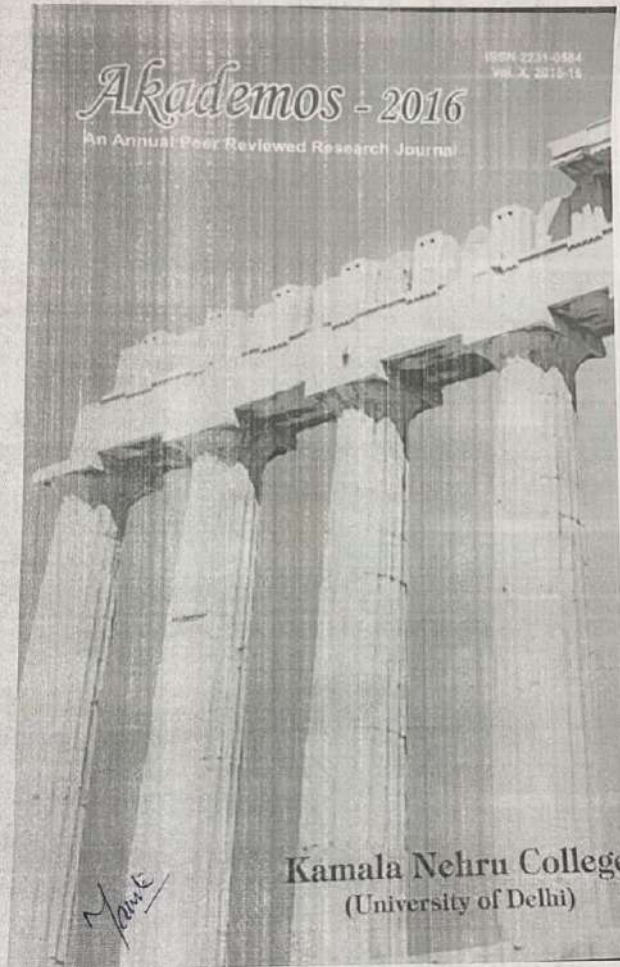
Mamta Bhushan

a. Corporate Social Responsibility Spending and Disclosure in India.

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....THE END

Agricultural Productivity in Eastern Plateau and Hills Zone : Role Of Environmental Factor

Tanusree Dash

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Abstract: Agriculture plays a vital role in the Indian economy. Eastern plateau and hills zone which includes states like Chhattisgarh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha and west Bengal suffers from low productivity. Climatic factor is one of the major factors responsible for this low productivity. Suitable adaptation strategies are needed to tackle the impact of climate change in agricultural sector. Thus agriculture requires a change in the way of use of land, water, soil nutrients and genetic resources management by climate smart agriculture technique.

Key Words: Climate Change, Soil Erosion, Diversified farming, Climate smart agriculture (CSA).

1. INTRODUCTION:

Agriculture plays an important role in growth, improving food security, providing employment and poverty reduction. The eastern Plateau and hills zone in India constitutes of an area of low agricultural productivity where large numbers of households suffer from severe poverty. The incidence of poverty is very high in this area. The natural resource base which is found in this region can be characterized as being poorly suited to agriculture due to climatic, water resource and soil conditions. Apart from this, many decades of environmentally damaging agricultural practices coupled with highly erosive monsoon rains, deforestation which in turn have accelerated soil erosion have left many parts of the plateau severely degraded (Banik, Edmonds & Fuwa, 2014¹). In addition to land and labour as the critical factors of agricultural production, other crucial input variables are farm inputs and the components of the farmers' economic and biophysical environment. The farm inputs are seeds, fertilizers, pesticides, tractors, and irrigation. The biophysical environment includes the climatic factors like soil type, slope, soil depth, rainfall, temperature, etc. The economic factors pertain to the availability of farm credit, input subsidies, expenditure on R&D by government, infrastructure access, etc. In the eastern region the productivity can be increased by increasing grossed crop area and through judicious increase in fertilizer consumption. Improvement in infrastructure can also increase productivity to a great extent (Sharma, 2007²) However, instability in agricultural production in this zone is on the rise due to several factors such as erratic rainfall pattern, low irrigation coverage, and increase in frequency and severity of natural disasters, among others. (Singh, 2009³).

2. FACTORS AFFECTING AGRICULTURAL PRODUCTIVITY:

a) IRRIGATION

Lack of irrigation facility and dependence of agriculture mainly on rainfall is the main factor behind the low agricultural productivity in the State. Jharkhand has a net irrigated area of 16.4 lakh hectares which constitutes 9.3% of the net sown area against the national average of 40%. Again the larger proportion of irrigated area is served by the ponds and wells which provide an unreliable source of irrigation as they themselves depend on rainfall. In the years of deficit rainfall or in the case of delayed rainfall or drought conditions, the ponds remain dry and water level of well goes down. A study by B.D Dhawan⁴ revealed that yields on irrigated land was twice as high as on the unirrigated land. The reason is that irrigation is accompanied by inputs like HYV seeds, fertilizer and pesticides which have a great potential of giving higher yields. The return from these inputs is risky when used in rain-fed conditions. The HYV seeds and fertilizer can give higher yield when they are combined with controlled doses of water at critical stages of plants growth which is not possible when farming is done under rain-fed conditions, as rainfall is often uncertain, untimely and deficient. Very often the rain fails at critical time when it is most needed to start the farming operations (Singh, 2009³).

b) HYV SEEDS

The rain-fed region of Eastern India was responsible for increase in the use of HYV seeds. Increased HYV adoption in Eastern India was accompanied by increased use of chemical fertilizers. The observed pattern of HYV adoption (in Purulia) implies that the rapid increase in the HYV adoption rate was not due to the release of newer (and presumably more suitable for the conditions of the area) rice varieties, but rather due to the more recent adoption by farmers of the existing/well-established varieties. Given the high incidence of poverty and low productivity in

Dash
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Is Government Intervention in Education the Way Forward?

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Abstract: This paper analyses the justification of government intervention in improving the literacy rate and Gross Attendance Ratio (GAR) of different states in India. According to 75th NSSO Report there is a visible variability in the achievement of the states in these education indicators. Delhi Model of education aims to bring government schools on par with private schools in quality, infrastructure and even in students strength. By increasing the public expenditure, it has improved the enrolment as well as attendance in schools. It has also led to a reduction in gender gap in education

Key Words: Government intervention, literacy rate, Gross Attendance Ratio, Market failure, National Education Policy (NEP).

1. INTRODUCTION:

According to Human capital theory, human capital acquired through education improves productivity the way physical capital enhances economic productivity. Education plays a vital role in economic development. The provision of school education is seen as an obligation of government. The economic argument is derived from the debate that education is a public good and the benefits of which are not only reaped by the students but by the society as whole.

1.1 Why government intervention is needed

It has been argued that in the real world, the private markets fail to produce the socially optimal quantities of goods and services. The public provisioning of education can be justified on three grounds.

- Market failure
- Equity
- Merit goods

1.1.1 Market failure

Various forms of market failures in education are:

- Capital market imperfections: The cost of education especially higher education, is beyond the means of many poor families. Though the budget constraints can be overcome by borrowing but banks would not accept the promise of future earnings as collateral and apart from this there are high risks involved in educational financing.
- Incomplete information: Households may not fully understand the benefit of education as it has a long gestation period. So this leads to underinvestment in education.
- Externalities: Some of the benefits from education accrue not only to its direct recipients but also to society at large. women's education for example has a myriad of social benefits like decrease in infant mortality reduction in fertility rate and improvement in health and nutritional status of children, so public provision will ensure that the economy reaps these benefits

1.1.2 Equity: Since people from lower economic strata can not afford the huge burden of education, the government therefore plays a role in promoting equality of opportunity. If education was provided under market conditions, only those who could afford to pay would be able to enrol.

1.1.3 Merit goods: Education is often considered a type of good with special merit that is not readily quantifiable and that might be under-supplied if left to the market.

Since public provisioning of education is justified on the above grounds now let us see the categories of government intervention

1.2 Types of government intervention in education

Government intervention can be mainly categorised into two different kinds that are aimed at improving education These are

- Interventions which focus on resources and infrastructure
- Interventions focusing on policy development and changing institutional cultures

Tanusree Dash
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Reena Devi

Emerging Trends in Rural Employment Structure in India: a Mapping

Abstract

In India, whilst contribution of agriculture to Gross Domestic Product (GDP) has declined considerably over the years (i.e. only 14.39 percent of GDP during 2018-19), agriculture still remains a dominant mainstay of the rural economy as 53.2 percent of rural males and 71.1 percent rural females are dependent on agricultural sector for employment. Despite of this, the gap between job seekers in rural areas and employment opportunities in agriculture has been widening and non-farm sector has become an increasingly main source of livelihood in rural areas. This paper analyses emerging trends of employment diversification in rural India, factors responsible for the growth of non-farm employment, and identifies industries with in rural non-farm sector which are providing employment opportunities to the rural workforce. Further, paper also looks into the impact of ongoing COVID-19 pandemic on rural employment in India. This study is predominantly based on Periodic Labour Force surveys (PLFS, 2017-18 and 2018-19). The broad story that emerged from this analysis is that a significant structural change has taken place but it has failed to generate productive and decent work opportunities in the rural areas. Nevertheless, the ongoing COVID-19 pandemic has further worsened the situation of rural economy as the future of rural labour market would be more uncertain due to pandemic induced reverse migration of urban workers (who were previously employed in casual works in urban areas) to their villages.

Keywords: Labour force, Workforce Participation Rate, Informalisation, De-feminisation, Reverse Migration.

I

Introduction

In case of most of the developing countries, growth process witnessed changeover from a primarily agrarian economy to an industrialised one, India was no exception to this process of structural shifting towards major dependence on non-farm sector, and contribution of agriculture to Gross Domestic Product (GDP) has been declined significantly over the years. However, this decline in the share of GDP was not accompanied by a similar decline in agricultural employment. Available data also shows that Indian economy is shifting from farm sector towards non-farm sector but still majority of workforce in rural areas is highly dependent on agriculture sector. Furthermore, since 1980s, the share of farm sector in total Gross Domestic Product (GDP) of the economy has been decreasing. As, in the year 2011-12, the share of agriculture in GDP of the economy declined to 12.2 percent from 29.82 percent during 1980-81 (Niti Aayog 2015), which further declined to 14.39 percent in 2018-19¹. However, it has been the major source of employment in India especially for the rural workforce as 57.8 percent total rural workforce (i.e. 53.2 percent male workforce and 71.1 percent female workforce) employed in it during 2018-19. One could observe that 42.2 percent of rural workforce is engaged in non-farm sector during 2018-19 which increased from 40.6 percent during 2017-18 (as 59.4 percent of rural workforce was engaged in agriculture sector in 2017-18) by 1.6 percentage points from 2017-18 to 2018-19 (PLFS 2020).

¹ As per Ministry of Statistics and Programme Implementation (2020), the share of Agriculture and allied, Industry, and Services Sector have been 14.39 percent, 31.46 percent and 54.15 percent respectively (at 2011-12 prices).

Mapping the Structural Transformation of Rural Labour Force in India with Special Reference to MGNREGA

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Abstract

This paper is an attempt to examine emerging trends and patterns of structural transformation of rural labour market in India. After a long period, since 1980s rural labour force has been moving out of agricultural sector (due to both distress and growth induced factors) to the non-agricultural sector for their livelihoods. The manufacturing sector is lagging behind whereas the construction sector is the major emerging sector providing employment to the rural workers. With implementation of rural employment enhancement scheme MGNREGA some improvements have been confirmed in rural areas, however, it has its own issues which are a matter of debate among scholars. Further, owing to the inability of both farm and non-farm sectors to absorb rural workforce, rural labour market is suffering with a grave problem of unemployment. Nevertheless, the ongoing COVID-19 pandemic has further worsened its plight by pushing it in a crisis of job loss. The future of rural labour market would be more uncertain due to pandemic induced reverse migration of urban workers to their villages, which has further been worsening the issues of food security and poverty in the rural areas.

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I. INTRODUCTION

The significance of rural labour market in India can be visualised from variety of facts. To this effect it has been reported that over the next two decades India will have a substantial share in global labour supply due to a demographic dividend of over 200 million working age workers (15-59 year ages) from period 2010 to period 2030 (Thomas, 2014). As per Census calculations of 2011, more than 70 percent of India's population live in rural areas. The aforementioned facts obliges one to look at the major employment trends as well as patterns of structural transformation in the rural labour market for the need to map the pace of employment growth in India.

The significant relationship between economic growth and structural changes pushes academicians and eminent scholars to debate changes in the share of workforce employed in different sectors in India. The structural transformation of employment in rural areas has been a matter of the consideration since 1980s. To put it differently, numerous studies during 1980s and 1990s have examined trends, patterns, and determinants of structural transformation (Vaidyanathan, 1986; Basant & Kumar, 1989; Dev, 1990). Likewise, studies after the initiation of neo-liberal policies also attempted to understand the nature of rural labour force transformation and to examine the major issue relating with it.

The most profound trend related to the emergence of rural non-farm sector as one of the leading source to generate employment and to alleviate poverty for rural workers can be gauged from the numerous studies which have substantiated that India is experiencing a structural transformation of workforce from the farm sector to the non-farm sector but at a sluggish pace (Sen & Jha, 2005; Langouw & Shariff, 2004; Venkatesh, 2013; Himanshu et.al, 2011; Subramanian, 2015 and others) as both farm and urban area are incapable to create employment opportunities to the increasing rural workforce. Himanshu et al. (2011) in their village study suggested that non-farm sector has been helpful for increasing mobility of rural workforce to find adequate employment opportunities and to alleviate poverty. However, the process of non-farm diversification is slow but accelerating in India. Whereas, Binswanger-Mkhize (2013) by comparing structural transformation of India and China, concluded that China has a normal structural transformation whereas that of India's is 'stunted transformation'.

To understand the nature of rural workforce transformation and diversification it is essential to have a clear understanding of existing debates amongst scholars regarding determining factors of shifting of rural workforce from farm sector to non-farm sector. The movement of surplus labour force from traditional (also agricultural and informal) sectors to modern (also industrial and formal) sectors has been a distinguished feature of India's economic development, which has been on the lines of Lewis (1954). The importance of farm sector for enhancing employment in non-farm was recognised by Mellor in his study during 1976, wherein he

Challenges of Migrant Workers amid Covid-19 Pandemic: A Mapping

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Abstract: Majority of rural labour force move to the urban areas mainly to fetch employment opportunities where they generally engage in informal sector without any social security benefits. Moreover, India has already been facing a grave problem of unemployment and ongoing pandemic Covid-19 has further worsened the existing situation. Hence, ongoing pandemic has generated the scholarly debate regarding the conditions of migrant workers and their challenges in India. On the mentioned background, the current paper mainly highlights the rural labour force migration and their challenges amid Covid-19 Pandemic in India.

Key Words: Labour force, Workforce Participation Rate, Reverse Migration, Pandemic.

1. INTRODUCTION :

Migrant workers are backbone of the economic development for their native places as well as for the places where they have migrated for fetching better livelihood opportunities. It has been well theorized that when traditional or less developed sector is exhausted to provide productive employment opportunities to the workers, consequently their marginal productivity falls. Thus, this situation generates an unlimited supply of labour which can be utilised for more development if they migrate from less developed sector to the highly developed sector which may absorb them (Lewis, 1954). Further, it has been well discussed fact that majority of rural labour force move to the urban areas and generally engaged in informal sector and that too without any social security benefits. Moreover, India has already been facing a grave problem of unemployment and ongoing pandemic Covid-19 has further worsened the existing situation. The ongoing pandemic has attracted the scholarly views regarding the conditions of migrant workers in India. On the mentioned background, the current paper mainly focuses on the rural labour force migration and their challenges in the time of Covid-19 Pandemic in India.

This article discusses some of the important challenges regarding the effects of Covid-19 on the migrant population. These impacts are most troubling for low-income households, because of their less earning. As they are already less well positioned to cope with earnings losses during a recession and also they have no alternative earnings as well as no social security benefits available to them. One could argue that a large section of the urban population includes migrants who for a desire for better livelihood leave their rural settlements and come to cities. However, with lack of requisite education, skills and training, they often end up in arduous employment accompanied with low wages, poor living conditions and lack of social protection. Hence to explain hardships faced by migrant workers is another main objective of the current article. A systematic analysis of available data has been made for the fulfilment of the same.

One could see that the lockdown and the subsequent recession are likely to first hit contract workers across many of the industries. Consequently, Covid-19 affects both the demand and the supply sides of the labour market and has huge implications for employment and decent work, pushing many families into poverty, and increasing existing inequalities. Further, the current paper highlights that largest migrant population is engaged in informal sector without any social security measures consequently, ongoing pandemic Covid-19 has vastly affected migrant workers in India. Furthermore, the lacuna in the existing literature of the migrant workers and their hardships due to Covid-19 as affects on male migrant workers have been discussed but female migrant workers and their loss of employment has been ignored. Numerous families are female dominated families and due to ongoing pandemic loss of female migrant workers affected livelihood of many families also. Hence, the losses of female migrant workers have also been discussed in the existing paper. Generally, migrant workers have always been ignored in the policy initiatives of the government. Hence, one could suggest that more focus on the policies for the welfare of the migrant workers has been need of the hour in India.

The present paper is divided into seven sections. After the introduction, the second section provides the summary of literature on the issue of migrant workers. While third section explains existing economic situation of Indian economy and fourth section highlights the economic challenges of migrant workers amid ongoing pandemic Covid-19.

Green public spaces in the cities of South and Southeast Asia. Protecting needs towards sustainable well-being

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Energy Poverty and the Gender Divide

Abstract

More than a billion people (mostly rural) all over the world are still living in energy poverty, which is defined as the inability to access and afford modern cooking fuels and the lack of a bare minimum electric lighting to read or for other household and productive activities. To fulfil their energy needs, households use traditional sources of energy, mainly biomass, animal dung and sometimes kerosene. These fuels emit lot of harmful smoke and gases leading to health hazards like chronic heart disease, lung problems, cancers and neurodegenerative diseases such as dementia, Alzheimer's and Parkinson's diseases. In this population, women, girls and school-aged children bear most of the brunt as women cook all the meals for the household, with children assisting them with small chores. Another problem is school absenteeism, especially among girls, because of time spent in collecting firewood from jungles. Lack of energy also leads to low productivity, hence keeping these households in the clutches of poverty. Case studies in the present paper shed light on the micro level situation in Asian villages. Hence, it is important to study the extent and causes of energy dearth as well as the implementation of effective, sustainable and affordable solutions, which is the objective of this paper.

Keywords: *energy poverty, women health hazards, school absenteeism, rural areas, traditional sources of energy, biomass*



The Make in India initiative was launched by Prime Minister in September 2014 as part of a wider set of nation-building initiatives. Devised to transform India into a global design and manufacturing hub, Make in India was a timely response to a critical situation: by 2013, the muchhyped emerging markets bubble had burst, and India's growth rate had fallen to its lowest level in a decade. The aim of the project showing a pure classical economics there is going to be a demand and then there would be producers who would be incentivized to supply goods and Services to meet that demand. The Indian government through this initiative aims to put to use its rapidly increasing workforce to productive use, realizing that service sector though contributing about 55–60% of the GDP cannot be the sole driver of the economy. In the present paper an attempt has been made to throw some light on the concept of 'Make in India'. Further, an attempt has also been made to review the advantages of this concept and the areas which are going to gain benefit with this Modi's concept of Make in India. This paper is based on secondary data extracted from various authenticated websites such as makeinindia.com, narendermodi.com, infraline.com, World Bank and various newspaper articles.

Keywords

Make in India, Industry, Manufacturing, Government, Investment, Income

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Social

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The Effects of GST on the Handloom Sector

Monami Sinha

Introduction

The Indian handloom industry is presently estimated to produce goods valued at around \$108 billion. Nearly 27 lakh households across the country are employed in this sector. It is one of the major contributors to exports with a share of about 15 per cent. It provides employment to a large proportion of skilled as well as unskilled workers in India. It is a decentralised sector spread mostly over fifteen states, with Andhra Pradesh, Tamil Nadu, Kerala, Karnataka, Rajasthan, West Bengal, Uttar Pradesh and Gujarat being the main hubs of handloom production activity. It is mostly a household activity. The expenditure of the handloom sector is more than Rs 25,000 crore on cotton yarn, and Rs 9,500 crore on dyes and chemicals, every year.

The goods and services tax (GST) was introduced on 1 July 2017. Prior to GST being imposed, handloom products were either exempted from tax or taxed at very low rates. Handlooms are now being taxed for the first time since Independence. The cotton fibre which is widely used in textile manufacturing was exempted from central excise duty. The rates were kept low in order to encourage production and a traditional indigenous art form, and also to generate employment and make it worthwhile for artisans to remain in the trade and for other people to train in the art form and join the trade. The low tax rates in this sector allowed it to grow and helped it become a major contributor to GDP even though it is primarily an unorganised sector. With the GST being rolled out and given its structure, it is feared that it will prove to be devastating for the industry, decreasing its competitiveness and weakening its finances.

The structure of the GST affecting the handloom sector is as follows. There is 5 per cent GST on cotton fibre in the form of hank yarn against the previous zero rate, 18 per cent on dyes and chemicals, and 5 per cent on finished products of up to Rs 1,000 and 12 per cent on finished products valued at more than Rs 1,000, as compared to a 7 per cent tax on finished products under the pre-GST regime. All fibres are treated as equal under GST, be it natural fibre or synthetic fibre. A weaver would be attracting GST at every stage from procuring yarn to dyeing the cloth, to any other process the cloth goes through. The cost of the finished product would therefore be considerably higher, bringing down the competitiveness of the handloom product in the market. As a result, GST is negatively impacting weavers, master weavers, cooperatives, retailers and suppliers. This despite the fact

Employment trends among females in India post 2004

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Abstract: The paper explores the trends of employment in India post 2004-05. It attempts to explain the fall in rural female labor force participation rate especially during the period when Indian economy was growing at a faster rate. In the early 2000s till 2004, more women were employed whereas post 2004 saw a drastic fall in women employment. The major finding of this includes the factors for the fall in female labor force participation rate - increase in the adult literacy rate especially among females, rise in the average wage rate after the MGNREGA scheme which led to the rise in household income inducing women to engage in household activities, structural transformation led to the shift towards the manufacturing and tertiary sector especially in construction sector which led to the mechanization in agriculture. Other factors that explain the fall in LFPR are lack of skills to operate machines, few entrepreneurial opportunities, unpaid family work and unfavorable working conditions. The paper concludes with the suggestions to increase the labor force participation rate and also to make an inclusive growth rate.

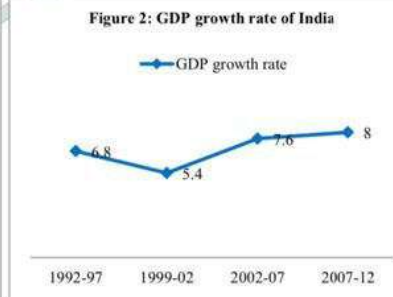
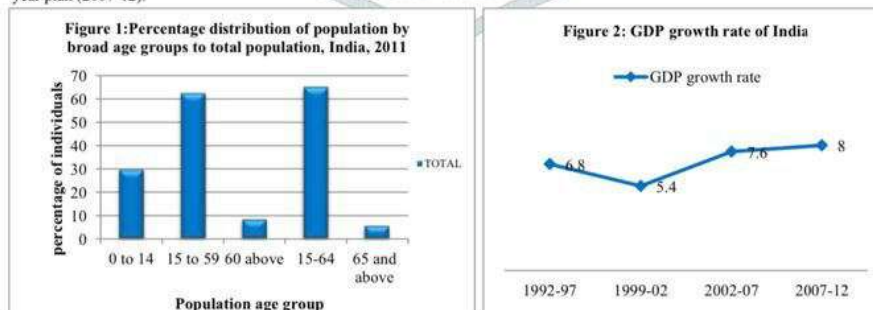
Index Terms- Female labor force, adult literacy rate, mechanization of agriculture, wage rates, self employment.

INTRODUCTION

The National Sample Survey Organization (NSSO) data on the employment shows that a limited number of jobs have been created between 2004-05 and 2009-10 and the agricultural sector shows a decline in the workforce participation. Further, the growth in the non agricultural sectors has been very slow from 2004-05 to 2011-12 with a widespread withdrawal from the labor force (especially by women in rural areas). The shift to the higher education among the youth has been a positive indicator but it does not explain the fall of the labor force participation rate. It is true that roughly 12 million people enter labor force every year from 2001-05. During this period employment opportunities increased especially the share of self employment increased but not after that. The period from 2005-2010 saw a drastic decline in the labor force participation.

Unemployment is a situation when an individual who is willing to work is unable to find a suitable job. Labor force is the number of individuals who are willing and able to work, are working or are currently unemployed. India has a total population of 1.35 billion. Current statistics shows that India's labor force participation rate has dropped to 53.8% in December 2017 as compared to 53.9% in December 2016. India is currently going through demographic dividend and will reach its peak by 2020. Demographic dividend is a phenomenon which occurs when the proportion of working population is high among the total population. India has about 65% population of working age and share of youth population in total population is 34.8% (people between the age group 15 to 35 years) which is far more than any other developing country.

India is currently one of the fastest growing economies in the world. If we look at the previous GDP growth rates of the five year plans then India's GDP growth rate in the eighth five year plan (1992-97) was 6.8% which declined to 5.4% in the ninth five year plan (1997-2000) then rose to 7.6% in the tenth five year plan (2002-07) and then further increased to 8% in the eleventh five year plan (2007-12).



Source: Census of India, population composition, chapter 2 and NSSO 1993-94, 1999-00, 2004-05, 2011-12 report

Nearly half of the India's population comprises of females but there labor force participation rate (LFPR) is less than a quarter as per the employment and unemployment report of NSSO. There has been a consistent decline in female LFPR since 1980s. However, this paper focuses on the female LFPR after 2004-05, when the decline in female LFPR was more prominent.

Although, India's GDP was growing at the rate of 8% during 2007-12, the employment rate did not show a similar growth. This was the jobless growth of Indian economy. According to the census 2011, India has a workforce of 481.7 million which is 39.79%. The male working population is 53.26% and female working population is 25.51%. Total working population in rural areas is 41.83% of which 53.03% are male and 30.02% are female. Total working population in urban areas is 35.31% of which 53.76% are male and 15.44% are female. Statistics shows that the LFPR has decreased drastically in both rural and urban areas from 2004-5 to 2011-12, the period when India was doing a rapid growth. The fall in LFPR has been higher among rural females. During the period 2004-05 to 2009-10, the LFPRs according to usual status remained almost same for rural males but decreased by about 6% points for rural females and it decreased by about 1% point for urban males and by about 3% points for urban females. This fall in rural areas was seen despite of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). The LFPR for rural males has increased slightly in 2011-12 but has remained more or less constant for urban



TRIBAL SELF-HELP GROUPS IN MANIPUR: A GENDER PERSPECTIVE



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*Self-Help
Groups*

On 1st of April 1999, the Government of India's (GOI), to incorporate people's participation in the implementation of rural development policies and programmes at the grassroots level, had launched a rural development programme called Swarnjayanti Gram Swarozgar Yojana (SGSY). To this end, the rural poor, especially the vulnerable groups (women), were encouraged to form Self-Help Groups (SHG) in each block, with specific guidelines for operation, to avail the scheme. From gender perspective, this paper investigates into the constraints and working of SHGs in relation to the specified guidelines of the scheme in the tribal areas (Churachandpur district) of Manipur. It is found that gender composition of the group matters in income generation and saving. Those Self-Help Groups consisting men and women - Mixed Self-Help Groups (MS) - could generate more income and save more than those Self-Help Groups that consist of only women - All Women Self-Help Groups (AWS). AWS faces certain gender constraints embedded in patriarchal system like limited access to family resources, overburdening of women with domestic work, lack of social networks and exclusion of women in decision-making in society.

Keywords: gender composition, patriarchal system, self-help groups, social homogeneity

Introduction

Centralized development policy over the past decades has failed to transform the rural areas as well as empower the rural poor in developing countries. According to Lele, the centralized rural development policy reflects only the thinking and power structure of the core (Lele, 1975). Further, this policy has the tendency to exclude the targeted groups or individuals from the development decision making process and most importantly fails to take into account the unbalanced power distribution between men and women in the society.

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The utility of beauty: The antinomies of street art in Delhi

ABSTRACT

In the last decade, the city of Delhi has witnessed a surge in urban artistic practice – particularly street art – that draws its conceptual and art-historical ‘virtue’ from being in the public sphere. The changing socio-economic, infrastructural and aesthetic set-up of the city bears many similarities to what has been called the cultural regeneration of cities across the globe. Interpreting it as symptomatic of the neo-liberalization of the Indian city, this article examines the spatial implications of the burgeoning contemporary street art movement in Delhi. It contextualizes the art movement within place-making initiatives in Indian cities that have been attempting to attract the middle-class to city spaces to cater to their consumption patterns. The article suggests that there are two ways in which commissioned street art in neoliberal Delhi closely ties up with the neoliberal agenda of uneven redevelopment and regeneration in the city: (a) by instrumentalizing its form to revitalize decrepit areas that need capital investment in order to garner cultural tourism and trigger capital investment; and (b) by invoking a narrative of beautification and cleanliness that has been seen to emerge from a dominantly middle-class perspective in Indian cities. Looking at the unique ways in which urban

KEYWORDS

urban beautification
street art
gentrification
Delhi
art district
place-making

REPRESENTATION OF RACE AND HISTORY IN *INVISIBLE MAN*

Komal Yadav, JNU Research scholar, Centre for English Studies

Abstract:

*Set in the racial conflicts of the 1920s America, Ralph Ellison's *Invisible Man* (1952) is a bildungsroman and a protest song of a black man. The story chronicles the journey of a Nameless narrator from his subservience and disillusionment to self-realisation. The paper will attempt to delineate the politics of representation of History and race in the novel. It contends that by using the fictional space as a site of the protest, Ellison recuperates the subversive cultural history of blacks and debunks the illusion of equality, by exposing the racism prevalent in the guise of benevolent institutions. The paper engages closely with the narrative techniques of Ellison to understand his reformulation and problematisation of official documented history on blacks.*

Key Words: *Subservience, disillusionment, fictional space, illusion of equality.*

What is History? Is it the neat sanitized figure given in the official recorded history written by the person in a position of power or an individual's recounting of what he has experienced? Ralph Ellison, through his masterful use of the narrative techniques, has posited history as an artefact which is in the process of making. Through the repeated use of the metaphor of loop, Ellison highlights the circularity of History with its interconnectedness with past, present and Future. It is his questioning of history through a first-person narrative, Ellison highlights the prevalent Racism in the country obfuscated under the guise of social equality. Let us try to probe the themes of Race and the problematisation of the dominant version of history as presented in *The Invisible Man*.

Benjamin pointed out that the past should be and can be retrieved because it is a pool of 'unrealised possibilities'. It is an amalgamation of crushed revolution, failed rebellion and much more. So, by playing with the 'gaze' of the readers, the nameless narrator acts as a post-colonial writer who is engaged and concerned about presenting history from below. It is evident from the fact that the novel is literally written from the basement. Two opposing versions of history are presented before us. One is the official documented history which is a delineation of glorified accounts of some heroes told in a linear and coherent pattern. But this version of history is problematised by our eloquent narrator, who mulls over the question of authorship of history. He ponders why only the survivors get the chance "to lie about it afterwards (237)?" However, the narrator makes explicit that human life is full of uncertainties and ups and downs, so it is not plausible to narrate history straight like 'an arrow; he wants it to resemble a 'boomerang' like a spiral and wants it to be discontinuous and formless like the actual living world. He wants the history of Blacks to sound like "a song with turgid, inadequate words (239)".

The repeated metaphor of 'invisible' is used for the Black community. Ellison goes to the extent of describing what he understands by invisibility in the novel. To him, it indicates the people who are either not taken into account or are 'plunged outside' it- since their mundane, monotonous everyday life is not considered worthy to be incorporated in the official version of history. The novel begins with the narrator asserting his existence 'I am invisible man...made of flesh and blood'. Ellison not only places the story of the invisible narrator as a part of fictional rewriting of history, but also allocates him all the power to recite it from the first-person account. The entire novel is a soul-searching mission of the nameless narrator to learn and unlearn the true depiction of history. It is at the end of his journey in the novel where he learns to

Declining Rural Female Work Participation Rate: Countering a Positivist Reductionist Rationale

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ABSTRACT

Declining female work participation rate (WPR) has been long ignored by the researchers in post-independence period and when the due attention was paid, it did a great disservice to the cause of women rights by explaining the cause of declining female WPR through the lens of economic prosperity i.e. income effect. The evidence from Census (2001-11) and NSS (1999-2000 & 2011-12) do not conform to this general logic as the increase in income also leads to increase in consumption in early stage of increment in income. So, it is unlikely that women from the poorest households will withdraw from the workforce. However, this has been the case which pushes one to look for the additional explanations for withdrawal of female workforce from labour market. The analysis of evidence from NSS and Census of India, confirms that though, there has been rise in proportion of young females (5-24 age group) attending education institutes but the women who have withdrawn from work are actively seeking work while performing domestic duties along with allied activities. This means that the income effect do induce the greater school attendance but does an injustice to core women workforce (25-59) by reducing the logic behind the decline in female WPR to income while completely ignoring the socio-economic scenario and its regional patterns of patriarchy. This positivist and reductionist approach must be countered to bring the focus on the better quality work for women.

Keywords: *Female Workers, Declining Female WPR, Female Unemployment, Feminisation, De-Feminisation*

1. Introduction

The declining trend of the women's work and labour force participation in India over last twelve years is a matter of serious investigation for social scientist and has attracted a lot of academic limelight (Chowdhury 2011, Kannan and Raveendran 2012, Neff et al. 2012, Mathew 2012, Hirway 2012, Abraham 2013, Mehrotra et al. 2014, Chatterjee et al. 2015 and Lahoti and Swaminathan 2016) for exploring the genesis of such trends. In fact, this recent phenomenon is an accelerated phase of a long term process (Statement 5.2, NSS



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**FLOOD HAZARD VULNERABILITY MAPPING FOR DARBHANGA
DISTRICT OF BIHAR USING SAR DATA: EFFORT TOWARDS
EFFECTIVE DISASTER MANAGEMENT**

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ABSTRACT

Bihar experiences floods every year due to heavy rainfall in monsoon season and melting of snow in upper reaches of Himalayas during the summers causing both infrastructural damage and loss of life. During the floods, the sky is overcast, due to which traditional techniques of flood mapping and monitoring like aerial surveys and optical sensor satellite imagery fail to provide a good quality data as they are unable to penetrate through clouds and mist. New and alternative technique for the mapping of floods is the use of Synthetic Aperture Radar (SAR) data, which is capable of penetrating through clouds since it uses microwaves to capture the data. For the present study, Darbhanga district of Bihar was taken as the study area. The district faces floods each year due to Kosi River which emerges from Nepal Himalayas and enters Bihar. Aim of the study was to create flood hazard vulnerability map using flood inundation extent maps for the years 2017 to 2020. These maps help in demarcating and identifying the areas which are highly prone to floods annually. Flood inundation extent maps for this study were generated for each year from 2017 to 2020 using Sentinel-1 data and ArcGIS software. These flood inundation extent maps were then superimposed, and a vulnerability map was created. This flood hazard vulnerability map is a valuable source of information while making disaster management plan for the DRR of the region. These maps can help to understand spatial extent of flooding, and can provide scientists and authorities with objective data sources for decision making. These maps can play an important role in pre-disaster and post-disaster strategy planning in an effort towards making the community aware, more resilient and well prepared to face the disaster. These maps

will further improve our understanding of the worse affected areas which requires more attention towards meeting immediate needs and relief operations after the floods.

Keywords: Disaster Risk Reduction, Flood inundation mapping, GIS, Remote Sensing, Resilience, SAR

1. Introduction

Reducing disaster risks and vulnerability depend totally on knowledge of the region its physiography and topology as well as socio economic status of the community and scientific and evidence-based techniques. As industrialization and urbanization increase globally, it's creating conditions for more disaster-related challenges. There's a requirement to expand the utilization of innovation and technology for disaster risk reduction (DRR). The 2005 Hyogo Framework for Action outlined comprehensive guidelines for the key policy and technical areas of action for disaster risk reduction. Application of science and innovative technology can significantly reduce loss of lives and damage to property. Use of Remote Sensing data and disaster mitigation planning together can help in devising effective and accurate methods for prevention, preparedness and minimizing losses after the disaster.

Disaster prevention is a long-term planning, which begins with the collection of data. Satellite data can help at various stages of disaster management planning Use of satellite data, can help in monitoring of varied relevant factors, such as, changing land use pattern, changing river courses, encroachment of floodplain, loss of vegetation, soil erosion etc. which directly affect the impact of disaster. Disaster preparedness depends on timely warnings and accurate forecasts of impending disasters. Disaster relief operations are taken up after (and sometimes during) the emergency phase of occurrence of disaster. Identifying exact location of disaster occurrence and its accessibility with the help of remote sensing data can help in providing relief on time without any wastage of time to areas worst affected by disasters. A crucial aspect in terms of satellite monitoring involves the assessment of the damage incurred during the disaster. Satellite technology also can help in identifying escape routes and locations of temporary shelters.

The increasing pressure on the earth's resources caused by increasing population growth rate has resulted in increased vulnerability of humans and their infrastructure to natural hazards. Encroachments on land prone to disasters for residential and agricultural purposes has increased the risk and vulnerability of large numbers of population. There is requirement for focused action within and across sectors from local, national, regional, to global levels for better understanding of disaster risk. There is need to improve disaster risk governance and to invest in disaster risk



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Role of Media in Generating Public Awareness in Disaster Risk Reduction

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Abstract: *Media can play a positive role in Disaster Risk Reduction. It has an important and significant role to play especially in developing and large country like India where it can reach every nook and corner easily, timely and is also cost effective. It is not only cost effective but also has a wide reach which can help in educating the people about preparedness and mitigation measures and thus help in reducing the impact of disasters. It can also play role in timely broadcasting of warnings and thus reducing the damages caused by the disasters and help in evacuating people to safer places and saving lives. Therefore, role of media is a very responsible. It acts like a bridge between Disaster Risk Reduction Planning organizations (Government or Private) and the public both before and after the disaster. In countries like India because of sheer size where it is difficult for the government agencies to reach every village, media with its reach can help in making people in every region aware of their vulnerabilities.*

Keywords: positive role, cost effective, wide coverage, reliable information, code of conduct

1. Introduction

Recent images of dead bodies floating in rivers and hundreds of cremations of Covid - 19 victims shook us all. In recent past we have seen such images which make us think whether these should have been published. We see journalist making videos of the victims instead of helping them to come out of distress situation. All these media coverage make us think whether there are any ethics or rules of news coverage. Where should be the demarcation line beyond which the coverage should be stopped? Whether the role of journalist is to first help the people in distress and then interview them. These are some of the questions which come in our minds sometimes when we watch news coverage of disaster events.

Widespread reach of media has both advantages and disadvantages. Common person without any training shoots films on his mobile and shares with media agencies and media agencies in order to gain advantage broadcast these news clippings shot by amateur people. While these personal footage of incident can be very helpful in coordinating and reaching out relief and rescue operations on time but these footages being covered by general public may show only one side of story and be their personal viewpoint

These are some of the questions which I discuss here in this article

Media nowadays plays a very significant role in disseminating information. The types of media are numerous ranging from broadcast media like TV and radio to visual, print and variety of social media. Nowadays, it is not only government agencies which are providing information but there are many other sources for public to get information. Problem with a consumer is to identify the authentic and reliable source of information.

Media covering disaster events should try to aim at providing accurate, timely and reliable information and

inform and educate the people about the hazards instead of trying to develop its image only as a source of entertainment. Most often we find media trying to sensationalize the stories, covering only the negative aspects of impact of tragedy either the death or destruction caused by the disaster or failure of Government efforts in dealing with the situation.

Most of the time we see T.V channels claiming of “reaching first” to the sight of tragedy, trying to take interviews of the victims who are already in so much distress, and giving sensational “breaking news”. Media should refrain creating fear amongst the effected people. The aim should not be to present all events with same view point. Reports related to disaster events are more sensitive and so has to be presented differently. Media should develop its image as a reliable and authentic source of information and help in educating the people and thus reducing the impact of disasters. Media coverage of disaster event impacts the relief received from donor agencies and various government policies for the affected region. Thereby, it is essential that the coverage of disaster situations in done efficiently and accurately.

With emergence of variety of social media sources like twitter, Facebook, Instagram etc it has become easy for general public to cover various events and upload information for public. Many times this information which is not edited is uploaded by people who are not professionals can misguide the people as these are personal views. With variety of media sources now available there is Infodemic of information

2. Role of Media in Different Stages of Disaster Management

Process of disaster management is expressed as Disaster Management Cycle it has three phases. Each phase is characterized by different planning activities related to Disaster Management. Media can play important role in covering all aspects of these three phases of disaster management.

