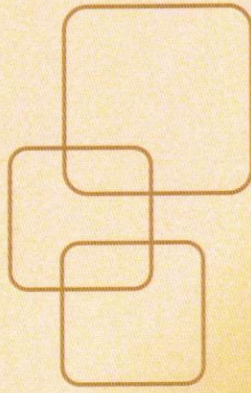




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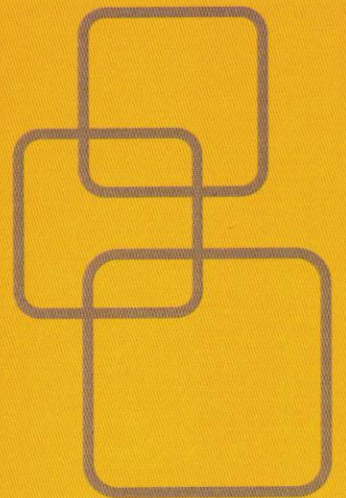
# RESEARCH EXPRESSION

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Vol. IV - Issue 6, March 2021

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# RESEARCH EXPRESSION

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## **Vision and Mission of the Journal**

### **‘Research Expression’**

**Vision:**

To cater the academia, researchers and aestheticians, to find the best in their honest criticism, appreciate by promoting them and providing a platform for better academic performance.

**Mission:**

To encourage and provide the researchers and academicians a venue to disseminate their knowledge and ignite the young creative minds to contribute to the grand design of improving natural knowledge and perfecting all philosophical arts, science and commerce.







## Editorial

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*Description begins in the writer's imagination, but should finish in the reader's.*

–Stephen King

Research Expression established in September 2016 with ISSN 2456-3455 is a scholarly Multi-Disciplinary, Peer-Reviewed, Print Journal which publishes research papers and articles of high quality of Higher education on Literature, Arts and Aesthetics, Science and Technology, Law, Commerce, Humanities, Social sciences, Culture, Media Studies, Critical and Creative writings, Folklore, Translation Studies, Linguistics, Philosophy and Hyper Text.

The year 2020 engulfed the whole world into the grip of deadly Covid-19 pandemic making life miserable and futures fragile. However facing these challenges the shift towards normalcy has paved way for more scope for fresh ideas and insights for the budding writers. There is a lot that could be restructured and developed from disbelief to belief, therefore the team Research Expression hopes and wishes all the authors and artists to support by contributing so as to make this enthralling odyssey continue. We believe what G.B. Shaw has said "Life isn't about finding yourself, life is about creating yourself."

The ideas and thoughts expressed by the writers would certainly allow the readers to delve deep into the inner recesses of new technology, scientific world and emerging new literary spaces. We hope that all our endeavours will turn fruitful once again as we look forward to your wholehearted support in the year ahead to disseminate knowledge and serve our students, scholars and the entire fraternity. Stay healthy and stay safe.

Happy Reading !!!

**Note:** Due to Covid 19 Pandemic the College was unable to publish and release the journal 'Research Expression' on time. The 'Research Expression' team apologises for the delay.







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## Tess Slesinger (1905-1945)

**Dr. (Smt.) Basobi Shrivastava\***

Professor of English, S.L.P. Govt. P.G. College Morar, Gwalior (M.P.).

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### Abstract

The United States has produced some of the best novelists, playwrights, non-fiction writers and screenplay writers. Their contribution to English literature is remarkable. We also have some of the finest women writer who's works are remarkable in their own accord.

However, Tess Slesinger is one who made quite a contribution to American Literature, but could not outshine the kinds of Emily Dickinson, Anne Tyler George Sounders, Mark Twain, Edgar Allen Poe, to name a few. Her writings were outstanding though her literary career was cut short due to her untimely death at the age of 39. She was a writer with a skill for balancing deep emotions with satire. She was also the one who openly addressed the issue of abortion in her novel 'The Unpossessed' which was later made into a film.

She was a sensitive witness to the upheavals of her time - the economic depression, joblessness, insecurities and a sense of uncertainty among the people. She has recorded these insecurities in her writings.

She dedicated her only novel 'The Unpossessed' 'to my contemporaries' She embraced the cross-currents of her time. Her works show accomplishments. She has also written a number of film scripts which will long outlive her. Her literary contributions vouch for her talent and potential as an author.

**Keywords:** Hispanic writing, psychological realism, internecine warfare, Radicalized, prescient.

There is a great and proud tradition of American writing, including some of the world's best authors. Novels, plays, poems and short stories pour out of the United States with increasing number of women writers, African American, Native American and Hispanic writing making a strong contribution. American writers contribution to English literature is incalculable.

The credit of showing a new domain and opening the doors to a new realism goes to Mark Twain and Henry James. While James immigrated to Europe and embraced psychological realism in novels such as Portrait of a Lady (1881), Mark Twain used national dialect in classics like Huckleberry Finn (1885). The twentieth century has witnessed the flowering of American Literature.

Arthur Miller, Walt Whitman, Emily Dickenson, Hawthorne, Melville, to name a few, are known for their novels, poems, short stories and plays. Raymond Chandlers tried his hand at writing several screenplays besides novels and short stories. Some of his novels have been made into films.

However, there remains a name Tess Slesinger who couldn't be accorded a pedestal for her contribution to American literature. Tess Slesinger is a lesser known American writer with a collection of short stories, some fiction, some non-fiction a number of screenplays namely, The Good Earth, (1937) His brother's Wife, Girls School and a few more and only one novel 'The Unpossessed' during a short span of literary career as she died of cancer at the age of 39.

She was born on 16th July 1905 as Theresa Slesinger in New York to Anthony Slesinger, a Hungarian dress manufacturer and Augusta, a welfare worker, who later became a prominent psychoanalyst. Her family was Jewish. She moved from the sheltered, wealthy, assimilated Jews into the internecine warfare of New York.

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In December 1932, *Story* magazine published her first short story "Missus Flinders, which was based on her own experience of abortion and was perhaps the first of its kind to address and highlight the theme openly. Later she incorporated it as the final chapter of her only novel *The Unpossessed*' (1934). The novel satirizes the New York milieu in which she lived. The world of radicalized, educated Jews provided satire material for her in 'The Unpossessed' which was published two years after her divorce from her first husband Solow who was a journalist and her classmate. She also worked as a journalist for some years. She wrote book reviews for *Menorah* journal.

Her parents unconventional relationship influenced her and contributed to her pointed irony. It also helped shape her vision of marriage and the battle of sexes that was the subject of much of her fiction and screenwriting. She was unmistakably a product of her times.

She was a novelist with a skill for balancing deep emotion with biting satire. She became one of the first writers to explicitly discuss abortion. The central character Margaret Flinders of 'The Unpossessed' undergoes abortion to please her egotistical husband in order to 'free' him. Her skillful use of 'stream of consciousness' established a light tone while revealing her persona's despair. The reader identifies with her because her problems are questions and her attempts to solve them are processes. Missis Flinders published as a short story is a masterpiece of ironic understatement affirming both the pain and power to endure of her character.

The twenties were the years of hope and gusto, which gave enormous self-confidence to all individuals. Thirties presented a completely different side of life. The 1929 debacle sent shock waves throughout the country but the optimism of the 20's was still alive and the country was confident that it would tide over the ups and downs of business and economy. But it was not to be so. The inevitable effects of the depression began to be seen in the rising number of unemployed and migrants looking for jobs and money. Hundreds of workers were laid off, maids were dismissed and female members of the family took to work.

The mental state of the people now posed a more disturbing question than the economic problem. Being unemployed was a social disgrace and humiliation. It was a phase of crisis of faith: faith in one's own capabilities, faith in law, faith in leaders, faith in American progress. The whole structure of American society seemed to be collapsing into pieces.

Tess, was a mere sensitive witness to these upheavals. She has recorded in her stories both the economic insecurity and the pervasive sense of uncertainty in the minds of the people. "Jobs in the sky" reveals Tess's fine understanding of her milieu. It deals with the worst problem of the era-joblessness. There are other stories of Tess that show her explicit understanding of the 1930's. Her stories not only capture the socio-economic aspect of the times but also projects it in terms of its human drama.

The tensions and the sense of insecurities of the period are fully dramatized by her in the content of human relation and emotions. What makes the story characteristic is not merely the direct satirical attack on the social evil, but the ability to, ironically, seize the interrelatedness of the individual moment and the general milieu in terms of class-structure man- woman relationship and hopes and failures of the common man.

In addition to 'The Unpossessed,' her only published novel, Slesinger's writing credits include one book of short stories, *Time-The present* and several screenplays, including *the Good Earth* and *A tree grows in Brooklyn*, *Dance, Girl Dance*, *The Bride wore Red*, *His Brother's wife*, *Girls' School*. *Remember the day*.

#### Non-Fiction

How to throw a Cocktail party.

Writers on the Volcano.

Fiction\_

1. After the Cure.
2. Ben Grader makes a Call
3. For Better, for worse
4. Mr. Palmer's Party



Tess Slesinger (1905-1945)

5. Young wife
6. The old lady counts her injuries
7. The best things in life are three.
8. The Lonelier Eve

Dedicating her 1934 novel *The Unpossessed* 'to my contemporaries' and titling her 1935 collection of stories. *Time*-The present, may have been eerily prescient of Tess, Her works not only embraced the cross-currents of the lived moment but her life was cut short by cancer. She died of cancer aged just 39. Her brief life spanned the continent from the heady world of New York left wing intellectuals to Hollywood's sunshine as a screenwriter. Her works show accomplishment, her short stories and her film scripts will long outlive her. Excerpts from newly discovered notes for another novel focusing on the real workers of Hollywood establish her importance as one who saw through the pretensions and complexities of her own time to basic human issues. Her literary contribution speak strongly of her talent and potential as a writer. Some of her works being unfinished could not see the light of the day due to her untimely death.

Her writings have been widely acclaimed by critics as 'impeccable', 'brilliantly written' and 'sheer genius'. She; co-wrote Pearl S. Bucks's screen adaption 'The Good Earth'. She also collaborated on scripts and screen adaptations of four films with her second husband. Tess's screenplay and fiction dealt with class-differences, sexual competitiveness, gender inequality and the problem of the artist in contemporary society.

Tess did not live to see the premiere of 'A Tree Grows in Brooklyn', She left a bulk of unfinished work, leaving behind her two children Peter and Jane.

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Jewish Woman \_ Archive.

# The Native American Civilizations and their confrontations with the Old World

N.R. Gopal\*

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## Abstract

The new developments in technology in the fifteenth century helped the European navigation excel at its best. The invention of the magnetic compass and the building of larger and stronger ships for voyages leading to carriage of huge quantity of cargo with safety, fostered the discovery of new lands. The Spanish and the Portuguese became the first to venture across the Atlantic in search of raw materials, trade and spreading their faith. In their venture to control trade politically, they established colonies and exploited their natural resources. This paper aims to explore the ruthless means adopted by the Europeans to colonize the American continent leading to the devastation of the traditional cultures, beliefs and civilizations there. The paper outlines the magnificence of the Native American Civilizations which they lost to the assailants from the Old World.

**Keywords:** Native American Civilizations, Conquest of Americas, European Colonialism.

## I

### Introduction

After the European discovery of the New World, the American civilizations which were symbolic of long prevailing traditions were ransacked by armed men from Spain. The impact of this destruction can be felt even in the present times. Even today the issues more relevant to Native Americans in the contemporary world include societal discrimination and racism, poverty, historical trauma and challenges related to poverty, crime among youth, education and public health covering alcoholism and suicidal tendencies.

Native Americans, however, were among the first people to discover much of the popular stuff today-

- Aztecs introduced the Popcorn to the Spanish invaders, who shared it with the rest of the world.
- The Aztecs used the passion flower/*Krishna Kamal*, now used in herbal medicine, to calm people, relax them.
- The indigenous people used cacao beans to make a hot drink flavoured with chili. In Europe it was called "drinking chocolate" and now popular around the world.
- The Incas built bridges to cross deep rivers. They made suspension bridges using plant fibres. These bridges were sturdy and safe.

We need to look at the sad and painful historical facts related to the Native Americans. The world history portrays that, Spain sponsored the voyages of Columbus and it was these voyages which led to the discoveries of the great ancient civilizations of the Americas. We also need to understand that the history of colonization of the New World was written mostly by the Conquistadors or conquerors. We rarely get to learn about these events from the point of view of the inhabiting peoples of the Americas. The ruthless Europeans always stated that they colonized a new land after bearing great difficulties. Contrary to this, for the native people who were already living in the Americas, this was an invasion of their native land. The Europeans were interested only in the exploitation of resources in the New World.

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## The Native American Civilizations and their confrontations with the Old World

To point out the examples-

- In the Andes of South America, Francisco Pizzaro led the conquest of the Inca Empire.
- In Mesoamerica, Cortes led the destruction of the Aztec civilization of Central Mexico.
- Pedro de Alvarado, led the first conquest of Maya civilization in the highlands of Guatemala.

The heavy loss incurred due to these conquests is hard to imagine today.

Historians have concluded that at point of time the combination of European domination and unknown Old World diseases caused the deaths of millions of native people on the American continents. Further it needs to be mentioned that other European countries like Portugal, England, and France along with Spain wanted to dominate the New world that is the Americas. The Europeans had a significant advantage in any conflict with the natives because they possessed better weapons than the primitive spears and arrows possessed by the natives. The natives believed in gaining prestige by humbling their enemies but the Europeans believed in aggressively destroying and killing enemies. What we get to realize here is that although the natives defended themselves with bravery, they could not defend themselves against unknown diseases like Smallpox. Gradually, the natives were weakened and defeated by the European invaders. There was visible destruction and also attack on the pride and identity of the native people. A misconception was spread to justify European subjugation of the so called savages. Rather, it was claimed, all things civilized originated in the Old World.

Then after all, what was the European explanation of - How did civilization come to the Americas? It was imagined that voyagers from the Old World who had arrived in the Americas before Columbus had taught the ways of civilization to the natives. Thus, the Aztec, Inca, and Maya civilizations were considered as the offshoots of forgotten people who travelled from different parts of the world like colonists from Egypt or Rome or India. The story of the origin and growth of civilization in the Americas is an amazing story largely supported by archaeological proofs.

## II

### Native American Civilizations

#### 1. Ancient Maya Civilization

Let us now peep into the world of Maya. The Maya inhabitants can be located in the present-day countries of Mexico, Guatemala, Belize, El Salvador, and Honduras. The ancient Maya civilization dates back 4,000 years, around 2000 BCE. Major change all over Mesoamerica, central America, began after 2000 BCE in the Formative period of the Maya Civilization. The Maya natives began as nomadic reapers. They gradually settled in villages by 1000 BCE. The period between 2000 BCE to 1000 BCE marks the beginnings of agriculture. The earliest evidence of slash and burn cultivation of maize can be found in Guatemala. These early agriculturalists began to grow maize, fruits, cacao and a some root crops. They also did hunting and fishing for survival. Since social hierarchy was uncomplicated based on subsistence. The native led a family-oriented life. There was increase in population and settlements between 1000 BCE and 300 BCE. Also there is evidence of public architecture during this period.

From 300 BCE to 250 CE, Maya civilization began to evolve more complex and elaborate mechanisms to support the growing populations. The important institution of Maya Kingship was formed during this time frame. The period from (250 CE to 900 CE), also called the Classic Period is considered the height of the Maya civilization, featured by great accomplishments like:

- unique writing system believed to be the only complete writing system in Mesoamerica
- unique calendar
- polychrome ceramics
- earliest use of rubber was made in 1600 BCE by the Mayans much before the modern method of making rubber was invented.

The seven centuries of the Classic Period displayed huge developments in Maya civilization along with gradual increase in population. The huge stone buildings and pyramids were built during this period.

Throughout the golden age, the Maya civilization flourished in tandem with the prevailing environment. After the Classic period, followed the “mysterious” slump of the Maya from (900 to 1000 CE). The Maya abandoned their spectacular temples, pyramids and palaces which were the cornerstones of the Classic period. Often, The Maya have been accused of overpopulating and mismanaging the environment and natural resources. But today, the historical evidences indicate that the Maya’s agricultural practices continued into the colonial period and persist even today.

In the Post Classic Period (1000 AD TO 1521 CE), once the Spanish established their base in northern Yucatan peninsula (Central America) by 1546, they began to impose their views and customs upon the Maya. This was a time of great disruption. The Maya people suffered because of:

- introduction of European diseases
- native customs were looked at scornfully by intruders
- they were enrolled and exploited as labour.

Catastrophically, the vast majority of Maya documents were destroyed by Spanish religious preachers. This created a huge vacuum depriving the world of information about this advanced Maya civilization. In 1696 that the Spanish conquered the last of the independent Maya city-states.

Today, the Maya way of life has greatly changed over the long span of time since European colonization and subjugation. Earlier the native institutions were replaced by a Spanish colonial civil and religious administration. The old Maya social hierarchy of elites was destroyed and their glory snatched. Conversion to Christianity was done cruelly. Colonization was justified by declaring it as a means of spreading faith. Many of the intellectual achievements of Maya civilization were also lost. The arts of painting, sculpture, metallurgy, and feather work disappeared from Maya society. Native Maya books (called codices) were burned. A great deal of knowledge was lost. The information about Maya history, religion, medicine, and commerce was also lost. The Maya economy was altered forever.

However, inspite of all, it needs to be mentioned that the Maya readily accepted much of the new European technology. There were environmental consequences. The land was exploited by colonizers for valuable resources—especially gold and silver. Yet, even after centuries of exploitation traditional Maya way of life have survived. The institutions of marriage and kinship that governed family life persisted because they were out of the reach of Spanish administrators. Several Mayan languages are still spoken today. Today, posterities of the ancient Maya live throughout southern Mesoamerica. The population is estimated to be roughly eight million. They have adapted to the modern lifestyles of the 21st century.

From the foregoing account it becomes explicit that the ancient Mayan civilization which existed in the region of present day Mexico and Central America from as early as 2000 BCE till the Spanish intrusion in the 16th century was one of the most advanced civilizations in the Americas and we know this through their outstanding achievements. Indeed “The modern mocha is a bittersweet concoction of imperialism, genocide, invention and consumerism served with whipped cream on top” (Sarah Vowell 56).

## 2. The Inca Empire on the Andes

Atahualpa, Inca Chief, on hearing Pope Alexander VI declaring Peru a possession of Spain uttered the following painful words:

“Your emperor may be a great prince; I do not doubt it, seeing that he has sent his subjects so far across the waters; and I am willing to treat him as a brother. As for your pope of whom you speak, he must be mad to speak of giving away countries that do not belong to him. As for my faith, I will not change it. Your own God, as you tell me, was put to death by the very men He created. But my God still looks down on His children.” (Minister)

The Inca civilization was founded in 1200 CE and it highly flourished in the Andean highlands between 1400 and 1533 CE. The rule of Incas spread from Quito in the north to Santiago in the south in South America. It covered diverse landforms - plains, mountains, deserts, and tropical jungle. They built impressive buildings wherever they expanded. Their civilization is known for – terrace farming, building highways, and mountaintop settlements. The Incas in South America were the hugest and the most formidable ancient empire.

## The Native American Civilizations and their confrontations with the Old World

They rose to prominence in the 12th century CE and remained in power for over four centuries. At its peak, the Inca Empire comprised twelve million people hailing from more than hundred different ethnic groups. It was initially a relatively cohesive unit, due to a centralised language, government and common religious belief system. The historians mention two most surprising aspects of the Incas:

- They achieved their glory without the use of the wheel, cast iron, or any form of writing.
- In the end, they became helpless against the Spanish conquerors.

Inca Empire was on the Andean Highlands. The Incas regarded themselves as the special children of Sun. The Inca ruler was the representative of The Sun on earth. According to a Legend the Incas were created by Inti, the sun god, however, the historians state that the Incas were initially a small tribe which lived in Cusco, Peru. They lived in relative anonymity during the reign of their earlier Kings. From the late 14th century CE, and from the early 15th century CE, Pachacuti Inca Yupanqui began to expand his empire in search of resources, first to the south and then in all directions. The Incas called their empire as "Tawantinsuyo" meaning 'The Four Parts Together'. Sapa Inca was an absolute ruler and lived a life of extreme luxury. Incas mummified their rulers. Social structure was hierarchical. Local administrators reported to eighty regional administrators who further reported to a Governor. The Governors of four parts reported to the supreme Inca ruler in Cuzco.

The Inca society had well-defined social setup. Kinship within the Inca society was unique as it followed a parallel line of descent. The Inca had a polytheistic religion. The Incas built shrines and temples, where the priests performed animal and human sacrifices to appease the gods. This was to ensure good crops and victory in battles. Religious ceremonies took place according to astronomical calendars. Interestingly, they worshipped ancestors and performed sacrifices.

The formidable legacy of the Incas includes:

- Ceramics were painted using the polychrome technique portraying numerous motifs including animals, birds, waves and geometric patterns. Incas made highly polished metalwork, ceramics, and textiles- with the textiles being considered the most prestigious by the Incas themselves.
- The Inca saved information on knotted strings, known as Quipu. They can no longer be decoded. It was thought that Quipu were used only to record numerical data. This tool was also used to record history and literature.
- Inca Tunics were created by skilled Incan textile-makers as a piece of warm clothing, but they also symbolized cultural and political status and power. According to historians Kenneth Mills, William B. Taylor, and Sandra Graham, the textile patterns- "seem to have expressed concepts of commonality, and, ultimately, unity of all ranks of people, representing a careful kind of foundation upon which the structure of Inkaic universalism was built" (15).
- The Inca road network covered over 40,000 km for the easy movement of armies, administrators, and trade goods.
- The Incas constructed large buildings using blocks of stones which were fitted together precisely and no mortar was needed. These structures have easily withstood the powerful earthquakes which frequently hit the region.
- Machu Picchu, one of the seven wonders of the world is called as an ancient Inca city in clouds. It is at the top of approx. 9000 feet high mountain. It is a well-preserved Inca site located in Peru. It was built around 1450, when the Incas spread their empire outwards from the capital Cusco led by their leader Pachacuti Inca Yupanqui.

Spanish conquistadors led by Francisco Pizarro reached the Inca terrain from Panama in 1526. They knew that they had reached with abundant wealth. Pizarro went to Spain for royal sanction to control the region and be its ruler. The Spanish returned to Peru in 1532. The spread of Smallpox from Central America enfeebled the kingdom. Pizarro did not have a formidable army. In 1532 Hernando de Soto was sent inland to explore the interior. He returned with an invitation to meet the Inca, Atahualpa, who had defeated his brother in the civil war and had an army of 80,000 troops.



When Pizarro met the Inca King, he through interpreters demanded that the Inca King get converted to Christianity. A legend tells that Atahualpa was given a Bible but he threw it on the floor. This was a reason for war with the Spanish. Regardless, the Spanish attacked the Incas capturing Atahualpa. Pizarro demanded ransom in the form of gold. Atahualpa presented enough gold to fill the room he was confined in and also twice that quantity of silver. The Incas fulfilled this ransom. Over four months, almost eight tons of gold was collected. Pizarro did not set the King free although the payoff was given. Rather, he strangled the King in public.

The new Spanish rulers intimidated the people and their customs. Many facets of the Inca culture were thoroughly ruined, including their complex farming methods. The major language of the empire, Quechua was employed by the Catholic Church to evangelize in the Andean region. The main reasons for the collapse of the Inca Empire were a combination of factors - a perfect storm of rebellion, disease, and invasion. They brought the downfall of the mighty Inca Empire, the largest and richest ever seen in the Americas.

- The Inca language Quechua lives on today and is still spoken by a sizeable people.
- There are also a good number of buildings, artefacts, and written accounts which have survived the attacks of conquerors, looters, and time.
- These remains are indisputable witnesses to the wealth, ingenuity, and high cultural achievements of this great civilization.

Thus, the influx of European intruders marked the commencement of the end of the Inca Empire. The Spaniards captured the capital Cusco without any severe clash. The last remaining crumbs of the Inca kingdom retreated to southern Ecuador where they were finally conquered and defeated in 1572.

The history of the Incas highlights their progressive attributes, not only in governance and self-rule, but also their collective achievements. The discovery of Machu Picchu in 1911 helped the Incas get international recognition. Interestingly, they had no major writing system, legends and stories were passed on by professional orators and much of their history has been collated with what was discovered in ancient citadels and temples. The history of the Incas is still a mystery which needs to be solved.

### 3. The Aztec Legacy

Another great empire in the Americas was that of the Aztecs. The Aztec Civilization depicted a rich mythology and cultural heritage. They built huge pyramids and temples. "Today we are at last beginning to understand the intricacies of this amazing culture, which was the equal of any in Europe in moral refinement, artistic sensibility, social complexity, and political organization." (*Klor de Alva, J. Jorge*)

The term *Aztec* means "people from Aztlan", Aztecs as per their myth referred to it as their *ancestral home*. They were a Nahuatl speaking tribe who migrated south from northern Mexico due to drought. After migration, in about 1250 CE, the Mexica came to the Valley of Mexico and stayed surrounding Lake Texcoco. The Aztec Empire prospered from 1345 and 1521 CE in northern Mesoamerica. We find that the Aztec history is well-recorded. Our sources include-

- archaeological evidences
- books or Codices
- narratives of Spanish Invaders both armed and religious men.

What we know about the Aztecs from these sources is the existence of a great empire. Its society, culture, religion and other advancements. Although the efforts of archaeologists and scholars through the present century are constantly adding on to our knowledge bank. The Aztecs have been famous because they were conquered by the Spanish conqueror named Hernan Cortez but their Pre-Columbian civilization with its accomplishments has an exemplary place in world history. Aztecs settled in the huge basin called Valley of Mexico. The floor of the huge basin was 2,500 metres above sea level and it was surrounded by high mountains. Although the land was not suitable for farming, but through intensive and innovative agriculture they supported a very large population. Its altitude and climate did not favour cultivation of cotton and tropical products. However, the valley of Mexico was rich in mineral and forest resources and the main reason for the Aztec's military conquests was to gain control on trade of products which they could not produce.

## The Native American Civilizations and their confrontations with the Old World

The Aztecs settled in the valley of Mexico. And They further went on to build a powerful empire on the American continent. The Mexica people arrived in the valley of Mexico in about 1250 AD. The city of Tenochtitlan was formed in 1325 AD. They allied with the city states of Texcoco, Tlacopan in 1427 to form the Triple Alliance. Tenochtitlan rapidly emerged as a dominant power. The alliance expanded rapidly controlled most of central Mexico about five hundred towns and cities. It became the most powerful ruling entity in the history of Central America before the European conquest. Aztecs had military strength but they were also skilled engineers. They built the city of Tenochtitlan in 1325 on a difficult geographical landform. It was a small marshy island in Lake Texcoco in the Valley of Mexico. The only means to go from Tenochtitlan to the mainland was by the boat. The Aztecs joined their city to the mainland by constructing three causeways. Tenochtitlan was the largest city It had twice the population of London or Rome . Even the Spanish were fascinated to see the city. It was like a dream for them.

Their engineering achievements include:

- the construction of the *aqueduct*, to bring clean water through channels to their city from the springs on the mainland
- construction of a massive dam , causeways
- artificial islands (Chinampas)- The Aztecs used Lake Texcoco and marshland as extra farms. They made “floating fields” called *chinampas*. On chinampas they could produce up to 7 crops a year allowing enough food for the rising population of the Aztec cities.

Among other things, the Aztecs had a number system, a calendar, great knowledge of medicine and a rich tradition in poetry and sculpture. They had a well-developed socio-political structure. The political expansion of the kingdom was implemented either by warfare or by marriage alliances. They had an extensive network of informants and spies to maintain control over their vast territory.

For the Aztec, the universe was unstable, and death and destruction continually threatened. People believed that gods controlled all life on Earth, from the weather to wars. They worshipped gods in temples and offered sacrifices to keep the gods happy. Sacrifice—was required to avoid catastrophe. In Aztec mythology, even the gods had been required to sacrifice themselves in order to maintain the universe. The national god of the Aztecs was their sun god, *Huitzilopochtli* who was also god of war. The Aztec thus worshipped numerous gods and goddesses. A person’s duty was to fight and die for the gods and, therefore, for the preservation of universe.

