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VASANTA COLLEGE FOR WOMEN

(Admitted to the Privileges of Banaras Hindu University)

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Dr. Alka Singh
Principal



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Editor's Note

As it is said, "education is not the feeling of a pail, but lighting of a fire". In this rapid and spontaneous contemporary world there are many things to know, to explore, to introspect and ponder. New socio-cultural, economic and political opportunities have emerged and a visible change in the value framework is well perceptible. Along with the same, these transitions and changes have opened up new opportunity for academia as well as entrusted new responsibilities. In fact, at every step research thrust is waiting for a keen researcher and everyday a new area of research is emerging. Further, the technological advancement has also proved to be a helping hand for researchers by shaping the process of research and broadening the access to facts/data/information. In the present era of information technology, getting information has become a matter of one click. But, this one click can neither produce quality research nor solution to social problems rather embedded with true observation, introspection and spontaneous flow of the sense of education which is – the prime responsibility of the intelligentsia. The penchant to know beyond can uncover many perspectives to look at reality and thereby lead to new research adding to the domain of knowledge.

I am very glad to present in front of intelligentsia the second issue of our Bilingual Journal **VASANT SAHASTRADHARA**, the main objective of the Journal is to provide a platform for interdisciplinary exchange where researchers and scholars from different disciplines can share their academic discourse. It aspires to promote dialogues between disciplines and perspectives.

This issue has ten papers from various disciplines representing different perspectives like archeological, literary, philosophical, technical, socio-economic, psychological and educational. All papers are abundant with content and element of newness in them.

I express my gratitude to contributors for their intellectual inputs. I am also thankful to the members of Advisory Board for their valuable suggestions. I congratulate the members of Editorial Board for their efforts.

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Women on the Verge: A Study on the Female Workforce in the Indian Informal Economy

*Abhishek Mishra**

ABSTRACT

Informal sector is the backbone of the Indian economy. The sector not only employs male workforce but it also has substantial chunk of female workers as well. In fact, in several sectors the ratio of female workers far exceeds that of male workers. However, informal economy also happens to be the breeding ground of marginalisation of female workers in the country. Even if the contribution of female workers in the sector is ever increasing, still their efforts in the building of nation are overlooked and ignored and they seldom reap the benefits of livelihood in this sector. Pushing the female workers to the verge in this sector not only marginalises them, but also indirectly causes havoc on the society in the form of uneducated and untrained workforce. The present paper makes an attempt to highlight how the female workers engaged in the informal sector in India are marginalised on account of different factors like low education, skill etc. The paper will also discuss issues like extremely low wages, unhealthy and unhygienic working conditions, sheer exploitation which are used as strategies to keep the female workers marginalised and conform to the dictates laid down by the employers.

Key Words: *Marginalisation, Informal Sector, Exploitation.*

Introduction

The Indian economy is exemplified by the dominance of the informal sector which has contributed significantly towards the growth and development of the Indian economy, specifically towards employment generation in the country.

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Different research reports published by agencies like ILO, India Labour Market Update (2016) and NSSO (2011-12) have highlighted that near about 90 percent of the jobs in the informal sector comes under the category of agriculture and around 70 percent is under non-agricultural sector¹. Informal economy, also known as unorganised or residual economy started gaining prominence during the post globalisation period. With the rapid expansion of the Indian economy and vast majority of the working population shifting towards cities in search of better employment and livelihood opportunities, there was immense scope for the working population for sources of livelihood in the informal sector. Eminent economists like W. Arthur Lewis in his economic model also has described informal sector as the main source of employment or livelihood primarily within the developing countries like India. With little educational and level of skills the working masses joined the sector giving enough impetus to the growth and development of the nation. However, as the sector remained unregistered in nature, it offered the fodder for unhealthy employment practices to nurture and flourish. Being associated with low productivity and poverty, the policymakers also started seeing the sector as problematic². The hardest hit in the sector were the female workers. The existing data on employment in the sector very clearly indicates that a substantial number of female workers engaged in economic activities in developing countries are employed in the informal sector³. However, what is disheartening is the non recognition of the contribution of the female workforce in the sector which makes the female contribution not only overlooked but also neglected. The resultant affects are the marginalisation of the female workforce participation which further snowballs into sheer exploitation of the female workers and pushing them towards vulnerability. The female workers employed in the sector are subject to payment of discriminatory wages, excessive working hours, and sheer exploitation in different forms by the employers (Bhat & Yadav, 2011). The system of informality often treats these female workers as reserve pool of workers which will be utilised during times of needs and laid off when the

¹<http://www.thehansindia.com/posts/index/Young-Hans/2017-07-14/An-analysis-on-the-role-of-Indias-informal-economy/312388>

²<https://www.weforum.org/agenda/2015/06/why-we-need-to-rethink-the-informal-economy/>

³<http://www.cpahq.org/cpahq/cpadocs/module6mc.pdf>

needs is over. And above all, no restraining voices will be raised against this exploitation. It's no exaggeration to call the informal sector as the breeding ground for marginalisation of the female workforce not only in India, but also across the globe.

Conceptualising the Informal Sector

The origin of the term 'Informal Sector' dates back to nineteenth century when the sector was referred to as 'traditional' sector by several economists and researchers. Though the formal/ informal dichotomy was first used by Keith Hart in his research studies on urban Ghana, the term started gaining prominence when the employment mission of the International Labour Organisation paid visit to Kenya in the year 1972 with the very purpose of digging deep into the problems of employment in the country. The mission confronted the sector which has very small and fragmented units involved in the production of goods and services without any recognition, protection, regulatory framework and public policy. With an objective to bring the discussions and deliberations on the sector into the mainstream, ILO in 1993 organised the 15th International Labour Conference of Labour Statistics (ICLS) and attempted to evolve a conceptual framework on informal sector along with the guidelines to collect statistics on the sector. In the same setting, ILO adopted a resolution towards defining informal sector which included unregistered, unincorporated, unorganised units or enterprises employing employed workers and engaged in some form of production of goods and services. This resolution adopted by the International Labour Conference of Labour Statistics further gained impetus and endorsement by the United Nations Statistical Commission (UNSC) and the resolution along with the definition was included as an important component of the System of National Account or SNA by the United Nations Economic and Social Council in the year 1993. With further elaborations, the SNA (1993) considered informal sector as the small enterprises engaged in the production of goods and services with the primary aim of employment generation and providing sources of livelihood to the people employed in the sector. These small enterprises operating in the sector are less capital intensive in nature with no or little formalised structure and

little or no division of labour. The existent labour relations in the sector are mostly temporary, casual or informal in nature and rely on social and personal relations.

In Indian context, the term 'informal' and 'unorganised' are used interchangeably. The National Commission for Enterprises in the Unorganised Sector (NCEUS) defines the informal or the unorganised sector as inclusive of all unregistered private units which are owned by persons or households in the production and sale of goods and services operating on a proprietary or partnership basis employing less than ten workers (Srija & Shirke, 2014).

The NCEUS defined informal/unorganised workers as "workers consist of those working in the unorganized sector or households, excluding regular workers with social security benefits provided by the employers and the workers in the formal sector without any employment and social security benefits provided by the employers" (Report on Employment in Informal Sector and Conditions of Informal Employment 2013-14, pg. 5). The workforce employed in the unorganised sector has been defined by the First Indian National Commission on Labour (1966- 69) as comprising of "those workers who have not been able to organize themselves in pursuit of their common interest due to certain constraints like casual nature of employment, ignorance and illiteracy, small and scattered size of establishments" (Report on Employment in Informal Sector and Conditions of Informal Employment 2013-14, pg. 4). Thus, we observe that numerous definitions on informal or unorganised sector have been offered by a good number of institutions in India. Out of the several discussions in existing literature some of the major characteristics of the informal sector can be summarised below:

- The sector is omnipresent across the lengths and breadths of the country.
- The sector is mostly seasonal in nature.
- The workplaces are found to be dispersed and fragmented.
- Formal relationship between employer and employees are absent.
- The sector can be found to be highly concentrated on the basis of caste and community.
- There is indigenous use of technology and primitive methods of production in the sector.

- There is absence of trade unions or any other political influence in the sector.
- There is also no implementation of labour laws in the sector.

Summing all the definitions, we may conclude that informal sector constitutes the sector which remains outside the purview of mainstream economy and the workers engaged in the sector mostly remain unprotected, vulnerable and without any social security benefits.

The Informal Sector: Gender Perspectives

The female workforce plays a pivotal role in the informal economy in India. A diversified range of activities ranging from street vendors and domestic workers to subsistence farming and seasonal agriculture workers are performed by the female workers which make up a disproportionate percentage of working class in the informal sector⁴. It is estimated that more than 94 percent of the total female workers in India are engaged in the informal sector (Geetika *et al.*, 2011). The World Bank also agrees to the fact that a significant portion of the female workers employed in the informal sector are not officially registered. As a result, the exact figures may exceed beyond expectations. The female workers can be found to be employed in both the agricultural and non-agricultural sector. They are mostly employed in sectors like construction and real estate, domestic workers, textile industry, street vendors, agricultural labourers, tea plantation and cotton industry, handloom sector, sales and marketing etc (Geetika *et al.*, 2011). The table below presents the distribution of informal sector workers in India.

Table 1: Informal Employment in Percentage in India (2009-10)

Sector	Agriculture			Non-Agriculture		
	Male	Female	Person	Male	Female	Person
Rural	90.6	95.0	93.4	73.0	64.1	71.3
Urban	88.3	97.7	92.5	68.3	60.1	66.9

(Source: Employment-Unemployment Data 2009-10)

⁴ <http://www.unwomen.org/en/news/in-focus/csw/women-in-informal-economy>

Thus, we observe that the participation of female workers in the rural and urban sector is found to be highly uneven. While female workforce participation in the rural informal sector is higher, it is found to be lower in the urban informal sector. Majority of the female workers in India are employed in the Home based Work (HBW). Home based workers are defined as the category of workers who perform work from their own place or premises on remuneration basis⁵. A substantial portion of the home based workers still reside and carry out their work from the rural areas and majority of these home-based workers are female (Raveendran *et al.* 2013). Table 2 presents the statistics of female home based workers in India.

Table 2: Home-based female workers in India

Population Segment	1999-00	2004-2005	2011-12
Women (rural)	5.67 (40.7)	8.63 (43.8)	8.71 (32.8)
Women (urban)	3.91 (26.0)	5.66 (29.4)	7.34 (30.5)

(Source : <http://www.wiego.org/sites/default/files/publications/files/Raveendran-HBW-India-WIEGO-SB10.pdf>)

The above statistics points towards the declining trend of home based workers in the rural sector. With limited employment opportunities, the home based workers from rural areas are shifting towards urban areas. The women in the urban areas find jobs in different sectors like real estate, domestic worker sector, etc. However, in spite of this significant contribution in the sector, the role of women or female workers in the sector has been largely ignored.

The female workers in the informal sector have always been unrecognised, unnoticed and unpaid and have been subject to displacement due to technological influences and incidences of physical, sexual and mental exploitation by the employers, fellow workers and others in the sector. These workplaces anomalies

⁵<http://www.wiego.org/sites/default/files/publications/files/Raveendran-HBW-India-WIEGO-SB10.pdf>

along with exploitative incidents meted out to the female workers employed in the sector has made this sector labelled as marginalised segment of Indian economy. As the aim of the present paper is not to present statistical details on the female workforce participation in the sector, let us first understand why the sector has become fecund ground for employment of female workers in India. With the opening up of the Indian market during the twentieth century which put the nation on the trajectory of fast paced infrastructural growth and development, there was mass movement of the village folk towards the urban areas. As per the 2001 census, more than 14.4 million were mobilised in form of migration to different parts of the country in search of better livelihood and employment opportunities. The same remains true with female workers also. It is noteworthy fact that a substantial number of women workers in informal sector represent the section of society which are desperately in need of sources of livelihood (Geetika, *et al*, 2011). They are the sole bread earners in their families. Owing to the sheer poverty, the female member has to venture out in order to look for jobs to support their families. The ease of entry into the sector remains the key factor for the dominance of the female workers in the sector. With relatively low or no levels of education and skills and market know-how, the informal sector happens to be the only sector which is ready to accept and absorb them with open arms. As the sector is scattered and unregistered enterprises form a major portion of the sector, it is hard to keep a check on the employment relations practices in the sector. Milking the advantage of the anomalies of the sector, the employers also prefer to employ female workers in order to minimise their operational and labour expenses. With the little or no presence of trade unions in the sector the employers very well understand that the women workers will not organise themselves in the pursuit of the betterment of their working conditions. This is the main reason why this sector employs female workers in such large numbers in India.

The structural reforms of the twentieth century not only propelled the migratory phenomenon within the nation, but it also created the need for skilled and 'knowledge workers' in the Indian economy. The social and cultural restriction in India till date prevents a girl child to equip her with quality education. The restrictions are even more stringent in the rural parts of the country. As such, these women workers have

no role to play in the service sector which is based on specialised knowledge and skills. Contrary to this, the manufacturing sector emerged as the only hope for such workers who have no or little skill and are able to perform manual jobs. Also, as the growth of India heavily depends on the manufacturing sector, this sector has the potential of employing large working population. With no other alternatives for livelihood available, a majority of female workers engaged themselves in the construction industry doing manual jobs. Thus, the emergence of manufacturing sector also paved the way for the employment of female workers in the sector.

Competition with the male counterparts also serves as the main reason for employment of female workers in the sector. Apart from agricultural sector, the female workers have to face immense competition with the men workers. With the modernization and automation of the industries, employers prefer to employ male workers as they are supposed to work for long durations without seeking breaks and holidays. Also, as the female workers have several other responsibilities to render, they prefer to employ themselves in part time and seasonal based jobs.

Women on the Verge: Marginalising Female Workers in the Informal Sector in India

Even though the representation of female workforce in the informal sector of the Indian economy is large, their contribution has hardly been appreciated neither been recognised. Several reports by different agencies have been published but most of them are concerned with presenting a statistical representation of the female workforce. The productivity and the value addition that they offer to the sector is hardly cited. Their role and contribution has remained marginalised pushing them on the verge of the Indian economy. This marginality has made their position in the Indian society not only vulnerable but also least significant. Let us understand why the female workforce remains marginalised in the Indian economy.

Marginalisation has several connotations and interpretations in academic literature. Marginalisation can be social, political, economic, and so on. As a social phenomenon or practice, it can be regarded as exclusion of individual or certain group from participating in the society in a holistic sense (Kagan *et al.* 2002). Economic

marginalisation forces a woman to be not able to enjoy her fruits of labour in form of wage equality, sources of livelihood etc. The World Economic Forum held in 2016 estimated that it will take more than one hundred and seventy years for economic parity to prevail in practical terms⁶. This economic marginalisation is attributed to the fact that women do not enjoy control over production process along with the control over work segmentation. In every manner possible, it refrains or restricts women to lead an independent life making them more dependent on the society. Thus, marginalization can be considered to include the dimensions of both process and condition where an individual or a group is prevented to participate actively and fully across different walks of life (Kagan *et al.* 2002). The causes of marginalisation of women workers in the informal sector are multifaceted. Memoria (1983) in his studies identified several factors for the miserable plight of female workforce in the sector. Some of these are as mentioned below:

1. Gender bias and discrimination against employment of women in this sector.
2. The informal sector is mostly run by proprietorship and there is a tendency among the owners to escape the moral responsibility of providing welfare and other benefits to the women workers.
3. The increasing trend towards the use of high end technology and automation require higher skills and training which the women workers in this sector do lack due to their illiteracy and ignorance. Hence they are given the jobs that are often menial in nature and can be done manually only.
4. Their family burden forces them to work for unduly long hours on very low wages and face humiliation and exploitation just to meet the basic needs of their families. They are often made victims of this vulnerability.
5. The work is of irregular or seasonal in nature.
6. The economic status of women remains low.
7. Little or no worker representation and collective bargaining power.

⁶ <http://africanbusinessmagazine.com/sectors/development/need-wage-war-economic-marginalisation-women/>

8. No or little control over the earnings.
9. Difficulty in managing work life balance.
10. Little or no access to institutional credit facilities, training and development along with other information which are available to them.
11. Little or no access to assets.

According to an ILO Report (Women and Men in the Informal Economy: A Statistical Picture, p. 32), around 90 percent of women in sub-Saharan African countries are employed in the informal sector, around 89 percent of women in the South Asian region and around 75 percent in the Latin American countries are employed in the informal sector. These female workers in the informal sector are mostly involved in activities which are 'underpaid' in nature. Also, the problems faced by the women in the informal sector are wide and diversified in nature. They are subject to extreme poverty and destitution and are subject to physical hardships that put a significant impact upon the health of these female workers. The female workers in the informal sector are found to be earning below one USD in India. Though some female employees are also found to be earning more than one USD, but as these workers are employed in work which is seasonal in nature, their wage averages the same. In order to earn more, workers work longer and harder. These female workers have to work in very bad conditions. Sectors like construction, *beedi* making are very dangerous to work in and even the basic safety norms are not being followed in this sector. Their condition is very deplorable in the construction industry. The construction sites are mainly temporary in nature and are subject to mobility once the construction work is over. Highly disorganized and fragmented state hampers their bargaining power and fight against injustice (Parveen & Patil, 2010). There is lack of security and privacy in this sector. The women are also prone to serious accidents. The rate of total accidents in this sector is four to five times that of manufacturing sector. The women workers remain devoid of the minimum wages and are paid according to the personal prejudices of the owners or the employers. Provisions of maternity benefits and leave are also not provided to them and are removed from their jobs during times of pregnancy. They also do not have access to

the ESI benefits. As there is no proper implementation of labour legislation in this sector, the owners find it easier to escape the responsibility of providing welfare benefits to them in order to save the revenue expenses. Also, the women workers have remained less unionized than their male counterparts, they fail to raise their voice against their sheer exploitation and miserable plight. And since they are mostly illiterate, they remain ignorant about the provisions being provided to them under Labour laws. The women workers are given low job profile and occupy lower quality jobs within the self employment. This is due to their low level of training and family burden at home. Nowadays there is increase in the informal sector towards automation and technological up gradation which has resulted in the recruitment of technology oriented workers. Women lag behind men in this dimension. Age old confinement to their homes has made these rural women unknown to the technology. As a result they are forced to opt for the jobs that need manual effort and are at the bottom of the organizational work design. Jobs in the informal sector are mostly manual in nature. This makes them a natural choice for employment in this sector. But there are certain sectors where the condition of women is much better. For example, in plantation sector employment of women is high as nature of work here is simpler and easier. Women find it easier to work for long hours and are ready to work there even at low wages. Also, their capacity to work more efficiently than male workers makes them a natural choice for employment in this sector. Many welfare measures have also been taken to improve the lot of women workers in this sector. But mostly the women remain marginalized and exploited in the informal sector.