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The Taj Mahal - Responsible Tourism A Far Goal to Reach

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Abstract: *Taj Mahal, one of the most celebrated World Heritage sites, has become a victim of its universal popularity, overburdened with the influx of tourists making it vulnerable in its environment. This paper examines if tourism at this global heritage site justifies responsible tourism by all stakeholders, and whether the brand image of Taj Mahal needs to be revisited with this concern. This work confirms that the Taj Mahal is oversubscribed and the prevalent tourism here is far from responsible tourism. The 'destination partnership' among the multi stakeholders of the Taj emerged as the most viable option to bring it around the responsible tourism. The brand image of Taj needs to be revisited to highlight the responsible way of tourism at Taj Mahal.*

Keywords: Taj Mahal, overcrowding, overtourism, heritage site, responsible tourism.

1. Introduction

The marvel of aesthetics and architecture – the Taj Mahal, stands in such a perfect symmetry, which truly characterizes William Blake's phrase 'this fearful symmetry' (Islam, 2013). The dimensions of the mausoleum are so perfectly calculated that even today the connoisseurs of art and architecture wonder at its style and workmanship. Undoubtedly, Shahjahan got it built with such involvement that it should reflect the persona of his beloved wife Mumtaz Mahal. The Taj Mahal epitomises grief and love which lends a unique 'sense of place' to this monument. This glorious landmark in Agra was commissioned in 1632. But this monument which marks the silent grief of Mughal emperor, famously described as "a teardrop on the cheek of time" by Rabindranath Tagore, is ironically bearing the brunt of overcrowding and over tourism today.

2. Background

In 1983, when the Taj was hailed as a World Heritage Site, the tourism in international as well as domestic categories boomed beyond imagination. The Taj became the fixed point of the itinerary of every traveller. The mass appeal of Taj lies in its universality as Ebba Koch elaborates, "It was created by fusing so many architectural traditions—Central Asian, Indian, Hindu and Islamic, Persian and European—it has universal appeal and can speak to the whole world." According to the World Tourism "from a conservationist point of view, as well as from a public sector perspective, the main value of tourism at heritage sites lies in the fact that it serves as an introduction to the historical, and cultural background of a country or place which people may never approach otherwise". But in this case, it was a clear deviation that the heritage site of Taj has always been therein public fantasy, and people were drawn to it at any period and time. Though in older times, the measures of protection and conservation deemed adequate considering the less number of visitors and the passive nature of their visits. But today, the overcrowding at this monument has often created near stampede situation which has raised alarm among policymakers, administration, public interest groups and travellers.

3. Purpose

This paper raises some concerns about the Taj in special reference to responsible tourism: Is Taj Mahal an over-visited space by tourists? The Taj Mahal justifies the responsible way of tourism? The Taj as a brand needs to be revisited in responsible way of tourism? With the ever continuing boost in travel, there is an increasing recognition among both travel professionals and consumers regarding the significance of responsible travel—"travel that minimizes negative impacts, brings economic benefits to host communities, and preserves the cultural and natural resources of the destinations" (CREST, 2013).

4. Design

The present work revolves around the viewpoints, accounts and the ground reality about the tourism prevailing at Taj Mahal. The local survey at Taj complex comprised one hundred respondents across the nationality, regions and religion, who delved around the responses with expectations, disappointments, awe, suggestions and admiration for this heritage landmark. In order to capture the complete view on the matter, all the stakeholders like tourists, authorities and locals are analysed for their respective roles in responsible tourism.

5. Discussion

The Taj Mahal has been declared a World Heritage Site by UNESCO in 1983 making it a global asset. As stated in Taj Mahal Site Management Plan, 2001, 'the whole Taj Mahal complex is laid out in the principle of perfect symmetry. Consistent symmetrical planning with emphasis on bilateral symmetry on both sides of a central axis is evident here. The emphasis is on the features in the center, the tomb and the gateways, on both sides are arranged structures mirroring each other. Every component is thus indispensable for the whole of the balanced composition. Each and every structure of the Taj complex is of equal importance and deserves the same kind of attention.' Though it is true from the management point of view to pay attention uniformly of the whole complex, but the ground check shows that from the main gateway the movement of tourists surge towards the

THE MARVEL OF TAJ: A COMPETITIVE ADVANTAGE IN BRAND POSITIONING IN TOURISM

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ABSTRACT

Brands are considered as marketer's tool for creating product differentiation which cannot be easily copied and replicated. A brand positioning can become a core competitive advantage in different perspectives of the matter. Taj Mahal is not only a monument of world repute, but it is a brand in itself. Positioning Taj Mahal as a brand involves a creative exercise listing down the ideas, benefits and features to convey to its target tourists. This paper studies the competitive advantage of brand positioning of Taj Mahal in tourism today through an empirical study, and how it should be marketed as a brand, especially through digital portals. The experiential marketing, positive brand image, virtual identity, are some of the measures to be adopted in branding the Taj. For a positioning strategy 'Taj' can be conveyed as unique brand personality of its own in Heritage tourism.

Keywords: Taj, Brand, destination branding, brand positioning, Heritage tourism.

INTRODUCTION

The Taj Mahal is a universally admired heritage monument of the world which is positioned in more than one way in the minds of tourists who visit Taj. Whether it is the mystical attraction as an epitome of love or an aesthetic catalyst with perfect symmetry, people carry an image of Taj in their minds which is unmatched so far. As per the Uttar Pradesh Tourism Department figures, around 1.61 million foreign tourists visited Agra in 2017, an increase by 19% from 2016. Further,

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Homestay as a Driver of Sustainable Development Goals in the Himalayan Region

Kalpana Bhakuni & Ashvini Kumar

self attested
Bhakuni

Abstract

The Himalayan region has remote areas with abundance of scenic beauty and cultural heritage. Lately, mass tourism has caused irreparable damage to the natural systems of the hill states of the Himalayas. As an alternative to mass tourism the concept of homestay, as the 'soft tourism' with low start-up cost and low visitor impact, has been promoted. Homestay offers affordable and inexpensive lodging for tourists in the existing traditional houses, sometimes renovated for the visitors to make a comfortable stay. Homestay as a means of community-based ecotourism, is adopted as an effective measure of providing livelihoods to the locals. It is about managing all the resources in such a way that economic, social and aesthetic needs of people can be fulfilled, while maintaining the cultural integrity, ecological processes, bio-diversity and nature support systems through homestay, as a social entrepreneurship. In this work, homestay is envisaged as a driver to achieve the Sustainable Development Goals by steering the pathways to a sustainable future for all concerned in the selected hill states. They address the challenges the hill communities face today, including those related to poverty, hunger, gender inequality, climate change, environmental degradation etc.

Keywords: Homestay, Community-based ecotourism, Sustainable Development Goals, Soft tourism, Himalayan region.

Homestay, has lately emerged as the most viable alternative to 'hard tourism' in those development¹ regions where the local economies are positioned in close alliance with nature and culture. Homestay, as a concept is as simple as 'staying at some locals or foster family's home'. The guest of a homestay would be staying in home-like accommodation with shared living spaces, facilities, and amenities (Lama 2018). Utilities and meals are usually included and

Women as Equal Partners in Disaster Risk Reduction Planning and Management

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ABSTRACT

Women have long been viewed as unequal victims of any disaster. It is documented many times and many case studies show that they suffer more since majority of them especially in developing countries are economically dependent. They have less disposal of resources at hand to decide independently, are also considered as weak physically, a responsibility or a liability since majority of them are illiterate, uneducated to make any decision and also are not considered at par and are discriminated at the time of relief distribution. They are not trained and skilled enough to save themselves and evacuate others at the time of emergency. This is one aspect of impact of disaster on women which has been widely covered in various studies and reports after the disaster.

On the other hand, in recent years some studies have highlighted the role of women in rehabilitation and relief operations after the disaster as well as use of their skills in building resilient communities. It is important to give them equal responsibilities, by providing training to them in evacuation and relief operations, making them self-independent and also motivating and encouraging them to be part of decision-making committees on disaster planning and implementation. Though these studies have been done at local levels and at very small scale but they show the positive impact of making women as equal partners in disaster management. It is time that we now focus on women not as a victim but as a resource or as an asset in disaster management process.

The National Policy on Disaster Management approved by Government of India in 2009 does not even mention the role and participation of women in Disaster Management. Any policy framework for engendered risk management system would have to focus on the holistic system of disaster management. It should have equal participation of all members of society. What we have right now is lopsided policy heavily tilted towards men and ignore not only the special needs of women but also do not acknowledge the special skills and contributions that women can make to minimize the impact of disaster. The policy frameworks also do not focus on capacities of women in mitigating the hazard in recovery and rehabilitation work. The inherent qualities of women in managing meager resources, equal distribution of resources among family members, as caretakers and also their strategies to safeguard environment and efficient management of resources can help in reducing the occurrence and the impact of disaster. Women can be included in all aspects of disaster management from preparedness to recovery phase. Women should not be looked only as a victim but they should be imparted skills so that it further improves their participation in disaster management.


Keywords: DRR, leadership, inclusive development, National Policy on Disaster Management

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1. Introduction

Women are viewed mostly as victims of disasters. Studies depict that they suffer more, especially in developing countries because they are economically dependent, have less disposal of resources at hand, are considered as weak and illiterate to make any decision and also are not considered at par at the time of relief distribution and they are not trained and skilled enough to save and evacuate themselves and others at the time of emergency is well documented in number of studies.

The social structure of society further enhances the vulnerabilities of women since they face discrimination/ abuse/ violence at home which tend to increase at the time of distress. Their contribution to society and family is mostly informal, the types of activities they are engaged in is not measured in economic terms, this further discriminates them at the time of distribution of relief

self attested
Kalpana Bhakuni

OVERTOURISM IN NAINITAL: TOURISM AT PERIL

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ABSTRACT

In the global context of tourism, many destinations of huge mass appeal have reached a point of tourism growth which is accompanied by challenges, many of which can be summed up with the term 'overtourism'. The credit system, greater mobility, expanding middle class of society, paid vacations, corporate incentives, digital media, social networking and aspirations of new generation resulted into 'too much of tourism' at some popular destinations. In such cases negative experiences of both visitors and locals undermine the very spirit of tourism that often leads to conflicts which results into greater complexity. One such case is Nainital which is a lake town in the Indian Himalayan zone facing the challenge of overtourism. Overtourism may not be the endpoint of tourism growth but it certainly needs a diagnostic system that helps in identifying the risk of tourismphobia among the local people and visitors alike. When overcrowding goes too far, the repercussions are difficult to reverse, therefore, each destination needs to develop, implement and monitor its own set of solutions.

Keywords: *Overtourism, Carrying Capacity, Social Conflict, Lake Town, Overcrowding, Congestion Management, Nainital lake.*

The tourism industry focuses almost exclusively on growth in terms of tourist arrivals. The targets are set to reach bigger volume of tourists with little or no concern for the impacts. In the initial years of cash inflow the euphoria catches up with the entrepreneurs, businessmen and local communities but after few decades of virtually uncontrolled growth the thresholds of resources are crossed. Recently such an excess of tourism is termed as 'overtourism'. It raises few pertinent questions:

- a) If there is excess of tourism or 'too much of tourism' what comes next in the tourism development?

- b) Is 'overtourism' the culmination of tourism development?
- c) Does 'overtourism' directly affect the social fabric of a destination by generating conflicts due to excess of tourism?

According to the UNWTO the definition of overtourism is "the impact of tourism on a destination, or parts thereof, that excessively influences perceived quality of life of citizens and/or quality of visitor experiences in a negative way".(UNWTO, Executive Summary, 2018). The Responsible Tourism Partnership refers to

Green Spaces in the Urban Environment in Delhi

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ABSTRACT

This research focuses on studying the visitors of parks in the urban city of Delhi, in terms of the reasons of people to visit such parks, their perception towards the environment and green space, knowledge of biodiversity etc.

1. Introduction

The urban environment of Delhi is dominated by high population density, vehicular congestion, industrial and commercial activities and the resultant high Greenhouse Gas emissions and build-up of other pollutants in the atmosphere. Water both surface and ground is highly polluted in the city by the dumping of domestic and industrial sewage water into streams and lakes and by surface runoff. The land in the city has a dominant residential, commercial and industrial land use interspersed by green spaces in the form of locality parks, heritage parks and urban forests. These green areas give a breathing space to the city and are made use of by the locality residents for fitness, leisure and recreational activities.

The present research aims to understand how important are these green spaces for the residents of the city and in turn how well do the residents understand the biodiversity of the green space they use for their various activities. This work is a case study of Gulmohar Park which is frequented by residents in the densely populated nearby localities of Gulmohar Park, Hauz Khas, Gulmohar Enclave and Gautam Nagar. It also houses an old historic structure near the entrance which dates to period of the Lodhi dynasty in Delhi according to the signboard installed by the Department of Archaeology, Government of the N.C.T of Delhi near the monument. The signboard also notes that its history is largely unclear, apart from its name that refers to a general term referring to a revered saint, however it may have been important in the past as indicated by its proximity to the nearby historical Siri Fort. The park has a rich flora of trees, shrubs, seasonal flowering plants and other vegetation. Trees in the park are the Ashoka Tree, Neem, Vilayati Kikar. Sacred Fig (*Peepal*), Banyan, Mulberry, Blackboard Tree, Cluster Fig (*Goolar*), Chamror, white Bark Acacia, Thorny Ronjh and a lone Silver Oak.

2. Literature Review:

Paul and Nagendra(2017) studied the cases of 4 parks to understand various perspectives of the visitors of these parks. It was found that a majority of the visitors appreciated the environmental and psychological benefits that may be provided by such green spaces. It was also noted that while most park visitors were from the areas located in the park's proximity, however some travelled from greater distances, even when they had smaller parks in their neighbourhood, as they appreciated large parks such as those studied in their case.

Bhalla and Bhattacharya(2015) stated that feel pleasant under tree shade and aesthetical value of trees in green areas were major benefits for nearby residents. They noted that diversity of trees in the parks is a concern.

3. Methodology:

A semi structured interview was conducted from the visitors to the park in the morning (6:00-8:00 am) and evening (5:00-7:00 pm). Daily around these times there are 150-200 visitors to the park and around 100 visitors during morning and evening were randomly interviewed. They were asked about the reasons of using the park, their perception towards the environment and importance of green spaces, knowledge of biodiversity etc.

4. Findings

The visitors to the park were asked the reason for their visit and 90% said they come for walk, exercises and yoga. Many come to do exercises and yoga in large groups taking care of their fitness as well as socialising. Around 30% include jogging after walk. The green area has a pleasant feel and 10% of the people come to the park to sit and feel this aspect. The

self attested
Bakur

Himalayan Community and Stewardship of Ecological Sustainability

Keywords : Ecology, Sustainability, Indigenous, Biodiversity, Stewardship.

The Himalayan region is a distinct natural entity marked with its high order of biodiversity, scenic beauty and ecological sensitivity. It is a pristine resource region endowed with potential natural resources, which are unique because they are important within the region but they are more relevant outside the region. These resources sustain the lives of millions inhabiting the lowlands and plains throughout its extent. The ecosystem services that the Himalayas provide are vast. The Himalayan river basins are home to about 1.3 billion people and supply water, food and energy to more than 3 billion people in the world.

The Himalayan region spans over eight countries: Afghanistan, Bangladesh, Bhutan, China, India, Myanmar, Nepal and Pakistan. This mountainous region characterises complex geological antecedents, diverse biological resources and unique cultural heritage. Himalayan region emerges as a complex interplay of natural and human elements at their critically best order of survival. The lofty mountains, glistening glaciers and alpine transhumance at high altitudes; the human settlements with their subsistence cultivation and livestock at medium altitudes and some industrial set ups and farms in the fringes of 'tarai' at lower altitudes – the entire ecological array is represented by the Himalayan region. Though the terrain and ground conditions have been challenging and difficult, human will and instincts, over a long period of time, have discovered the blessed worth of land, water, forest and serene environment of this region. Such adaptations and resilience has helped the people in this region lead a self-contained life over centuries. They have gradually learnt how to master their surroundings without conflicting with its natural impulses.

All through this, the hill communities have played a great stewardship to the natural endowments around them, and this

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ECOSYSTEM SERVICES OF NATURAL LAKE IN NAINITAL, UTTARAKHAND

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ABSTRACT

Nainital- a celebrated lake town of Uttarakhand region of Indian Himalayas, has a personality of natural landscape of mountainous character transformed as a popular settlement of administrative, economic and educational prominence. The natural lake of Nainital commands a mass appeal to the tourists and locals alike. The ecosystem boundary of Nainital lake, has been highlighted through number of discontinuities coinciding here. Besides, the ability of this lake ecosystem to deliver services to the locals, and in much larger dimension for the tourists, has been assessed in this study. This has enabled to determine the services valued by the tourists and local inhabitants, and classify ecosystem services along functional lines using categories of provisioning, regulating, cultural and supporting services. The evaluation of services is qualitative in nature in this work, rather than quantitative such as accounting. The assessment of the condition of ecosystems, the provision of services, and their relation to well-being of all the people in this lake region, should be fulfilled by adopting an integrated approach.

Nainital a lake town in the Himalayas, has a distinct identity with a wide variety of natural, rural and urban landscape of mountainous character. The focal point of Nainital is a natural lake which draws scores of tourists every season. Primarily, this lake system has served as the prominent centre of population in this hill region. The ecosystem boundary of Nainital lake has been highlighted through number of services provided. Besides, the ability of this lake ecosystem to deliver services to the locals, the mass tourism assumes much larger dimension in this context.

Nainital is located approximately at 79°5' East longitude and 29°4' North latitude. Naini lake is situated at an elevation of 1938 m, covering an area of 11.73 sq kms. Almora district lies to the north of Nainital and to its south lies the Udham Singh

Nagar district. In the east, the Champawat district and in the west, district of Pauri Garhwal are located.

Nainital, right from the days of its advent remained a place of administrative power and authority, gradually grown into a prominent centre of education with a number of reputed boarding schools and institutions, and also a landmark of kumaoni culture. But its most notable identity poses it as a hugely popular tourism destination of Uttarakhand. Though the emergence of tourism in this hill destination has been impressive in last few decades, but now it has assumed totally different proportion. 'Himalayan mountain tourism is a relatively new industry that has seen explosive but uncontrolled, demand-led growth in the past three decades; tourists have simply arrived in areas

IMPACT OF CASTE FACTORS IN DECISION-MAKING PROCESS IN GRAM SABHA IN RAJASTHAN

O. P. Koli*

Abstract

Gram Sabha is the basic unit of development under the Panchayati Raj system. In country like India having hierarchical social system plays an important role in the decision-making process in local governance at grassroots level. The present research paper is an attempt to analyze the impact of caste factors in decision-making process of the development at village level. It is a qualitative-cum-quantitative work based on primary survey in 2011. The analysis of the study reveals that the caste is very rigid phenomena and plays a significant role in decision making process at village level development. Caste factor affect the participation in the Gram Sabha meetings, taking decision on particular issues and initiating development process in a particular area of the Panchayat and taking final shape of development as a whole unit. Moreover, the study indicates that the upper castes has dominantly affects the decision making and development process at village level while lower castes have insignificant role in decision making and development process due to their socio- economic condition, caliber, attitude ,keen interest and liaison etc. It is evident that despite the Panchayati Raj System has firstly introduced in the district of Nagaur in Rajasthan in the country, does not achieve the basic goal of development till date, because caste is still strongest factor affecting development process at individual as well as community level in the rural society of India.

Key words: Caste, Gram Sabha, Gram Panchayat, Panchayati Raj Institutions, Rajasthan.

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Self Attested
Anshu Koli



6

SCIENTIFIC COMMENTARY BRICS NATIONS REQUIRE A DISABILITY SENSITIVE RISK REDUCTION APPROACH FOR HUMANITARIAN EMERGENCIES

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Abstract

The convergence of BRICS nations not only pushes forth a new world order, but also sets a new stage for disaster risk reduction diplomacy. Persons living with disabilities end up being vulnerable as disasters disproportionately displace them. For everyone person who dies in a disaster, three others are left with permanent disability or injury. In addition over 3.5 million refugees and those internally displaced survive with disabilities the world over. Addressing disability-driven vulnerability from a human rights perspective with programmatic intervention inspired by the social model of disability and the structural approach to disaster management helps expose the economic, social, political and cultural barriers which surround people with special abilities. BRICS countries additionally face institutional constraints and have socio-political atmosphere which keep proliferating thereby hampering budgets necessary for pushing a disability friendly risk reduction project and gets compounded by scarcity of accurate data, monitoring mechanisms which determine outcomes in favour of persons living with disability.

Homolata Borah

**Local Governance and Development Process: A Study of
Alwar and Nagaur Districts of Rajasthan**

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University of Delhi, New Delhi

Abstract

Local Governance plays significant role in the development process at grassroots level. In India, it is a three tier system 'of the people, by the people, for the people'. The paper is an attempt to explain the development process at third tier i.e. Village or Gram Panchayat through the participation and decision making process for the development of own choice. The present paper is a qualitative cum quantitative work based on primary data surveyed in Alwar and Nagaur districts of Rajasthan in 2011. A composite index has been made to show the levels of development under the local governance in selected Village Panchayats. Analysis of the study has revealed that participation in village council meetings and development process has greatly influenced by the socio-economic conditions of the elected representatives and participants of social groups. The social groups from which a village headman and participants belongs are the most influencing factor in decision making as well as in development process. The levels of the development and development process under the system of local governance have a caste bias and unequal distributional pattern. It has evidently proved that despite the Panchayati Raj System firstly introduced in Nagaur district in the country on 2nd October, 1959, could not achieved its goals.

Key words: Development Process, Village Panchayats, Gram Sabha, Local Governance.

Introduction

The Indian society which is based on hierarchal social order, the parameters of gender, caste, class and religion are crucial in determining the education along with over all socio-economic development (Deen, 2014). The agrarian economy is main feature of rural India. Rural economy in India needs to specific requirement for over all development. Gram Sabha is the basic unit of local governance to fulfill these specific needs for development. The Gram Sabha¹ is governing body of elected and non-elected members of the village. It works on the basis of the 'general meeting of adult residents within the area² of Panchayat'. It is basic unit of local governance which is run by the direct participation of the general people of the village. Every Panchayat circle should have a Gram Sabha (referred to in Antyodaya circulars as Majma-e-Aam) consisting of all persons in the village registered in the electoral rolls. Customarily Indian society is run by hierarchical structure of caste system featuring the social exclusion and inequalities in its caste relations which is the backbone of the Indian society (Deen 2015). The caste is unbending in nature which plays an important role in the process of decision making for socio-economic development at village level. Caste factor affect the participation of the villagers in the village council taking decision and starting the process of development on a particular issue and area in the village. Thus, the present research paper is an attempt to analyze levels of development under the different government schemes implemented through Panchayati Raj Institutions in the study area. The paper has been divided into three sections. First section provides a description of legal processes of functioning local governance at grassroot level along with brief description of social profile of the study area. Second section analyzes the levels of development under different government schemes in the selected village councils. Finally, the last section provides a logical discussion along with a detail qualitative interview to show the pattern of levels of development in the villages. The study indicates that the dominant castes affect the development process as well as levels of development which are responsible for inequality invoice- economic condition of social groups at different localities inhabited in the village.

Study Area

¹ "Gram Sabha" is the village council as a main body in local governance.

² "Panchayat area" or "Panchayat Circle" means the territorial area of a Panchayat.

Self Attested
Anshu Koli

measure to reduce air pollution the Delhi government declared the stretch between Red Fort and India Gate "car-free" on October 22, 2015 and only public transport allowed on this stretch.

In other parts of the world where air pollution has been a problem in recent times stringent measures have been taken to keep the level of emissions from motor vehicles within permissible limits. In Beijing officials have set up a lottery system to restrict the monthly sales of new vehicles in the city, to adopt a schedule which requires new vehicles to comply with world efficiency standards and to schedule the annual checking of vehicles on the road. Additionally, in the heart of the city of Beijing, on working days only those vehicles which use the cleanest low sulphur content fuel are permitted to ply. Furthermore bus and rail transit systems will be expanded substantially, and older vehicles are to be phased out by 2017. Many cities of Europe have taken various measures to overcome the problem of air pollution like delimiting low emission zones where only vehicles using cleaner fuels can enter. In certain areas like Central London, Stockholm and Singapore congestion charges are levied on private vehicles during certain peak hours of the day. In Milan in 2008–2011 pollution linked congestion pricing system called "Ecopass" was implemented in which drivers paid on the basis of vehicle emissions and this effectively reduced pollution levels in the city. The WHO has stated that the levy of congestion charges has resulted in 58% reduction of diesel particles and nitrogen oxide emissions by 20%. In Beijing there is also prohibition of sale of diesel cars without particle filters. Recently in Europe a ban on diesel cars in Paris has been decided by 2020. There should be shifting to clean modes of power generation and prioritizing rapid urban transit.

Air pollution in urban areas is a result of human activities. Hence, lifestyle practices of every individual can contribute towards a clean and healthy environment. Making use of public transport, car-pooling, walking or using the bicycle and proper maintenance of private vehicles can help reduce vehicular pollution. Consumption of goods manufactured in nearby areas reduces the pollution from transportation of goods over long distances.

A healthy environment promotes human wellbeing and the survival of all life on earth and so a reduction in air pollution levels has become the need of the time. All government decisions, policies and individual lifestyle choices should aim at a pollution free clean atmosphere.

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अप्रैल, 2021

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विद्रोह की प्रक्रिया व्यक्ति से होती हुई सामुहिक रूप धारण कर लेती है। स्त्री मुक्ति आन्दोलन भी इसका प्रमाण है। जिसके मूल में स्त्री अस्तित्व की चिंता, समस्या, शोषण और उसका विद्रोह है। स्त्री आन्दोलन के बहुत पहले से समाज में कुछ विलक्षण प्रतिभावान स्त्रियों में अपने अलग अस्तित्व का अहसास सदा से बना रखा था। इसलिए समस्त सामाजिक प्रतिकूलताओं के बावजूद स्त्री सूत्रकारों भक्त कवियों और थैरी गाथाओं की रचयितायों ने अपनी मुक्ति का रास्ता खोज निकाला था। वह रास्ता जो पितृसत्तात्मक समाज की लीक से परे अपने लिए नई संभावनाएँ और नए रास्ते खोजता है। परन्तु घर, समाज, परिवार आदि के चक्रव्यूह में फँसी स्त्रियों को उनके अस्तित्व से अवगत कराने में स्त्री आन्दोलन ने सशक्त भूमिका निभाई है। साहित्य में आज स्त्री लेखन पुरुष वर्चस्व को चुनौती देता है। स्त्री की संवेदनाओं, दर्द, सुख, कल्पना, उनकी भाषा को नए सिरे से परिभाषित करता है। स्त्री लेखन के क्षेत्र में अनामिका का साहित्य एक ऐसा ही आधार है। परम्परागत परिप्रेक्ष्य में स्त्री विमर्श की बात करें तो अनामिका परंपरा को नया अर्थ देती है और कई बार परम्परा से नया अर्थ लेती भी हैं। इसमें केवल नारी का प्रलाप व अश्रु ही नहीं हैं। अपितु समय, सत्ता से संघर्ष के क्रम में अपने लिए सही स्थान की खोज भी साफ दिखाई देती है। इस दिशा में 'टोकरी में दिगंत' अनामिका का महत्वपूर्ण काव्य संग्रह है। जो थैरी गाथाओं के रूप में दर्ज किया गया है। बौद्ध धर्म ग्रंथ 'सुत्तपिटक' के अंतर्गत जो पाँच निकाय हैं उसमें से एक है खुद्दक निकाय। इसी खुद्दक निहाय के नवें भाग में 73 बौद्ध भिक्षुणियों की थैरी गाथाओं का संकल्प है। थैरी गाथाओं में संकलित थैरियाँ समाज की विभिन्न सरणियों से आई थीं। 'टोकरी में दिगंत' के माध्यम से अनामिका ने इन्हीं थैरियों को स्त्री के अंतर्मन से जोड़ कर वाणी देने का प्रयास किया है। यहाँ है तृष्णा थैरी, स्मृति थैरी, भाषा थैरी, वितृष्णा थैरी, शांता थैरी, सरला थैरी, मुक्ता थैरी, जिजीविषा थैरी, घसियारिन थैरी, केतकी थैरी, उत्पलवर्णा थैरी, मल्लिका थैरी, अभिरूपा थैरी, सुजाता थैरी, चंपा थैरी और अन्य अनेक थैरियाँ। वास्तव में नारी मन की अनेक हलचलों को यहाँ थैरियों से वार्तालाप करते हुए प्रस्तुत किया गया है। स्वयं केदारनाथ सिंह के अनुसार

"आज के स्त्री लेखन की सुपरिचित धारा से अलग यह एक नई कलात्मक सृष्टि है

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डॉ. मोहम्मद इसराइल

कॉमेडी के अध्ययन से बढ़कर अपने आप में और क्या चीज़ बेमजा हो सकती था। सिगमंड फ्रायड की किताब 'द जोक एंड इट्स रिलेशन टू अनकांशस' यानी चुटकुले और अचेतना के साथ उसके संबंध में यह बात कही गई था कि कॉमेडी उस समय पैदा होती था, जब किसी के अंतर्मन में छुपे हुए विचारों और भावनाओं को पूरे होश में कहा जाए।

हिंदी सिनेमा के मेलोड्रामे में भावनाओं को बाहर लाया जाता था और उसमें मसाला मिलाकर पेश किया जाता था जैसा कि अमिताभ बच्चन कहते थे कि जब हम फिल्म देखकर निकलें तो होंठों पर मुस्कान हो और आँखों में आँसू। हिंदी सिनेमा भावनाओं के बहाव के लिए उल्लेखनीय थे, जिसे हम मेलोड्रामा का नाम दे सकते थे। इसमें दर्शक वैसा ही महसूस नहीं करते जैसा कि सिनेमा का कोई पात्र महसूस करता था यानी कि वह अपने आपको उसके साथ जोड़कर नहीं देखता था। अगर कोई पात्र खुद से नाराज था तो हम उसके साथ-साथ खुद से नाराज नहीं हो जाते (या उसका मिला-जुला रूप भी नहीं रखते) बल्कि उस पात्र के साथ सहानुभूति दिखाते थे। लेकिन जब शारीरिक भावनाओं जैसे डर, हैसी, आँसू की बात आती था और हम उसके साथ उसी अंदाज में पेश नहीं आते। तब इसका मतलब था कि फिल्म अपना काम नहीं कर रही था। हम सिनेमा को अलग-अलग तरह से समझते थे, इसलिए कोई फिल्म रोमांटिक से ज्यादा मज़ाकिया लग सकती है। यही डरावनी फिल्म के साथ भी हो सकता था, लेकिन अगर कॉमेडी दर्शकों को हैसने में विफल था तो हम सबको घर चल देना चाहिए।

हास्य नाट्यशास्त्र में पेश नौ रसों में से एक था और आज भी काफी लोकप्रिय था। विदूषक संस्कृत नाटकों का महत्वपूर्ण पात्र होता था। भारतीय सिनेमा में हास्य के विभिन्न स्रोतों में से यह भी एक स्रोत था, जिसमें पारसी थिएटर वाला बहुरंगी हास्य शामिल था और सिनेमा के अन्य रूपों में साहित्यिक और लोक परंपराएँ भी थीं। भांडू या स्वांग मूक सिनेमा में महत्वपूर्ण चीज़ हुआ करती थी और आज भी यह लोकप्रिय था। लूमियर ब्रदर्स की फिल्म ल अरोसियर अरोस (1895) यानी 'पानी पटाने वाला खुद पानी-पानी' में दिखाया गया था कि एक बगीचे में पानी देने वाला कैसे खुद अपने ऊपर पानी पटाता था। फिल्म की कॉमेडी में कुछ ऐसी घटनाएँ शामिल की जाती थीं, जिनमें भांडगीरी हो सकती थी। शारीरिक हास्य जैसे हैसी-ठिठोली, मुँह बनाना, धम से गिरना

एकेडेमाॅस- 2021

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प्राचीन भारतीय संस्कृति में वर्ण व्यवस्था का विशेष महत्व था, जिसमें शूद्र कहा जाने वाला वर्ण सबसे निचले पायदान पर था, जिसका कार्य सबकी सेवा करना था। उस समय वर्ण व्यवस्था कर्मगत थी, परंतु धीरे-धीरे इसने जन्मगत रूप धारण कर लिया और शूद्रों को मुख्य धारा से अलग कर हाशिए पर डाल दिया गया। इन्हें अछूत और अस्पृश्य मानकर इनकी छाया का स्पर्श भी पाप और अपराध की श्रेणी में गिना जाने लगा। फलस्वरूप इस वर्ग के लिए उन्नति के सारे दरवाजे बन्द हो गए। सामाजिक और धार्मिक बहिष्कार की असह्य पीड़ा को इस वर्ग ने अनन्त काल तक सहा है।

दलित शब्द का शाब्दिक अर्थ है दबा हुआ, कुचला हुआ या रौंदा हुआ। व्यापक अर्थ में इसके अंतर्गत समाज के वे सभी वर्ग शामिल हो जाते हैं, जो दयनीय जीवन जीने को बाध्य हैं और किसी-न-किसी प्रकार के शोषण के शिकार हैं, किन्तु संकुचित अर्थ में यह शब्द भारतीय समाज के एक खास तबके का सूचक है, जिसे अछूत, अस्पृश्य, शूद्र अथवा हरिजन आदि संज्ञाओं से सूचित किया जाता है। दलित साहित्यकारों पी. बाल्मीकि का कथन है कि "मानवीय अधिकारों से वंचित, सामाजिक तौर पर जिसे नकारा गया हो वही दलित है।" दलित चेतना की कहानियाँ: बदलती परिभाषाएँ— प्रो. राजमणि शर्मा, आज दलित वर्ग के अन्तर्गत केवल हरिजन या शूद्र वर्ग को ही सम्मिलित नहीं किया जाता है, वरन् धोबी, कहार, नाई, कुम्हार, कोली तथा जरायमपेशे में लिप्त जातियाँ यथा नट, मदारी, लोहार तथा सभी प्रकार आदिम जनजातियाँ भी इस वर्ग के अंतर्गत आती हैं। भारतीय समाज में सदियों से दलितों का शोषण होता आ रहा है। अपने इस शोषण के विरुद्ध इस वर्ग में समय-समय पर विद्रोह का भाव भी उत्पन्न हो रहा है। वैदिक काल में कवच, सत्यकाम तथा जाबाल जैसे अनेक ऋषियों ने तद्युगीन ब्राह्मण ऋषि व्यवस्था के विरुद्ध किया और विभिन्न सिद्धियों और तप द्वारा स्वयं को ब्राह्मण वर्ग से अधिक श्रेष्ठ सिद्ध किया, परन्तु भारतीय समाज में दलित उद्धार के लिए संगठित प्रयास 19वीं शताब्दी में आरम्भ हुआ है। दलित आंदोलन को दिशा, देने वाले सुधारकों में महात्मा गाँधी, डॉ. भीमराव अम्बेडकर, राजाराम मोहन राय, स्वामी विवेकानंद, ज्योतिबा फूले तथा दयानंद सरस्वती आदि सुधारकों का नाम उल्लेखनीय है। डॉ. भीमराव अम्बेडकर ने इस वर्ग की स्थिति को दे

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2019

डॉ० संगीता वर्मा,

कमला नेहरू कॉलेज,
दिल्ली विश्वविद्यालय,
नई दिल्ली।

सार

हरीश अरोड़ा जनसरोकारों के कवि हैं। वर्तमान समय की अनुगूँज उनकी कविता में सहज ही व्याप्त है। उनका कविता संग्रह 'कैनवास से झाँकती लड़की' जहाँ मानवीय मूल्यों की प्रतिस्थापना के लिए प्रतिबद्ध है यही आधुनिक जीवन की विसंगतियों और विडम्बनाओं की भी पड़ताल करता है। जीवन में विघटित होते रिश्तों के बीच पारिवारिक और सामाजिक सम्बन्धों की सार्थकता पर गंभीर विमर्श करता है यह कविता संग्रह। कवि का सफर अंधेरे में ही समाप्त न होकर उसके कदम उजाले की ओर भी बढ़े हैं। इन कविताओं ने समकालीन युगबोध को यथार्थ के धरातल पर प्रस्तुत किया है।

बीज शब्द : संवेतना, शास्त्र, तुणीर, नॉस्टेल्जिया, घाप ध्वनि, दक्षिणायन, निर्निमेषी।

नोम भी मिट्टी के बिना बिखर जाती है,

उसकी पहचान बस मिट्टी से ही है।

हरीश अरोड़ा का कविता के क्षेत्र में जनसरोकार, ज्ञान का अध्याह भंडार, ज्ञान की पराकाष्ठा और क्रांतिधर्मी आचरण समाज में कुछ नया रखने को आतुर है। हरीश अरोड़ा का 'कैनवास से बाहर झाँकती लड़की' कविता संग्रह मानवीय मूल्यों को प्रतिस्थापित करने हेतु प्रतिबद्ध है। अनंत संवेतना, जिजीविषा और अंतहीन जिज्ञासा का प्रतीक यह कविता संग्रह वर्तमान चिंतन धारा का सहज स्रोत स्वीकारा जा सकता है। यह संग्रह हिंदी के प्रमुख जादु के स्रष्टा कदम से कदम मिलाकर ही नहीं चलता अपितु काव्य सृजन के क्षेत्र में मील का पत्थर भी स्थापित करता है। कवि ने अपने आसपास की घट रही घटनाओं को, मानवीय मूल्यों को और चेतना को कई दृष्टिकोण से देखने का प्रयास किया है।

हरीश अरोड़ा सामाजिक दायरों को समेटने वाले कवि हैं। उनकी कविताएं विशेष लक्ष्य को लेकर चलती हैं। लक्ष्य है— आदर्श-मूखी समाज की प्रतिस्थापना करना। इन कविताओं में कवि के विविध मनोदशाओं को लेकर लिखे गए विविध संवेदनात्मक एहसास हैं और ये एहसास अपने भीतर कभी उदात्तों के रूप में दिखाई देते हैं, कभी असंतुष्टि के रूप में, पर कवि का उद्देश्य केवल बदलते मूल्यों को व्यक्त करना ही नहीं है अपितु कविता को एक नजरिया बनाना है अपनी स्वायत्तता को पहचानने का। अपने आसपास के नजरिये के संबंध में हम कितना सजग रह पाते हैं, इसका बोध कवि ने अपनी कई कविताओं में कराया है। आचार्य शुक्ल ने भी 'कविता क्या है' निबंध में लिखा है दृ 'कविता ही मनुष्य के स्वार्थ संबंधों के संकुचित भंडल से ऊपर उठाकर लोक सामान्य की भाव भूमि पर ले जाती है। जहाँ जगत की नाना गतियों के मार्मिक स्वरूप का

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मोहन राकेश की कहानियों में सामाजिक यथार्थ

डॉ. मोहम्मद इस्लाम

असिस्टेंट प्रोफेसर (हिंदी विभाग), कमला नेहरू कॉलेज, दिल्ली विश्वविद्यालय नई दिल्ली।

मोहन राकेश 'नई कहानी' के लेखक माने जाते हैं। पुरानी कहानी के प्रति पूर्ण तादात्म्य बनाए रखने में समर्थ भी रहे। इसका कारण यह था कि उन्होंने अपनी कहानियों का मुख्य आधार सामाजिक यथार्थ का चित्रण रखा। 'नई कहानी' के कुछ लेखकों की भांति वे शिल्प, भाषा और कथ्य के प्रयोगों के मामलों में नहीं पड़े बल्कि उन्होंने पुरानी कहानी को ही नए अर्थ में प्रस्तुत किया। उन्होंने कहानी के ढाँचे को ठीक करके उसमें एक निखार, एक नई रोशनी को उज्ज्वल किया। 'राजेन्द्र यादव' के अनुसार उनका यह संतुलन ही उनकी सबसे बड़ी शक्ति है—'राकेश दोनों कथा पीढ़ियों में स्वीकृत हैं। परम्परागत कहानी के शिल्प और शैली में उसने प्रयोग नहीं—परिमार्जन किए हैं। उसने नया शिल्प, नई भाषा या नया कथ्य कम खोजा है, जो कुछ था उसे ही नया सँवार, नए अर्थ और नई महाराइयों दी हैं— यह संतुलन ही उसकी सबसे बड़ी शक्ति है।