The Aztec Empire reached its greatest height under the rule of Moctezuma II , who was the ruler when the Spanish arrived in 1519. The last Aztec emperor was Cuauhtémoc who was captured by the Spanish in 1521. To briefly describe the conquest- Hernán Cortés, a Spanish conquistador, arrived at Yucatán in present day Mexico in early 1519. He led a contingent of eleven ships carrying around six hundred and thirty men. After defeating the local warriors by allying with other natives, he reached Tenochtitlan on November 8, 1519. The Aztec king of Tenochtitlan, Moctezuma II Cortes. He allowed him to stay in his city. On May 20, 1520, the Spaniards under Pedro de Alvarado junior to Cortez attacked unarmed Aztec nobles congregated at the Festival of Toxcatl and slaughtered thousands, including much of the leadership of Tenochtitlan. This resulted in a rebellion in Tenochtitlan and Moctezuma II was killed. Cortes and his people had to leave the city. He was forced to withdraw on 30 June 1520 CE in what became known as the Noche Triste. Along with local allies Cortes returned ten months later. In 1521 CE he surrounded the city. Due to lack of food and weakened by disease, the Aztecs led by Cuauhtemoc, gave up on 13 August 1521 CE. Tenochtitlan was sacked and its monuments destroyed. The Spaniards and their Indian allies went on a rampage, plundering homes and palaces, and massacring thousands. Women were inhumanely enslaved. Subsequently, the Valley of Mexico was hit with two more epidemics, smallpox (1545–1548) and typhus (1576–1581), which wiped out more than eighty percent of the indigenous population of the region. Thus, Mexico City was built on the ruins of Tenochtitlan.

How did this Spanish military conquest take place so swiftly and thoroughly against the numerical superiority and home- town advantage in favour of the Aztecs? The Aztec empire fell because of a combination of forces that worked against them.

- Firstly, the massive rebellion of other Indian communities who allied with the Spanish.
- La Malinche of native origin played a critical role in the Spanish conquest of the Aztec civilization. Apart from serving as an adviser and interpreter of Cortes, she played an important role in diplomacy helping the Spanish ally with the native tribes.
- The Spaniards also had formidable weapons, including horses, attack dogs, crossbows, cannons and steel-bladed swords.
- The impact of European diseases cannot be overestimated in understanding the process of this conquest.

In Central America there were 25 million people in 1519 but only 1 million native Americans were living in the same territory in 1592. Analysts warn us that It is not appropriate to define the Aztecs, based purely on their European conqueror's judgements. We need not accept facts as per the records left behind by the Spaniards, whose language, culture and world view vastly differed from the people they conquered. We need not miss the rich and multi-faceted Aztec history in doing so.

Finally, there are about 2.5 million Nahua people living in Mexico today. The Nahua people of Mexico, the descendants of the Aztecs in Mexico speak Nahuatl which comes from the Aztec language. Some of them are farmers and others are artisans, like their Aztec ancestors There is no doubt that the Aztec civilization in Meso America has left a rich legacy in the form of some great accomplishments in various fields of human concern.

In the words of Needham and Lu:

'To put it in a nutshell, the Central and South American high cultures of antiquity were entirely worthy of comparison with what the Old World had achieved ...The fact is that the Amerindian high cultures were a human modality of their own, ... But it was real, and the Amerindian achievements deserve all our sympathy and praise.' (64)

Rightfully in the words of Edward Burnett Tylor "Everything that is really Mexican is either Aztec or Spanish." (50)

### III

#### Conclusion

After the discovery of the Americas, excess gold and silver was dispatched to Spain from South America between 1560 to 1600. It resulted in the growth of international trade and industrialization. The countries like England, France, Belgium and Holland took the advantage of these discoveries. Their merchants set up companies and sent out trading expeditions, established colonies and introduced Europeans to the products of the New World, including tobacco, potatoes, cane sugar, cacao and rubber. The development of European Colonialism became inevitable atrocious historical reality.

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## The Problem of Disability and its Portrayal in Indian English Fiction

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### Abstract

Societal attitudes towards persons with disability have changed from time to time. Various factors contribute to these changing attitudes. Gender, education, religion, occupation, income, nationality have a significant impact on the level of disability consciousness. The present research paper will investigate the level of consciousness of different types of people towards disability in the selected Indian English fiction which deals with the theme of disability to understand the various psychological and sociological dialectics that take place in the life of a person with some kind of disability. The approach is interdisciplinary as it aims at assimilating the psychological and sociological aspects in analyzing the fiction of disabled people. It will also try to problematize the various linguistic construct applied to people with disability.

**Keywords:** Disability, postcolonial writing, feminism, community, fundamental values.

Disability studies remain a comparatively unexplored area in India in spite of the fact that it has evolved as a separate new critical discipline of study in the West. Disability studies takes into account the previously ignored subjects related to physical or mental impairment. It has not gained importance and legitimacy as a separate discipline of study as there is a lack of adequate attention on the issue from inter-disciplinary paradigms. This has resulted in the tendency to study disability merely as an offshoot of other specific disciplines such as medical science, psychology, social work, community health, sociology, labor economics, humanities and the arts (including literature) and that, too, in a rather piecemeal and parochial fashion. Particularly disability remains unexplored in literary representations. Societal attitudes towards persons with disability have changed from time to time. Gender, education, religion, profession, income and nationality play a significant role on the level of disability consciousness. In the Indian novels/writings in English, disability is yet to gain currency in academia as a critical method/parameter. Disability has so far remained a relatively less significant area of study and research as compared to other modern approaches like feminism, Marxism, post-colonialism, gender studies, subaltern studies and women studies.

Indian English fiction on disabilities has its own way of expressing one's societal pressures and personal struggles characterized by trials and triumphs. Disability has been considered as an index of marginality. People with disabilities often see obstacles in their path and have to conquer them to move forward. The social model of disability sees it as a social construction that leads to a feeling of inferiority and ignorance. Salman Rushdie, Rohinton Mistry, Jaisree Misra and Anita Desai have effectively projected disabled characters into mainstream literature. Though many a reading has been done on these writers, one aspect of scrutiny that has been overlooked is the politics of representation of the intellectually disabled in their works. Rohinton Mistry's *Such a Long Journey* (1991), Rushdie's *Shame* (1983), Jaisree Misra's *Ancient Promises* (2000) and Anita Desai's *Clear Light of Day* introduce strong disabled characters who play a pivotal role in the thread of the text. These works produce forms of subjectivity within specific discursive fields and the power relations promote particular meanings, interests and even forms of resistance.

As literature informs and informed, it often includes the sites of people who suffer any kind of imperfectness and how this is represented in literature. The analysis of the literary texts on disability draw

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out the tension and indifference that is constantly at play in the Indian context between modern ways of knowing disability and the ways in which they are projected and presented in literature. The textual analysis also inspects the role of narrative prop that disability plays in the literary texts and recommend a more context sensitive as well as critical application of disability studies that frequently tends to further itself with a universalistic claim.

Literary Study on disabilities have contemporary relevance as it helps physically or mentally impaired people to be represented in the mainstream literary society and to establish their equality and enhance their self-esteem. It is therefore worth pursuing to have a better understanding of the lives of people with disability and generating not sympathy but empathy for them. The visibility of the authorial role in the text is one of the primary layers to be considered in respect of the literary representations of the people with disability as it opens new vistas on exploration of the social and political hierarchies which serve as controlling forces in writer's creation. Literary representations of disable-bodied characters are significant because it reveals the culturally ingrained way of seeing and perceiving the disabled Other. Disabilities, it is observed, in literary representations are "allegorical symbols" and a trope to infer culturally imbued meanings and represent cultural myths like—asexual or sexlessness, ugly, evil, unattractive, cursed, unproductive, useless, and so on. The "body" becomes a metaphor and a site for numerous discourses. The bodies that are different become a cause of concern as it reflects the other side of the reality in the binary "either/or" system. The subsequent exclusion of the "non-normative" from the mainstream signifies "biopolitics" demonstrating the re/alignment of "power" as it assigns socio-cultural meanings on the basis of groupings or identity categories. Terms like "abject body" and "sexual pervers" emerges from these re/alignment of power by a paradoxical exclusion and inclusion which reduce the disabled into a "state of exception". Reducing the disabled to a "state of exception" is an abuse of power which is tantamount to using the body as a tool of exploitation and abuse. Elucidating the use of bodies, Agamben says the body of a slave is primarily to sustain the life of the master. The body of the slave as oscillating somewhere between *zoê* (bare life) and *bios* (qualified life), which is to say that the body of the slave does not have an independent existence but is part of the body of the master which completes it or qualifies it for life. Likewise the disabled are regarded as incomplete, and in all practical matters they do not have an independent existence.

Disability studies is an inventive area with sound intellectual and professional foundation in social sciences, humanities and rehabilitation sciences. Firdaus Kanga's *Trying to Grow* is a typical fictional representation of disability as it captures some of the finest aspects of the survival of disabled people. *Trying to Grow* presents the anchorless position of the differently-abled that forces them to a state of seclusion and identity crisis leading to their ultimate surrender, despite their consistent efforts to overcome the stigmatic notions of the society. Their relegation to the margins and the resultant feeling of alienation are sometimes further reinforced by the well-ingrained codes of social behavior of their respective communities. Kanga, surprisingly, shows no awareness of such stretching of the boundaries of the form of the novel. His use of autobiographical material is conventional. *Trying to Grow* does not challenge readers to make major adjustments in their modes of perception, the kind of challenge, for example, that Didion's *Democracy* or Roth's *Zuckerman* novels pose. In *Trying to Grow* there are a number of moments, events, and episodes that perhaps have autobiographical sanction, but they do not work as effective props to further the narrative. Kanga's failure to transmute the fragments either of imagination or of life into meaningful building blocks of narrative is evident from a number of episodes; the death of Sera as a flatiron falls upon her head, for example, and Brit's use of a large volume of Shakespeare's complete works as a weapon of self-defense are poorly conceived. The entire Tina episode is rendered completely incredible, as is the suggestion that Sam may have deliberately engineered his own death by walking across a busy New York highway blindfolded. All in all, the fictive elements in the novel are poorly conceived. In spite of such weaknesses, however, *Trying to Grow* is one of the most delightful books to be published in the 1980s. The prose has extraordinary charm, fluency, and wit and exhibits remarkable control. Kanga creates a number of memorable portraits. His women - Dolly, Sera, Jeero, Tina, Ruby, Amy - are skillfully drawn and come across as uniquely alive and memorable, even though his men (with the exception of Daryus) lack finer definition and compared poorly with his women. The novel is full of rippling, rich humor, flashes of wit, and a number of endearing characters. It

is also an extremely tender, moving, and poignantly touching account of a young man who insists on living his life on his own terms. Daryus's handicaps inspire him to reach out and demand his share of what life offers everyone else. Kanga delves deep into the crevices of his protagonist's existence and lays bare every hurt, heartache, and agonizing remembrance of desires that were thwarted and remained unfulfilled and, with remarkable courage and honesty, maps the growth of a mind that must grapple with the excruciating pain of being different mother, who accepts her son's disability with grace, and to Tina, his deaf cousin.

As with any bildungsroman, the principal focus of the plot is the young man's attempt to break free of his necessarily protective parents and to carve out an independent life. In the process, he discovers his own awakening sexuality in encounters with a neighbor, Cyrus, and also with Cyrus's girlfriend, Amy. Cyrus appears to be everything that Brit can never be, and Brit's infatuation is immediate and intense. But the relatively idyllic world of childhood soon passes. Dolly moves to America and marries; Brit's father accompanies her and walks into oncoming traffic; Tina is sold into prostitution; Brit's mother dies; Cyrus and Amy decide on marriage all potentially melodramatic but recounted simply. The author seems to be clearing the decks for his narrator because at this point in the novel Brit sees himself as free to move to England. He does so, and his life, in a sense, begins anew. Kanga's next book, *Heaven on Wheels*, is something of a travelogue that records his early impressions of the Great Britain to which "Brit" moved. In short, he is very favorably impressed by what he sees, offering frequent comparisons with India that portray his mother country as backward and insensitive, especially to the needs of the disabled. His Parsi friends in India ask him to send them favorite foods that had become less obtainable after independence: "And I thought how ironic it was that this is what the Empire had meant to its most loyal subjects-something to salivate over." He utilizes the points in his itinerary to make sociological or political observations, many of them relating to his own situation as a gay disabled immigrant from a former colony. *Trying to Grow* has been translated into four languages and forms the basis for the screenplay that Kanga wrote for the film *Sixth Happiness* (1998). The film, directed by Waris Hussein and produced by Tatiana Kennedy, was made in Britain and financed by the BBC, the British Film Institute, and the Arts Council of Great Britain. Between these two major efforts, Kanga wrote and presented "Double the Trouble, Half the Fun," a program on gays and lesbians with disabilities, and "Taboo," which were produced on Channel Four in Britain. He also wrote the play *A Kind of Immigrant*, which was produced by the Graeae Theatre Company, the leading theater group of the disabled in England. He has subsequently produced a Channel Four travelogue on the Coted' Azur and the possibilities of travel for the disabled.

Nariman Vakeel from the novel *Family Matters* by Rohinton Mistry is a classic example on the special problems related to the process of ageing which brings with it a multidimensional process of physical, psychological and social changes. With these perceptions in his mind Mistry narrates the story of an old man aged 79, affected by Parkinson disease. He faces health problems, his familial relationship as a father and as a grandfather is spoiled; and that affects him psychologically day by day throughout the novel struggle for survival in a country like India. Mistry paints on large political canvases, yet for me what elevates his talent is the way he portrays the deeply personal. Richly remembered details and the idiosyncrasies of all his characters are what draw the reader into the universal themes of his stories; interconnected lives, promises and dreams, fighting fate, and shining a light on fractured families resonate with the reader no matter where they come from. Fathers and sons, sibling rivalry, aging parents and life-challenging illness such as Parkinson's are all tackled in Mistry's work. Even on rereading his books, I was struck by how it makes me examine by own life. As part of the so-called "squeezed middle classes" in Britain, *Family Matters* is essential reading for anyone wanting to understand the pressures and fissures in their own family. One is never let off the hook.

Though Anita Desai resist simple answers to the question of how gender intersects with disability in postcolonial worlds, but she offers provocative instances of the transgressive potential of "different" bodies. Anita Desai uses family as microcosm for larger national concerns. The novel *"Clear Light of Day"* traces the tensions of a Hindu family reunited in the family home, where one sister, Bim, who has stayed there caring for autistic Baba, represents Indian culture, while the other sister, Tara, represents more Western values. The novel also criticizes the controversy of women's roles in society by exposing hardships that Desai

demonstrates through the influence of the western culture, the desire of true gender equality and the social roles which women are forced to obey. Anita Desai's *Clear Light of Day*.

In the novel, *Clear Light of Day*, Anita Desai explores the ambivalent role of characters with disabilities, both as sites of transgression and as repositories for cultural tensions in a postcolonial world. In it, Desai uses the family as microcosm for larger national concerns, as she does in many of her fictional explorations of postcolonial themes (for instance, in *Fire on the Mountain* [1977] and Baumgartner's *Bombay* [1988]). The novel traces the tensions of a Hindu family reunited in the family home, where one sister, Bim, who has stayed there caring for Baba, represents Indian culture, while the other sister, Tara, represents more Western values. In essence, the family dynamics as the sisters confront their differences and struggle to balance old and new worlds become a microcosmic exploration of larger national concerns, establishing a "parallel movement between British withdrawal from India and the progressive emptying out of the Das home . . . [making] a distinct point about the erosion of cultural frames of reference" (Mohan 1997, 49).

In the midst of their negotiations exists their brother Baba, who is developmentally disabled. At one level, Baba represents the naive dream of detachment from postcolonial negotiations of power, i.e., that one can somehow remove oneself from such negotiations. He is literally left out of almost all arguments between his sisters and thus exempt from the anguish caused by such altercations.

But the slippage of identity, which occurs when the sisters struggle to understand one another's narratives, is fostered by Baba's own fluid movement between symbolic identity categories. If on one hand he reflects Bim's passive resistance to change (he is addicted to order, ritual, to the known and familiar), he also embodies Tara's internalization of Western values, articulated in the American music to which he compulsively listens. On the surface, then, his disability marks him as uniquely able to simultaneously participate in imperial standards and to reject them by escaping reality. Because of this dual role, he becomes the focus of his two sisters as they attempt to mediate between old and new cultural norms. At one point in the first part of the novel, Tara persistently asks Baba if he is going to go into the office to perform duties of which he is blatantly incapable; later that day, when one of his records develops a skip, he rushes off the property only to witness a man beating a horse and to return, disoriented and deeply upset, "as if he were an amputee" (Desai 1980, 15). In many respects, he is: that which is absent in him serves to justify why Bim has not changed and to explain why Tara recoils from "those silences and shadows" representative of "Old Delhi decadence" (15). Literally, then, it is through his body (his silence, his compulsions, his ghostly presence) that the two sisters attempt to negotiate a balance between old and new India.

His "amputation" has gendered connotations, as well. Baba is feminized by his disability in overt ways: he is not self-supporting, he does not participate in the public world, and he is very gentle. But Baba also lives in a semiotic world, resisting entry into the symbolic by means of his music and his mutterings. Graham Huggan suggests that "silence and music in several postcolonial texts can be seen . . . as providing alternative, non-verbal codes which subvert and/or replace those earlier, over-determined narratives of colonial encounter in which the word is recognized to have played a crucial role in the production of and maintenance of colonial hierarchies of power" (1990, 13). Like Baba, Aunt Mira, the alcoholic aunt who cared for the siblings when they were children, retreats into the semiotic and challenges social order with wildly transgressive acts-for instance, running naked and drunk in public. Aunt Mira does not fill a culturally-sanctioned role, for she is not mother, wife, or worker. Rather, like Baba, she hovers at the edge of a "new" Indian society. Both characters act as constant irritants, refusing to fit neatly into either old or new cultural paradigms. In fact, their inability to fit in either category reminds us that such polarities (an old versus new world order) are simplistic, unrealistic, and unrealizable.

To that end, Baba and Aunt Mira have subversive potential; they function as the evil eye that observes and resists inclusion. Though Baba and Aunt Mira are in many respects passive figures upon which tensions are worked out, the novel itself resists resolution and suggests, instead, that the process of negotiation will be ongoing. After one of her final outbursts of resentment, Bim comes to recognize that "It was Baba's silence and reserve and otherworldliness that she had wanted to break open and ransack and rob" (Desai 1980, 164). And yet Baba himself-whose story is never told first-hand, whose motives and memories remain a blank in the sisters' efforts to reconstitute their pasts and thus their present-remains silent, a third space which

is indeterminate and unrepresentable. He is that Stranger “whose languageless presence evokes an archaic anxiety and aggressivity” by highlighting the opacity of language in a story where language is all (Bhabha 1994, 166). Those who do not speak, or who do not speak with the dialect of the new nation, are dangerous, and their threat to nationhood must be contained. One means of containment is making static an “extraordinary body.” This, I argue, is what happens with Baba: initially dangerous because of his fluid identity, he is neutralized when the sisters fix his identity as silent shadow, recipient of their dual care, loveable burden. Thus, together they situate him in a particular role as dependent and knowable. Towards the end of the novel, Desai momentarily reconsiders the idea of Baba as fixed in his difference from the sisters, offering a fleeting hope of connectedness in place of differentiation. In this scene, Bim brings Baba his tea and felt an immense, almost irresistible yearning to lie down beside him on the bed, stretch out limb to limb, silent and immobile together. She felt that they must be the same length, that his slowness would fit in beside her size. . . . Together they would form a whole that would be perfect and pure. She needed only to lie down and stretch out beside him to become whole and perfect. Instead, she went out. (1980, 166). The opportunity of this moment—the impulse towards familiarity if not recognized similarity—is rejected, and the transformative power represented by Baba is negated. In the very next scene, Baba is absent while the sisters “paced the terrace” (166).

Desai recognizes the temporal nature of that unity and reconciliation—as Tara reminds Bim, “it’s never over. Nothing’s over, ever” (1980, 174). I agree with Trinh T. Minh-ha that “Silence as a refusal to partake in the story does sometimes provide us with a means to gain a hearing” (1989, 83), but in this novel, the “Clear light of day,” that sense of community and connectedness which Bim experiences during a musical gathering at the novel’s climax, tends to elude Baba, whose “face was grave, like an image carved in stone” (Desai 1994, 182). Unlike his sisters, mobile, fluid, struggling to negotiate the changing nature of postcolonial India and their roles within it, Baba ultimately is cast in stone, fixed, excluded from the dialectic of nationhood.

In both texts, physical, mental, and gender-based stigmas create and maintain a status quo where normal bodies do the necessary work of assimilating to new social patterns while arbitrating old power dynamics. To that end, the representation of disability, because it remains seemingly stuck in a subordinate relationship to able bodiedness (which comes to include patriarchy) is problematic. In *Playing in the Dark*, Toni Morrison examines the ways in which Africanism has historically done the work of constructing whiteness in American literature and concludes that “Africanism is the vehicle by which the American self knows itself as not enslaved, but free; not repulsive, but desirable; not helpless, but licensed and powerful; not history-less, but historical; not damned, but innocent; not a blind accident of evolution, but a progressive fulfillment of destiny” (1990, 52). Similarly, the characters with disabilities in the two postcolonial texts I examine exist in a binary that excludes them even as it depends upon them to develop a status quo.

But we are reminded, as well, that that status quo is tentative, fluid, and subject to constant revision and that “out of bound” bodies foster that revisionary process in important, even radical, ways. Borrowing again from Morrison’s argument, who notes that “A writer’s response to American Africanism often provides a subtext that either sabotages the surface text’s expressed intentions or escapes them through a language that mystifies what it cannot bring itself to articulate” (66), I want to suggest that a similar mystification occurs in *Clear Light of Day* and *You Have Come Back*. Though Desai and Gallaire-Bourega might not be fully capable of articulating the transformative potential of disability, whether physical, mental, or gender-based, their respective representations nonetheless resonate with cultural and political implications. Both return repeatedly to figures of disability and, in *You Have Come Back*, to the figure of the sexualized woman, to explore the unfixed nature of hierarchies, national identity, and power paradigms. For both, disability is an “echo, shadow, and silent force” which hovers at the margins of their texts (Gallaire-Bourega 1988, 48). This presence, this shadow, always there, demands a closer reading and more careful consideration. Because however concerted the endeavor to stabilize disability as the subordinate term in a normal/deviant binary, the potential of characters with disabilities to disrupt comfortable, comforting, and ultimately unreliable images of totality reminds us of their transgressive potential, however unarticulated, however mystifying—indeed, perhaps because unarticulated and mystifying.

The early Indian novels in English are a narrative of a nation in making, and the novelists are raconteurs of history in the cusp of change. The clamour for freedom from colonial yoke interspersed with discourses and narratives of identity and nationalism in a land of diversity. However, the likes of Firdaus Kanga remain as a marginalized writer not just because of his disability and sexuality but also because his writings were rather 'radical' in the sense that they were not in tune with the traditional themes and cultural values but peaks of the personal concerns and desires. Kanga contributed towards further evolution and growth of Indian English novel by placing the marginalized at the centre of the narrative. In the prioritization of texts and writers on the basis of mainstream national parameters, the dialectics of nation and nation-building plays a crucial role. To write about disability was, in a way, a defiance of the existing social structures and power relations in the literary field.

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## The Native American Renaissance: Pioneering 20th Century Writers

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### Abstract

The literature of the Native Indian writers of America did not spring from one moment forth but was rather a process of many years of rekindling from, what can be called, a period of latency. 'Renaissance' came to these people, as an opportunity for their cultural and traditional evolution. N. Scott Momaday's *House Made of Dawn* jolted the native writers of the late nineteenth century, however, it is certainly a partially viable statement, as there was subsequent input by Native Indian writers even before this, only largely unrecognized.

The depiction of the Native Indians and their lives, by authors representing their own tribes, and extensively their community, is dignified and real as these characters display contemporary prototypes of their lived realities.

The writers of the Renaissance, particularly the ones discussed in this paper, appear keen on developing a distinguished literary genre, one which adapts wholeheartedly from their own tribal traditions, and expands on their oral-literature, as well as the mythological trickster-tale. Dwelling on contemporary characters and themes, these writers aimed to achieve the standards, which were established for American writers, and accounted for their grading among influential authors of Americas.

In this study, with a historical analysis of the 20<sup>th</sup> Century literature of the Native American writers, and the structure and narrative techniques they employ, I intend to expound on the design of these endeavours and delineate their path towards a set objective; one which they did not necessarily preordain to derive at so efficiently.

**Key Words:** Native American, Renaissance, American Indian, storytelling, trickster-tale, tribal, culture, tradition.

### Introduction:

The term Native American Renaissance is not justified, first of all, and is a topic for much discussion. It is as if to say, that the publishing of texts of these influential writers after the 1960s, is the advent of the Native American literature, and before this there was no literature owed to the native writers. This, however, is not the case and there are strains of Native American writings much earlier than this so-called Renaissance. It is not a renaissance, rather a "renascence", a revitalizing of the endeavours of these writers (Hobson 2).

So where did this term come from? It was coined by Kenneth Lincoln as the title of his book published in 1983, *Native American Renaissance*. In this book, Lincoln has stated that the production of the native American literature saw a subsequent rise in late 1960s and since. The "Indian writers" resurfaced in the 1960s, with faces like those of Momaday, Welch, Silko and Ortiz, however they were behind the shadows and not really considered as proponents of Western literature (Lincoln 7).

### The Coming of a New Era

Nevertheless, the marking of the Native American Renaissance as a literary movement alludes to the publication of N. Scott Momaday's *House Made of Dawn* (1968) and its being awarded the Pulitzer Prize

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subsequently. It is not so that the talent of the natives before this period went completely unnoticed. These people, being deeply rooted in their tribal cultures had petroglyphs and bark scrolls which they used for recording oral literature, an abundance of stories, composed of seances and rituals, heroes and messiahs, social and political customs, etc. which their writers of the 17<sup>th</sup> and 18<sup>th</sup> centuries used as sources for their works. They had, however, stuck to non-fiction forms, among which biographies were the most common.

It is only in the late 19<sup>th</sup> century that fiction, particularly the novel, surfaced in their works, with the publication of the first Native American novel, *Joaquin Murrieta* (1854) by Cherokee John Rollin Ridge; and the first novel by a Native American female writer, *Wynema* (1891) by Creek Alice Callahan (Teuton 790).

These early writers, with publication such as Zitkala-Sa's *American Indian Stories* (1921), Mourning Dove's *Cogewea* (1927), John Joseph Mathew's *Sundown* (1934), John Milton Oskinson's *The Brothers Three* (1935) and D'Arcy McNickle's *Surrounded* (1936), plunged into their traditional oral literature combining it with fictional genre, and here they could fully expand their imaginations, and at the same time, revive and sustain their cultural history.

Momaday's novel was a midway between the old form of writing and the new native writing influenced by modern America. The Native American writers, just like their counterparts in the contemporary Western American canon, were also influenced by the spirit of rejection and interrogation, and they used this, to break the maintained misconceptions build around the 'American-Indian' identity. The modern world, which viewed the native cultures and tribal traditions in their poorest, or as they say, 'primitive' forms through the European lens, needed to look at it through a different perspective, one of a native itself.

### Context

The backdrop of the 1950s needs no introduction as such. The post-World War America entered the McCarthy era and the generation of the Beat writers, heavily influenced by sexuality, modernism, French surrealism, Daoism, and love for jazz. The economy as well as the population of America underwent a subsequent upsurge, and urbanization was inevitable. With the Civil Rights Movement and the dawn of The Cold War, America was preoccupied in emerging as one of the strongest powers. The influence of pop culture and arts was hefty, laying foreground for the tumultuous 1960s.