Several studies on the informal sector have drawn attention to the condition of women workers in India. But the tragedy is that in spite of several suggestions and several recommendations, the condition has not much improved. With the increasing trend towards establishment of Special Economic Zones, the flow of informal labour towards these zones has been increasing. But even these SEZs fail to provide the female workers the basic facilities like toilets, crèches etc. A lot more need to be done in this direction of improving the lot of female workers. The passing of Domestic Workers Welfare and Social Security Act, 2010 and Informal Workers' Social Security Act, 2008 are seen to be praise worthy efforts in this direction. However, the

effectiveness of these statutes needs to be assessed as yet. Mere passing of labour statutory bills is not going to serve the lot of women in this sector. Effective implementation of these legislations is the need of the hour. Also, the language of the legislations should be made such that even the illiterate worker could understand it. Also, formation of regulatory bodies to monitor the implementation of legislation in this sector will also serve the interest of the women workers in this sector. Women, for long been are subject to the utter humiliations of the society. All these have made the female working population in the sector marginalized. The time has come that they should be given extra impetus to fight the oppressions and humiliations of this sector.

Conclusion

The above discussion highlights how female workers are disproportionately represented in the informal sector making them a subject to political marginalization. Taking this advantage the employers also prefer to hire female workers as hiring them not only offers the employer to escape from the collective bargaining strength of the trade unions, but also female workers can be hired at much lower wages. But in spite of the prevailing anomalies, there are also rays of hopes lying within this sector. Wages in China which is world's greatest manufacturing power has witnessed spurt in recent years. This naturally is attracting the foreign investors towards India as a manufacturing hub. India has got huge potentials in the form of this female workforce to become a destination hub for manufacturing sector. Women workforce in this sector can be chalked out with much ease as they remain concentrated to their settlement areas. With more supportive regulations, greater flexibility in hiring female workers by providing them the required skill sets through training, India can no doubt, become a manufacturing hub. The revival of several cottage industries like khadi etc. can be cited in this regard where women, with the help of training, have turned these sick units into profit generating units. This has also helped to improve the lot of the women residing in the village areas and helps in realizing the dream of 'inclusive growth' which remains the core essence of any Socialist and Democratic State like India. Women are at the bottom of the hierarchy and so there are obvious reasons for their sufferings. And since the informal sector is also considered as

composing of the jobs done manually or considered mean and odd, but taking a serious consideration to bring this jobs under organized category, the plight of women workers can be improved substantially. Several nonprofit organizations need to be encouraged to come for the identification of female workforce in this sector. This is the sector which forms the backbone of the manufacturing sector for fast developing countries like India, if given proper impetus, can turn around the things in favour of the country. The marginalized section of female workers must be given an opportunity to improve their livelihoods, quality and standard of their lives and gain a decent status in the socio economic hierarchy of the country.

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Demonetization in India: a tool or trap?

Anuj Gupta*
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ABSTRACT

The country famous for its strong religious & ethical annals is facing the huge problem of terror, treachery, delinquency & feign. To curb these major economic termites, government has taken the decision of demonetization on the night of 8th November 2016. Its impact over general public & agribusiness entrepreneurs has been analyzed in the study. Inappropriate timing with improper practice has led to huge problems faced by all. In the present study, information is collected from various published resources, interviews of experts on TVs, newspapers, opinion of agribusiness entrepreneurs, youngsters, etc. Transaction, precautionary & speculative activity has led to huge problem in this period. People were not friendly with banking activities that has led to huge problem. It was the digital apps which would have been launched much before demonetization. If the government wouldn't have such a public following then it would have led to roll back of the act taken by it. Due to demonetization agribusiness entrepreneurs have suffered a lot as they have production breakdown followed by brouhaha of GST, & slack period. They opined about reckless decision making backed by autopsy of growing economy. The prowess of fastest growing economy has been daunted with such decisions as taken by the government.

Key Words: Treachery, Demonetization, Agribusiness, Brouhaha, Daunted.

Introduction

The country famous for its strong religious & ethical annals is facing the huge problem of terror, treachery, delinquency & feign. To curb these major economic

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terminals, government has taken the decision of demonetization on the night of 8th November 2016. Within 30 minutes of speech, the prime minister has announced 500 & 1000 rupees notes seize to be legal tender (could be deposited in banks till 30/12/2016 in normal & 31/03/2017 in special situation). Huge chaos & woe have been spread in the country about the valorous decision taken. But soon this tool of economic reform turn into a trap for the government (Telumbde,3/12/2016). On 9th November banks & other cash dispensing outlets were closed for the sake of transferring new notes into it. BSE-SENSEX opened at 26251 points with the downfall of 1340 points (27591 points on 8/9/16) though closed at 27252 points. The word demonetization is not new in Indian economy, in year 1946 & 1978 INR 10000 was demonetized by the government which was issued by RBI in year 1938 & 1954 respectively. The INR 1000 was issued in year 2000 & INR 500 in October 1987 & has occupied nearly 86% of total volume of prevailing currency.

An amount of 33006 crores rupees have been exchanged from bank in between 10th to 18th November with the total of 33948 crores rupees up to 27th November 2016 (as per RBI). Meanwhile in parliament & in all part of country, opposition had opposed the demonetization seriously. On 28th November 2016, the opposition called for "Jan Akrosh Diwas" ambiguously "Bharat Bandh" in all part of the country. As per an article published in 'The Wire', RBI is silent over demonetization & the numbers shows its failure (Mazumdar,29/12/16). More than 150 people died in bank lines or other directly related consequence of demonetization. Up to 13th December 2016 nearly Rs.12.44 lakh crore of invalid notes of 500 & 1000 was returned to RBI or currency chest, which was more than Rs.2.44 lakh crore presumed by the government, signifying huge failure.

The topic is burning at the present scenario; people are searching the meaning of the term demonetization on Google. In the present study, the concentration is on the number game of demonetization with the help of published data, report, news & interview of respondents. The term 'demonetization' refers to confiscation of monetary value of any legal tender. It may be applied over notes as well as coins. It is used by the government as a tool to whip corruption, black money, terror funding & counterfeit-notes. But after the 50 days of PM's promise nothing big seems to be

happen (field survey). A view found from the survey shows that people are not willing to speak against either due to harsh comments of followers or they are strong disciple. Analytical approach has been developed leading to strict overflow of negative popularity, resulting into trap for the government.

Literature review

The study is new & latest in its own field. There is not much old literature related to this topic. Information is developed through certain newspapers, magazines, journals, speeches of experts, news channels, some books, etc. Some of them are mentioned below:

Rao et al. (2016) lays in their work the impact of demonetization on economy. In very short term impact, small retailers would be hampered most, followed by every other unit, whether small or big. In medium & transition term, effect directly depends upon the policies made by government & its appropriate implementation. This problem arises due to colossal cash handling in transactions & lack of friendliness with e-payment.

Braga et al. (2013) had studied the payment modes & other related variables. It has been concluded from the study that cash is highly used in high amount for clearing present transaction, while cheque is used lesser than cash for both present & future perception. Debit card/ credit card used for present mode of transaction, followed by online payment least used by general public.

Nag (2016) viewed the legality of latest exercise with historical analysis of demonetization. The focus was made over the problems faced by the general public & economy in particular in the coming future. It has been viewed that negative impact would be there on economy in short & medium term, while long period would be analyzed after the consequent decision of government.

Teltumbde (2016) viewed demonetization as boomeranged hardship over BJP. It is viewed that this decision would lead to huge problem & decrease in following of Modi led BJP. Negative behaviour has been made for the present government due to huge mismanagement, after 8th November 2016.

Another study done by Ghandy (2016) found demonetization as 'one step forward- two step backward'. The article pointed on havoc & agony faced by millions of people everyday due to improper planning & mismanagement done by 'God-cum-Modi'. Banks are not playing their role properly saying lack of currency thereby curbing the plan of government.

Objective of Study

Following are the objectives of study:

1. To enumerate the problems faced by general public, especially agri-business entrepreneurs.
2. To provide suggestions for curbing the corruption, money hoarding, terror funding & counterfeit currency.

Trend of incoming of invalid money in banks

On 16th January 2017, IMF has decreased the growth rate of India from 7.6% to 6.6% due to demonetization. Bloomberg reported that banks have received Rs. 14.97 trillion up to 30th December 2016, estimating nearly 97% of total.

Time Period	Exchange (Rs. in crores)	Deposits (Rs. in crores)	Withdrawal (Rs. in crores)
10 th November to 18 th November 2016	33,006	5,11,565	1,03,316
19 th November to 27 th November 2016	942	2,99,468	1,13,301

Source: RBI press conference on 29th November 2016

It has been seen that from various time period that the trend of deposit slack down while withdrawal rises up. In the second half of November 2016 the deposits were nearly 60% of that in the early half. Withdrawal continuously decreases as compared to both the time period, which increases nearly 10%.

Problems faced by general public, especially agribusiness entrepreneurs

Major problems faced by general public as well as agribusiness entrepreneurs were of liquidity for transaction & precaution. Huge chaos was there in the general

public for cash as they were not much friendly with the e-banking system. It was found as per media report that people are not parting the new currency with them for the sake of speculation of any unforeseen government decision. Withdrawal was biggest mess during the period of demonetization. Some of the problems faced by the agribusiness entrepreneurs are mentioned below:

1. Problems in distributing salaries to employees:

One of the biggest problems which these entrepreneurs faced during the period was of salary payment. As the decision was unpredictable & the currency notes of 500 & 1000 were handy to distribute salary for the entrepreneurs instead of small denomination notes, therefore they faced such peril most.

2. Purchase of raw materials:

When in the general market there was stiff pomp over the old currency notes, same was in the factor market also. The raw materials useful for daily running off of the units were demanded, but the purchase was becoming problem as they require new currency for it. Due to this there was a slowdown in the production & maintenance of output & machinery.

3. Collection of debts & clearance of credits:

When the market lacks valid notes, problems of clearance of debts arouse from both the sides. Since in industrial activities there is huge involvement of cash in it & related activities. Book debts were at hike when they weren't entertaining old notes. On the other hand, payables were also increased. Due to this, certain entrepreneurs were allowing the incoming & outgoing of old currency notes so that the business activities flow easily, but its ending point were creating a mess.

4. Locked ATMs, insufficient funds in banks & post offices:

Apart from banks & post offices, ATMs were also having huge lines. General public run from ATM to ATM for cash, but faces huge line & empty machines. If the entrepreneur transfers money to their employees through online transfer

then they face problem of cash for daily uses. Even the entrepreneurs were facing problem in such activities.

5. Continuous changes in rules & prompt ordinances:

Since demonetization itself was a complicated term, people were having huge phobia. The central government keeps on changing the rules even daily. This leads to problem for agribusiness entrepreneurs as well as general public. Even the bank employees too face problems in coping with new dynamic ordinances.

Suggestive measures to overcome the problems faced during demonetization

The problems which are faced by any concern could be cured by its proper suggestive measures, if taken appropriately. Same is the case of the present study. If proper environmental scanning would have done then it wouldn't face such perilous posture, as it has done. Some of the suggestive measures as given by taking views of agribusiness entrepreneurs & general public are listed below:

1. Appropriate environmental scanning should have been done before taking decision of demonetization; this would have minimized risk of life & resources.
2. The currency notes should have been published in ample amount & supplied promptly so that bank shouldn't run out of cash.
3. All the notes should be distributed with proper channels with CCTV coverage, backdoor trespassing of currency should have prevented.
4. Multiple windows should have started instead of single window of outlet, as in the case of majority of the banks.
5. ATM trays & notes size should be changed before demonetization & none should have shown that old currency wouldn't be transacted.
6. Whistle blowing should be done & helpline should have started for those who find any type of misappropriation, corruption, etc.
7. Small currency notes should have increased before starting demonetization.

8. Money hoarding is the biggest challenge; this should be prevented before any other delay. Sleeper cops should be appointed who would help the government in the field of searching corruption, terror funding, money hoarding, etc.

Conclusion

Work is incomplete without a valid conclusion. In this study, it has been found that all the activities done by government was meaningless as the terrorists were embellished with new currency notes within a week, as found in J&K. RBI intakes maximum amount of currency issues in old currency, which were not estimated before. The profit & loss statement shows negative balance, if one would add the currency printing charges, distribution charges, & death of more than 100 people. It would be good to inundate demonetization with a trap rather a tool for curbing corruption, terror funding, money hoarding, black money, counterfeiting, etc. This activity has slow down the morale of general public, especially industrialists. Improper management was the biggest curse of that decision. Agribusiness entrepreneurs have suffered a lot due to this activity as they have production breakdown followed by brouhaha of GST, & slack period. They opined about reckless decision making backed by autopsy of growing economy. The prowess of fastest growing economy has been daunted with such decisions as taken by the government.

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Workplace Stress and Wellbeing in Organizations

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ABSTRACT

Health and well-being in the workplace have become important topics in the mainstream media in practitioner-oriented magazines and journals. Workplace Stress has also become one of the most serious health issues of the twentieth century—a problem not just for individuals in terms of mental disability, but for employees and governments who have started to assess the financial damage. The problem of occupational stress is particularly relevant for countries undergoing enormous economic and social change. The literature on occupational stress indicates that the understanding has evolved from simple stressor-strain models to more sophisticated frameworks incorporating mediating or moderating variables. Job stress (more generally, employee health) has been relatively neglected area of research among industrial/organizational psychologist. The empirical research that has been done is reviewed within the context of six facets (environmental, personal, process, human consequences and organizational consequences). Research examining the relationship between work stress and wellbeing has flourished over past 20 years. At the same time, research on physiological stress processes has also advanced significantly. On the basis of review of literature this paper serves to define health well-being and organizational stress and discusses the primary factors associated with health well-being, workplace stress and the consequences. It also focuses the common methods for improving health wellbeing and reducing the workplace stress. Finally it highlights important future directions for future theory, research and practice regarding health well-being and workplace stress from an organizational perspective.

Key Words: *Health, Wellbeing, Workplace, Stress, Organization.*

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The **World Health Organization (WHO)** defines *health as a state of complete physical, mental and spiritual wellbeing*- it can be defined as the state of being comfortable healthy or happy. **Mental wellbeing** describes our mental state that is how we are feeling and how well we can cope with our day-to-day life. Our mental wellbeing is dynamic it changes from moment to moment, day to day or month to month. **Psychological wellbeing** consists of positive relationships with others personal mastery, autonomy, a feeling of purpose, and meaning in life. Psychological wellbeing can be attained by achieving as state of balance affected by both challenging and rewarding life events. The Six-factor Model of psychological wellbeing is a theory developed by Carol Ryff which determines six factors which contributes to an individual's, psychological wellbeing which consists of positive relationships with others, personal mastery, autonomy, a feeling of purpose and meaning in life, and personal growth and development which can be attained by achieving a state of balance affected by both challenging and rewarding life events.

Whether one manages a few people, leads a large group, or runs an entire organization, he/she is already in the business of managing employee wellbeing. The research on this topic is quite clear: the workforce's wellbeing has a direct impact on the organization's bottom line. Even if you have never thought of your employees' wellbeing as "your business," each person's wellbeing is critical to achieving an organization's goals and fulfilling its mission. Every day in your organization, people don't show up, don't give their best effort, erode your productivity, and cost you millions of dollars because of poor mental and physical health. They also have employees who engage their colleagues and customers, generate new ideas, and save the organizations thousands of dollars in healthcare costs because they take responsibility for their health. Simply put, the wellbeing of the employees can be measured, managed, and quantified. Since the mid-20th century, Gallup scientists have been exploring the demands of a life well-lived. Recently, in partnership with leading economists, psychologists, sociologists, physicians, and other acclaimed scientists, they began to explore this topic in greater detail. From various in-depth analyses, including random samples from more than 150 countries and areas around the world, they studied the common elements that best differentiate lives that are

spent thriving from those that are spent struggling or suffering. As we completed this research, five distinct statistical factors emerged. These core dimensions are universal and interconnected elements of wellbeing, or how we think about and experience our lives. These five elements are:

Career Wellbeing: how you occupy the time and liking what we do each day.

Social Wellbeing: having strong relationships and love in your life.

Financial Wellbeing: effectively managing your economic life to reduce stress and increase security.

Physical Wellbeing: having good health and enough energy to get things done on a daily basis.

Community Wellbeing: the sense of engagement and involvement you have with the area where you live.

These five elements of wellbeing are measured by **Gallup's Wellbeing Finder**, an assessment with scores that range from 0-100. The Wellbeing Gallup's wellbeing benchmarks are designed to help individuals and organizations create change in each of these five key areas.

However, understanding the impact of sick days on productivity allows us to make comparisons that are relevant to almost any organization in any part of the world, regardless of how health and benefit costs are subsidized between governments, employers, and individuals. In the United States, the average sick day (across industries, job types, etc.) costs an employer about \$348 in lost productivity (Goetzel, Hawkins, Ozminkowski, & Wang, 2003; Bureau of Labor Statistics, 2009). When we adjust this number because people are sick on weekends and non-working days and because some work does get done on sick days, the cost is still approximately \$200 per sick day. This is a general estimate based on a median salary. A missed day for a physician or a lawyer, for example, obviously costs more, and sick days for employees with other jobs cost an organization less.

It is frequently asserted that stress has become a major feature of modern living, caused particularly by changes in the type of work that we do; by the breakdown of traditional family structures, and by many features of the contemporary urban environment. The ability to cope successfully with stress is frequently held to be the key to human happiness.

Have you ever found yourself in a situation where your to-do list seems endless, deadlines are fast approaching and you find yourself saying;;;;; eak! i feel stressed!? but what is stress really, and how does it effect us?

STRESS is primarily a physical response. When stressed, the body thinks it is under attack and switches to flight or fight mode, releasing a complex mix of hormones and chemicals such as adrenaline, cortisol and norepinephrine to prepare the body for physical action. There are three stages in stress reaction they are namely 1. FIGHT- when our body goes into a state of stress and we feel agitated and aggressive towards others. 2.FLIGHT- some of us avoid our stressors, removing ourselves from the situation instead of tackling it this can be the sign of 'flight' survival instinct a function that can save our lives if we find ourselves in dangerous surroundings. 3.FREEZE- the energy mobilized by the perceived threat gets 'locked' into the nervous system and we 'freeze'. As Richard Carlson says that, "Stress is nothing more than a socially acceptable form of mental illness". Stress has been defined in different ways over the years. It was conceived of as pressure from the environment, then as strain within the person. The generally accepted definition today is one of interaction between the situation and the individual. It is the psychological and physical state that results when the resources of the individual are not sufficient to cope with the demands and pressures of the situation. Thus, stress is more likely in some than others and in some individuals than others. Stress can situations undermine the achievement of goals, both for individuals and for organizations.

"A challenging and fulfilling job in a good workplace can be great, but if work starts to take over and we loose the balance, it gets stressful. The ability to have control over our own workload definitely contributes to the impact work has on our life"-----Andrea

What do we mean by 'workplace stress'?

Workplace stress can occur when there is a mismatch between the requirements of the role, our capabilities and resources and supports available. Everyone of us are aware of what stress feels like and we have probably all experienced it at some stage, but while this stress is normal, if it is ongoing, it can become a problem.