आज की नई कहानी ने बड़ी सबलता के साथ भारत के यथार्थ जीवन एवं परिवेश को अभिव्यक्त किया है। नई कहानी में वस्तु और शिल्प के नवीन प्रयोगों के कारण कहानी का स्वरूप पहले की अपेक्षा काफी परिवर्तित हो चुका है। कहानी के इस परिवर्तित, स्वरूप के कारण कहानी को परखने के पुराने मापदण्डों में भी तीव्र गति से परिवर्तन हुआ है। मोहन राकेश ने स्वयं कहा है कि जीवन भर एक ही मानसिक भूमि पर रहकर रचना करते जाना केवल शब्दों का व्यवसाय है। मोहन राकेश की कहानी उनके समय पर परिवर्तित होने वाले मानसिक घरातलों की साक्षी हैं। परिणाम स्वरूप उनकी कहानियों में एकरूपता नहीं पाई जाती। जिस मोहभंग का अनुभव उन्होंने अपने जीवन में स्थान—स्थान पर किया उसका यथार्थ चित्रण उनकी कहानियों में परिलक्षित होता है। असफल संबंध जीवन की अस्थिरता एवं घुटन को उन्होंने अपनी कहानियों में मुखरित किया है। उदाहरण—'मलबे का मालिक' कहानी—विभाजन के परिवेश का यथार्थ चित्रण प्रस्तुत करता है। सन् 1947 में हुए देश के विभाजन ने सारे देश को झकझोर दिया। मनुष्य की पार्श्विक वृत्तियों ने चारों ओर ऐसा नग्न नृत्य किया कि मानवता कांप उठी। लोगों की अत्यंत पुष्ट आस्थाएँ भी डगमगा उठीं। देश के दो टुकड़े हो जाने के उपरांत भी पारस्परिक तनाव एवं आशंका का वातावरण एक लम्बे समय तक बना रहा।

'मलबे का मालिक' कहानी उसी वैमनस्य एवं नृशंसता का शिकार बने एक वृद्ध मुसलमान की कहानी है। गनी, साढ़े सात साल पूर्व विभाजन के कारण, अमृतसर को छोड़कर लाहौर चला गया था। उसका बेटा चिराग सपरिवार अमृतसर छोड़कर लाहौर नहीं गया। उसके पिता ने बड़ा आग्रह किया था, परन्तु चिराग नहीं माना था। उसी गली के पहलवान ने एक दिन घुरा मारकर उसकी निर्दयतापूर्वक हत्या कर दी। दो दिन तक लोग चिराग के घर को लूटते रहे और अंत में उसके घर को आग लगा दी। चूँकि रक्षक की नज़र उस मकान पर थी इसलिए मकान के जलने से बड़ा विकल हुआ। इस मकान को प्राप्त करने के उद्देश्य से ही उसने चिराग और उसकी बीबी बच्चों को मीत के घाट उतारा था। उस मकान के मलबे को ही रक्खा पहलवान अपनी जागीर समझने लगा था। साढ़े सात साल के बाद एक दिन जब

एक किस्सागो की बहुविध छवियाँ

कथाकार मनोहर श्याम जोशी के साथ बिताए समय के संस्मरणों का लेखा-जोखा प्रभात रंजन की किताब 'पालतू बोहेमियन' में दर्ज हैं, जिसे पढ़कर हम दो पीढ़ियों के लेखकों के आपसी रिश्ते को ही नहीं समझते, बल्कि यह भी जान पाते हैं कि अपने वरिष्ठ लेखक के अनुभवों के ताप में एक उभरता लेखक कैसे अपने जीवन की सही दिशा पा सकता है।



किताब का आरंभ 'किस्सागो से पहली मुलाकात का किस्सा' से होता है, जब प्रभात रंजन उदय प्रकाश पर अपनी एम.फिल. पूरी कर लेने के बाद मनोहर श्याम जोशी के उपन्यासों पर पी-एच.डी. करने के लिए वाया उदय प्रकाश मिलने पहुँचते हैं। उनके शोध का विषय था—'उत्तर आधुनिकतावाद और मनोहर श्याम जोशी के उपन्यास' और उनके शोध निर्देशक थे—सुधीश पचौरी। हालाँकि पहली मुलाकात में प्रभात रंजन को जोशी जी 'केवल वयस्कों के

लिए' टाइप के लेखक लगे थे। कारण कि उनके लेखन को समझना मुश्किल ही नहीं, बल्कि दुरूह भी था, जबकि जोशी जी की लोकप्रियता का आलम यह था कि उनके टीवी धारावाहिक 'हमलोग' और 'बुनियाद' के लेखक के रूप में पूरा समाज उनको जानता था।

प्रभात रंजन की जोशी से मुलाकात का सिलसिला तो पी-एच.डी. को लेकर था, लेकिन जोशी की उनकी पी-एच.डी. में कोई रुचि न थी, बल्कि वह प्रभात को टीवी लेखन की ओर प्रवृत्त करने में लगे थे। लिखते हैं : " 'बुनियाद' में मनोहर श्याम जोशी और रमेश सिप्पी की टीम ने सफलता के कीर्तिमान स्थापित किए थे। 'बुनियाद' के बारे में यहाँ तक कहा गया था कि जिस तरह रमेश सिप्पी ने 'शोले' बनाकर भारतीय सिनेमा को हमेशा के लिए एक यादगार निशानी दी, उसी तरह टेलीविजन धारावाहिक 'बुनियाद' को टेलीविजन के इतिहास में एक मील-स्तंभ की तरह देखा जाएगा।"

जोशी के आग्रह पर प्रभात का काम दिल्ली के विभिन्न पुस्तकालयों में घूम-घूमकर उनकी पसंदीदा पुस्तकें उपलब्ध कराना ही नहीं, बल्कि दी हुई पुस्तकों से नोट्स तैयार करना भी था। कहीं न कहीं प्रभात के अंदर भी लेखक बनकर छा जाने की तमन्ना जोर मारने लगी थी, जिसकी शुरुआत उन्होंने पत्र-पत्रिकाओं में समीक्षाएँ लिखकर की। प्रभात बताते हैं कि "उस उपन्यास की पहली समीक्षा मैंने ही लिखी थी। 'उत्तर आधुनिकता और मनोहर श्याम जोशी के उपन्यास' विषय पर शोध करना अभी ठीक से शुरू भी नहीं हुआ था और उसके

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वर्तमान को आलोकित करता गुरुनानक देव का जीवन और दर्शन

*डॉ. संगीता वर्मा

"साया सादिगु सानु नाई, भाखिया भाव अणक।
आम्बहि बंभहि देहि देहि, दाति करे दाताक।"

प्रभु साय है और उनका नाम साया है। मिन दु
मिन विचारों-बोतियों ने उसे अलग दुखलन नामों से
कामना गया है। प्रत्येक जीव उस ईश्वर की दया चाहता
और सभी जीव उसकी कृपा के अधिकारी हैं। वह
ईश्वर इने हमारे कर्मों के अनुसार अपनी दया प्रदान
करता है। ऐसी पवित्र वाणी कहने वाले गुरुनानक देव
जी ने ईश्वर और भौतिकता का जो आध्यात्मिक संगम
संयुक्त किया, वह सराहनीय है। इस वर्ष गुरुनानक जी
की जन्म जयंती को 550 वर्ष पूर्ण हो रहे हैं। प्रकाश पर्व
के रूप में मनाया जाने वाला यह पर्व समाज को हर
व्यक्ति को यह सन्देश देता है कि आध्यात्मिकता के साथ
करना, अनुशासन, मेहनत, ईमानदारी, सेवा भाव बनाए रखने
की मानव जीवन की सार्थकता है।

भक्ति आंदोलन को मध्ययुगीन भारत में 'भवचेतना' से
संबंधित देखा जाता रहा है। तत्कालीन समय में भारी
दोर से भौतिक मानसिक विकारों से घिरी भयघ्न जनता
को जीने की चाह इस आंदोलन ने ही प्रदान की। मध्य
काल के सामंतवादी अंधेरे में भक्ति आंदोलन ने जन
जागरण की जो ज्योति जलाई, वह सदियों तक जलती
रहेगी। मध्यकाल में भारत बाहरी आक्रमणों से जस्त था।
ऐसी समय देश में बाहरी आक्रमणों का प्रवेश हुआ।
1520 ईसवी में बाबर ने भारत पर आक्रमण किया।
भारत भू को रक्त से लाल किया गया। धार्मिक स्थल
लूटे गए। नगर के नगर उजाड़े गए। मुगल सिपाहियों ने
भारतीयों पर अत्याचार किए। बाबर के सिपाहियों ने
पंजाबों बैकनूर लोगों को भीत के घाट उतारा। एमनाबाद
महिलाओं पर अत्याचार हुए। विदेशी आक्रान्त भारत की
जन संपदा के जबर भक्तिक ही गए। गुरु नानक देव जी
बाबर के नीतियों का विरोध बढ़े ही कड़े शब्दों में
केवा, 'भक्तिकाम्य का मूल्यों और सांस्कृतिक कारणों की
दृष्टि से विशेष महत्व है। मानवीय सत्कारों से युक्त यह
साया सामाजिक सत्कारों पर अधिक बल देता है। य
संपरा से चली आ रही मान्यताओं को दूर करने का
प्रयास करता है। मध्यकालीन संघ एक प्रवृत्ति है जो
समूचे युग की मानसिकता और भाव संघ को साथ लेकर
जलती है।

गुरुनानक देव की वाणी ने केवल पंजाबी साहित्य
को नहीं अदिगु समूचे भक्तिकाल को सुवर्णित करती हुए

संपूर्ण भारतीय साहित्य को समृद्धि करने का सराहनीय
प्रयास किया है। गुरुनानक देव कवि, कृषक, प्र
-उपदेशक आदि विभिन्न रूपों में हमें दिखाई देते हैं।
नानक वाणी का अध्ययन करने से हमें पता चलता है कि
गुरु नानक की आध्यात्मिक सोच समाज की विकृत
मानसिकता को दूर करने का प्रयास करती है। उनकी
पवित्र वाणी आज भी उतनी ही प्रासंगिक है जितनी
मध्यकाल में थी। गुरुनानक देव की दृष्टि देशकाल से
पर केवल युगीन दायरे में ही सिमटकर नहीं रह जाती
बल्कि उनके ज्ञान की अविरत धारा आज के युग को भी
आपसवित किए हुए है। गुरु नानक सिख धर्म का
जन्मदाता थे। उनका जन्म ही मानव समुदाय की
जातीय विभक्तियों को निराकरण के लिए हुआ था।
भारतीय समाज की अज्ञानता ने संपूर्ण वातावरण को
आध्यात्मिक और ज्ञानहीन बना दिया था। डॉ. पीताम्ब
बल्लभ्याल के अनुसार "वर्षे व्यवस्था आदि जो निर
समाज में शांति बर्बाद व्यवस्था देखने के लिए बनाए गए
थे वह समाज में वैमनस्य के किण्वक हो गए।
गुरुनानक देव ने ऐसी समय में निर्भीक होकर समाज में
भेदभाव को मिटाने का प्रयास किया और समस्त मनुष्य
की सार्वभौमिकता को एक ही बताया। भौतिक जीवन के प्र
नितान्त उदासीन दृष्टि वाले गुरुनानक देव ने अपनी ज्ञा
रूपी ज्योति का जो प्रकाश दिया वह सोरानी आज भी
समाज और राष्ट्र का मार्ग प्रशस्त कर रही है। उनकी
केवल मानव कल्याण की बात पर जोर दिया। कि
मानव कल्याण ही संसार में ज्ञान की ज्योति जलत सक
है। गुरुनानक देव जी का विराट व्यक्तित्व है और उन
वाणी भक्ति ज्ञान और वैराग्य से ओतप्रोत है।

गुरुनानक देव जी का जन्म उस काल में हुआ ज
विभिन्न संघटनों में जनसाधारण विभाजित था। जा
पाति, श्रेष्ठता के प्रश्न सर्वत्र छाए हुए थे। निर्गुण अ
संगुण आदि भेद समाज की जड़ों में पैठ जमा चुके थे।
ऐसे में गुरु नानक देव ने ऐसी कई शिक्षाएं दी जो आ
थी व्यावहारिक रूप से मान्य हैं। साई पांच सौ वर्ष गु
जाने के बाद भी गुरु नानक देव के अनुयायी न केवल
देश बरन विदेश में भी कर्म संदेश की महिमा का ग
कर रहे हैं। एकांकर ईश्वर की आराधना, कर्म
ज्ञानता का संदेश और मज्जा का विरोध करना ग
नानक देव की वाणी का मूल स्वर है। केवल साधक
संसार का मूल मंत्र हो जाए तो सभी सभ्यताओं का

एकेडेमीस

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दिल्ली विश्वविद्यालय



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भारत में जिस दौर में सिनेमा ने आम जनजीवन में प्रवेश किया, हिन्दी साहित्य में उस समय प्रगतिशील विषय अपने चर्म पर था और शायद ही कोई ऐसा सामाजिक वर्ग रहा होगा जो उस उफान में न बहा होगा। साहित्य हो या सिनेमा दोनों ही क्षेत्रों में किसान के लेकर चर्चा आरम्भ से ही होती रही है। साहित्य लेखन के साथ-साथ इस पर कई श्रेष्ठ फिल्मों का निर्माण समय-समय पर होता रहा है, कुछ वर्ष पूर्व तब यह विषय साहित्य और सिनेमा दोनों के लिए ही महत्त्वपूर्ण हुआ करता था, परन्तु समय की रफ्तार के साथ-साथ यह विषय भी कुछ पिछड़-सा गया है, आज दोनों ही क्षेत्रों में यह विषय कुछ मन्द सा पड़ गया है। भारतीय किसान के समाजिक जीवन की अपनी लम्बी परम्परा रही है। भारतीय समाज व्यवस्था के दबाव से उत्पन्न द्वन्द्व, तनाव और संघर्ष की अभिव्यक्ति प्रेमचन्द और साहित्यकारों की रचनाओं में हुई है। प्रेमचन्द ने किसान के सामाजिक-सांस्कृतिक पक्ष के चित्रण में इस अन्तर्विरोध को केन्द्रीय महत्त्व प्रदान किया है। उपनिवेशी व्यवस्था ने भारतीय समाज के परम्परागत ढाँचे को कई जगहों से तोड़ा है या तोड़ने का प्रयास किया है या व्यवस्था के दबाव से यह ढाँचा टूटा है।

प्रेमचन्द के साथ-साथ कई ओर साहित्यकारों ने भी किसानों की समस्या को सामने रखा। महावीर प्रसाद द्विवेदी ने सन् 1907 में 'सम्पत्तिशास्त्र' नामक पुस्तक लिखी जिसमें 'सिद्धान्त और व्यवहार' दोनों धरातलों पर किसानों की समस्याओं को केन्द्रीय महत्त्व दिया। किसानों की समस्या का कारण उन्होंने अतिरिक्त मालगुजारी को बताया। 'यदि मालगुजारी ज़्यादा नहीं तो फिर क्या कारण है जो हज़ारों-लाखों कृषकों के बैल-बधिये विक जाते हैं और लाखों एकड़ ज़मीन नीलाम हो जाती है। आप देहात में जाकर देखिए, सौ-पचास किसानों में कहीं एक आध ही आपको ऐसा मिलेगा जिसे रोटी, कपड़े की तकलीफ़ न हो। यह हम समय-सुखहाल की बात कहते हैं। अकाल में तो जो दृश्य देहात में देख पड़ता है वह बहुत ही हृदयद्रावक होता है।'

वर्तमान में कृषि को किसी व्यपार की दृष्टि से नहीं देखा जाता, शायद यही कारण है कि वर्तमान में सिनेमा की दृष्टि इस ओर कम ही पड़ती है, आज की फिल्मों में सैनिकों, पुलिस अधिकारियों, शिक्षकों, वकीलों, सुपरहीरो आदि पर ध्यान ज़्यादा केंद्रित है परन्तु उन हीरो के बारे में बहुत कम दिखाया जाता है जो रात दिन एक करके हम सबका पेट भरता है यानि किसान (अन्नदाता) जिस पर फिल्मों की संख्या बहुत ही कम है।

एक समय था जब प्रेमचन्द जैसे महान् साहित्यकार किसानों के विषय में कहते थे — 'क्या यह शर्म की बात नहीं कि जिस देश में नब्बे फ़ीसदी आबादी किसानों की हो उस देश में कोई किसान सभा, कोई किसानों की भलाई का आन्दोलन, कोई खेती का विद्यालय, किसानों की भलाई का कोई व्यक्तिगत प्रयत्न न हो। ... मगर नये ज़माने ने एक नया पन्ना पलटा है। आने वाला ज़माना

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भाषा मनुष्य के भावों और विचारों की संवाहक होती है जब किसी व्यक्ति के विचार दूसरे व्यक्ति तक पूर्ण रूप से पहुंच जाएं तो वह स्थिति भाषिक संप्रेषण की होती है। अपने विचारों को प्रकट करने के लिए मानव भाषा का सहारा लेता है और किसी भी समाज के संप्रेषण में भाषा अपनी महत्वपूर्ण भूमिका के रूप में जानी जाती है। भाषा की बनावटी और पारम्परिक चुनौतियां जितनी कम होंगी संप्रेषण उतना ही सहज और सरल होगा। कोई भी कवि साहित्यिक संप्रेषण भावों और विचारों के सौंदर्य को अधिक उत्तम बनाने के लिए शब्दों का विशेष रूप से प्रयोग करता है। अज्ञेय आधुनिक युग के समर्थ साहित्य सेवी हैं। अज्ञेय का लोकव्यापी अनुभव, ज्ञान का अग्राहक बंधार, वृहद ज्ञान और क्रांतिधर्मी आचरण मानवीय मूल्यों की प्रतिस्थापना के लिए संकल्पबद्ध हैं। उनकी कविता भारतीय संस्कृति और चिंतन की धारा का सहज स्रोत है। अज्ञेय अनंत संघेतना, अदम्य जिजीविषा और अंतहीन जिज्ञासा के पिपासु कवि रहे हैं। अज्ञेय द्वारा लिखित काव्य में व्यापक जनजीवन चेतना को व्यक्त करने वाली घटनाएँ एवं मनोदशाएँ भावनाओं के विशाल वृत्तचित्र का निर्माण करती हैं। उनकी काव्य चेतना केवल साहित्य के प्रमुख घटकों के साथ ही कदम से कदम मिलाकर नहीं चलती अपितु काव्य सर्जना के नए आयाम भी स्वीकार करती है। अज्ञेय ने मानव समाज के भीतर व्यक्ति और समाज के रूप में उसकी परस्परता को पहचाना है। उन्होंने स्वयं घोषणा की है।

**‘यों मैं कवि हूँ, आधुनिक हूँ, नया हूँ,
काव्य तत्त्व की खोज में कहीं नहीं गया हूँ।’**

युग के बदलते प्रतिमानों को चित्रित करने के लिए कवि को नई भाषा के निर्माण कार्य में अग्रसर होना पड़ता है। बदलते युग की नवीन मान्यताएँ भाषा के रूप को भी नवीन देखना चाहती हैं, क्योंकि दीर्घकाल तक प्रयोग के बाद काव्य भाषा की अभिव्यंजना शक्ति क्षीण हो जाती है फलस्वरूप भाषा अपने को यथार्थ से नहीं जोड़ पाती और नए अनुभव को वहन करने में असमर्थ हो जाती है। परम्परागत संवेदना की वाहक वह भाषा जड़तुल्य हो जाती है। अतएव हर युग में नया कवि नई भाषा को गढ़ता है और कवि अज्ञेय इसका अपवाद नहीं हैं। उन्होंने नई संवेदनओं की अभिव्यक्ति ‘काव्यभाषा के बदलते प्रतिमान’ के द्वारा दी है। चूंकि कविता के विकास के साथ-साथ भाषा की संभावनाओं का भी विकास होता है इसलिए अज्ञेय की काव्यभाषा एवं काव्यभाषा के संबंधित नवीन अन्वेषणएँ चक्कर काटती रही हैं। दरअसल यह अज्ञेय की प्रयोगधर्मिता का ही प्रतिफलन है कि जिसके कारण वे समान विचारधारा के कवियों को एक ही स्थान पर ‘सप्तकों’ के माध्यम से लाए। तार सप्तक की भूमिका में अज्ञेय ने अपनी साहित्यिक इस नवीन विचारधारा के संबंध में मत व्यक्त किए और काव्यविषयक नवीन मान्यताओं को प्रस्तुत किया। टी.एस.इलियट से प्रभावित अज्ञेय सार्थ, एजरा पाउंड की साहित्यिक प्रवृत्तियों को भी प्रकाश में लाए। हिंदी साहित्य के इतिहास में

नए स्वर की बैचैन करती कविताएं



अण्णाभाई देव (कविता संचाल)

कवि : मगरदास कुमार देवाश

प्रकाशक : भारतीय ज्ञानपीठ, 18, इस्टीट्यूटबल एरिया, लोदी रोड, नई दिल्ली, बृल्ल्य : 230 रूपाये

साधना अष्टवाल

ब नए स्वर कुमार देवाश का यह पहला ही संग्रह है, लेकिन इन कविताओं को पढ़कर यह भरोसा होता है कि यह कवि अपने समकालीन रचनाकारों में एक नई लहर खींचने में सक्षम है। उनको भारतीय ज्ञानपीठ का नवलखन पुरस्कार और पहला 'महेश अंबुष्य स्मृति युवा कविता सम्मान' से सम्मानित किया जा चुका है। इस संग्रह में उनकी छोटी-बड़ी 92 कविताएं संकलित हैं।

देवाश अपनी बात कविताओं के माध्यम से बिना किसी शोरगुल के, लेकिन बिना ठरे पूरी शयक और टमक के साथ रखते हैं। वे छोटी-छोटी और साधारण चीजों को भी अपनी कविता में ऐसे खोल लेते हैं, जिन्हें पढ़कर लगता है कि कवि की नजरों के नीचे ही। देवाश हमारे सामने ऐसे प्रश्न

उठाते हैं, जो हमें बैचैन कर देते हैं। उनकी प्रेम कविताएं बिल्कुल नए स्वर में हमारे सामने आती हैं, जिनमें न दिखावा है न ही रोमानी भावुकता। वे 'बेकअप' जैसी कविताओं के माध्यम से आज के यथार्थ को सहज रूप से सामने लाते हैं। कवि कहता है कि बेकअप के बाद भी पुरथ मार्निसकता के कारण प्रेमी अपनी प्रेमिका को बेसहारा देखना चाहता है। वह कहता है— 'मैं दरअसल उसकी आजादी के खिलाफ था/जो अपनी एक मुस्कान तक के लिए मेरे हमोकराम पर/निर्भर थी।'

बिना पैसों और नौकरी के किसी पगये शहर में रहना कितना भुरिकल और कष्टकारी होता है, इसका बेहद मार्मिक चित्रण कवि करता है— 'वे थोड़े से पैसे भी/खत्म हो गये/जब वे दिन आ गए/तो लगा उनका होना/कंपकंपाती? सदियों में/आग की तरह होना था।' आज जब कविता

लिखना भी एक फैशन बन चुका है ऐसे में कवि देवाश की कविता के प्रति प्रतिबद्धता यह उम्मीद जगाती है कि उनके लिए कविता लिखना बाकी कार्यों से जरूरी है— 'ऐसा नहीं है कि इस समय जब ये कविता/लिख रहा हूँ/तो दुनिया के सब जरूरी काम खत्म हो गए हैं/और ऐसा भी नहीं है कि कविता लिखना/सबसे जरूरी काम लगने लगा है/लेकिन यही एक काम है जिसे करते हुए/सबसे जरूरी कामों की सत्ता को/चुनौती दे पाता हूँ।' कवि देवाश की ये कविताएं हमारे भीतर न केवल एक झनझनाहट पैदा करती हैं, बल्कि निर्मम होती दुनिया में मानवीयता की रोशनी भी दिखाती हैं। इसमें जहां एक ओर प्रकृति है, गांव है, महानगर है, छोटी-छोटी चीजें हैं, वहीं दूसरी ओर उदासी और निराशा भी है और सबसे बड़ी बात यथार्थ का कड़वा सच भी है।

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कबीर की काव्यभाषा

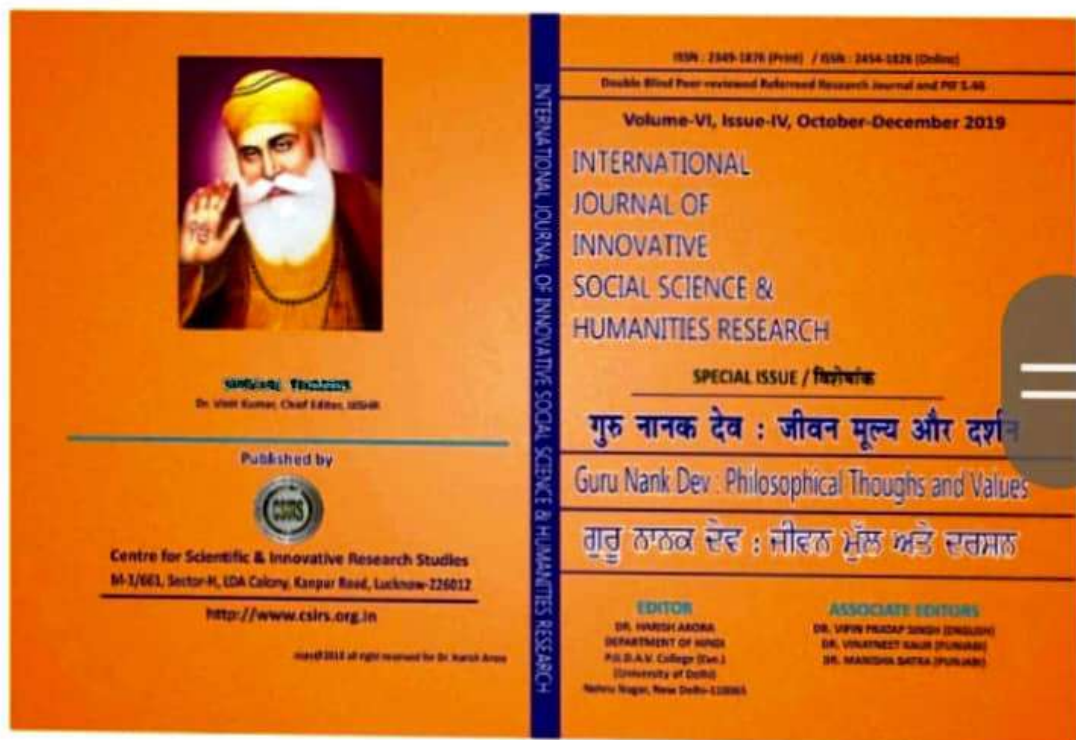
डॉ. संगीता वर्मा

साहित्य सभ्यता के अनेक रूपों में जुड़ा होता है जिस कारण सभ्यता का प्रभाव साहित्य पर अवश्य ही पड़ता है, वही साहित्य के सहारे सभ्यता भी अपनी अस्मिता को पहचान सकता है। साहित्य सभ्यता को हर युग में प्रभावित करता रहा है और हड़ताला करता रहेगा। भक्तिकाल की भाषा, सांस्कृतिक चेतना, धर्म एवं अध्यात्म की आस्था से बहुत निकट से जुड़ी हुई थी। भक्तिकाल की विराट सांघाजिक चेतना का प्रतिफलन विराट सांस्कृतिक चेतना को रूप में दिखाई देता है। भक्तिकाल का साहित्य सांस्कृतिक के इस प्रालीन और सांघाजिक पक्ष को उजागर करता है जो कर्तारपंथी सांघाजिक मान्यताओं का उदरकार विरोध करते हैं और वह सभ्यता की नींव रखने का धरासक प्रयास करते हैं।

आलेख

हिंरी साहित्य के इतिहास में भक्तिकाल सांघाजिक, धार्मिक मूल्य आन्दोलनों को लेकर काफी उभरता रहा है। सभ्यकाल के सांघाजिकी उभरने में भक्तिकाल ने मानसकाल को जो अलग जगहों पर खींचने तक लक्ष्य रखा है। इसी कारण इस युग को स्वतंत्रता के साहित्य में भी खींचा किया गया। सभ्यकाल का विरोधकर भक्ति काल को भाषा, जीवन मूल्यों और सांस्कृतिक कालों को दृष्टि में अलग मानना है और इसी कारण इस दृष्टि में भी इसका मान्य वह जानता है। भक्ति आन्दोलन सभ्य एक आन्दोलन नहीं अस्तित्व जीवन में अस्तित्व का मूल्यकाल भी है। यद्यपि मानवीय मान्यताओं से मूल्य यह काल सांघाजिक मान्यताओं पर बल देता है और कर्तार धार्मिक चेतना को जीवित रखने वाली प्रणाली का भी विरोध करता है। सांघाजिक समय में भी भक्तिकाल की अस्तित्व देने को अस्तित्व नहीं दिया जा सकता। लोक सांघाजिक को इस सभ्यकालिक देने को रीधार्मिक मान्यता उदरकार आधुनिक युग की मानवीय एकता और सभ्य जीवन प्रणाली पर बल देता जा सकता है। यह भी सभ्य है की भाषा एक दिन में जन्म नहीं लेती और न ही किसी निश्चित दिन में उसकी सभ्यता को खींचना की जा सकती है। यह तो एक जीवित और ऐतिहासिक उदरकार है, सभ्य ही भाषा सभ्यता की सारवाहीता पर अधरित है। सांघाजिक आन्दोलन सभ्यता और जीवित सभ्यता को भाषा केवल आत्म में खिन्ना सांघाजिक कालिकाल को यह बल एक जीवित सभ्यता प्रदान करते हैं। भक्तिकाल की भाषा सभ्यता को उदरकार देती है पर नहीं लेता जाते साहित्य।

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SPECIAL ISSUE

गुरु नानक देव : जीवन मूल्य और दर्शन

GURU NANK DEV : PHILOSOPHICAL THOUGHTS AND VALUES

EDITOR

Dr. Harish Arora
PGDAV College (Eve.)
(University of Delhi)
Nehru Nagar, New Delhi-110065

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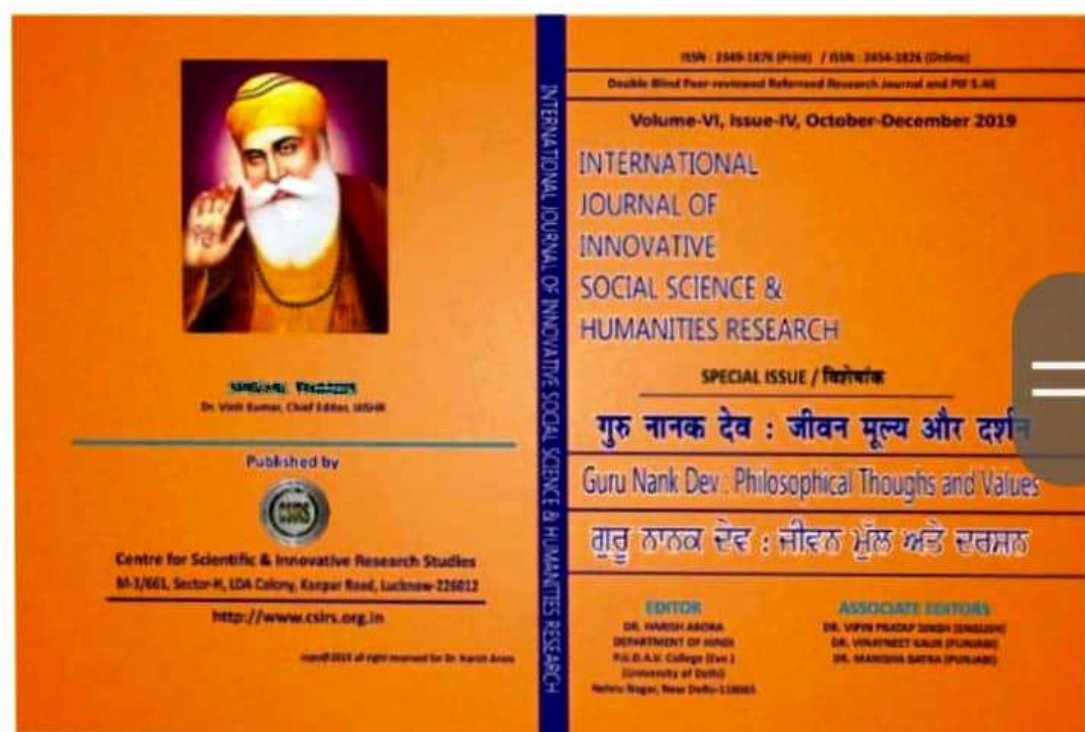
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डॉ. पूरनचंद टंडन

डॉ. सुनील तिवारी



मध्यकालीन भाषिक संघेतना : ब्रजभाषा और अवधी के संदर्भ में

समाज साहित्य की हर विधा को जैसे प्रभावित करता है, वैसे ही साहित्य भी समाज के हर वर्ग को प्रभावित करता है। साहित्य का अस्तित्व समाज से अलग नहीं हो सकता। उसकी हर विधा सामाजिक व्यवहार से निर्मित होती है। साहित्य समाज के अन्तर्गत ही जुड़ा होता है। जिस समाज का प्रभाव साहित्य पर पड़ता है, वही समाज साहित्य के मातृ अपनी अस्तित्व को पाठवान सकता है। साहित्य समाज को हर युग में प्रभावित करता है और हमेशा करता रहेगा। मध्यकाल की सांस्कृतिक-चेतना धर्म एवं अध्यात्म की जगह से बहुत निकट से जुड़ी हुई थी। मध्यकाल की विराट सामाजिक चेतना का प्रतिफलन विराट भाषिक संघेतन के रूप में दिखाई देता है। मध्यकाल का साहित्य संस्कृति के उच्च शरीर और मानवीय पक्ष को उजागर करता है, जो कट्टरपंथी सामाजिक मान्यताओं का इच्छा विरोध करते हैं और नए समाज की नींव रखने का भरसक प्रयास करते हैं। मध्यकाल की सांस्कृतिक चेतना आपसी भेदभाव को भुलाकर समन्वय की प्रवृत्ति पर बल देती है।

हिंदी साहित्य के इतिहास में मध्यकाल सामाजिक, धार्मिक सुधार आंदोलनों को नेतृत्व काफी प्रसिद्ध रहा है। मध्यकाल के सामंतवादी जैदों में भक्तिकाव्य ने मानवतावाद की जड़ अलख जगाई, वह सदियों तक जलती रहेगी। इसी कारण इस युग को स्वर्णयुग की मान्यता से भी मंडित किया गया। हालाँकि रीतिकाल को उत्तर मध्यकाल की संज्ञा से अभिहित किया गया है, तथापि दोनों की रचनाधर्मिता में भी पर्याप्त अंतर है। फिर भी मध्यकाल का विशेषकर भक्ति काव्य का जीवन मूल्यों और सांस्कृतिक कार्यों की दृष्टि से अपना महत्त्व है और इसी कट्टरपंथी शैक्षणिक दृष्टि से भी इसका महत्त्व बढ़ जाता है। भक्ति आंदोलन पर एक आंदोलन नहीं, अपितु वर्तमान में अतीत का मूल्यंकन भी है। महान मानवीय संवेदना से युक्त यह काव्य सामाजिक संवेदकों पर बल देता है और कट्टर धार्मिक परंपरा को तोड़ने वाली प्रणाली का भी विरोध करता है। वर्तमान समय में भी मध्यकाल की अनुभूति को अनदेखा नहीं किया जा सकता। लोक जागरण की इस सकारात्मक देव को तीव्रता से साध्य बनाकर आधुनिक युग की मानवीय एकता और स्वस्थ जीवन प्रणाली पर बल देता

आलेख

'भावों की भिड़ंत': निराला से संबंधित एक दुखद विवाद

साधना अग्रवाल

कलकत्ता में महादेवप्रसाद सेठ के परिवार का पत्थरों का व्यापार था लेकिन महादेवप्रसाद का रुझान साहित्य की ओर था। कलकत्ते में उन्होंने 23, शंकर घोष लेन के अपने मकान में बालकृष्ण प्रेस खोल लिया था। जहां से 'समन्वय' निकलता था। मुंशी नवजादिकलाल 'समन्वय' से लेकर 'भूतनाथ' तक के मैनेजरी का काम करते थे। महादेवप्रसाद सेठ मुंशीजी से बहुत प्रभावित थे, क्योंकि वह अपना काम बहुत मुसौंदी के साथ करते थे। सेठ जी की इच्छा थी कि वे हिंदी में एक साप्ताहिक निकालें। उन्होंने बालकृष्ण प्रेस और 'मतवाला' के प्रबंध का उत्तरदायित्व मुंशी जी को सौंप दिया। बाद में 'मतवाला मंडल' से निराला और शिवपूजन सहाय भी जुड़े। 'मतवाला' का प्रकाशन 26 अगस्त, 1923 में हुआ। 'मतवाला' के प्रकाशन से बहुत सारे कलकत्ता के साहित्यकार भी जुड़े। बहुत कम समय में 'मतवाला' की पैठ हिंदी संसार में हो गई। 'मतवाला' के मुख्य पृष्ठ पर प्रायः निराला की कविताएं छपती थीं। 'मतवाला' के स्तंभ थे-मतवाला की बहक और कसौटी, जिसमें तत्कालीन पत्र-पत्रिकाओं और पुस्तकों की धुनाई की जाती थी। 'मतवाला' की ग्राहक संख्या 10 हजार तक पहुंच गई थी। 'मतवाला' में हिंदी के नए-पुराने दोनों लेखक छपते थे। नाथूराम शंकर 'शर्मा' ही नहीं, मैथिलीशरण गुप्त और सुमित्रानंदन पंत की कविताएं भी छपती थीं। सूर्यकांत त्रिपाठी का उपनाम 'निराला' 'मतवाला' के अनुग्रह पर ही था। फिर भी कुछ लोग 'मतवाला' से नाराज थे। उनकी नाराजगी का प्रमुख कारण

अंतर्राष्ट्रीय परिदृश्य में हिंदी साहित्य

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डॉ. रजत रानी भीनू

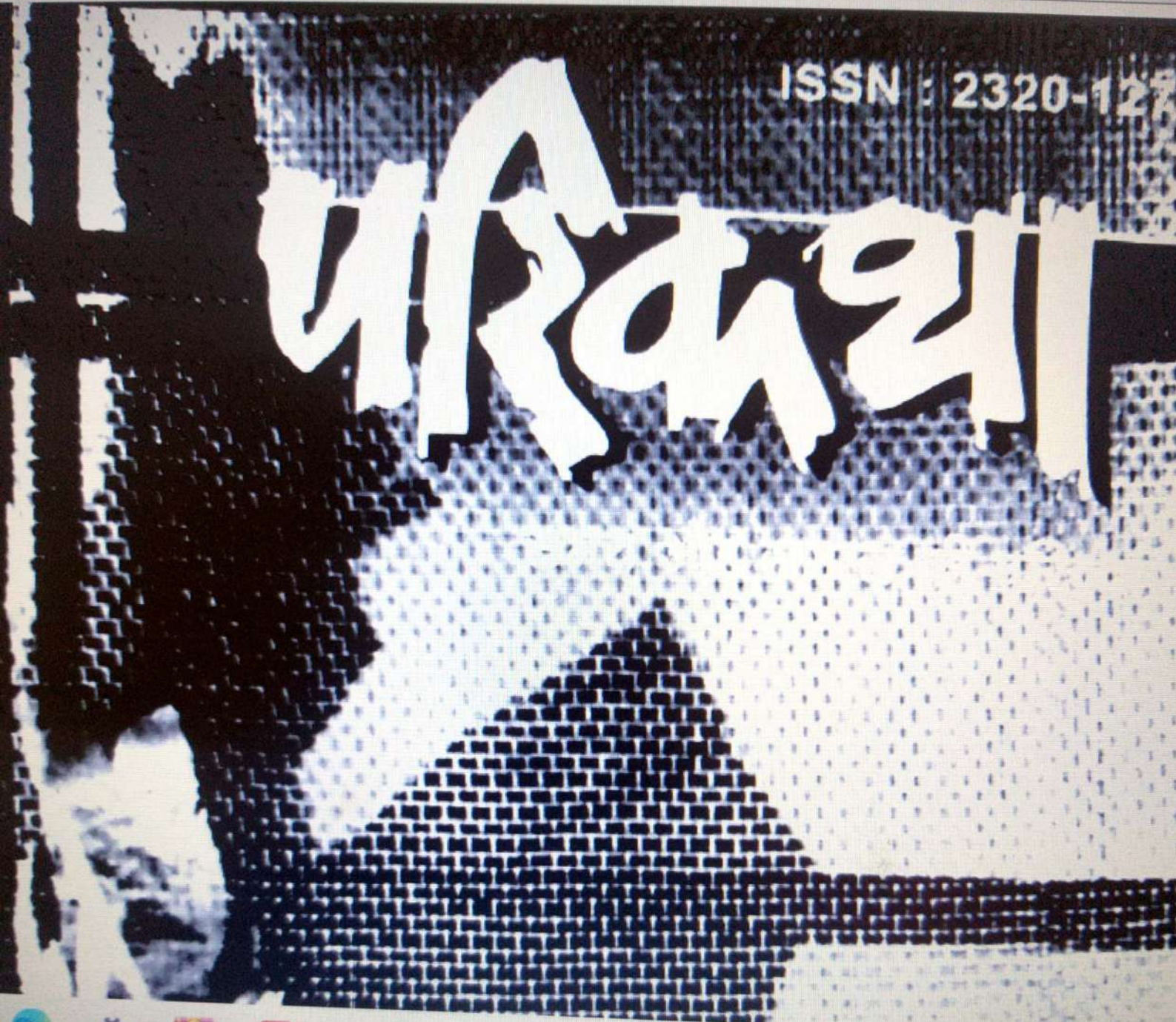
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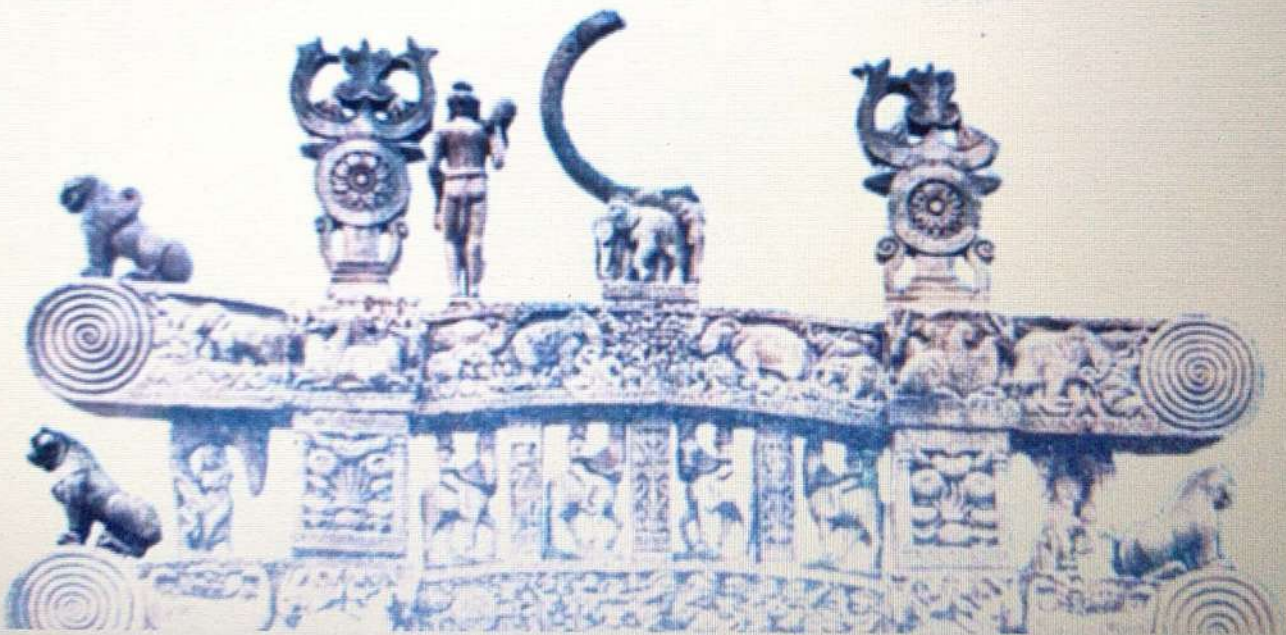
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कविता हिन्दी साहित्य की सबसे प्राचीन विधा रही है। इसमें अनेक आन्दोलन हुए। आदिकाल, मध्यकाल, रीतिकाल को यदि छोड़ भी दें, तो आधुनिक काल पर आधारित हिन्दी कविता आन्दोलनों की बात करें तो इसका लम्बा इतिहास रहा है। अकविता, नई कविता, साठोत्तरी कविता, छायावादी कविता, प्रयोगवादी कविता, प्रगतिशील कविता इत्यादि कविता के आन्दोलनों में कविता अपने समय के अनुसार समसामयिक बनती रही है। कहीं शब्दों को महत्व दिया गया तो कहीं मनुष्य को केन्द्र में रख कर अनेक भावों और विचारों की सजना हुई।