For the natives, representatives like Maurice Kenny, whose *Dead Letters Sent*, an anthology of poems published in 1958, was among the earliest of Native American writers, regardless it was not even recognized as "Indian", as were other works of native writers of the time (Bruchac 311).

They began taking their future in their own hands, with Native American activists coming into play against racism, violence, poverty, and territorialisation.

### The Natives' Narrative Style and Themes

The Native American Renaissance brought new possibilities to the Native American writers of fiction, who learned from the ongoing trends, of modern narrative styles, thematic multiplicity, importance of character building and striking language in the novel. They are seen, however, carrying on their traditional story-telling narrative, something rooted strongly in their culture.

It is evident by Leslie Silko's title to her collection of stories and narrative poems, *Storyteller* (1981), that this very genre is "vitally important" to the Native American writers (Bruchac 314).

The theme of 'dulce domum' which literally translates to 'sweet home' or 'at sweet home' is observed as a common ground, depicting the protagonist as a Native Indian, coming back home after much suffering in the outside world, only to be treated in his homeland as an outsider by his own people. This is central to the novels of many writers of the renaissance, following in the style of Momaday's protagonist Abel in *House Made of Dawn*. Moreover, they are depicted as poor, usually out of work and heavy drinkers and drug users, but with the sense of essential duty towards humankind rooted at their core. The Native Americans, being the compassionate people that they are, their characters too are depicted as humane and selfless. These characters, grounded in their beliefs, represent the modern dilemma of the American man, which is old traditions versus new fashions. They are confounded by a sense of belonging for their tribes back home.

To Indians tribe means family, not just bloodlines, but extended family, clan, community, ceremonial exchanges with nature, and an animate regard for all creation as sensible and powerful... Tribe means, the basics of human community shared, lean to fat, a catalyst to the creation of common bonds against suffering." (Lincoln 8)

Another genre, the 'trickster-tale', a famous type of ancient Native American story-telling tradition, which even forms the present-day stock for American fantasy movies and serials, was made popular by many writers of the Native American Renaissance period. There are many such tales in every culture, featuring a protagonist, often an anthropomorphized animal, who has magical powers, and serves as a picaresque hero symbolizing the 'victory of good over evil' motif, e.g., the 'coyote' tale, one of the most popular among Native Americans. In the true sense, these writers wished to renew their traditional art, and represent it to a larger audience against the earlier Indian writings, many of which were falsifications under the claim of Native American ancestry.

### **Momaday, the Man of Movivation and Other Prominent Writers**

Momaday's novel, a ground-breaking explosion in the field of Native American Literature, carried the author's intention of introducing 'American-Indians' into the larger category of American authors.

He did not write to become a "spokesman", but rather took a step further, leading his fellow writers towards mainstream literature (Bruchac 313).

Through his work, he inspired public interest into native culture and traditions, particularly his own Kiowa tribe. In his other works too, he skilfully connects the modern reader to his culture and its interwoven tales, taking them to a world of fantasies, free from the chaos of contemporary America.

James Welch's first novel, *Winter in The Blood* (1974), deals with the theme of identity. The unnamed protagonist is disoriented all his life due to the death of his brother and father, a tragedy which he went through at a young age. He quanders between emotional and sexual encounters and is mostly devoid of satisfaction from both, only to bury himself deep in drinking. The climax of the novel unfolds the protagonist's deep sense of devotion for his roots, when he finds out his grandfather was a hero in the Blackfeet famine; and at his grandmother's funeral, he performs a Blackfeet custom of burying a prized possession with the deceased and throws her tobacco pouch with an arrowhead into the grave with her, which serves as a symbolic relic belonging to the wife of a great chief. Welch, in his work, much like Momaday, shows the dilemma of contemporary Native Indian life, and their faith in the traditional 'American-Indian' beliefs.

Leslie Marmon Silko, a member of the Laguna Pueblo tribe, published her *Ceremony* in 1977, a novel which follows the 'trickster myth' of the Laguna. Tayo, the protagonist of the novel suffers from PTSD after he served in the World War II. He comes back to his Laguna reservation, and is completely disoriented by the horrors of war and the death of his cousin Rocky during the Bataan Death March of 1942. He believed that the drought on his tribe's lands is his fault, and resorts to alcoholism initially, but is later helped by his grandmother and a Navajo healer Betonie, who assigns Tayo on a spiritual quest. The novel is an example of 'grail' fiction, in which the protagonist finds the path to attain his ultimate goal, by overcoming several challenges. Tayo falls under the category of a trickster-hero, one pertaining to the Laguna myth, who defeats the Evil Gambler, an evil spirit that had caused the drought on his lands.

Simon J. Ortiz, a significant Native American poet of the late 20<sup>th</sup> century, believed that the oral-narrative tradition of his Alcoma Pueblo tribe is their artistic gift, and he makes it his inspiration for writing. Although he is majorly a poet, he ventures into the creative power of storytelling and uses it in poetry, adding captivating scenes, and depicting pain and discomfort that his community has suffered from times immemorial. His famous book of poetry, *from Sand Creek* (1981) is a lament on the massacre of 133 Cheyenne and Arapaho peoples, including women and children, by U.S. soldiers at Sand Creek on 29<sup>th</sup> -30<sup>th</sup> November 1864. To talk about the injustice faced by the Native Americans in the name of Manifest Destiny and European superiority, one even wonders does this term 'injustice' say enough? Ortiz talks about three separate identities in the United States, what is to be an American, a U.S. citizen and an 'Indian' in America. The Native Indians have been the victims, the subjects, the oppressed, and they themselves now hold the belief that they had no part to play in the history of the Americas.

Louise Erdrich, a half-Chippewa American author, wrote a trilogy of powerful novels, though she still utilizes the traditional story-telling narrative form in them. She published her debut novel *Love Medicine* in 1984, a complex interplay of three generations of an Ojibwe family from 1934 to 1984. Events are pushed further right from the beginning by the surreal death of June Morrissey and the discovery by her son Lipsha Morrissey that his father is Gerry Nanapush, one who represents the trickster character of the Chippewa tradition. The addition of a love-triangle between Lulu Lamartine, Marie Lazarre and Nector Kashpaw, gives a humorous tone to the storyline. As noticed in other writers as well, there is a strong focus on themes of tribal identity, beliefs and belonging.

### Conclusion

Native American Renaissance writers targeted the existing European-styled conventions in their literature and sought for a resurgence in their traditional method of oral and tribal literature, thereby laying the seed for their successors, to possess a distinct art form. They began the end of the conundrum which their predecessors had faced when their literature was not even considered a genuine American Indian piece of literature, and many-a-times was even passed-off as a work of anthropology.

The movement, then, becomes a "hybrid", one which does "neither focuses on anthropology nor on literary criticism" (Lincoln 9).

With the efforts of these writers, a new literature emerged, one which not only focused on voicing the 'Indian' experiences in the Americas, but also brings them their rightful contemporary literary genre, a representation of the then and now existing tribal cultures and traditions of a long line of Native American heritage.

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## कोविड-19 एवं अर्थव्यवस्था: संकट और चुनौतियाँ

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### सारांश

कोविड-19 वैश्विक महामारी, संकट एवं त्रासदी को लेकर इस समय पूरी दुनिया में अफरातफरी, दहशत एवं खलभली मची हुई है। जहाँ एक तरफ दुनिया के सामने लोगों की जिंदगी बचाने की चिंता है, वहीं दूसरी ओर कारोबार, व्यापार-व्यवसाय, उद्योग-धंधे एवं अर्थव्यवस्थाओं को बचाने की चिंता भी बरकरार है। लोगों की जान बचाने और कोरोना वायरस के संक्रमण के फैलाव को रोकने के लिए भारत सहित दुनियाभर के सैकड़ों विकसित एवं विकासशील देशों ने अपने-अपने हिसाब से पिछले साल कई सप्ताह-महिने तक के लिए अपने-अपने देश में 'लॉकडाउन' किया है, और अब फिर से वही दौर शुरू हो चुका है। पिछले अनुभवों के आधार पर इससे वायरस के संक्रमण के फैलाव को रोकने में बहुत हद तक सफलता मिली है, लेकिन इससे आम जनजीवन बुरी तरह प्रभावित हुआ है। कारोबार, व्यापार-व्यवसाय, उद्योग-धंधों सहित लगभग सभी आर्थिक गतिविधियों के लंबे समय तक बंद रहने से दुनियाभर की विकसित एवं विकासशील सभी प्रकार की अर्थव्यवस्थाओं में हताशा, निराशा, सुस्ती एवं मंदी छाई हुई है। भारत सहित दुनिया के लगभग सभी देशों में कारोबार, व्यापार-व्यवसाय, उत्पादन ठप होने के कारण व्यापक पैमाने पर नौकरियों से छंटनी के कारण बेरोजगारी दर में भारी बढ़ोतरी देखी जा रही है।

सरकारी आंकड़ों के अनुसार ही पिछले वित्तीय वर्ष 2020-21 की पहली तिमाही में भारत में बेरोजगारी दर 23-25 प्रतिशत तक पहुंच गई थी, और विकासदर 24 प्रतिशत तक के ऋणात्मक स्तर पर पहुंच गया था। कारखाने, उद्योग-धंधे एवं औद्योगिक उत्पादन सहित सभी आर्थिक-कारोबारी गतिविधियां लंबे समय तक बंद होने के कारण श्रमिकों, कामगारों का भारी मात्रा में पलायन हुआ। प्रवासी श्रमिकों के पलायन या घर वापसी के कारण देश-दुनिया में कोहराम मचा। इससे जहाँ एक तरफ बेरोजगारी बढ़ रही है, वहीं दूसरी तरफ देश के ग्रामीण क्षेत्रों में तेजी के साथ वायरस का संक्रमण फैला।

इस वैश्विक महामारी एवं त्रासदी से उबरने और निकलने के लिए दुनियाभर में अपने-अपने तरीके से सर्वाधिक और सर्वोत्तम प्रबल प्रयास एवं उत्कृष्ट उपक्रम जोरों से हुए एवं हो रहे हैं। अभी सबकी चिंताएं केवल इतनी हैं कि कैसे भी इस संकट से उबरा जाए, कैसे भी करके इस महामारी से लोगों को बचाया जाए। लेकिन अब सरकारों के साथ जनमानस को भी यह चिंता सताने लगी है कि कोविड-19 संकट के बाद क्या होगा ? देश-दुनिया में क्या-कुछ बदलेगा? कितना बदलेगा? लोग कितने बदलेंगे ? लोगों की जीवनचर्या या जीवनशैली कितनी बदलेगी? खान-पान, रहन-सहन के तौर-तरीके कितने और किस तरह बदलेंगे? इस बीच सरकार अर्थव्यवस्था में सुधार के नाम से देश के सार्वजनिक क्षेत्रों का तेजी के साथ निजीकरण करने में लगी हुई है। जबकि इस समय देश की अर्थव्यवस्था में छाई सुस्ती एवं मंदी को दूर करने के उपाय एवं समाधान के लिए सार्वजनिक एवं निजी दोनों क्षेत्रों को साथ लेकर ही चलने की जरूरत है, जैसे कि अभी तक देश मिश्रित अर्थव्यवस्था के साथ चलकर विकास किया है। सार्वजनिक क्षेत्र में व्याप्त भ्रष्टाचार, लालफीताशाही, नौकरशाही, अफसरशाही, भाई-भतीजावाद, फिजूलखर्ची को रोकने और इस पर कठोर नियंत्रण लगाने की आवश्यकता है।

इधर हमारे सरकारी तंत्र की खामियों एवं नाकामियों ने देश के करोड़ों प्रवासी श्रमिकों एवं कामगारों को सड़कों पर बेबस छोड़कर प्रवासी कामगारों एवं श्रमिकों के साथ दोहरा अन्याय किया। एक तो उन्हें लॉकडाउन कालखण्ड का वेतन नहीं दिया जिसके कारण वे मजबूरन घर लौटने को विवश हुए, दूसरी तरफ सरकार उन्हें सुरक्षित तरीके से घर पहुंचाने में नाकाम रही। उपर से काम के घंटे बढ़ाने वाले श्रम कानून में रातोंरात बदलाव करते हुए मजदूरों पर एक और कुठाराघात किया गया। चार घंटे प्रतिदिन काम के घंटे बढ़ाने संबंधी श्रम कानून में रातों-रात बदलाव एवं परिवर्तन कर दिया गया है। इस नये श्रम कानून के अनुसार अब प्रतिदिन 8 घंटे के स्थान पर प्रतिदिन 12 घंटे और प्रति सप्ताह 72 घंटे की कार्यअवधि लागू करने की बात है।

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कोरोना के कई कारणों की पड़ताल से एक बात साफ है कि धरती, प्रकृति अब हमारी 8 अरब आबादी के बोझ को सहन नहीं कर पा रही है, इस कारण वह संतुलनकारी उपाय कर रही है। कोविड-19 प्रकृति के संतुलनकारी नीति का ही परिणाम है, जिसकी घोषणा ब्रिटिश पादरी एवं प्रसिद्ध प्रतिष्ठित अर्थशास्त्री माल्थस ने आज से सवा दो सौ साल पहले ही कर दी थी। इसके बावजूद हमारी सरकारों ने कभी गंभीरता से नहीं लिया, जिसका परिणाम सामने है। तात्पर्य यह है कि कहीं न कहीं इस समस्या की जड़ में धरती पर बेतहाशा बढ़ती जनसंख्या की कार्य गतिविधियां हैं। इसलिए अब लोगों को अपनी जीवनशैली में बदलाव एवं परिवर्तन करना होगा। खान-पान, रहन-सहन के तौर-तरीके बदलने होंगे। सामाजिक दूरियां या सही मायने में कहा जाये भौतिक दूरियां को अब जीवन का हिस्सा बनाना होगा। मास्क लगाकर ही घर से बाहर निकलने, सेनेटाइजर का इस्तेमाल करने, बार-बार हाथ धोने जैसे नियमों का सख्ती से पालन करना होगा। बुनियादी साफ-सफाई एवं सुरक्षात्मक उपायों के साथ जीने की आदत डालनी होगी। अब यह सोचना होगा कि जीवन, प्रकृति, यह धरती सिर्फ हमारी नहीं है, इन पर हमारी आगामी पीढ़ियों का भी अधिकार है। तभी यह दुनिया, यह जीवन आबाद रहेंगे। चूंकि आज से ठीक सौ साल पहले 1918-20 में भी इस दुनिया में इस तरह के खतरे आ चुके हैं, और भविष्य में भी इस तरह की आपदाएं आती रहेंगी, इसलिए सावधानी, सतर्कता और आवश्यक भौतिक एवं सामाजिक दूरियां बनाकर रहना आवश्यक एवं अनिवार्य है।

### प्रस्तावना

कोविड-19 को लेकर पूरी दुनिया अभी भी संकट और दुविधा के दौर से गुजर रही है। इस वैश्विक महामारी एवं त्रासदी से उबरने और निकलने के लिए दुनियाभर में अपने-अपने तरीके से सर्वाधिक और सर्वोत्तम प्रबल प्रयास एवं उत्कृष्ट उपक्रम जोरों से हो रहे हैं। अभी सबकी चिंताएं केवल इतनी हैं कि कैसे भी इस संकट से उबरा जाए, कैसे भी करके इस महामारी से लोगों को बचाया जाए। लेकिन अब सरकारों के साथ जनमानस को भी यह चिंता सताने लगी है कि कोविड-19 संकट के बाद क्या होगा? देश-दुनिया में क्या-कुछ बदलेगा? कितना बदलेगा? लोग कितने बदलेंगे? लोगों की जीवनचर्या या जीवनशैली कितनी बदलेगी? खान-पान, रहन-सहन के तरीके कितने और किस तरह बदलेंगे? क्या सोचने, जीवन जीने का तरीका भी बदल सकता है? क्या दुनिया इस महामारी एवं त्रासदी से उबरकर और निकलकर फिर से पूर्ववत हो पायेगी ? यह भी एक बड़ा सवाल है।

इस बीच यह सवाल भी उठने शुरू हो चुके हैं कि क्या कोविड-19 संकट के बाद भी सोशल डिस्टेंसिंग इसी तरह हमेशा बना कर रहना होगा ? कब तक लोग-बाग घर से बाहर निकलने पर मुंह पर मास्क लगाकर रहेंगे या मुंह छुपाकर जियेंगे? कब तक बार-बार हाथ धोने एवं धोते रहने तथा उसके बाद सेनेटाइजर लगाने का कार्यक्रम एवं कारोबार चलेगा? इस तरह की सामाजिक दूरियां और मनोवैज्ञानिक मजबूरियां कब तक चलेंगी? आमजन की जिंदगी कब पटरी पर रेल की तरह सरपट दौड़ेगी? कब परिस्थितियां सामान्य होंगी? आम आदमी का जनजीवन कब सामान्य हो सकेगा? कितनों दिनों के बाद और कितनों दिनों तक के लिए? धरती पर इस तरह की स्थितियां, परिस्थितियां कब तक आती रहेंगी? तथा सबसे महत्वपूर्ण सवाल कि क्या इन सब घटनाओं से मनुष्य, मनुष्य जाति सीख एवं सबक लेगा, सीखेगा? क्या आपने सोचा है क्या होगा, कैसे बदलेगा जीवन? क्या-क्या बदल सकता है कोविड-19 संकट अथवा कोरोना की इस वैश्विक महामारी से? याद रखिए जीवन में हर त्रासदी और महामारी के बाद पुरानी मान्यताएं और धारणाएं टूटती हैं, और नई-नई आर्थिक सिद्धांतों एवं विचारों की पोल खोलकर रख दी थी, ऐसे में विकल्प के तौर पर प्रसिद्ध अर्थशास्त्री जे.एम. कीन्स की नई आर्थिक विचारधारा को व्यापक समर्थन मिला और दुनिया के अधिकांश देशों ने इसे अपनाना शुरू किया था।

कीन्स के अनुसार 'कोई भी अर्थव्यवस्था अपनी सुधार या मरम्मत स्वयं नहीं कर सकती या कहें कि मंदी की स्थिति में स्वयं ऊपर नहीं उठ सकती। अर्थव्यवस्था को सुस्ती एवं मंदी से उबारने के लिए बड़े आर्थिक सुधारों की जरूरत होती है और ये बड़े सुधार केवल सरकार ही कर सकती है।' इसके लिए कीन्स ने मंदी में तबाह हुई अर्थव्यवस्था में कुल-मांग (Aggregate Demand) जिसे उन्होंने 'प्रभावपूर्ण मांग' (Effective Demand) कहा, को बढ़ाने पर जोर देने की बात कही थी। चूंकि मंदी काल में अर्थव्यवस्था में व्यापक बेरोजगारी के कारण समाज की क्रय-शक्ति (Purchasing Power) क्षीण हो जाती है, तथा बढ़ते घाटे और पूंजी बाजार में अविश्वास के कारण निजी निवेश (Private Investment) लगभग बंद हो जाते हैं इसलिए अर्थव्यवस्था मंदी के चक्र में सालों-साल फंसी रह जाती है। मंदी के दुष्चक्र से अर्थव्यवस्था को बाहर निकालने के लिए बड़े आर्थिक सुधारों की जरूरत होती है, और बाजार में कुल-मांग/प्रभावपूर्ण मांग (Aggregate Demand/ Effective Demand) पैदा करनी होती है।

इसके लिए सरकार द्वारा अर्थव्यवस्था में सरकारी निवेश बढ़ाने की आवश्यकता होती है। सरकार नई-नई सामाजिक-आर्थिक नीतियों, कार्यक्रमों एवं योजनाओं के माध्यम से सरकारी खर्च में वृद्धि करते हुए लोगों को काम देकर उनकी आमदनी बढ़ाकर क्रय-शक्ति बढ़ाते हुए बाजार में तरलता एवं मांग उत्पन्न कर सकती है या सरकार को करनी चाहिए। समाज के निम्न आय समूहों (Low Income Groups) को सीधे आर्थिक सहायता (Cash) देकर लोगों में नकदी हस्तांतरण के द्वारा बाजार में मांग बढ़ाकर तात्कालिक मंदी को दूर करने का प्रयास किया जाना चाहिए। सरकार लोगों की नौकरियों को बचाए बल्कि नौकरियों के और नये-नये अवसर पैदा करे। औद्योगिक और वित्तीय इकाइयों के लिए बड़े आर्थिक पैकेज लेकर आए, जिससे औद्योगिक तालाबंदी को रोका जा सके। इसका सम्मिलित प्रभाव सीधे

तौर पर अर्थव्यवस्था में मांग बढ़ाने में होता है। पुर्णबंदी (Lockdown) के कारण भारतीय अर्थव्यवस्था का आर्थिक ढांचा असंतुलित हो गया है। इस अप्रत्याशित घटना या आपदा से देश के आर्थिक हालात चरमरा गए हैं। कहा यह भी जा रहा है कि देश की अर्थव्यवस्था की स्थिति 1930 की दशक के मंदी की तरह हो गई है। देश एवं विदेश के अनेक अर्थशास्त्रियों सहित अनेक आर्थिक संस्थाओं एवं संगठनों ने भी भारतीय अर्थव्यवस्था की गंभीर परिस्थितियों की ओर इशारा किया है।

अर्थव्यवस्था के लिए तमाम रेटिंग एजेंसियां और अब तो आरबीआई तक ने अपने रिपोर्ट में विकासदर के (GDP Growth Rate) नकारात्मक रहने की बात कही है। देश में बेरोजगारी दर पहले से ही पिछले 45 सालों के सबसे निचले स्तर पर जा चुकी है, और अभी देश में बेरोजगारी दर 08-10 प्रतिशत के आस-पास बनी हुई है। देश में 2011-12 के आंकड़ों के अनुसार गरीबी दर 21-22 प्रतिशत थी, जो अब बढ़कर लगभग एक-तिहाई के आस-पास जा चुकी है। अभी खबरें आ रही हैं कि पिछले एक साल के कोविड कालखण्ड में भारत में गरीबों की संख्या साढ़े सात करोड़ बढ़ी है। इस समय देश में कुल कार्यशील जनसंख्या (कुल आयु कार्यशील जनसंख्या 15-64 वर्ष), कुल जनसंख्या का लगभग 63-65 प्रतिशत है, यानि देश की 87-90 करोड़ जनसंख्या और कहा जा रहा है कि इसमें से लगभग एक-तिहाई कार्यशील जनसंख्या अपना रोजगार खो चुकी है। सरकारी अनुमान के अनुसार भी विकासदर आगामी सालों में नकारात्मक हो सकते हैं। औद्योगिक उत्पादन में गिरावट की बात कही जा रही है। कुल मिलाकर कोरोना के कारण अर्थव्यवस्था में एक बार फिर महामंदी की स्थिति उत्पन्न होने की आशंकाएं बढ़ गई हैं।

### PSUs की उपेक्षा और निगमीकरण के रास्ते पर देश

अब भारतीय अर्थव्यवस्था निजीकरण से एक कदम आगे बढ़ते हुए निगमीकरण के रास्ते पर सरपट दौड़ने के लिए तैयार हो रही है। देश के करोड़ों गांवों, देहातों, किसानों, श्रमिकों, दिहाड़ी मजदूरों, कामगारों, दलितों, पिछड़ों, गरीबों, निर्धनों को निजीकरण एवं निगमीकरण के रास्ते पर रोजी-रोटी, रोजगार एवं उनके आजीविका के साधन उपलब्ध कराने को लेकर सरकार काम कर रही है। सरकार के पिछले दिनों के फैसलों को देखने से यही लग रहा है, कि अब देश के लिए, देश की जनता के लिए और देश की अर्थव्यवस्था के लिए सार्वजनिक क्षेत्र की इकाइयों की अधिक उपयोगिता नहीं रह गई है। स्वतंत्रता के बाद 'मिश्रित अर्थव्यवस्था' की महत्वपूर्ण नीतियों के तहत एक समाजवादी लोक-कल्याणकारी राज्य की संकल्पनाओं को साकार करने के उद्देश्य की पूर्ति के लिए स्थापित एवं विकसित की गई सार्वजनिक क्षेत्र की इकाइयों (PSUs) की, भाव्यद अब देश को अधिक जरूरत नहीं रह गई है, इसलिए सरकार लगातार इनके विनिवेश के निर्णय को सरपट आगे बढ़ाते जा रही है।

वास्तव में भारतीय अर्थव्यवस्था के लगभग सभी क्षेत्रों में सरकार का निजीकरण का फैसला इसलिए अनुचित, अनुपयोगी एवं अहितकारी है, क्योंकि भारत में आज भी एक-तिहाई जनसंख्या गरीबी रेखा के नीचे जीवननिर्वाह करती है। सरकार के ही विभिन्न एजेंसियों एवं संस्थाओं के अनुसार देश की दो-तिहाई ग्रामीण आबादी का प्रतिदिन प्रतिव्यक्ति जीवननिर्वाह खर्च 50 रुपए से कम और एक-तिहाई शहरी आबादी का प्रतिदिन प्रतिव्यक्ति जीवननिर्वाह खर्च 100 रुपए से कम है। ऐसे हालात में सरकार का यह निर्णय देशहित में कैसे कहा जा सकता है?