Work stress is recognised world-wide as a major challenge to workers' health and the healthiness of their organizations (see for example, ILO 1986; 1992). Workers who are stressed are also more likely to be unhealthy, poorly motivated, less productive and less safe at work. Their organizations are less likely to be successful in a competitive market.

Stress can be brought about by pressures at home and at work. Employers cannot usually protect workers from stress arising outside of work, but they can protect them from stress that arises through work. Research findings show that the most stressful type of work is that which values excessive demands and pressures that are not matched to workers' knowledge and abilities, where there is little opportunity to exercise any choice or control, and where there is little support from others. Kavitha (2012), in her research titled —*Role of stress among women employees forming majority workforce at IT sector in Chennai and Coimbatore*, focuses on the organizational role stress for the employees in the IT sector. She found that, women face more stress than men in the organization and she viewed to be more specific married women face more stress than the unmarried women.

Stress in the workplace can have many origins or come from one single event. It can impact on both employees and employers alike. As stated by the **Canadian Mental Health Association**.

Fear of job redundancy layoffs due to an uncertain economy, increased demands for overtime due to staff cutbacks act as negative stressors. Employees who start to feel the work stress have some contributing factors such as working for long hours or overtime, doing shift work, time pressure, working too hard or too fast, having

limited control over how one do his/her work, not receiving enough support from supervisors, managers, co-workers, job insecurity, high mental task demands, etc.

Stress on Individuals

Stress affects different people in different ways. The experience of work stress can cause unusual and dysfunctional behaviour at work and contribute to poor physical and mental health. In extreme cases, long-term stress or traumatic events at work may lead to psychological problems and be conducive to psychiatric disorders resulting in absence from work and preventing the worker from being able to work again. When under stress, people find it difficult to maintain a healthy balance between work and non-work life. At the same time, they may engage in unhealthy habits. When affected by work stress people may:

- become increasingly distressed and irritable.
- become unable to relax or concentrate.
- have difficulty in thinking logically and making decisions.
- enjoy their work less and feel less committed to it.
- feel tired, depressed, anxious.
- have difficulty in sleeping.
- experience serious physical problems, such as: heart disease, disorders of the digestive system, increases in blood pressure, headaches, musculo-skeletal disorders (such as low back pain and upper limb disorders).
- Activities, such as smoking, drinking and abusing drugs.

Stress may also affect the immune system, impairing people's ability to fight infections, work stress may challenge the healthiness and performance of their organization. Unhealthy organizations do not get the best from their worker and this may affect not only their performance in the increasingly competitive market but eventually even their survival. Work stress is thought to affect organizations by-increasing absenteeism, decreasing commitment to work, increasing staff turn-over,

impairing performance and productivity, increasing unsafe working practices and accident rates, increasing complaints from clients and customers, adversely affecting staff recruitment, increasing liability to legal claims and actions by stressed workers, damaging the organization's image both among its workers and externally.

Assessing Risks At Work

The experience of work stress is a challenge to the health and safety of workers and the healthiness of their organizations. Employers should have a policy for the management of workers' health that makes reference to work stress. They should enable that policy to be implemented by putting the appropriate arrangements in place. Such arrangements should address the issues of risk assessment, timely reaction and rehabilitation. Organizational level strategies for managing existing work stress focus on combating the risks at source. Work stress can be effectively managed by applying a risk management approach as is successfully done with other major health and safety problems. A risk management approach assesses the possible risks in the work environment that may cause particular existing hazards to cause harm to employees. A hazard is an event or situation that has the potential for causing harm. Harm refers to physical or psychological deterioration of health. The causes of stress are hazards related to the design and management of work and working conditions, and such hazards can be managed and their effects controlled in the same way as other hazards. Swaminathan & Rajkumar (2013) in their work on—*Stress levels in Organizations and their Impact on Employees' Behaviour*, focused on the levels of stress among the age group, profession, different varieties of jobs, hours of work and the influence of work environment on the degree of stress faced by employees. This study indicates that, an optimum level in which every individual can perform with his full capacity and identified three conditions responsible for work stress they are 1) Role overload 2) Role self distance 3) Role stagnation.

Li-fang Zhang (2009) have conducted a study on titled—*Occupational stress and teaching approaches among Chinese academics*. There research suggested that controlling the self-rating abilities of the participants, the favorable conceptual

changes in teaching approach and their role insufficiency predicated that the conceptual change in teaching strategy is negative.

Here are a number of ways by which the risk of work stress can be reduced. These include:

Primary Prevention:

- reducing stress through ergonomics,
- work and environmental design,
- organizational and management development,

Secondary Prevention

- reducing stress through worker education and training, and tertiary prevention, reducing the impact of stress by developing more sensitive and responsive management systems and enhanced occupational health provision. The organization itself is a generator of different types of risk. Tertiary prevention in organizations places an emphasis on the provision of responsive and efficient occupational health services. Contemporary work stress management should, therefore, encompass tertiary prevention. A good employer designs and manages work in a way that avoids common risk factors for stress and prevents as much as possible foreseeable problems.

The Prevention of Work Stress

Well-designed work should include:

- Organizational employees should be provided with clear structure and information about the structure, purpose and practices of the organization.
- Appropriate selection, each employee's skills, knowledge and abilities training and staff should be matched as much as possible to the development needs of each job. Candidates for each job should be assessed against that job's requirements. Where necessary, suitable training should be provided. Effective supervision and guidance is important and can help protect staff from stress. A

job description will depend on an understanding of the policy, objectives and strategy of the organization, on the purpose and organization of work and on the way performance will be measured. It is important that an employee's manager and have to be clear other key staff are aware of the relevant details of the job and make sure that demands are appropriate. The better employees understand their job, the more they will be able to direct the appropriate efforts towards doing it well.

- Communication Managers should talk to their staff, listen to them and make it clear that they have been heard. Communication of work expectations should be comprehensible, consistent with the job description and complete. Commitments made to staff should be clear and should be kept.
- Social environment- A reasonable level of socializing and teamwork is often productive as it can help increase commitment to work and to the work group.

In an existing workplace it may be far from reasonable to expect all these factors to be present or introduced where they are absent. It might therefore be better to identify any mismatch between demands and pressures, on the one hand, and workers knowledge and abilities, on the other, set priorities for change and manage the change towards risk reduction.

Kayoko Urakawa and Kazuhito Yokoyam (2009) in their work on—*Sense of Coherence (SOC) may Reduce the Effects of Occupational Stress on Mental Health Status among Japanese Factory Workers*, has found the result i.e. adverse effects on mental health due to the job demand and job stress was positively associated with SOC, the mental health status of males in managerial work was adversely negative, whereas it was positive among the female co-workers. Finally they found that, SOC is an important factor determining the coping ability over the job stress for both the gender.

CONCLUSION

The WHO (2001) predicts that by 2020, mental illness will be the world-wide the second most important cause for work-disability after heart disease. Studies

published by ILO (2000) on mental health policies and programmes affecting the workforces of Finland, Germany, UK, USA showed that the incidence of mental health problems is increasing. It reported that as many as one in 10 workers suffer from depression, stress and burnout, with problems leading to unemployment in some cases. It is clear that regarding work stress risks we have to take dominant models and instruments into account. When studying stress, one should also look at the work/family balance situation, and not solely on work related aspects. Attention should be given to the coordination and communication between psychological well-being and employment services. Attention should also be paid to the quality of the activities, and may be even treatment. It seems important to see how specific RTW (return to work) processes relating to stress and stress related illness is, as compared to those in the case of e.g. musculo-skeletal of other physical health problems, since there is a lot of documentation on the latter and on the former. Companies would do well to address mental wellness at the workplace through a clearly articulated workplace policy on mental health. The development and implementation of a workplace mental health policy and program will benefit the health of employees, increase the productivity of the company and will contribute to the well-being of the community at large. It has been found that psychosocial intervention courses along with stress management training and health promotion interventions have a positive impact on mental well-being. A healthy population is an economically productive population and it is in the benefit of companies to safeguard public health. Given the heavy contributions of the private sector to the economy, employee wellness programs are not only a strategic priority for India but also an economic imperative for corporations.

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Global Citizenship: Pragmatic Model or Utopian Idea

*Deepak Kumar Pandey**

ABSTRACT

Migration is neither a new phenomenon, nor an extraordinary event which affects the global and regional politics first time in such a manner, but the number of migrants, which is the highest after Second World War, compels us to rethink over it. In fact migration in itself is not a big problem but it essentially creates havoc when compounded with large number (and now it is in millions) and arises because of political reasons. The whole world is on move, but this excessive number creates imbalance in this move and leads to so many vicious circle of problems. In this wake, this paper will made an attempt to analyze the European migrant crisis and prospect of Global citizenship as an idea to cope with such kind of exceptional humanitarian problems. How the human security in true sense could be achieved especially in wake of uneven and heavy migratory trends?

Key Words: *Global Citizenship, Migration, Militancy, Terrorism, Humanism.*

***"I am not an Athenian or a Greek but a citizen of world."*¹**

Socrates

(C.f. Plutarch Morals Vol.3 1878:18-19)

The heavy influx and migration of people from Afghanistan, Syria, Libya and other countries in Europe make this time opportune to rethink over the idea of global citizenship. Migrant crisis in Europe come to the surface with the incident of Aylan Kurdi. Migration is neither a new phenomenon, nor an extraordinary event which affects the global and regional politics first time in such a manner, but the number of migrants, which is the highest after Second World War, compels us to rethink over it. In fact migration in itself is not a big problem but it essentially creates havoc when

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compounded with large number (and now it is in millions) and arises because of political reasons. The whole world is on move, but this excessive number creates imbalance in this move and leads to so many vicious circle of problems. In this wake, efforts will be made to analyze the European migrant crisis and prospect of Global citizenship as an idea to cope with such kind of exceptional humanitarian problems.

In present circumstances there is cry everywhere in the globe to tackle the largest humanitarian crisis which arises out of the different forms of militancy for the sake and name of different reasons in the form of terrorism, insurgent groups infighting (for the power) etc. these seems to be different and obviously every region has its own set of issues which defines the nature and extent of problem along with the political regime capability to tackle these kind of issues, but somewhere there linkage is also visible. ISIS, Al Quaeda, Taliban, insurgent groups in Kashmir, many parts of Africa and Latin America and many more like these; fighting to gain not only power or for political reasons (which might be possible amicably through political means) but are trying to create a reign of terror, using inhuman means of terrorism in the name of different false ideological perceptions. This issue has transcended the boundary and domain of individual state to global level. Terrorism has no boundary and no ideology. These new set and ever complicating problems are new and ever biggest threat for the humanitarian existence. Indian Prime Minister Mr. Narendra Modi recently put it very strongly at the forum of UN that, UN lacks the strategy and method to tackle this global problem because approach of UN is still the same of 1945, when it was founded to prevent the humanity from the scourge of war. War and terrorist activities are two different things and we have to learn to war against this terrorism in its peculiarity without discriminating between my problem and your problem, rather best way to tackle it as 'our problem'. When this problem has its multifaceted global dimensions from financial funding to illicit political funding, we have to create the multifaceted approach too, to tackle this issue. We have to find out some universal approach to save the humanity not only from the scourge of 'war' but the 'act of terrorism' too. The traces of this approach could be found in the declaration of UN itself that 'to prevent the humanity,' we should first be treated as important individual unit of this globe; irrespective of our state, religion, race, caste

or origin of any kind. Now, the time has come that, despite being considering state as its important constituent, individual be treated as global unit with the *global citizenship* making this world a confederation of state units under the aegis of United Nations, in its new form and approach leaving no place for any kind of inequality or domination. The international legal system underwent a radical change at the end of World War II when the international community recognized the existence of human rights. This development was radical because for the first time subjects other than states had rights. Human beings had these rights solely by virtue of their being human. Moreover, they had these rights vis-à-vis their own State, for no longer could a State treat its nationals any way it liked with legal impunity (Magraw and Lauren 2007:2).² Universal Declaration of Human Rights of 1948 established in two binding agreements as covenants on civil and political rights and covenant on economic, social and cultural rights. Nations should and must be United to cope up and handle the issue of terrorism in its humanitarian aspect based on the years old Indian Philosophy of "*Vasudhaiv Kutumbkam*" (to treat entire world as family). The idea of this global citizenship is very much imbedded in this approach. Some concerns may and should arise, that whether this idea of global citizenship is feasible concept or a kind of utopian idea. Here it seems pertinent to quote that, the concept of a kind of regional citizenship has initiated in the form of European Union citizenship but need of the hour is, not only to strengthen this regional citizenship concept in every part and region of the globe but to expand it to global level. Means of communication, information technology and new set of developments in present scenario are the carrier of this change as it has been done earlier during 16th & 17th century particularly in Europe to rebuild nation-state and through defining individual rights in the wake of Renaissance and humanism. Again this mode of communication in its varied forms are creating new constituencies of global citizenship arising may be because of better economic opportunities and quality of life. Adding aspect of tackling terrorist activities requires this idea to be consolidated in more concrete form as global citizen to cope this issue.

Here question is, why global citizenship?

It is undoubtedly clear that, worst victim of terrorism and insurgent activities are women and children along with the old age people. For the sake of better opportunities for the family, migration is bound to happen whether it is legal or illegal; the incident of drowning of Aylan Kurdi and helplessness of the family shook the whole world and compel us to rethink over our boundaries and policies on migration. It is equally true that, these migrations lead to burden and pressure on the receiving end creating so many problems whether social, political or economical. Huge Migration of Bangladeshi people in India during 1970s leads to Indo-Pak war, heavy influx of Syrian, Afghani and African people in different states of Europe create so many complex issues to tackle and leads to divide European people ideology on two poles – one in favour of migration on humanitarian ground other against this migration claiming the limited resources of theirs. The Syrian conflict has become the new battleground, making it complex with so many parties as the claimant of power or trying to be in commanding position having the backing of powerful blocs, mainly the present regime of Al Basar, rebellion group to change the present regime and making it a triangle with ISIS group- a terrorist organization having hold on many regions of Syria and terrorizing the world with terrorist activities in the name of creating Islamic state worldwide. The impact of this conflict is so devastating that lakhs of Syrian became the victim of this conflict and loss their lives, millions of Syrians migrated legally or illegally towards other places or are bound to live in refugee camps with miserable conditions and still the migration is on the move towards different parts of Europe and America. States of European Union became the obvious choice for these migrants, because of its geographical proximity and availability of better conditions of life. But this too has strained the resources of these states and new type of conflict has surfaced between migrant or migrant supporters and its opposing groups. The concerns of opposing groups are genuine and obvious too, but here the bigger question is whether these poor Syrians are part of humanity or not? And if they are; do they have the natural right to live? Where is the place for them on this globe? If UN is the custodian of humanity, why not UN is taking concrete steps to prevent this worst humanitarian crisis ever? If the state and political structure of Syria failed in providing and securing the very basic right of

these people why not UN in the name humanitarian intervention intervene in it to restructure it?

These issues are not important only for the Syria to be solved as soon as possible but for the whole globe and especially Europe. Are we not moving towards creating new set of problem like Palestine and Israel as the outcome of migration of Jews people during Second World War.? Where are the homes for these homeless and stateless people? Who is fighting for whom? If the very existence of the state is in danger, from where the power flows from? Peace talks and ceasefire became victim of the politics of in-groups and of the major blocs keeping interest in the area because of the strategic and economic reasons. Here pertinent issue is that, the process for amicable political solution must continue but at the same time these people may be granted transitional global citizenship (till any solution is reached) with certain rights granted by UN, by which they may at least have some employment prospects and have the natural right to live in this globe. Some concrete plan and policy should be designed by the UN to prevent this kind of situation to happen anywhere in the world. The new kind of approach and redesigning of UN is necessitated to cope up this kind of situation, where democratic values should be given preference rather than the veto system. The efforts for new approach of global citizenship should be initiated, taking European Union as its model based on the principle of *vasudhaiv kutumbkam*. Collective strength of humanity is essential to fight against the enemies of humanity with new kind of emerging threats everyday.

Nation-state is not the one and only criterion and site of citizenship where the state accepts certain rights in its legality. David O' Byrne's advocacy for "performative citizenship" as a way of creating the future and transition to global citizenship is a necessary development (O'Byrne David 2003:19).³ National citizenship demands privileged and equal treatment to its nationals, whereas differential treatment for non-citizens. Notion of global citizenship demands equality and dignity with certain rights for all the denizens irrespective of their origin and citizenship criteria. Though it is equally true that, merely being citizen does not necessarily ensure the equality and dignity for citizens, as many examples are there in which state or state supported structures not only snatch the rights and dignity of their

own people but also risk their survival too making the citizenship criterion of their own; African ethnic conflicts and the role of state in it, Syrian conflict and role of political system in it, Libyan conflict etc. are only few examples. Apart from this war-torn conflict zones in the states, where political process is not in good tune, many of the groups, peoples or communities did not get their due rights and their dignity always on the stake. In the wake of this situation global citizenship offers new hope and new possibility. Only 3.1 % of the world's population resides outside their country of birth (IOM estimates).⁴ Citizenship of a "lucky country" is therefore an incredibly valuable commodity, acquired by most on the basis of "a morally arbitrary set of criteria" (Ayalet 2009:4).⁵ National *jus solis and jus sanguinis* citizenship laws perpetuate and reify dramatically differentiated life prospects.⁶ Lines of William Blake put it beautifully, "*Some are born to sweet delight, Some are born to endless night*" (Blake 1807c.f.Nekvapil Emrys Why Global Citizenship).⁷

New situations demands new approach and new thinking as humanity always strive for betterment which is proved by the stages of history itself, whether it is political system, citizenship, state, rights, League of Nations and further United Nations, regional organizations like European Union etc. are all examples of it. New kind of humanitarian approach with idea of global citizenship is to assure every individual that, he or she is very much part of this globe and this global family stands before him or her in the need of hour, at the same time this global citizen should have certain duties and responsibilities towards this globe. This kind of approach may also become useful in dealing with many global issues such as environment.

This definitely spurs the suspicion that how is it possible when state system is already having many set of complex problems to solve. And here it seems that this idea seems to be a utopia.