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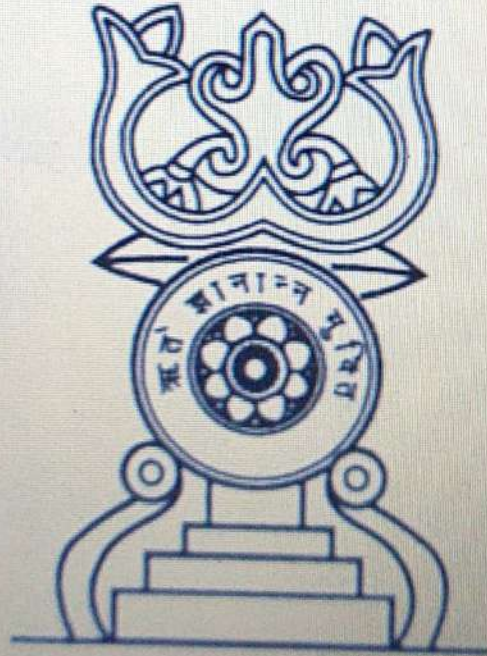


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23-24 मार्च, 2017

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दिल्ली विश्वविद्यालय

संरक्षक

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समन्वयक

डॉ. रुक्मिणी



एकडेमांस 2017



Shanti

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दिल्ली विश्वविद्यालय



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राष्ट्रीय संगोष्ठी

(15 फरवरी 2017, बुधवार)

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एकेडेमीस 2017

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कामला मेहरा कारिका
दिल्ली विश्वविद्यालय

वर्तमान समय में मध्यकालीन कविता शिक्षण

—टी० संदीप वर्मा

साहित्य का सांसातिक उद्देश्य सखुदरों का मनोरंजन करना है और कविता की भाषा मूलतः बोलचाल की भाषा का वह रूप है जिसमें कवि अपने अनुभव की भाषा को विशिष्ट रूप प्रदान करता है और भाषा अपने स्वभाव को परिवर्तित कर लेती है। उपर्युक्त विवेचन से स्पष्ट है कि कविता कवि के मन की भाषा का तीव्र आवेग है जो हृदय विशेष अथवा युग विशेष की प्रवृत्ति का वाचक हो सकता है। कविता मानव हृदय का स्वाभाविक उद्गार है और इसमें लगातार प्रवृत्ति की प्रधानता देखी जा सकती है। कविता विद्युत् सम्य भाषा का अतिरस प्रवाह निरबोध रूप से बहता रहता है और कविता पढ़ते समय पाठकों को भी अपने साथ कायना की भांगर में बहा ले जाता है। कवि के बारे में तो प्रसिद्ध उक्ति कही ही गई है कि "जहाँ न पहुँचे यदि वहाँ पहुँचे कवि" अर्थात् कवि में वह क्षमता है जो उसे समय से घोर भी ले जा सकती है। हिंदी के प्रसिद्ध कवि भूमिदानंदन पंत ने भी "पालक कव्य सचड़ की भूमिका में लिखा है -- "विद्योती होगी पहला कवि अह से उभजा होना नाम, उमड़कर औंठों से सुपसाय बही होगी कविता जनजान"। हिंदी साहित्य के इतिहास में मध्यकाल सामाजिक धार्मिक सुधार आन्दोलनों को लेकर काफी प्रसिद्ध रहा है। मध्यकाल के सान्तावादी अंधेरे में भक्तिकाव्य मान्यतावाद की जो अलख जगाई वह सदिशों तक जाती रहती। इसी कारण इस युग को स्वर्णयुग की महिमा से भी भंडित किया गया हालाँकि ऐतिहासिक को भी उत्तर मध्यकाल की सजा से अभिहित किया गया है क्योंकि दोनों की रचनाधर्मिता में भी पर्याप्त अंतर है। फिर भी मध्यकाल का विशेषकर भक्ति काव्य का जीवन मूल्यों और सांस्कृतिक कार्यों की दृष्टि से अपना महत्व है और इसी कारण ऐतिहासिक दृष्टि से भी इसका महत्व बढ़ जाता है। भक्ति आन्दोलन महज एक आन्दोलन नहीं अपितु वर्तमान में अतीत का मूल्यंकन भी है। महान मानवीय सरोजारी से युक्त वह काव्य सामाजिक सरोकारों पर बल देता है और कट्टर धार्मिक परंपरा को जीवित रखने वाली प्रणाली का भी विरोध करता है। वर्तमान समय में भी मध्यकाल की अनुभूत देन को अनदेखा नहीं किया जा सकता। लोक जागरण की इस सकारात्मक देन को वैज्ञानिक माध्यम बनाकर आधुनिक युग की मानवीय एकता और स्वस्थ जीवन प्रणाली पर बल दिया जा सकता है। ऐतिहासिक की

चीनी कवि तियांहे की कविताएँ

अनुवाद साधना अग्रवाल

जियांगनान रेशम

मेरा शहर इरेक्विम
 जैसे ही प्यार करता हूँ उसे
 जैसे जियांगनान रेशम के टुकड़े को
 जियांगनान रेशम, नदियों में पानी की तरह है
 दुपित हुए बिना
 मेरा घर रेशम का एक लालुन टुकड़ा है
 और उसने मेरा पुराना दोसा जियांगनान है
 एक इला को मैं देखता, फहराना
 तक आज उसे एक हड्डी के बोध के साथ
 चिपकाते हैं वहाँ
 वह अब भी एक जगह बना हुआ है।

बहता पानी

जियांगनान में पानी है बहुत
 और वह शहर है पानी का
 वह लम्बी साज पहने भी
 और लम्बी साज बाद भी
 बहता है एक ही दिशा की ओर
 वह पानी, पहाड़ों से, घाटियों से
 उस साल बादलों, झरनों और स्रोतों से
 गया मैं देखने जड़ी-बूटियों को पहाड़ों में
 अपने छोटे काने कुले के साथ
 गढ़ा, मैं पीछा कर रहा था एक झीक का
 वह नीचे दुलानों पर फैल गया
 वह लोगों के बीच बहना हुआ
 गाव के सुबे जालाकी पर
 फिर बीज के घोंटों में होता हुआ
 अचानक, एक साध जेव का बीजा बन गया
 और फिर एक उर्वर घोंट और गल्लड़ियों के रास्ते
 मुझ एक जगती पूज मिल गया
 और शहर अनु में लकालक
 एक लकालक लदी का
 बैरान का एक द्वारा मुझ पानी विद्यालय गया है
 मुझ विद्यालय घोंटों की विचारों के लिए पानी ले रहे हैं
 लेकिन पानी, लम्बी भी जगलालक लीने लीने बन रहा है
 व साध बन रहे हैं, जैसे घर और रहे हैं।



तियांहे

चीन के अग्रणी कवि तियांहे की कविताओं का अनुवाद साधना अग्रवाल ने किया है।
 इन कविताओं में तियांहे ने अपने जीवन के अनेक क्षणों को चित्रित किया है।
 इन कविताओं में तियांहे ने अपने जीवन के अनेक क्षणों को चित्रित किया है।
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गिटी का बदन

गिटी का एक बदन
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मदर इन लॉ

साधना अग्रवाल

भा ता के दिवसी की पुस्तक साधना अग्रवाल की पहली महिला वीर जस्टिस लीला सेठ की आत्मकथा है। यह पुस्तक अंग्रेजी में 'ऑन बैलेंस' शीर्षक से 2010 में आई थी। बंगलादेश अंग्रेजी पत्र पत्रिकाओं में लीला सेठ की कहानी बहुत ही ख्यासकर हिंदुस्तान टाइम्स, इंडियन बुक ऑफ दि इंडिय में इस आत्मकथा की इसलिए तारीफ की थी कि यह कहानी में आती एक महिला की जीवित के एक जीवित काल में लिखी गई यह पहली आत्मकथा थी। लेकिन आत्मकथा साल बर्षों बाद जब यह आत्मकथा 'घर और अदालत' शीर्षक से प्रदीप तिवारी द्वारा हिंदी में अनूदित प्रकाशित हुई तो इसे हिंदी पाठकों ने लाखों हाथ लिखा जिसका एक बड़ा प्रमाण यह है कि 2010 में प्रकाशित महाजपूर्ण पुस्तकों के सर्वेक्षण में इस पुस्तक का प्रमुखता के साथ उल्लेख किया गया है। वहीं लीला सेठ की प्रतीतिगत कथाकार और संवादात्मक कथाकार "हंस" के संवादात्मक शरीर कादन ने लीला सेठ की आत्मकथा के आसपास 2011 के अंत में इस घर अदालत की पहली बड़ा साप्ताहिक शुरू की लेकिन यह उनकी पहली बड़ा पुस्तक नहीं थी और लीला सेठ की पहली बड़ा पुस्तक 'घर और अदालत' शीर्षक से 2011 में प्रकाशित हुई थी।

शीर्षक पर ध्यान दें तो यह स्पष्ट होता है कि अंधे कानून की तराजू को संतुलित करने की जरूरत होती है। लीला सेठ की यह आत्मकथा इस दृष्टि से उल्लेखनीय है कि घर और अदालत के बीच अपने धरमक उन्होंने संतुलन बनाए रखने की कोशिश की है। 20 अक्टूबर, 1930 दीवालों के दिन अपने ननिहाल में जन्मी लीला सेठ आजादी की लड़ाई की, यदि एक तरफ गवाह रही हैं, तो दूसरी तरफ संपर्कपूर्ण पारिवारिक जीवन के बीच लंदन में कानून की पढ़ाई और पटना में उच्च न्यायालय में प्रैक्टिस करने से लेकर 1992 में त्रिभावन प्रदेश की चीफ जस्टिस पद से रिटायर होने तक सक्रिय रही हैं। इस पुस्तक के तीन भाग हैं- पहले भाग में उनके शुरूआती जीवन, प्रेम विवाह और कानून की पढ़ाई का पिलचस्व व्यक्त है। लिखती हैं- 'चूंकि मेरे पिता ब्रिटिश सरकार को इंपीरियल रूलिंग सेवा में थे और 1940 में जन्मी मेरी माँ की शिक्षा रीजि मिलानरी स्कूल में हुई थी।' स्वाभाविक रूप से घर का पालनकार आजादी था; एसी स्थिति में जब उनके मेरे विवाह सेठ, ए अंग्रेजी के प्रसिद्ध लेखक। लिखती उस उस समय बड़ा काल की से काल से अंग्रेजी, इंग्लिश लड़ा लीला सेठ की लीला सेठ काय करने से तो फिर लिखता लेखक ने लिखक से पूछा, 'तुम्हारी साधना अग्रवाल है' जो उनके आजादी में अंग्रेजी लिख, 'मेरी साधना अग्रवाल



भाषिकी

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अक्तुबर - दिसम्बर, 2016

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अनुक्रम

उत्तर आधुनिकता का 'सेकेंड फेज़'

प्रभाकर श्रोत्रिय : समय में विचार का साधक

कृष्णा सोबती का लद्दाख

मैनेजर पाण्डेय : जनपक्षघरता और संवेदनात्मक विस्तार का व्यक्तित्व

में अपनी मार्क्सवादी प्रतिबद्धता के साथ अपनी जमीन पर खड़ा हूं
(प्रोफेसर मैनेजर पाण्डेय से दिनेश कुमार की बातचीत)

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2021

Dr. M. V. Shobhana Warriar



Brahmanization of Popular Cults: *Nagas* in the Adi Parva of the Mahabharata¹

Vinita Malik

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Abstract: The story of the Mahabharata was transmitted by bhrigus, a bardic Brahmanical clan. The epic was tampered and expanded over the period. The author would focus on the first book of the Mahabharata, the Adi Parva that has plethora of source material on popular cults. It is the complexity of the text and here is an attempt to trace mythical conceptions in hierarchy of power. There is evidence of contestations at every point. Assimilation cannot be without contestations as no religious tradition is without contestation. If critique emerges tradition can be still carried ahead though with ruptures. Despite contestations, assimilation and confluence is not always a very happy one. The ideas appear to be seeking position in mythology. We intend to explain myth and historically co relate the aspect to demystify. There are conjectures that we should keep in mind. How far was the process truly assimilative and osmotic? On what lines were power contestations perceptible? Cultic practices allowed the incorporations of popular practices around nagas and nagis and many other semi divine beings. The popular cults manifested power tensions and tried to make inroads into mainstream traditions. This dual complexity of the assimilative process made it fluid and rich at the same time. The study would unravel diverse voices within the mythic and ritual traditions as well as their location on the geographical expanse. The paper explores the process of brahmanization that reflected power tensions between brahmanic and popular beliefs and the author attempts to perceive some of these notions. The conditions compelled the brahmanas to take notice of the sub strata of the society and the lesser traditions.

Key words: bhrigus, nagas, myths, yakshas, brahmanas, assimilative, interactive, popular, Kshatriyas.

1. Introduction:

The text Mahabharata cannot be taken as a monolithic type as it was under composition over eight centuries c.400BCE to c.400CE or more. However, it is generally held that some kind of 'Bharata' text had come into existence around 400 BCE. It may eventually have become a Brahmanical text but during its inception it was part of the popular folklore. In the process of popular traditions by bards, the text eventually gets brahmanized and has elite authorship. In its evolution and expansion it may have assimilated local beliefs and made them mouth piece to spread ideas. Their stories have been told and recounted in a specific manner by the narrator. In the Mahabharata, the action is focused in the Ganga-Yamuna doab and the adjoining areas.

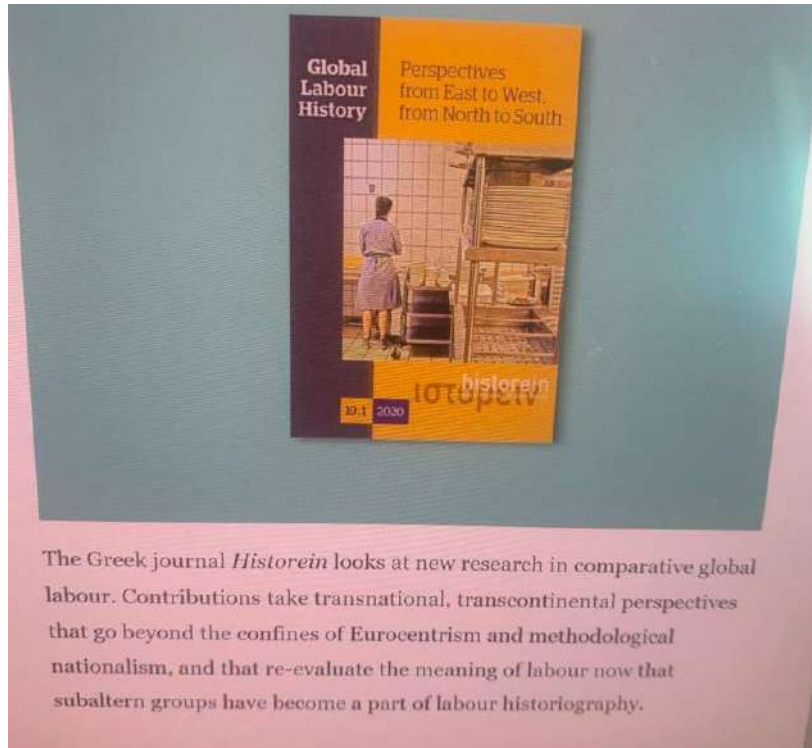
2. Aims and Objective:

The Aim of the paper is to explore the process of brahmanization that reflected power relations and at times tensions between brahmanas and the popular cults. It is imperative to understand the osmosis that takes place between popular and mainstream tradition, and leaves neither untouched. This interaction has shown that the brahmanical tradition has been shaped by alternative traditions. The references to many popular traditions would reinforce our understanding that the author was attempting at multiple perspectives on their position which might have had diverse implications. Manifestations in beliefs of semi-divine are found in abundance in the Adi Parva. The popular beliefs are not just minor deities of Indian religious tradition rather they are major in their own stand and do have potential to sway the masses. Such traditions are part of interactive Indian culture and symbol of marginal identities which can construct historical identities. Here we attempt to consider *naga* traditions and worshippers/community as part of interaction, assimilation and integration.

The objective of study is to hypothetically understand the myths as exemplified by tussle between Sanskrit and non-Sanskrit elements. As an outcome of this how far was the process truly assimilative? Were Power contestations also perceptible? Cultic practices allowed the incorporation of popular practices/traditions such as of *naga worshippers*. Who really exercised power in the process of interaction: Brahmanas or Local practitioners? Is the ideology subservient to the interests of the dominant groups? Was the popular tradition subordinated? In the process of brahmanization, do the *bhrigus*/Bhargava brahmanas actually acknowledge dominance of popular cults or exercise

¹ This is a modified version of a paper presented in International Seminar of European Academy of Religion on Religion and Power, Bologna, 2020

2. Dr. M.V. Shobhana Warriar



"Global Labour History: Perspectives from East to West, from North to South", special issue *Historein* 19/1 (2020)

Announcement of publication

The poster features a green and white geometric design. The main text reads: 'PERFORMING RESISTANCE Dialogues on Arts, Migrations, Inclusive Cities International Summer School 16-20 June 2020'. It also mentions 'in the frame of Atlas of Transitions Biennale 2020' and includes logos for various institutions at the bottom.

Dear colleagues,

we are happy to announce the publication of the latest issue of *Historein* vol. 19, no 1 (2020) with the special issue "Global Labour History: Perspectives from East to West, from North to South", edited by Dimitra Lampropoulou, Leda Papastefanaki and Nikos Potamianos.

The review is in open access
here <https://ejournals.epublishing.ekt.gr/index.php/historein/issue/view/1165>.

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**COMMON FIXED POINT THEOREMS FOR CYCLIC
C'IRI'C -REICH-RUS CONTRACTION MAPPINGS IN COMPLEX
VALUED QUASI-PARTIAL B -METRIC SPACE***

BY

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Abstract.

In this paper, we prove the existence and uniqueness of common fixed point for C'iri'c-Reich-Rus contraction mapping in the setting of Complex valued quasi-partial b -metric space. Some examples are given to verify the effectiveness of our results.

2010 AMS Classification: 47H09, 47H10, 54H25.

Keywords: Complex valued Quasi-Partial b -Metric space, Common fixed point theorems, qp_b -C'iri'c-Reich-Rus Cyclic Contraction mapping.

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* Correspondence Author: Arti Saxena



COMMON FIXED POINT THEOREMS FOR RATIONALLY CONTRACTIVE MAPS IN COMPLEX VALUED METRIC SPACE

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1. Abstract

The focus of this article is to find a fixed point which is common for a rationally contractive pair of mappings in the setting of a complete Complex valued metric space. The result is the generalization of a variety of established theories.

2. Introduction

An unfamiliar metric space with complex codomain, which is nothing but generalization than well-known metric space, was proposed by Azam et al. [1] and known as Complex valued metric space. They have established several fixed point outcomes for a pair of contraction mappings for rational expression. Azam et al. [1] strengthened the Banach contraction principle in the framework of metric space which was Complex valued encompassing rationally contractive behaviour that could not be relevant in cone metric spaces. Ume [12] used the concept of a family of weak quasi metrics and generating spaces of quasi metric family. In the entire article *CVMS* exemplify Complex valued metric space and *CFP* for common fixed point. Numerous mathematicians have analyzed various *CFP* formulations in *CVMS* (see [14-17]).

2010 Mathematics Subject Classification: 47H09, 47H10, 54H25.

Keywords: Rational Contractivity, Complex valued metric spaces (CVMS), Common Fixed point (CFP).

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The Inauthentic and Anxious Life of the Married Woman | Gaganjot Kaur

Friday 2 July 2021



by Gaganjot Kaur*

A A

“I know a woman who hates domestic work, but she pretends that she likes it, because she has been taught that to be ‘good wife material’, she has to be — to use that Nigerian word — homely.

AA

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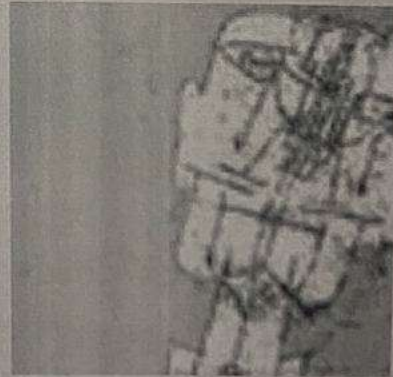
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RESEARCH ARTICLE

SELF, GOD AND WORLD : A POSTMODERN PERSPECTIVE

Saba Parveen

Researcher University of Delhi, Delhi.

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Abstract

This paper tries to evaluate the Postmodern thought with special focus on the key concepts like 'self', 'God' and 'World' and 'values' by the key postmodernist thinkers of this novel Philosophy. It tries to reflect on the system of philosophies in West that aspired to foreground the existence of man in some fixed universal and objective truths. The truth has always been founded upon some metaphysical rational ideal and the quest of human struggle has been to attain such a truth. Such human aspiration has seriously been questioned by postmodernist thinkers to bring forth a paradigm shift. This paper gives a glimpse into the remarkable shift of thought.

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Introduction:-

The locus standi of postmodernism is generally figured out in contradistinction to methodological assumptions, epistemological presuppositions, onto-cosmological predilections and axiological orientations of eighteenth century European Enlightenment. Postmodernists are radically opposed to modernist or Enlightenment beliefs and notions of truth, reason and objectivity. They question totalistic ideologies of both universal progress and universal emancipation. They question all epistemological and methodological frameworks aiming at complete or total explanation or understanding of the universe including man. They question all philosophical grand - narratives or metanarratives. For postmodernists, there are no ultimate grounds of explanation, no ultimate foundations on which to raise metaphysical, ideological or theological systems. There are no objective accounts of values, truth and history. World - views and value Systems are culturally rooted. They are justifiable by recourse to cultural criteria and assumptions as well. They are mutually incomparable, incommensurable and untranslatable. The cultures and interpretations we are confronting across the globe, are too numerous and too diverse not to generate skeptical and agnostic attitudes and responses among us. The legitimating or grounding or totalizing manipulations of modernist reason are too feeble not to entice us back into the pluralistic wonderland of language - games no longer nostalgic about legitimation or in need of justification. Our World is radically characterized by instability and indeterminateness. Factually, Postmodernists have been deeply suspicious of all so called rationalist, transcendentalist, Universalist, eternalists knowledge- claims. All knowledge is contextual or situational. Any trans-contextual or trans- situational knowledge-claim is pretentious and impossible of achievement and even formulation. This epistemic or what may be called hermeneutic contextualism is radically elaborated in the writings of Jacques Derrida whose key principle of interpretation is most succinctly and tellingly formulated as 'there is nothing outside the text'. The meaning of any text or statement or proposition is condemned to remain indeterminate in view of the utter unavailability of any metatextual or transtextual or extratextual reference point by recourse to which we could determine the meaning of any text under consideration. In view of the absence of such a reference point, any text anytime anywhere and anyhow is amenable to multiple interpretations. No interpretation can arrogate to itself any privileged position of revealing a core or basic or central meaning of a text. The very quest for a correct

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Kāyānupassanā: Examining Mindfulness of the Body in Early Buddhism

Gaganjot Kaur

G.K.

Abstract:

The body occupies an important place not only in the Buddhist discourse on conduct but also in its discourse on mindfulness. The Pāli Canonical literature has been observed to have inconsistencies on the topic of the body that create ambiguities regarding how one is to understand one's bodily existence. This paper is an examination of *kāyānupassanā* or mindfulness of the body, and is mainly concerned with how these inconsistencies affect the understanding and practice of Buddhist soteriology. The two major problems that the paper addresses are: (i) projection of the human body as repulsive or repellent, and (ii) view of female body and its impact on the pursuit of Buddhist soteriology for women practitioners. Toward that end, relevant instances have been cited from the canonical texts.

Keywords: Early Buddhism, *Kāyānupassanā*, Mindfulness, Body.

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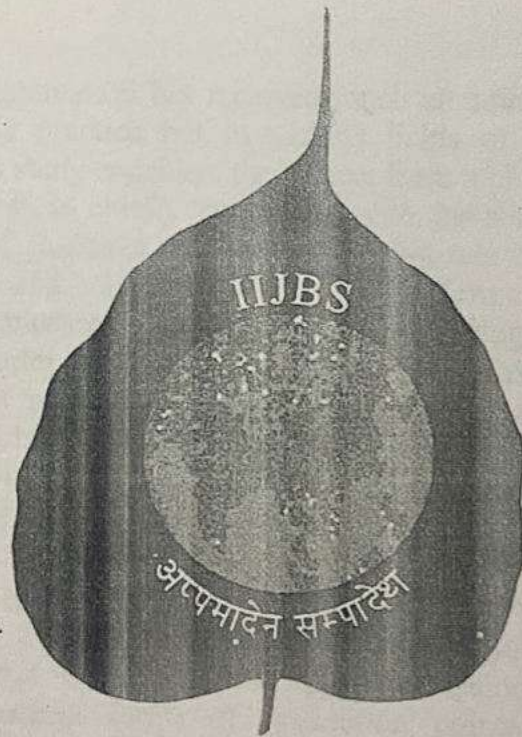


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Buddhist Meditation: A Brief Examination of *Samatha* and *Vipassanā* in Theravāda Tradition

Gaganjot Kaur*

Abstract

Buddhist meditation has received much attention not only with regard to its practice but in various fields of theoretical research, too. This study considers the subject from a philosophical point of view, and is chiefly concerned with its soteriological nature. Practice of Buddhist meditation employs two techniques: *samatha-bhāvanā* and *vipassanā-bhāvanā*. The former aids the development of concentrated states of mind promoting calm and serenity, and the latter serves for the development of insight. Each technique operates in a different way for the realization of its respective goal. In his "Concentration or Insight: The Problematic of Theravāda Buddhist Meditation-Theory," Paul Griffiths expresses his hesitation to accept this duality of techniques. He thinks that the two methods are based on two opposed ideas of liberation, and argues that this duality creates an obscurity regarding how we are to understand Buddhist soteriology. This article is an attempt to resolve the apparent tension between *samatha* and *vipassanā* forms of meditation pointed out by Griffiths. Toward that end, a detailed study of the two techniques has been carried out, which shows that they are complementary to each other and are directed towards a unified goal.

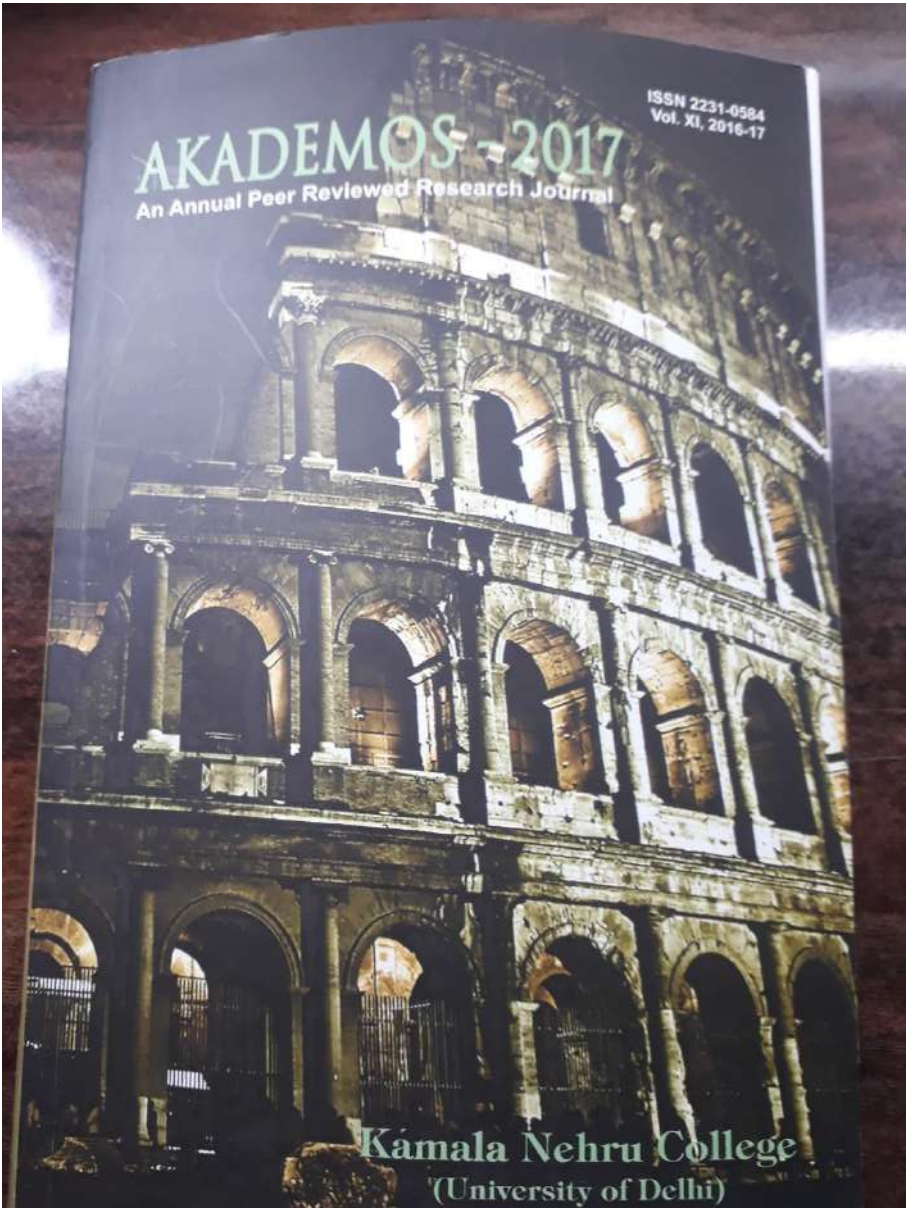
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Gaganjot

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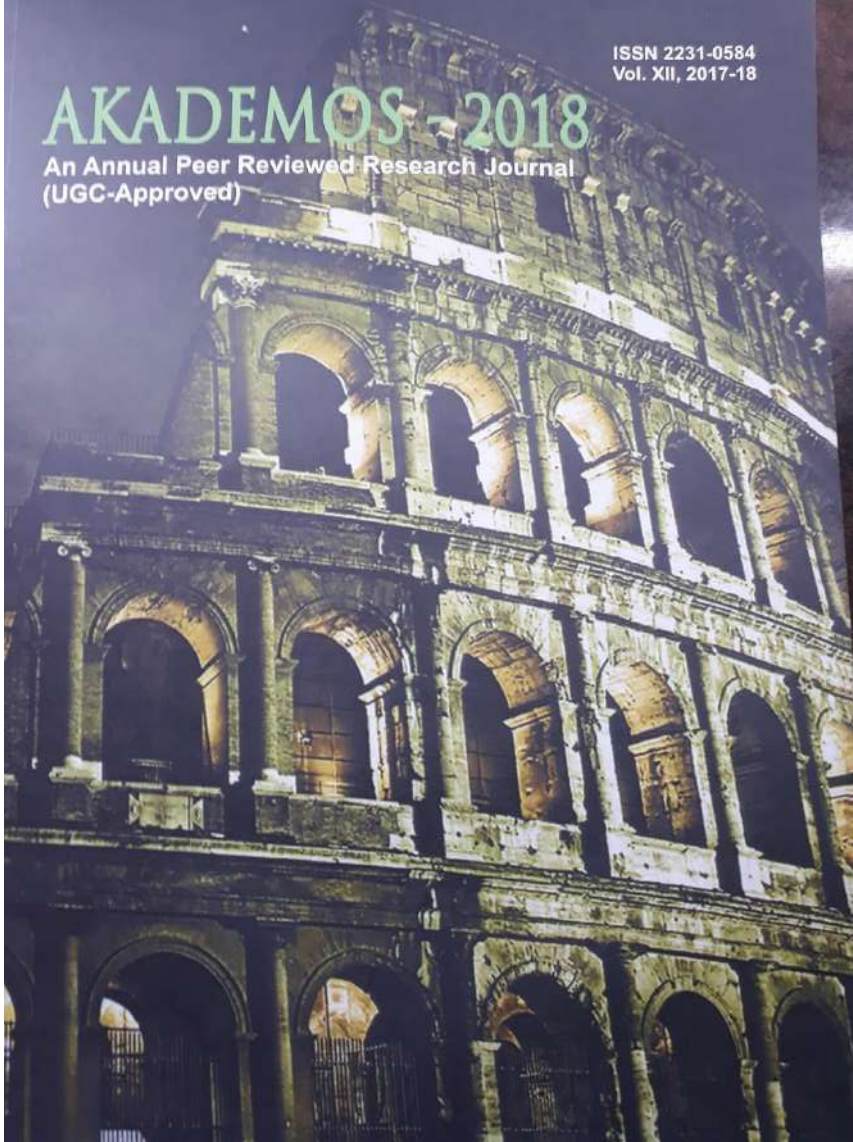
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Baji Rout : The Contribution of a Little Hero to India's Freedom Struggle

Dr. Kamalakanta Roul

Introduction:

Rewriting India's Colonial History

India's Swaraj movement under the leadership of Mahatma Gandhi was intended not only to politically liberate the nation from the colonial forces but also to make human community socio-economically free from colonial-feudal exploitation. Gandhi had the only dream to see Sarvodaya India (welfare of all) and he instrumentalized Swaraj movement to make that dream true. However, decolonization from the below was the most challenging political agenda of the modern nationalists participated in this Swaraj movement. The most crucial work was mobilizing the hinterland society and lower classes of these societies which were affected by modern political systems in colonial period (Duara, 2004: 5). In the twentieth century Asia and Africa, nationalist movements had different ways of protests and mobilizations against colonialism such as violent and peaceful methods. Nationalist leaders like Kwame Nkrumah (Ghana) and Mahatma Gandhi (India) were relatively successful in peaceful mobilization of rural masses and societies in their respective countries. On the other hand, Mao Zedong (China) and Ho Chi Minh (Vietnam) led aggressive revolutionary movement in very violent way with huge casualties.

Gandhi's strategy of peaceful mobilization (Ahimsa) specifically fascinated school children and rural masses. The school students reposed faith over Gandhi and believed that Ahimsa was the only tool to emancipate India. School children played very significant role in India's freedom struggle particularly in the "no tax campaign" of non-cooperation movement, Swadeshi movement, Civil Disobedience movement, Dandi Satyagraha and Praja Mandal movement against the colonial-feudatory chiefs.

Gandhi had huge impact over the freedom struggle of Odisha. Some young men of the princely states left their schools and colleges to join the non-cooperation movement launched by Gandhi (Pradhan, 1985: 338). Gandhian movement was widespread in the whole country which inspired these educated young men to take leadership of the tenant uprising in the princely states (Gadajata) of Odisha. Baji Rout (1926-1938) was an active member of "Banar Sena" and participated in Praja Mandal movement in Dhenkanal district of Odisha against the misrule of colonial sponsored Gadajata rulers. He courageously fought to make his village free from colonial exploitation and wanted to uproot their political agents. The terrible killing of Baji Rout fueled the fire of India's freedom struggle and the

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Mainstream, VOL LIX No 32, New Delhi, July 24, 2021

Remembering Parbati Giri: Role in India's Freedom Struggle | Roul & Raul

Friday 23 July 2021



by Kamalakanta Roul and Bimal Kumar Raul*

Introduction: India's Freedom Struggle Empowered the Women

The contribution of women to India's freedom struggle occupies a prominent space in the history and politics. Responding to the clarion call of Mahatma Gandhi, Indian women massively came forward and led the struggle from the front even when male freedom fighters were in prison. In the same process, "Mahatma Gandhi consciously feminised India's freedom struggle

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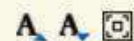
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2021

Mainstream, VOL LVIII No 35, New Delhi, August 15, 2020

Cultural Component of Indian Nationalism: The Study of Odia Nationalism | Kamalakanta Roul and Bimal Kumar Raul

Friday 14 August 2020



by Kamalakanta Roul and Bimal Kumar Raul

Introduction: New Idioms of Indian Nationalism

The intellectual canvass of contemporary Indian state has been engaging with the rhetoric of nationalism. In the bizarre rhetoric of muscular/virulent nationalism vs. civic/secular nationalism, the political debate on



Exploring Pushpagiri University of Ancient Odisha : Going Beyond the Eurocentric Knowledge System

Kamalakanta Roul

Covid 19 virus has gravely hit several sectors of modern life and livelihood especially market driven economy, education and society. Lakhs of people have lost their lives and professions in the wake of the virus. Educational institutions have been shut down and social life has been cut to size in a particular way. Looking at the complexity and multiple failures, the Prime Minister of India has emphasized over the idea of 'self-reliant India' (Atmanirbhar Bharat) (The Hindu, 2020:1). It refers to the culmination of traditional and modern knowledge, skill, innovations and practices in life and livelihood. The Government of India has started implementing Gandhian economy to revive the micro, small and medium enterprises (MSME).

Worldwide, education has become a commodity in market and the liberal state has withdrawn itself from imparting free education to citizens. However, during the Covid 19 pandemic, social and political scientists have been urging that Indian academic curriculum from primary to higher education must be revised and updated which can make student self-dependent, self-reliance and empower them even in difficult circumstances like Covid 19. It has propelled to construct a 'Non-Western' Indian discourse on economy, education, epistemology and ontology.

India's Knowledge System

Knowledge has been an integral part of Indian civilization and occupying prominent space in every sects and beliefs since ancient Indian civilization to the contemporary modern period. Indian saints and monks spent their entire lives in forest, and mountain only to gain the knowledge of Niti, Nyaya, Sankhya, Mimansa, Dharmashastra, Arthasashtra and many more epistemic and ontological ideas. Even in present day, Indian parents sacrifice their life, happiness and wealth for the education of their children. Education and knowledge are two interlinked aspects of social life which can be achieved from both the formal or informal institutions and also from real life experiences. According to Vishnu Purana, 'knowledge is that which liberates' humankind (*Sa Vidya Ya Vimuktaye*). Likewise, 8 Shrimad Bhagawat Gita (4: 33, 37, 38) urges that knowledge is the great purifier and liberator of the self.