शिक्षा, स्वास्थ्य जैसे क्षेत्रों में निजीकरण को प्रोत्साहन और बढ़ावा से देश को क्या हासिल हुआ ? आज कोरोना संकट कालखण्ड में देशहित में कौन सा निजी क्षेत्र काम कर रहा है ? कृषि जमीनों का अधिग्रहण करके 'सेज' बनाने से कितने किसानों को फायदा हुआ है? कृषि में निजी कंपनियों को बीज, बीमा, कृषि-उपकरण आपूर्ति का ठेका देने से कितने किसानों का कितना भला हुआ और हो रहा है? और सबसे बड़ा सवाल कि अभी निजी क्षेत्र की कितने कंपनियों और औद्योगिक कारखानों एवं घरानों ने प्रवारी मजदूरों को लॉकडाउन कालखण्ड का वेतन भुगतान किया है? क्यों करोड़ों अंतरराज्यीय प्रवासी मजदूर इस तरह बंदहवास अपने घर की ओर भाग रहे हैं? कितने सरकारी एवं सार्वजनिक क्षेत्र के कर्मचारियों का लॉकडाउन कालखण्ड का वेतन कटा? इन सवालों को सरकार से पूछने की जरूरत है। अपने आप समझ आ जायेगा कि निजीकरण एवं निगमीकरण तथा सार्वजनिक क्षेत्र में क्या फर्क है।

इस समय देश की अर्थव्यवस्था के समाधान के लिए सार्वजनिक एवं निजी दोनों क्षेत्रों को साथ लेकर चलने की जरूरत है, जैसे कि अभी तक देश मिश्रित अर्थव्यवस्था के साथ चलकर विकास किया है। सार्वजनिक क्षेत्र में व्याप्त भ्रष्टाचार, लालफीताशाही, नौकरशाही, अफसरशाही, भाई-भतीजावाद, फिजूलखर्ची को रोकने, इस पर नियंत्रण लगाने के बजाए उसका निजीकरण एवं निगमीकरण करना बेहद निरर्थक एवं खतरनाक कदम है। इन कदमों एवं उपायों पर सरकार यदि नियंत्रण कर लेती है तो देश के सार्वजनिक क्षेत्रों के निजीकरण का कोई औचित्य ही नहीं रह जायेगा। कोयला-लौहअयस्क जैसे प्राकृतिक संपदा, साधन एवं संसाधन; रक्षा, सुरक्षा, प्रतिकक्षा, बीमा, बैंकिंग, सड़क, रेलपरिवहन, शिक्षा, स्वास्थ्य, अनुसंधान, अंतरिक्ष-परमाणु विकास जैसे अतिसंवेदनशील एवं जनसरोकारी क्षेत्रों को निजी एवं कार्पोरेट क्षेत्रों को सौंपना भविष्य के लिए बेहद खतरनाक साबित हो सकता है।

इस समय कृषि क्षेत्र के साथ सूक्ष्म, लघु एवं मध्यम उद्यमों को संभालने एवं पुर्नजीवित करने की आवश्यकता है। कृषि क्षेत्र अकेले 27-30 करोड़ लोगों को रोजगार देता है। एमएसएमई जिसे सूक्ष्म, लघु एवं मध्यम उद्यम कहा जाता है, लगभग 13-15 करोड़ लोगों

को रोजगार देता है। मतलब इन दोनों क्षेत्रों में 40-45 करोड़ लोग अपनी आजीविका एवं जीवननिर्वाह के लिए निर्भर हैं। इसलिए इन दोनों क्षेत्रों को सबसे पहले मजबूत करने की आवश्यकता है। आज दश के 8-10 करोड़ अंतरराष्ट्रीय अप्रवासी श्रमिक केवल इसी क्षेत्र में खप सकते हैं। इसके लिए कृषि एवं एमएसएमई के आधारभूत ढांचे को मजबूत करने की जरूरत है।

### कोविड-19 के संदर्भ में माल्थस की प्रासंगिकता

कोविड-19 आज पूरी मानवता के लिए खतरा बन गई है। आज पूरी दुनिया एक बार फिर एकजुट होकर इस वैश्विक महामारी से जुझने का प्रयास कर रही है, लेकिन इस समय इस महामारी की मुख्य जड़ के बारे में कोई चर्चा या परिचर्चा नहीं हो रही है। दरअसल में इसकी मुख्य वजह धरती में बेतहाशा बढ़ती जनसंख्या, और इसके कारण प्रकृति का अंधाधुंध दुरुपयोग है। धरती, प्रकृति इस बोझ को सहन नहीं कर पा रही है, इस कारण वह संतुलनकारी उपाय कर रही है। कोविड-19 प्रकृति के संतुलनकारी नीति का ही परिणाम है, जिसकी घोषणा ब्रिटिश पादरी एवं प्रसिद्ध प्रतिष्ठित अर्थशास्त्री माल्थस ने आज से सवा दो सौ साल पहले ही कर दी थी। इसके बावजूद हमारी सरकारों ने कभी गंभीरता से नहीं लिया, जिसका परिणाम सामने है।

आज से सवा दो सौ साल पहले माल्थस ने जनसंख्या को लेकर जो भविष्यवाणी की थी वह एकदम सही एवं सटीक साबित हो रही है। माल्थस के अनुसार प्राकृतिक संसाधनों पर अत्यधिक दबाव की स्थिति में भूखमरी, बीमारी, महामारी, युद्ध, अकाल, अतिवृष्टि और अन्य तरह-तरह की प्राकृतिक आपदाओं की स्थितियां उत्पन्न होने के कारण जनसंख्या में मृत्यु के द्वारा कमी आती है, अर्थात् जनसंख्या नियन्त्रित हो जाती है, और पहली अवस्था में वापस आ जाती है। जनसंख्या नियन्त्रण के इन कारणों को थॉमस रॉबर्ट माल्थस ने “सकारात्मक उपाय” कहा। माल्थस ने विवाह नहीं करना, देरी से विवाह, ब्रह्मचर्य, आत्म संयम, विवाह के बाद भी आत्म संयम जैसे नैतिक “निवारक उपायों” की भी बात कही है, जिनके असफल होने की स्थिति में इस प्रकार की महामारियां एवं प्राकृतिक आपदाएं आना अवश्यभावी है।

माल्थस के अनुसार किसी भी क्षेत्र या देश में जनसंख्या की वृद्धि दर गुणोत्तर श्रेणी या ज्यामितीय दर 1, 2, 4, 8, 16, 32, 64 से बढ़ती है, जबकि खाद्यान्न इत्यादि जीविकोपार्जन के साधन समानान्तर श्रेणी या अंकगणितीय दर 1, 2, 3, 4, 5, 6, 7 से बढ़ते हैं। जनसंख्या वृद्धि का यह असंतुलन इतना अधिक हो जाता है कि 25 वर्ष में किसी क्षेत्र या देश की जनसंख्या दोगुनी हो जाती है। 200 वर्षों में जनसंख्या एवं साधन-संसाधन का अनुपात 256 : 9 हो जाता है। यही असंतुलन धीरे-धीरे संकट का कारण बनता है, जैसे आज कोविड-19 दुनिया के लिए संकट बन चुकी है। माल्थस के बातों से दुनिया अनभिज्ञ है, ऐसी बात नहीं है। माल्थस की चेतावनी सभी भली-भांति जानते हैं लेकिन जब अमल की बात है तब सभी सरकारें चुप हो जाते हैं।

आज दुनिया की जनसंख्या लगभग 8 अरब तक पहुंच चुकी है। एक अनुमान के अनुसार विश्व में प्रतिदिन 3.95 लाख बच्चे जन्म ले रहे हैं, जिसमें से 1.53 लाख की मृत्यु हो जा रही है, और इस प्रकार कुल 2.42 लाख बच्चे बढ़ रहे हैं। अब इतनी बड़ी जनसंख्या के जीवित रहने के लिए भोजन, हवा, पानी, ऊर्जा, स्थान, घर की आवश्यकता है। इससे प्रकृति पर भारी दबाव पड़ रहा है और यह दबाव दिनोंदिन बढ़ता जा रहा है। इस असंतुलन को संतुलित करने के लिए प्रकृति इस तरह की आपदाएं लाती रहती है।

जब इस महामारी के कारणों की बात या चर्चा की जाती है, तो इसका सबसे प्रमुख कारण तो प्राकृतिक विनाश और असंतुलन ही है। द्वितीय विश्व युद्ध के बाद पांचवी-छठी दशक से दुनिया में आर्थिक विकास का जो पैमाना तय हुआ है, वही विनाश का मुख्य कारण है। दुनियाभर में जिस तरह से पूंजीवादी सोच एवं ताकतों का विकास, विस्तार एवं फैलाव हुआ है, इसके कारण दुनियाभर में प्राकृतिक साधनों, संसाधनों एवं सुविधाओं का अंधाधुंध इस्तेमाल बढ़ा है। यही आज प्रकृति के विनाश का कारण बन रही है, जो स्वयं मनुष्य जाति के विनाश का कारण बन रही है। ऐसे में समूची मानवता को सोचने की जरूरत है कि क्या हम अब भी सही दिशा में जा रहे हैं? क्या हमारी विकास की नीतियां, योजनाएं एवं कार्यक्रम सही हैं? क्या हमारा विकास का पैमाना सही है? अब जबकि कोविड-19 और माल्थस के जनसंख्या सिद्धांत की प्रासंगिकता सिद्ध हो चुकी है, गंभीर विमर्श एवं चिंतन का समय है। ठीक है कि विकास के एक निश्चित चरण के पश्चात जनसंख्या स्वमेव नियंत्रित होने लगती है, लेकिन तब तक बहुत देर हो चुकी होती है। इसकी बहुत बड़ी कीमत भी चुकानी होती है, जैसे अभी दुनिया चुका रही है। इसलिए अब जागने, चेतने, सीखने, सबक लेने की सख्त जरूरत है।

### निष्कर्ष

कोरोना से जंग लड़ने को लेकर दुनिया के विकसित से विकसित देशों की सरकारें असहाय, निर्बल एवं कमजोर साबित हो रही हैं। इस बीमारी, महामारी के कारणों की चर्चा की जाए तो यह साफ है कि यह विनाशकारी महामारी खान-पान, दिनचर्या एवं जीवनशैली की भयानक मूर्खता, लापरवाही एवं अज्ञानता की उपज है। विज्ञान और तकनीक की मदद से मनुष्य जीवन को सफल बनाने की बजाय लोगों ने मनुष्यता को ही जब दांव पर लगा दिया तो इस तरह के खतरे या महामारी का आना लाजिमी है। आज लोगों ने जिस तरह से अपनी जीवनशैली को बदल लिया है; खान-पान, रहन-सहन की आदतों में बदलाव किया है; उसके कारण लोगों की रोग प्रतिरोधक क्षमता लगातार कम होती जा रही है, ऐसे में मनुष्य शरीर पर खतरनाक जीवाणुओं एवं विषाणुओं का तेजी से हमला होना स्वाभाविक

## कोविड-19 एवं अर्थव्यवस्था: संकट और चुनौतियाँ

है। पर्यावरण, प्रकृति का जिस तरह से विनाश, क्षरण हुआ है और लगातार हो रहा है; प्रदूषण खतरनाक स्तर पर पहुँच चुका है; मौसम-जलवायु में जिस तरह से दुनियाभर में बदलाव हुए एवं हो रहे हैं, ऐसे में लोगों का सुरक्षित रहना या बचना कैसे संभव है?

एक कहावत है कि 'दुनिया की हर चीज बाद में उतनी बुरी नहीं निकलती, जितनी कि वह शुरुआत में जितनी बुरी दिखती या जितनी बुरी लगती है,' कोरोना वायरस या कोविड-19 संकट पर भी यही बात लागू होगी या होती है। कोरोना या कोविड-19 संकट जाते-जाते दुनिया के लिए, धरती एवं प्रकृति के लिए और सही अर्थों में मनुष्यता के लिए इतनी सीख और सबक जरूर देकर, छोड़कर जायेगी जिसे सदियों तक लोग याद रखेंगे, जिसे सदियों तक दुनिया याद रखेगी।

कोविड संकट के बाद दुनिया में क्या-क्या बदलाव एवं परिवर्तन देखने को मिल सकते हैं यह जानना, सोचना एवं समझना जरूरी एवं महत्वपूर्ण है।

- दुनिया में अपवाहों का बाजार हमशा गर्म रहता है। इसके कारणों, बचने के तरीकों या उपाय आदि के बारे में आने वाले वक्त में और भी अपवाहें, भ्रम फैलाने की कोशिश होती रहेंगी, इससे बचने और सावधान रहने की जरूरत है।
- इस समय सोशल डिस्टेंसिंग (वास्तव में यह फिजीकल डिस्टेंसिंग है) को बचने के एकमात्र उपाय के तौर पर पेश किया जा रहा है, और टीका-वैक्सिन लगवाना एक निश्चित उपाय होगा।
- किसी भी देश या दुनिया में जब-जब इस तरह की महामारी, संकट या समस्या आती है, तब अर्थव्यवस्थाएं, रोजगार, उत्पादन, वितरण व्यवस्था आदि पर इसका विपरीत एवं प्रतिकूल प्रभाव पड़ना स्वाभाविक है।
- इस तरह की स्थितियों में कई बार आर्थिक, सामाजिक, सांस्कृतिक विषमताओं की खाई गहरी होती जाती है। कई तरह के लोग समाज विघटनकारी कार्यों को अंजाम देते हैं, ऐसे में सरकार एवं विपक्ष दोनों को सावधान रहने की आवश्यकता है।
- लॉकडाउन या तालाबंदी को लेकर सरकार एवं विपक्ष में अक्सर अविश्वास या तनातनी बढ़ती है। नीतियों, निर्णयों को लेकर अमीर-गरीब के बीच भेदभाव भी बढ़ता है। इससे अधिक परेशानी गरीबों, समाज के कमजोर वर्गों को होती है। जैसे इस समय भी देश के करोड़ों गरीब, दिहाड़ी मजदूरों एवं असंगठित क्षेत्र के कामगारों को इसका सामना करना पड़ा है।
- महामारी संकट के बाद दुनिया में मानवतावादी सोच एवं दृष्टिकोण में सुधार आना सुनिश्चित है। लोगों की जीवनशैली में व्यापक बदलाव आना अवश्यभावी है। लोगों की भोग, उपभोग, लाभ, लोभ की धारणाएं बदलेंगी।
- रोजी-रोटी, रोजगार, काम-धंधे के संकट को लेकर बड़े पैमाने पर मजदूर आंदोलन, वर्ग-संघर्ष की भी आशंका है, जिससे औद्योगिक अशांति एवं समस्याएं पैदा होंगी।
- संकीर्ण राष्ट्रवाद की धारणाएं बढ़ भी सकती हैं और समाप्त भी हो सकती हैं। कई राष्ट्रों, अन्तरराष्ट्रीय संघों और संस्थाओं के बीच एक नए तरह के संतुलन बन सकते हैं। जैसे WHO को लेकर अमेरिका का विवाद।
- इस समस्या या संकट से उबरने, निकलने को लेकर कार्यशैली में भारी बदलाव होंगे। अत्याधुनिक टेक्नोलॉजी का इस्तेमाल बढ़ेगा, जिसके साथ तालमेल कर चलना बहुत लोगों के लिए परेशानी का कारण बन सकती है।
- कोविड-19 संकट से सबसे कीमती चीज लोगों की वैयक्तिक आजादी या स्वतंत्रता पर भी छाप पड़ सकती है। सरकारें लोगों की निगरानी के लिए इंसानी जिस्मों में चीप लगाकर जासूसी कर सकती हैं। निजी जिंदगी पर निगरानी बढ़ सकती है।
- इस समय दुनियाभर में आर्थिक एवं सामाजिक विषमता या असमानता चरम पर है। यह विषमता दुनिया के अलग-अलग देशों में अलग-अलग तरह से है। इस संकट के बाद शायद सामाजिक अशांति और बढ़ सकती है।
- इस संकट या महामारी से पूंजीपति, अमीर वर्ग भी प्रभावित होंगे। अब बड़े औद्योगिक घराने पूंजी निवेश को लेकर अत्यधिक सावधानी एवं सर्तकता बरतेंगे, जिसके कारण समाज में बेरोजगारी बढ़ेगी।
- अंततः अब समय आ गया है दुनिया इस महामारी से बचने, निकलने, उबरने के बाद एकजुटता से केवल और केवल मानवता के लिए कार्य करे, इसी में सभी का हित है। यही ईश्वर की, दुनिया की और मानवता की अंतिम इच्छा भी होगी।

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## Good Governance & Sustainable Development (SD) in India

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### Abstract

With the independence there has been a growing concern about reducing inequality, poverty, hunger, malnutrition, unemployment, illiteracy, agrarian and labour unrest, imbalanced regional development etc. Since last some decades (specially 1990s onward) there has also been a growing focus on reducing corruption and to protect environment and promote well-being of all. Many rules and regulations have been made and amended such as: economic reforms, administrative reforms, poverty eradication programmes, anti-corruption laws, RTI Act, e-governance initiatives, environment protection laws, literacy programmes, labour laws, employment guarantee, etc. and there has a continuous focus on to evolve a society based on equity and justice (socio-economic and political). All these changes show that the focus has been shifted from the model of economic growth only to the new model of sustainable development. Despite many new changes, the question on how to achieve sustainable development goals still remains. Good governance is one of the most recognized tools to cope with sustainable development agenda.

This article gives an overview on the issue of sustainable development and highlights the links between the concept of good governance and heterogeneous dimensions of sustainable development. The article also outlines the selected indicators of good governance and challenges & strategy for sustainable development.

**Keywords:** Good Governance, Sustainable Development, Sustainable Development Goals (SDGs).

### Introduction

Despite the many reforms and good economic growth in the era of LPG model, the first round of the neoliberal reforms failed to reduce the inequality and poverty, which led to socio-economic and political unsteadiness. In 2015, the United Nations launched the sustainable development agenda (which is known as the SDGs 2030 agenda) which replaced the millennium development agenda that was launched in 2000. Many strategies, tools, and recommendations have been suggested to achieve these goals.

There are many challenges facing in terms of sustainable development like corruption, high unemployment rate, widespread inequality & poverty, poor health and environmental degradation, etc. In this regard, the new paradigm based on good governance is the new strategy that emphasizes the role of state in the economy where the joint participation of state and non-state actors, civil society and private sector etc. is essential in the process of public governance.

### Basic Concept of Good Governance

Governance is a neutral term while good governance implies positive attributes and values associated with the quality of governance. It is very dynamic concept which involves much subjectivity in defining the aspects of good governance.

The United Nations Development Programme (UNDP) in its 1997 report, defined good governance as "the exercise of political, economic and administrative authority in the management of a country's affairs at all levels" and recognized eight core characteristics of it:

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1. **Participatory:** Direct or indirect participation of all sections of society is cornerstone of good governance. This participation needs to be informed and organized which includes freedom of association and expression as well as an organized civil society.
2. **Rule of Law:** Just and legal frameworks are the obligation to the rule of law which ensures the fair implementation of the decisions. An impartial and uncorrupt police force and an independent and fair judiciary are a must for the rule of law.
3. **Transparency:** The decisions taken and their enforcement follow rules and regulations and all the information to be available to those who will be affected by such decisions.
4. **Accountability:** In general, the organizations and institutions are accountable to those who are affected by their decisions. This accountability cannot be enforced without transparency and rule of law.
5. **Responsiveness:** To obtain a service delivery within a reasonable timeframe to all stakeholders is necessary for good governance.
6. **Equity and Inclusiveness:** The well-being of any society depends on ensuring that all its members feel that they have a stake in the mainstream of society.
7. **Consensus Oriented:** A broad consensus for setting the priorities among the whole community of the society, and how this can be achieved are the essential for good governance. It also requires a broad and long-term perspective on what is need for sustainable human development and how to achieve the goals of such developments.
8. **Effective and Efficient:** The process and institutions produce results into the optimum use of natural resources to fulfill the needs for sustainable development. It covers the protection of the environment for the future generations.

The stakeholders of governance at national level can be categorized into three broad categories- State, Market and Civil Society.

#### **Basic Concept of Sustainable Development**

Sustainable development (SD) is a concept that has been developed, shaped and transformed over the years, however it became a topic of discussion at international level after the publication of Brundtland report in 1987 entitled 'Our Common Future' by the United Nations. It defines SD as: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

The principles of SD include;

- Promotion of good governance
- Stable and long term economic growth
- Reduction of regional differences and proportionate and balanced socio-economic development
- Active employment policies
- Growth of personal income and consumption
- Promotion of justice (social, economic and political)
- Environment protection for next generations and efficient usages and allocation of scarce natural resources.

Sustainable Development is a visionary approach towards the future. It will not be brought about by merely policies. It requires the spreading of awareness of the need to convert the natural assets for inter-generational equity.

#### **Millennium Declaration of United Nations**

The 21<sup>st</sup> century was started with a peculiar declaration for the international cooperation towards the poverty eradication from the globe. The United Nations declared 8 millennium development goals in the year 2000, to be achieved by 2015;

## Good Governance & Sustainable Development (SD) in India

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve mental health
6. Combat HIV/AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development.

These goals recognized the vital link between good governance, development and human rights. There were widely accepted arguments that the governance should play a stronger role in the post 2015 development agenda.

### Sustainable Development Goals (SDGs) 2030

The Sustainable Development Goals were adopted by all member states of the United Nations in September 2015 as a part of the resolution, 'Transforming Our World: The 2030 Agenda for Sustainable Development'. The SDGs were built upon the achievements of the MDGs. The 17 SDGs are;

1. No poverty
2. Zero hunger
3. Good health and well-being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Reduced inequality
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life below water
15. Life on land
16. Peace, justice and strong institutions
17. Partnerships for the goals.

The goals are comprehensive and people centered, undividable, integrated and keep the balance between the three core pillars of sustainable development; society, economy and ecology.

To achieve the SDGs, it requires the partnership among public and private sectors, civil society and citizens alike to make sure we leave a better planet for future generations.

### Challenges to Sustainable Development (In India)

Some key challenges to SD are;

- **Population:** According to data (2020), India is the second most populous country in the world and approximately 138 crore (17.7% of the world) people live in India.
- **Inequality:** In spite of being one of the fastest growing economy in the world, India is one of the most unequal country. According to Oxfam data (2020), the top 10% of Indian population holds 77%

(the richest 1% holds 40%) of the total national wealth while 90% population holds only 23% wealth and 73% of the wealth generated in 2017 went to the richest 1% only. This gap is widening day by day and increasing inequalities affect marginalized sections (poor, lower castes, women, children etc.).

- **Poverty and Hunger:** According to Indian Government data (2019), the 6.7% of its population lives in below poverty line. In Global Hunger Index (GHI 2020), India ranked 94<sup>th</sup> out of the 107 countries.
- **Low literacy:** The literacy rate of India is just 77.7% which is below the average of world literacy rate of 86.48%.
- Corruption.
- Huge Unemployment and corruption.
- The lack of safe drinking water.
- Disease, malnutrition and poor medical facilities.
- Deforestation due to the development of agriculture and increasing urbanization.
- The rising consumption of energy and petroleum.
- Depletion of natural resources and increasing pollution.
- **COVID19 Pandemic:** It is sweeping the world and India is no exception. In India, the first wave of Covid outburst in 2020 while the second wave in 2021. It has been making lots of losses to the economy, society and human lives. Poverty is increasing as well as health & education is negatively affected.

#### Strategy for Sustainable Development (In India)

India is committed to achieve the 17 SDGs and the 169 associated targets, which comprehensively cover social, economic and environmental dimensions of development and focus on ending poverty in all its forms and dimensions. The NITI Aayog has been assigned the role of overseeing the implementation of SDGs in the country at the Central Government level.

Some key suggestions and strategies for SD are;

- Minimize corruption and promote good governance.
- Minimize the gap between rich and poor to make inclusive society.
- Minimize all types of pollutions like air, water, land, etc.
- Promote sustainable consumption and production
- All possible attempts to replenish renewable resources (e.g., by planting trees).
- Judicious use of natural resources like trees and minerals (petroleum), remembering the needs of future generations.
- Focus on renewable sources of energy like the Sun and the wind for energy needs. The tropical countries like India can easily convert Sun light into solar energy and electricity and so create an atmosphere for green development.
- Using environment friendly sources of energy like LPG, CNG, solar cell, etc., which are eco-friendly fuel and help in reducing the green-house gases from the Earth. Delhi Transport Corporation's initiative to CNG and Electric buses in Delhi is one of such effort to reduce CO<sub>2</sub> and other harmful gases. Electric engine in Indian Railway, E-rickshaw and electric bicycle are important initiatives by Government of India in this direction.
- Focus on Integrated Rural Development Programmes (IRDP) to reduce the pressure on urban areas and the associated pollution.
- Revive ethnic Indian system of irrigation and waterways.
- Stimulate organic farming and recycling wastes.
- Ensure strict watch and control with respect to environmental hazards such as happened in the Bhopal Gas Tragedy (1984).
- Focus on regional level forums for regional and local development.

## Good Governance & Sustainable Development (SD) in India

- The private sector is an important stakeholder in the implementation of SDGs, so promote public-private partnerships (PPP).
- To achieve Sustainable Development, any sector of economy need to focus on; economic growth, social inclusion and environmental protection. Development in any one of these whether positive or negative will usually have a knock-on effect on the other two elements. So, for SD, proper balance between economic, social and environment is essential.

### Role of Good Governance in Sustainable Development

In relation to the implementation of the Agenda 2030, good governance will have to play a crucial role at every level. Good governance in principle and practice is foundationally about the process for making and implementing decisions. It is not only about making 'correct decisions', but also about the best possible process for executing those decisions. The decision-making processes and good governance share some characteristics which are keys to the implementation of development agenda. These characteristics have a positive impact on various levels and aspects of governance including;

Consultation policies and practices

Role clarification and good working relationships

Meeting procedures

Duty bearer conduct

Service delivery

These characteristics would include but not be limited to only the eight characteristics of good governance as suggested by UNDP in 1997 which are discussed above.

Corruption is one of the biggest obstacles for implementing the agenda in poor and developing countries. Good governance plays a critical role in fighting against corruption.

In the run up to the framing of new global, regional and local agreement on SD, the call for most of elements of good governance are found in the most advocacy and lobbying documents presented during the post-2015.

**Some major good governance initiatives taken in India to ensure the sustainable development are:**

- Decentralization and People's Participation – 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Act-1992; Rural and Urban Governance.
- Developing programs for weaker sections and backward areas; Social, Economic and Political Justice.
- Financial management and budget sanctity.
- Citizen's Charters.
- E-Governance and use of ICT tools; Digital India.
- Transparency and Accountability measures; Right to Information & Social Audits.
- Public service morale & anti corruption measures; Whistle Blowers Protection Act.
- Poverty Eradication Programmes.
- Right to Education; Article 21A.
- Ayushman Bharat Health Insurance Scheme.
- Women empowerment program; Beti Bachao Beti Padhao, Sukanya Samriddhi Yojana, etc.
- Environment protection laws; National Green Tribunal (NGT) Act.
- Public-Private Partnerships in different sectors such as in metro, airport, railway, health, education, infrastructure and environment protection, etc.

### Conclusion

Today, almost every sector of Indian economy is considering the concept of sustainable development and sustainability whether it is education, health, construction, energy, petroleum, power, transportation, textile,

farming and environment etc. for all its future endeavours. The term is quietly used in India and same is being done all over the world whether it is developed or developing economy in tune with SDGs.

In spite of good economic growth and open market policies, the development agenda do not seem to achieve much success in the absence of good governance.

Now, it has been determined that there is a highly significant and positive relationship between elements of good governance and sustainable development and it is also understood that neither can be pursued without other. Thus, we can say that sustainable development and good governance are two sides of the same coin.

Since, the Government of India has taken many initiatives to strengthen the governance yet many more initiatives ought to be taken in this direction to achieve the SDGs by 2030 and make India as a developed economy in true sense.

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## **“Balance Life in the Current Era”– Illusion or Reality for Working People: A Step Ahead**

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### **Abstract**

The word “Work life balance” has gained increasing popularity day by day. This term has been used widely in corporate, especially in large companies but the same importance with material knowledge and evidences has not been found in academics. Moreover, till date, researches on work life balance has directed only towards work-health balance largely. However, this paper is directed to examine work life balance, their impacts, and ways to overcome adverse cause. The discussion on same is targeted here to restore the working community’s problems and identifying major cause of it. This research is empirical in nature and focuses on the basic fundamentals of work life balance, the reasons of unbalanced work and family life, ingredients and ways to overcome same.

**Keywords:** Work-life balance, work-family balance, work-health balance, satisfaction level

### **Introduction**

If career success is important and suppose that balance is synonymous with anathema for compromise and success, then Work-life balance will make more successful. There is a misconception that balance does not work for those who want to succeed. But that’s just not true (and it’s based on a common misconception that work-life balance is less stable). Work Life Balance is about building a successful life on own terms.

### **Review of literature**

1. (Yadav & Dabhade, 2013) Found that respondents reported average level of work life balance and is generally happy with their working arrangements. The findings of the study reveal that balancing care and work affects career progression. Manager’s act as barriers to members achieving appropriate work-life balance and considered WLB is an important determinant of intrinsic aspects of job satisfaction. Most of the employees enjoy the job and feel comfortable at their work place. According to studies; it has been found that it is important for employees to maintain a healthy balance between work and their private lives.
2. (S. Padma, 2013) have highlighted the role of family support in balancing personal and work life and found that the present study show that the support from family members will play a significant role in balancing Personal and Professional lives. Employees who have adult children can easily balance than those with younger age kids. Similarly employees who need to take care of elder parents/in-laws health responsibility have lesser work life balance than their counterparts. The study concluded that lower balance may lead to higher absenteeism, lower job satisfaction and sometimes may turn to higher employee attrition. Organizations with cooperative work culture may help them to bring a suitable balance in their professional and personal life.
3. The study of (Ajith & Patil, 2013) on work-life balance for role prioritization of IT employees showed that the employees were able to fulfill their professional and personal commitments at the same time, because of better work-life balance policies. The relationship between work-life balance policies and role prioritization was significant. The study was conducted on variables like travelling time, depression, temper, work, etc., to know the relation between work-life balance and stress management.