It is true that, this idea seems to be far away, but the extreme complexities of problems have the potential to bring new approach and ideas to be effective as formation of UN and European Union. This idea of global citizenship will not remove the state structure; in fact it is only possible with strong state structures having global citizenship as transitional stage. State is and will remain the important constituent of

this global polity, but in extra ordinary situations of emergency, state should not be allowed to prevent the safeguarding and protecting the humanitarian crisis and transitional global citizenship should be granted as part of their natural right which will definitely not strain only one region but will prevent in escalating conflicts at different level. Plutarch has said, *nature has given us no country as it has given us no house or field*. This notion of global citizenship is very much natural, other structures and identities are artificial or created one. Plutarch urged to be conscious part of wider reality and to exercise imagination to overcome a narrow, localized conception of identity (Plutarch's *Morals* revised by Goodwin 1878:18-19).⁸

Migration within the country for purposes of seeking employment opportunities, and cross-border migration most often are rooted in aspirations to improve livelihoods and escape poverty. A facet of international migration is that migrants from poorer countries go to better developed countries seeking employment in agriculture and construction. But migration due to conflict and war with deteriorating civic conditions is totally different from this migration. Motive of migration for employment or work is the aspiration to better one's conditions of life but the motive and nature of second type of migration is not only the livelihood security but for the sake of life itself. Migration from third world countries like India, China, Brazil, South Africa, Israel etc to Europe and US and vice-versa is the example of first one, but the migration from Syria, Afghanistan or other civil war torn countries is of different in nature. One billion children worldwide are deprived of services essential to survival and development; in 2008, 8.8 million children died worldwide before their fifth birthday (UNICEF 2009).⁹ As per report of UNICEF 2016, 50 million children became homeless because of war, violence and atrocities. Other reasons for their homelessness were human trafficking, conflict, lack of humanitarian assistance and poverty (UNICEF 2016)¹⁰ which make them homeless not only in other countries where they are seeking shelter for their survival but homeless also in their own homeland. Millions of Aylan Kurdi are in search of safe route and place on this globe to have their existence. To whom will they ask for their basic human rights needed for their survival? Who will assure them their citizenry rights in future, if they succeed to survive? Here the idea of global citizenship is the only ray of hope to save the

humanity from these inhumane behaviour, in which structures facilitates and help in their survival with the assurance of their basic citizenry rights.

The first set of migration is mostly officially documented and passes through the diplomatic channels but in second case most of the cases are unofficial and opt the unofficial (illegal) means for migration as most of the Syrians rushing towards Europe, Canada and US, though some cases come from official channels too, but their numbers are very meager. In both the cases of migration, possibility to check it completely is not possible; because of economic compulsions and reasons of both sides and lack of option for survival in the second case. The economic significance of migration is so high for some Asian governments that labour export targets are included in their development programs. Sri Lanka is unusual in that its expatriate labour force has more women than men (IOM 2005).¹¹ Economic motivations for migration dominate decision making. Migration for economic reasons are welcomed by receiving countries too because of the wealth and resource creating potentialities of migrant people, coming in filtered way through different channels. These migrants usually enjoy almost all their citizenry and civic rights. It should be recognized that migration in and of itself is not negative since the returning migrants also bring back new knowledge and technology to their communities of origin. This group of returning migrants with knowledge of the outside world and who are proven risk takers could be a key group to be mobilized in the local communities for experimentation and adoption of innovations. The portion of international migrant workers' earnings sent back from the country of employment to the country of origin, play a central role in the economies of many labour-sending countries and have become a focal point in the ongoing debate concerning the costs and benefits of international migration for employment (Puri and Ritzema).¹² Cost and economic benefit of migration is not unidirectional, but the employment generation migrant receiving state also get benefitted from the migration in the aspect that it get cheap skilled and unskilled labour, technical expertise along with its market expansion prospects. Diaspora is now playing its vital role in deciding the diplomatic and economic decisions too. Role of migrants as one of the important vital factors playing their role in economic progress of US, Canada and many parts of Europe is now

recognized. Their role becomes so important and crucial in the economic and social progress of the receiving state that, they not only become one of the important issues in political mandates but they are now getting the space in political system too; recent example of Sadik Khan of Pakistani origin being elected as Mayor of London. Demographic and social structure with larger share of elderly and comparatively less productive population of many states necessitates the flow of migration for the sake of their economic development.

But in second case because of its large numbers at one moment, these migrants become problem and burden for receiving countries having no mechanism to check their movement and judge their credentials. Because of increasing incidents of terrorism, they come under suspicion too. Unbalanced pressure on the limited resources leads to strife and conflict between sons of the soil and migrant people leading to a new kind of struggle. These migrants are mostly poor people compelled to move due to circumstantial conditions of war and conflict. Where is the place for them to live on this globe if they don't have their own soil in their name on this globe to live upon or someone else has captured their share of resources? Here the global society has the equal responsibility and duty to give them some space to live upon for their survival; here humanity should be the prime link which may connect these people. Here the idea of global citizenship may lessen the unequal pressure on the resources of one or particular country, resources and migration being shared by all the states of global community. Though this idea of global citizenship is practiced in many cases by some section of people worldwide, because of the economic reasons; no matter where they have born and where they are living. Need of the hour is to find out certain mechanism in case of such emergency, where in negligible process, individual may get the transitional global citizenship authorized from the UN to move suitable places as per their need and requirement. This idea of global citizenship embedded with the idea of humanity may also work as panacea for the global terrorism, by which the ideas of humanity and humanitarian values may take edge over idea of aloofness and alienation which leads to terrorist and unsocial activities. *Let the humanity unite for the pragmatic need of peace.* Humanity should win to build constituency of peace worldwide. The great example of victory of

humanity over conflict and struggle with broad idea of citizenship is European Union; leading to the way of prosperity and peace. In fact the movement of people leads to the movement of potential, resources, energy, aspirations and positivity which leads to the peace. The movement of people helps in maintaining the equilibrium for development. The idea of global citizenship helps in reducing the atmosphere of animosity by creating a plural heterogeneous society with different capacities and energy. Globalization is placing increasing stress on individuals and communities, particularly in rural areas in developing countries (Magraw and Lauren 2007:1).¹³ Global citizenship is an emergent reality. Emrys Nekvapil described it beautifully that *global citizenship requires action, not explanation, to manifest. It is something that must be done not described (Emrys 2)*.¹⁴ Rather than theory action part is more important in context of the global citizenship. Idea of global citizenship invokes to look and think beyond the narrow limited confinement and become part of the broader perspective.

The idea of global citizenship is just progressive movement and extension from the Westphalia notion of state and its legal structured units as citizens. Baha'u'llah, the founder of the Baha'i faith said "the earth is but one country, and mankind its citizens" (Baha'u'llah 1976: 250)¹⁵. Kant urges for cosmopolitanism (cosmopolitanism) by extending hospitality to strangers as fellow 'citizens of a universal state of humanity' (Linklater in Hutchings and Dannreuther eds. 1999:35).¹⁶ If the legal status of citizenship is, ideally, an expression of a polity's conception of membership and collective identity with its unifying credentials, we in this era of globalization, where possibilities and problems; both are global in nature, need to enlarge our identity and position in global sense with global boundaries, issues and prospects as its unifying credentials. The fundamentals of basic human rights that all humans are born equal in dignity and rights should prevail; irrespective of their birth place or residence or any criteria which leads to marginalization and exclusion of larger section of humanity. Even the idea of national citizenship should not come in to contrast with this basic idea of global equality rather it should be redesigned in a manner to assist this phenomenon without compromising with its core values. It is a basic premise of the most human rights treaties to which most of the

states adhere that, irrespective of the differences between citizens and non-citizens, everyone should be treated alike. There is no reason national citizenship cannot exist within global citizenship, in the same way that local citizenship currently exists within national citizenship (David Byrne 2003:121-23).¹⁷ National citizenship and global citizenship “form a continuum whose contours, at least, are already becoming visible” (Habermas 1996:515).¹⁸ There is need to strengthen the global institutional mechanisms to protect the dignity and virtue of a global citizen. The possibilities of global citizenship opens up the new spheres of peace and prosperity with a better global world order in which each other’s interests are intrinsically associated. The idea of global citizenship will impose legal-moral pressure on state structures and global institutions to protect every individual’s life, rights and its dignity. This will also ease the process to bring the global culprits into the legal custody without differentiation of any boundary. John Hoffman has rightly argued that, “each layer, if it is democratically constructed, strengthens the other. Global citizenship ...does not operate in contradiction with regional, national and local identities. It expresses through them” (Hoffman 2004:130)¹⁹ Based on the above impulses, it can be rightly argued that, global citizenship in harmony with criterion of national citizenship, having egalitarian structure ensuring peace and development for all as its inalienable human right is the pragmatic and feasible need of the hour which leads to the way of better world order. Global consciousness is creating a transnational identity, which is forming the basis for global citizenship.

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Woman in Literature, Ancient Scars

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ABSTRACT

Ancient Indian literature is classified in Vedic and Classical literature. Both use mythical ambience in order to convey the abstract reality about human conditions. We see how the Vedic seers saw human mind, especially the mind of a woman, its evolution in Vedic literature and its place in nature, verisimilitude with reality. In other words, the depiction of women in Veda i.e. in Vedic literature is very similar to women in reality at that time. They are not fictitious as our contemporary fictions demand. Vedic women are not imaginative. They are real lives having timeless scars cannot be portrayed in the modern sense of literature, but can be treated even in the modern sense of love.

Key-words: *Vedic seer, Women, Kal, Kavyashastra, Savitri.*

Literature is a presentable dress of creative imagination. It addresses our soul. Ancient Indian literature dates back to Vedic period and culture. Scholars consider its period as around 15th to 5th century B. C. This has been the period of composition and compilation of the Vedic corpus. Vedas are regarded as the first literary expression in the history of mankind. This was the departure point of ancient Indian literature to think society poetically which was literally termed as Indian poetics, Kavyashastra or Alamkarashastra.

In Vedic cultural milieu, poets were seers who had visions. A seer is one who sees beyond what happens before ordinary eyes. He is visionary. He is farsighted. Thus he is a poet. He sees intuitively instead of thinking. He sees with his intuitive mind, that is almost imperceptible by the sensory mind. In later period, vision is replaced by thought and seer is replaced by thinker. In this sense, they were poets

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who saw Veda, the ultimate vision, or the ultimate reality, thus called Vedic seers. They say, 'He who studies understands, not the one who sleeps.' (Rigveda, 5.44.13). We will see how they saw human mind, especially the mind of a woman, its evolution in Vedic literature and its place in nature, verisimilitude with reality. In other words, the depiction of women in Veda i.e. in Vedic literature is very similar to women in reality at that time. They are not fictitious as our contemporary fictions demand. Vedic women are not imaginative.

Ancient Indian Literature

In early ancient period, we find, that all scriptures in various disciplines of knowledge are written by seers and monks. Panini, one of those seers, discovered the discipline of Grammar. In his major work, *Astadhyayi*, he refers to four categories of poets (at that time all writers were called poets as they were seers first) in literature as per their essential nature. First one is of seers, *Drisha*, who see poetry but do not write. Those who write about seer's poem are called *Prokta*, belong to the second category. *Upagyat* is the third category. *Upgyat* is one who discovers new discipline. Panini puts himself in this category. All other ordinary poets are in the fourth category *Krita*.

Similarly the chronological development of Vedic and Post-Vedic literature is classified by the seer poets as the periods of literature such as Vedic Kal, Rik Pratishakhya Kal, Upanisad Kal, Shiksha Kal, Smriti Kal, Itihas Kal, Puran Kal, etc. Kal or kaal is certain period of time in Sanskrit. The order of Kals was arranged according to the nature of literature created in that period, like Manu Smriti, Yagyavalkya Smriti were created as smriti literature thus called Smriti Kal. This particular phase is called Smriti Kal. Similarly when all the Upanisads were created, that period is called Upanisad Kal. This was the way to set order of time period eventually form itihās. These all literature is considered in the category of poetry. There was no other category like prose in Vedic period.

The first poetry is Rigveda encapsulated in thousand of poetic verses and spiritual hymns. The initial chapter of Rigveda is about the discovery of language, followed by the second one as the chapter related to verse, *chhanda*.

Therefore, the linear span of ancient Indian literature is too long i.e. from Vedic period to medieval period via classical period. That can be demarcated in two phases. These are Vedic and classical. From Vedic literature to the beginning of Itihas Kal is known as Vedic period, and from Itihas Kal, that is the period of Ramayana and Mahabharata, to the period of Kalidas and onward is regarded as classical period. The plays and poetry by Ashvaghosh, Bhasa, Shudrak, Kalidasa and onwards till 10th century are the best works regarded in the classical period of ancient India. All the written works of this period except criticism was considered as poetry even the plays during this time, for the term for play in Sanskrit was termed as drishyakavya, visual poetry. Thus, the literature was termed as Poetics in ancient India. It included all literary works including criticism. This is termed poetics as it consists of poetry and it's logy or shastra as well. In Sanskrit it is called Kavyashastra.

Again in short, the term classical, or classicality is not the same as that of western or Greek classicality. This English term is derived from western canon. It implies a body of literature regarded as lasting or great. Classics are often defined in the mood of their lasting freshness. In ancient India, the term poetics is for classic literature that follows the path and structure shown in shastra, for example, kavya shastra or alamkar shastra or natya shastra. Hence the term shastriya can be translated in English as classical.

Origin, Style and Poetic Richness

The essence of Vedic literature is encapsulated in dialogue hymns where we find the beautiful portrayal of women, about Urvashi, about Yami, about Lopamudra and the others. The role of this Vedic Urvashi later became interestingly a transformed character in the play 'Vikramorvasiyam' by Kalidasa in the 4th century A.D. In the same period, we shall also study the socio-cultural status of Shakuntala and Malavika, all are portrayed or reoriented by Kalidasa, the Goethe of Indian classical literature. So in this module we are going to observe the voice of women from Urvashi to Urvashi i.e. from Vedic Urvashi to classical Urvashi.

But before understanding these descriptions, we must have the knowledge and understanding of the style of composing literature and preserving the whole in

writings, otherwise we will not be able to decipher the real meaning and hidden intention of the character and her soul.

As we discussed above, Vedic literature is composed by the seers who were not poets in the current sense of the term, though Veda is the collections of visions envisioned by the seers and not written in ritual sense. All nouns utilised in Veda are symbolic. The characters are symbols, and the names stand for certain meanings, can be deciphered etymologically. Etymology is a science of language that helps us to understand the original, verbal and root meaning of the technical word. Indian etymology Nirukti, is found by seer Yask to decipher the actual meanings of words symbolically as used in the Vedas. This voluminous text too is scripted like all literature in ancient time in Sanskrit, the only scientifically standardised language of the then society. So stories were not written allegorically but symbolically.

There is a considerable difference between symbolism and allegory. Allegory comes in when a quality or other abstract thing is personalised. Allegory is something that should be carefully stylised. Today, in Post-modern period we understand stylistics as a critical approach which uses the methods and findings of the science of linguistics in the analysis of literary texts. A symbol expresses, on the contrary, not the play of abstract things or ideas put in an imaged form, but a living truth or a vision or an experience of a thing.

Therefore, Vedic or ancient Indian literature consists of indicated as well as suggested meaning. Suggestive is the key term here to understand the soul of Indian poetics. This enables us to understand the inner or suggested meaning, i.e. the meaning of meaning which forms the poetic ultimate or poetic meaning. No critic or reader can decipher poetry unless and until he has the same poetic understanding as in a poet. He can understand its philosophy (shastra) but not the poetic essence embodied in the poetry. We have the oft-quoted verse from Bhamah, a poet and critic, alamkarik from 6th century A. D., on this distinction, 'Even a stupid can learn the shastra from the teachings of the teacher but poetry is only given to the person who has imaginative genius, Pratibha, and that too only once in a while' (Kavyalankar).

In this line, Urvashi is a symbolic name, etymologically means the unbound delight. She stands for lightning, the sudden flash of light or consciousness, as Pururava, (the protagonist of the story, the lover of Urvashi) stands for the roaring cloud. In this story, Urvashi descends from heaven. King Pururava attracts towards her beauty and proposed for marriage. She agreed with one necessary condition. Whenever she finds Pururava naked, she would go back to heaven. One night when she was sleeping, she found her friends (little goats) were stolen. She ran after it towards a pond crying for it. King woke up suddenly at mid night and ran after this cry without wearing any cloth. Urvashi sees him unveiled. She goes away. The message is, as soon as the mental faculty of a man is lessened, the spark of creativity vanishes away for ever.

This is an example of a Vedic feminine presence. Here, we see the female is present in the story not as a female body, but as the feminine principle. The Vedic seers look at a woman in the same way they behave with other women in other stories such as Lopamudra, Usha and Yami.

The dialogue between Yama and Yami in Rigveda is given metaphorically. It seems sensuousness between a brother and a sister, but according to our understanding here, the entire incidence refers to symbols. In this dialogue, the story of these two beings has not been narrated, but we find in it a mutual sharing between day and night. Similarly, we can decipher the meaning of Lopamudra. This name, etymologically means a lady whose main feature is to disappear or to hide herself.

Literally Lopamudra means whose gestures are hidden. In Vedic dialogue hymns, we find a long dialogue between seer Agastya and Lopamudra. Agastya is a wise man, a learned person and a scientist. Message in this dialogue says, even a lustful wife could be a bashful woman. Hymns say, a lady should marry such a man who is celibate, studious and a truthful person. And she herself, though a shy lady, should perform her household duties effectively. Apparently the hymns depicts a lewd lady distracts a self-restraint man from his righteous path.

Usha means dawn but here she is the daughter of sky and wife of sun. She has to wipe out all darkness before the rising of sun.

Historical Development

The term history means the chronological description of incidences in systematically ordered periods. But the term itihās is not like that. It literally and etymologically means things happened this way, could repeat itself. Ramayana and Mahabharata are epics, great poems, mahakavya, and regarded as the greatest poems in the human history. Indian historians (itihāskar) put these poems in Itihās Kal, as Ramayana and Mahabharata prove the true meaning of Itihās. It is declared in the very beginning of Mahabharata by the narrator that what is not in Mahabharat is not in the world. So, the story of Urvashi is once again here along with the story of Shakuntala. In other words, Mahabharata introduces Shakuntala who is a legend for study, it helps us to understand the psyche of man and woman in ancient literature. She begins her life from Mahabharata and reaches at the literary abode of Kalidas, with a period of decade in Itihās, in the same classical period. The difference between two periods (the period of Mahabharata and the period of Kalidas) is one decade. Dating the Mahabharat has been a perennial debate. According to historian Romila Thapar, the bracket of 400 B. C. to A. D. 400 would probably be the most appropriate for the text. Similarly the date for Kalidas varies but he is generally placed in about the fourth century A. D.

The story of Shakuntala is given in Adi Parva in Mahabharat. Adi Parv means the book of beginning, one of the major sections of this epic. Here the name of her husband is king Duhshant, and not Dushyant. Shakuntala, daughter of a seer Kanva, married to king Duhshant, who once, after getting their son, lost the marriage ring, lost the remembrance of being husband of Shakuntala. He refuses to accept her as his wife. She is discarded now with her son. This is the central incidence of the poem, crux of the entire story.

Duhshant said, 'I don't know that this is my son you have born, Shakuntala. Women are liars - who will trust your word?'

Shakuntala said, 'King, you see the faults of others that are small, like mustard seeds, and you look but do not see your own, the size of pumpkins!'

This is from Mahabharata.

Now in Kalidas's literary abode, Shakuntala is something different. That we will see in the next unit.

Place of Women

In her book 'Shakuntala', Romila Thapar writes, 'When we turn to the play by Kalidas, the 'Abhigyan Shakuntalam', not only have the context and the story changed but, more pertinently, the character of Shakuntala is a contrast to the woman in the epic. There is almost a contestation with the epic version which, in the presentations of modern times, has been marginalised.'