India's knowledge tradition is ancient and has been a continuous flow for a rational as well as speculative inquiry of metaphysical domain. It is classified on the basis of memory (smriti) and experiences (anubhuti). Kapil Kapoor says that the discussion of Knowledge in India is

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The word 'secular' comes from the latin word 'sacculum' meaning 'this world', as distinct from some 'other world'. The very scope of secularism is related with religion. In simple Secularism means neither the state is religious nor irreligious or anti-religious but respect for all religions or all the religions are equal in front of the eyes of state. In this way the 'Wall of separation' is not here in India between state and religion as it is in US. The idea of secularism was built in to the idea of progress. secularisation, though nowhere more than a fragmenting and incomplete process, however since retained a positive consolation. In a society like India where people worship different Gods and faiths then it is one of the significant function of the state that it has to respect plurality of religious belief. People have a right to religion and culture. To deny one religious group its rights would be undemocratic and unjust. And to impose a majority religion on the minorities would be equally

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Meena Kumari

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Exploring the Contours of Right to Food in India

Meena Kumari

Abstract

This article is an attempt to explore the major shifts in the food policy framework of India. Though the food policy in India experienced various changes in the pre-reform period i.e before 1991 and in the post-reform period after 1991. But the momentous transformation in the food policy of India came after the Supreme Court verdict of 2001 which has formulated the policy of Right to food as a legal entitlement and directed the states to explore the mechanisms to make it accessible to the people. On the basis of existing literature, recent technology initiatives and the field experiences of few states, this article argues that the implementation of the policy of right to food is a challenging task for the states seeing its connection with right to life. But overall the major thrust of food policy always remained towards the poor people specifically living in rural areas.

Keywords: *Right to food, India, PDS, Reforms, Constitution, Justice, State.*

Introduction

Indian state has recognized the right to food as legally justiciable. For this the Parliament of India has passed the landmark law of National Food Security Act, 2013 (NFSA 2013) in September 2013. According to the main provisions of this Act 75% of rural and 50% of urban population will get subsidized food grains. The landmark contribution of this national legislation is to develop the legally justiciable nature of right to food in India in place of general entitlement. Under the main provisions of this act Indian population is classified into two categories such as priority households (PH)



In the Lines of Desirability and Feasibility Addressing the Idea of Simultaneous Elections in India

Kamalakanta Roul*

Abstract

The paper argues that practical difficulties on the way of feasibility of holding simultaneous elections can be removed only through political discussion and political consensus. Indian political parties and their leaders should understand the significance of this grand electoral reform which will make India's electoral democracy more substantial, transparent and stable.

The debate on electoral reforms in India is always a heartwarming and a positive move towards strengthening the spirit of participatory democracy. In the similar vein, Prime Minister Narendra Modi has floated a very significant idea of simultaneous election for Lok Sabha and state assemblies. Simultaneous election is a structural reform which is struggling in between the lines of two arguments: desirability and feasibility. Public opinion is divided largely into three segments: frequent elections put on hold development programmes, simultaneous election is always attractive but not easy to achieve and finally, 'simultaneous elections will disdain parliamentary system and federal arrangements'.

Indeed, there are some practical difficulties before the idea of simultaneous election. What is need of the hour is the political discussion which will help in building the political consensus in favour of simultaneous election. The article believes that this grand electoral reform will streamline the chaotic politics of Indian democracy.

Key Words: *electoral reform, feasibility, political parties, political discussion, political consensus*

* Kamala Nehru College, University of Delhi.

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CHILD SEX RATIO IMBALANCE AND CROSS REGIONAL BRIDES: A GENDERED PARADOX IN HARYANA AND UTTAR PRADESH

Dr. Bijayalaxmi Nanda, Dr. Nupur Ray, Richa Jairaj

Abstract

A deeply rooted cultural preference for sons has led to scarcity of girls in states such as Haryana, Punjab, Uttar Pradesh and Rajasthan. Gender-based violence, sex-selective abortions, discriminatory practices against girls and expensive dowries are common in these areas. The gender biases have deprived women of their basic rights to education, mobility, choice of partner, employment, ownership of property/land and so on. This limits their overall development and growth. Advancement in new reproductive technology has exacerbated the issue of gender biased sex selection or sex selective abortion, thus resulting in a significantly skewed sex ratio. A skewed ratio of women to men has led to brides being 'purchased' from economically marginalized states like Bihar, Jharkhand, Chhattisgarh, and West Bengal. As a result, these migrant brides are forced to negotiate with 'new' cultural and social situations. The paper attempts to understand the struggle, exploitation, and abuse experienced by these 'migrant brides' residing in three villages, namely Pipili village in Kharkhoda Tehsil of Sonapat District, Deroli Ahir village in Narnaul Tehsil of Mahendragarh District and Gurana village in Baraut Tehsil of Bahgat district.

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TEACHING AND RESEARCH ON PEACE STUDIES IN INDIA: EMERGING ISSUES AND CONCERNS

Dr. Ritambhara Malaviya

Assistant Professor, Department of Political Science,
Kamala Nehru College
University of Delhi

Abstract

Peace Studies has developed as a discipline with an alternative epistemology and ontology as compared to the disciplines like international relations and security studies. Though its emphasis is on inter-disciplinary as well as participation from the grassroots for the creation of knowledge, yet the discipline needs considerable enrichment with interventions from the global South. This paper discusses some of the problems faced by the discipline in India. Scholars face the tremendous challenge of countering the binaries created between the global North and South in course of the debate on the spurt of intrastate conflicts in the developing world. The research on peace in the global South faces several infrastructural constraints, a factor which has impacted the research environment in the country. In light of these challenges, the paper offers some suggestions on how to improve the research, teaching, and pedagogy of the discipline in India.

Keywords: *Peace Studies, Conflict Resolution, global South, pedagogy, Peace research*

INTRODUCTION

Peace Studies is a relatively young discipline, but the concerns and traditions of peace can be traced back to ancient times. The origins of contemporary peace and conflict research go back to some of the scholarly works published in the interwar years between the two World Wars and beyond that under the shadow of the Second World War (Kriesberg, 2009, p.15). However, the field of Peace and Conflict Resolution (PCR) started assuming its formal shape after the end of this World War, when the world witnessed the era of Cold War, the era that held the world hostage to perpetual tensions and conflicts in an age of nuclear weapons. The main concerns for the emerging discipline were concerns like causes of wars, superpower rivalry, nuclear war and the threat of a Mutually Assured Destruction and disarmament. However, the evolving

Ritambhara Malaviya

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Mainstream, VOL LVII No 16 New Delhi April 6, 2019

Gender Discrimination and Violence against Women: Connecting the Dots of Declining Child Sex Ratio (CSR) in India

Sunday 7 April 2019

WOMEN'S WORLD

by Bijayalaxmi Nanda, Nupur Ray, Ritwika Mukherjee, Richa Jairaj

The following study is a part of an ongoing research project, "Declining Child Sex Ratio and Violence against Women: Examining Girl Child Discrimination in India", under the Centre for Studies of Developing Societies (CSDS), Delhi, supported by the Indian Council of Social Science Research. Bijayalaxmi Nanda, the Project Director, is an Associate Professor, Department of Political Science, Miranda House, University of Delhi (she is currently the Acting Principal, Miranda House, University of Delhi); Nupur Ray, the Co-Project Director, is an Assistant Professor, Department of Political Science, University of Delhi; Ritwika Mukherjee is a Research Associate and Richa Jairaj is a Research Assistant of the project.

Introduction

There has been considerable research around violence against women in India and the literature on gender discrimination also abound. The integral link between the two issues can be examined in the context of the declining child sex ratio and its impact on surviving women. The stories of violence against women are not mythically woven around the passive role of women as victims. They are the lived everyday experiences of women.

As far as the declining child sex ratio is concerned, it reflects the gender balance in terms of numbers between girls and boys in the age-group 0-6 years. It is common knowledge that this ratio is skewed in favour of boys. The reason for this skewed ratio is the deep-rooted gender

discrimination in the country which favours boys over girls in the context of fertility choices. The misuse of new reproductive technologies in the country by medical practitioners has actively aided this form of gender discrimination.

In this paper there is an attempt to interlink the gender discrimination reflected by India's Child Sex Ratio (CSR) with the violence faced by women using the data from the census and the National Family Health Survey (NFHS). The paper also reviews selected works linking CSR, gender discrimination and gender violence in order to examine how the issue has been framed within the narratives emerging from research, learning and activism. The paper finally strives to extrapolate the same connection through some reflections from the field (specifically Haryana) in order to provide a nuanced understanding of the same.

Exploring Child Sex Ratio and Violence against Women: Theoretical Inputs

The present study draws support from the existing literature on child sex ratio and thereafter integrates it in the light of violence faced by women within the construct of gender discrimination. The extensive body of work that exists on child sex ratio is difficult to compartmentalise to a set of distinct categories because of the risks of isolating the factors that exist therein. Notwithstanding the issue of integration, the study attempts to categorise the existing literature into three broad categories.

Demographic Concerns

Sex selective abortions arising out of pre-natal sex selection of female foetus has been advanced to be the prime cause behind the shortfall of women and distorted sex ratios at birth. (Bongaarts, 2013; Guilamoto, 2009; Park and Cho, 1995) The parents' preference for a son enables them to manipulate the gender of the child through new reproductive technologies; if not, women keep on bearing children until a male child is born. (Bongaarts, 2013) Countering behaviour of mothers have implications for daughters being born into large families. Son-preference-countering rules result in differentials in the expected number of boys and girls. (Yamaguchi, 1989) If family sizes are planned, then sons are usually born in small families and daughters come from larger families. The desire to have sons thus leads to unwanted daughters who, in turn, stand at the vulnerability from suffering discrimination and high risks of dying young. (Clark, 2000) Being born as a daughter can have two ramifications: a) sibling effect: which says that girls take births in large families; b) birth order effect: which implies that the birth of girls generally occurs early in the family. The sibling and birth order effect is stronger in regions with high son-preference such as South Asia, South-East Asia, North Africa, localised regions of north and west India. It is, on the other hand, lower in sub-Saharan Africa. But this does not imply that countries of sub-Saharan Africa are devoid of son-preference, as their contraceptive usage behaviour denoted evidences of son-preference. (Basu and De Jong, 2010)

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Satyabrata Rai Chowdhury, *Leftism in India: 1917-1947*, Macmillan, New Delhi, 2007, pp.254; Rs. 375.

Leftism in India developed along with two main streams of ideologies: communism and democratic socialism. Communism was the projection of communist international movements whereas democratic socialism represented the tradition of Fabian socialism. Left movements were the manifestation of these ideologies that primarily opposed Gandhi's style of leadership and wanted to provide an alternative leadership to colonial India. Similarly, they advocated for radical solutions of political, economic and social crisis by taking very radical approaches *vis-a-vis* imperialism, capitalism and feudalism. Left movements sought social transformation through a violent struggle against imperialist forces. Consequently, India experienced with two kinds of ideological leadership during the freedom struggle i.e. Gandhi's ideologies and programmes and Communists - Socialists ideologies and orientations. However, Satyabrata Rai Chowdhuri has tried to trace the strength and weakness of Left movements while evaluating the role of Leftism in India's struggle for freedom.

The moderate phase of Congress 'did not fight for self-government in any form but only wanted to assert their right to greater participation in the administration. They were by no means against British rule' (p. 2). It caused for the rise of 'new school of Left-Wing nationalism' which was broadly known as extremist group. On the other hand, the emergence of Left movements was the outcome of some political events such as the Bolshevik Revolution, the suspension of the Non-Cooperation Movement and Gandhi's refusal to recognise class conflict. Left movements ushered the way for the socio-economic transformation in Indian society which was influenced by the writings of Marx and Engels on Indian problems. Similarly, Lenin's interest in the Indian national movement also created a favourable ambiance for revolution. In fact, Gandhi's appearance in the freedom struggle movement brought a drastic change in the formation and application of political ideology, orientation and strategy. Nevertheless, the radical revolutionary movement of M. N. Roy gave a new impetus for the growth of Leftism in India.

The Indian freedom movement saw different tactics and ideological orientations of different political groups. Mainly three ideological groups are categorised: Gandhi's ideologies (Congress), Fabian socialism (Left-Wing Congress) and Marxism-Communism and Leninism (Communist Party of India). 'The Left-Wing leadership within the Congress concentrated its entire attention on national liberation and propagated radical socio-economic changes only as a means of strengthening the nation. They believed national independence could be restored and the nation could flourish only through a radical socio-economic transformation' (p. 26). The 'anti-modern' philosophy of Gandhi was not only opposed to 'any drastic

The Kandhamal Encounter: Reality and Response

KAMALAKANTA ROUL

The recent Kandhamal encounter killing has been surrounded by multiple controversies and engulfs a national level political debate. Any sensible human being would lend sympathetic support to the six innocent Adivasi/Dalit civilians who were killed in broad daylight by Special Police Officers (SPO) on July 8, 2016 in the Malapanga forest of Tumudibandh block. The heart-rending incident was accentuated by the fact that one of the victims was an eighteen-month infant, Gose Digal (a girl child). One of the deceased was identified as a former 'Naib Sarpanch' (Kukala Digal, 42) and amongst them three were women. The encounter left five more civilians severely wounded. (*The Orissa Post*, July 9, 2016)

The deceased and injured persons were labourers working under the MGNREGA scheme and returning to their village Gumudimaha (Parampanga panchayat) after collecting their wages from the Baliguda Bank. The encounter by the State Police has been termed as a 'fake encounter' and a 'cold-blooded murder' by civil society activists. However, the encounter cauldron has opened up three major facets of the Kandhamal crisis: acute poverty, emergence of Maoists and the repressive role of the state.

Structural Failures and Social Turmoil

THE Maoist upsurge in Kandhamal has been a multidimensional issue. Hence, Kandhamal is a classic case where caste, class, ethnicity and religion have got enmeshed in such a degree that it defies any stereotypical explanation. A series of encounters in Kandhamal has seriously challenged the competency of the state as the authoritative agency to settle conflicts and puts a question-mark on the credibility and impartiality of the state institutions. The dubious role of the civil society has only complicated the issue. Considering the complexity of the problem there is a need to address these multidimensional

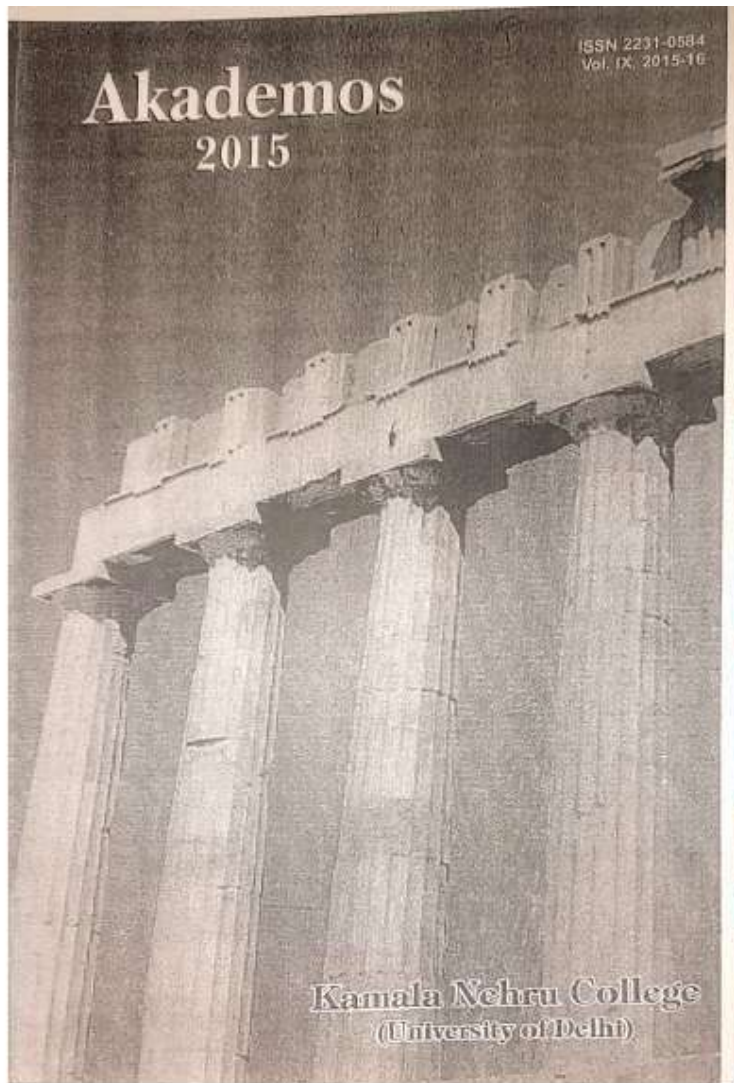
Dr Kamalakanta Roul teaches Political Science at the University of Delhi. He did his Ph.D on the Kandhamal violence. He can be contacted at kaamalakantaroul@gmail.com

issues instead of only focusing on any single factor. In fact, the Kandhamal crisis is the manifestation of the state's failure to address the structural issues of poverty, unemployment, and illiteracy. (Roul, 2016)

Kandhamal is primarily dominated by the Kandha Adivasis. It became a district when the Phulbani district was divided into two districts: Baudha and Kandhamal in 1994. As per the Census 2011, the total population of the Kandhamal district is 7,31,952 which is 1.11 per cent of Odisha's population. The sex ratio of the district is 1000: 1037. The Census record of 2001 states that the district has 51.96 per cent STs and 16.89 per cent SCs. Out of the total population Hindus constitute 81.42 per cent, Christians 18.2 per cent and Muslims 0.35 per cent. The district has 48 per cent illiteracy, the maximum of such illiterates being Adivasis. Primary schools are available only in 59.98 per cent villages of the total 153 Gram Panchayats and 45 per cent villages have no primary school within five km radius. As many as 550 villages still have no electricity. The district has scarce means of communication: only 853 village roads for a total 2515 villages and no rail connection. (Roul, 2014)

It is one of the poorest districts and ranked 300 at the national and 29 at the State level in terms of poverty measurement. The annual per capita income is Rs 4743 only and more than 60 per cent tribal and Dalit people are unemployed. Cultivation of ginger and turmeric is a major occupation of the Kandhas. Some of them collect minor forest produce like Sal leaves, dry woods, honey, fruits and Mohua flowers etc. The district has 78 per cent Adivasi BPL beneficiaries and only 21.4 per cent have permanent houses.

The UN World Food Programme (WFP, 2008) identified Kandhamal as an 'extremely food insecure' district of Odisha. The rate of food insecurity was so acute in the Kandhamal district that it fell behind the infamous KBK region (Kalahandi, Bolangir and Koraput) in all indicators such as food availability, access to food, food absorption, the food insecurity index



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② This one

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8

Meena Kumari

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GSPC's discovery are to be firewalled, in case this blows up as another big scam!

T N R Rao

Former Secretary,
MOPNG, Government of India,
NEW DELHI

Kandhamal Cauldron

The encounter killings in Gumudumaha village in Kandhamal, Odisha on 17 July have put the focus on the acute poverty in that area, the emergence of Maoists and the repressive role of the state.

By and large, the district has witnessed three major problems: first, land encroachment by outsiders, petty traders, moneylenders and contractors which has reduced the original landowners to sharecroppers; second, sectarian role of religious leaders; and third, caste conflict.

It is a classic case where caste, class, ethnicity and religion have got enmeshed to such a degree that it defies any stereotypical explanation. Violence in Kandhamal has seriously challenged the competency of the state. The dubious role of civil society has only complicated the issue. In fact, the Kandhamal crisis is the manifestation of the state's failure to address the structural issues of poverty, unemployment, and illiteracy.

Benami transfer of land has made the Adivasis landless whereas the same community earlier used to consider itself as "Kandha Raja". The grabbed land is being used for private farming, religious practices and stationing the security forces.

Some of the parts such as Brahmuni-gaon, Katogarh, Daringbadi and Raikia are known as the "Lal Corridor" or red zone of Kandhamal. The killing of Saraswati (2008) and abduction of an

Italian tourist (2012) by Panda cadres generated fissures among Maoist groups and that led to divisions.

Maoists garner strong support from Adivasis and Dalits in Kandhamal. Many young people have joined them against the administrative apathy and exploitation in the district. Consequently, the Odisha state is hell-bent on finishing them off by creating a war-like situation in the tribal corridors. The government launched a special attack by the "greyhound force" (specialised and trained military personnel) from 2006. Currently, there are seven battalions of the central government, the Central Reserve Police Force and five battalions of the Border Security Force deployed across Odisha, consisting of nearly 12,000 paramilitary troopers. There are also about 700 prisoners currently facing trial in Maoist-related cases, indicating that the state government is faced with tough decisions.

Between 2000 and 2016 more than 50 innocent tribal lives have been lost in places such as Kashipur, Kalinganagar, Paikmal, Kandhamal, Kalahandi and Rayagada while leaving many seriously injured. Neither the State Human Rights Commission nor the state administration is concerned or serious about the butchering of civilians by commandos. Maoists are treated as "terrorists". The state forgets that it is the poor tribals and Dalits who have become supporters of this movement because of forced marginalisation, deprivation and exploitation.

The Odisha government must understand that dispatching more military battalions will not resolve but aggravate the crisis. Moreover, the policymakers should emphasise a bottom-up development model while encouraging people's participation in the development processes.

Kamalakanta Roul
University of Delhi

Web Exclusives

The following articles have been published in the past week in the Web Exclusives section of the *EPIW* website.

- (1) Documents: Deaths of Child Workers in India's Mica "Ghost" Mines Covered Up to Keep Industry Alive — *Nita Bhalla, Anuradha Nagaraj, Rina Chandran*
- (2) Debate or Debasement? A Rejoinder to Vamsee Juluri — *Chinnaiah Jangam*
- (3) California Textbooks Issue: A Response — *Vamsee Juluri*
- (4) GST and the States: Sharing Tax Administration — *A Sarvar Allam*

Articles posted before 30 July 2016 remain available in the Web Exclusives section.

WHY WE HAVE SPIT IN OUR INTESTINES: A STORY OF DEATH ASSISTING LIFE

Gitika Yadav

Research Scholar, Department of Psychology, University of Delhi, Delhi, India

ABSTRACT

The motif of the devil or death lord destroying the creation is present in many nations across the globe. The present study takes into account the version in Siberia. The high god Ulugan creates man in his own image and leaves him in the protection of his dog, the death lord Erlik comes and bribes the dog with a golden coat to take a look at the creation by Ulugan. Since the dog was on guard he marked the creation with his spittle. When Ulugan came and saw what had happened he was not left with many options so he turned man inside out. Since then, man carries the death substance inside him. The story has been analyzed using the tool of archetypal amplification given by Carl Jung. Carl Jung was a Swiss psychiatrist who gave the school of Analytical psychology. It focuses on the study of archetypes in understanding the deeper layers of the psyche. The mythic datum is of significance in studying the archetypal patterns of behavior and the psychic functioning of people who live by them. The symbolic meaning of the story comes to light on analysis. The story sheds light on how man is an amalgamation of both life and death forces and was completed by the contribution of both.

Keywords: Death, Siberia, Ulugan, Erlik, Spit, Instinct

Introduction:

The motif of devil or death lord destroying the creation is present in many nations across the globe. The present study takes into account the version in Siberia. The high god Ulugan creates man in his own image and leaves him in the protection of his dog, the death lord Erlik comes and bribes the dog with a golden coat to take a look at the creation by Ulugan. Since dog was on guard he marked the creation with his spittle. When Ulugan came and saw what had happened he was not left with many options so he turned man inside out. Since then, man carries the death substance inside him. Erlik was created by Ulugan himself and later on punished to be the Lord of the dead or the ones who do not have souls. The story is analyzed using the tool of archetypal amplification. Amplification of the symbols helps in understanding the historical and cultural variants of the symbol and its significance in context. The mythopoeic imagination visible in the story talks in metaphors and constellates the psychic experiences of man. Amplification allows to circumscribe and allows to shine the light on the symbol.

Dataum:

“Why we have spit our intestines- Siberia

The creator lord called Ulgan had Erlik, the water being, bring him mud from the bottom of the ocean. However, Erlik kept a piece hidden in his mouth when Ulgan began expanding the mud, the piece inside Erlik's mouth also began to expand and he started to choke. Finally he had to spit out that piece of mud. Ulgan was very angry by this treachery and cursed Erlik to be the king of soulless ones.

When the piece of earth had expanded enough, Ulgan waved his arm and the earth took the shape it is today. Now Ulgan decided it was time he created beings who would live on this newly formed earth. So he set about fashioning men and women, birds and beasts....

First Ulgan experimented with beasts. He made a dog with a smooth skin and gigantic jaws and breathed life into it. The dog shook itself and growled ferociously and this made Ulgan happy.

A STORY OF LAND OF DEATH

Gitika Yadav

Research scholar, University of Delhi, Delhi, India

ABSTRACT

Mythic stories are psychic utterances that come from the depths of the unconscious. How psyche accepts and appreciates death is looked into the present study. Ulugan creates life with the help of his other brother Erlik who later on wishes to assert his own authority. His intentions are understood and thwarted by Ulugan who tells him to be confined to the marshlands and become the king of death. The dead also get their designated place as soon as the place for the living is created. The story is analyzed using the tool of archetypal amplification given by Carl Jung. The school of Analytical psychology was ushered in by him. He propounded the concepts of archetypes and the collective unconscious. He used the mythic datum to unearth the psychic past and functioning of mankind. It is observed after analysis that the land of living and the dead are created together. The land of death is seen as the place of continuation of existence.

Keywords: Death, Erlik, Ulugan, Carl Jung.

Introduction:

The story begins at the advent of creation. It is a version from Siberia (Nair, 2017). Lord Ulugan comes across a being other than himself for the first time and develops a bond with him. He names him Erlik. Erlik informs him of the potent mud below the water surface and gives him the idea of creating the earth out of the same. The Lord asks Erlik to get the mud out of the water. Thinking of asserting his own authority Erlik tries to hide the mud in his mouth for himself as well. As soon as the mud begins to expand including the one in his mouth Erlik is left with no other choice than to spit the mud out. This irks Ulugan who at once is able to understand the intentions of Ulugan and punishes him by making him the king of the dead. The mud thus spit becomes the marshlands. The story begins at creation and ends after the creation of the land of the living as well as the land of the dead. They both come into existence at the same time.

Datum:

“How Marshlands Came to Be ...

In the time before time was ever measured, the world had just been created by the creator, Lord Ulgan. And in the beginning of all beginnings, once as he was walking through the clouds, he saw a strange sight. There was something floating in the primordial ocean. It had a face, but the rest of the body was shapeless. While the face remained intact, the rest of the creature's form changed as the waves rose and fell.

Now Ulgan had always assumed that he was the only being who existed in the universe and was astonished to see another being sharing it. Unable to contain his curiosity and annoyance, Ulgan swooped down and asked, ‘Who are you?’

The being changed shape few times and then said, ‘Who am I? That’ a good question because you see, I don’t have a name.’

self abstract
Gitika Yadav

Hope and personality: OCEAN of hopeful thinking

Anamika Das, Divya Arora, and Varsha Singh

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Hope can be defined as the process of positive thinking in which the person make use of Pathway and Agency thinking. Pathway thinking is the ability to produce alternate routes when original ones are blocked. Agency thinking is requisite inspiration to use the pathway to reach desired goal. Hope allows people to deal with problems with a deliberate mind-set and through a planned strategy. Hope is a positive expectation about the future that motivates goal directed behaviour, and leads to the development of wholesome personality. The five factors commonly used to describe personality are Openness to experience, neuroticism, agreeableness, conscientiousness and extraversion. The aim of this research was to understand the relationship between hope and big five personality trait for young adults. In this research a sample of 235 Female aged 18-25 years were assessed on the Hope Scale and the NEO-FFI-3 and Pearson Correlational design was used. Results indicated that Hope, and its components Agency Thinking and Pathway Thinking were significantly positively correlated to Conscientiousness and Extraversion. Neuroticism and Openness to Experience significantly correlated with Hope, while only Openness to Experience correlated with Pathway Thinking and no significant correlations were found with respect to Agency Thinking. Lastly, Agreeableness Personality Trait established no significant Correlations with Hope or its components. Thus the study was concluded with a comprehensive understanding of Hope and its relationship with Global Personality dimensions.

Keywords: hope, personality, agency thinking, pathway thinking, neuroticism, extraversion, openness, agreeableness

Human beings are motivated to work harder when they are hopeful that they will be able to do it and work hard to achieve it. Without hope people are not that much motivated towards working harder and aspire and have a faith on them that they will be able to do it.

Stotland (1969) explored the role of expectancies and cognitive schemas and described hope as involving important goals for which there is a reasonably high perceived probability of attainment. Snyder refers hope as a goal-driven thought in which the person exploits pathway and agency thinking.

Hope theory

The hope theory proposed by Snyder involves a thinking pattern of Pathway thinking: This thinking has been defined as the ability to produce alternate routes when original ones are blocked. In this thinking pattern the person is able to produce alternate solutions in the way of achieving goal. It also involves Agency Thinking: Agency thinking is considered to be the motivation that a person gives to himself when he or she when a person encounters hindrance on the trail in achieving to a particular aim. The person is motivated himself that he or she will overcome the obstacle if comes on the way to achieve a goal. If a person is able to successfully pass the hindrance or obstacle either by using pathway or agency thinking or both it tends to produce a positive state in the person and he or she will be hopeful that he or she will achieve the goal.

People with high hope scores tend to have a positive emotional set as they were able to handle difficult situations in the past whereas low hope people will tend to have negative emotional set as they have received failure in their past and were not able to achieve goal. On the

way to achieve a goal the person may encounter a stressor that would cause hindrance or obstacle in the way and will prevent the person in moving forward to achieve the goal. People who have high hope will be able to pass these stressors by finding alternate routes or having a confidence and motivation in them that they will be able to achieve the goal. People with low hope scores may not be able to move forward as they are unable to produce alternate solutions and may lack in confidence, motivation self-esteem towards achieving the goal.

The term 'Personality' has emerged from 'persona'- a Latin word meaning mask. Thus, personality can be understood as influencing others through one's outward appearance. Many researchers and theorists have defined the term personality in different ways. Most definitions focus that personality has an ever changing nature. It is dynamic, not static. Personality plays the role of an integrating agent between physiological (body) and psychological (mind) aspects of a human.

Mischel (1976) described Personality as "the distinctive patterns of behaviour (including thoughts and emotions) that characterize each individual's adaptation to the situations of his or her life." As per McCrae and Costa (1989) personality is the "enduring emotional, interpersonal, experiential, attitudinal and motivational styles that explain behaviour in different situations." Mayer (2007) defined personality as "the organized developing system within the individual that represents the collective action of that individual's major psychological subsystems."

Thus, these definitions present different aspects, views and explanations about the dimensions of personality. The theoretical concept of personality can be defined in the light of major theories of personality. They involve varied ideas about the relationship between personality and other traits, different notions about the way personality develops, etc.

Big five factory theory

This theory suggests that all personality traits can be grouped under five factors. These factors are as follows:

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Embodying good moral woman: Psychological burdens lived by women in India

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Morality concerns and applies to us through the social system we are a part of. Morals are the defining principles of what is right and wrong. They are learned through the process of socialization, from family, society and through observation. Thus, morality becomes ability, skill and a thought process that enables one to take right moral decisions and exhibit moral behaviour. Serving Patriarchal system; morals for women in our society are largely defined in an androcentric manner and the gender dichotomy in moral orientation remains strong. This study, using literature review is an attempt to reflect upon the kinds of moral values a female in our society is ingrained with and psychological vulnerabilities associated with it; which can help us understand the genesis of day-to-day problematic issues and challenges faced by women today affecting their well-being.

Keywords: women, psychological burdens, morality and patriarchy

Morality concerns with virtuous thought and act, which ought to apply to every human being by the way of the social system we are a part of. However, in our society, by default, it is the woman in whom the morality is expected to reside. The moral standards placed on women are always high, list of ought's and should's for her is longer as compared for males. So, she has to be responsible, right, good and virtuous all the time, she can't afford to make mistakes and being moral is totally her prerogative. Surprisingly being moral does not benefit her; she is still considered inferior to men and abused. Instead the benefits are aimed toward the maintenance of society and the honor of family. And if a woman fails to abide by the standards placed upon her, she is judged as immoral deviant, bad, vulgar and a disgrace for family and society. On the other hand there is absolute no concept of male accountability; common to all men is abhorrence of women evincing bodily or sexual autonomy.

These hierarchical ideas about gender role in Indian society and underlying biased social norms were highlighted by debates on sexual violence in India after the gang rape on 16 December 2012 in Delhi. The views sanctioned rape as a result of inappropriate clothing my girls (Balla & Vishnu, 2013). This shows that in India, even today when a girl gets raped, people believe and maintain that it's her fault, she is responsible for it. She should not stay out of home during dark hours and should dress up appropriately, covering her body. She should abide by the moral values, else would be cause of one's own misfortune. And thus, according to Lynch (2007) throughout South Asia, (following patriarchal system) moral behavior is important for women's survival.

Morals are the defining principles of what is right and wrong. They are learned through the process of socialization, from family, society and through observation. Thus morality becomes ability, skill and a thought process that enables one to take right moral decisions and exhibit moral behavior. Moral behavior is the act that is valued by the observer as right and good (Wayne & Langley, 2010). However a

moral action is said to be so in terms of its reference with its desirability in society and its profit and common good.

India follows a patriarchal system where hierarchy prevails over equality and women are considered subordinate and inferior. As long as elements of ideology in a culture explicitly devalue women, symbolic devices implicitly value them inferiorly and social structural arrangements exclude them from participation; the subordination of a woman and her oppression will remain in society as one of the true universals and a pan cultural fact (Ortner, 1973). Serving Patriarchal system morals for women too, in our society are defined in an androcentric manner and the gender dichotomy in moral orientation remains strong. Although social norms in Indian society due to diverse range of communities are not uniform they seem to converge especially on the norms regulating the conduct of women. They are kept subordinate to men at all times or asserted to be, by exemplary acts of violence. How does a woman feel bearing up this responsibility? How does such a biased and andocentric moral orientation of society affect her? Are some questions that this write-up intends to look at.

This paper intends to portray what are the social norms and morals that a female is ingrained with? What are the consequences and difficulties that she faces due to these morals and how does it affect her? And thus demands and requests a change in the society not in mere terms of words but in thinking and action too. Researches so far, in the area have been relatively sparse and have not focused upon the psychological ramifications of the morality imposed on women. This paper also attempts to throw light on them. Further with the crime rates against women rising up (According to national crime record, govt. of India 2013, rates of incidence in crime against women have increased from 1.5 lakh cases being reported in 2001 to 2.5 lakh cases being reported in 2012) and India polled as the 4th most dangerous country for women in the world (Poll done by Thomson Reuters reported in Mail Today, 16 June 2011); addressing the issue of imposed morality on women and necessity for change becomes important too.

People in India whether rural or urban, tend to agree that a woman's place is primarily at home and not in the public square. If she has to venture out, then preferably during daytime and dressed

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'Sukarma': An investigation into the internal and external influences of prosocial behaviour

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We as society are always focused on the negatives, i.e., we always point out and talk about anti-social behaviour but rarely do we talk about or point out the small good actions that we do everyday which leads to the thriving of this society lie following traffic rules, helping elderly, etc. The aim of this research was to have an in-depth understanding of prosocial behaviour. The relationship of prosocial behaviour with emotional intelligence and personality traits was assessed along with studying the gender differences, differences on emotional intelligence and personality variables between low and high scorers of prosociality and media influences on the same. For the purpose of the study 100 young adults aged 18-25 years were asked to complete a questionnaire compiled using the Helping Attitude Scale, NEO-FFI and HEXACO, and TEIQue-SF and further two self-constructed movies were shown. Results indicated that emotional intelligence and personality traits except extraversion and openness to experiences were significantly and positively correlated with prosocial behaviour. Further no significant gender differences were found. The low and high scorers of prosocial behaviour differed significantly on emotional intelligence and personality variables except extraversion and openness to experiences. Lastly it was found that media has a very direct and specific influence on prosocial behaviour with positive media film significantly affecting participants with low scores on prosocial behaviour and negative media film influencing those with high scores. Thus the study was concluded with a broadened understanding about prosocial behaviour and also with the knowledge of how to use media efficiently to foster prosocial behaviour.

Keywords: prosocial behaviour, emotional intelligence, personality traits, gender, media influence

Why do we give our pen to someone who asks for it or why do we share our notes and on a larger perspective why do people donate money or join NGO's. All these questions are regarding the act of compassion, help etc that we people indulge in everyday whether intentionally or unintentionally. Such behaviours which bring positive consequences for self, others and both are called as prosocial behaviour.

Prosocial behaviour

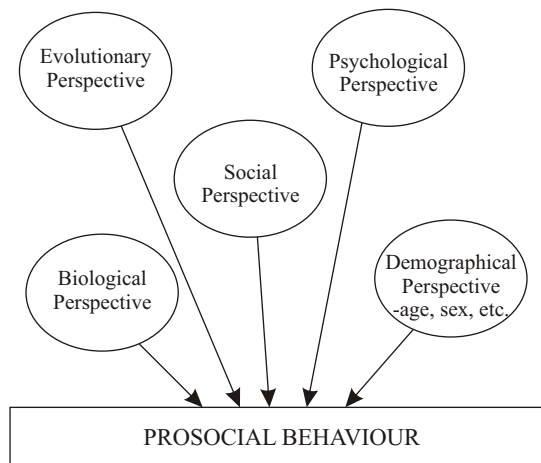
Prosocial behaviour represents a broad category of acts that are defined by some significant segment of society and/or one's social group as generally beneficial to other people. Attention to prosocial behaviour in psychology originated with McDougall (1908) who argued that prosocial behavior is the result of "tender emotions" created by the parental instinct, but most current research has its roots in lay and scientific reactions to the non-responsive bystanders in the brutal murder of Katherine "Kitty" Genovese in 1964. Since then, it has evolved to encompass a broad range of biological, motivational, cognitive, and social processes (Dovidio & Penner, 2001).

According to Batson (1986), the term was created by social scientists as an antonym for antisocial. Social psychologist Baron (2010) Prosocial behaviour, or "voluntary behaviour intended to benefit another", is a social behaviour that "benefit [s] other people or society as a whole", "such as helping, sharing, donating, co-operating, and volunteering".

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Factors affecting/causing prosocial behaviour



Theories of prosocial behaviour

Equity theory: The theory is given by Adams et al. (1963). People are happiest in relationships where the give and take are about equal. Thus in terms of prosocial behaviour it is seen that people show prosociality either to remove inequality or to maintain equality. For example one employee gets reward for his or her work but his or her colleague doesn't so he or she might help him or her out next time so that both colleagues are at equal level and work well as a team.

Empathy-Altruism theory: By Batson et al. (1972). According to this theory individuals who feel empathetic show more of altruism and/or any other type of prosocial behaviour than those who are not empathetic.

self-attested
Singh

Healthy body and happy mind: A biopsychosocial insight into the body mass index and happiness level interplay among young adults

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Happiness is an example of a positive construct of mental health that may be promoted by physical health and could increase resilience to emotional disturbances. However, the research on the association between physical health variables and happiness is relatively scarce in Indian context. This study tries to explore this association using body mass index as an indicator of good physical health among young adults. It aims at determining if happiness differs among young adults (males & females) with healthy and unhealthy body mass indices. Results indicate a statistically significant difference in the happiness levels of young adults across the five BMI categories as well as a significant difference between healthy and unhealthy young adults. This hints towards a strong relationship between physiological and psychological factors in determining good health. Another striking result was a significant difference in happiness scores in underweight category with underweight females reporting lower levels of happiness than underweight males. This indicates the interplay of physical, psychological and social factors in contributing towards health and well being of individuals. The results of the study indicate that health is a complex interplay of various components in consonance with the biopsychosocial approach.

Keywords: biopsychosocial, body mass index, happiness, health

For many people, health is simply a matter of feeling well with an absence of diseases or getting over illnesses quickly. But soon, the complex interplay of mind and body in determining health is recognised. World Health Organization (1948) defined health as "a complete state of physical, mental, and social well-being and not merely the absence of disease or infirmity" (Taylor, 2006).

Body mass index

Most commonly used indicator of physical well being in terms of body weight is the body mass index (BMI). It is calculated as weight in kilograms divided by height in metres squared. It can be used as a proxy for thinness and fatness. BMI has been related to health hazards as well as death rates in some populations (WHO per consultation, 2004).

Body mass index (BMI) is used to classify the weight of people as underweight, healthy weight, overweight or obese. Any deviation from the healthy weight range may impact the overall well being and quality of life. BMI is therefore associated with both physical and psychological health, including overall mortality, chronic somatic diseases (Must et al., 1999) as well as psychiatric disorders (Petty et al., 2008; Penninx et al., 2010). The relationship with BMI has been found to be U-shaped for mortality (Childers et al., 2010); depression (Penninx et al., 2009); and quality of life (Hopman et al., 2007; Tan et al., 2008).