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4. (Kumari, 2012) commented that each of the WLB factors such as Psychological distress, organizational changes, working hours, managerial style, job responsibilities, work overload, work life conflict and personal financial problems, etc., have been proven to affects or are predictive of job satisfaction. It can also be concluded from the data, that the overall WLB policies positively correlates significantly with level of job satisfaction which shows that job satisfaction increases with the increase in work-life balance. The results also indicated a shift in perceptions about work-life balance and job satisfaction. In the past, employees often found it more difficult to maintain balance due to the competing pressures at work and demands at home.
5. (Tarriq, Siddique, & Tanveer, 2012) studied the considerable knowledge related to the theory and practices of Work-life balance from extensive meta-analysis of literature found that work-life balance is both important for the organization and for its employee's particularly in current dynamic organizational scenarios. It helps the organization to improve productivity, efficiency, competitiveness, morale and hence gain a competitive edge. Similarly employees are benefited from work-life balance initiatives through increased motivation to work, enhanced satisfaction, empowerment and ultimately more commitment to the organization.
6. (Albertsen, Rafnsdottir, Grmsmo, Tomasson, & Kauppinen, 2008) Studied the relationship between work hours and work life balance and found a strong association between larger numbers of work hours and lower levels of work life balance amongst women. For men, the results were less conclusive, while for gender-mixed groups, an association between overtime work and lower levels of work life balance was strongly supported. It was found that nonstandard work hours had a negative influence on work life balance and some evidence suggested that it had a negative influence on children's well-being and on marital satisfaction.

#### **Research Objectives**

1. To identify core ingredients of work life balance.
2. To analyze various adverse impacts of unhealthy work life.
3. To find out relevant practices for healthy work life balance.

#### **Research Methodology**

This research is based on secondary data and empirical in nature, studies the possible aspects of work life balance and issues with it using previous work done so far, data collected from the past surveys by professional bodies and organization with review papers and theoretical concept of working personnel.

#### **What is Work-life Balance?**

Work-life balance means preference between personal and professional activities. It is the level of life of a person when his job related activities are present in the house.

#### **What is an Ideal Work-life Balance?**

This question is rather debatable. Happiness is sometimes defined as having little or no difference in a person's professional and personal life. This balance has become a local issue due to the increasing amount of technology that eliminates the importance of physical space in determining work-life balance. Previously the line between professional and personal was clear so taking work home was difficult or impossible.

Following are few steps suggesting building balanced work life.

1. “To prioritize and focus on what is most important to you” Self ensuring for your own well-being enabling you to serve for the betterment of others and take control of your life is the answer of what is true success? In addition, a balanced lifestyle makes you better rounded, more creative thinker and more productive and that means you will have more potential for success in your personal and professional life.
2. “Start creating a balanced life” All the reasons why work life balance is important are a guide for you on how to start creating a healthy work life balance. Now is the time to start creating a balanced life and when you give up the rest, start by controlling what you can do, which means focusing on your mind. Building a less stressful, healthy mindset is major of the foundation.

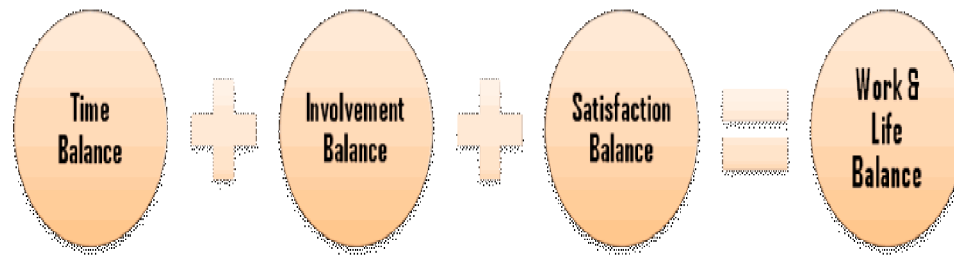


Figure 1: Components of Work-life Balance

### Theories of Work-life Balance

A few theories on work-life balance integrate spillover theory, segmentation theory, compensation theory, congruence theory, Inter-role conflict theory, border and boundary theory and enrichment theory.

- **Spillover Theory:** This theory explains exposure in one role affects experiences in the other, representation the role more identical. Research has studied the spillover of mood, values, skills and behaviors from one role to another (Edward & Rothbard, 2000).
- **Segmentation Theory:** This theory has been utilized to explain work and personal life are two different segments and do not affect each other. Moreover, the satisfaction derived from work place maintains balance between work and family (Edward & Rothbard, 2000).
- **Compensation Theory:** This theory explains how work and family display alter relationship (Clark, 2000). Moreover, both work and family have two different spaces where the negative experience of one could be repaid with positive of another.
- **Congruence Theory:** According to this theory, factors such as knowledge, identity, hereditary compel or level of education could impact positively on work and family (Zedeck, 1992) (Edward & Rothbard, 2000).
- **Inter role Conflict Theory:** It implies that taking care of a demand in one area (work) makes it tough to meet up the demands in other space (family) (Greenhaus & Powell, 1985).
- **Enrichment Theory:** This refers to how encounters from aptitudes, capacities and values or inclination, fulfillment to improve the nature of the other area (Morris & Madsen, 2007).
- **Work Family Border Theory:** The result of this theory is work-family balance, which leads to satisfaction and good functioning at work and home, with minimum conflict (Clark, 2000).
- **Boundary Theory:** This is a general theory of social classification which focuses on results, for example, the individual allot to home and work and the straightforwardness and recurrence of transitioning between roles (Zerubavel, 1991) (Ashforth, Kreiner, & Fugate, 2000).

### Reality in 2021

The dreaded Covid-19 crisis has shifted work and household duties under the same roof for many families. For some of them, finding work-life balance while working remotely becomes more difficult. Parents who work from home can schedule important virtual negotiations but their children can also have a standing teleconference. Indeed, a virtual morning preschool meeting can be as important as your own conference calls or virtual team-building. So, you will need to make some effort to combine the rest of the workday for early morning and after bedtime.

### Why is Work-life Balance Important?

Maintaining a healthy work-life balance will have a positive impact not only on health and relationships but also on employee productivity and performance. When team members don't see work on a regular basis, they will work harder and make fewer mistakes. Given the fact that nowadays it can be difficult to attract and retain new workers; companies that get a name for promoting work-life balance have become attractive. Let's list some of the more relevant reasons why work-life balance is important to your company and employees. Following are few important reasons of work-life balance;

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1. **Reducing Health Problems:** Being under stress, you run the risk of further ruining your physical and mental health apart from just your social life. Poor work-life balance usually leads to dangerous symptoms that can affect your well-being: from the flu to serious heart problems. Maintaining balance, you will significantly limit health problems and absences. This ensures that your company is more efficient during business hours.
2. **Enhancing Engagement:** With the help of team members in finding a healthy balance between work and home, you will increase their engagement level. An engaged employee will become a loyal advocate for your brand and product to your team members. If something needs to be done after a normal workday, they will be late for work.
3. **Reducing Burnout:** Stress comes from time to time at all times. However, you can avoid workout burnouts and make some effort to ensure that this does not happen to your team. Burnout occurs when you are overwhelmed. It can affect every aspect of your life. Sometimes it's really important to encourage your team to take time off and leave work.
4. **Velocity Mindfulness:** Maintaining a healthy work-life balance gives us more control over our focus and ability to focus on the task at hand. This is about mindfulness. A healthy work-life balance will help create an environment where everyone is dedicated to work. You should quickly improve retention rates, profits and productivity.
5. **Work-life Balance and Various Payments:** The essential goal of any employer is to save money and maintain a healthier, more productive workforce by creating a work environment that prioritizes work-life balance.

What exactly does work-life balance look like? Over the years, the approach to work-life balance has been constantly evolving. For employers, it should be useful to know “how to differentiate between different pay generations - Baby Boomers, Generation X and Millennial.”

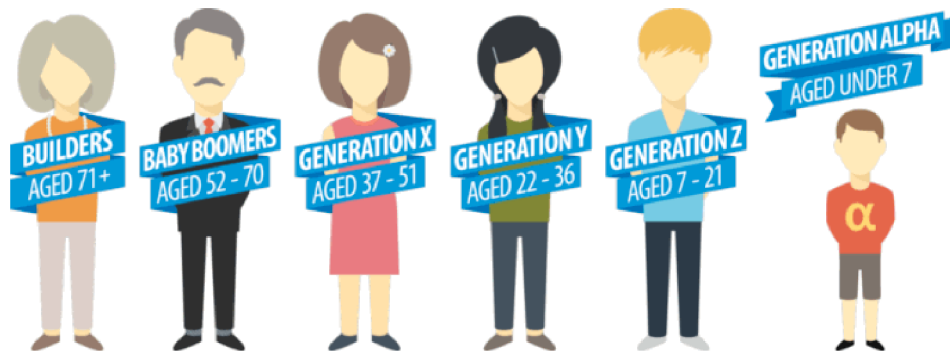


Figure 2: Picture Defining Generations

Table 1 Generations and Their Attributes

S. N.	Category	Age Group	Birth Range	Aspirations	Attitude for Technology
1.	Builders	71 or above	1950 or before	Home ownership	Largely disengaged
2.	Baby boomers	52 – 70	1951 - 1965	Job security	Early adapters
3.	Generation X	37 – 51	1965 - 1980	Work-life balance	Digital immigrants
4.	Generation Y	22 – 36	1981 - 1994	Freedom and flexibility	Digital Natives

5.	Generation Z	7 – 21	1995 - 2012/15	Security and stability	Techno-holics
6.	Generation ALPHA	7 or below	2015 onwards	Basic need	-

Source: (FOURHOOKS MARKETING, 2015)

### Unbalanced work life and unfavorable cause

60% of Indian working professionals surveyed rate their current work-life-balance average to terrible. To inquire for work-life balance, a survey has been made on 2000 working professional by [www.monster.com](http://www.monster.com), in which out of total respondents 45% of respondents were from non metro cities, where work life balance is not that serious issue. (<https://economictimes.indiatimes.com>)

“Collectively, 67% of India’s working professionals either sometimes, often or always think about work when not at work. About half of the respondents in relationships currently, confessed that the lack of work-life balance makes them or their partners irritable or ill-tempered. Lack of sleep (17%), depression (16%), anxiety & irritability (9%), hypertension (4.5%) came up as the top work-related illnesses. Back pain (15%), frequent headaches & fatigue (14%), and obesity (5%) came up as other stress related physical illness.” (Basu, Sreeradha D;, 2019)

The survey further says “As opposed to the belief that technology is a facilitator, one-third of the young professionals find technology (laptops and mobile phones) a hindrance in managing family with work commitments. This becomes significant as 54% of the respondents were single. Other two hindrances that emerged were meetings, calls and trainings after office hours (18%); and negative attitude of supervisors towards work-life balance despite the policy (11%). When asked, what work-life means, ‘flexible work hours’ came as the number one response at 41%. This was followed by leaving work on time and not bringing work home at 39%. The other significant response that came from close to 40% respondents was to get time to pursue their hobbies and passion.” (Basu, Sreeradha D;, 2019)

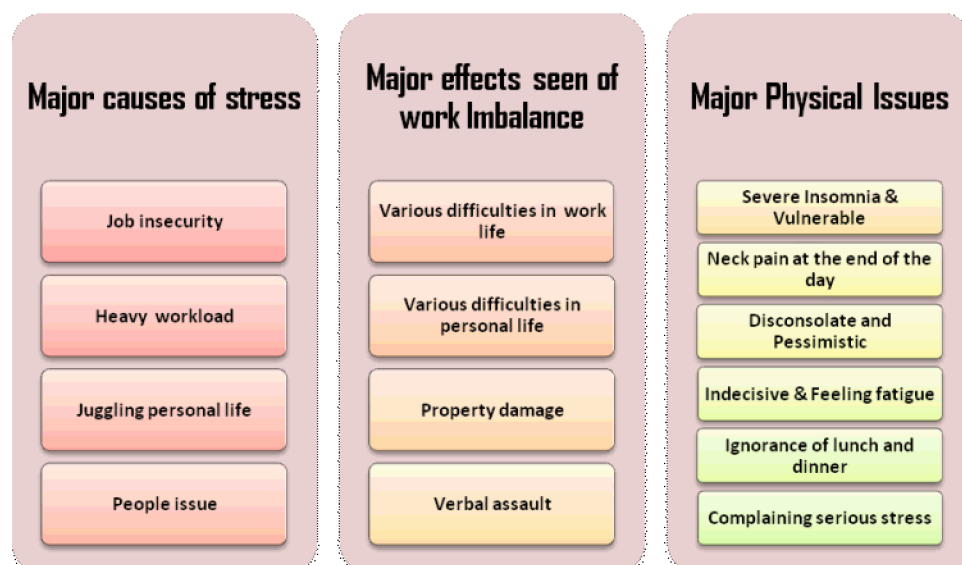


Figure 3 : Major Outcomes of Imbalanced Work-life

Another study held on work-life balance has evolved many aspects related to personal life as well as professional life. This study says “Various studies and experiments have proven that overworking has a profound impact on both the physical and mental health of the employees. Consequently, unhealthy workers cannot maximize their productivity at work. In some cases, they cost businesses money due to low-quality

output and increasing absenteeism.” (Zuckerman, Arthur, 2020). The following table shows how imbalanced work-life causes severe dilemma to personal and professional life.

### Conclusion

Balance of work-life includes corresponding amid professional life which includes career, challenges, pressure, accomplishment and aspiration on one side and personal life which includes pleasure, leisure, family & spiritual enlargement. Both family & professional life are vital for people and if are not handled wisely, may lead to stress and strain and results into various diseases. This study is found important as it tries to identify how work-life & family-life are consistent and results into stress.

### Justifying Objectives

1. The major ingredients mentioned required for balancing happy and healthy life must be kept into notice and not ignored as usual. From the concerned research we get to know that work-life balance is all about managing family and work simultaneously
2. How the unbalanced life could be hazardous for individual can only be understood after inquiring in depth. This study represents how unhealthy impacts can take place in terms of mental, physical and relational; if work and professional correspondence not managed properly.
3. From the study it is clear that a healthy life is a mixture of pleasure, leisure, family, spiritual and safety of earning as well as wealth.

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## A Study on Entrepreneurial Barriers Faced by Disabled People in India

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### Abstract

This paper highlights the ways of entrepreneurial barriers faced by disabled people in India. The secondary was collected from Governmental and non-governmental organisations with respect to the study. Published reports of state and central organisations and studies conducted in related fields and published and non-published sources constitutes the secondary source. The study revealed that the entrepreneurship barriers are found among disabled people in various ways like economically deprived due to their poor education, lower employment rate, lack of accessible information on sources of grants and discrimination on the part of banks and other financing agencies, may not get adequate experience training in a particular field, lack of Government support, disabilities face is that making products is more difficult than selling them, difficulties in establishing and maintaining business contact because the difficulty of travelling and the lack of recognition, often lack management, legal and financial expertise for entrepreneurship and also found among them lack of self-belief. It could be concluded that they are suffering in different ways of entrepreneurship barriers is going.

**Keywords:** Barriers, Disabled People, Entrepreneurship

### Introduction

Six to seven per cent of the population in India is disabled according to the census begin from February 9, 2011. The 2001 census found 21 million persons with disability that is 2.13 %of the total population. There is a lack of political will in understanding the seriousness of disability issues which has led to inadequate allocation of resources for the disabled in the country. With a small national budget allocation, no astonishment the various measures which the government and the society have taken for the welfare of the disabled touch only the marginal of the problem. The path of the blind, the deaf, the mute, the mentally challenged and the orthopedically handicapped continues to be distressing. Mainly because of the bulk of them are poor, enjoying no political influence, their needs come quite low in the order of priorities of the government. Whatever Government facilities that are available for the disabled are like mere specks.

In India, persons with disabilities are more likely to be poor, hold fewer assets, and ensure greater debts. The causal relationship between disability and chronic poverty has been broadly discussed but still lacks broader comprehensive research showing how this relationship operates and can be self-fuelling. A few studies have been made, which show that persons with disabilities, more often than other groups, lack access to basic services, employment, credit, land and other resources that could reduce poverty. The vicious circle between disability and poverty varies as well within and between cultures and contexts but is generally acknowledged to be healthy. Poverty has to be seen not only from the economic perspective but also from the point of social exclusion and powerlessness.

In developing countries, persons with disabilities and their families often live in poor and insecure conditions and all persons with disabilities experience discrimination. Exclusion from full participation in social and economic life and education opportunities substantially increases the risk of poverty. In India, people living in poverty are at higher risk of severe health problems and accidents due to restricted access to health

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care, poor nutritional access, poor working and living conditions, which might lead to impairment and degenerate the present condition. If a person acquires a type of impairment, he or she usually faces barriers to health services, education, employment, and other public services, and finds himself/herself often denied the opportunities that could help them to escape poverty.

Disability can lead and cause poverty by preventing the full participation of persons with disabilities in the economic and social life of their communities, especially if appropriate support services and reasonable accommodation are not available. The link between poverty and disability is due to discrimination, social exclusion and denial of rights together with lack of access to essential services, not the impairment itself. Some persons with disabilities, such as women, persons with intellectual, psychosocial or multiple disabilities as well as older people, are more at risk of experiencing poverty than others. In some communities, girls and women with disabilities receive less care and food, have less access to health care and rehabilitation services, education and employment opportunities. They also tend to have lower marriage prospects than boys or men with disabilities and to be at a higher risk of physical, sexual and mental abuse.

The number of disabled people in India increases by about 5 million every year. Majority of them cannot hope for medical, educational and vocational aid. According to the report of the National Statistical Survey (NSS), disability transition in India is predicted to be most rapid. Between 1990 and 2020, there is predicted to be a halving of disability due to communicable diseases, a doubling of disability due to accidents and injuries, and more than 40 per cent in the share of disability due to communicable diseases such as cardiovascular and stroke. At present, six to seven per cent of the total population in India is a person with differently-abled. The study is more significant in the social, cultural, educational and economic dimensions.

Worldwide, the prevalence of disability is argued to be growing, with population ageing and increasing incidence of chronic health conditions (World Health Organisation/World Bank 2011). Approximately 16% of the adult population aged 18 and older worldwide is disabled, with noticeable differences between high countries (12 per cent) and low-income countries (18 per cent) (World Health Organisation/World Bank 2011). European sources suggest that in 2009 25% of the adult population aged 16+ in EU member states had some impairment, defined as a sustained limitation in daily activities, varying from a low of 11% in Malta up to a high of 34% in Slovakia (Grammenos 2011). Disability affects a wide range of socio-economic outcomes, including labour market participation, but also other factors that shape participation, including education, information and transport. Disabled people experience lower labour market participation rates than the non-disabled throughout Europe, although activity rates (Grammenos 2011) and the disabled/non-disabled participation rate differential varies cross-nationally (Pagán 2009). Disabled people tend to be concentrated in lower-skilled, lower-paid occupations (Meager and Higgins 2011). Low participation rates are costly for the individuals concerned in terms of economic and psychological well-being, for governments in terms of lost output and tax revenues, and increased welfare payments, and for society in terms of the impact of social exclusion and discrimination on civic participation and public life.

As a result of the thrust on economic development the Indian per capita income has increased almost three times from USD 318 in 2002–03 to USD 889 in 2010–11. India stands at third position worldwide in terms of purchasing power parity. But despite the extraordinary increase in the rate of economic growth; there is a stagnation in key social indicators and millions of the countries underprivileged are still deprived of basic amenities. Majority of Indians (77 per cent), live on less than half a dollar a day (World Bank, 2013). Aware of such disparities, the government of India is now giving more consideration towards inclusive growth (in its Eleventh and Twelfth Five Year Plans). The focus is to take the levels of growth to all section of society. Disability can be stated as some impairment which results in sustained restriction in daily activities. As per World Health Organisation (2011), disability is growing worldwide due to the rise in the ageing population and an increase in the incidence of chronic health conditions. In India, during the last decade, 2001- 2011, the disabled population has increased from 21.9 million to 26.8 million, which is an increase of 22.4 per cent (Census of India, 2011).

**Table 1. Growth of Disabled Population in India 2001- 2011  
(By Gender and Region)**

Absolute Region	Growth (in millions)			Percentage Growth		
	Person	Males	Females	Persons	Males	Females
Rural	2.24	0.99	1.24	13.7	10.6	17.8
Urban	2.66	1.38	1.27	48.2	43.3	55.0
Total	4.90	2.3	2.52	22.4	18.9	27.1

Source: Compiled from Census of India, 2011.

Disabled non – workers by type of disability and by significant non- economic activity in India – Census, 2011.

Disability is both the cause and the result of poverty. Disabled person lags in terms of education and some disability. Disabled persons may be of different types and have diverse abilities and interests, but all of them experience one common problem which is their economic exclusion due to disability. The adverse impact of disabilities on education and employment has been highlighted by various researchers (Jones, 2008; Meager & Higgins, 2011) and encouraging entrepreneurship among the disabled to achieve faster and better economic integration has been suggested (Arnold & Seekins, 2002).

### Review of Literature

Disabled people like the non-disabled, face general barriers to labour market participation but also face specific barriers to entrepreneurship in particular. General barriers are discussed briefly before focusing specifically on disability barriers. International studies have found disability consistently to have a negative effect on labour market outcomes, including employment rates, earnings and unemployment rates (Jones 2008; Berthoud 2008; Meager and Higgins 2011; Lechner and Vazquez-Alvarez 2011). Variations in impairment characteristics - type, severity and number of health problems or impairments - influence participation rates, types of occupation and earnings (Jones 2008, 2011; Berthoud 2008; Meager and Higgins 2011).

Berthoud (2008) found locomotor impairments to exert a severe negative impact on employment prospects. Employer discrimination is a strong influence on the supply of jobs to disabled people (Meager and Higgins 2011); employer *perceptions* of individuals' capacity to work may diverge considerably from their actual capacity to work. Labour market disadvantage is particularly high among those with mental health problems or learning difficulties (Berthoud 2008; Meager and Higgins 2011). Such disadvantage is sensitive to local variations in employer demand for labour but less so in relation to macroeconomic conditions (Berthoud 2009; Meager and Higgins 2011).

UNESCO data reveals that a majority of PWDs is unable to earn any livelihood for a variety of reasons, such as the lack of adequate education or training. Only one to two per cent of PWDs in developing countries receive an education (United Nations Educational, Scientific and Cultural Organization, 1998). Also, the employers, family members and sometimes the PWDs themselves have preconceived ideas regarding their capabilities, accessibility issues and so on. Compared to their able-bodied peer's unemployment among PWDs is usually high. The situation of women with disabilities is even worse, with more discrimination and fewer opportunities. As a result, PWDs have mostly considered burdens, live in poverty and lack access to basic services such as education, health care, vocational training, employment, etc. As a result, "Poor people are disproportionately disabled...and people with disabilities are disproportionately poor." (Mr. Holzmann, World Bank). UK data suggests that disabled entrepreneurs are more likely to work alone, rather than employ others (Jones and Latreille 2011) and to operate from home (EMDA 2009). Jones and Latreille (2011) found that nearly 80% of the disabled self-employed have no employees compared to 74% of nondisabled and nonwork-limited disabled men. Those whose disability is *not* work-limiting appear more similar in almost all respects to those without any form of disability (Jones and Latreille 2011).

### Need and Important of the Study

All women and men with a disability can and want to be productive members of society. In both developed and developing countries, promoting more inclusive societies and employment opportunities for people with disabilities requires improved access to basic education, vocational training relevant to labour market need and jobs studied to their skills, interest and abilities, with adaptation as needed. Many societies are also recognising the need to dismantle other barriers, making the physical environment more assessable, and providing information in a variety of formats, and challenging attitudes and mistaken assumptions about a person with disabilities. This paper highlights the barriers faced by entrepreneurs with disabilities. Also, the paper tries to find out if these barriers are different from those faced by other entrepreneurs.

### Objective

- To examine the entrepreneurial barriers facing by disabled people
- To suggest the possible solutions for alleviating the sufferings of disabled people

### Secondary Data

The content analysis has been conducted for this study. Entrepreneurial Development Index and earlier research studies, personal records constitutes a secondary source of the study data are collected from Governmental and non-governmental organisations with respect to the study. Published reports of state and central organisations and studies conducted in related fields and published and non-published sources constitutes the secondary source.

### Barriers to Entrepreneurship among the Disabled

In addition to the general barriers, disabled people also likely to face specific barriers in entrepreneurship. Many of these barriers are deep-rooted social-cultural constraints imposing severe limits on the disabled. These barriers can be summarized as

**Access to Finance:** Finance is important for the establishment and growth of the entrepreneurial business. Most people who suffer from a disability are economically deprived. A new entrepreneur often experiences difficulties financing new start-up due to limited personal finance resources. Finding enough money to start new ventures is a difficult task for disabled people. Even if the central government and state government provides financial assistance to people with disabilities, that is not enough for them. Disabled entrepreneurs may face more constrain in collecting funds for business due to reason such as their stereotype, poor education, lower employment rate, lack of accessible information on sources of grants and discrimination on the part of banks and other financing agencies.

**Training and Experiences:** For complete a venture, the entrepreneur must have comprehensive knowledge about the project and must have trained in it. A disability entrepreneur may not get adequate experience training in a particular field. As compared to another entrepreneur due to the constrain of education and mobility, disabled people often lack management legal and financial expertise for entrepreneurship. This limits their opportunity to start and run a successful business.

**Government Support:** Government support is any course of action which aims at improving the condition of entrepreneurship. Government support as it relates to entrepreneurship is targeted at encouraging entrepreneurs by making a favourable environment for entrepreneurs. The favourable environment can in terms of policies related to infrastructure, regulation, legal framework, financing and taxations, the policies should be perceived to be supportive by the entrepreneur.

There is a need to understand that generalisation cannot work as there are differences in disabilities such as the type, severity, period and time of onset of disability. Earlier studies on entrepreneurship for the disabled suggest that concentrated, customised, one-to-one, or small group assistance, may produce the most successful outcomes rather than the generalised government policy support (Arnold & Ipsen, 2005; Enabled for Enterprise 2009; EMDA, 2009; Dotson et al., 2013). Also, the government can play a significant role in supporting the development and use assistive technology to ensure continual improvement of entrepreneurs with disabilities. Assistive technology is becoming more sophisticated, increasingly portable, less expensive

and easier to use, and as a result, hold greater potential for improving the inclusion of people with disabilities in economic activities such as entrepreneurship (Angelocci et al., 2008).

**Market Prejudice:** The problem that people with disabilities face is that making products is more complicated than selling them. They may not even have the full knowledge of the advanced marketing system entrepreneurs experience market prejudices which may be due to their gender, age, religion and caste. In addition to the above prejudices, there is also reduced demand for goods and services produced by disabled persons. This can reduce the rewards to entrepreneurship to the disabled entrepreneur as compared to other entrepreneurs.

**Business Contact:** Entrepreneurs rely on their formal and informal contacts for social influence and experience. Disabled persons may have again had more difficulties in establishing and maintaining business contact because of the difficulty of travelling and the lack of recognition for them.

**Experiences:** A compared to other entrepreneurs due to constraints of education and mobility disabled people often lack management, legal and financial expertise for entrepreneurship. This limits their opportunity to start and run a successful business. Others influence the career choice and future course of actions of an entrepreneur. If the person is of the same social group, then the chances of being influenced increases. The lack of role models for the disabled entrepreneurs also acts as an additional barrier Suggestions

**Self-Belief:** An entrepreneur's self-belief helps in identifying and developing the business opportunity. Persons with disabilities often experience exclusion and rejection. The accrual of such repeated depressing experiences creates incapacities like the lack of self-belief. Disabled entrepreneurs, therefore, often lack self-belief that they cannot start and operate businesses successfully. Also, encouragement from formal as well as informal sources helps in creating self-belief and the courage to bear the stigma associated with business failure. Often lack of such support discourages disabled entrepreneurs.