In Ramayana and Mahabharata, woman is different. She is dedicated to love. Ahalya, a significant character in Yogavashistha, an important and voluminous text, complimentary to Ramayana, where sage Vashistha replies all queries put forward by Rama. Vashistha, the spiritual master of Rama teaches Yoga through stories discussing about the realities of life. Hence the title is Yogavashistha. Ahalya behaves differently, unlike the famous Ahilya, who was cursed by her husband Gautam, because of her immoral relation with Indra. With the same names, here Vashistha describes another story. Here Ahalya is the wife of Indradyumna, a king of Magadh. In that city, Indra, a person lived in that city. The queen was very passionate towards this Indra and lived in his company for some time. This matter was reported to the king. The king became very angry. He drove both of them into the cold water of a tank in mid winter. But, they did not show the least sign of pain. They kept smiling together as if they were in blissful merriment. The king continued to torture them in various ways but there was no sign of pain on their face. Eventually, he asked the cause. They gave the following reply : O King! No torture can separate us from each other. This world is full with our replicas. We view the whole world as full of ourselves. We see our beloved in every shape and form....

This is Vedic way of looking at the most, oft-seen issue, in classical literature. Vedic seer, like Vashistha had to teach Rama about life in its reality. This is suggestive and not symbolic, though the theme is most common, and it happens in all

the time and in all genre. The queen, Ahalya is being treated in the same way as we find today. She had extra marital relationship which goes against social set of values. We usually talk about freedom of women, women in different life styles and women who can do whatever they like in Vedic literature, but we never find any evidence. Social mindset in Vedic literature was the same as of today. But in later classical literature, we find that poets see women differently.

We return to Kalidas's Shakuntala again.

This play 'Abhigyan Shakuntal', regarded as an exemplar one in Sanskrit drama by literary critics, was thought to be widely discussed both in Sanskrit literary theory, and later throughout Europe. It had an impact on German Romanticism.

In between Mahabharata and Kalidasa, we find another Shakuntala, without this name in a Jatak tale. The title of this tale is 'Kathahaari Jaatak'. The tale evolves in Benares (when this was one of the sixteen Mahajanapadas) with the protagonist King Brahmadutta. The King gave the woman, he loved, the signet-ring from his finger and dismissed her with these words : If it be a girl, spend this ring on her nurture; but if it be a boy, bring the ring and the child to me.

The skeletal story in this version is the same, but without the curse, a powerful addition introduced by Kalidas. Romila Thapar makes a point here, saying, 'The curse is the stereotypical impediment of the folk-tale; its object is a woman and therefore she becomes responsible for the turn of events. It could be argued that since marriage and procreation are generally not associated with an ashram, the marriage of Shakuntala affected its purity. The curse was an attempt to erase this impurity.'

In the play of Kalidasa, Shakuntala questions the rights of men to be the sole judges of what is the truth and the conduct of the welfare of the world, denying any right to women, as we find in the book 'The Original Shakuntala' by S. K. Belvalkar. Generic to the epic form is the duality of the home, and exile. In the epic of Homer 'The Iliad', exile took the form of Ulysses traversing the seas; in the Indian epics, exile is the period spent in the forest. Kalidasa built the structure of the play on such oppositions like gram and aranya, pur and janapad. Even the characterisation of the

two protagonists focused on Shakuntala as the woman of the asharam-the forest-and Dushyant as the man of the court. Can this be seen as the duality of nature and culture? Romila Thapar asks.

In his book 'The reconstruction of the Abhigyan Shakuntalam' (published from Sanskrit College, 1980), Dilip Kumar Kanjilal informs that Ishwarachandra Vidyasagar published the play in Devanagari script and the commentary of Raghavabhatta.

The two principles of India are : the beneficent tie of home life ; and the liberty of the soul. Rabindranath Tagore, sees two unions in the play, one sensuous and earthy, and the other, spiritual and heavenly. He also sees it as an attempt to elevate love from mere physical beauty to the eternal beauty. It is said that Tagore returned to Kalidasa repeatedly. Tagore argues that the desertion of Shakuntala by Dushyant was a royal sin; therefore, the curse of Durvasas has its origin in human nature.

Symbolic

As we have seen how above symbols have been used in ancient Indian literature. We will see now its uses (symbols) such as Urvashi and Usha in modern times. Savitri is a classical character in Mahabharat, but modern day poet Aurobindo takes her as a symbol. In his work 'Savitri' of more than 23000 lines, he presents her in a different way. The poet calls her a legend and a symbol. It, the epic Savitri, is a modern Divina Commedia (of Dante), in which paradise is lost and won. Savitri is described in this very first canto, as semi-divine, at the same time she was full of human elements also. Here a question can be raised. Is it mechanical that the evil forces of the world should act on women through men ? Savitri answers, 'No, it is a conscious mechanism at work, a conscious dynamism. In this dynamism, it is possible to bring an intervention of a force of consciousness.

And Savitri intervenes in the midst of pain and suffering. She wins. She overcomes death.

With this example, we can understand the literary uses of symbolism in ancient Indian literature.

Suggestive

In between two Shakuntalas, in the same ancient classical literature, there are other poets like Bhasa. He introduces women differently. His themes, in his plays, are mainly from Mahabharata. His play 'Swapna Vasavadatta' depicts two women with one man in intimate relation with various shades of multiple connotations. It is complementary to his other play 'Pratigya Yougandharayan'. One is the part of the other. Udayan, known as Vatsaraj, is a prince of exalted character. Vasavadutta is a devoted, selfless wife, sacrifices her feelings for the sake of her lord. Padmavati is another woman. She is a beautiful, innocent, high minded princess. She desires to marry Vatsaraj because he is known to be tender hearted. This happens. This happening is later followed by a bed scene. Padmavati is seized with a severe headache and it is arranged that she should sleep in the Ocean Pavilion. The king goes there to comfort her but finds that she is not there. He lies down on the bed spread for Padmavati and soon falls fast asleep. In the meantime Vasavadutta comes to comfort Padmavati. She mistakes the sleeping form for that of her mistress and sits on the bed. The king begins to address Vasavadutta in a dream.

This dream sequence is suggestive. It suggests the subconscious mind of a primitive man. This mind can be connected today with the mind of a man how he sees a woman. The place of women is vividly depicted here with this suggestive. This dream sequence suggests how a man speaks to a woman he pretends to love and how he manages the other whom he carries in his subconscious mind.

All playwrights from Bhasa to Kalidasa, follow the instructions of Bharat (of Natyashastra) on to how to write a play and how to enact a written text. Bharat suggests how to portray woman artists in grace and dignity on the stage before the male audience.

There was a body of creative literature in Sanskrit just after Kalidasa. We may go through this body of literature.

Ancient Indian literature is classified in Vedic and Classical literature. Both use mythical ambience in order to convey the abstract reality about human conditions. Here we have discussed the reality of women in ancient literature. We have seen how

women are depicted by Vedic seers and by the poets in classical literature. By the passage of time, we realised that the poets become modern, treating the same woman character already described in Ramayana and Mahabharata with a bit sublimated attitude. These characters now make revolution through protest against wrong doings and evil minds.

A woman is a conscious being. She should be treated gracefully, nurtured carefully as is seen in the later period of classical literature.

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Gender Differences on Emotional Maturity and Social Intelligence among Adolescents

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ABSTRACT

There is little inquiry into the positive potential of adolescents as emotional and social beings. This paper attempts to understand the complexities of young people, most of which arise from their very state of transition. This study will provide the role of gender between the emotional maturity and social intelligence among adolescent. The sample consists of 60 adolescent students i.e. each 30 students both boys and girls with age ranging from 16-19 years were selected randomly from Jodhpur district. Emotional Maturity Scale (EMS) by Dr. Yashvir Singh and Dr. Mahesh Bhargava and Social Intelligence Scale (SIS) by Dr. S. Mathur were administered individually on all the participants. The data was analyzed using 't' test. The results indicate that there is significant difference in the boys and girls in relation to their emotional maturity and social intelligence.

Key Words: *Adolescent, Social Intelligence, Emotional Maturity.*

INTRODUCTION

There are two broad cultural forms that adolescence takes today. In developed countries, adolescents begin puberty early in the second decade of life, usually around age 10 or 11. They spend most of their days in school with their peers. A substantial proportion of their daily lives involve media use, including the Internet, television, and recorded music.

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But there is another cultural form of adolescence that is prevalent in most of the developing world, including Africa, Asia, and South America. In this kind of adolescence, a typical day is spent not mostly with peers in school but with family members, working. Girls spend most of their time with their mothers and other adult women, learning the skills and knowledge necessary to fulfill the roles for women in their culture. Boys spend most of their time with adult men, learning to do what men in their culture are required to do, but they are allowed more time with friends than adolescent girls are. Some adolescent boys and girls go to school, but for others school is something they left behind by the end of childhood (Schlegel, 2011; Schlegel and Barry, 1991).

Emotional maturity means controlling your emotions rather than allowing your emotions to control. A subject is emotionally mature when he has reasonable control on emotions. That does not mean we should hide or repress our emotions, though we can reduce their intensity. But means to express emotions in a socially desirable way and guided more by intellect than by emotions (Jogsan, 2013).

Social intelligence is the capacity to deal effectively with individual or group in a social situation. It indicates ability to get along with superiors and subordinates. Each individual has his own temperament; some are sympathetic, cordial and pleasant while others are indifferent and unsympathetic. Social intelligence shows the quality of good adjustment with other persons, situations and environment. It is one's ability to understand and deal with persons of different nature. Bernard stated that "social intelligence is the ability to understand and manage men and women, boys and girls wisely in human relations".

In the present circumstances, youth as well as children are facing difficulties in life. These difficulties are giving rise to many psycho-somatic problems such as anxiety, tension, frustrations and emotional upsets in day to day life. So, the study of emotional life is now emerging as a descriptive science, comparable with anatomy. Actually emotional maturity is not only the effective determinant of personality

pattern but it also helps to control the growth of adolescent's development (Meena, S., 2015).

HYPOTHESES

- There is no gender difference in the level of social intelligence among adolescents.
- There is no gender difference in the level of emotional maturity among adolescents.

METHOD

Design

The present research is a field study in which the adolescent's social intelligence and emotional maturity were assessed. Independent variable (IV) is gender i.e. boys and girls whereas dependent variable is social intelligence and emotional maturity.

Sample

For the present study an incidental purposive random sample consists of 60 adolescents or teenagers was taken, both boys and girls between the age group of 16 to 19 years of the Jodhpur city.

Tools

- *Social Intelligence Scale (SIS) by Dr. S. Mathur (2007).*
- *Emotional Maturity Scale (EMS) by Dr. Yashvir Singh and Dr. Mahesh Bhargava.* It measures five categories of emotional maturity: (a) Emotional Unstability (b) Emotional Regression (c) Social Maladjustment (d) Personality Disintegration and (e) Lack of Independence.

RESULT AND DISCUSSION

Table no. 1: Shows Mean, S.D. and 't' values of emotional maturity on gender differences i.e. boys and girls.

Factor	Boys			Girls			't'	P
	N	M	SD	N	M	SD		
Emotional Unstability	30	19.90	5.70	30	21.90	6.58	1.25	No Sig.
Emotional Regression	30	22.90	5.16	30	24.16	5.44	0.92	No Sig.
Social Maladjustment	30	20.13	6.91	30	22.63	5.94	1.50	No Sig.
Personality Disintegration	30	21.43	19.27	30	18.96	5.05	0.67	No Sig.
Lack of Independence	30	18.60	4.81	30	17.80	4.88	0.63	No Sig.
Overall Emotional Maturity	30	102.96	24.97	30	105.46	20.77	0.42	No Sig.

*** P<0.001 ** P<0.01 *P<0.05

Table 1 shows that there are no significant gender differences between adolescent boys and girls on five factors of emotional maturity i.e. emotional unstability, emotional regression, social maladjustment, personality disintegration, lack of independence and overall emotional maturity. This shows that there is no effect of gender on the level of emotional maturity among adolescents in today's developing environment. Both boys and girls are equally emotional mature because both develop in similar family environment without any gender discrimination. Emotions are internal events that coordinate many psychological subsystems including physiological responses, cognitions, and conscious awareness. Emotions typically arise in response to a person's changing relationships (Mayer et al., 2000).

Table no. 2: Shows Mean, S.D. and 't' values of adolescent boys and girls on social intelligence scales.

Factor	Boys			Girls			't'	P
	N	M	SD	N	M	SD		
Social Intelligence	30	50.90	13.63	30	58.96	12.66	2.37**	0.01

** P<0.001 ** P<0.01 *P<0.05

Table 2 shows that there is significant gender difference between adolescent boys and girls on social intelligence. Girls show more social intelligence in comparison to boys. Caldwell, Rudolph, Troop-Gordon, and Kim (2004) showed that negative self-views about relations with peers (e.g., ‘It’s a waste of other kids’ time to be friends with me’’) predicted social disengagement and stress, which in turn predicted subsequent social withdrawal and still more negative self-views. Thus, what young people perceive about their own social experiences and adjustment has the potential to fuel patterns of behaviour and inferences that can become reciprocally self-perpetuating. Therefore, it is necessary to make adolescents more emotionally mature to increase their social intelligence.

CONCLUSION

Youthfulness, an individual needs to pick development. While passionate knowledge can be educated, enthusiastic development is a decision. On the off chance that it isn't deliberately made, the individual won't move past the enthusiastic youthfulness of a pre-adult in spite of any trappings of material "achievement." This examination confirms that young people are more powerless having social issues, passionate adolescence and improvement of social knowledge. Information on the social insight and passionate development of teenagers concerning their social, enthusiastic and behavioural working gives pertinent experts valuable data with respect to these peoples' attention to their issues, their requirements, and features likely characteristics that may prompt referral to administrations. At last, it features

the need to survey more measurements of social and enthusiastic capacities in pre-adulthood, as this data has suggestions for the adequacy of future interceded intercessions.

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Gandhi after Champaran : Literary Perspective (Special ref. to Indian English lit.)

Sharada Iyer*

ABSTRACT

Captivity, slavery, sub-ordination is humiliating, degrading, demoralizing both to an individual and a nation as a whole. Literature is a means of giving form and utterance to the hopes and despair, thrill and joys, pains and pangs of a nation's history as it moves from freedom to slavery, slavery to revolution, revolution to liberation. Indian English Literature, adding to the vast ocean of Indian Literature richly contributed to the freedom struggle through different genres—Poetry, Fiction, Drama, Prose, giving deeply touching and powerfully moving and inspiring account of the national movement right from the early colonial period to independence and after. And in its course exclusively devoting to the man of the moment Gandhi, who led the great struggle overcoming the most tyrannical of tyrants an entrenched Empire with his unique and unheard method of defeating Violence through Non-Violence and Satyagraha in short a Passive Resistance.

If Gandhi's entry into Freedom Movement ushered a new era, it also gave birth to a new exclusive chapter in Indian Literature, particularly Indian English Literature – namely 'Gandhian Literature'. The paper would be focusing briefly on Gandhi as a great source of inspiration to innumerable writers, who have given different interpretation to his ideology, sketched fictional characters on his principles, composed verses on his thought — 'During Gandhi', 'Post Gandhi' and 'Contemporary Time.'

Key Words: *Satyagraha, Non-Violence, Gandhian Literature.*

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Gandhi stepped into the Indian political arena in 1918-Champaran- adopting the method of Passive Resistance he had so successfully experimented in 1915 in South Africa in defense of the Indian diaspora. Now it was to help get justice for the peasants at Champaran who were forced to grow indigo dye instead of food grains, received poor payment leading to untold suffering. Gandhi succeeded in making the British look into the grievances resulting in Champaran Agrarian Bill giving the peasants relief and justice.

Champaran movement added a new chapter-a novelty and colour to India's Independence struggle and showed the power of Passive Resistance. It was formative in Gandhi's political career and his transformation from Mohandas Karamchand Gandhi to 'Mahatama' and 'Bapu'. It was a crucial first step in the road to Non-Cooperation, Salt March, Civil Disobedience, Quit India movement and several others leading finally to Independence

This unique weapon of conquering Violence through Non-Violence was not something unknown, though never used in an extensive manner especially in a freedom struggle as Gandhi did. During his years as a student in England Gandhi was interested in Christianity. He told Millie Polak, wife of one of his earliest disciple: "I did once seriously think of embracing Christian faith . The gentle figure of Christ so patient, so kind, so loving, so full of forgiveness. He taught his followers, not to retaliate when abused or struck but to turn the other cheek, I thought it was a wonderful example of a perfect man".

The teaching of Christ particularly 'Sermon on the Mount' (The Beatitudes) found in the Gospel of Mathew, Chapters five, six and seven deeply influenced him. In Mathew 5: 38, 39 Jesus taught "You have heard that it is said 'Eye for eye. Tooth for tooth', but I tell you do not resist an evil person. If anyone slaps you on the right cheek show him the other cheek also". In Verses 43-45 he further taught "You have heard it is said ' Love your neighbour and hate your enemies.' But I tell you love your enemy and pray for those who prosecute you..." For Gandhi 'Jesus was the Prince of Satyagraha. The figure of Jesus suffering is a factor in the composition of my undying faith in Non-Violence....He was one of the greatest teacher humanity had.¹

Another powerful work which greatly inspired Gandhi's ideology of Non-Violence was **Tirukkural** by Tiruvalluvar. Leo Tolstoy when he read a German translation of this great classic was so impressed that in his 'Letter to a Hindu' he instilled the concept of Non-Violence in Gandhi when young Gandhi sought his guidance. Tolstoy was inspired by the lines "Doing good to the person who harmed you, is the best way to punish the person". Gandhi read the **Tirukkural** in prison and called it "a text book of indispensable authority on moral life" went on to say "the maxim of Valluvar has touched my soul. There is none who has given a treasure like him humility, forgiveness of injury, charity..."

Tirukkural traditionally praised as 'Universal Veda' lays emphasis on the vital principle of Non-Violence. Consisting of 1330 couplets is a treasure of the last of the Third Sangam Period, composed around 4th- 7th century by Tiruvalluvar, a Jain Sage. The book is a hand book of moral codes. Tiruvalluvar was a sage with abundant touch of humanity, a psychologist having a deep insight into the complexities of human nature, a philosopher with a great urge for social reform and a poet of no mean order the book is basically didactic with sparkling verses and elegant striking imagery. It has the unique distinction of being translated into 99 languages, both Indian and foreign. Some notable lines from Tirukural against violence are:

"How can a person wish to fatten himself, by feeding on the fat of others"?

"A pure person never harms anyone. Even if hurting someone brings a great fortune. They will stick to the moral code of non-violence".

"Not retaliating for being harmed is the policy of a pure man. Although they were targeted in anger, they never do evil in return".

"Even if it involves the loss of one's life, it is best to abstain from killing".