Happiness

Health and well being is not limited to mere absence of illness or disease. Ryff (1989) said that psychological well-being refers to what an individual needs for mental, social, and cognitive health. One of the major aspects of psychological well being is happiness. Happiness can be defined as the degree to which people positively evaluate their overall life situation (Veenhoven, 1997). Research by Veenhoven (2008) has indicated that happiness tends to increase the lifetime of healthy people and reduces mental problems. Happiness also plays a very important role in enhancing mental health, subjective well being and thus improves the quality of life.

Happiness has a positive relationship with various dimensions of psychological health. It also has an important role in preventing physical and mental disorders (Salovey et al., 2000; Kubne et al., 2011). Piqueras et al. (2011) stated that happiness was associated with increasing the behaviours relating to mental health in students. The results of the research by Lyubomirsky (2001) indicated that happiness can predict changes associated with psychological health and well-being.

Relationship between BMI and happiness

Increasing BMI indicates overweight or obesity, which is a major risk factor for many cardiovascular diseases including hypertension, diabetes, coronary heart disease and other related conditions. Therefore higher BMI reflects a risk for disruption of the physical health, which in turn contributes to greater psychological distress and poorer subjective well being. Research has shown that being overweight is significantly related with lower self assessments of personal happiness in social groups where overweight is less common (Pinhey et al., 1997).

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Inayaz

Examining Sexism and Feminist Self-Identification in Young Indian Adolescents and Adults: Females are Less Sexist but Not Feminists

Abstract

Sexism is not just a problem of the past; it is still pervasive and perpetuated in everyday life. Feminism is an ideology that aims to tackle sexism and provide equality between men and women in its roots. By straitjacketing men and women into a pattern of behavior pre-approved by society, sexism dehumanizes both men and women. The present study examined gender differences in sexism and feminist self-identification for young adolescents and adults (40 males and 40 females). In line with our expectations, results revealed that males reported significantly higher on ambivalent sexism (hostile and benevolent sexism) relative to females, but there were no differences in feminist self-identification. That is, while young Indian adolescent and adult women endorse sexist statements significantly lesser than men, but they do not endorse the philosophy of feminism which aims to reduce sexism, any more than men. The findings have been studied in context of the potential 'stigma' of the feminist label.

Introduction

Sexism is defined as an "individual's attitudes, beliefs, and behaviors, and organizational, institutional, and cultural practices that either reflect negative evaluations of individuals based on their gender or support unequal status of women and men" (Swim & Hyers 2009). It is closely tied to gender stereotypes, defined as social consensus regarding the attributes of men and women (Crawford & Unger 2000). Gendered expectations prove to be a hurdle for any woman or man whose preferences do not neatly align with the stereotypes. By straitjacketing men and women into a pattern of behavior pre-approved by society, sexism dehumanizes both men

शिक्षाप्रियदर्शिनी

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डॉ० मैत्रीणी कृष्णाणी

भारतीय ज्ञान परंपरा के अनुसार ज्ञान की परिष्कृति सदाचार में होती है। जीवन में मनुष्य का जो व्यवहार है, उसे ही उसका आचार अथवा आचरण माना जाता है। आचार शब्द 'आ' उपसर्गपूर्वक 'चर' धनु से 'चर्' प्रत्यय करने से बनता है। अंग्रेजी में इसे Ethics या Morality conduct (मनुष्य की दैहिक क्रियाओं का द्योतक) कहते हैं। कोष ग्रन्थ के अनुसार, आचार का अभिप्राय मानव के व्यवहार, चाल-चलन और आचरण से है।

वेद, ब्राह्मण, आरण्यक, श्रुति, स्मृति सभी शास्त्रों में आचार-पालन एवं उसके महत्त्व पर बल दिया गया है। बौद्ध दर्शन मुख्यतः आचार दर्शन है जिसमें अष्टांगिक मार्ग का पालन सभी के लिए अनिवार्य माना गया है। जैन दर्शन में आचार के कठोर नियमों का विधान तथा हिंसा का सर्वथा निषेध किया गया है। इसी प्रकार सांख्य-योग, पूर्व शांकर वेदांती, रामानुज, शैव, शाक्त एवं अन्य दर्शन इत्यादि ग्रंथों में भी आचार के विषय में प्रमुखता से विचार किया गया है।

पाश्चात्य- नीतिशास्त्रीय चिंतन परम्परा में आचार ज्ञान- विधानवाद, प्रज्ञावाद, सुखवाद, विकासवाद, वीरग्यवाद, कर्तव्यवाद, पूर्णतावाद और मूल्यवाद नाम से जाना जाता है। पाश्चात्य नीतिशास्त्रियों का एक वर्ग ऐसा भी है जो सच्चरित्रता या सद्गुणसंपन्न मानव को चरम शुभ मानता है।

वैदिक आचार्य विभिन्न आचारिक नियमों का पालन करते हुए अपने को पण्य

¹ सहायकाचार्या, (संस्कृत) कमला नेहरू कॉलेज (दिल्ली विश्वविद्यालय) नई दिल्ली-११

७. पुराणेषु सृष्टिविज्ञानम्

डॉ. मैत्रेयी कुमारी *

भारतीयसभ्यतासंस्कृत्योः प्रचारप्रसारणं पुराणानाम् अद्वितीयं योगदानं वर्तते। ऋक्सामच्छन्दोयजुर्वेदः सह पुराणानि अपि आविर्भूतानि-

ऋचः सामानि छन्दांसि पुराणं यजुषा सह।

उच्छिष्टाञ्जज्ञिरे सर्वे दिविदेवा दिविश्रिताः॥^१

संस्कृतसाहित्ये पुराणानां विशिष्टस्थानं वर्तते। प्राचीनभारतस्य सर्वक्षेत्रीयगतिविधीनाम् आद्योपान्तवर्णनं ज्ञानविज्ञानेतिहासभूगोलादीनां दृष्ट्या पुराणेषु एव उपलभ्यते। पुरुषार्थचतुष्टयवर्णनेन सह तत्कालीन-सामाजिकराजनैतिकार्थिकावस्थानां विशदविवेचनं प्राप्यते एषु। वेदा इव पुराणानि अपि आप्ताः प्रामाणिकाः मन्यन्ते।

महर्षिणा वेदव्यासेन वेदानां तत्त्वानि सर्वजनस्य संवेदितुं रुचिकरं च कर्तुं पुराणानि निर्मितानि। अत एव उच्यते- 'इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्'। तथा च 'आत्मा पुराणं वेदानाम्'। पुराणविद् एव चतुरः मन्यते स्म-

यो विद्याच्चतुरो वेदान् साङ्गोपाङ्गोपनिषदो द्विजः।

न चेत्पुराणं संविद्यान्नैव सः स्यात् विचक्षणः॥

अष्टादशपुराणानि सन्ति- मत्स्य-मार्कण्डेय-भविष्य-भागवत-ब्रह्म-ब्रह्माण्ड-ब्रह्मवैवर्त-वराह-वामन-वायु-विष्णु-अग्नि-नारद-पद्म-स्कन्द-कूर्म-लिङ्गादीनि। पुराणानामिव उपपुराणानां तथा औपपुराणानां संख्यापि अष्टादशैव वर्तते। पुराणानां कतिपयलक्षणानि सन्ति। सामान्यतया पञ्च लक्षणानि सर्वेषु पुराणेषु प्राप्यन्ते। यानि सन्ति-

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।

वंशानुचरितञ्चैव पुराणं पञ्चलक्षणम्॥

सृष्टिः, प्रतिसृष्टिः (प्रलयानन्तरं पुनः प्रादुर्भावः), देवर्षिमहर्षीणां वंशावलीवर्णनं, चतुर्दशमन्वन्तराणां कालनिर्णयः, सूर्यचन्द्रवंशीयनृपाणाञ्च चरित्रवर्णनं यत्र विद्यते तदेव पुराणमिति। पञ्च लक्षणयुक्तम् इत्यादिभिः प्रमाणैः प्राचीनतमत्त्वाख्यानादिवर्णनशास्त्रमेव 'पुराण'पदवाच्यमिति मन्यते।

*सहायकाचार्या, कमला नेहरू कॉलेज, दिल्लीविश्वविद्यालयः, दिल्ली।

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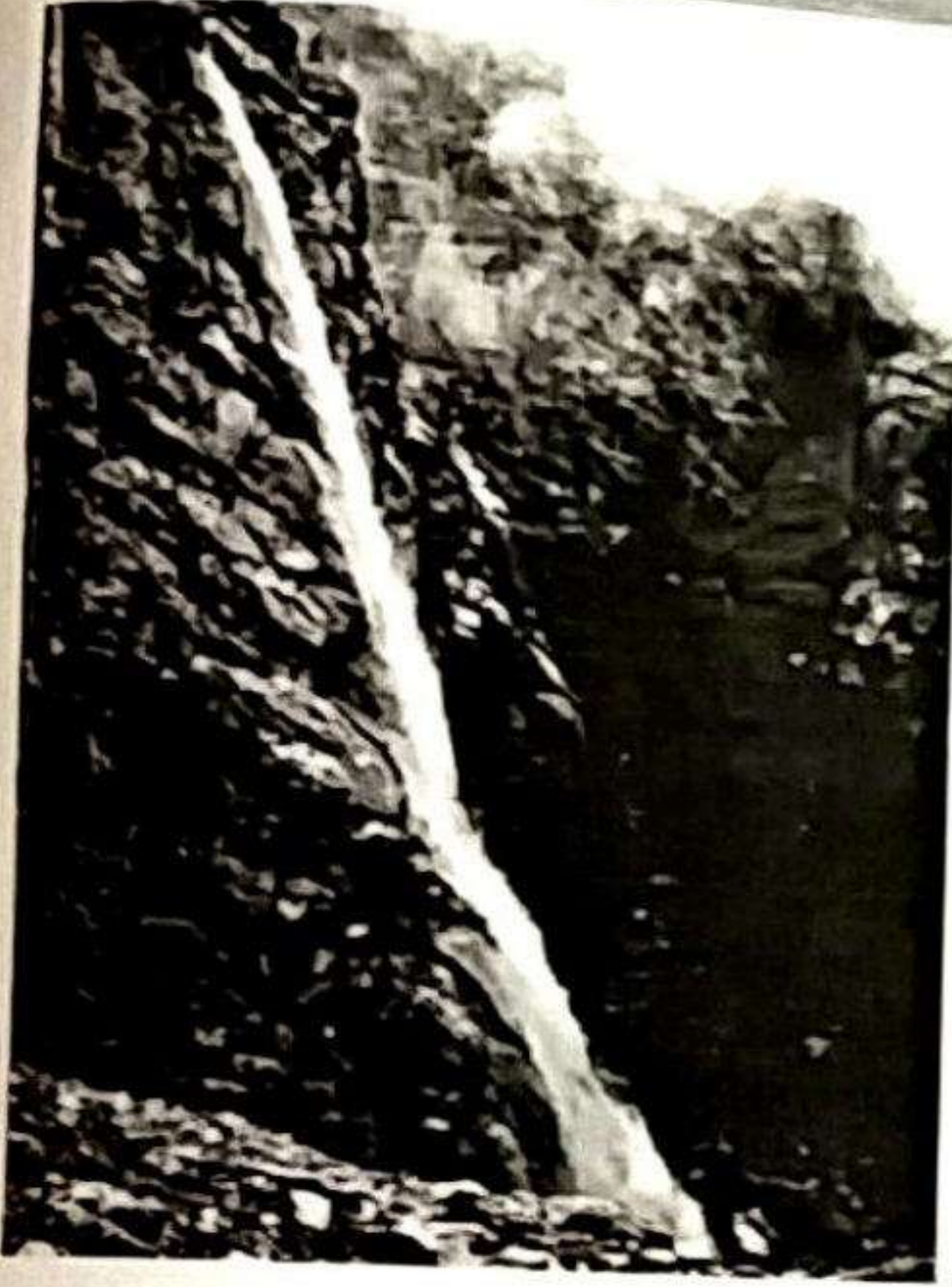
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वर्षम्
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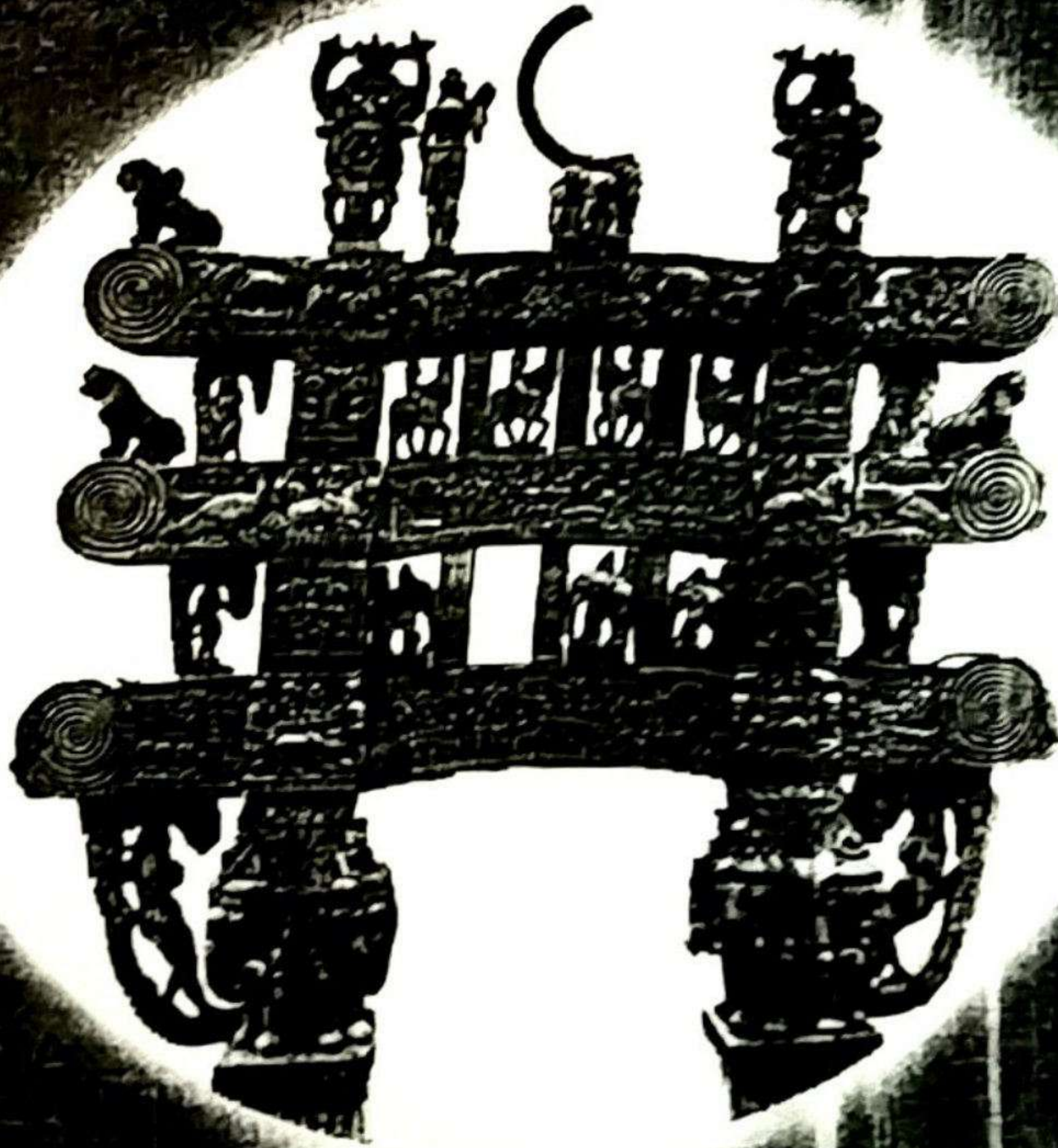
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एक डेमास

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कदयो वदन्ति॥
-कठोपनिषद् ॥१४॥

अर्थात् अनेक सुकर्मों के फलस्वरूप मनुष्य-यानि प्राप्त होती है। अतः अज्ञान-निद्रा को त्यागकर मनुष्य प्रत्येक क्षण का सदुपयोग करे। श्रेष्ठ विद्वानों की संगति प्राप्तकर उनके उपदेश द्वारा मनुष्य को तत्त्वज्ञान प्राप्त करना चाहिए। यद्यपि तत्त्वज्ञान का मार्ग छुरे की धार के समान अति कठिन है किंतु जिज्ञासु मनुष्य उत्तम ज्ञान प्रदान करने वाले विद्वानों का सत्संग प्राप्त कर अज्ञान का परित्याग कर सकता है तथा विद्याध्ययन द्वारा तत्त्वज्ञान की प्राप्ति कर सकता है।

एकेडेमीस 2017 का प्रस्तुत अंक विशेष महत्त्वपूर्ण है क्योंकि इस वर्ष से यह जर्नल अपना राष्ट्रीय ही नहीं वरन् अंतर्राष्ट्रीय स्तर पर भी स्थाई रूप से प्रारंभ कर रहा है सन् 2006 में कॉलेज की पूर्व प्राचार्या डॉ० मिनीती चैटर्जी ने शिक्षकों को अपनी सर्जनात्मक अभिव्यक्ति हेतु सुदृढ़ मंच प्रदान करने की उद्देश्य से महाविद्यालय स्तर पर इसका प्रारंभ किया था। यह मेरा सौभाग्य रहा कि प्राचार्या महोदया ने इसके हिन्दी अनुभाग सम्पादन कार्य हेतु मुझे योग्य समझा। सन् 2008 तक डॉ० मालविका मजूमदार (पूर्व सम्पादक, एकेडेमीस, इंग्लिश) के दिशानिर्देशन में इसका सहसम्पादन करते हुए मैंने बहुत कुछ उनसे सीखा और समझा। सन् 2009 में एकेडेमीस (हिन्दी) का सम्पादन कार्य मुझे मिला। तत्पश्चात् सन् 2012 में जर्नल को ISSN प्राप्त हुआ। सन् 2014 में कॉलेज की स्वर्ण जयंती के उपलक्ष्य में विशेषांक प्रकाशित हुआ जिसमें कॉलेज से अन्य विद्वानों के लेख भी इसमें प्रकाशित किए गए थे। आज इस जर्नल ने कॉलेज स्तर की सीमाओं को पार करते हुए राष्ट्रीय एवं अंतर्राष्ट्रीय स्तर तक अपनी पहुँच बनाई है।

एकेडेमीस (हिन्दी) के प्रस्तुत ग्यारहवें अंक में भी अधिकाधिक विषय वैविध्य रखते हुए पाठक समुदाय को ज्ञानवर्द्धक तथा लाभप्रद पठनीय सामग्री उपलब्ध कराने की हमारी चेष्टा रही है। एकेडेमीस (हिन्दी) का प्रस्तुत अंक अत्यंत विनम्र भाव से समस्त पाठक समुदाय को प्रसन्नतापूर्वक समर्पित करती हूँ।

डॉ० सुषमा सहरावत

उपभोक्ता नहीं जो उनके फायदे के अनुसार उपभोग करे। ये वही चौराहे के लोग हैं जिनके पास फुर्सत ही फुर्सत है। ये वही लोग हैं जो मूखे रहकर भी आधा पेट खाकर भी आपस में हँसी मजाक करते हैं, ठहाके लगाते हैं। वही हँसी जिसे वैश्वीकरण ने पूरी साजिश करके गायब किया है परिणाम यह है कि 'हास्य क्लबों' की बाढ़ आने पर भी लोगों की हँसी गायब है। धीरे-धीरे अस्सी से सब चले गये हैं। उनके सिर्फ क्लॉस या चलते-फिरते ममी रह गये हैं। उपन्यास के अंत में लेखक एक ऐसी फैंटेसी का निर्माण करता है जिसमें एक बूढ़े की खोज जारी है। जिसके तन पर बड़ी कमर में लुंगी, पैरों में चप्पल। न सिर पर बाल है न मुँह में दाँत पर उसके पास एक निश्चल हंसी थी। वास्तव में यह फैंटेसी वैश्वीकरण के एक छत्र साम्राज्य व एकाधिकार को समाप्त करके लोक संस्कृति की उन्मुक्तता का उद्घोष है। तभी तो अमेरीका जैसे शक्तिशाली देश उस वृद्ध पुरुष की स्वच्छंद हंसी से इतने परेशान है। वैश्वीकरण की बाढ़ अपने साथ सभी कुछ बहाने को तैयार है फिर भी लोक संस्कृति परम्पराएँ अपनी जड़े गहराई से जमाए हुए हैं। उपन्यास हमें कोई निष्कर्ष नहीं देता कि हम किधर जाए परन्तु हमारी चेतना को जागरूक अवश्य करता है। कई बार 'स्थान' ग्लोबल यथार्थ से बड़ा यथार्थ हमारे सामने लाता है। 'काशी का अस्सी' भी इसी की कड़ी है। यहाँ 'स्थान' खुद बोलता है। समुदाय खुद अपनी कथा सुनाता है और वह राष्ट्र व विश्व से अपने रिश्ते खुद पहचानना चाहता है।

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योगिन: आत्मकथा : एक दृष्टि

-डॉ० मैत्री कुमारी

परमहंस योगानन्दविरचित 'योगिन: आत्मकथा' एक जीवनी है। अपने गुरु श्री श्री स्वामी श्री युक्तेश्वर गिरि महाराज को समर्पित यह पुस्तक एक चरितकाव्य है। 'धन्यस्य मम पूज्यगुरुदेवस्य श्री श्री स्वामी श्रीयुक्तेश्वरगिरिमहाराजस्य दिव्यकरकमलाभ्यां समर्प्यते।' चरितकाव्य या जीवनी आधुनिक गद्यसाहित्य का एक भेद है। छन्दरहित वाणी में प्रयुक्त शब्दसमूह गद्य कहलाता है। जैसा कि आचार्य दण्डी ने कहा है -

“अपादः पदसन्तानो गद्यम्” ।

गद्य में कवि की प्रतिभा और कार्यकुशलता की परीक्षा होती है, कहा गया है -

‘गद्य कवीनां निकषं वदन्ति’

आधुनिक संस्कृत गद्यसाहित्य में गद्य की विविध विधाएँ प्रचलित हैं, यथा - गद्यकाव्य, कथा, लघुकथा, व्यंग्यकथा, हास्यकथा, कथासंग्रह, आख्यायिका अथवा ऐतिहासिक गद्यकाव्य, उपन्यास, निबन्ध, निबन्धसंग्रह, समीक्षाकाव्य, जीवनी तथा अनूदित गद्यकाव्य इत्यादि ।

‘योगिन: आत्मकथा’ जीवनी होने के साथ साथ अनूदित गद्यकाव्य का भी उदाहरण है। श्री श्री परमहंस योगानन्दजी ने अपनी आत्मकथा 'Autobiography of A Yogi' अंग्रेजी में लिखा है जो डब्लू Audio Book read by Benkingsley रूप में भी उपलब्ध है। यह अत्यन्त सरस, सरल एवं रोचक ग्रन्थ है। इस ग्रन्थ का अनेक भाषाओं (लगभग 26 भाषाओं) में अनुवाद हुआ है, यथा - हिन्दी, बांग्ला, गुजराती, कन्नड़, मलयालम, मराठी, नेपाली (नेवारी), उड़िया, तमिल, तेलुगु, उर्दू, अरबी, डेनिश, डच, फिनिश, पोर्तुगीज, रूसी, स्पेनिश एवं स्वीडिश इत्यादि।

श्री योगानन्द महाराज की शिष्या तारामाता सु. श्री. एल्. वि. प्राद द्वारा इस 'Autobiography of A Yogi' का हिन्दी रूपान्तरण 'योगी कथामृत' नाम से सर्वप्रथम 2006 ई. ('First Hindi Pocket Edition') किया गया, जिसका Fourth Edition, 2013 ई. में योगदा सत्संग सोसाइटी आफ इण्डिया / सेल्फ रियलाइजेशन फेलोशिप के द्वारा प्रकाशित किया गया। तारामाता ने ही इस ग्रन्थ

प्रेरणास्त्रोत : प०पू० स्व० स्वामी समर्पणानन्द जी महाराज

पावमानी

त्रैमासिकी मूल्याङ्किता वैदिक-शोधपत्रिका

भाग : एकत्रिंश, खण्ड : तृतीय
(वि०सं० २०७३)

वेदानुशीलन का अतीत और अनागत

प्रधान सम्पादक

स्वामी विवेकानन्द सरस्वती

सम्पादक

प्रो० सोमदेव शतांशु

डॉ० वाचस्पति मिश्र

परीक्षक

डॉ० उमा रानी त्रिपाठी

संस्कृत विभाग महात्मा गान्धी काशी विद्यापीठ, वाराणसी

प्रकाशक

स्वामी समर्पणानन्द वैदिक शोध संस्थान

जुलाई-सितम्बर २०१६

मूल्य १००.००

का योगदान

डॉ० धीरेयी कुमारी *

वेद विश्व की प्रचीनतम एवं सर्वप्रथम रचना है। जिस प्रकार व्याकरण को इस वेदार्थ ज्ञान होता है, उसी प्रकार वेदमन्त्रों में निहित मूढ़ एवं आध्यात्मिक रहस्य का ज्ञान निघण्टु एवं निरुक्त के द्वारा होता है। सामान्यतः 'निघण्टु' संग्रह का पर्याय है।

निघण्टु वैदिक शब्दों का संग्रह है और निरुक्त उसी पर ध्यान है। निरुक्त व्याकरण का सूत्र है। व्याकरण जहाँ शब्दों की रचना (बहिर्ग) व्याख्या करता है। वहीं निरुक्त उसके अर्थ (अन्तर्ग) का अन्वेषण करता है। विशेषतः प्रस्तुत संग्रह नाम शब्द, अक्षराक्षर, उपसर्ग तथा निरुक्तों के संग्रह मात्र को 'निघण्टु' कहते हैं।

इत्यदि चत्वार्यपिपदव्याहानि सन्नेयतमितिश्यासु ।

किञ्चित्ति निघण्टुसम्प्रदायि धवन्ति ।"

'निघण्टु' किसी उद्देश्य विशेष को ध्यान में रखते हुये किसी साहित्यगत अथवा सांस्कृतिक शब्दों का किसी विशेष प्रविधि के तहत संग्रह का नाम है जो आधुनिक शोधकार्य के साधनों के आधार पर 'Glossary' विधा का एक स्वरूप कहलाता है।

Prof. Chas. Vogel के शब्दों में -

"Linguistic work started in India at a very early date with the compilation of word lists. (Nighantas) giving rare, unexplained, writings. These Glossaries, of which that handed down and commended upon in Yask's Nirukta is the best and commended upon in Yask's Nirukta is the best known and probably oldest specimen did not, however institute the prototype of the dictionaries (Kosa) of later times."

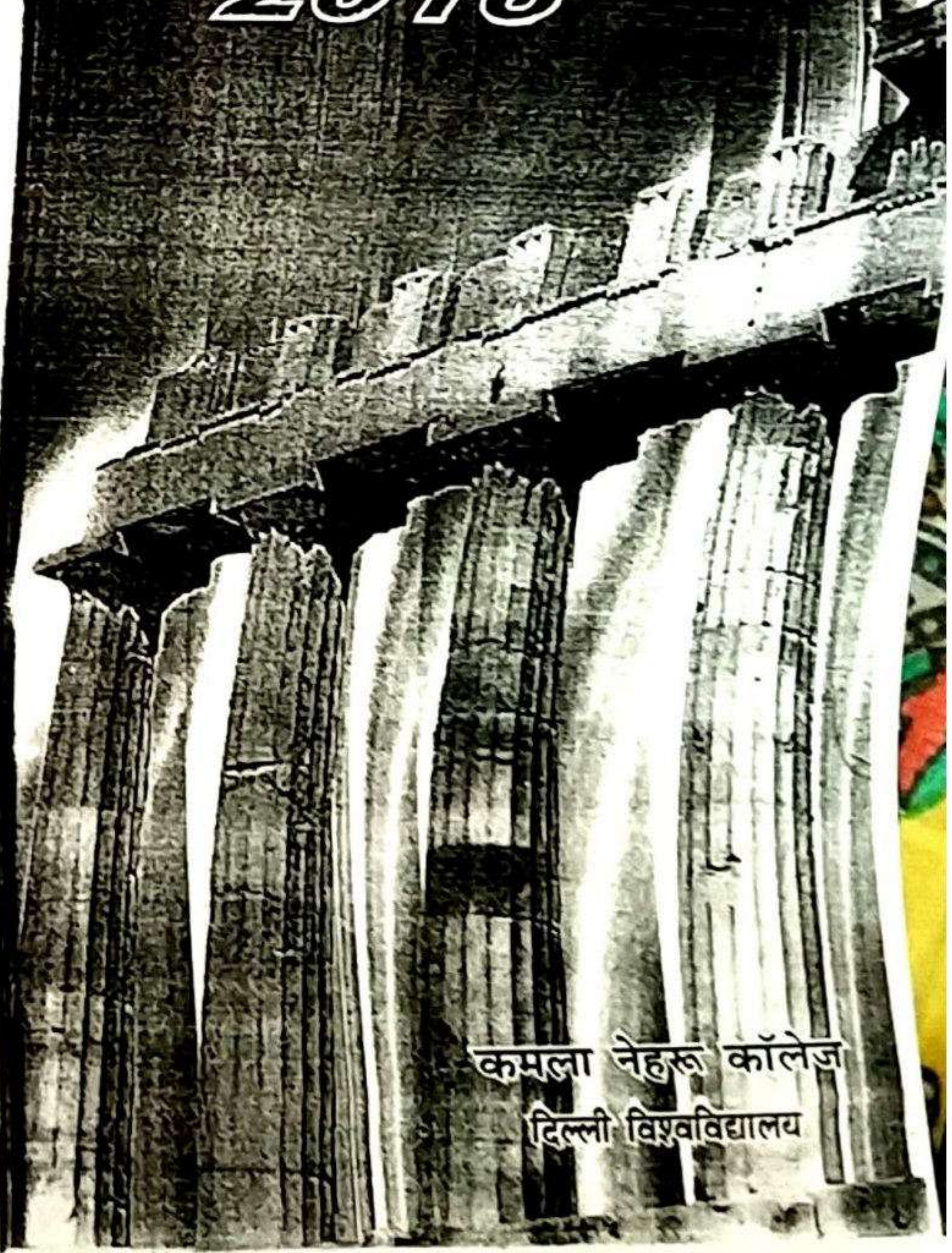
निरुक्त षड्वेदों में वेदरूपी पुरुष का श्रेय (कान) है - 'निरुक्तं श्रेयमुच्यते ।' - यद्विनिर्दिष्टं च। इसमें वैदिक शब्दों के अर्थ जानने की प्रक्रिया बताया जाती है।

अर्थात्सोमे विप्रेक्ष्यतया पदव्याहानं सन्नेयतमितिश्यासु ।

एकडेगाथा
2016



कमला नेहरू कॉलेज
दिल्ली विश्वविद्यालय
नई दिल्ली
सं. २४७६६९१



कमला नेहरू कॉलेज
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'निरुक्त' के परिप्रेक्ष्य में भाषा परिवर्तन

मानव का समस्त कार्यव्यापार भाषा पर अवलम्बित है। व्यक्त वाक् (भाषा) के बिना मनुष्य और पशु एक समान हैं। आचार्य दण्डी तो भाषा को लोकदीपक मानते हैं:-

इदमन्धन्तमः कृत्स्नं जायेत् भुवनत्रयम्।
यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते ॥'

भाषाविज्ञान भाषा का सांगोपांग विवचेन करता है। इसे आधुनिक रूप में लाने का श्रेय संस्कृत भाषा को है। यूरोपीय विद्वानों ने भाषाविज्ञान के सिद्धान्तों की विवेचानात्मक शैली आचार्य यास्क और पाणिनि से ही पाई है। विश्लेषणात्मक शक्ति के कारण भाषाविज्ञान की विभिन्न शाखाएँ हैं:-

शाखा	विषय
1. ध्वनिविज्ञान (Phonology)	- ध्वनि की उत्पत्ति, श्रोता-वक्तासंबंध, ध्वनि-विकास, ध्वनि परिवर्तन आदि
2. रूपविज्ञान (Morphology)	- शब्दों के भेद, उनके विचार, रूप-परिवर्तन, समास रचना आदि।
3. अर्थविज्ञान (Semantics)	- शब्दों के अर्थ, अर्थपरिवर्तन, उसके कारण एवं दिशाएँ इत्यादि।
4. वाक्यविज्ञान (Syntax)	- वाक्य रचना (शब्दों का स्थान निर्धारण वाक्य में) अर्थभेद इत्यादि।
5. निर्वचनशास्त्र (Etymology)	- शब्दों की उत्पत्ति एवं उनका इतिहास।

'निरुक्त' षड्वेदांगों में से एक है। यह वेदरूपी पुरुष का श्रोत्र (कान) है। इसमें वैदिक शब्दों के अर्थ जानने की प्रक्रिया बतलाई जाती है।

'अर्थावबोधे निरपेक्षतया पदजातं यत्रोक्तं तन्निरुक्तम्'।

आचार्य यास्करचित 'निरुक्त' वेद के अन्तरंग से सम्बंध रखता है। यह भाष्यशैली के गद्य में है जिससे वेद मंत्रों के अर्थावगम में सहायता मिलती है।



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डॉ. मैत्रेयी कुमारी
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पुराणेषु सृष्टिविज्ञानम्

डॉ. मैत्रेयी कुमारी

भारतीयसाम्यतासंस्कृतयोः प्रचार-प्रसारणे पुराणानाम् अद्वितीयं योगदानं वर्तते । ऋक्सामछन्दयजुर्वेदैः सह पुराणानि अपि आविर्भूतानि -

ऋचः सामानिछन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जिरे सर्वे दिविदेवादिविश्रिताः॥

संस्कृतसाहित्ये पुराणानां विशिष्टस्थानं वर्तते । प्राचीनभारतस्य सर्वक्षेत्राणीय गतिविधीनां आद्योपान्तवर्णनं ज्ञानविज्ञानेतिहासभूगोलादीनां दृष्ट्या पुराणेषु एव उपलभ्यते । पुरुपार्थचतुष्टयवर्णनेन सह तत्कालीन सामाजिकराजनैतिकार्थावस्थानां विशदविवेचनं प्राप्यते । एषु वेदा इव पुराणानि अपि आत्माः प्रामाणिकाः मन्यन्ते ।

महर्षिणा वेदव्यासेन वेदानां तत्त्वान् सर्वजनसंवेद्य तथा च रुचिकरं कर्तुं पुराणानि निर्मितानि । अतएव उच्यते- ' इतिहासपुराणाम्यां वेदं समुपवृंहयेत्' । तथा च ' आत्मा पुराणं वेदानाम्' ।

पुराणविद् एव चतुरः मन्यते स्म । उक्तञ्च -

' यो विद्याञ्चतुरो वेदान् साङ्गोपाङ्गोपनिषदो द्विजः ।
न चेत्पुराणं संविद्यान्नैव सः स्यात् विचक्षणः ॥'

अष्टादशपुराणानि सन्ति - मत्स्य-मार्कण्डेय-भविष्य-भागवत-ब्रह्म-ब्रह्माण्ड-ब्रह्मवैवर्त-वराह-वामन-वायु- विष्णु-अग्नि-नारद-पद्म-स्कन्द-कूर्म-लिङ्गादीनि । पुराणानामिव उपपुराणानां तथा औपपुराणानां संख्यापि अष्टादशैव वर्तते । पुराणां कतिपय लक्षणानि सन्ति । सामान्यतया पञ्च लक्षणानि सर्वेषु पुराणेषु प्राप्यन्ते । ये सन्ति -

' सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितश्चैव पुराणं पञ्चलक्षणम् ॥' (विष्णुपुराण)

सृष्टिः, प्रतिसृष्टिः (प्रलयानन्तरं पुनः प्रादुर्भावः), देवर्षि-महर्षिणां वंशावली वर्णनं, चतुर्दशमन्वन्तराणां कालनिर्णयः, सूर्यचन्द्रवंशीय नृपाणाञ्च चरितवर्णनं यत्रा विद्यते तदेवपुराणमिति पञ्च लक्षणयुक्तम् इत्यादिभिः प्रमाणैः प्राचीनतम तत्त्वाख्यानादिवर्णनशास्त्रामेव ' पुराण' पदवाच्यमिति मन्यते

वेदेषु सर्वविधसृष्टिः यत्रा तत्रा वर्णिता, यथा - ऋग्वेदे नासदीयसूक्ते, पुरुषसूक्ते, अदितिसूक्ते, हिरण्यगर्भसूक्ते, अथर्ववेदे - कालसूक्ते (19/53) रोहितसूक्ते, तैत्तिरीयसंहितायां², तैत्तिरीयब्राह्मणे³, उपनिषत्सु इत्यादि। लौकिकसंस्कृतसाहित्ये मनुसंहितायां, गीतायां, महाभारते, रामायणे, अपि एतस्याः वर्णनं प्राप्यते किन्तु प्रकरणबन्धन, छन्दिता नास्ति सा । अतएव कोमलधियाणां मनुष्याणां कृते भगवता वेदव्यासेन इदमप्रथमतया विभिन्नेभ्यः वेदवाक्येभ्यः ज्ञानविज्ञानप्रतिपादक वाक्यान् पृथक् कृत्वा एका पुराणसंहिता निर्मिता । यस्यां संहितायां सृष्टेः इतिहासशुद्ध्यर्थं सृष्टिविज्ञानसम्बद्धचतुर्विपयान् अपि सन्निविष्टः -

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प्रो. रामसुमेरयादवः	Prof. Ramsumer Yadav
अध्यक्षः	Head
संस्कृततथाप्राकृतभाषाविभागः	Dept. of Sanskrit and Prakrit Languages
लखनऊविश्वविद्यालयः, लखनऊ	Lucknow University, Lucknow



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प्रो० मैक्समूलर की भारत एवं संस्कृत विषयक दृष्टि

'India what can it teach us' के आलोक में

•डॉ० मैत्रेयी कुमारी

संस्कृतप्रेमी भाषातत्त्वविद् अपरसायण एफ० मैक्समूलर का पाश्चात्य विद्वानों में अन्यतम स्थान है। इंग्लैंड वास्तव्य इन्होंने न केवल संस्कृत का अध्ययन किया बल्कि संस्कृत को आत्मसात कर अपने आचरण में उतारा। तभी तो स्वामी विवेकानंद को प्रथम दृष्टि में वे (मैक्समूलर) ऋषि वशिष्ठ तुल्य और इनकी पत्नी जॉर्जिना अरुंधती सदृश प्रतीत हुए।

परिचय - मैक्समूलर का जन्म पूर्वी जर्मनी के डेसाउ नामक नगर में सन् 1823 ई० में हुआ था। इनके पिता का नाम विल्हेम मूलर (Wilhem Muller) था। वे डेसाउ रियासत के शासक के उद्यानपाल तथा सलाहकार आदि उच्च पदों पर नियुक्त थे। मैक्समूलर मात्र 4 वर्ष के थे तभी इनके पिता की मृत्यु हो गई। इनकी माँ ने इनकी परवरिश बहुत अच्छे ढंग से की। बचपन में ही इन्होंने संगीत के साथ ग्रीक और लैटिन का ज्ञान प्राप्त किया। किशोरावस्था से ही ये कविताएँ लिखने लगे थे। 18 वर्ष की उम्र में इन्होंने संस्कृत का अध्ययन लिपजिंग विश्वविद्यालय में प्राप्त किया और सन् 1843 ई० में स्नातक परीक्षा उत्तीर्ण की। 1844 ई० में इन्होंने 'मेघदूत', 'हितोपदेश', 'कठोपनिषद्' एवं 'केनोपनिषद्' का जर्मन में अनुवाद किया। आर्थिक संकटापन्न होने पर भी संस्कृत के प्रति इनकी ज्ञानपिपासा बनी रही। माँ ने इन्हें स्कूल मास्टर बनने को कहा परंतु संस्कृत अध्ययन हेतु माँ से स्वीकृति प्राप्त कर वे श्री बर्नूफ के पास गए जो उस समय 'ऋग्वेद' के सायण भाष्य के संपादन एवं उसकी प्रामाणिक पांडुलिपि को तैयार करने में जुटे हुए थे। मैक्समूलर की प्रतिभा को पहचान कर उन्होंने इन्हें हिंदू धर्म या वेदों में से किसी एक के लिए अपना जीवन समर्पित करने को कहा। मैक्समूलर ने तत्काल अपने गुरु के आदेशानुसार अपना संपूर्ण जीवन वेद के लिए समर्पित करना स्वीकार कर लिया।

श्री बर्नूफ के द्वारा उक्त प्रतिज्ञा का आजीवन पालन करते हुए उन्होंने अत्यल्प समय में रात-दिन परिश्रम करते हुए ऋग्वेद के मंत्रों के संहितापाठ, पदपाठ सायणभाष्य सहित पांडुलिपि (दो प्रति-एक श्री बर्नूफ के लिए तथा दूसरा स्वयं के लिए) तैयार किया। 23 वर्षीय नवयुवक वेद-वेदांगों के पारंगत पंडित मैक्समूलर ने ईस्ट इंडिया कंपनी के आर्थिक सहयोग से सन् 1846 में ऑक्सफोर्ड विश्वविद्यालय से स्वसंपादित सायणभाष्य सहित 'ऋग्वेद' के प्रकाशन का कार्य आरंभ कर दिया। इन्हें वेदमंत्रोपयोगी देवनागरी टाइप भी अपने हाथों से अक्षर लिख-लिख कर ढलवाने पड़े।

आज हमें मैक्समूलर की हस्तलिपि में ऋग्वेद के चारों भाग प्राप्त होते हैं। इस प्रकार सन् 1846 से 1873 तक इन्होंने अपने जीवन के 27 वर्ष ऋग्वेद के प्रकाशन में लगाए। इस अवधि में इन्होंने अन्य ग्रंथों का भी साथ-साथ प्रणयन किया, यथा-

'History of Ancient Sanskrit Literature', 'Lectures on Comparative Philology एवं Sanskrit Grammar आदि।

1868 ई० में इन्हें ऑक्सफोर्ड विश्वविद्यालय में तुलनात्मक भाषाविज्ञान के प्रोफेसर का पद प्रदान किया गया, परंतु 1875 ई० में इन्होंने वह पद छोड़ दिया। इसका कारण मैक्समूलर बताते हैं कि 'यह सोचकर कि एक सेवक दो स्वामियों की एक साथ ठीक तरह से सेवा नहीं कर सकता वह पद मैंने त्याग दिया, क्योंकि संस्कृत के लिए मैं अपना पूरा समय नहीं दे पा रहा था।'

सन् 1873 ई० में छह खंडों में प्रकाशित उनके ऋग्वेद की (सायणभाष्य सहित) सभी प्रतियाँ हाथों-हाथ बिक गई थीं। भारत में इसकी काफी मांग थी। 1892 ई० में विजयनगर के महाराजा की सहायता से लगभग एक-एक हजार के पृष्ठों के चार खंडों का संशोधित दूसरा संस्करण प्रकाशित करवाया जिसमें पदपाठ और संहितापाठ भी सुंदर मोटे अक्षरों में उपलब्ध करवाया गया।

इस प्रकार मैक्समूलर ने अपने गुरुदेव श्री बर्नूफ को दिए गए इस वचन का कि 'आज से मेरा समग्र जीवन वेद के लिए समर्पित है' अक्षरशः पालन कर दिखाया। यद्यपि उनके गुरु अपने शिष्य के कार्य (ख्याति) को नहीं देख पाए (कारण 1849 ई० में ही श्री बर्नूफ का देहांत हो गया था)।

1868 ई० में साम्राज्ञी विक्टोरिया ने मैक्समूलर की योग्यता से प्रभावित होकर उन्हें 'नाइट' (ज़दपहीज) की उपाधि दी, परंतु इन्होंने उसे अस्वीकार कर दिया। तब विक्टोरिया ने इन्हें 'प्रीवी कौंसिल' की सदस्यता प्रदान की।

1898 ई० में जब ब्रिटिश सरकार ने लोकमान्य तिलक को राजद्रोह के अपराध में सजा देकर यरवदा जेल में डाल दिया था

• असि. प्रोफेसर., कमला नेहरू कॉलेज, दिल्ली विश्वविद्यालय, दिल्ली।

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आराधना

(समीक्षित मासिक शोध पत्रिका)

जनवरी, 2018



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डॉ. सरिता शर्मा

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श्रीमद्भगवद्गीतायां प्रबन्धसूत्राणि

1. भूमिका

महाभारतस्य भीष्मपर्वणि भगवता वेदव्यासेन समीचीनमेव उक्तमस्ति यद् 'सर्वं शास्त्रमयी गीता'। वराहपुराणमध्ये भगवता स्वयमेव कथितमस्ति -

“गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम्।
गीताज्ञानमुपाश्रित्य त्रीँल्लोकान् पालयाम्यहम्॥”
गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता॥

श्रीमद्भगवद्गीतायाः महत्त्वं विज्ञाय इत्यपि ज्ञातव्यं यत् यद्यपि उपदेशोऽयं अर्जुनं प्रत्यासीत् तथापि देशकालनिरपेक्षोऽस्ति भगवतः वासुदेवस्य वाणी।

2. शोधविषयस्योपयोगिता, स्थापना, विवेचना पुनरावृत्तिदोषनिवारणञ्च-

कस्मिंश्चिदपि देशे कस्मिंश्चिदपि काले कश्चन अपि जनः यदि आत्मोन्नतिं प्राप्तुमिच्छति तर्हि तेन गीतायाः वचनमृतं सेवितव्यमिति। शोधपत्रेऽस्मिन् वयं प्रबन्धविषये ग्रन्थेऽस्मिन् किं किमुपलभ्यते इति विषयं विवेचमिष्यामः। प्र उपसर्ग पूर्वकं बन्धु धातुना निर्मितस्य प्रबन्धपदस्य अर्थः प्रकृष्टं बन्धनम् कथयितुं शक्यते। इयं कीदृशी विप्रतिपत्तिः?