### Suggestions

Some of the following suggestions given below:

- Incorporate interest and needs of the disabled as a vulnerable group as part of new existing poverty alleviation schemes to promote livelihood opportunities (wage and self-employment) for those living in urban areas especially slums and from the lower socio-economic background.
- Should include disability people All government Ministries (for animal husbandry, Dairy and fisheries, etc.) which have income generation programmes including the potential for outsourcing.
- Training of person with disabilities on business aspects such as identifying a business opportunity, writing a business plan, developing a product service helping customer's financial management and employing staff will increase their chances of success.
- Awareness training for the disabled can be used to take care of the obstacles to entrepreneurship arising from lack of self-confidence among disabled entrepreneurs rising from lack of self-confidence among disabled entrepreneurs. Entrepreneurship awareness measure refers to the programmes endeavouring to increase knowledge of entrepreneurship as a career option for the disabled. The organisations related to regulating, government departments, banks and other institutions with which the disabled entrepreneur interrelates should be approachable. This will result in bridging the gaps with the disabled entrepreneurs. Also, a focused confidence-building aimed at startups can address the barrier of lack of confidence faced by disabled.

### Conclusion

The study considered that the entrepreneurship barriers are found among disabled people in India in various ways like the most people who suffer economically deprived of disability are economically deprived due to their poor education, lower employment rate, lack of accessible information on sources of grants and discrimination on the part of banks and other financing agencies. A disability entrepreneur may not get adequate experience training in particular field, lack of Government support, disabilities face is that making products is more complicated than selling them, difficulties in establishing and maintaining business contact because the difficulty of travelling and the lack of recognition, often lack management, legal and financial

expertise for entrepreneurship and also found among them lack of self-belief. It could be concluded that they are suffering in different ways of entrepreneurship barriers is going. The government should need to understand that generalisation cannot work as there are differences in disabilities such as the type, severity, time period and time of onset of disability. Earlier studies on entrepreneurship for the disabled suggest that concentrated, customised, one-to-one, or small group assistance, may produce the most successful outcomes rather than the generalised government policy support.

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## Gandhi's Impact on Dr. Vinayan and Mazdoor Kisan Sangram Samiti

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In Bihar, since 1974, Dr. Vinayan was a well-known name among the down-trodden, intelligentsia and state administration. He impressed all these three sections immensely and had few parallels in the country in the way he lived. Vinayan heeded to the call by Jaya Prakash Narayan in 1974 to bring a total transformation of society. He gave up his medical degree to come down to Bihar and worked in Jehanabad. He mentioned once how Jaya Prakash Narayan would make sure that all those responding to his call understood the sacrifice that was being asked. JP would tell everyone they were not coming as guests and should not expect to be treated like a groom in the village. They would have to live like the villagers, sharing their lives and struggle.<sup>1</sup>

A revolutionary in his own right Vinayan had led a chequered life. He was born 11th September, 1947 in Jhansi. Though he was born in Jhansi but his fore fathers belonged to Agra, Uttar Pradesh. He was born in middle class, progressive, Brahmin family which was greatly influenced by the movement of Arya Samaj. His father's name was Vachaspati Shastri and grandfather was Pandit Prem Roy Sharma. His mother's name was Vedabati Sharma. His father and mother was active member of Arya Samaj. They had total ten children. The number of sons was seven and among them Vinayan was in third position. Besides, Vinayan had three sisters. Vinayan's two brothers were involved in communist politics and 'others were high professionals and two brothers were dead in their early life. So from his family history we could understand the progressive atmosphere where he was born and brought up and what influenced his thinking.<sup>2</sup>

Dr. Vinayan got his primary education first from Lucknow and then from Itmadpur village near Agra. That time he lived with his grandfather who was a doctor by profession and an active member in Arya Samaj and Congress. By taking part in freedom struggle many times his grandfather went to jail. Not only the men of his family, but women like his grandmother Sakuntala Devi were also a freedom fighter and actively participated in this programme. Vinayan's grandmother was also imprisoned many a time in Agra and Lucknow, and on one such occasion she spent in jail with her four month older child.<sup>3</sup> This incident gave light from where Vinayan got the fighting spirit against oppression, lawlessness.

Dr. Vinayan got his Madhyamik and College level education from Agra and got Medical degree from S.N. College, Agra. But before sitting down on the final examination he was disgusted with the professional carrier and family life and was attracted towards nomad life.<sup>4</sup>

At the age of twenty-five he went to Himalayas and met many saints to solve the questions and to find out the truth. The thirst of truth led to him in different religious places like Haridwar, Rishikesh, Rudraprayag, Gangotri and then Kulu, Manali, Manikaran, Rotangpass, Ladhakh and the different places of Tarai Himalayas, Shivalik and Himachal.<sup>5</sup> When he went to Gomukh he fasted for 40 days which had a great impact on him.<sup>6</sup>

In his interview Vinayan said that the impact of this fasting was great on him. He believed a strong feeling of desire of life existed among the human being. That was why they always thought about the life after death. But when one fasted, after sometime man can win over the fear of death and that in turn gives birth to a new philosophy in man's thought. Up till the birth of the said philosophy, man is always involved in a conflict with death. This philosophy makes a man to overcome the fear of death. This philosophy makes a man stronger to overcome the fear of death. This ideology makes a man stronger and bolder which is

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necessary to fight against any evils. This was a great realization for Dr. Vinayan. This realization also helped him to arrive at a concrete solution about God. He realized God was not separate from men. He was inside the men.<sup>7</sup>

When he understood the truth, about life, then he came back among the common people to work and create a just and appropriate society, to change the society through struggle. His first step towards politics was at Haryana, after he abandoned the life of an aesthetic. There, with the help of his Arya Samaj influenced family background, he met Swami Agnivesh h,<sup>8</sup> and with the help of Agnivesh and Indradev he established a political party named 'Rajarya Sabha'. This political party got some seat in the Assembly election in Haryana during that time. It was a political platform of Arya Samaj and had a good relation with the Congress. Professor Sher Singh was a famous leader of this party. It also got a huge mass-support in the Congress influenced area, which was not tolerated by the Congress leaders. On the other hand gradually difference arose between Agnivesh and Dr. Vinayan on the issues of social change and Vinayan thus abandoned this party.<sup>9</sup> During that time he was also active with George Fernandez.<sup>10</sup> In 1974, Dr. Vinayan first met Mr. Jaya Prakash Narayan. During that time Bihar was flooded by the student movement under the leadership of Mr. Narayan. JP asked Vinayan to come to Bihar and join the movement. It was first meeting with JP and with the call of him Vinayan came to the Bihar and joined the movement. During that time he met the other young leaders of student movement, among them the famous names are Lalu Prasad Yadav, Nitish Kumar, and Sushil Modi, etc. But during that time he found out that these student leaders were opportunist and not very mature.<sup>11</sup>

When the student movement of Bihar reached a high peak, JP invited Dr. Vinayan in Bihar. The student movement of Bihar was mainly a political struggle, but Vinayan tried to develop the social side of the movement. After coming to Patna he engaged himself to establish a mass-government at the village level in Jehanabad.<sup>12</sup> On 1st September he met with Jang Bahadur who was high school teacher. Vinayan came to Vibansikria village with him and after that it became a work place for him till his death.<sup>13</sup> In this village he saw only boys go to high school. The girls studied only up to primary level. The other social issue was that in this village the palanquin was used as a medium of transport and was carried by people known as Kahar. Upon reaching the village Vinayan first protested against these issues which helped him to create a social base for the movement.<sup>14</sup>

As a normal phenomenon the changes in the society was not readily accepted by the people. They protested against Vinayan on these issues, especially the issue of palanquin practice. Vinayan was unperturbed by all this and to give a clear message to the protestors he decided to go on fast, but it was not successful. But Vinayan was very stubborn by his nature and which was constructive. This stub born nature was very much needed in a future mass-leader because it gave firmness in his thought and action. Gradually he won over this struggle and it forced the villagers to enter into an agreement with him. As per this agreement, villagers agreed to use the palanquin only in the case of illness. From this incident his belief on Gandhian technique of fasting became stronger. This also throws the light about the usefulness of non-violence ideology in political struggle. During this struggle Vinayan got a huge mass support which was needed in the non-violent process of struggle. During this time he got the support of 30 families. With his constructive mentality, this mass support also helped him to appear as a mass-leader. The impact of this struggle also had its effect on other villages which created a strong base in JP movement and increased the participation of masses in the movement. Here another technique which was followed by Vinayan was to create mass involvement in the movement through procession. This technique was applied by him many times. To determine the involvement of masses in the struggle they organized a procession from Jehanabad to Patna. Many people joined him and created a strong social as well as political base for JP movement.<sup>15</sup>

But there were some weaknesses in the JP movement. Gradually the mass involvement in this movement became weak and it mainly concentrated among the city -based middle class people.<sup>16</sup> Dr. Vinayan and his some friends and supporters of JP Movement realized that without change in the economic and production system the caste or class based social structure of Bihar was not going to change. So Dr. Vinayan and some other people started Bodhgaya Movement which mainly concentrated on land based issues. Apart from that there was another issue which was related to this movement. The abbot of Bodhgaya was one of the big

landlords of Bihar. The agitators demanded to confiscate the excess land from the abbot and distribute them among the landless. During that time Vinayan and his colleagues got strong resistance from the abbot and State but surprisingly mostly from their friends. During this time there was stir in the world of the Sarvodaya which also had an impact on the movement. The Sarvodyoists were divided into two sections, one section supported the JP Movement and other supported Vinoba Bhawe and they felt there was violence involved in the said movement.

Though Vinayan always believed in non-violence, but he felt in universal life raising the question of violence or imposing the condition of non-violence was in itself treachery. He felt that use of violence in movements should not be seen from the moral point of view. He said that the administrative system was not based on non-violence. To suppress the political struggle State always used police force and bullets. But when the common people went against the State, always it is said to them that violence was not to be used in their struggle. At that time the question of immorality came forward. He believed ignorance of violence or to put injunction on violence, are both treacheries. Because of that Vinayan always explained the uses of violence from the political point of view, not moral. During the time of Bodhgaya Andolan when Dr. Vinayan and his supporters went to the village to awaken the masses, at that time he faced some questions from the masses which were valid and rational. The villagers asked questions to Vinayan that what they should do when the goondas of abbot would attack them for opposing the abbot of Bodhgaya. At that time Vinayan inspired them by telling that they were not weak and knew how to fight against goondas. To drive away the hesitation and fear from the peoples' mind and to imbue excessive excitement among them, he told them to come in the next meeting with cudgel.<sup>17</sup> This was the right action of a mass leader that not only led the masses and directed them in the right way, but always supported them and gave the courage to win. These are the necessary attributes of Dr. Vinayan by dint of his he led mass-movement with elan.

Some Sarvodaya Leaders told Mr. Vinoba Bhawe with giving them the special reference of the words of Dr. Vinayan, that the violence emerged in this movement and Naxals took the controlling power to lead the movement. So a five member's team sent from Wardha to Judge the situation and saw the condition. The team came, attended the meeting and talked with Dr. Vinayan. The team did not find any reason behind this allegation and they had no complaint with regard to Dr. Vinayan and their supporters. The team appreciated the activities of agitators of Bodhgaya Movement. Vinayan requested them to join the meeting to make the movement stronger and to give them the support. The members of the team agreed to do that and participated in the fasting occasion which was held on the main gate of Bodhgaya Mandir. The decision was taken that this fasting occasion would continue for an uncertain period of time until and unless their demands were fulfilled.<sup>18</sup> But no result came out from this occasion because in the third day of fasting Emergency was declared. JP and others leaders were arrested and in protest against such arrest, some friends of Dr. Vinayan offered themselves to the police and got imprisoned. But Dr. Vinayan decided to go underground and continued the struggle in his own way.<sup>19</sup>

During the time of Emergency in 1975, he and his Jehanabad associates associated themselves with 'Baroda Dynamite Incident' with amplification in Bihar, but the same was unsuccessful. After the Emergency by the interest of the local people Vinayan took part in the electoral politics. He participated in the Assembly election as an individual. But he lost the election for some votes, because he stood against Satyendra Narayan Singh, who was then President of Janata Party. As because Vinayan stood against Satyendra Narayan Singh, the Janata Party did not give him the permission to take part in the election as their candidate. As a result Vinayan parted company with Janata Party in 1977.<sup>20</sup>

He felt it did not offer any radical solutions to the problems of agricultural workers who were not only under paid but were also denied the opportunity to live with honour. In the same year he founded the Sichai Kamghar Union and Irrigation Workers' Union in Birhar's Rohtas district. He made the Workers' Union Movement much stronger. At that time the Trade Union Movement mainly concentrated on economic issues and there was a general belief that it was not able to challenge or create a situation which Led to the process of social transformation. Vinayan with his great ability made the Trade Union Movement stronger, effective. Another thing that Vinayan was able to do was to break down the caste factors in the Trade Union. The Trade Union made it very sure to keep the caste factor alive by giving the important post to the different

caste people. Union had also a responsibility to establish brotherhood among the Union members, which the Union was unable to do. Here we can see not only the agricultural movement, but the Trade Union Movement was also very much influenced by the activities and thoughts of Dr. Vinayan. He always tried to transform and improve the situation of every section of the society. Because of that he had not confined himself in particular activities.

In 1978 he went to jail for 8 months on this allegation that he snatched the rifles from the police and homeguards during the time of Panchayat election. But the real criminal was CPI (ML) (Party Unity), a Naxalite Organization who entered Jehanabad during that period.<sup>21</sup>

Gradually he was drawn towards the Naxalite movement in Central Bihar because he found it better suited for radical change. During this time Vinayan came in close contact with CPI (ML) (Party Unity) and agreed to work with them from 1979.<sup>22</sup>

The Central Organizing Communist Party of India (Marxist-Leninist) Party Unity, more commonly known as CPI (ML) Party Unity or simply 'Party Unity' was founded on 1982 and dissolved on 11th August, 1998. N. Prasad was the General Secretary of the Party. Party Unity was the official organ of the CPI (ML) which was one of the predecessors of the Communist Party of India (Maoist).<sup>23</sup>

In 1979 during the activities of Trade Union, some people of Party Unity came with closer contact with Dr. Vinayan. But that time its name was Unity Committee. That while working for the union, some people of the then Unity Committee came in contact with Vinayan. Vinayan and his associates entered into a prolonged argument with the Unity Committee members and they ultimately agreed with regard to the importance of the mass movement.<sup>24</sup>

From this controversy an important question was raised by the Unity Committee members. They said that if demand was made to only ponder upon the existing laws and movement was carried out by non-violent means, and even if the said movement became successful, in that case also a strong resistance would be faced from the State power as well as from the goondas of the big landed gentry. The State power and the big landed gentry used their power which was based on violence to stop the movements of activist. The State used policies and the landowner classes used their armed Senas to stop the mass-movements. Vinayan was very much influenced by this discussion and understood the reasonability of their words. Unity Committee influenced him to build up a 'Defence Mechanism' with the help of their organization. Dr. Vinayan partially accepted this proposal.<sup>25</sup>

Here it is mentionable that though Vinayan supported the proposal of establishment of 'Defence Mechanism', but that does not mean that he was supporting the violence or lost the faith on masses. During that time he still believed that violent repression of opposition could be handled with the help of masses. But it was not applicable every time. Upon attending mass meetings, if somebody was returning alone and on his way back he got attacked, then the masses or organization would not be able to protect him. In that case a 'Defence Mechanism' was needed to protect the life of the leader. Dr. Vinayan was very practical. He knew the situation of Bihar and understood that the words of Unity Committee were not irrational.

As a result Dr. Vinayan agreed to take help from Unity Committee for defence and in return they gave shelter to the Committee members. On the basis of this contract CPI (ML) Party Unity Organization had launched a mass organization-the Mazdoor Kisan Sangram Samity (Worker-Peasant Struggle Association) in 1980 under the leadership of Dr. Vinayan. CPI (ML) Party Unity effectively functioned as the armed wing of MKSS.

MKSS waged a relentless battle for minimum wages and met with success in Jehanabad. Poor farmers, particularly the landless were taught to fight for their rights and many of them joined this organization. During that time not only the MKSS, but other mass organizations were built by Dr. Vinayan. These Organizations were Kaimur Mukti Morcha, Carpet Mazdoor Organization, Bihar Colliery Union, Bihar Rajya Laghu Udyog Sangh, etc. Vinayan established a relationship in between MKSS and those organizations.

In 1981 in the Indrapuri Conference of MKSS, Vinayan was made the President of it.<sup>26</sup>

From 1980s onwards cooperation was established between the MKSS and CPI (ML) Liberation which was second largest Naxalite group and competitor of CPI (ML) Party Unity.<sup>27</sup> MKSS and Liberation group joined hands to fight against Bhoomi Sena and State repression. The two parties jointly founded 'Daman Virodhi Sanyukt Morcha' (United Anti- Repression Front). In the year 1982 MKSS participated in the conference, organized by CPI (ML) Liberation. This conference was a 'Nirankushata Birodhi' conference.<sup>28</sup>

In 1983 he was made the President of the MKSS conference for the second time. During the period of 1982 to 1984 he established contact between MKSS and other mass organizations of the different region of the country. He also took an active part in 'National Front to Resist Autocracy' in the year 1982 and closely associated with religious minority community. During this time Vinayan gave help and support in the Punjab Movement with Saint Vindrabale, but it was not a formal support. After the death of Indira Gandhi, when the anti-Sikh riots started, that time also Dr. Vinayan was involved and actively participated in this programme. At this time he came in close contact with the radical section of Christianity and associated himself with their work.<sup>29</sup>

So it could be understood that Vinayan created a strong mass-movement in Bihar, especially the central region of Bihar. But not only in Bihar, the other movement of different region got support and help from Vinayan. He played a positive role in these mass-movements and made them stronger. Because of that, Dr. Vinayan Sharma had become special target of the Bihar Govt. and its law-enforcement machinery. The Government and his Police force tried to stop the process of mass movement by MKSS.

The Government's onslaught on the MKSS began with the Arwal Massacre in 1986. The landlord-administration nexus, bent upon suppressing land reform movements, brutally killed 23 MKSS men on April 19, 1986. Condemned by the media and by the Indian people's Human Rights Tribunal for the heinous act, the demoralized Bihar Government under the then Chief Minister, Bindeswari Dubey, framed a concocted version blaming the MKSS for the event and imposing a ban on it on August 16, 1986. Ever since, Vinayan had been high up on the wanted list. State Government declared an award of Rs. 1,00,000/- on his head. For the next two years Dr. Vinayan was underground but at that time he also actively participated in the process of mass-movement.

The turning point came in the Post-Arwal period, when differences created on some questions, specially the question of violence in between MKSS and CPI (ML) Party Unity and ultimately MKSS split from Party Unity in 1987. It is not clear how the relationship between the MKSS and the Party Unity was, but the association invariably established Vinayan as a Naxal leader seeking to overthrow the government establishment by force. Vinayan himself never participated in any armed action but he did begin to justify armed resistance as a form of defence.

In the same year a group led by Arvind, a hardcore militant who advocated action against the State administration and the landlords, moved away to form the Mazdoor Kisan Mukti Manch (MKMM). Consequently, Vinayan began to lose some of his influence among the radicals.

On 21st December, 1988, Vinayan was finally arrested in Gaya, after the State government had declared an award of Rs. 1,00,000/- on his head. According to Vinayan he was arrested very unexpectedly because shortly before his arrest the Chief Minister of Bihar, Bhagawat Jha Azad met him at a friend's place in Patna and discussed land reform measures.<sup>30</sup> In that meeting Bhagawat Jha Azad asked Dr. Vinayan to suggest remedies to check violence and extremism in Central Bihar. Dr. Vinayan suggested that carnages were abetted by landlords. Since labourers under the MKSS and Indian People's Front banner had been fighting for minimum wages, land and other facilities, the landlords took the help of the government machinery and terrorised the people. At that time Mr. Azad gave assurance to Dr. Vinayan that the Government would tackle extremism through land reform measures. Dr. Vinayan also told Mr. Azad that Harijans must be armed for self-defence because the administration more or less was under the control of landlords who had clout in the State legislature as well.<sup>31</sup>

So after meeting with Chief Minister Dr. Vinayan was quite relaxed. But on 21st December, a Special Intelligence Officer arrested him at the Gaya Railway Station. In Jail he was treated badly. For many days he was confined to a cell, no mosquito net was provided. The authorities woke him up for interrogation

irrespective of the time and at 6 p.m. lights were switched off. Many well-wishers who came to see him were not allowed entry.<sup>32</sup>

The four criminal cases had been clamped against him amongst which three were false. The only true case against him was that he belonged to a banned organization and for that reason he was liable to undergo six months imprisonment. Police Officers told him that the Bihar Police wanted to interrogate him because of the two murder cases (Jehanabad Police Station Case No. 110 of 1981 and 246 of 1983) and one dacoity case that had been fabricated against him.<sup>33</sup>

The Bihar Government was determined to curb Vinayan's movements because he became a rallying point for the poor peasants in Jehanabad after the Arwal massacre. He was harassed in jail for two-and-a-half months; he was bailed out on March. What baffled observers were that Vinayan was arrested even when the then Chief Minister, Bhagwat Jha Azad, had secret discussions with him on curbing the extremist violence in the Jehanabad region? After his release, he heard that two more charges had been fabricated against him. But these cases were not genuine at all because he was in Gaya Jail from 21st December, till 1st March when the alleged offences took place.<sup>34</sup>

After the release from jail and severing of relationship with Party Unity, he avoided the use of violence. This helped him work openly and he came in contact with other thinkers, activists and media.<sup>35</sup> He became a recognized name in academic sessions, conferences and contemplative gatherings, where he impressed everyone with his scholarship and knowledge. He was a fluent speaker and kept his audience captivated. His ability to quote from Marxist scholars to religious texts was noteworthy. But most important was that his talks were rooted in personal experiences with the daily struggles of Bihar's poor and not an academic formulation arrived at in the air-conditioned comforts of Patna or Delhi's seminar halls.

In the year 1988 Dr. Vinayan started a new Organization named 'Jan Mukti Andolan' after MKSS split into two. The next year the first Conference of 'Jan Mukti Andolan' was held from 28-29th November at Anjuman Islamia Hall at Patna. From 1990-91 he played an active role to establish a big mass-organization whose name was 'Bharat Jan Andolan'. In this initiative taken by Dr. Vinayan, B.D. Sharma, who was an I.A.S. Officer turned political activist, actively assisted him. This process was completed in 1992. During this time he was also involved actively in an Organization of Cole Community in Banda, Uttar Pradesh. At Manikpur he had setup an organization of rock-cutters and also established relationship with other active local mass organization.

Dr. Vinayan was strongly opposed to any kind of communal extremism. So he organized an anti-communal procession from Patna to Ayodha in the year 1992 from 1st March to 15th March. Through the procession he strongly opposed the Babri Masjid issue. In this procession he got a huge mass support and realized the internal power of common Indian people. The Indians irrespective of caste, class, religion and gender joined the procession.

In the 1990s Vinayan was attracted towards reformist activities and used his contacts and field knowledge to work with bureaucrats, police officers, thinkers and political activists to draft new policies for the poor. He worked with the policy makers in Delhi, Patna and other cities to develop legal mechanism that could help the 40 percent downtrodden of the country. During this time he associated himself with the activities of administrative centres like Masuri Academy, Planning-Commission, etc. In particular he had played a lead role to extend the Panchayat into the Scheduled Areas Act which was considered as a revolutionary initiative of self-governance for tribal people.

In the same year he established an ashram at Nawada village in Jehanabad. He also worked for the empowerment of women and tried to make policies for them. At that time Dr. Vinayan met with sister Rita and sister Elsmma, who had a close contact with radical Christian Movement. Side by side the activities to organize the poor under the banner of 'Jan Mukti Andolan' continued and extended its boundary nationally. On March 1994, he organized a procession against Dunkol Policy. To protect land and forest rights of the tribals he took active part in the establishment of Rashtriya Morcha (State Front). In 1998 he started National Front of Forest People and Forest Workers. In 2002 he was associated with the society for advancement of

Village Economy in Himachal Pradesh and took active part in its activities. In the year 2004 he played an important role in W.S.F.

From 2005 onwards he played an active and supportive role in the various department of planning commission. He played an important role in the policy making related to the landless and deprived section of the society. He did a great job to spread the awareness of democratic rights of the people among the lower section of the society. He also worked for the establishment of a close relation in between local movement and state authority.

From 2000, he had suffered from some physical problems. He had a spinal surgery in 2000. In 2004 he had a heart-attack and after that the physical condition of Vinayan was gradually on the wane. During this time he also suffered from Diabetics. But his entire struggle ended on 18th August, 2006 when he breathed last at the Patna Medical College at 7.15 p.m. Initially he suffered from normal fever, but gradually it worsened and he was afflicted with Malaria, Typhoid and created respiratory problem in his body and caused his death.<sup>36</sup>

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## The Growth of the Revolutionary Activities of the Hindi-speaking People of Calcutta with Special Reference to Dumka (1905-1914)

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### Introduction

During the last decade of the 19<sup>th</sup> century in Calcutta, there was a period for consolidation for the Hindi-speaking people<sup>1</sup>. In Calcutta, Burrabazar became the beating heart of Hindi-speaking people of "Up Country" and Marwaris as an epicenter of their involvement with commercial, cultural, social and political activities. These social groups started increasing their interest in the political arena. Initially their organizations were cast in the form of literary societies, but they were soon transformed into associations with distinct political roles. After coming to Calcutta as a migrant community these Hindi-speaking people did not go with the direct conflict with the Colonial Government because they then worked in the British firm as the collaborators. After a certain period of time in Calcutta, when the Marwaris started their own business (sometimes in joint venture with the British), then they started to oppose the policy of the Government.<sup>2</sup> By this time, the up-country people came in Calcutta and worked as the labourers in the Marwari business firm and sometime they did different types of household work under the Marwaris. However, in Calcutta, these Hindi-speaking people joined politics in order to make their position strong for themselves in Burrabazar. But their role in the field of politics does not hold a position in the Bengali political scenario as well as Indian politics.

In the first decade of the 20<sup>th</sup> century revolutionary nationalism emerged as a strong political force in Bengal in the wake of the Swadeshi Movement. By that time, an increasing sense of impatience among sections of Bengalis including some leaders of the Congress Party because they felt that the Congress policy of pleading and petitioning the government was completely ineffective. During this time not only the Bengalis, but some Hindi-speaking people of Calcutta had played a significant role to advance the revolutionary activities and made strong contact with the revolutionaries of Dumka district. Through the analysis of various primary and secondary sources, this article seeks to document some aspects of the Hindi-speaking people of Calcutta and Dumka who had played an important role in the various revolutionary activities against the British Government during the period of 1905 to 1914.