In Chapter 33 Tiruvalluvar has rated Non-Violence even higher than Truth. It is interesting to note that the three monkeys placed on the desk of Gandhi was a direct result of his reading of the following lines from **Tirukkural**:

"A man of righteousness will not speak of evil even by unconscious slip, such a person will never see evil, hear no evil, speak no evil"².

Describing Gandhi's advent Nehru wrote: "Then came Gandhi. He was like a powerful current of fresh air that makes us stretch ourselves and take deep breath, like a beam of light that pierced the darkness and removed the scale from the eyes, like a whirlwind that upset many things but most of all the working of peoples mind. He did not descend from the top; he seemed to emerge from the millions of Indians".³

Gandhi scripted an incredible chapter in history which showed people belonging to different class, caste, religion, region and language getting united in the freedom struggle. He stripped them of their cultural baggage which formed their identities and divided them. Gandhi taught them to see each other simply as human beings like themselves. It was a struggle where Non-Violence and Love for enemy was a prerequisite before taking on an external enemy.

If Gandhi's entry into Freedom Movement ushered a new era, it also gave birth to a new chapter in Indian Literature, particularly Indian English Literature – namely 'Gandhian Literature' No discussion on Indian English Literature would be complete without an assessment of the all pervasive influence of Gandhi.

Gandhian Literature was characterized by simplicity and clarity of language, that is the reason that many of the writers discarded artificiality, pedantry and labourious artistry in language. In theme the novelists preferred the village to the city, poor to the rich, the cultural heritage of the village to the urban luxury and sophistication. Almost all the heroes came from the lower class of society, a society inflicted by imperialism, economic exploitation, racial and caste discrimination, religious and communal conflict and above all political crisis. The best representative works reflecting these features being K. Nagarajan's **Chronicles of Kedaram, Kandan the Tiller**; Raja Rao's **Kantapura**; Mulk Raj Anand's **Untouchable, Coolie, Two Leaves and a Bud**; Kamala Markandaya's **Nectar in a Sieve** and R.K.Narayan's **Malagudi novels**.

Gandhian Literature brought about a shift in Indian Literature. The shift was from abstract to concrete, from emotion to thought and dream to action. The emotional fervour that pervaded the earlier writings was not replaced but was tempered by the zeal for propagation of ideals such as village upliftment, eradication

of untouchability, women liberation, literacy- basic education, khadi charkha which is best reflected in **Kantapura, Chronicle of Kedaram** and **Waiting for Mahatma**.

Gandhi wanted people to eliminate their inner evils. He stormed the bastion of untouchability which had colonized a section of society for centuries. It was impossible for Raja Rao, Mulk Raj Anand and R.K. Narayan to ignore such a force affecting the society. They addressed to the changes taking place at unprecedented level and the man behind them. Mulk Raj Anand focussed on the humanitarian aspect with his immortal works like **Untouchable , Coolie, Two Leaves and a Bud** ; Shanta Rameshwar Rao's **The Plight of the Untouchable**, Raja Rao's **Kantapura** , a virtual Gandhian epic shows the class caste division and so does Nagarajan's **Chronicle of Kedaram**. People across the country were following him as if enchanted by him. The entire social order was undergoing a churning.

Gandhi's ideology was not only a philosophy but a way of life. Indian English writers basked in the radiant sunshine of Gandhian ideology. Gandhi is the recurring presence in the novels, and Gandhi is used in different ways to the design of the writer. He has been treated variously as a myth, a symbol, a tangible reality and a benevolent human being. At times he appears in person in most an invisible presence.

Gandhi was a great source of inspiration to innumerable writers, who have given different interpretation to his ideology, sketched fictional characters on his principles, composed verses on his thought- 'During Gandhi', 'Post Gandhi' and 'Contemporary Time.' In the process Gandhi and Gandhism has undergone tremendous change from almost a mystical being of Gandhian Era to a historical being with human vulnerability. Hailed as "A mystic lotus sublime" by Sarojini Naidu , Raja Rao presenting him as an 'Avatar' -Incarnation of Lord Rama and Krishna. While R.K.Narayan, with his wit, 'demahatmises' Gandhi. Narayan in **Waiting for Mahatama** doesn't appreciate mythification of Gandhi which elevated him beyond the reality of a real world. He tests Gandhian philosophy with the apathetic attitude of the people who are concerned with their everyday affair. The veneer of idealism has slipped and ugly reality lurking beneath the apparent. While Raja Rao captured the exuberant mood of the masses who were ready to sacrifice everything for Swaraj, Narayan presents the grim reality of the society two decades

later -- towards Quit India- when not only the patriotic fervor had subsided, Gandhi too had been relegated and his method of Passive Resistance through Non-Cooperation and Civil Disobedience and Non -Violence was being questioned. His closest associate Annie Besant had warned Gandhi of how this method could be misused after Independence. True to the fear voiced by her even during the Civil Disobedience Movement many excesses had been committed by the people, which made Gandhi himself feel that it was a 'Himalyan Blunder' he had made. Critics felt if everyone followed it, it would only lead to chaos and society would collapse. We have the rule of law and respecting it alone can ensure smooth running of a state peace and order would prevail.

Independence was followed by Partition, coming in the wake of freedom to become a part of Indian History. What was achieved through Non-Violence brought with it one of the bloodiest upheavals of history. The arson and abduction, rape and physical cruelties which followed the partition haunted the memory of the writers, and continued to be a strong thematic component. Khushwant Singh's **Train to Pakistan**, Babsi Sidhwa's **Ice Candy Man**, Attai Hosain's **Sunlight on a Broken Column**, Manohar Malgonkar's **A Bend in the Ganges**, Amrita Pritam's **Pinjar** are some of the novels which graphically brought out the trauma of Partition. For the first time the writers realised how Non-Violence sustained by ideology could be challenged by unmotivated violence or violence that totally comodify human beings. Gandhi used Non-Violence as a lethal weapon challenging the British, ironically became the victim not of the lunacy of an individual but of an ideology of violence. Political violence whether culminating from revolution, ideology or from Gandhian mode of struggle culminates in self sacrifice or self destruction. Gandhi himself was disillusioned with the practicability of Non-Violence and in a reflective mood he once posed a question:

"This Non-Violence, therefore seems to be mainly due to our helplessness. It almost appears as if we are nursing in our bosom the desire to take revenge the first time we get an opportunity. Can true voluntary Non-Violence come out of this seeming forced Non-Violence of the weak? Is it not a futile experiment, I am

conducting. What when the fury bursts not a man, a woman or child will be safe and everyman's hand raised against his neighbour".⁴

This is what happened during Partition and Manohar Malgonkar thinks it relevant to begin his novel **Bend in the Ganges** with the above statement by Gandhi. Malgonkar in **Bend in the Ganges** makes an anatomical de-section of 'non- violence' and shows how freedom won through non- violence was followed by a most violent Partition. Leaving an impression that Non-Violence is merely a pious thought, a dream of a philosopher. When he was assassinated his warmest admirers sorrowfully felt that Gandhi had lived long enough to see his life's work in ruin.

It is no secret that Gandhi's ultimate dream of an Independent United India did not come true. Did this mean his method had failed? Gandhi believed "the method could never fail. Since it was a method of Truth and Love, if anything had failed he admitted "I did".⁵ In this long struggle he and his method both attracted appreciation as well as criticism.

Romain Rolland viewed Gandhi as an 'ideal nationalist', George Orwell dismissing him as 'shrewd person beneath the saint' that "his ideals of spirituality, spinning wheels, and vegetarianism had narcissist undertone". Gandhi believed in 'arousing the world' which is possible if the world gets a chance to hear what you say. Without a free press and right to hold assembly it is impossible not merely to appeal to outside opinion, but to bring mass movement into being, or even to make your intention known to your adversary. Gandhi born in 1869 did not understand the nature of totalitarianism".⁶ V.S. Naipaul describes his teaching as 'irrelevant' and him as a 'tragic paradox' and his philosophy of 'non-violence' was devalued to 'non-doing' and 'social indifference'.⁷ Almost the same view is shared by Anant Gopal Sheorey who feels Gandhi had become a 'misfit'. Ambedkar accusing him of reducing the untouchable community to objects of pity. Gandhi was foremost led to call for abolition of untouchability and discrimination, but he wrote in Gujrati local paper in support of caste system, though he visited the harijan quarters he would never eat out of an untouchable hand because of his belief in caste system'.⁸ Arundhati Roy calls 'his policy of non-violence based on a most brutal social hierarchy ever known, caste system', she accuses him of being a racist.⁹ Padmini

Sengupta in her **Biography on Sarojine Naidu** writes that Gandhi sadly told Sarojini Naidu that he had been “misunderstood”. Herrymon Maurer in a short poem summarises it:

During a second period of pause
Gandhi went on with his teaching
East and West looked at him
Followed him yet misunderstood him.¹⁰

Even if these criticisms were valid it does not negate what Gandhi did for India and humanity. Though Anant Gopal Sheorey in his book **The Only Answer** projects Gandhi to have become a “misfit” but the plea is “Gandhi is the only answer”. George Orwell despite his critical analysis of Gandhi writes “Even Gandhi’s worst enemies would admit that he was an interesting and unusual man who enriched the world by simply being alive”.¹¹

Whatever be the response Gandhi permeates fiction as well as nonfiction. It is in these pages that Gandhi and his principles still lives.

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संस्कृत साहित्य में परिवार : एक अध्ययन

उषा वर्मा *

सारांश

वैदिक युग से परिवार रूपी संस्था को असाधारण महत्त्व प्राप्त है। शिक्षा समाप्त करने के उपरान्त स्नातक को आचार्य द्वारा उपदेश दिया जाता था— “प्रजातन्तु मा व्यवच्छेत्सी” तीन ऋणों में सन्तान से पितृ-ऋण का अपाकरण कहा गया है। आत्मसंरक्षण वंशवर्धन तथा जातीय जीवन के सातत्य को बनाये रखने की भावना ने मानव-समाज में परिवार रूप संस्था को उत्पन्न किया। संस्कृतसाहित्य की प्रत्येक विधा में परिवार अर्थात् पति-पत्नी, माता-पिता, पुत्र-पुत्री, भाई-बहन आदि सम्बन्धियों की स्थिति तथा आदर्श का वर्णन हुआ है। यहाँ अधिकांशतः संयुक्त परिवार दृष्टिगत हुए हैं। परिवार में एक गृहपति है जिसके संरक्षण एवं निर्देशन में परिवार के सदस्य अपने-अपने कर्तव्यों का पालन करते हैं, जिसमें राजपरिवार एवं सामान्य परिवार दोनों दर्शनीय हैं। यद्यपि संस्कृत-साहित्य में पुत्र के प्रति विशेष आकर्षण देखा गया है। पुत्र इहलोक तथा परलोक दोनों में सुख देने वाला कहा गया है पर कुछ स्थलों को छोड़कर विविध रूपों में स्त्री सन्तति की भी प्रमुख भूमिका देखी गयी है। माता रूप में वह देवता है, गृहिणी रूप में ‘घर’ है, तथा पत्नी रूप में ‘धर्म’ सम्बन्धी क्रिया की मूल है। संस्कृत-साहित्य में परिवार के अन्तर्गत निहित अनेक सम्बन्धों का भी उज्ज्वल रूप प्रत्यक्ष हुआ है। पितृ प्रेम, दाम्पत्य, आसक्ति, अपत्यप्रीति तथा सहवर्तिता परिवार के पाँच मुख्य आधार कहे गये हैं एवं इन आधारों पर ही संस्कृत साहित्य में परिवार के प्रासाद का निर्माण हुआ है। ऋषिगण द्वारा तो परिवार को एक सीमा में स्थान न देकर सम्पूर्ण वसुधा को ही परिवार की संज्ञा दी गयी है। हम सभी के गौरव का विषय है कि “वसुधैव कुटुम्बकम्” की भावना संस्कृत-साहित्य से ही दीप्तिमान् हुई है। प्रस्तुत विषय का विस्तृत रूप मेरे लेख में द्रष्टव्य है।

कुञ्जी शब्द— साहित्य, सन्तति, दुहिता, गार्हस्थ्य, प्रासाद ।

* सह आचार्य एवं अध्यक्ष, संस्कृत विभाग, वसन्त महिला महाविद्यालय, राजघाट, वाराणसी।

विषयस्थ 'संस्कृत' शब्द का अर्थ है— परिष्कृत एवं संशोधित भाषा और 'साहित्य' शब्द से आशय है— शब्द और अर्थ इन दोनों की मनोहारिणी स्थिति।

“साहित्यमनयोः शोभाशालितां प्रति काप्यसौ ।
अन्यूनानतिरिक्तत्वमनोहारिण्यवस्थितिः ॥”

वक्रोक्तिजीवित - 1/17

“परिव्रियतेऽनेन इति परिवारः” जिससे व्यक्ति आवृत्त रहे, ऐसा समूह या गठन परिवार शब्द से द्योतित है। परिवार शब्द 'कुटुम्ब' या 'गृहस्थी' शब्द से भी व्यवहृत होता है। समाज का संरक्षण एवं संवर्धन परिवार पर ही अवलम्बित है। यह समाज की मूलभूत इकाई है। आत्मसंरक्षण, वंशवर्धन तथा जातीय जीवन के सातत्य को बनाये रखने की भावना ने मानव-समाज में परिवार रूपी संस्था को उत्पन्न किया है। संस्कृत साहित्य की प्रत्येक विधाओं में परिवार अर्थात् पति-पत्नी, माता-पिता, पुत्र-पुत्री, भाई-बहन आदि सम्बन्धियों की स्थिति तथा आदर्श का वर्णन है। संस्कृत के श्रव्यकाव्यों में यह अपनी गाथा सुनाती है तो दृश्य काव्यों में यह अपनी कमनीय क्रीड़ा दिखलाती है। वैदिक युग से ही इस संस्था को असाधारण महत्त्व प्राप्त है। शिक्षा समाप्त करने के उपरान्त स्नातक को आचार्य द्वारा उपदेश दिया जाता था—

“प्रजातन्तु मा व्यवच्छेत्सी”

तैत्तिरीय उपनिषद् 1/2 अनुवाक्

शतपथब्राह्मण में पुरुष की पूर्णता पत्नी तथा सन्तति प्राप्तोपरान्त कही गयी है— “अथ यदैव जायां विन्दतेऽथ प्रजायते तर्हि हि सर्वो भवति”। तैत्तिरीयसंहिता, प्रत्येक व्यक्ति के तीन ऋण लेकर उत्पन्न होने का उल्लेख करता है— देवऋण, ऋषिऋण एवं पितृऋण। ब्रह्मचर्य से ऋषिऋण, यज्ञों से देवऋण तथा सन्तान से पितृऋण का अपाकरण होता है।

मनुस्मृति में विवाह और परिवार से सम्बद्ध अनेक महत्त्वपूर्ण प्रयोजनों का उल्लेख किया गया है—

“अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।

दारा धीनस्तथा स्वर्गः पितृणामात्मनश्च हि ॥” मनुस्मृति— 9/28

इन प्रयोजनों में तीन मुख्य हैं— पुत्रप्राप्ति, धर्मकार्य और रति। ऋग्वेद में पाणिग्रहण के मंत्रों में वर, वधू से कहता है— “मैं उत्तम सन्तान के लिए तेरा पाणि—ग्रहण करता हूँ!” महाकवि कालिदास के द्वारा भी इसी तथ्य को कहा गया है।

“प्रजायै गृहमेधिनाम् ।” रघुवंश 1/7

रघुवंशी राजा सन्तान के लिए गृहस्थ होते थे, क्योंकि भवभूति के शब्दों में पुत्र आनन्द की ग्रन्थि है—

“अन्तः करणतत्त्वस्य दम्पत्योः स्नेहसंश्रयात् ।

आनन्द ग्रन्थिरेकोऽयमपत्यमिति पठ्यते ।।” उत्तरामचरितम् —3/17

शूद्रक संतान को धनी और निर्धन दोनों के लिए स्नेह का सर्वस्व कहते हैं —

“इदं तत् स्नेहसर्वस्वं सममाद्यदरिद्रयोः” मृच्छकटिकम् 10/23

सन्तान का न होना बड़े कष्ट का विषय कहा गया है। “कष्टं खल्वनपत्यता”

सन्तान के अभाव में व्यक्ति की सम्पत्ति राजसम्पत्ति मानी जाती रही है। संस्कृतसाहित्य में पुत्रविषयक वेदना अनेक स्थलों पर लक्षित है क्योंकि कालिदास के ही शब्दों में शुद्ध वंश में उत्पन्न सन्तति इह—लोक और परलोक में भी सुख देने वाली होती है—

“सन्ततिः शुद्धवंश्या हि परत्रेह च शर्मणे ।” — रघुवंश 1/69

परिवार में कन्या के संदर्भ में विचार करने पर देखा गया है कि वह वैदिकसाहित्य से लौकिकसाहित्य पर्यन्त माता—पिता के अगाध प्रेम की पात्र रही है। संतान के अभिलाषी वैवस्वतमनु महाराज की पत्नी पुत्रेष्टि यज्ञ के अवसर पर होता से कन्या के लिए याचना करती है—

तत्र श्रद्धा मनः पत्नी होतारं समयाचत ।

दुहित्थर्थमुपागम्य प्रणिपत्य पयोव्रता ।। श्रीमद्भागवत् 9/1/14

मनु ने इसे पुत्र—तुल्य माना है—“यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा” मनुस्मृति— 9/130 नारद और बृहस्पति द्वारा पुत्र के अभाव में सम्पत्ति की उत्तराधिकारी मानी गयी है—

“पुत्राभावे तु दुहिता तुल्यसन्तानकारणात्”

पुत्रश्च दुहिता चोभौ पितुः सन्तानकारकौ नारद स्मृति/दायभाग -50

परिवार के लिए यह महत्तम त्याग करने को उद्यत है जैसा कि कुल के कल्याण के लिए शर्मिष्ठा ने आजीवन दासता स्वीकार की और भी कई उदाहरण देखे गये हैं, फिर भी वह संस्कृतसाहित्य में कहीं कहीं उपेक्षा की पात्र और विषाद का कारण समझी गयी है— “कन्या पितृत्वं खलु नाम कष्टम्।” विष्णुशर्मा के शब्दों में वह माता-पिता के हृदय को विदीर्ण करती है— तथा यह भी उल्लेख मिलता है “कृच्छन्तु दुहिता किल” आश्वलायन गृह्यसूत्र से स्पष्ट है विवाह का उद्देश्य पुरुषसन्तान प्राप्त करना है न की कन्या— “पुंसे पुत्राय वेत्तवै।”

विवाह और परिवार की संस्था का द्वितीय प्रयोजन— ‘धर्मकार्य’ के संदर्भ में विचार करने पर देखा गया है पत्नी धर्म सम्बन्धी क्रिया की मूल है— यज्ञ में पत्नी का होना अनिवार्य है— अतः अश्वमेध यज्ञ के समय राम को सीता की प्रतिमा स्थापित करनी पड़ी। जप, तप, होम, दान सभी धार्मिक कर्तव्यों में पत्नी का साहचर्य अनिवार्य है। जनक ने रामायण में सीता को राम की सहधर्मचरी कहा है— “इयं सीता मम सुता सहधर्मचरी तव।”