श्रीमद्भगवद्गीता तु मोक्षशास्त्रम् अतः बन्धनात् मुक्तिरेवास्य प्रतिपाद्यः। कथं वयं बन्धनस्य प्रकृष्टतामत्र चर्चिष्यामः? यच्छास्त्रं बन्धनमुक्तेर्मार्गम् दर्शयति कथं तदेव शास्त्रं प्रबन्धमार्गमपि प्रशस्तीकरोति। एषा शङ्का भवितुं शक्नोति अपरेषां मनसि। किन्तु अत्र नास्ति कोऽपि विरोधाभासः। वस्तुतः प्रबन्ध इत्यस्य अभिप्रायः आधुनिककाले विद्यमानः Management इति विषयो वर्तते। सामान्ये

लोकजीवने कथं व्यवहारः करणीयः केन प्रकारेण व्यवहारः करणीयः केन प्रकारेण अस्माभिराचरणीयमित्यभिप्रायः। सांसारिकात् बन्धनात् मुक्तिस्तु अस्तित्वेव भगवतः वासुदेवस्योपदेशस्य केन्द्रविषयः, किन्तु लोकेऽस्मिन् कथं जीवितव्यम्, कथं विषयैः मुक्तिः भवेत्, कथमस्माकं दिनचर्या भवितव्या, कथमनुशासनं करणीयम्, कथं भवेत् लोकव्यवहारः, कथं देहमिदं पालनीयम्, कथं भवेत् वर्णाश्रमाणामाचरणम् ज्ञानकर्मसाङ्ख्ययोगः किमर्थमनुपालनीयम् प्रभृतीनां विषयाणां ज्ञानेनानुपालनेनैव कोऽपि जनः मोक्षमार्गमनुचरितुं शक्नोति। ज्ञातव्यमत्र यत् मोक्षस्तु ज्ञाननिष्ठया साधयितुं शक्यते किन्तु ज्ञाननिष्ठावाप्तिः कथं भवेत्? कर्मनिष्ठया एव। प्रथमस्तावत् Life management अर्थात् जीवनप्रबन्धः कर्मनिष्ठया तदनु भविष्यति। Afterlife management अर्थात् मोक्षलब्धिः ज्ञाननिष्ठया।

वयं सर्वे जानीमः यत् अस्मदीयाः छात्राः “गीतायाम् आत्मप्रबन्धनमिति” विषयं CBCS शिक्षणप्रणाल्यां पठन्ति एव। किमत्र वयं पुनरुक्तिदोषस्य वाहकाः स्मः? ...न, नैव। वयं तु सप्तशतपद्येषु अष्टादशाध्यायेषु यत्किञ्चित्तदपि प्रबन्धनवनीतं भगवता श्रीकृष्णेनोद्घाटितमस्ति तस्यामृतपानस्य, समुत्सुकाः समुपासकाः स्मः।

3. विषयस्य समीक्षा-

श्रीमद्भगवद्गीतायाः प्रत्येकमध्यायस्य नामकरणेऽपि प्रबन्धसूत्राणि दृश्यन्ते। अर्जुनविषादयोगनामकः प्रथमाध्यायः। अध्यायेऽस्मिन् कुरुक्षेत्रनामके धर्मक्षेत्रे युयुत्सवाः कौरवाः पाण्डवाश्च सन्ति। भीष्माभिरक्षितं स्वकं बलं दुर्योधनः बहुजानाति। पितामहः अकरोत् शंखनादम्। युद्धस्य सज्जतां

1. भूमिका

ख्रिष्टाब्दात् षड्मितानि वर्षाणि पूर्वं शुक्राचार्येण नीतिशास्त्रविषयकः ग्रन्थोऽयं विरचितः। एतस्य हि विविधेषु कालक्रमेषु नैकैः विद्वांसैः परिवर्धनमपि जातम्। शोधपत्रमिदं पण्डितजीवानन्दविद्यासागरमहोदयेन प्रकाशितस्य संस्करणस्य मूलपाठमधिकृत्य लिखितं वर्तते।

ग्रन्थेऽस्मिन् पञ्चेभ्यः अध्यायेभ्यः नीतिनिर्झरः निस्सरति। स्त्रीविषयकं चिन्तनमत्र चतुर्थस्याध्यायस्य लोकधर्मनिरूपणमिति प्रकरणे मुख्यत्वेन, तृतीये अध्याये च गौणत्वेन विद्यते।

शोधपत्रमिदं चतुर्षु भागेषु विभज्य प्रस्तूयते। प्रथमस्तावत् भूमिकाभागः। द्वितीये भागे स्त्रीणाम् अधिकाराः वर्तन्ते। तृतीये भागे कर्तव्यानि कथितानि। चतुर्थे भागे निष्कर्षः प्रस्तूयते।

II. स्त्रीणामधिकाराः

आचार्यः शुक्रः स्वके नीतिशास्त्रे स्त्रीणां कृते अधोवर्णितान् अधिकारान् स्वीकरोति।

१-धार्मिकस्वतन्त्रतायाः अधिकारः

तस्यानुसारं स्त्री तपस्यां, तीर्थसेवां, प्रव्रज्यां, मंत्रसाधनं तथा देवपूजां पतिं विना नैव कुर्यात्। किञ्च स्त्रीणां पतिसेवा विना अन्यत् धर्मार्थकामानां त्रिवर्गाणां साधनं न विद्यते। अतः ताभ्यः धार्मिकस्वतन्त्रता पतिं विना नैव प्रोक्तम् यथा हि पुरुषविषयेऽपि शास्त्रेषु उक्तम् 'अयज्ञिः ह्येष योऽपत्नीकः'।

2-कार्मिक स्वतन्त्रतायाः अधिकारः-

कर्मविभाजनपरं शुक्राचार्यस्य गृहस्थाश्रमः। पुरुषाः काठिन्येन सम्पाद्यमानानि कार्याणि स्त्रियश्च सरलानि गृहकार्याणि कुर्वन्ति केषाञ्चित् पद्येषु शुक्राचार्यः स्त्रीणां कृतं कार्मिकं स्वातन्त्र्यमपि नैव स्त्रीकरोति। एते अंशाः कालान्तरे योजिताः प्रतीयन्ते यथाहि पूर्वमेव उक्तं यत् ग्रन्थस्यास्य शनैः शनैः परिवर्धनं गतम्। तृतीये अध्याये प्रतिपादितं यत् भर्ता, पित्रा, राज्ञा तथा पुत्रश्वसुरबान्धवैः स्त्रीणां गार्हस्थ्यकार्यैः विना अल्पोऽपि समयः नैव देयः स्यात्। यस्मिन् देवे स्त्री अधिकारी तस्मिन् देशे दिनमपि न वसेत्।



डॉ. सरिता शर्मा

मानवजीवने पुराणानां महत्त्व

1. भूमिका
'नामूलं लिख्यते किञ्चिद् नानपेक्षितमुच्यते' इत्येतं मल्लिनाथमतानुसारं शोधपत्रस्यास्य विषयः स्पष्टीक्रियते। देशकालवर्णाश्रमनिरपेक्षोऽयं निबन्धः। अतः विविधेषु कालखण्डेषु यस्मिन् कस्मिन्नपि प्रदेशे येन केनापि वर्णाश्रमधर्मेण वर्तमानस्य मानवस्य जीवने अष्टादश पुराणानां किं महत्त्वमस्ति इत्याशयः।
2. पुराणानां सामान्यः परिचयः- पुराणसाहित्यस्य विपुलत्वात् विषयस्यास्य सम्यक् स्थापनार्थं चात्र पुराणानां संक्षिप्तपरिचयः दीयते-
 - 2.1. व्युत्पत्तिः
 - क. पुराणम् आख्यानम् इति - महाभारतम्
 - ख. पुरा भवम्-पाणिनिसूत्रम्, 4/3/23, 2/1/43, 4/3/105
 - ग. पुरा नवम् भवति - निरूक्तम्, 3/19
 - घ. यस्मात् पुरा हि अनति इदं पुराणम् - वायु., 1/203
 - ङ. पुरां परम्परां वक्ति पुराणं तेन वै स्मृतम्-वायु. 1/2/53
 - च. जगतः प्रागवस्थामनुक्रम्य सर्गप्रतिपादकं वाक्यजातं पुराणम्-सायणाचार्यः
 - छ. विश्वसृष्टेरितिहासः पुराणम्-मधुसूदन सरस्वती
 - ज. पुरा एतत् अभूत्-ब्रह्माण्ड-1/1/173
 - 2.2 पुराणानां संख्या - अष्टादश पुराणानि, अष्टादश- उपपुराणानि च पुराणनाम्ना ज्ञायन्ते।
 - 2.3 पुराणानां रचनाकालः - 600 ईसवीयपूर्वादारभ्य 500 ईसवीयसंवत्सरं यावत् स्वीक्रियते।
 - 2.4 पुराणानां रचयिता - वेदव्यासः कथ्यते।
वीर्यं तेजो बलं चाल्पं मनुष्याणामवेक्ष्य च।
हिताय सर्वभूतानां वेदभेदान् करोति सः॥-विष्णु. 3/3/6

विष्णुपुराणानुसारं वेदव्यासपरम्परा -

1.	ब्रह्मा	16.	धनंजयः
2.	प्रजापतिः	17.	ऋतुजयः
3.	शुक्राचार्यः	18.	जयः
4.	बृहस्पतिः	19.	भरद्वाजः
5.	सूर्यः	20.	गौतमः
6.	यमः	21.	हर्यात्मा

85.



डॉ. सरिता शर्मा

बृहत्संहिता में पर्यावरण बोध

I. भूमिका - आज से लगभग 1500 वर्ष पूर्व विरचित बृहत्संहिता आचार्य वराहमिहिर की अनुपम कृति है। आचार्य ने इस ग्रन्थ की रचना 106 या 107 अध्यायों में की है। टीकाकार भट्टोत्पल के अनुसार मूलतः मगध निवासी आचार्य वराहमिहिर आजीविकासिद्धि के लिए उज्जयिनी नगरी में निवास करते थे। विभिन्न आचार्यों ने इनका जन्म शक 412 अर्थात् (412+78 = 490 AD) में हुआ। इनको आर्यभट्ट का समकालीन एवं राजा विक्रमादित्य के नवरत्नों में से एक माना जाता है -

धन्वन्तरिक्षपण कामरसिंह शंकुवेताल

भट्टघटखर्पर कालिदासाः।

ख्यातो वराहमिहिरो नृपतेः सभायां

रत्नानि वै वररुचिर्नवविक्रमस्य॥

आचार्य वराहमिहिर की अन्य कृतियाँ हैं - पंच-सिद्धान्तिका, बृहज्जातक, लघुजातक, योगयात्रा, विवाहपटल, समाससंहिता, जातकार्णव, ग्रहमण्डलफलम्, पंचपक्षी, दिक्कनीयात्रा, ठिकनिकयात्रा, विवाहखण्ड आदि। (ज्ञा)

बृहत्संहिता की एकमात्र उपलब्ध संस्कृत टीका भट्टोत्पलविवृति शक 888 (अर्थात् 888+78 = 966 AD) में लिखी गई थी।

II. विषयवस्तु - बृहत्संहिता में ग्रह, नक्षत्र, योग, लक्षण, अङ्गविद्या, उत्पात, वास्तुविद्या, दकार्गल, वृक्षायुर्वेद, स्त्री तथा पुरुष के लक्षण विचार, रत्न परीक्षा, शकुन शास्त्र, पाकविचार, तिथि, करण, राशि, विवाह आदि विषयों का प्रतिपादन किया गया है।

III. शोध की आवश्यकता एवं औचित्य - वर्तमान

विश्व पर्यावरण संकट के काल में है। जलवायु परिवर्तन, समुद्री जल का बढ़ता स्तर, विलुप्त होती प्रजातियाँ, वनों में व्याप्त दीर्घकालीन अग्निदाह, अनेक देशों में व्याप्त भूमि, जल, वायु तथा ध्वनि प्रदूषण ने मनुष्य के समक्ष विकट चुनौतियाँ खड़ी कर दी हैं। प्राचीनकालीन भारतीय संस्कृति में निहित मूल्य इस विश्व को पुनर्निर्माण का नूतन पथ प्रदर्शित करते हैं। 'वसुधैव कुटुम्बकम्', 'माता भूमिः पुत्रोऽहं पृथिव्याः', 'सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः' का उद्घोष करने वाली भारतीय ज्ञान परम्परा के मन्थन द्वारा अवश्य ही विश्व कल्याण के लिए अमृत सिद्धान्तों का संचयन किया जा सकता है। बृहत्संहिता वास्तुशास्त्र का महत्त्वपूर्ण ग्रन्थ है। यदि त्रिविध वास्तु - आवासीय, व्यावसायिक एवं देवालय के सिद्धान्तों को भलीभाँति समझकर नगर, गृह, देवालय, कारखाने आदि का निर्माण किया जाए तो पर्यावरणीय संकट से मुक्ति का मार्ग आधुनिक विश्व को प्राप्त होगा; यही इस शोधपत्र की आवश्यकता एवं औचित्य है। राष्ट्रीय शिक्षा नीति 2020 के प्रस्तावित सुधारों के अनुसार प्राचीन ज्ञान संपदा के द्वारा हम वर्तमान विश्व की समस्याओं के समाधान के लिए सकल विश्व के समुत्थान के लिए प्रयास करना है। यह भी इस शोधपत्र का औचित्य है।

बृहत्संहिता एक बृहत्काय ग्रन्थ है। इसमें अनेकानेक स्थानों पर पर्यावरण बोध, सुगमतया परिलक्षित होता है। शोधपत्र में विषय परिसीमन के लिए कुछ विशिष्ट पक्षों को केन्द्र में रखकर ही विवेचना की गई है - आवासीय वास्तु में पर्यावरण बोध, दकार्गल, वृक्षायुर्वेद तथा देवालय वास्तु

गौतमधर्मसूत्रे स्त्रीणामधिकाराणां मूल्याङ्कनम्

-डॉ. सरिता शर्मा

BS

भूमिका-

ईसातः पूर्वं चतुर्थशताब्दीतः षष्ठशताब्दीमध्ये कस्मिंश्चित् काले विरचिते गौतमधर्मसूत्रे त्रिषु प्रश्नेषु अष्टाविंशतिमिताः अध्यायास्सन्ति। एषा हि संख्या मिताक्षरायाः टीकाकारेण श्रीहरदत्तेन स्वीकृताऽस्ति। शोधपत्र-स्यास्य विवेचनान्वीक्षणञ्चैतां टीकामनुसृत्यैव सम्पाद्यते।

परिचयः-

गौतमधर्मसूत्रे मनुस्मृत्याः उल्लेखः प्राप्यते। पी.वी.काणे महोदयानुसारं गौतमस्य काले पाणिनेः व्याकरणमरचितमप्रसिद्धं वा आसीत्। असौ हि टीकाकारं श्रीहरदत्तमपि उद्धृतं करोति यत् तेन नैकेषु स्थलेषु धर्मसूत्रेऽस्मिन् वर्तमानाः अपाणिनीयप्रयोगाः संकेतिताः।

टीकाकाराः- असहाय-हरदत्त-मस्करी गौतमधर्मसूत्रस्य प्रमुखाः टीकाकाराः सन्ति।

संस्करणानि- आनन्दाश्रमेण मिताक्षराटीकासहितमेकं संस्करणं प्रकाशितम्; मस्करीटीकासहितं मैसूरसंस्करणम्; वाराणसीतः चौम्बासंस्करणम्; दिल्लीतः विद्यानिधिसंस्करणमित्यादीनि प्रमुखानि प्रकाशितानि संस्करणानि सन्ति।

विषयवस्तूनि-धर्मसूत्रेऽस्मिन् धर्म-आचार-वर्णाश्रम-संस्कार-शौचाशौच-श्राद्ध-पातक-प्रायश्चित्त-व्रतोपासना-सम्पत्तेश्चाधिकारादयः विषयाः प्रतिपादितास्सन्ति।

स्त्रीणामधिकाराः -

१. धार्मिकाधिकाराः- धर्मविषये गौतमेनोक्तम्- 'अस्वतन्त्रा धर्मे स्त्री।' अर्थात् धार्मिकेषु कार्येषु स्त्री स्वातन्त्र्यं नैव अर्हति। सूत्रस्यास्य व्याख्यां कुर्वाणः टीकाकारः श्रीहरदत्तः कथयति यत् श्रौते गार्ह्ये च धर्मे स्त्री भर्तुरेवानुष्ठानमनुप्रविशति। व्रतोपवासादिभिरपि स्मार्तैः पौराणैश्च धर्मेनान्तरेण भर्तुरनुज्ञां स्वातन्त्र्ययेणाधिक्रियते। आह शंखः- न च व्रतोपवासैर्नियमेज्यादानधर्मो वाऽनुग्रहकरणं स्त्रीणामन्यत्र पतिशुश्रूषायाः कर्म तु भर्तुरनुज्ञया व्रतोपवासनियमादीनामभ्यासः स्त्रीधर्म इति।^१ मनुस्तु -

बाल्ये पितुर्वशे तिष्ठेत्पाणिग्राहस्य यौवने।

पुत्रस्य स्थविराभावे न स्त्री स्वातन्त्र्यमर्हति॥

बालया वा युवत्या वा वृद्धया वाऽपि योषिता।

न स्वातन्त्र्येण कर्तव्यं कार्यं किञ्चिद् गृहेष्वपि॥ इति॥


१. पी०वी० काणे, 'धर्मशास्त्र का इतिहास', प्रथमः खण्ड, पृष्ठम्-१२

२. नारदोऽप्याह- स्त्रीकृतान्यप्रमाणानि कार्याण्याहुरनापदि।

विशेषतो गृहक्षेत्रदानाध्ययनविक्रयात्॥

एतान्येव प्रमाणानि भर्ता यद्यनुमन्यते॥इति॥

Vedic Narratives and Environmental Consciousness

 - Sarita Sharma

Abstract: The paper strives to discern how Vedic narrative is woven around to showcase an environment friendly and conservatory mechanism for protecting the Natural resources in and around human settlements. Most of the contemporary issues and crisis pertaining to nature and environment are due to the need and greed of mankind. The paper explores the Viśvāmitra - Nadi Saṁvāda Sūkta to unwrap the truth. There are discrete elements of natural resource management in this Sūkta. The natural resources of water seemed to be managed with cognitive and positive mind set. The rivers were termed as mother, beloved and sisters and hence a harmonious relationship existed between the nature and humans. Attribution of divinity and personification of natural resources was a best tool to protect the excessive and or dreadful handling. This research leads new avenues for future researches into technical aspects of water management in Vedic Literature.

Key Words: Vedic Narratives, Environment, Consciousness.

1. Introduction:

Vedic culture and its literature in Sanskrit language is the oldest, continuous, and traditionally alive attribute of Indian Subcontinent. This research paper delves into the fascinating narrative illustrated in Vedic literature and endeavours to unearth the intention, ideas, imagination, motif and warp and woof of the storyline. The paper strives to discern how Vedic narrative is woven around to showcase an environment friendly and conservatory mechanism for protecting the Natural resources in and around human settlements. The subject, in a glance, may not appear important for the modern times. Some of the critiques may argue that the environment in Vedic times was not under the threat as it is today. There were no issues of pollution, Ozone depletion, Global warming, and extinction of species and so on; some others may argue that the Vedic Literature is quite primitive and hence is of no relevance to the modern world and hence researches in this periphery are indicatives of scholastic waning.

Environmental Conservation in Sanskrit Literature

- Dr. Sarita Sharma

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Sanskrit is the oldest spoken language all across the world. Vedic literature has been chronologically assigned a different time period by various historians. As per the astrological calculations by B.G. Tilak, Vedic period begins from 6000 BC. If we look at the western scholastic interpretations then the time assigned to Vedic literature is 2500BC. This paper is about the environmental Conservation in a society or a culture which existed approximately 8000 years ago (I prefer the calculations by Tilak). The ecology of contemporary India would have been very different than that of the one during the Vedic times. So, a simple query may arise in the minds of readers that this research may be irrelevant to the present environmental degradation. The population explosion; Industrialization; Global Warming; Ozone depletion; Pollution at various levels- land, water, air; scarcity of natural resources etc. are the modern problems. How could a literature written thousands of years ago benefit us in tackling the increased decay of environment in the contemporary world? This could be an instant thought. The answer is simple. This paper explores the different dimensions of environmental conservation in Sanskrit Literature. Conservation begins with the individual and social practices. The idea of Vedic-style of Conservation of environment is very innovative. Hopefully, this research paper opens up some avenues for future researches in this field. The understanding of environment in Sanskrit literature needs no detailed description as environment is the quintessential feature of Sanskrit writings.

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भारतीय दर्शन में पुनर्जन्म की अवधारणा को चार्वाक को छोड़कर प्रायः सभी दर्शन स्वीकार करते हैं। यह पुनर्जन्म किसका होता है? इसके उत्तर में सभी दर्शन आत्मा का ही पुनर्जन्म स्वीकार करते हैं। बौद्ध दर्शन आलयविज्ञान का पुनर्जन्म स्वीकार करता है। श्रीमद्भगवद्गीता में श्रीकृष्ण भी कहते हैं—

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

अर्थात् जैसे मनुष्य पुराने वस्त्रों को त्यागकर दूसरे नये वस्त्रों को ग्रहण करता है, वैसे ही जीवात्मा पुराने शरीरों को त्यागकर नवीन शरीरों को प्राप्त करता है। स्थूल शरीर के माध्यम से आत्मा नये-नये वस्त्र धारण करता रहता है जिसके माध्यम से वह अधिष्ठित होकर वह जन्म-जन्मान्तर आवागमन करती रहती है, वह सूक्ष्म शरीर है। फिर प्रश्न उठता है कि सूक्ष्म शरीर मानने की आवश्यकता क्यों है? बौद्ध दर्शन सूक्ष्म शरीर को मनोमय आत्मप्रतिलाभ', शैव दर्शन पौर्यष्टक', सांख्य दर्शन लिङ्ग शरीर' या सूक्ष्म शरीर तथा वेदान्त-दर्शन लिङ्ग शरीर सूक्ष्म शरीर मानता है। सूक्ष्म शरीर की आवश्यकता है क्योंकि आत्मा शुद्ध एवं चेतन है तथा यह साधनहीन रहकर अचेतन जगत् के सम्पर्क में कुछ भी करने में असमर्थ है। श्रीमद्भगवद्गीता में श्री कृष्ण कहते हैं—

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यं शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

अर्थात् यह आत्मा किसी काल में भी न तो जन्म लेता है और न ही मरता है तथा न यह उत्पन्न होकर फिर होने वाला ही है, क्योंकि यह अजन्मा, नित्य, सनातन और पुरातन है, शरीर के मारे जाने पर भी यह नहीं मरता है। भोगादि के लिए एक स्थूल शरीर को छोड़कर दूसरे स्थूल शरीर में जाने के लिए भी आत्मा को साधन की अपेक्षा रहती है। यह साधन सूक्ष्म शरीर ही है। इस जन्म-मरण की गति में यह हमेशा आत्मा के साथ बना रहता

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सांख्य एवं वेदान्त दर्शन में सूक्ष्म शरीर अध्ययन

अनिल कुमार

विशिष्ट संस्कृत अध्ययन केन्द्र, जवाहरलाल नेहरू विश्वविद्यालय, नई दिल्ली-110067

भारतीय दर्शन में पुनर्जन्म की अवधारणा को चार्वाक को छोड़कर प्रायः सभी दर्शन स्वीकार करते हैं। यह पुनर्जन्म किसका होता है? इसके उत्तर में सभी दर्शन आत्मा का ही पुनर्जन्म स्वीकार करते हैं। बौद्ध दर्शन आलयविज्ञान का पुनर्जन्म स्वीकार करता है। श्रीमद्भगवद्गीता में श्रीकृष्ण भी कहते हैं—

वाससि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही॥

अर्थात् जैसे मनुष्य पुराने वस्त्रों को त्यागकर दूसरे नये वस्त्रों को ग्रहण करता है, वैसे ही जीवात्मा पुराने शरीरों को त्यागकर नवीन शरीरों को प्राप्त करता है।¹ स्थूल शरीर के माध्यम से आत्मा नये-नये वस्त्र धारण करता रहता है जिसके माध्यम से वह अधिष्ठित होकर वह जन्म-जन्मान्तर आवागमन करती रहती है, वह सूक्ष्म शरीर है। फिर प्रश्न उठता है कि सूक्ष्म शरीर मानने की आवश्यकता क्यों है? बौद्ध दर्शन सूक्ष्म शरीर को मनोमय आत्मप्रतिलाभ², शैव दर्शन पौर्यष्टक³, सांख्य दर्शन लिङ्ग शरीर⁴ या सूक्ष्म शरीर तथा वेदान्त-दर्शन लिङ्ग शरीर सूक्ष्म शरीर मानता है। सूक्ष्म शरीर की आवश्यकता है क्योंकि आत्मा शुद्ध एवं चेतन है तथा यह साधनहीन रहकर अचेतन जगत् के सम्पर्क में कुछ भी करने में असमर्थ है। श्रीमद्भगवद्गीता में श्री कृष्ण कहते हैं—

न जायते म्रियते वा कदाचि न्नायं भूत्वा भविता वा न भूयः॥

अजो नित्य शाश्वतोऽख्यं पुराणो न हन्यते हन्यमाने शरीरे॥

अर्थात् यह आत्मा किसी काल में भी न तो जन्म लेता है और न ही मरता है तथा न यह उत्पन्न होकर फिर होने वाला ही है, क्योंकि यह अजन्मा, नित्य, सनातन और पुरातन है, शरीर के मारे जाने पर भी यह नहीं मरता है। भोगादि के लिए एक स्थूल शरीर को छोड़कर दूसरे स्थूल शरीर में जाने के लिए भी आत्मा को साधन की अपेक्षा रहती है। यह साधन सूक्ष्म शरीर ही है। इस जन्म-मरण की गति में यह हमेशा आत्मा के साथ बना रहता है। आत्मा का वाहन सूक्ष्म शरीर को कहा जाता है। समस्त सर्गकाल में आत्मा इसी में स्थित होकर अपनी समस्त गतिविधियाँ सम्पन्न करता है। यह आत्मा और स्थूल शरीर के मध्य सदैव बना रहता है।

इस तरह सूक्ष्म शरीर आत्मा का अधिष्ठान कहा गया है। सूक्ष्म शरीर का वास्तविक उपयोग, आत्मा के लिए सुख-दुरुखादि समस्त भोगों को प्रस्तुत करना तथा समाधि द्वारा तत्त्वज्ञान का सम्पादन करना है। शुद्ध आत्मा भोगों को करने में असमर्थ रहती है फलस्वरूप आत्मा को अपने प्रयोजन की पूर्ति के लिए एक ऐसे साधन की अपेक्षा रहती है, जो भोग से लेकर अपवर्ग या मोक्ष पर्यन्त सर्वदा उसका सहयोग कर सके, सूक्ष्म शरीर ही वह साधन है। सूक्ष्म शरीर आत्मा तथा स्थूल शरीर के मध्य की योजक-कड़ी है। सूक्ष्म शरीर का स्वरूप भारतीय दर्शन-सांख्य एवं वेदान्त दर्शन में निम्नलिखित है—

सांख्य दर्शन में तेरह करण (पञ्च ज्ञानेन्द्रिय, पञ्च कर्मेन्द्रिय, मन, बुद्धि और अहंकार) तथा पञ्च-तन्मात्रायें, इन अष्टारह तत्त्वों का यह समूह सूक्ष्म शरीर कहलाता है।⁵ सांख्य दर्शन के अनुसार मनुष्य जो भी शुभ और अशुभ कार्य करता है उसके परिणाम-स्वरूप संस्कार बनते हैं। इन संस्कारों को ही भाव कहते हैं।⁶ ये संख्या आठ में हैरू- धर्म, ज्ञान, वैराग्य और ऐश्वर्य ये सात्त्विक भाव तथा इनके विपरीत अधर्म, अज्ञान, अवैराग्य और अनैश्वर्य ये तामस भाव हैं। बुद्धि इन्हीं से संयुक्त होकर सूक्ष्म शरीर की रचना करती है।

सूक्ष्म शरीर के तत्त्वों में से तेरह करणों को लिंग शरीर भी कहते हैं।⁷ जिसका लक्षण है—'लिंगनाम्नापनाद् लिंगम्'⁸ अर्थात् जिसके द्वारा पुरुष का ज्ञान होता है वह लिंग है। इस तरह लिंग अर्थात् तेरह करणों में जब पञ्च तन्मात्राएं जुड़ जाती हैं, तो वह सूक्ष्म शरीर हो जाता है।

सूक्ष्म शरीर का अपर नाम लिंग शरीर है। सूक्ष्म शरीर का 'लयं गच्छतीति लिंगम्' की व्युत्पत्ति से इसका नाम लिंग

शैव दर्शन में सूक्ष्म शरीर की अवधारणा

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शोध संक्षेप

भारत में शैव दर्शन अत्यंत प्राचीन है। ऋग्वेद में उल्लेखित महामृत्युंजय से इसकी प्राचीनता स्वतः सिद्ध है। इसके साथ ही भारत में ब्रह्म, आत्मा, जीव और जगत की अवधारणा पर भी प्राचीन काल से चिंतन-मनन किया जाता रहा है। इसी में से पुनर्जन्म की अवधारणा विकसित हुई। जिसका चार्वाक को छोड़कर सभी दर्शनों में उल्लेख मिलता है। प्रस्तुत शोध पत्र में विभिन्न दार्शनिक चिंतन और शैव दर्शन में सूक्ष्म शरीर की अवधारणा पर विचार किया गया है।

भूमिका

भारतीय ज्ञान परम्परा में पुनर्जन्म की अवधारणा को चार्वाक को छोड़कर प्रायः सभी दर्शन स्वीकार करते हैं। यह पुनर्जन्म किसका का होता है, इसके उत्तर में सभी दार्शनिक आत्मा के पुनर्जन्म को स्वीकार करते हैं। बौद्ध दर्शन आलयविज्ञान का पुनर्जन्म स्वीकार करता है। श्रीमद्भगवद् गीता में श्रीकृष्ण भी कहते हैं :

वासांसी जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥ (भगवद्गीता, 2.22)

अर्थात् जैसे मनुष्य पुराने वस्त्रों को त्यागकर दूसरे नये वस्त्रों को ग्रहण करता है, वैसे ही जीवात्मा पुराने शरीर को त्यागकर नवीन शरीर को प्राप्त करती है। अर्थात् स्थूल शरीर के माध्यम से आत्मा नये-नये वस्त्र धारण करती रहती है। आत्मा जिसमें अधिष्ठित होकर स्थूल शरीर धारण करती है वह सूक्ष्म शरीर होता है।

भारतीय ज्ञान परम्परा में उसे भिन्न-भिन्न नाम से अभिहित किया है, जैसे बौद्ध साहित्य दीघनिकाय के पौठपाद सुत्त में सूक्ष्म शरीर को

मनोमय आत्मप्रतिलाभ, सर्वदर्शनसंग्रह के अनुसार शैव दर्शन में पौर्यष्टक, सांख्य दर्शन में लिंग शरीर अथवा सूक्ष्म शरीर तथा वेदान्त दर्शन में सूक्ष्म शरीर शब्दों से सम्बोधित करते हैं। अब प्रश्न उठता है कि सूक्ष्म शरीर की आवश्यकता क्यों है ? इसके निराकरण में कहा गया है कि आत्मा शुद्ध एवं चेतन है तथा यह साधनहीन रहकर अचेतन जगत् से भोगादि के सम्पर्क स्थापित करने में यह असमर्थ है। अतः भोगादि के लिए एक स्थूल शरीर को छोड़कर दूसरे स्थूल शरीर में जाने के लिए भी आत्मा को साधन की अपेक्षा रहती है। वह साधन सूक्ष्म शरीर ही है जो जन्म-मरण की गति में यह हमेशा आत्मा के साथ बना रहता है। इसी कारण इसे आत्मा का वाहन भी कहा जाता है। यह आत्मा तथा स्थूल शरीर के मध्य संयोजक कड़ी हमेशा बनी रहती है। समस्त सर्गकाल में आत्मा इसी में स्थित होकर अपनी समस्त गतिविधियों को सम्पन्न करती रहती है।

शैव दर्शन में सूक्ष्म शरीर

शैव आगम ग्रन्थों में भी सूक्ष्म शरीर की सत्ता को स्वीकार किया गया है। यहाँ कर्मादि से संबद्ध



“वेदों के पौरुषेयता एवं अपौरुषेयता का मूल्यांकन”

अनिल कुमार

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हिन्दू संस्कृति का मूल आधार स्तम्भ विश्व का अति प्राचीन और सर्वप्रथम वाङ्मय वेद को माना गया है, जो कि विद् धातु तथा घञ् प्रत्यय से मिलकर ज्ञान के अर्थ में निष्पन्न हुआ है। वैयाकरणिकों ने वेद शब्द का निर्वचन भाव अर्थ में न करके करण अर्थ में करते हैं- “वेद्यते ज्ञायतेऽनेनेति वेदः” अर्थात् जिसके द्वारा कोई ज्ञान प्राप्त किया जाय, वही वेद है।

वेद-भाष्यकार आचार्य सायणाचार्य के मतानुसार- “इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रन्थो वेदयति सः वेदः।”¹ अर्थात् इष्ट (इच्छित) फल की प्राप्ति के लिये और अनिष्ट वस्तु के त्याग के लिये, अलौकिक उपाय को जो ग्रन्थ जानता है वही वेद है। यहा पर वेदों को अलौकिक उपाय का विशेषण देकर वेदों की यज्ञमूलकता को प्रकाशित किया है।

निरुक्तकार यास्क ने वेद शब्द का अर्थ- “विदन्ति जानन्ति विद्यन्ते भवन्ति।” अर्थात् जिसकी कृपा से अधिकारी मनुष्य (द्विज) सद्विद्या प्राप्त करते हैं, जिससे वे विद्वान हो सकते हैं, जिसके कारण वे सद्विद्या के विषय पर विचार कर सकने में समर्थ हो सकते हैं, उसे ही वेद कहते हैं।

मीमांसकों के अनुसार - “प्रत्यक्षेणानुमित्या वा यस्तूपायो न विद्यते।

1. तैत्तिरीय संहिता के भाष्य में



“बौद्धों दर्शन में आलयविज्ञान एवं पुनर्जन्म “

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बौद्ध दर्शन के अनुसार पुनर्जन्म की वास्तविकता को स्वीकार करने के लिए हमें पूर्व और आगामी जीवन के अस्तित्व को स्वीकार करने की आवश्यकता है। सत्व अपने पूर्व जीवन से इस वर्तमान जीवन में आते हैं और मृत्यु के पश्चात फिर से पुनर्जन्म लेते हैं। इस प्रकार का निरंतर पुनर्जन्म सभी प्राचीन भारतीय परम्पराओं और सभी विचारधारो में स्वीकार किया जाता है। जगत की भौतिकवादी व्याख्या करने के कारण चार्वाक दर्शन सूक्ष्मशरीर एवं पुनर्जन्म की व्याख्या करने का पक्षधर नहीं है। कुछ आधुनिक दार्शनिक पूर्व और भविष्य जीवन इस आधार पर नकारते हैं कि हमारे लिए प्रत्यक्षगम्य नहीं है। यद्यपि कई ज्ञानपरम्परायें पुनर्जन्म की अवधारणा को स्वीकार करती है किन्तु विभिन्न विचारधारायें अपनू मत में भिन्नता रखती है कि वह क्या है जिसका पुनर्जन्म होता है? उसका पुनर्जन्म कैसे होता है? और कैसे वह दो जीवन के बीच संक्रमणकालीन अवधि से होकर जाता है? कुछ धार्मिक परम्पराएँ भविष्य के जीवन की संभावना को स्वीकार करती है, पर पूर्व जन्मों के विचार को त्यागती है। बौद्ध दार्शनिकों की यह मान्यता है कि जन्म का कोई प्रारंभ नहीं है और एक बार हम अपने कर्मों तथा क्लेशों से निर्मलता पाकर भव-चक्र से मुक्ति प्राप्त कर सकता है उन परिस्थितियों में पुनर्जन्म नहीं होता। इसलिए बौद्ध चिन्तक मानते हैं कि कर्म और क्लेशों के परिणामस्वरूप पुनर्जन्म में प्रवृत्ति होती है। किन्तु कुछ चिन्तक मानते है कि चित्त के संतति का अंत होता है। पूर्व और आगामी पुनर्जन्म को अस्वीकार करना बौद्ध धारणा के स्थान, मार्ग तथा फल का विरोध करना है जिसको अनुशासित अथवा अनुशासनहीन चित्त के आधार पर समझाया जा सकता है। यदि हम इस तर्क को स्वीकार करते हैं तो तार्किक रूप से हमें यह भी स्वीकार करना होगा कि यह विश्व और उसके निवासी कारणों और