In the social field, a new interest for reform and organization developed in the Marwari community and several associations such as 'Marwari Panchayat' (1828), the 'Pinjrapole Society' (1880), the 'Bharat Chamber of Commerce' (1895), the 'Marwari Association' (1898) were sprang up soon in Calcutta. It is also noted that in Calcutta Marwari youths were divided into two groups: Pro-Government Group which was referred as 'Chapkania Group' (or *Sanatani*) and the Nationalist Group (or *Sudharwadi*) which was well represented by dynamic youths who were trying to bring changes in Marwari society and making the community sensitive for growing national movements.<sup>3</sup> As we came to know that in the year of 1890, the Marwaris got importance in the public life of Calcutta. They knew that, as they were the outsiders, they would have to create their own identity to live together with the native people of Calcutta. It is noted that it was after the rain gambling<sup>4</sup> fiasco, as a community, Marwaris took a number of strategies to gain a prominent place in the socio-economic and political life of Calcutta. As the conservatives section were not listening to the worth saying of them, the reluctant younger generation formed a secret organization in which there were four sub-committees. The first was the Samaj Sudhar Samiti, the second committee was the nationalist committee, the third was a political action committee, and the fourth made contact with revolutionaries.<sup>5</sup>

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During the period of 1905, the Partition of Bengal would have the fringe benefit of weakening the Bengali *Bhadrolok* political integration. By giving a majority to Muslims in the new Eastern Province and to Biharis and Oriyas in the West, it was hoped 'to encourage the growth of local centers of opinion' and to destroy the ability of Bengali *Bhadrolok* Political groups in Calcutta to influence *muffussil* opinion.<sup>6</sup> On the other hand, in this period, in Calcutta, the Marwaris had established itself their socio-economic and political force.<sup>7</sup> In particular, it was hoped to cut short *bhadrolok* nationalist attempts to find allies in other communities. Besides, when the Partition of Bengal succeeded in uniting the Bengali *Bhadrolok* in protest against the British Government, it also revealed their unpopularity with other communities in Calcutta.<sup>8</sup> Oriya, Bihari and Eastern Bengal Muslim politicians welcomed the measure as their chance to escape from Bengali *Bhadrolok* domination, while the Assamese condemned it for their closer association with the Bengalis. Within Congress Party, first the Banerjee group (Dadabhai Naoroji, W. C. Banerjee, Feroze Shah Mehta, Gopal Krishna Gokhale, Malaviya, Badruddin Tyabji, Ranade, G. Subramanyam Aiyar etc) and then the radicals (Lala Lajpat Rai, Tilak, Bipin Chanda Pal, Aswini Kumar Dutt, Aurobindo Ghosh, Rajnarayan Basu etc), who had displaced them found to their dissatisfaction that the social, economic, and political activities, or to provide large number of followers with a constructive and sustained political role.<sup>9</sup> Overall, these dissenting voices were the main factor for the evolution of new kind of agitational modes of politics and the creation of organization established by different communities in Calcutta to facilitate popular political participation.

#### Changing Political Atmosphere in Calcutta with the Connection of Dumka

During the period of the first half of the 20<sup>th</sup> century (1910-1913) in Calcutta there had been occurred a very important change in the general political atmosphere. 'The quiet prevailing amongst political agitators and the improvement in the tone of the more violent sections of the political press rendered it extremely unlikely that the criminals were in any way in touch with, or receiving active sympathy from persons outside their immediate circle.'<sup>10</sup> By this time, there was no community division in the political activities against the British Government. In Calcutta Bengali and Hindi-speaking political leaders together used to do anti-British political activities. During the period of 1910 some Bengalis of Calcutta and its adjoining districts formed a secret samiti, named 'Matri Sevak Samiti'<sup>11</sup> with the help of the Hindi-speaking people of Benaras. Pandit Jag Narayan Misra, a member of the Arya Samaj and was reported to be a political agitator in anti-British activities and was also well-known to several Marwaris in Calcutta, who helped these Bengali revolutionists in Benaras.<sup>12</sup> After the case of Rodda and World War- I broke out, in Calcutta there was a new kind of politics emerged, where the political connection between the up-country Hindi-speaking people and the Bengalis of Calcutta had started to isolate. Instead the growing political relationship between the Marwaris and Hindi-speaking people became strong for their own political interest in Calcutta street politics.

During the period of 1907 to 1914, there was a strong relationship between the Bengali revolutionaries of Calcutta and Hindi-speaking revolutionary people of outside Calcutta. In the year of 1907, a society called the 'Vratra Sammilani' was started in Dumka by some senior students of Dumka Zilla School, such as Kunja Behari Mandal, Baidyanath Biswas, Noni Gopi Buksi, Prabhu Dayal Himmatsinghka, Debi Babu or Debi Marwari, Krishna Prasanna Halder, Rajib Lochan Chakraborti, Abinash Chakraborty, Abinash Roy, Harihar Banerjee, Sudhansu Mohan Banerjee etc.<sup>13</sup> They used to assemble at the house of Kunja Behari Mandal. The society had a library. Though poor, the Late Pandit Sakhambari Ganesha Deuskar presented the students of the Dumka Zilla School with a copy of his *Desher Katha* and two other books and this along with a few others formed the library of the Society. Weekly meetings were held to consider what steps should be taken to preach Swadeshi amongst the masses. To improve the health of the members by the introduction of *lathi* play and other forms of exercises, Babu Rajib Lochan Chakraborti permitted the society to use of his house.

According to the recorded copy of the Superintendent of the Police, Rajshahi, we came to know that 'It used to subscribe for the *Nava Shakti*, an extremist daily newspaper published then in Calcutta, the *Prabasi*, the vernacular monthly which used to publish half-tone pictures of Khudiram Bose, Barindra Ghosh and other 'so called' martyrs for the revolutionary cause. Prabhu Dayal Marwari, who was then a student in the Bhagalpur College, used to come during the vacation periods and take great interest in the society used to receive subscription from the members, donations from the friends and sympathizers. On an occasion, Prabhu Dayal brought a rich Bhagalpur Marwari named Devi Babu, who encouraged them by paying Rs. 10/- as

donation.<sup>14</sup> The subscriptions and donations received were spent in subscribing for papers and in feeding the poor on occasions such as the release from prison of Bipin Chandra Pal and so on. This organization was a public affair till the Government Act prohibiting such assemblies were passed, after which it became a secret society. Only trusted persons were allowed and what was done was done in great secrecy. However it was Dumka, 'where the revolutionaries from Calcutta and other places had been hiding themselves from the British Government. Dumka was intended to be used as a safe place for concealing objectionable matters. It was not only the place used for hiding absconders, but also used for repairing revolvers and making daggers, etc.'<sup>15</sup>

In the second decade of the 20<sup>th</sup> century, several new Marwari associations emerged with nationalist and reformist hue. A well known Marwari in Calcutta Prabhu Dayal Himmatsinghka set up the 'Marwari Samaj Chatrabas' and helped to establish the Gyan Vardhini Sabha in 1912.<sup>16</sup> In the year of 1913 the 'Marwari Sahayak Samiti' was founded by both sub caste Aggarwal and Maheshwari in response to the issues of Indian immigrants indentured labour as well as the lack of medical facilities in Burrabazar. This gave the community another chance to criticize the colonial government and promote its own image in the pages of the Hindi press. In October and November of 1913, the daily '*Bharatmitra*' reported the stories of 14 illegally recruited indentured workers who were rescued by the Marwaris and released from bondage.<sup>17</sup> Within the 'Hindu Club' extension of the 'Marwari Sahayak Samiti' was the 'Sahitya Sambandhini Sabha' (literary wing), which aimed to publish quality Hindi literature at low rates and promote religion as a means to further social reform and nationalist awareness.<sup>18</sup> By 1914, the Maheshwari Sabha was founded, which within two years had a school, named Maheshwari Vidyalaya<sup>19</sup> and library to help promote Hindi. The Sabha and the Samiti established a political link between the Marwaris and major political figures like Malaviya and Gandhi, who were guests at the 1915 and 1916 annual functions of the Sabha respectively. In 1916 Gandhi toured through the streets of Burrabazar until in the center of the crowded business district, two young Marwari G.D. Birla, Jamnalal Bajaj unyoked the horses from his carriage and pulled it themselves, symbolizing the beginning of strong bonds of support and patronage that Gandhi would forge with the Marwari community.<sup>20</sup> Under Gandhi's leadership Marwaris were encouraged to reform themselves so as to appear as 'trustees' rather than 'owners' of their enterprises and they had to take interest in charities, promoting Khadi and other social reforms. Yet these developments were restricted to a short period of adventurism and revolutionism that appealed to the younger members of the community around the time of the First World War.

#### **Hindi-speaking People's Connection with the Other Revolutionary Parties of Bengal**

Before economic nationalism became the fixed party line of the progressive Marwaris, there was a brief period of revolutionary adventurism. Some of the members of the 'Sudharwadi' group of the Marwaris in Calcutta had forged linked with the Bengali revolutionaries and occasionally helped them financially.<sup>21</sup> Hanuman Prasad Poddar was a prominent member of the 'Anushilan Samiti' and he helped the organization financially and regularly participated in its meetings. Onkarmal Saraf was known to be a close associate of Ashutosh Lahiri, a famous Bengali revolutionary of that time.<sup>22</sup> Another famous Marwari in Calcutta G. D. Birla joined the 'terrorist' nationalists because of his resentment of racial discrimination in British business houses in India.<sup>23</sup> Some famous Bengali revolutionaries such as Aurobindo Ghosh, Bipin Ganguly, and other extremists were known to patronize the 'Marwari Sahayak Samiti'. It was rumored that the extremists even addressed the meetings of this Samiti.<sup>24</sup> So one thing is clear, that in Calcutta before the First World War, the Hindi-speaking people and the Bengali freedom fighters had a strong bonding against the Colonial Government and they formed some secret organizations and helped them each other wholeheartedly.

#### **Involvement of the Hindi-speaking People in Rodda Conspiracy Case of August, 1914**

There were several young Marwaris, who were the warrants of the case of Rodda Conspiracy Case of August 1914<sup>25</sup> such as Hanuman Prasad Poddar<sup>26</sup>, Prabhu Dayal Himmatsinghka,<sup>27</sup> Omkarmal Saraf,<sup>28</sup> Ghanshayam Das Birla,<sup>29</sup> Phoolchand Chowdhury,<sup>30</sup> Jwalaprasad Kanodia,<sup>31</sup> Kanhaiyalal Chitlangiya<sup>32</sup> etc. who had developed their links with several revolutionary activities on that period. Messrs, Rodda and Company, a firm of gunmakers, placed an order for weapons in a foreign country and in the third week of August, 1914, the consignment of 202 cases reached the Calcutta port. A revolutionary group of Bipin Ganguly was aware of this transaction. A staff of Rodda and Co. named Srischandra was associated with

this group. He was deputed to release the goods from the Custom Office. On that day some other arms cases had arrived from England. He took the first delivery of 192 cases and left office by loading them on a bullock cart. There were many carts. On the cart which carried cases from Germany the cartman was Haridas Dutta, who was associated with Bipin Ganguly. Other 6 or 7 carts carried goods from England. He took that cart to revolutionaries placed at Malanga Lane and disappeared. The pistols and some rounds of ammunition were distributed immediately and the remaining materials were handed over to a Marwari youngman Prabhu Dayal Himmatsinghka. As he lived in a hostel himself he decided to hire a *godam*, pretending as a Bengali Kannulal Sen. After 2-3 days when the cases from Germany was found missing the police was intimidated but the culprits remained untraced. The lost cases contained 50 Mauser pistols (large sized .300 bore) and 46,000 rounds of ammunition.<sup>33</sup> They were "so made and packed that by attaching to the butt the box containing the pistols, a weapon was produced which could be fired from the shoulder in the same way as the rifle".<sup>34</sup> In March, 1915 on the basis of confession of a Bengali youth the conspiracy was exposed. The names that were taken in his confession included Hanuman Prasad Poddar, Prabhu Dayal Himmatsinghka, Omkarmal Saraf, G.D. Birla, Phoolchand Chowdhury, Jwalaprasad Kanodia, Kanhaiyalal Chitlangiya, etc. A greedy police inspector met Phoolchand Chowdhury to demand 10,000 rupees to destroy evidences. As the accused belonged to wealthy families, the Bengali inspector expected to get this amount. But after careful considerations the youth decided not to give the amount. Later, when the whole issue was disclosed the inspector was suspended and these youths were prosecuted. But Phoolchand Chowdhury was lucky to be released due to unavailability of evidences.<sup>35</sup> On 26<sup>th</sup> February, 1915, the police covered 23,200 rounds of ammunition when Haridas Dutta went to collect the ammunition from the *godam* which had been hired by Prabhu Dayal Himmatsinghka. When the enquiry had started Haridas left Calcutta in May 1914 and he had been to Dumka where he passed his life as Atul Nag. He then started to live at Dumka in the house of Prabhu Dayal Marwari from June to July of 1914 as a *fitter mistry* in the mill of Ramrikh Himmatsinghka, father of Prabhu Dayal Marwari.<sup>36</sup> By that time in Calcutta, the police had captured the cartman and he had disclosed the address where the cases had been hidden. The police was waiting for the person who was to come and collect the ammunition. By the middle of 1918, no less than 31 pistols were seized by the police from different places.<sup>37</sup> In the years of First World War, the entire Marwari leadership in Calcutta was seen as suspects to the Rodda Case. 'Marwari Panchayat' and the conservative leadership of the 'Marwari Association' now decided to take matter in their hands and reassert control.<sup>38</sup>

## Conclusion

The Marwaris were business minded from the beginning. Apparently, it seems that their main interest was to develop their economic background. But the real picture is different. In Calcutta, during the last decade of 19<sup>th</sup> century, the contest between the Marwaris and the colonial government over the issues of 'rain gambling' proved to be a rallying point for the emergence of Marwari political solidarity. By that time, it can be said more clearly that after the formation of 'Marwari Association' in 1898, they started developing nationalistic ideas. Along with this idea, they were thoughtful about organising themselves and modernizing their community. By the 20<sup>th</sup> century, several organizations were established by the Marwaris in Calcutta. They started showing an increasing interest in social works and were ready to donate for social issues as well as for nationalistic issues. Between the years of 1910 to 1913, Marwaris and other Hindi-speaking people of Calcutta and Dumka joined in various revolutionary activities to oppose the British Government and they coexisted with the Bengali revolutionary members and their organisations. But this relationship did not remain permanent. While discussing the activities of the Marwaris in Rodda Case, one should have noticed that there was no evidence against Marwaris associated with this case. So one can easily say that in Calcutta, they had a strong community sense and they thought that the problem of one of them seemed to be the problem of their entire community and for this they tried hard to overcome their problems. Sometime their Bengali associates also were discharged with them.<sup>39</sup> To conclude this article one thing has to be mentioned that in the year of 1914, after the Case of Rodda in Calcutta, we can see an emergence of new political atmosphere in which the political connection between up-country Hindi-Urdu-speaking people and the Bengalis of Calcutta had started to isolate and the Marwaris and the up-country Hindusthanis came closer in political arena of Calcutta. However, it can be said that these Hindi-speaking people were able to engage

themselves with the multi-dimensional political process at different period of time. It turns out that with the changes of different socio-economic and political activities in all India level, they changed their style of politics and in this process they were successful to keep their stronghold in national level as well as local level politics.

#### Works Cited

1. In this article, the term 'Hindi-speaking people' has been used to refer all those people who had been coming from Rajasthan and its adjoining areas, "Upper India" such as Bihar, United provinces and other states. They used Hindi (or sometime Urdu) as their language. Here, one thing is noticeable that, generally, the people from Rajasthan used Rajasthani language for communication in their respective households but for the outside world, their language was Hindi. On the other hand, the people who came from "Upper India" used their regional language at home. But in general they used Hindi to communicate with others in Calcutta. Here, I would like to mention that Professor Hitendra K. Patel has suggested me to refer them as 'Hindi-speaking people'. For further details of 'Hindi-speaking people of Calcutta' see Hitendra K. Patel, 'Social Reforms, National and Communal Mobilization Among the Hindi-Speaking People of Calcutta in the Early Twentieth Century', in *Proceeding of the Indian History Congress*, Vol. 71, 2010-2011, pp. 774-783.
2. Bhawarmal Singhi (ed.), *Padmabhushan Shree Sitaram Sekseriya Abhinandan* Granth, Shree Sitaram Sekseriya Abhinandan Samiti, Calcutta, 1974, p. 260.
3. Balchand, Modi, *Desh Ke Itihas Mein Marwari Jati Ka Sthan*, Calcutta: Raghunath Prasad Singhania, 1940, pp. 608-609; also see Hitendra, K. Patel, 'Social Reforms, National and Communal Mobilization Among the Hindi-Speaking People of Calcutta in the Early Twentieth Century'. In *Proceeding of the Indian History Congress*, Vol. 71, 2010-2011, pp. 774-783.
4. Rain gambling was introduced to Calcutta public life by the Marwaris sometime in the 19th century. There are two types of opinions. As Marwaris claimed it was introduced by the 1820s and on the other hand the colonial government claimed the period 1870s. This gambling was limited to the cotton street in the heart of Burrabazar in northern Calcutta at the courtyard No. 67. Bets on the rainfall were affixed during three periods of a whole day, from 5 A.M. to 9 A.M, or from noon to 9 P.M. and sometimes until midnight. For further details see Anne Hardgrove, *Community and Public Culture: The Marwaris in Calcutta, 1897-1997*, Columbia University Press, 2004, pp. 127-128.
5. Monika, Hortsmann, "Towards a Universal Dharma", in Vasudha, Dalmia (ed.), *Religious Hinduism: The Construction of Religious Traditions and National Identity*, Sage Publications, New Delhi, 1995, p. 300.
6. J.H. Broomfield, *Elite Conflict in a Plural Society: Twentieth Century Bengal*, University of California Press, Berkeley and Los Angeles, 1968, p. 28.
7. J.H. Broomfield, *op. cit.*, p. 120.
8. *Ibid.*, p. 61.
9. *Ibid.*, pp. 31-32.
10. I. B. File No.- 9 of 1914, West Bengal State Archives, p. 254.
11. During the year of 1910, from Calcutta, Lalit Mohan Chakravarty, Harendra Nath Banerji, and Behari Lal Rai went to Benaras and stayed there at the house of Ambica Charan Bhattacharji. After their stay there for 7 days, they met Taranath Rai Choudhuri, who appeared there as Shayamsundar Babaji. They went there to form a samiti under the name of Matri Sevak Samiti which was formed there to take part in the revolutionary activities in Calcutta. The other members of this secret samiti were Surendra Nath Chatterji, Tarak Nath Bose, Bhushan Ch. Bhattacharji, Haripado De, Debendranath Bhattacharji, Annada Prasad Bhattacharji, Atul Chatterji, Dr. Benoyendra Nath Chatterji. In the house of Taranath there was an 'Akshara' of Baishnavis, in which all the gang members of this organization used to have their *lathi* play, sword fighting and other kinds of physical exercises. For further details of the fact see I. B. File No.- 1078 of 1910, (packet I, ii, iii, iv, v, vi, vii, viii, ix), West Bengal State Archives, pp. 250-267.

12. *Ibid.*, p. 267.
13. I. B. File no.- 1846 of 1917, West Bengal State Archives, pp. 16-18.
14. I. B. File no.- 1846 of 1917, West Bengal State Archives, pp. 20-22.
15. *Ibid.*, p. 25.
16. Medha, Kudaisya, *The Life and Times of G. D. Birla*, Oxford University Press, New Delhi, 2003, p. 52.
17. Anne, Hardgrove, *op. cit.*, p. 193.
18. Medha, Kudaisya, *op. cit.*, p. 33.
19. The school's principal, Babu Moolchand Aggarwal was the editor and publisher of the Hindi paper 'Aaj' and 'Viswamitra'. For further details see Balchand, Modi, *op. cit.*, p. 601.
20. Medha, Kudaisya, *op. cit.*, p. 39.
21. Medha, M. Kudaisya, *op. cit.*, p. 30.
22. *Ibid.*, p. 35.
23. Thomas, A. Timberg, *op. cit.*, 2014, p. 82.
24. Balchand, Modi, *op. cit.*, p. 610; also see Medha, Kudaisya, *op. cit.*, pp. 30-31.
25. For further details see I. B. File No.- 1030 of 1914, W.B. State Archives; also see I. B. File No.- 253 of 1915, W. B. State Archives, also see, I. B. File No.- 2382A of 1916; also see, Kalicharan, Ghosh, *The Role of Honour*, Vidya Bharati, Calcutta, 1965, pp. 246-247; also see Radha Krishna, Newatia, Jugal Kishore, Jaithalia (eds.), *Shri Prabhu Dayal Himmatsinghka Abhinandan Granth*, (here after SPDHAG), Shri Prabhu Dayal Himmatsinghka Abhinandan Samiti, Calcutta, 1984, pp. 38-39; also see Hitendra. K. Patel, 'Social Reforms, National and Communal Mobilization among the Hindi-Speaking People of Calcutta in the Early Twentieth Century', in the Proceeding of the Indian History Congress, Vol-71, 2010-2011, PP. 774-783.
26. Hanuman Prasad Poddar (1892-1971) was born in Shillong and spent a considerable time in Ratangarh in the Shekhawati region of Rajasthan into a Marwari trading family belonging to the mercantile Aggarwal caste. When he was in his 20s he made success in his family business and came to Calcutta. In those days he was a prominent member of the 'Anushilan Samiti' and he helped the organization financially and regularly participated in its meetings. The hostel, in which he lived in Calcutta, began to be used as a safe house by certain revolutionaries. When the police raided the hostel, he and every other young men living there was tarred with the same brush as the revolutionaries. Although he was not accused in court of having committed any violent act, the British authorities jailed him for several months, pending trial, merely for having been in contact with the nationalist revolutionaries. This term in jail, for no actual offence, proved to be a turning point in his life. After being released from the jail he started publishing and editing a monthly magazine, named 'Kalyan' in Hindi from 1927 to reach the spiritual glory and high value oriented heroic deeds of heroes of the 'Ramayana' and 'Mahabharata' to each and every Indian to feel them spiritually free and proud of their achievements in the past as a source of inspiration to fight for the freedom of India against the British. For further details See Radhakrishna, Newatia, ed., *Rajnitik Kshetra Mein Marwari Samaj Ki Ahutiya*, Akhil Bhartiya Sammelan, Calcutta, 1948, pp. 86-87; also see Medha, M. Kudaisya, *op. cit.*, pp. 36-38.
27. Prabhu Dayal Himmatsinghka (1889, 16<sup>th</sup> August- 1991, 1<sup>st</sup> June) was born in Dumka, Bihar, moving to Calcutta in 1911. He was closely associated in National freedom movement and established many Marwari organizations. He was arrested in the Rodda Arms Case in 1914 and in 1916 he was externed from Bengal and interned in his house in Dumka, Bihar for 4 years. He became an attorney in 1921 and subsequently joined in Manuel Aggarwal & Co. as a partner. In the year 1925, he started P.D. Himmatsinghka & Co., a leading solicitor and advocacy firm in Bengal. He co-founded 'Forward', an English magazine in 1924, and a daily 'Liberty' in 1926'. A prominent freedom fighter P.D. Himmatsinghka was closely associated with Mahatma Gandhi, Jawaharlal Nehru, Subhas Chandra Bose and Sardar Vallabhbhai Patel. For further details See *Ibid.*, p. 83; also see *Ibid.*, p. 37.



28. Onkarmal Sarf was known to be a close associate Ashutosh Lahiri, a famous Bengali revolutionary. In the month of February, 1913, he had helplessly witnessed the distress of a mason after he fell from a building under the construction and was grievously injured. In those days, there was no provision for the immediate treatment in Burrabazar. He tried hard to redress the situation but no one was willing to help till he met Harakchandji Mohta, who introduced him to Seth Jugalkishore Birla and Kishanlalji Pachisiya. They planned to start an organization called 'Marwari Relief Society' to help the people in need of urgent medical aid in the area. They had discussed the matter with Loknathji Dhandhaniya and the organization was formed on March 2nd, 1913. In the year of 1916, he was imprisoned under the Act of Indian Security. For further details See Radhakrishna, Newatia, ed., *op. cit.*, p. 87.
29. G.D. Birla (1894, 10<sup>th</sup> April- 1983, 11<sup>th</sup> June) was born at Pilani village in Rajputana as a member of a Marwari community. He, one of India's foremost business entrepreneurs, played a crucial role in shaping the Marwari community. He challenged the colonial domination of the Indian economy and was an industrial pioneer. In 1914, he was smeared in Rodda Conspiracy Case, but he managed to escape to the South. As a result of P.D. Himmatsinghka's prior information, he managed to avoid arrest and escaped first to Ooty (Ootacamund), in South India, then to Nathdwara and finally to Pushkar in Rajputana. For the connection with Sir Kailashchandra Bose who had contacts with high level British officials and Charles Tegart, a senior official in the Calcutta Police, the warrant of G.D. Birla for Rodda Case was finally withdrawn. His political initiatives helped to create a climate in which Indian enterprise could flourish. Born in Victorian time, Birla lived through two World Wars, an epic struggle for freedom, the Nehru era of economic planning and the beginning of India's experiment with economic liberalization. For further details see Medha, M. Kudaisya, *op. cit.*, pp. 5-15.
30. Phoolchand Chowdhury was born in East Punjab in the year 1883 in Hissar district, village Gawad. He was arrested and sent to the jail for a term of 5 years in connection with Rodda Conspiracy Case. He was one of the founders behind Marwari Relief Society. He also founded the orphanage in Liluah, and Vishudhanand Saraswati Vidyalaya. He died in March, 1933. see Radhakrishna, Newatia, ed., *op. cit.*, p. 85.
31. Jwalaprasad Kanodia was born on 1847. He took part actively in Non-cooperation movement. But, before that he was involved in revolutionary activity against the British rule in India. See *Ibid.*, p. 86.
32. Kanhaiyalal Chitlangiya was a resident of Fatehpur in Rajputana province. He was a well educated, simple, down to earth person who was used to keep himself away from the limelight. He had taken to politics from an early time in his life. He got arrested in the year 1916 under the India Security Act. See *Ibid.*, p. 85.
33. For case details see I. B. File No.- 933 of 1915, West Bengal State Archives, p. 321; also see *Empire*, 4th August, 31st August, 1915; also see *Englishman*, 6th, 12th, 17th August, 1915; also see *The Statesman*, 7th August, 1915; also see Hitendra, Kumar Patel, "Social Reforms, National and Communal Mobilization Among the Hindi Speaking People of Calcutta in the Early Twentieth Century", *Proceedings of the Indian History Congress*, Volume- 71, Indian History Congress, 2010, pp. 774-783; also see Kali Charan Ghosh, *The Roll of Honour*, Vidya Bharati, Calcutta, 1965, pp. 246-247; also see Radhakrishna, Newatia, Jugul, Kishore Jathaliya eds., *Shri Prabhu Dayal Himmatsinghka Abhinandan Granth*, Shri Prabhu Dayal Himmatsinghka Abhinandan Samiti, Calcutta, 1984, pp. 38-39.
34. <https://archive.org/details/seditionreport00indirich>, *Report of the Sedition Committee*, 1918, p. 66.
35. I.B. File No.- 2382A of 1916, West Bengal State Archives, pp. 65-67; I. B. File No.- 336 of 1916, West Bengal State Archives, pp.25-29; also see Kali Charan Ghosh, *The Roll of Honour*, Vidya Bharati, Calcutta, 1965, pp. 246-247; also see Radhakrishna, Newatia, Jugul, Kishore Jathaliya eds., *op. cit.*, pp. 38-39.
36. I.B. File No.- 933 of 1915, West Bengal State Archives, pp. 143-144.
37. I.B. File No.- 2382A of 1916, West Bengal State Archives, pp. 68-73.
38. Medha, M. Kudaisya, *op. cit.*, pp. 37-38.

39. The three persons Baidyanath Biswas of Dumka, who was a professor of Presidency College in Calcutta and constant associate of the Marwaris in Calcutta, Prabhu Dayal Marwari, Upendra Nath Sen had also been put upon their trial but on the 12<sup>th</sup> November, 1914, the case against them was withdrawn and they were discharged. For further details see I.B. File No.- 933 of 1915, West Bengal State Archives, p. 129.