विवाह और परिवार के तीसरे प्रयोजन रति को तो संस्कृत साहित्य ने ब्रह्मानन्द सहोदर कहकर इस आनन्द के भोग को धार्मिक कर्तव्य कहा है। कामसूत्र में वात्स्यायन द्वारा शतायु पुरुष के बचपन में विद्या ग्रहण करने, यौवन में काम का सेवन करने तथा वृद्धावस्था में धर्म और मोक्ष प्राप्त करने का निर्देश दिया गया है—

“बाल्ये विद्याग्रहणादीनर्थान् कामं च यौवने, स्थाविरे धर्म मोक्षं च।”

संस्कृतसाहित्य में परिवार विषय पर विचार करते हुए यहाँ अधिकांशतः संयुक्त परिवार दृष्टिगत होता है। परिवार में एक गृहपति है जिसके संरक्षण एवं निर्देशन में परिवार के सदस्य अपने-अपने कर्तव्यों का पालन करते हैं और वह गृहपति यदि राजा है तो उसके प्रति अगाध स्नेह होते हुए भी जैसा कि प्रस्तुत श्लोक से स्पष्ट है —

इयं गेहे लक्ष्मीरियममृतवर्तिनयनयोः

रसावस्याः स्पर्शा वपुषि बहुलश्चन्दनरसः।

अयं बाहुः कण्ठे शिशिरमसृणो मौक्तिकसरः,

किमस्या न प्रयो? यदि परमसह्यस्तु विरहः ॥ उत्तररामचरितम् 1/38

लक्ष्मीस्वरूपिणी अपनी पत्नी को प्रजा के कल्याणार्थ वह परित्याग करने के लिए तत्पर है—

“स्नेहं दयां च सौख्यं च यदि वा जानकीमपि
आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा ।।” उत्तररामचरितम् 1/12

भास के नाटकों में राजपरिवार एवं सामान्यपरिवार दोनों दृष्टिगत हुए हैं। परिवार के समस्त सदस्य माता-पिता, चाचा-ताऊ, बहिन-भाई आदि सम्मिलित रूप से रहते थे। मध्यमव्यायोग में केशवदास के परिवार में त्याग की उदात्त भावना परिलक्षित होती है। वृद्ध पिता अपने शरीर द्वारा पुत्र के जीवन की रक्षा करना चाहता है—

“कृतकृत्यं शरीरं मे परिणामेन जर्जरम्
राक्षसाग्नौ सुतापेक्षी होष्यामि विधि संस्कृतम् ।। — मध्यमव्यायोग 1/15

राजपरिवार में पारिवारिक समस्याओं के समाधान के लिए राजा रानी से भी परामर्श करता है—

“दुहितुः प्रदानकाले दुःखशीला हि मातरः ।
तस्मात् देवी तावदाहूयताम् ।।” —प्रतिज्ञा योगन्धरायण पेज 50

शूद्रक के मृच्छकटिक का गृहस्वामी चारुदत्त दरिद्रता के कारण अतिथियों का सत्कार न करने, दूसरो की सेवा न करने आदि से दुःखी दिखलायी देता है। वह नित्य पूजन करता है क्योंकि— “गृहस्थस्य नित्योऽयं विधिः ।।” वह गणिका वसन्तसेना पर अनुरक्त है पर अपने गार्हस्थ्य धर्म को नहीं भूलता। उसे धूता जैसी भार्या पर गर्व है — “नाहं दरिद्रः । यस्य मम विभावानुगता भार्या ।।”

संस्कृत साहित्य के परिवार में स्त्री की महत्त्वपूर्ण भूमिका देखी गयी है। वेद में ‘जायेदस्त’ एवं लौकिकसंस्कृत में

“न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते” पञ्चतन्त्र — 4/81

कहकर उसे ही घर माना गया है। वैदिकसाहित्य में नवविवाहिता वधू को परिवार के सभी सदस्यों की साम्राज्ञी बनने का आशीर्वाद दिया जाता था—

“साम्राज्ञी श्वशुरे भव साम्राज्ञी श्वश्रवां भव ।

ननान्दरि साम्राज्ञी भव साम्राज्ञी अधि देवृशु ।।” कल्याण नारी अंक पेज 114

माता के रूप में उसे देवता कहा गया है— “माता किल मनुष्याणां देवतानां च दैवतम्” परिवार के आन्तरिक जीवन में स्त्री का स्थान सर्वोपरि देखा गया है।

चारुदत्त की पत्नी धूता में धैर्य की पराकृष्टा दिखलायी देती है। चारुदत्त के वसन्तसेना की ओर अग्रसर होने पर भी उससे स्नेह रखती है, अपने परिवार को विखंडित नहीं होने देती।

संस्कृत साहित्य में न केवल मनुष्य बल्कि पशु—पक्षियों के परिवार का भी निखरा रूप प्रत्यक्ष होता है। बाणभट्ट की कादम्बरी में अगस्त्य ऋषि के आश्रम में पेड़ की डालियों में घोसला बनाकर निवास करता हुआ एक सुग्गे का परिवार बड़ी तल्लीनता से अपने बच्चे का लालन—पालन करता है। अत्यन्त वात्सल्य के कारण पंखों में उसे छिपाकर रात बिताता है। पत्नी की मृत्यु हो जाने पर पिता, पुत्र प्रेम के कारण पत्नी विषयक शोक को छिपाकर अकेले ही उसका संवर्धन करता है, जैसा कि उसी के बच्चे के शब्दों से स्पष्ट है— “अभिमतजाया विनाशदुःखितोऽपि खलु तातः सुतस्नेहादन्तनिगृह्य पटुप्रसरमपि शोकमेकाकी मत्संवर्धनपर एवाभवत् ।” — कादम्बरी कथामुख /पृ० 76

संस्कृतसाहित्य में “वसुधैव कुटुम्बकम्” की भावना दृष्टिगत होती है अर्थात् सम्पूर्ण वसुधा को परिवार कहा गया है जिसका दृष्टान्त तपोवन का परिवार है। ऋषिगण अपनी पत्नी तथा कन्याओं के साथ गार्हस्थ्य जीवन में रहकर भी प्राणिमात्र के कल्याण में रत हैं। अपनी वाणी तथा नित्यप्रति के सदाचार द्वारा विशाल विश्व का अविरल मङ्गलसाधन करना ही उनका महनीय व्रत है।

अन्त में निष्कर्ष रूपेण कहा जा सकता है कि पितृप्रेम, दाम्पत्य, आसक्ति, अपत्यप्रीति, सहवर्तिता परिवार के पाँच मुख्य आधार हैं। इन आधारों पर संस्कृत साहित्य में परिवार रूपी प्रासाद का निर्माण हुआ है। वस्तुतः गार्हस्थ्यजीवन ही भगवत्प्राप्ति का सोपान है। उसे अस्वीकारा नहीं जा सकता, कारण मनुष्य का अन्तिम और महत्त्वपूर्ण पुरुषार्थ मोक्ष अनुराग से सुलभ है और गार्हस्थ्यजीवन द्वारा हमें इसी प्रेमतत्त्व की साधना सिखलायी जाती है जो भवभूति के शब्दों में बड़े सौभाग्य से ही किसी को प्राप्त होता है।

“कथमप्येकं हि तत्प्रार्थ्यते” उत्तररामचरितम् 1/39

इति शम्

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विमाननिर्माण में शाक्ततन्त्र की उपयोगिता

—महामहोपाध्याय मनुदेवभट्टाचार्य *

सारांशिका

परम्परागत ऐतिह्य के अनुसार शाक्तमत को 'तन्त्र' कहा जाता है। वैसे 'आगम' तथा 'तन्त्र' शब्द शास्त्रसामान्य अर्थ में भी बहुधा बहुत्र प्रयुक्त है, इस प्रकार ये दोनों शब्द 'पुरी' 'मृग' 'काव्य' 'नाटक' 'मीमांसा' आदि शब्दों के समान सामान्य एवं विशेष उभय अर्थ में स्वीकृत है। शाक्ततन्त्र का विषय यद्यपि शक्तिसाधना का मार्गदर्शक है परन्तु हम यहाँ विमाननिर्माण जैसे यान्त्रिक तकनीक के सन्दर्भ में शाक्ततन्त्र की उपयोगिता का संक्षिप्त विवरण प्रस्तुत करने की चेष्टा करेंगे।

कुञ्जीशब्द : शाक्ततन्त्र, विमाननिर्माण, आचार्य भरद्वाज, वैमानिकप्रकरण।

वायुयानविधिराविरस्ति यः तत्र शाक्तमतसम्मतं मतम् ।
पुष्कलञ्च सकलं विभात्यहो शक्तिभक्तिवसतो निरुप्यते ।।

'शाक्ततन्त्र' एक विशाल वाङ्मय है। प्रसिद्धि के अनुसार शाक्तमत 'तन्त्र' है, एवम्— शैव तथा वैष्णव सिद्धान्त आगम हैं, वैसे 'आगम' तथा 'तन्त्र' शब्द शास्त्रसामान्य अर्थ में भी बहुधा बहुत्र प्रयुक्त है, इस प्रकार ये दोनों शब्द 'पुरी' 'मृग' 'काव्य' 'नाटक' 'मीमांसा' आदि शब्दों के समान सामान्य एवं विशेष उभय अर्थ में स्वीकृत है।

शाक्ततन्त्र का विषय यद्यपि शक्तिसाधना का मार्गदर्शक है, जो कि गुरुपदिष्ट विधि से आज भी अत्यन्त प्रत्यक्ष फलप्रद है, 'वामाख्यापा' 'ताराख्यापा' रामकृष्णपरमहंस, साधक कमलाकान्त, रामप्रसादसेन, कृष्णानन्द आगमवागीष आदि पूर्व-पूर्वतर आचार्य इसी प्रक्रिया के आचार्य हैं। परन्तु हम यहाँ विमाननिर्माण जैसे यान्त्रिक तकनीक के सन्दर्भ में शाक्ततन्त्र की उपयोगिता का संक्षिप्त विवरण प्रस्तुत करने की चेष्टा करेंगे। अस्तु—

* पूर्व आचार्य, व्याकरण विभाग, सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी।

1. आचार्य भरद्वाज कृत वेदमूलक (द्रो बोधानन्दवृत्ति-10 श्लोक) 'यन्त्रसर्वस्व' नामक विशाल ग्रन्थ के 'वैमानिकप्रकरण' नामक आठ अध्याय, शत अधिकरण और पाँच सौ सूत्रों से युक्त अनेकविमाननिर्माणप्रक्रिया प्रतिपादक पुस्तक में त्रेता, द्वापर और कलियुग के विमानों को क्रमशः क. मान्त्रिक विमान ख. तान्त्रिक विमान ग. यान्त्रिक विमान कहा गया है। सत्ययुग में सभी सिद्धियाँ स्वतः प्राप्त होने के कारण 'विमान' जैसे कृत्रिम उपायों की आवश्यकता ही नहीं थी।

इनमें यान्त्रिकविमान सर्वथा टेकनिकल विषय है, जो कि आज के विमानों में प्रत्यक्ष है परन्तु मान्त्रिक एवं तान्त्रिक विमानों में शाक्ततन्त्र की उपादेयता स्वीकृत ही है।

2. आचार्य भरद्वाज के अनुसार पायलट के लिये यह जरूरी कि वह बत्तीस प्रकार के 'गोपनीय' विषयों का अवश्य ज्ञाता हो— रहस्यज्ञोऽधिकारी। इन गोपनीय अर्थात् रहस्यविषयों में पहला ही है— मान्त्रिक रहस्य, जिसमें 'मन्त्राधिकार' ग्रन्थोक्त—

क. छिन्नमस्ता ख. भैरवी ग. वेगिनी और घ. सिद्धाम्बा आदि मन्त्रानुष्ठान से प्राप्त—

अ. घुटिकापादुकासिद्धि आ. दृश्य एवम् इ. अदृश्य आदि सिद्धियों द्वारा तथा—

क. सिद्धाम्बा ख. ओषधि तथा

ग. ऐश्वर्यादि मन्त्रानुष्ठान से प्राप्त औषधियों एवं उसका अवलेह (द्रावक) तैलादि तथा भुवनेश्वरी आदि मन्त्रानुष्ठान से प्राप्त—

अ. मन्त्रशक्ति

आ. क्रियाशक्ति आदि से एक एक अवयव को ठीक-ठीक संयुक्त-कर अर्थात् असमवायिकारण द्वारा सुदृढ़ एवम् अविनाशी विमान का निर्माण।

तान्त्रिकरहस्य का विवेचन—

3. पायलट के अवश्य ज्ञातव्य द्वितीय गोपनीय विषय ही 'तान्त्रिकरहस्य' हैं, जिसमें शक्तितन्त्र के अनेकानेक विषयों में—

क. महामाया ख. शाम्बर आदि तान्त्रिकशास्त्रों से शक्तिविशेष की गवेषणा अभिप्रेत है।

कृतकरहस्य का विवेचन—

4. पायलट के लिये तीसरा 'कृतकरहस्य' भी अवश्य ज्ञातव्य है, जिसके अनुसार—

क. विश्वकर्मा ख. छायापुरुष ग. मनु तथा

घ. मय आदि वैज्ञानिक वैमानिक आचार्यों के ग्रन्थोक्त विषयों का सम्यग्ज्ञान अपेक्षित है।

इसी प्रकार दृश्यरहस्य (छठवें) में मायाविमानप्रदर्शन, सातवें 'अदृश्यरहस्य' में शक्तितन्त्रनामक ग्रन्थ के अनुसार आकाशतरंग के शक्तिप्रवाह का आकर्षण द्वारा विमान अदृश्यकरण, आठवें 'परोक्षरहस्य' में 'मेघोत्पत्तिप्रकरण' नामक यन्त्रसर्वस्व ग्रन्थ के एक भाग के अनुसार विमान का स्तम्भन, 'अपरोक्षरहस्य', में शक्तितन्त्रोक्त रोहिणी नामक बिजली का प्रसारण, 'विरूपकरण' नामक बारहवें रहस्य में भैरवीतैल का प्रयोग, उसी के बाद रूपान्तररहस्य में—

क. गृध्रजिह्वा ख. कुम्भिणी तथा ग. काकजंघादि तेलों से वैरुप्यदर्पण का फिनशिंग करना,

इसी प्रकार— सत्तरहवें 'प्रलयरहस्य' में ऐन्द्रजालिकग्रन्थ के प्रलयपटल अध्याय का उल्लेख, बीसवें— विमोहनक्रियारहस्य की उपलब्धि आदि सभी विमाननिर्माण के लिये अपेक्षित सामग्री में शक्तितन्त्र की उपयोगिता भरपूर है।

पाँच आवर्तों में शक्तितन्त्र की उपयोगिता

बत्तीस गोपनीय विषयों के समान पाँच आवर्त (आकाश परिमण्डलीय वायुस्थानविशेष) का ज्ञान भी पायलट के लिये जरूरी है जिसके निरूपण में भी शक्तितन्त्र की उपयोगिता स्पष्ट है, जहाँ पर धरती, आकाश, सूर्य, वायु, जल आदि के सांकेतिक वर्णों (कोडवर्ड) के लिये शक्तितन्त्र का स्पष्ट प्रयोग किया है, यथा—

क. ल-ह — क्रमशः धरती और आकाश।

ख. व-ह — क्रमशः आकाश और आकाश। (स्थिति भेद से आकाश भेद)

ग. य-ह — क्रमशः वायु और आकाश।

घ. र-ह — क्रमशः सूर्य और आकाश।

ङ. म-ह — क्रमशः तीव्रोष्णता और आकाश।

शाक्ततन्त्र के अनुसार र-ल आदि धरती-आकाश-अग्नि आदि के बीजमन्त्र ही हैं। अतः उन्हीं अक्षरों द्वारा उन सभी पदार्थों का कोडवर्ड से निर्देश करना अवश्य ही विमान निर्माण में शक्तितन्त्र की उपयोगिता सिद्ध करती है।

पूर्वोक्त घुटिकापादुकासिद्धि का उल्लेख श्रीशंकराचार्यकृत सौन्दर्यलहरी के 'चतुष्पष्ट्या तन्त्रैः' आदि श्लोक की लक्ष्मीधरभट्टाचार्यकृत व्याख्या में भी स्पष्ट है। एक बात और—

पूर्वोक्त मनु, मय, विश्वकर्मा तथा छायापुरुष आदि प्राविधिकी (तकनीक) शास्त्र के आचार्यों के नाम हैं। इनमें मय और विश्वकर्मा जी वास्तुशास्त्र के प्रसिद्ध आचार्य हैं, सौभाग्य से इनके ग्रन्थ अद्यावधि उपलब्ध, सम्पादित, मुद्रित, अनूदित, प्रकाशित प्राप्त हैं। मनु प्रसिद्ध मनु से भिन्न भी हो सकते हैं। छायापुरुष यद्यपि एक उपलब्धिमूलक सिद्धि है जिसके ग्रन्थ आदि प्राप्त हैं परन्तु यहाँ वैज्ञानिक वैमानिक आभियान्त्रिकी विद्या (इंजीनियर) के मान्यता प्राप्त प्रामाणिक आचार्य ही अभिप्रेत हैं।

वैसे भी वैमानिकप्रकरण में नारद, अगस्त्य आदि महर्षियों के वैज्ञानिक ग्रन्थों का विशद उद्धरण उपलब्ध है जो कि स्वतन्त्र भारत के नवीन विषयों के आविष्कारक वैज्ञानिकों के लिये अत्यन्त उपादेय है जिससे हमारे वैज्ञानिकों को बाहर से आयातित चौथे, पाँचवे दर्जे की तकनीक आश्रय का मोहभंग हो। नारदजी यद्यपि भक्ति के परमाचार्य हैं परन्तु सौभाग्य से उपलब्ध नारदस्मृति ही उनके न्यायाधिकरण के परमाचार्यत्व को स्पष्ट करता है।

वैमानिकप्रकरण का अंग्रेजी अनुवाद शचि प्रकाशन ब्रह्मश्री सुब्बाराय जी की कृपा से कर्नाटक से हमें प्राप्त है, उसी का मूल एवं हिन्दी अनुवाद भी दिल्लीस्थ आर्यप्रतिनिधि सभा ने भी प्रस्तुत किया है।

सर्वाधिक हर्ष की बात तो यह है कि 1903 ई० में राइटब्रदर्स के विमान उड़ान के आठ वर्ष पूर्व 1895 ई० में बम्बई के चौपाटी में शिवकर बापूजी तलपदे जी ने वैदिक तकनीक से विमान निर्माण कर महाराज सयाजीराव गायकवाड आदि विशिष्टजनों के सामने 1500 फीट ऊपर उड़ान भरने का सफल प्रयास प्रस्तुत किया था। सर्वाधिक खेद है कि भारत के वैज्ञानिक इस तथ्य से अज्ञात हैं, परन्तु भविष्य की ओर एक सकारात्मक दृष्टिकोण न केवल हमें अपितु सम्पूर्ण राष्ट्र को नवजागृति हेतु प्रेरित करेगा, ऐसी आशा की जानी चाहिये।