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संस्कृत एवं गढ़वाली बोली (उत्तरकाशी जनपद के विशेष परिप्रेक्ष्य में)

ग्रीन अवस्थी

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प्रस्तावना:

भाषा की प्रकृति है- सर्वव्यापकता, सम्प्रेषणीयता, सातत्य, परिवर्तनशीलता एवं स्वायत्तता। भारतीय वाङ्मय में भाषा के उत्पत्ति के स्रोतों की पर्याप्त चर्चा यत्र-तत्र मिलती है। ऋग्वेद में “वाचं पर्जन्यजिन्वतां प्रमण्डुका अवादिपुः”¹ में अचेतन बादल तथा चेतन मेढक की वाणी (वाचम्) या ध्वनि का वर्णन किया गया है। यास्क ने “दुन्दुभिः इति शब्दानुकरणम्”² काक इति शब्दानुकृतिः, “तदिदं शकुनिषु बहुलम्”³ में स्पष्टतया भाषा में अचेतनों तथा चेतनों की बोली का योगदान स्वीकार किया है। पाणिनि ने “व्यक्तवाचां समुच्चारण”⁴ से मनुष्यों की व्यक्त वाणी का वर्णन किया है, “अनुकरणं चानितिपरम्”⁵ से खाटकृत्, हुंकृत् आदि शब्द चेतन वाणी के अनुकरण में और “अव्यक्तानुकरणाद्व्यजवरार्धादनितौ डाच्”⁶ तथा “लोहितादि ...क्यष्”⁷ की सहायता से खटखटायते, पटपटायते, कटकटायते, टकटकायते, आदि प्रयोग अव्यक्त ध्वनि के अनुकरण में बताये गये हैं।

भाषा के अध्ययन के लिए शिशुओं की भाषा को भारतीय मनीषी भी उपयोगी मानते थे, अतः इसका भी वर्णन उपलब्ध होता है। ऐतरेय ब्राह्मण के “सारस्वतं शंसति, तस्मात् कुमारं जातं जघन्या वागाविशति”⁸ तथा ऐतरेय आरण्यक के “एतां वाचं प्रजापतिः प्रथमां वाचं

¹ऋ.वे. ७/१०३/१

²निरुक्त. ९/१२

³निरुक्त. ३/८

⁴अष्टा. १/३/४८

⁵अष्टा. १/४/६२

⁶अष्टा. ५/४/५७

⁷अष्टा. ३/१/१३

⁸ऐ.ब्रा. ११/३

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श्रीमद्भगवद्गीता में जीवनदर्शन की अवधारणा

ग्रीन अवस्थी

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शोधसार

श्रीमद्भगवद्गीता संस्कृत साहित्य का लोकमान्य ग्रन्थ है। यह महाभारत का सार तत्व है, जिसकी भाषा सरल तथा भाव गूढ हैं। भगवद्गीतावाक्य प्रमाण की अपेक्षा वैयक्तिक अनुभूति पर अधिक बल देती है। इसका उद्देश्य उपलब्ध विभिन्न सिद्धांतों में बौद्धिक एकरूपता स्थापित करना नहीं है और न ही कर्मकाण्डीय पवित्रता ही है अपितु इसका अभिप्राय मानवमात्र का आत्मोत्थान है "उद्धरेदात्मनात्मानं नात्मानमवसादयेत्" (भ.गी. ६.५)। यह सभी सम्प्रदाय, विचार धाराओं का समन्वयात्मक समावेश है। यहाँ शिक्षा को ज्ञान के अर्थ में ग्रहण किया गया है जो कि जन्म-जन्मान्तर तक चलने वाली प्रक्रिया है। "न हि ज्ञानेन सदृशं पवित्रमिह विद्यते" (भ.गी. ५. ३८)। विद्या अविद्या को स्थानच्युत करती है, विद्या की यह समुपलब्धि मानव जीवन में अभिनव शक्ति एवं आत्मनिष्ठा उत्पन्न करती है- इसके माध्यम से मनुष्य मात्र के लिए उनके व्यावहारिक जीवन का मार्ग प्रशस्त किया गया है। गीता के प्रथम श्लोक का प्रथम पद "धर्म" शब्द है और अन्तिम श्लोक का अन्तिम पद "मम" है। यहाँ यदि धर्म का अर्थ कर्तव्य है तो स्पष्ट अर्थ हुआ "मम धर्म" (भा.द.ज.मिश्र.पृ. १०३) अर्थात् मेरा कर्तव्य, इससे विदित होता है कि गीता अपने कर्तव्य निर्वहन करने का व्यक्ति को निर्देश करती है।

व्यवहार पक्ष पर यदि दृष्टिपात किया जाए तो ज्ञात होता है कि इसका समन्वयात्मक सन्देश सार्वभौम है। इसकी उत्पत्ति काल में ही श्रेयःप्राप्ति के लिये अनेक मार्ग प्रचलित थे, यथा- कर्ममार्ग, ज्ञानमार्ग, ध्यानमार्ग, भक्तिमार्ग इत्यादि, प्रत्येक मार्ग के अनुयायी अपने मार्ग को परिपुष्ट तथा अन्य मार्ग पर दोषारोपण करते थे। इन सभी मार्गों को समन्वित कर लोकहित का कल्याणकारी मार्ग भगवद्गीता ने प्रशस्त किया है (गी. १३. २४-२५)। आदर्श मानव के सन्दर्भ में गीता की भव्य भावना, दिव्य सन्देश, आध्यात्मिकसुदृढभूमि पर दार्शनिक चिन्तन, व्यावहारिक स्वरूप से संक्षिप्त आदर्श मानव अद्वितीय है

इस प्रकार गीता का सन्देश सार्वभौम तथा संस्कृति गम्भीर है। इसके रचनाकार सर्वग्राही हैं। इसका सन्देश किसीसम्प्रदाय विशेष के लिए नहीं अपितु सम्पूर्ण मानवता के लिए है। मनुष्य अपने कर्मों से सिद्धि लाभ करता है- "स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः", (१८. ४६)। जीवन दर्शन की यथार्थ सिद्धि के लिए मनुष्य के जीवन के विभिन्न कर्तव्यों की विशद चर्चा का प्रयास श्रीमद्भगवद्गीता के परिपेक्ष्य में विभिन्न तथ्यों से पुष्ट करके प्रस्तुत शोधपत्र में किया जा रहा है।

प्रस्तावना

भारतीय वाग्द्वय में धर्म के साथ दर्शन का अभिन्न सम्बन्ध रहा है, फलस्वरूप यहां के सिद्धान्त और नैतिक आदर्श विश्व में सर्वत्र व्याप्य रहे हैं। भारतीय दर्शन अन्य दर्शनों की अपेक्षा अधिक प्रशस्त, परिमार्जित



वागर्थः (An International Journal of Sanskrit Research)

सूतसंहिता में शैवदर्शनविषयक चिन्तन

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शोधसार- भारतीय संस्कृति के सम्यक् परिशीलन के लिए पुराणों का अध्ययन अत्यावश्यक है। पुराण अपनी विविधविषयगूढता के कारण सदैव प्रासंगिक रहे हैं। पुराणज्ञान न केवल लौकिक विषयों की मीमांसा में अपेक्षित है अपितु वैदिक साहित्य के परिज्ञान में भी महत्वपूर्ण सिद्ध होता है। अतः महाभारत में कहा गया है- इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्[1]। अष्टादश पुराणों में स्कन्दपुराण शैवपुराणों में परिगणित है। स्कन्दपुराणीय सूतसंहिता भी अपनी दार्शनिक सुस्पष्टता के कारण पुराणसाहित्य में विशेष स्थान रखती है। सूतसंहिता में प्रतिपादित शैवदर्शन के तत्त्वों पर प्रस्तुत शोधपत्र में चिन्तन किया गया है।

मूलशब्द- पुराण, स्कन्दपुराण, शैवदर्शन, सूतसंहिता, शिव, स्पन्द, विद्यातत्त्व, परा, अपरा, मुक्ति।

प्रस्तावना

पुराण संस्कृतवाङ्मय के महत्वपूर्ण अङ्ग हैं। पुराणों की दार्शनिक दृष्टि सर्वव्यापिनी तथा विविध दर्शनतत्त्वसमन्विता है। स्कन्दपुराण सभी पुराणों में बृहत्तम है। स्कन्दपुराण षट्संहितात्मक है- सनत्कुमारसंहिता, सूतसंहिता, शंकरसंहिता, वैष्णवसंहिता, ब्रह्मसंहिता एवं सौरसंहिता। इन छः संहिताओं में स्वयं के दार्शनिक पक्ष की सुस्पष्टता के कारण सूतसंहिता का महत्वपूर्ण स्थान है। शैवदर्शन का सर्वतोभावेन प्रामाणिक ग्रन्थ सूतसंहिता है। तात्पर्यदीपिकाकार माधवाचार्य ने अनेक स्थलों पर दुर्लभ शैवागमों का प्रमाण देते हुए इसे बोधगम्य बनाया है तथा अद्वैत के आचार्यों के उद्धरणों द्वारा इसका दार्शनिक पक्ष भी सुस्पष्ट व परिष्कृत किया है। सूतसंहिता में शैवदर्शन के अनेक विषयों पर गहन चिन्तन किया गया है। यथा- शिवतत्त्व, शिव के पञ्चविधरूप, परापरा विद्या, मुक्ति, मुक्तिभेद-समन्वय इत्यादि।

I. शैवदर्शन की मान्य परम्परा

शैव सिद्धान्त के उद्गम के सम्बन्ध में यह कथन प्रचलित है कि परमशिव ने अद्वैतमत के प्रचार के लिए दुर्वासा को अद्वैतपरक शैवदर्शन के प्रचार करने हेतु कहा। दुर्वासा ने अम्बकादित्य नामक मानस-पुत्र को जन्म दिया। अम्बकादित्य द्वारा प्रवर्तित होने के कारण यह शास्त्र अम्बकशास्त्र नाम से प्रसिद्ध हुआ। अम्बकादित्य

की परम्परा में सोलहवीं पीढ़ी में संगमादित्य हुए। संगमादित्य ने कश्मीर में ही अपना निवास स्थान बनाया। संगमादित्य की परम्परा में ही वर्षादित्य, अरुणादित्य, आनन्द एवं सोमानन्द हुए। [2]. संगमादित्य की चतुर्थ पीढ़ी में 800ई. में सोमानन्द नाम के प्रसिद्ध तान्त्रिक विद्वान् हुए। सोमानन्द ने ही सुप्रसिद्ध ग्रन्थ शिवदृष्टि का प्रणयन किया। इसी परम्परा में राजानक रामकण्ठ नामक आचार्य हुए। इन्होंने कल्लटप्रणीत स्पन्दकारिका की विवृति तथा भगवद्गीता का विवरण प्रस्तुत किया है। भगवद्गीता-विवरण से यह ज्ञात होता है कि वे मुक्ताकण के अनुज एवं उत्पलदेव (825-850 ई.) के शिष्य थे। [3]. इसी आचार्य-परम्परा में आगे उत्पलाचार्य एवं उनके शिष्य लक्ष्मणगुप्त तथा उनके शिष्य अभिनवगुप्त हुए। भारतीय वाङ्मय में अभिनवगुप्त ही एकमात्र ऐसे परमाचार्य हैं जिन्होंने काव्यशास्त्र, दर्शनशास्त्र एवं तन्त्रशास्त्र के क्षेत्र में अद्भुत कीर्ति प्राप्त की। अभिनवगुप्त शैवदर्शन के प्रतिष्ठित आचार्य हुए। इनके बाद भी क्षेमराज आदि आचार्यों की शैवदर्शन में सुदीर्घ परम्परा रही है।

II. शिव की अवधारणा

सूतसंहिता के शिवमाहात्म्यखण्ड के द्वितीय अध्याय में शिव ही सम्पूर्ण जगत् का कर्ता स्वीकृत है। शिव की माया से ही सम्पूर्ण जगत् का संचालन होता है और यह जगत् भी शिवस्वरूप है। वेदान्तवाक्यजन्यज्ञान से शिवस्वरूप का ज्ञान प्राप्त कर पशु

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Article-Handicraft Production during pandemic:an overview

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HANDICRAFT PRODUCTION DURING PANDEMIC: AN OVERVIEW

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Abstract

We are facing a global health crisis in the name of covid-19 pandemic -that is causing unprecedented sufferings to individuals forcing them to the utter darkness of uncertainty and precarious existence. Labour market crisis seems to be one amongst many of those issues that caught the attention of the policy planners and academicians equally during these unusual times. While this has been a major cause of worry across the world but this crisis in developing countries across the world particularly in India exposed the deep-seated inequalities and the precarious nature of certain vulnerable sectors of economy. The restrictions imposed as part of the confinement measures even though it has affected all kinds of workers but it has been enormously awful for the individuals engaged in self-employed industries at the beginning of the legal restrictions almost shutting down their everyday livelihood generating activities. But what needs reiteration here is the ways in which this sector showed its resilience amidst economic crisis. Based on review of the existing literature, case studies published in media platform, this paper aims to understand the precarious nature of artisan production during the pandemic and the vulnerable conditions of the enterprises who are significantly tied up with tourism activities. It also seeks to offer insights to various policy interventions offered by the state towards the revamping of this sector and strengthening the resilience spirit of the craft industries by adopting innovative strategies of doing business.

Introduction

The pandemic caused by the coronavirus disease (COVID-19), the gravest health emergency of our times, is poised to disrupt social, economic and political systems and lives worldwide (Sengupta Jha 2020). While it affects all sections of society across geographical spaces, the impact of this pandemic is far from being uniform on different sections and communities of our society. Artisan communities are part of those worsely affected communities whose life and livelihood conditions have raised serious doubts over its revival or comeback post covid-19 with markets shut, disruptions in transportation, shrinking demands and tourists flow. The debate therefore is on the future of the artisan industries and those in the business of the arts and crafts as 'start-ups and small enterprises are among the most vulnerable players in the economy (Koltai et al 2020)

The recent policy intervention in the form of an economic package in past few months declared by Indian government for the informal industries though is seen as a respite for many business houses but it is imperative at this moment to understand the repercussion of this pandemic on the larger community of artisans. At this backdrop this paper aims to articulate some of the concerns of the handicraft industries during pandemic times and the ways in which these communities are coping such a crisis by showing their spirit of resilience.

Artisan industries are mostly represented by the weavers, potters, block printers, applique makers, painters and a host of others. These people are not visible like the migrant workers and they are being neglected in the policy discourses and their livelihood is in danger in the face of this pandemic. Many of them hail from rural India and work from their villages and sell their crafts in bazaars and fairs in cities and to big time retailers. But due to the forced lockdown all their raw materials are stuck, orders have been canceled, resulting in unending worries to their life. Based on review of the literature this paper brings out mainly the precarious nature of the artisanal industries vividly during the last few months that has been transforming itself in the face of Covid-19. Efforts in the paper have also been made to suggest ways of revamping the artisanal industries post Covid-19 and to showcase the acts of resilience of the Indian artisans amidst this pandemic.

Handicraft/Handloom production, MSMEs and COVID-19

Handicraft/Handloom describes a craft or occupation requiring skilled use of hands. Handicrafts are items made by hand, often using simple tools (Sixth Economic Census). The Sixth Economic Census has recently incorporated a major section on craft industries keeping the huge contributions this industry is making towards the economy of the entire country. The Census describes the rural character of these industries. According to it the total number of handicraft/handloom establishments in India is 18,73,624, out of which 59.6% are located in rural area. Further, 14,77,380 (78.9%) establishments were run without hired workers. Moreover 88.7% of these establishments were perennial, 9.0% were seasonal and rests 2.3% were casual in nature. The top 5 States, in terms of number of handicraft/handloom establishments are West Bengal (17.6%), Uttar Pradesh (16.5%), Odisha (7.8%), Andhra Pradesh (7.5%) and Tamil Nadu (6.8 %). One of the significant aspects of Indian hand loom industry is that it employs significant number of women (Table:1)

Year-2020

Dr. Archana Prasad

Book Review-Selfing the City: Single Women Migrants and their Lives in Kolkata

Jadavpur Journal of Sociology (Peer reviewed)

Link-<https://drive.google.com/file/d/1tvDU5NQXU6fvft8UN3AjPoS2hHrJR0Jl/view?usp=sharing>

Book Review

Ipshita Chanda, *Selfing the City: Single Women Migrants and their Lives in Kolkata.*

New Delhi: SAGE Publications;
Kolkata: Stree Publications, 2017

Archana Prasad

The book, written by a feminist anthropologist, is a collection of narratives that explores the intent desire among young girls to move out of the small towns, where one is born and educated, to cities. Life in a small town is like a frog in a well waiting to come out and see the world outside. Coming out of the well is like a dream of every young girl growing up in small towns. The narration covers a period of three decades where the author compares her days of migration to the city of Kolkata with those migrating to the same city after thirty years. She is of opinion that the experience of migrating to the city has changed. Earlier it was without any assistance or guidance from parents, friends or relatives as those who migrated were the first generation of girls moving out from towns to cities. After thirty years, there are many who already have migrated and hence easy availability of people who could be consulted before migrating. Even parents of girls, who were desirous of migrating, consulted others who had already migrated to discuss the problems faced by young girls in

Year-2019

Dr. Pravati Dalua

Globalization, Tourism and Indigenous Crafts: Transformation of Pipili Applique Craft Industry in Odisha

Journal- Jadavpur Journal of Sociology(Peer Reviewed)

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Globalization, Tourism and
Indigenous Crafts: Transformation
of Pipili Applique Craft Industry in
Odisha

Pravati Dalua

Abstract: This paper concerns the links between globalization, tourism and applique artisanal production in Pipili, Odisha. It focuses on the commercialization of this traditional art form and examines some of the issues and problems that have ensued. This particular case of applique industry is examined in the light of a growing contention that development-oriented tourism expansion leads to inevitable degeneration of crafts, loss of authenticity for tourists and marginalization of craft producers. The study further maps the interface between the state and the tourism industry on one hand and the innovative efforts of the artisans to market their goods to tourists on the other hand. The research methodology adopted in the study reflected the conceptual framework that understood the changed nature of the 'field' from being merely a bounded entity. This understanding stemmed from a comprehensive survey of literature on the linkages between globalization, tourism, artisanal production on one hand and relevant secondary data on the other. Field investigation entailed a household survey of craft persons' village followed by interview of key informants.

Keywords: Tourism; Globalisation; appliqué crafts; artisans; Odisha.

Year -2018

Dr. Archana Prasad

Article- Assisting Youth Leaving Care: Understanding Udayan Care's Aftercare Programme through the Prism of Ecological Systems Theory

Journal- Scottish Journal of Residential Child Care

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Scottish Journal of Residential Child Care

Assisting Youth Leaving Care: Understanding Udayan Care's Aftercare Programme through the Prism of Ecological Systems Theory

Kiran Modi, Archana Prasad, Jyoti Mishra

Abstract

Udayan Care's aftercare programme for youth is designed to support the transition of young adults leaving the umbrella of the Udayan Care Ghars (Sunshine Homes) to independent and self-reliant living. The objective of this research is to understand the aftercare programme by applying the ecological systems theory of human development formulated by Bronfenbrenner (1979). The study focuses on eight analytical domains that are important for transition of youth namely education and employment, financial management, mental and physical health, legal rights and responsibilities, housing, goals and aspirations, safety and emergency skills, and resilience. It covered 60 youth who are either presently covered under aftercare programme or are Udayan Care alumni who have already availed the organisation's aftercare support. The life experiences of youth have been presented through five ecological systems namely microsystem, mesosystem, exosystem, macrosystem and chronosystem. The analysis highlights the contributions of multiple stakeholders to the efficacy of the ecological systems. While the success of aftercare programme of Udayan Care is evident in many domains, there are challenges that still exist in regard to building resilience.

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Assisting Youth Leaving Care: Understanding Udayan Care's Aftercare
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The art and science of interviews

Brij Mohan

Abstract

Sociologists approach the study of human society in different ways. They can look at the "big picture" of society to see how it operates. This is a macro view focusing on the large social phenomena of society such as social institutions and inequality. Sociologists can also take a micro view, zeroing in on the immediate social situations in which people interact with one another. From these two views, sociologists have developed various theoretical perspectives, each a set of general assumptions about the nature of society. To help understand the beginners, these major theoretical strands could broadly be classified into two major approaches in sociology. These are the Structural approach (also called as macro sociology) and the Social Action approach (Also called as the interpretive, anti/non-positive or micro sociology).

Keywords: art, science, subjectivity, objectivity, reliability, validity

Introduction

Structural and social action approaches to the study and research of society exhibit two major differences. One involves how they conceive of society, the social world itself. In other words, they completely disagree on the question of what society is. The second question follows from the first. It concerns the question of how we are to conduct our research into the social world. That is, because structural and social action sociology have very different ideas of what society in fact is, they also have very different ideas about research method which are most appropriate to the conduct of research into social life. This is why we can say that how we conceive of society cannot be separated from the question of how we should proceed in our study of it (Thio, 2003) [6].

Thus, what methodology a researcher would adopt in carrying out his research would largely be determined by the perspective or orientation that he has towards social reality. The emphasis on the objective measurement of human social behaviour forces the positivist scholars to rely more on the quantitative methods while conducting research. While on the other hand, anti-positivist scholars who emphasise on the interpretative understanding of the social behaviour rely more on qualitative methods. It is in this larger debate centring around the nature of social reality and the appropriate method to study it that the relevance and significance of qualitative research interview is contextualized. Though, at face-value, positivists tend to reject qualitative research interview as a subjective method of research, an art exercised by the interviewer to elicit subjective responses from the interviewee on the given topic of research.

Structured and unstructured interviews

Interviews are one of the most widely used methods of gathering data in sociology. They consist of the researcher asking the interviewee or respondent a series of questions. Interviews can be classified as 'structured' or 'unstructured' though many fall somewhere between these two extremes. In a structured interview, the wording of the questions and the order in which they are asked remains the same in every case. The result is a fairly formal question and answer session. Unstructured interviews are more like an informal conversation. The interviewer usually has particular topics in mind to cover but few if any preset questions. He has the freedom to phrase questions as he likes, ask the respondent to develop his answers and probe responses which might be unclear and ambiguous. This freedom is often extended to the respondent who may be allowed to direct the interview into areas which interest him.

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Year-2018

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Article-Violence against Dalits

456

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Violence against Dalits: A Sociological Analysis of its Changing Context, Nature and Forms

Brij Mohan

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Violence: Definition, Nature and Forms

Violence is part of our everyday life. It is generally viewed as some form of physical injury inflicted on others. The origin of the word violence could be traced to the Latin word *violentia* (*vis-force; latus-to carry*) implying 'the exercise of physical force' against someone who is thereby 'interrupted or disturbed' or 'interfered with rudely or roughly' or 'desecrated, dishonoured, profaned, or defiled' (Keane, 2004: 34). On the basis of the above understanding, the term violence implies a combination of two elements: '*aggression*' and '*othering*'. Aggression, according to Berkowitz, is defined as "any form of behaviour that is intended to injure someone physically or psychologically" (Jackman, 2002). In other words, violence can be understood as an act of aggression performed by a person on the 'other'. The 'other' could either be an individual or a group.

However, at times, the 'other' could also be the perpetrator of the aggression himself. World Health Organization (WHO) in its World Report on Violence and Health (2002: 4) defines violence as:

The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

In its definition of violence, WHO acknowledges self-directed violence where the perpetrator and the victim happen to be the same person as in the case of suicidal behaviour. The definition also encompasses interpersonal and collective

Year-2018

Brij Mohan

Article-Atrocities on Dalits

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Atrocities on Dalits and the scheduled castes and the scheduled tribes (Prevention of atrocities) Act, 1989

Brij Mohan

Abstract

As per official statistics, every eighteen minutes a crime is being committed on a Dalit (Telumbde, 2008: 9). Every day three Dalit women are raped, two Dalits are murdered, two Dalit houses are burnt and eleven Dalits are beaten. Various reports of the National Crime Records Bureau and the National Commission for Scheduled Castes indicate an alarming increase in violence against Dalits. Violence against Dalits is not a new phenomenon. However, the reportage of violence against Dalits is a recent affair. This research primarily aims at analysing the historical, socio-cultural and legal context of violence against Dalits in contemporary India.

Keywords: Atrocities, scheduled castes, scheduled tribes

Introduction

On 2 April 2018, in an unprecedented show of solidarity, Dalits across India observed a Bharat Bandh to protest against the 20 March 2018 judgement of the Supreme Court that effectively took away whatever teeth the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 had been left with. On 20 March 2018, a judgment by Justice (now retired) A.K. Goel diluted the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989, to grant anticipatory bail to accused persons and directed that the police should conduct a preliminary enquiry on whether complaint under the 1989 law is "frivolous or motivated" before registering a case. It is worth noting that both conditions were not part of the original legislation. Justice Goel reasoned that the law was misused. Justice Goel had reasoned that it has found that members of the Scheduled Castes and Scheduled Tribes use the 1989 law to lodge false complaints, leading to the arrest of innocent persons¹.

The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, when it was passed by Parliament in 1989, was hailed as the only legislation with teeth because of its bold provisions to act against the perpetrators of atrocities against Dalits. As per the original provisions of the Act, no preliminary enquiry or approval was required for registration of a First Information Report against any person against whom an accusation of having committed an offence under this Act has been made. Section 438 of the Code of Criminal Procedure, 1973 related to the grant of bail to person apprehending arrest also do not apply to persons committing an offence under the Act. Further, the provisions of section 360 of the Code of Criminal Procedure, 1973 and the provisions of the Probation of Offenders Act, 1958 (20 of 1958) also do not apply to any person above the age of eighteen years who is found guilty of having committed an offence under this Act.

However, reading through a single appeal of a senior government official who had already been given anticipatory bail by the Bombay High Court, the Supreme Court, in its 20 March 2018 verdict, significantly diluted the provision of the Act. As per the newly imposed condition, before the accused can be arrested under the Act, it will be necessary to obtain the prior approval of the appointing authority in case of a public servant and of Deputy Superintendent of Police in case of the general public. The Supreme Court had further stated that there is no absolute bar against grant of anticipatory bail in cases under the Atrocities

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¹ <https://www.thehindu.com/news/national/sc-recalls-its-2018-directions-virtually-diluting-provisions-of-arrest-under-sct-act/article29564466.ece>

Year-2018

Dr. Pran Veer Singh

Article-Hindutva Politics




Year-2017-18

Dr. Urna Sarkar Dutta

Article- Re-inventing Household shopping patterns and buying roles: Exploring the 'New Women' in Urban India

Journal- Akademos, Kamala Nehru College

<p>Akademos 2018 International Peer-Reviewed Research Journal (UGC-Approved) ISSN 2231-0584</p>  <p>KAMALA NEHRU COLLEGE (UNIVERSITY OF DELHI)</p>	<p>11) Consumer Rights and Measures for Protection in South Asian Countries 192 –Dr. Sheetal Kapoor</p> <p>12) 360 Degree Feedback Method of Performance Appraisal in the Corporate Sector – Need and Impact 222 –Dr. Alka Agnawal –Shikha Gupta</p> <p>13) Self-Confidence: A Key to Success in Sports 234 –Dr. Shweta Suri Midha</p> <p>14) On Plato's Criticism of Democracy: Does the Prescriptive Solution Establish Justice 254 –Simple Rajnah</p> <p>15) Re-inventing Household Shopping Patterns and Buying Roles: Exploring the 'New Women' in Urban India 263 –Dr. Soma Sengupta –Dr. Urna Sarkar Dutta –Dr. Anjan Sen</p> <p>16) The Ageless Romance: Sexuality and Aging in <i>Cloud 9</i> and <i>Gloria</i> 285 –Sweta Kushwaha</p> <p>17) Gauri Deshpande: A Trend Breaker in Indian English Poetry 299 –Nivedita Singh</p> <p>18) Intensive Farming, Land Degradation and Food Security Issues in India 313 –Hari Ram Prajapati –Reena Devi</p> <p>19) Market as Contested Space for Consumption 331 –Dr. Ritu Sharma</p>
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Mr. Brij Mohan

Article- Methods of Social Sciences

Journal-International Journal of Applied Research

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Methods of social sciences

Brij Mohan

Abstract

One of the debates that had been raging since its origin is: Is sociology a science? To understand this, we must first learn what is science and scientific method, and then evaluate the discipline of sociology on the parameters of a scientific discipline. We will also look at some of the major theoretical strands of research methodology. Subsequently, we will also have a brief look at some of the key arguments of the methodological debate related to the scientific nature of the discipline in sections on positivism and its critique, and fact, value and objectivity. We need to understand that how we conceive of society cannot be separated from the question of how we should proceed in our study of it. In other words, what methodology a researcher would adopt in carrying out his research would largely be determined by the perspective or orientation that he has towards social reality. In this article, different theoretical and methodological perspectives have been discussed. The emphasis on the objective measurement of human social behaviour forces the positivist scholars to rely more on the quantitative methods while conducting research. While on the other hand, anti-positivist scholars who emphasize on the interpretative understanding of the social behaviour rely more on qualitative methods.

Keywords: science, scientific method, positivism, anti-positivism

Introduction

Science refers to a systematic body of certified and changing knowledge which is based upon observable and verifiable facts and the methods used to acquire this knowledge. Thus, the term science is used both for the knowledge as well the methods that are used to acquire this knowledge. Since methodology is an elementary constituent of science, it assumes an even greater significance in social sciences. Methodology helps us to determine the contours of reality. It describes what constitutes the subject matter of a discipline. It provides the social scientists precisely defined conceptual tools and procedures to study the subject matter of the discipline. Thus, methodology defines the limits of the given discipline.

The Report of the Gulbenkian Commission on the Restructuring of the Social Sciences titled as *Open the Social Sciences* (1996) [7] states that the classical view of science was built on two premises. One premise was the Newtonian model, in which there exists a symmetry between past and future. The second premise was Cartesian dualism, the assumption that there is a fundamental distinction between nature and humans, between matter and mind, between the physical world and the social world.

However, in order to understand methodology of social sciences properly, it is necessary to first understand the evolution of epistemology in social sciences. Epistemology implies 'theory of knowledge'. It broadly describes the nature and scope of human knowledge. It defines the proper source and foundation of knowledge. It also determines the criterion of knowledge and hence, helps in distinguishing the scientific knowledge from non-scientific knowledge. Primarily, there are two major sources of knowledge: empiricism and rationalism. While empiricism tends to emphasize on the fact that knowledge is based on sensory perception, rationalism, on the other hand, emphasizes on reason being the primary source of knowledge. Immanuel Kant (1724-1804), the great German Philosopher, instead synthesized the two major sources of knowledge: empiricism and rationalism.

The evolution of epistemology in social sciences is, however, contingent upon the ontological orientations. Ontology is the 'theory of reality'. It tells us about the nature of reality. Broadly, ontological orientations may be classified into two types: realism and relativism. Realism is based on the assumption that there is only one truth and which doesn't change.

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Year-2017

Mr. Brij Mohan

Article- Violence against dalits

Journal- IJMALE

Violence Against Dalits and the Indian State

Brij Mohan

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Violence against Dalits is not a new phenomenon. However, the reportage of violence against Dalits is a recent affair. Every day three Dalit women are raped, two Dalits are murdered, two Dalit houses are burnt and eleven Dalits are beaten. According to official statistics, every eighteen minutes a crime is being committed on a Dalit (Teltumbde, 2008: 9). The data from National Crime Records Bureau and the annual reports of National Commission for Scheduled Castes indicate an alarming increase in violence against Dalits. This research primarily aims at analysing the historical, socio-cultural and constitutional context of violence against Dalits in contemporary India.

The Constitution of India came into force on 26 January 1950. At a single stroke, it transformed the character of Indian society. Traditional Indian society that was based on the values of hierarchy, ascription, purity and pollution was replaced by a society that was formally based on the values of equality, achievement and rule of law. Social justice, enshrined in the preamble, constitutes one of the cardinal values of the Constitution of India. Dr. B.R. Ambedkar, the father of the Constitution of India, in his speech in the Constituent Assembly on 25 November 1949 had cautioned:

'We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognises liberty, equality and fraternity as the principles of life. [...] On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. [...] We must remove this contradiction at the earliest moment, or else

Year-2017

Dr. Pran Veer Singh

Article- Discourse of Pluralism in Philosophy and Religion

Journal-NAM Today

Discourse of Pluralism in Philosophy and Religion

Dr. Pran Veer Singh

This paper discusses the academic context of the articulation of a concept or idea or theme of 'Pluralism'. It will inquire in what status the term articulated in discourse related to essential human Value (liberty & equality). Discussion on essential Value will inform us what contribution Pluralism as an approach makes in the situation of antimony experienced between essential or fundamental Values. Thus, the discussion will inform us that whether Pluralism as a theme has replaced the shortcoming of a monotheistic tendency of religion and science. Further, does Pluralism as a theoretical framework succeeded to provide a common framework for science and religion to co-exist. This chapter also analyses the application of term Pluralism with the theme of 'Religious Pluralism' in religious studies and its contribution to religious discourse related to finding the framework with a historical experience of religious diversity.

Pluralism in Philosophy

In common parlance, the term Pluralism signifies the meaning of 'diversity', with the assumption of positive meaning that diversity is either natural or desirable. This is the most general reception of this term. There is growing usage of the term pluralism into our contemporary lexicon of social sciences, Political theory, and religious studies. The pronouncement of the meaning of Pluralism expressed in different domains is related but certainly not identical. Systemic application of term Pluralism first emerged in ethics with works of philosophers like Bernard Williams, Stuart Hampshire and but most profound articulation came through the work Isaiah Berlin (Avery Plaw, 2005: xi). In his usages of Pluralism, emphasis is to highlighting our ordinary experience of diverse and potentially conflictual character of objective human values.

The world that we encounter in ordinary experience is one in which we are faced with choices between ends equally ultimate, and claims equally absolute, the realization of which must inevitably involve the sacrifice of others (Isaiah Berlin (1969: 168).

Thus, cognition of human values was realised to be not only diverse but even sometimes incompatible and

incommensurable from any general rational schema. Such diversity can produce value conflict in the situation. Isaiah Berlin, while recognizing the conflicts between distinct values, nevertheless requested for true recognition of these conflict. Realisation of conflicting nature of objective human values opens opportunity, the relevance of compromise or trade-off. Though the possibility of no consensus or resolution is possible but still it is better to recognise the reality of the conflict. Such attitude gives a fair chance to the conflicting values to present their claims that save distortion or suppression of other values or identity in conflict.

According to 'Isaiah Berlin, philosophical monists' understanding of value conflict has produced marginalization of some claims over other. So, with this claim, Berlin found that philosophical monists are the primary opponents of pluralism. Philosophical monists are of opinion that there is one right way of resolving value conflicts-either by appeal to some supreme value, or to some authoritative ordering of values, or to some common unit of measure according to which values can be compared. In one way or another, then, philosophical monists insist that there is a single right or best mechanism for resolving value conflicts in general (Avery Plaw, (2005:xi). Pluralists on other hand, deny that there is any one right method for resolving value conflicts. Thus, the reasonable conclusion should be drawn that the project of philosophical pluralism defines itself in contrast to this monist view about values, which historically dominates the western intellectual pronouncement. This is done by taking such position against the monist assertion of one right answer to value conflicts. Thus, Pluralism from Berlin's position is an acceptance that there are more than one objective human values and this diversity of objective human values need to be recognized. But such position of proponents of Pluralism has motivated others to charge them of making similar assertion as of relativist or subjectivist, Who are seen as perennial critique of monist tradition towards human values (Avery Plaw, (2005:xi). Relativism and subjectivism challenge the monist insistence on one right answer by treating all values

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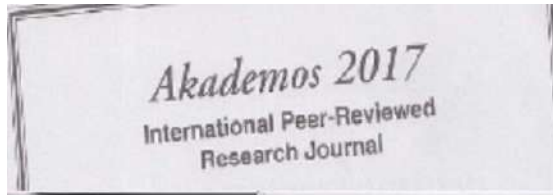
Youth Bulge and Terrorism in Afghanistan and Pakistan

Year-2016-17

Dr. Archana Prasad

Article- Sociological reflection on lesbianism in India

Journal-Akademios, Kamala Nehru College.



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Sociological Reflection on Lesbianism in India

There have been lots of debates around lesbianism in the recent times; on one side it has been totally rejected as 'abnormal', 'pathological' and as 'western import'. On the other hand, there have been efforts to declare lesbianism as an 'alternate sexuality' and as a matter of choice and preference. The former perspective is linked to the analysis of female sexuality in terms of conjugality and procreation, rather than stress on desire and pleasure. Within this construct of female sexuality, lesbianism is seen as a grave and outrageous act. It is considered as an unusual occurrence and an abnormal behaviour on the part of the woman. In India, unlike in the West, sexuality per se has not received much attention in the academia, especially sociology. Sociology in India has failed to move beyond hetero-sexism, even though very recently theorization of sexuality has begun. Since the 1980s, feminist sociologists have contributed commendably to the understanding of sex and sexuality but within a hetero normative framework. The presence of gender identities beyond heterosexual binary is rendered invisible (Kumar 2014).

The three most prominent factors responsible for silence and invisibility around sexuality are: first, talking about sexuality is a taboo in India. In India, women's sexuality is circumscribed with the notion of purity and pollution, shame, stigma and honour. Second, sexuality is postulated with collective, suited for the harmony of entire society and legitimate only within norms of heterosexual family. Lesbianism is seen as problematic on the assumption that it is based on the principle of individualism. It is often assumed to be based on a pleasurable union between two individual and therefore in opposition to the norms of collective. Third, the norm of heterosexuality is taken for granted as normal and acceptable. Much of the literature on female sexuality suggests that anything beyond the heterosexual norms of sexuality is considered as 'abnormal' and 'deviant'.

This paper attempts at a sociological understanding of homosexuality with a focus on lesbianism in India. Lesbianism is examined as a sociological phenomenon, not as an aberration.

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Year-2016

Dr. Pran Veer Singh

Article- Religious Pluralism in India from consensual to regulative framework.

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Religious Pluralism in India from Consensual to Regulative Framework

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In contemporary social theory there is a renewing exercise to engage with religion in democratic polity. At the beginning of twentieth century with the initiation of secularization process in the political realm, it was assumed that the role of religion from public life will dwindle slowly and religion as a value framework for understanding social dynamics will be replaced by the rational value system. But on the contrary religion has shown wider scope and resilience in its operation in various institutions in twentieth century, from becoming a resource to fight communism in Poland to fighting dictators of Latin America. Even scholars like Habermas see a possibility of dialogue with religion in the 'post-secular' society. He endorses that religious contributions should be included in political deliberations in the informally organized public spheres of contemporary democracies, though their language needs to be secularized for the purpose of legislation and formal decision making.

In the context of Indian sub-continent, where the societies are heterogeneous and hierarchical in nature, democratic process has difficulty in articulating 'people's will', as it can be observed in every such society where groups are divided on identity of religion. They tend to have hegemony of a particular community over other communities and simultaneously lead to dominating the formally organized public spheres in democracy and further are affecting the procedures of legislation and formal decision making. In other terms representative bodies rather than 'mobilizing consent' and attaining "universal acceptability" are engaged in manipulating the opinion that they represent. For instance, Gujarat riots of 2002 in India have exposed the limitations of democratic practices, while negotiating with the diverse religions could end in discriminating one religious identity and homogenizing other particulars. Similarly, even in Pakistan, there is a persecution of minority communities like Ahmadiyya and Shia which is widespread.

On the other hand societies like America and Europe are facing problems in accommodating immigrants with their culture (specifically their religion) in their post-secular society and are trying to look for a possibility within the liberal democratic model. So, what is important is the 'context', even in evaluating the theoretical framework, this reflection of the context plays an important role in shaping its orientation.

Thus, this research looks at the feasibility of the concept of 'religious pluralism' as proposed by scholars who critiqued the limitations and unsuitability of 'secularism' in Indian context. They critique in some sense any homogenizing ideologies, i.e., secular or religious. Though the context plays a role even in secularism as countries which have adopted such as laicism in France, the separation of the Church and the state in the USA, and secularization in India stand for different positions on the role of religion in public life, ranging from efforts to banish it from the public space to affirmation of respect or equal regard for all religions. The historic process of rationalization/secularization in Europe, which was at its peak at the beginning of the twentieth century, was believed to have the potential of becoming a worldwide force. But it is a theoretical and empirical

¹ Carrel, 1999.

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