चित्रकूट जनपद से प्राप्त बृहत्पाषाणिक समाधियाँ

उपेन्द्र विक्रम*
विनय कुमार**

सारांशिका

बृहत्पाषाणिक समाधियाँ मृतकों के अंतिम संस्कार से सम्बन्धित हैं। मृतकों का अन्तिम संस्कार सर्वप्रथम नियण्डस्थल मानव ने प्रारम्भ किया था¹। मार्टीमर हवीलर के अनुसार "मृतकों का अन्तिम संस्कार करने अथवा दफनाने के बाद उनके समाधि के ऊपर विशाल अनगढ़ पाषाण खण्डों की सहायता से जो निर्माण कार्य किया जाता है उस धार्मिक और स्मारक स्वरूप कार्य को बृहत्पाषाण समाधि (मेगालिथिक) कहा जाता है²। प्रस्तुत शोधपत्र में चित्रकूट जनपद से प्राप्त बृहत्पाषाणिक समाधियों का विवरण दिया गया है।

कुञ्जीशब्द : बृहत्पाषाणिक समाधियाँ, चित्रकूट, मृदभाण्ड, जी०आर० शर्मा।

बृहत्पाषाणिक समाधियाँ मृतकों के अंतिम संस्कार से सम्बन्धित हैं। मृतकों का अन्तिम संस्कार सर्वप्रथम नियण्डस्थल मानव ने प्रारम्भ किया था³। मार्टीमर हवीलर के अनुसार "मृतकों का अन्तिम संस्कार करने अथवा दफनाने के बाद उनके समाधि के ऊपर विशाल अनगढ़ पाषाण-खण्डों की सहायता से जो निर्माण कार्य किया जाता है उस धार्मिक और स्मारक स्वरूप कार्य को बृहत्पाषाण समाधि (मेगालिथिक) कहा जाता है⁴। प्रायः बृहत्पाषाणिक समाधियों में काले और लाल रंग के मृदभाण्ड और लोहे के विभिन्न प्रकार के उपकरण आदि मिलते हैं।

चित्रकूट जनपद 24⁰ 48' से 25⁰ 12' उत्तरी अक्षांश तथा 80⁰ 58' से 81⁰ 34' पूर्वी देशांतर के मध्य स्थित है जो उत्तर से दक्षिण 57.5 कि०मी० तथा पूर्व से पश्चिम 62 कि०मी० है। यह उत्तर में कौशाम्बी, दक्षिण में सतना एवं रीवा (म०प्र०), पूर्व में इलाहाबाद तथा पश्चिम में बांदा जनपद से घिरा हुआ है। इस जनपद का क्षेत्रफल 3452.91 वर्ग कि०मी० है।

मंदाकिनी, वाल्मीकि, गुंटा, गेदुआ, चकरा, बर्दहा और झूरी यहाँ की अपवाह तंत्र की मुख्य नदियाँ हैं। चित्रकूट प्रपात उत्तरी विंध्य के पर्वतीय क्षेत्र पर स्थित है, जो उत्तर प्रदेश एवं

* शोध छात्र, प्राचीन भारतीय इतिहास, संस्कृति एवं पुरातत्व, काशी हिन्दू विश्वविद्यालय, वाराणसी।

** सहायक आचार्य, प्राचीन भारतीय इतिहास, संस्कृति एवं पुरातत्व, काशी हिन्दू विश्वविद्यालय, वाराणसी।

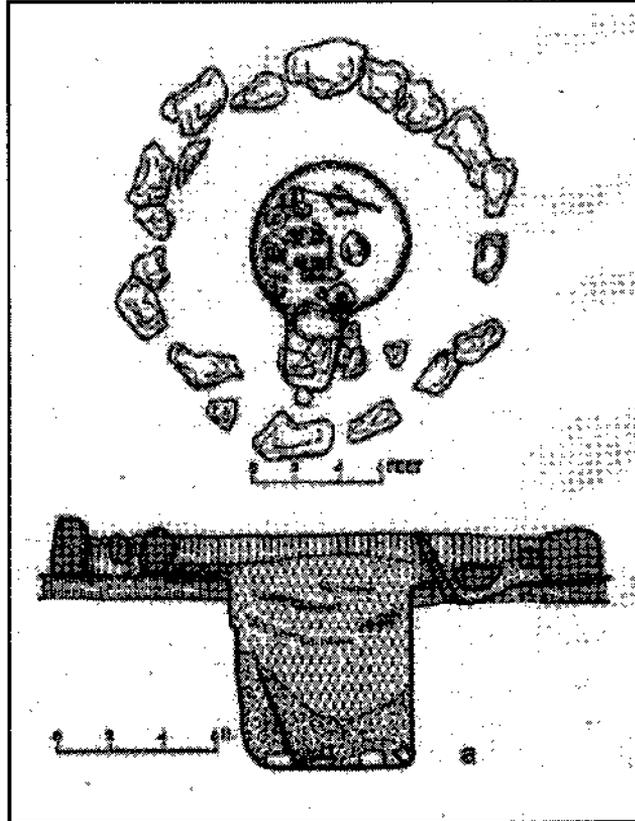
मध्य प्रदेश तक विस्तारित है। चित्रकूट पर्वतीय क्षेत्र उत्तर प्रदेश के चित्रकूट जनपद एवं मध्य प्रदेश के सतना जनपद तक विस्तृत है। चित्रकूट पर्वतीय क्षेत्र के अंतर्गत कामदगिरि, हनुमानधारा, जानकीकुंड, लक्ष्मण-पहाड़ी, देवांगना आदि धार्मिक पर्वतीय क्षेत्र सम्मिलित हैं। इस जनपद का अधिकांश क्षेत्र पर्वतीय है, जिसे लोकभाषा में *पाटा* कहा जाता है। इस पर्वतीय क्षेत्र पर *कोल* जनजाति निवास करती है। इस क्षेत्र में सिलिका, बालुकाश्म, ग्रेनाइट, बालू, पहाड़ी मोरम आदि प्राप्त होने वाले प्रमुख खनिज हैं।

चित्रकूट जनपद से प्राप्त बृहत्पाषाणिक समाधियों को पुरातात्विक मंच पर प्रकाशित करने का श्रेय इलाहाबाद विश्वविद्यालय के प्रो० जी० आर० शर्मा को है⁵। प्रो० शर्मा ने पयस्विनी-मन्दाकिनी नदी और उसकी सहायक झूरी नदी की घाटी में कुछ बृहत्पाषाणिक समाधियों को सर्वप्रथम खोजा⁶। इसके पश्चात् इलाहाबाद विश्वविद्यालय के पुरातत्वविद् डॉ० जे०एन० पाण्डेय ने लालपुर (25°13' उत्तरी अक्षांश व 81°9' पूर्वी देशान्तर) और पहरा (25°14' उत्तरी अक्षांश व 80°47' पूर्वी देशान्तर) से बृहत्पाषाणिक समाधियाँ खोज निकाली⁷। काशी हिन्दू विश्वविद्यालय के प्रो० पी०सी० पन्त ने मानिकपुर के पास सरहत (25°5' उत्तरी अक्षांश व 81°10' पूर्वी देशान्तर), बगदारी, निही (25°5' उत्तरी अक्षांश व 80°5' पूर्वी देशान्तर) से बृहत्पाषाणिक समाधियों को खोजा है⁸। प्रो० पी०सी० पन्त ने सरहत से प्राप्त 6 बृहत्पाषाणिक समाधियों का 1990 ई० में उत्खनन कार्य किया, जिसमें सरहत से प्राप्त बृहत्पाषाणिक समाधियों में पाषाण के निर्मिति (स्ट्रक्चर), लोहे के उपकरण, हड्डियों के टुकड़े, जला कोयला, अनाज के दाने, लाल-काले रंग के मिट्टी के बर्तन मिले हैं⁹ (फलक 1-4)।

इसके अतिरिक्त बृहत्पाषाणिक समाधियों के कुछ नवीन स्थल प्राप्त है, जो कर्वी तहसील के अन्तर्गत पथरापालदेव, सेमरिया, चौबेपुर, बरकोट, देवकली, अगरहुण्डा (25°12' उत्तरी अक्षांश व 81°7' पूर्वी देशान्तर), धानगाँव (25°14' उत्तरी अक्षांश व 81°11' पूर्वी देशान्तर) और गोपीपुर (25°6' उत्तरी अक्षांश व 81°10' पूर्वी देशान्तर) है¹⁰। इस क्षेत्र से प्राप्त बृहत्पाषाणिक समाधियों का विस्तृत अध्ययन करने के पश्चात् इन्हें तीन भागों (केयर्न, डोलमेन और मेनहीर) में विभाजित किया जा सकता है। जिनका संक्षिप्त विवरण निम्नलिखित है—

(1) केयर्न सरकिल (संगोरा समाधि) :

केयर्न समाधि के निर्माण के लिए जमीन में लगभग 1.27 मी० गहरा आयताकार गड्ढा खोदा जाता था। फिर इस गड्ढे में शव अथवा शव के बचे हुए अवशेषों को रखने के बाद अन्त्येष्टि सामग्री के रूप में कृष्णलोहित मृदभाण्ड, (Black & Red ware), लघुपाषाणोपकरण (Microlith), मवेशियों की हड्डियाँ और लोहे के उपकरण रखने के बाद कब्र को गड्ढा खोदते समय निकली हुई मिट्टी से भर दिया जाता था। समाधि को भर देने के बाद उसके ऊपर और अगल-बगल पत्थर के टुकड़ों का ढेर लगा दिया जाता था।



केयर्न सरकिल का प्लान एण्ड सेक्सन (ट्वीलर, 1948)

इस प्रकार की समाधियाँ गुन्ता नदी की घाटी में स्थित अगरहुण्डा और रैपुरा के पास धानगाँव से मिली हैं। संगोरा समाधियाँ 40 सेमी० से 1.35 सेमी० तक ऊँची मिलती हैं और इसका व्यास 4.25 मी० से 5.45 मी० तक मिलती है। प्रो० पन्त द्वारा सरहत (चित्रकूट जनपद) में उत्खनित वृहत्पाषाणिक समाधियों में अधिकांशतः संगोरा समाधियाँ हैं, जिन्हें अन्तिम संस्कार करने के बाद दफनाया गया था¹¹।

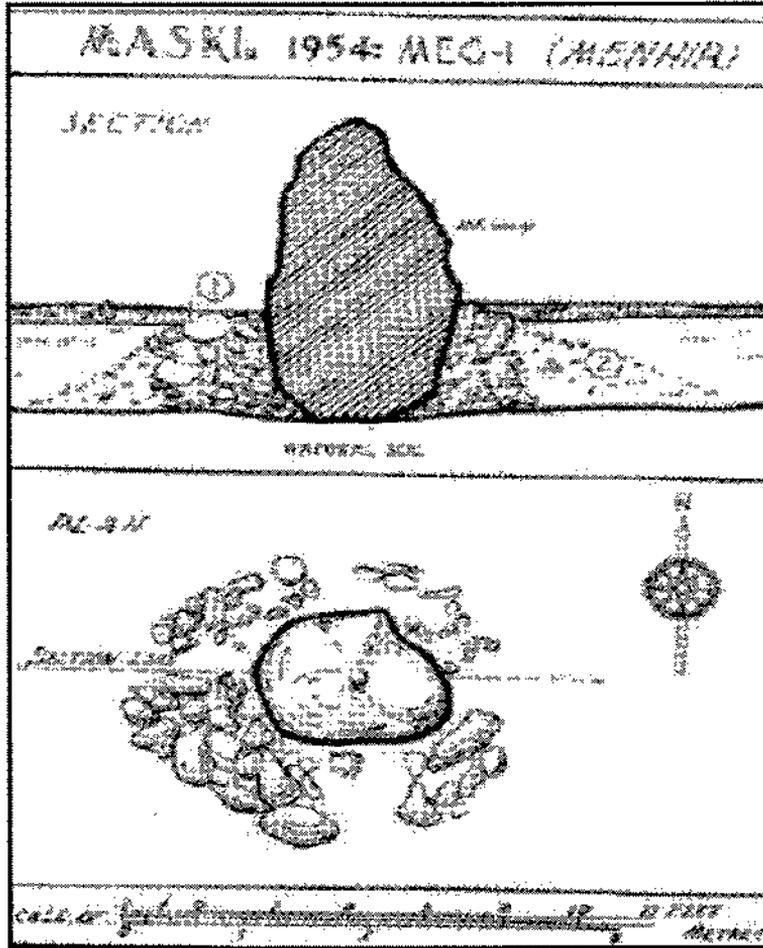
(2) डोलमेन समाधियाँ :

सिस्ट समाधियों के निर्माण के लिए समतल जमीन के ऊपर सन्दूक के आकार की कब्र (सिस्ट) को बनाने के लिए चारों तरफ गड़ढा खोदकर चार दीवारों का निर्माण पत्थर के छोटे-छोटे अनेक टुकड़ों से किया जाता है, जबकि दक्षिण भारत में सिस्ट के दीवारों का निर्माण छोटे-छोटे पत्थर के टुकड़ों से न करके अपितु चार या चार से अधिक शिलाओं को चारों तरफ खड़ा करके किया जाता था। सिस्ट का थोड़ा सा हिस्सा जमीन के उपर झांकता हुआ सा प्रतीत पड़ता है।

ओहन और झूरी नदियों की घाटी में स्थित बरकोट, लालपुर, देवकली आदि स्थानों से सिस्ट समाधियाँ मिली हैं। यहाँ से प्राप्त सिस्ट समाधियों में शीर्ष शिला और गवाक्ष (Port Hole) नहीं मिलता है¹²।

(3) मेनहीर समाधियाँ (पाषाण स्तम्भ) :

मृत्यु के स्मारक स्वरूप जो पत्थर कब्र के संकेत सूचक चिह्न के रूप में उसके ऊपर या बगल में स्थापित किए जाते थे, उन्हें मेनहीर समाधि या पाषाणस्तम्भ समाधि कहा जाता है।



मेनहीर समाधि का प्लान एण्ड सेक्सन (थापर, 1954)

इस प्रकार की समाधियाँ चित्रकूट जनपद के मन्दाकिनी-पयस्विनी की घाटी में स्थित पथरापालदेव, सेमरिया, चौबेपुर, आदि स्थानों से प्राप्त हुयी हैं। जिनमें से कुछ को अशिक्षित ग्रामीण जनों एवं चरवाहों ने तोड़कर भवन निर्माण में प्रयोग कर लिया है। यहाँ के मेनहीर 1.50 मी० से 2.50 तक लम्बे मिले हैं।

इस क्षेत्र से प्राप्त बृहत्पाषाणिक समाधि स्थलों में केवल सरहत का ही उत्खनन किया गया है। सरहत के अतिरिक्त अन्य किसी बृहत्पाषाणिक पुरास्थल का उत्खनन नहीं हुआ है,

परन्तु उनके आकार-प्रकार के आधार पर चित्रकूट जनपद के बृहत्पाषाणिक समाधियों की तुलना इलाहाबाद जनपद के बेलनघाटी में स्थित कोटियों के बृहत्पाषाणिक समाधियों से की जा सकती है। कोटियों की कार्बन-14 (C-14) तिथि तीसरी-दूसरी शताब्दी ई०पू० आयी है¹³। इसी आधार पर प्र० पन्त ने सरहत से प्राप्त बृहत्पाषाणिक समाधियों की तिथि तीसरी-दूसरी शताब्दी ई० पू० से प्रथम शताब्दी ई० के मध्य रखा है।



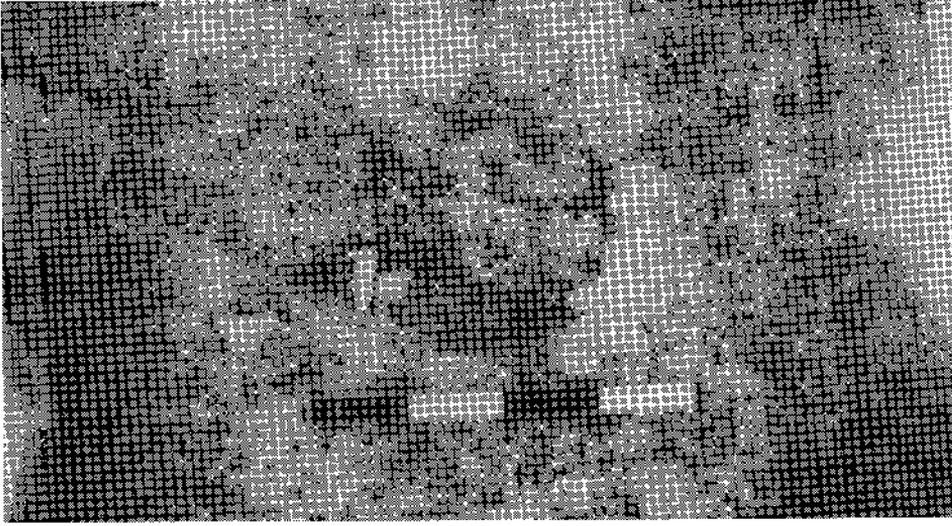
फलक-1 : बृहत्पाषाणिक समाधि 1 का उत्खनन पूर्व का छायाचित्र (1990, पन्त व बहेरा)



फलक-2 : बृहत्पाषाणिक समाधि 5 में पाषाण निर्मित फर्श व नींव का छायाचित्र (1990, पन्त व बहेरा)



फलक-3: बृहत्पाषाणिक समाधि 1 में दो छत्रशिला व दो आर्थोस्टेट का निकट छायाचित्र (1990, पन्त व बहेरा)



फलक-4: बृहत्पाषाणिक समाधि 1 में छत्रशिला हटाने के बाद पिट और अस्थि अवशेषों का निकट छायाचित्र (1990, पन्त व बहेरा)

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ABOUT THE COLLEGE

Vasanta College for Women is one of the oldest colleges (Estd. 1913) of Varanasi, admitted to the privileges of Banaras Hindu University and runs under the aegis of Krishnamurti Foundation India, a world renowned foundation devoted to the cause of education. The college is recognized under Section 2 (f) and 12 (B) of the UGC Act, 1956.

The college solemnizes the confluence of visionary ideals and objectives of thinkers like Dr. Annie Besant, Shri Jiddu Krishnamurti and Bharat Ratna Pt. Madan Mohan Malviya Ji. The college aims to promote value based education in order to develop overall growth of personality and ready to face the new challenges of life while discharging the responsibilities as noble citizens.

The college incessantly serves the students with the knowledge of Arts, Social Sciences, Education and Commerce along with proper emphasis on Indian culture and literature. The College follows the Academic Calendar of Banaras Hindu University.