## वेदों में वीरता सूक्त एक अध्ययन

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### शोध सार : वैदिक साहित्य के विषय में

प्रायः यही समझा जाता है कि वेदों में कर्मकाण्ड हैं, यज्ञ व देवताओं के विषय में वर्णन हैं किन्तु यह सही नहीं है। वेदों में वीरता एवं पुरुषार्थ के विषय में भी बहुत उच्च विचार मिलते हैं। “वेद” शब्द का अर्थ ही ज्ञान होता है। इस तरह उसमें विभिन्न ज्ञान-विज्ञान का वर्णन है।

वीर शब्द में वि उपसर्ग पूर्वक ईर् धतु से बनता है जिसका अर्थ साहसी या पराक्रमी होता है। वीर शब्द की व्युत्पत्ति निरुक्त में इस प्रकार की गई है— “वीरयति अभित्रान्” अर्थात् जो शत्रुओं को अनेक प्रकार से कंपा देता है उसे वीर कहा जाता है।

इस शोध लेख में यही विचार किया गया है वेद भाग्य पर निर्भर रहने को नहीं कहते अपितु कर्म करने की सीख देते हैं। वेद की शिक्षा यह नहीं है कि तुम संसार में अकर्मण्य एवं भाग्यवादी बनकर निष्क्रिय बैठे रहो। कर्मरहित भक्तिवाद और भाग्यवाद के प्रचार से भारत को बहुत हानि हुई है। वेद कर्मयोग एवं वीरता की बात करता है।

### भूमिका

वैदिक साहित्य में विभिन्न विषयों पर चिन्तन एवं मंथन किया गया है। वेद में बहुत से सूक्त बहुत उत्तम एवं नैतिकता के लिए आदर्श हैं। इन सूक्तों का मानव समाज में बहुत महत्व है। इन मानव प्रेरित होता है उसे मार्ग मिलता है एवं समाज को एक दिशा मिलती है।

वेदों में भाग्यवाद के बजाय कर्म पर जोर दिया गया है। वेदों में बहुत से सूक्त हैं जो पुरुषार्थ की बातें करते हैं और ये सूक्त मानव को ऊर्जा एवं उत्साह से भर देते हैं। मानव के उत्थान के लिए विचारों की बड़ी भूमिका होती। उच्च उदात्त विचार मानव को सदियों तक प्रेरित करते हैं।

वेदों में वीरता एवं पुरुषार्थ के सूक्त सर्वसाधारण के मन में वीरता की भावना भरते हैं। यह संसार एक कर्मभूमि है, जीवन एक संघर्ष है, यह विश्व एक युद्धभूमि की तरह है। मनुष्य को अपने जीवन में बहुत से विघ्नों से गुजरना पड़ता है। मनुष्य को संसार में बड़े-बड़े संघर्ष करने पड़ते हैं। इन विघ्न-बाधाओं को पार करने के लिए मनुष्य को निरंतर आगे बढ़ने की प्रेरित करते हैं।

वेद की वाणी है—

हे मनुष्य ! तु उठ आगे बढ़। हिम्मत मत हार, आशावादी बन और तेरे मार्ग में जो बाधक बनकर खड़े हो। उन्हें तोड़ता-फोड़ता कुचलता हुआ, आगे बढ़ता जा।

कृत मे दक्षिणे हस्ते जयो मे सत्य आहितः ॥ 1 (अथर्व 7/52/8)

मेरे दाएँ हाथ में कर्म या पुरुषार्थ है, बाएँ हाथ में विजय है। देखिए, वेद का सन्देश कि वीर पुरुषार्थी, कर्मण्य बनों, ओजस्वी, निर्भय आशावादी बनों। मनुमान बनों। वेद की यह शिक्षा निरंतर मनुष्य को उत्साहित एवं प्रेरित करने वाली है। कर्म को महत्व देने वाला सक्त यजुर्वेद में आता है जो कर्म करने के लिए प्रेरित करता है।

कुवेन्नेवेह कर्माणि जिजीविशेच्छतं समाः ॥ 2 (यजु. 40/12)

हे मनुष्य— तू कर्म करते हुए सौ वर्ष जीने की इच्छा कर।

प्रेम जयता नर इन्द्रो वः शर्क यच्छतु। उग्राः वः सन्तु बाहवो उनाधृष्या यथासथ ॥ 3

ऋग्वेद (10/103/13)

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वीरों। उठो, आगे बढ़ो, और विजय प्राप्त करो। इन्द्र तुम्हें सुख दें।  
तुम्हारी भुजाओं में बल हो, जिससे कि तुम कभी पराजित न सको।  
सँसीदस्व, महौ असि शोयस्व देववीतमः। वि धूममग्ने अरुषं मियेध्य। 4

सज प्रशस्त  
(ऋग्वेद 1/36/9)  
(यजु 11/37)

हे नर ! उत्तक स्थिति प्राप्त कर, तू महान है। संसार में चमक (जगमगा)  
कामना करने वाला बन। हे पवित्र, हे प्रशस्त, हे अग्नि स्वरूप।  
तू अपने आरोचमान, दर्शनीय प्रभाव रूप धुँ को छोड़।  
ऋतनिच्च सत्यनिच्च सेननिच्च सुशेण च। अन्तिममिष्य दूरे अमित्र च गणः। 5

(यजु 17/83)

हे वीर। तू सत्याचरण से विजय लाभ कर। तू सत्यज्ञान से विजय लाभ कर। तू सेना से विजय लाभ कर। तू उत्तम सेनावाला बन। तू मित्रों को समीप रख।

अमित्रों को दूरभगा। तू उत्कृष्ट जनों का गण बन।

यथा सूर्यो नक्षत्राणामुद्यंस्तेजास्याददे। एवा स्त्रीणां च पुसां च द्विशतां वर्य आ ददे। 6

(अथर्व 7/13/1)

अरे, मुझे क्या तुमने साधारण मनुष्य समझ रखा है। मैं तो सूर्य हूँ, सूर्य। जैसे उदय होता सूर्य, सब नक्षत्रों के तेज को हर लेता है, वैसे ही मैं अपनी अपूर्व आभा के साथ जगत् में उदित होकर शत्रुता करने वाले सब स्त्री पुरुषों के तेज को हर लूंगा।

मम पुत्राः भानुहणोड्यो ने दुहिता विराट। उताहमस्मि सज्जया पत्यो में श्लोक उत्तमः। 7

(ऋग्वेद 10/159/3)

मेरे पुत्र शत्रु के छक्के छुड़ा देने वाले हैं, मेरी पुत्री अद्वितीय तेजस्विनी है। मेरे पति में उत्तम कीर्ति का निवास है और मैं अपनी क्या बताऊँ? कोई मेरी ओर आँख उठाकर भी देखे तो, ऐसी हार कर लौटेगा कि सदा याद रखेगा। ऐसी है वेदों की नारी।

उत्कामात् पुरुषमाव पत्था मृत्योः पड्वीषमवभुज्यमानः। (अथर्व 8/01/4)

हे मनुष्य ! उन्नति कर, अवनति नहीं, मृत्यु की बेड़ी को काट। 8

उद्यानं ते पुरुष नावयानं जीवांतु ते दक्षतातिं कृणोणि। 9 (अथर्व 8/1/6)

हे मनुष्य ! देख जीवन में तुम्हारी सदा उन्नति ही होनी चाहिए, अवनति नहीं

तेरे अन्दर में जीवन बल फूंकता हूँ। यह मनुष्य के लिए ईश्वर का आदेश है।

जैसे हनुमान जी को अपनी शक्ति का ज्ञान नहीं था, वैसे ही मनुष्य भी अपनी शक्ति को पहचान नहीं पाता। वेदों की यह पवित्र वाणी उन्हें प्रेरित करती है कि अपने अंदर छुपी हुई शक्ति को पहचाने और आगे बढ़े। जब मनुष्य अपनी शक्ति को पहचान लेता है, तब फिर वह जगह-जगह दीनतापूर्वक क्रन्दन करता नहीं फिरता। वह वीरता के गीत गाता है। वह पराक्रम के गीत सुनाता है, अपनी शक्ति पर विश्वास करता है। वेदों के शब्दों में कहूँ तो— वह कहता है— अहमिन्द्रो न पराजिग्य इद् धनं न मृत्यवेव—तस्थे कदाचन। 10 (ऋग्वेद 10/848/5)

मैं इन्द्र हूँ, मैं कभी हारता नहीं। मैं पराक्रमी हूँ, वीर हूँ, धन दौलत का प्रलोभन व मृत्यु मुझे परास्त नहीं कर सकते।

इस प्रकार वेद वीरता की बात करता है, पराक्रम की बात करता है, कर्म करने की बात करता है, वेदों के ये मंत्र आज भी प्रासंगिक हैं ऐसे वीरता के गीत ही वीरता के भाव लाते हैं जो निराश व्यक्ति के अंदर भी वीरता एवं आशा-विश्वास का संचार कर देते हैं।

#### उपसंहार

शोध से यह स्पष्ट होता है कि वेदों में अकर्मण्यता की जगह कर्म एवं पुरुषार्थ की बात कही गई है। ये वीरता के सूक्त मनुष्य को वीर एवं साहसी बनकर अपने लक्ष्य को पाने के लिए प्रेरित करते हैं।

वेदों में वीरता सूक्त एक अध्ययन

वेद भक्ति के नाम पर कर्महीन एवं निर्जीव भक्तिवाद की बात नहीं करता। निःसन्देह एक समय था जब अहिंसा एवं भक्ति के नाम पर कायरता का प्रचार होने लगा यह भारत की अधोगति का बहुत बड़ा कारण रहा है। निःसन्देह भक्ति एवं अहिंसा हमारे धर्म के प्राण हैं परन्तु यह हमें अच्छी तरह समझ लेना चाहिए कि भक्ति का अर्थ अकर्मण्यता एवं अहिंसा का अर्थ अकर्मण्यता नहीं है।

वेदों में भक्ति के गीत हैं, परन्तु वह भक्ति कर्महीन बने रहने के लिए नहीं कहता। वेद भक्ति के साथ कर्मवीर एवं पुरुषार्थी बनने की प्रेरणा देते हैं।

#### सन्दर्भ ग्रन्थ सूची

1. अथर्व. 7/52/8
2. यजु. 40/12
3. ऋग्वेद 10/103/13
4. ऋग्वेद 1/36/9, यजु. 11/37
5. यजु. 17/83
6. अथर्व. 7/13/1
7. ऋग्वेद 10/159/3
8. अथर्व. 8/01/4)
9. अथर्व. 8/1/6
10. ऋग्वेद 10/848/5

## Effects on Gender Equality During COVID-19

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### Abstract

Gender equality no doubt has been the center of many movement across the globe. Various works and reforms have been made to attain the equality among gender. And every situation arising in society one or the other way effects the equality in better or adverse way. So does the situation of pandemic which arose worldwide, has brought its effects on it. The scenario has brought us in to the knees and made us realize where we stand, as developed society.

**Keywords:** Community, Covid - 19, Gender equality, Pandemic, Progress

### Introduction

Being the part of the society each one of us has roles and responsibility, which could be achieved only when equality perceives in community. Equality, is the state of being equal, where every individual in society have equal rights and opportunities irrespective of its caste, creed, gender, colour or social status. For better and smooth functioning of any economy it becomes necessary that every individual should be treated equally. The equality among sexes or what is popularly termed as "Gender equality", has been the topic of debate since years. As it plays a vital role in progress of any society. The community providing or generating same probabilities for its citizens tends to grow faster in the path of progress and prospers more in comparison to any other community, which lacks in equivalent participation of its people. Discrimination among men, women, boys and girls. It hampers the development of any society as whole. The term "Gender equality", has not earned its importance overnight, but is the result of many movements, which has its roots present in the reforms of past many years. It is related to fundamental rights of individual and in some sense related to women right as well.

Women's are always devalued and regarded as a weaker section in society and, this behavior towards women has becomes a tradition, which is needed to be broken, which could be achieved only by gender equality. The equality that deals with providing the power, resources status and value fairly to each gender present, whether it be men, women or trans. The role each one plays has its own importance. And hence cannot be ignored. Rendering, men, women and transgender equal opportunities not only help in achieving their goals but also the global goal set by an economy.

### According to UNICEF

"Gender Equality means that men, women, girls and boys enjoy the equal right, resources, opportunity and protection, it does not require that girls and boys or men and women be the same or that they be treated exactly alike."

No doubt the government and people are leaving no stone unturned in order to achieve the global goal of gender equality by providing rights resources, opportunities and protection to every individual.

### Present Scenario and Role Reversal

In modern times we have witnessed many instances of gender equality not only for women but also for men. The greatest example is the paternity leave provided to father of the new born child, when the "father's

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is allowed to be away from work or office, earlier it was confined to the mother's only. Men have also showed their interest of work in the sectors which was previously regarded, or rather say reserved for women only. Like nursing, childcare, cooking, etc. We are now a days shown many male models, celebrities in the advertisement selling many baby products like pampers, kitchen products and even beauty items. Earlier this reversal in role is not easily acceptable in the society we live in. And sometimes such men even becomes a joke, for perusing or opting the women oriented career. If this is the mind set for man, imagine how much a transgender and women go through. If they comes out from house in a male dominating society. But as now in the literacy rate and education among people are increasing the attitude of observing as viewing things has also changing. Masses are getting aware about gender equality, and also giving their contribution towards the same. India as a developing economy, is required to provide much of equal involvement of each gender in enhancement of its growth. The constitution of India grants equality to each and everyone, and discrimination of any sort, is regarded as crime and punishable under law. The role assigned to men and women in India is totally different. Women's are regarded as the Laxmi of the houses, where else the man are the bread earner for the family. With the changing scenario women's are also becoming the breadwinner for their family performing the dual role with an ease. Which is also the demand of recent times. Women are now getting participated in political, financial & corporate sectors in the worlds. Some are the CEO of top companies, some are flying jet, plans some taking part in male sports some joining army. The sky in the limit for such wonderful and motivating females. These supportive and motherly role of women can be seen commonly today. Whether working in form of front line workers, health worker, social worker and other.

### **Pandemic and its Effects**

As Covid-19 continuous to affect our lives. What gets most effected is gender equality, that to importantly in regarded to the equal protection to each individual. It has been almost more than a year we are caught in the corona crisis, on 24th march 2020 prime minister of India Mr. Narendra Modi announced total lockdown amid the breakdown of Covid-19, people lost their jobs, many industries small vendors had to shutdown their shatters permanently. Whole country has been caved in infront of this epidemic. The burden of unemployment and the lack of earning, increased frustration among male member of family and made the female members their punching bags. Much rise in domestic violence against women has been recorded since the pandemic. Many females are forced to be locked with their abusers, without an option of running away, the reduction in the work timing, loss of job among both men and women has resulted in the situation. Not only domestic abuse but the cases of rape has also raised during the period of Covid-19. As per National Crime Record Burea (NCRB) there is a rape case in India in every 20 minutes, which is enough to jolt all of us. Exponential rise in sexual attacks on women among both upper an lower class has questioned the protection of women in society, where women has no option other than being with such person. The period of quarantine also made women suffers a lot, if they are locked up with their abusers. As far as the condition for working women is concerned it has also been not that favorable. As working form home, changes their routine totally, form getting up early to in the morning to going to the bed late at night. Doing their household works with one hand and official works with other, with the bonus that maid can not be called as a reason of safety makes the situation more adverse for them. The dual role women are performing is sometime supported by this partner but totally depending on the mood and their own work pressure. We have also heard during this pandemic that many male members of family are helping in kitchen preparing food, making or experimenting with the new dishes, but no doubt it is only for the spare time they are having at that period. In case of women this doesn't apply, she manage between her domestic chores and her office chores, as both being important for working women and she has to balance between both work and house. One thing more to be taken into consideration is that, the experiment which male partner does in kitchen or in laundry can be mostly seen in the families financially stable, or who are not much effected by the catastrophe. The FB post or their watsapp status clearly shows this. But what about the people who are getting financial crisis and who have very little income or whose wives are homemakers. The condition of such women are worst.

The great example of which we have witnessed in last year lockdown, during the 1st wave is when the migrants are going back to their home town. Those migrants are small vendors, cleaners, labours, maids, guards, cooks, etc., who have lost their jobs and also their precious lives during this disaster. Villages doesn't have any employment opportunities, if it had there what would have been the need of villager coming to the town, and if there is any which is mainly farming that will be taken up by the male. What about the female migrants? The uncertainty about future loss of income, food shortage, they have to deal with all. Shutting down of firms, industries they have been working has left them destroyed deviated.

Bina Agrawal, A Professor, of University in Manchester of global development has found in her research that female has suffered more loss in job and income in comparison to man. During the situation of covid-19 not only the loss of their job, but the female also get affected if the male earning member of her family becomes jobless. Arising a big question on gender equality. The pandemic has also affected the life of daily worker in broader sense. It has always seen that whenever such holocaust occurs it mostly effects women and children as whole.

### Conclusion

Equality and unity of course always lead us to overcome the hurdles and this time also we will definitely overcome and win the battle by working together men, women and all gender, no doubt for the betterment and development of our society, country and world as a whole by achieving the goal of global gender equality and making every individual realize their role, responsibility and rights for the smooth function of society.

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## Problems Faced by the Migrant Labourers during Covid Pandemic Lockdown

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### Abstract

Last year lockdown had been implemented at the end of March. After announcement of lockdown, migrant labourers had been forced by their employers for leaving their working places. These migrant labourers had been worked in different states as daily or casual labour. They had been very badly affected by this lockdown. This article has been tried to portray their lockdown experiences. Very specifically through this paper I have been tried to explore their painful experiences of their return journey. I have been prepared this paper on the basis of secondary data which have been collected from various sources like-book, newspaper, internet, journal etc. I have been used 10 narratives for understanding their experience.

From the collected data I have understood that all migrants had been faced monetary and other essentials related problem during covid-19 lockdown and then transport facility was also unavailable to them and that had been created a big problem. In road they had been faced different problems like- road accident, police harassment, misguiding etc. In this way they had been tried to reach their home during that hard time.

**Keywords:** lockdown experience, monetary crisis, struggle, return journey

### Introduction

Migrant workers are always been considered as the most vulnerable section of our society. They are poor, lower castes and landless. Increasing landlessness or joblessness in local areas had been pushed them in other works. Regions like- Bihar, MP, Rajasthan, Chhattisgarh, Odisha, Jharkhand, parts of Maharashtra and Gujarat and largely eastern UP are considered as the 'large influx of migrants'. So, these are the most popular 'source regions' of migrants. These regions are economically very much deprived. Therefore people are not able to collect their essential resources from those areas (the place of origin). Therefore they have migrated in different places (destinations). During lockdown they had been decided to move from their destination to source. Therefore we had been observed the horrible incidence of reverse migration (Dandekar and Ghai, 2020).

During lockdown they had been faced problems like-starvation, malnutrition, joblessness, food shortage, deficit of cash and so on. Then they had been decided to return their homes. They had decided to walk hundreds of kilometres for returning their home (Varma, 2020). So, they had started walking through highway. In some cases they hired expensive buses for returning their home. During their journey they had been violated the norms of social distancing (Kalhan, et.al. 2020).

Government had been totally ignored the existence of these marginalised migrant labourers. Though there are 14 crore migrant workers throughout India and amongst them 10 crore were inter-state migrants (Dutta, 2020). Employers have always looked them as 'commodity' not as "dignified citizens". Cities are also looked them as migrant workers not 'human beings'. But when they poured out of the same cities and started walking through the highways then "they became a phenomenon" which had been totally impossible to ignore by the civil society. That was observed in different metro cities like- Chennai, Delhi, Mumbai, Ahmedabad, etc. (Bates, 2020).

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## Method

For preparing this paper I have been used qualitative method. I have been used narratives for exploring their experience. In this paper I have been used ten narratives (individual and community both). I have been collected those narratives from different secondary sources like- websites, newspapers, journals, articles, etc.

In the following I have been discussed about those narratives:

1. Surat Ram Kushwaha is a migrant labour who had been worked Amritsar as a mason. After the announcement of lockdown he walked over 600 k.m. from Amritsar with other migrants. In an interview he said, he had nothing to eat or drink during that journey (Chakraborty, 2020).
2. Sanjay Kumar Singh is a migrant labour. In a firm of Ambala he had been worked as an electrician. He said on 1<sup>st</sup> May, 2020 their contractor had forced them to leave that place. Taking his all things (like-LPG cylinder, stove, table fan, cot, table and bed, etc.) he had given him only Rs. 2000 and an old bicycle. He also did the same with other workers. In road police had been stopped them and arranged a bus for them and by selling their bicycles they had been arranged bus fare (Srivastava, 2020).
3. On 28<sup>th</sup> April 2020, Dharamveer (age 32) started cycling from Delhi to Bihar. On April 29, the Centre announced conditional movement of migrants (Wednesday) by bus. Then he decided to return his native place by cycling. On Friday night (1<sup>st</sup> May, 2020), he had been collapsed near UP's Shahjahanpur and died (Singh, 2020).
4. Tabarat Mansoor (age 50), started cycling on April 25 from Maharashtra for reaching his home in Uttar Pradesh. He cycled over 390 k.m. and reached Madhya Pradesh. Thereafter he died on 30<sup>th</sup> April (Ninan, 2020).
5. Jamlo Kadam (age 12) started walking from Telangana. There she worked in a chilli farm. On last 15<sup>th</sup> April, 2020 she had been decided to return her home in Chhattisgarh. The distance between her working place and home was 150 k.m. For reaching her home she had been started walking on April 15 and thereafter on 18<sup>th</sup> April she died just 50 k.m. far from her village (Chakraborty, 2020).
6. 10 migrant labourers of East Burdwan (West Bengal) had been started walking from Madhubani, Bihar on last April, 27. Approximately it was 580 k.m. journey. Over five and half days they had been able to cover 220 km. Then they had decided to ride train and they did that. Unfortunately they were misguided by the rail police and travelled in the wrong direction (Patnaik, 2020).
7. 12 migrant labourers of East Midnapore district of West Bengal had decided to come back their home from Agra. They had been started their journey from there on last 11<sup>th</sup> May. In their way they had also been misguided by the rail police and thereafter, finally on last 13<sup>th</sup> May they had been reached their home (Ghose, 2020).
8. On last 16<sup>th</sup> May three migrant workers had been tried to reach their house in Purulia through walking. They had been worked for a contractor in Kolkata. After implementation of lockdown measurement all had been stopped. Even their contractor had been ignored to give them some money for their return (Purohit, 2020).
9. Ramu Ghormore is a 32 years old migrant labour. In Hyderabad he worked as a labourer under a contractor. After the implementation of lockdown measures he had lost his job. Then it was difficult for them to arrange two meals a day. So, he had decided to come back his home at Balaghat in Madhya Pradesh (Elsa, 2020).
10. Migrant labourers who had come through Shramik Special Train also faced different types of inhuman experience. Last 27<sup>th</sup> May 2020, Ranjit Tamang and his family (along with his wife, wife's sister and her husband, his mother-in-law and son) had boarded the NJP bound Shramik Special Train in New Delhi but their happy journey turned into sad when his mother-in-law had died in Shramik Special (Chhetri, 2020).

## Results

From the above narratives we have understood that the lockdown phase was really hard for them. Nationwide complete lockdown was a sudden decision and after implementation of lockdown all kinds of important activities had been totally stopped throughout the nation. Inter-national air travel, train, bus all these had been stopped suddenly. So, the migrant workers were not get the opportunity to return back their home. Even at the very first stage of lockdown they didn't able to imagine its devastative effect because the first phase of lockdown was announced only for 21 days. There after it had been extended for several times.

Their earnings had been totally stopped from the first phase of lockdown. In some cases their employers had not paid them for March, 2020. Many were deprived from their fair wages. Though they had been tried to cope with that situation with their small savings but gradually the situation had been changed and it had been taken much more complex form. So, finally these migrant workers had been decided to return their native place. During their journey they had been faced different difficulties. Even a good number of people had lost their life in road. They had never imagined about it but it happened. In this way they had been struggled for their survival (Vijayan, 2020).

## Discussion:

The pandemic had been worstly hit the poor, minorities and rural population including women. Different survey reports had been claimed that lockdown had badly affected the migrants of informal sector.

On last 18<sup>th</sup> August, 2020 International Labour Organisation (ILO) and Asian Development Bank (ABD) jointly published their report. The title of that report was "Tackling the Covid-19 Youth Employment Crisis in Asia and the Pacific". The report says 4.1 million Indian youths had lost their jobs during covid-19 pandemic and majority of them had engaged in construction and farm sectors (Singh, 2020).

Azim Premji University had been conducted a survey on migrant workers. That survey was conducted between 8<sup>th</sup> to 13<sup>th</sup> April 2020 among the migrant workers of different states which had been revealed that 90% migrant workers did not get their payment from their employers, 96% migrant labourers did not get ration from the government and 70% migrant labourers did not cooked food (Azim Premji University, 2020).

From the mentioned narratives we came to know that many migrant labours had been decided to return back their native place through walking. Govt. had been also arranged Shramik special trains for them but that experience was not smooth.

## Conclusions

Mainstream society always have been looked them as commodity. Even they have no right to enjoy the status of citizen. Cities are always looked them as migrant workers not 'human beings'. Therefore mainstream society doesn't bother about them but when they had been started walking through highways then we suddenly discovered them. We have never observed it before. So, it's a newly emerged research area and the problems of migrant workers are basically multi-dimensional and interested scholars can explore its different perspectives in their own way.

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## ग्रामीण क्षेत्रों में नरवा, गरुवा, घुरुवा और बाड़ी की उपयोगिता एवं महत्व का अध्ययन (छत्तीसगढ़ राज्य के राजनांदगाँव जिले के संदर्भ में)

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### प्रस्तावना

“भारत गाँवों का देश है क्योंकि आज भी हमारे देश की कुल जनसंख्या का लगभग 68.84 प्रतिशत, 83.3 करोड़ से अधिक भाग ग्रामीण समाज में ही निवास करता है भारत की अर्थव्यवस्था में कृषि की महत्वपूर्ण भूमिका है।”<sup>1</sup> “कृषि के भूमण्डलीकरण का एक अन्य तथा अधिक प्रचलित पक्ष बहुराष्ट्रीय कंपनियों का इस क्षेत्र में कृषि मदों जैसे बीज, कीटनाशक, तथा खाद के विक्रेता के रूप में प्रवेश है। इससे किसानों की महंगी खाद और कीटनाशकों पर निर्भरता बढ़ी है, जिससे उनका लाभ कम हुआ है, बहुत से किसान ऋणी हो गए हैं, तथा ग्रामीण क्षेत्रों में पर्यावरण संकट भी पैदा हुआ है।”<sup>2</sup> पहले कृषि परम्परागत यंत्रों से की जाती थी, जिसमें समय तो अधिक लगता था किन्तु किसी प्रकार का पर्यावरणीय अथवा पारिस्थितिकी समस्या उत्पन्न नहीं होती थी। किन्तु अच्छे उत्पादन हेतु कृषि में व्यापक स्तर पर मशीनीकरण हुआ। जिन क्षेत्रों में कृषि में मशीनीकरण हुआ है उन क्षेत्रों में पशुपालन का स्वरूप बदल गया है। फलतः कृषि में परम्परागत खाद का भी प्रयोग कम होने लगा है।<sup>3</sup> कृषकों का आधुनिक खेती के प्रति आकर्षण ने परम्परागत कृषि तकनीकी तथा विधियों को लुप्त के कागार पर लाकर खड़ा कर दिया है।<sup>4</sup>

मौजूदा समय में जरूरत है रासायनिक खेती के बेहतर विकल्प तलाशने की और वह जैविक खेती के रूप में सामने आ रहा है। अर्थात् फिर से प्राकृतिक तरीके से खाद तैयार कर खेती करना।<sup>5</sup> छत्तीसगढ़ के वर्तमान मुख्यमंत्री भूपेश बघेल ने कहा है कि “गाँवों में स्वयं के संसाधनों से समृद्ध बनने की क्षमता है, जरूरत है समुचित संयोजन एवं समन्वय की “छत्तीसगढ़ के चार चिन्हारी नरवा, गरुवा, घुरुवा, अउ बाड़ी, गाँव ला बचाना हे संगवारी” यह बात कहते समय मेरे मन में छत्तीसगढ़ के पूरे ग्रामीण परिदृश्य की तस्वीर उभर जाती है। जहाँ नालों में बहता पानी है, जहाँ पशुधन की बहुतायत है, जहाँ गोबर तथा अन्य ग्रामीण कचरे के प्रसंस्करण से बड़े पैमाने पर जैविक खाद के उत्पादन की अपार संभावनाएँ हैं, और जहाँ हर किसान के घर अपने उपयोग के लिए लगाई जाने वाली बाड़ी हैं, जिसमें वह सब्जी, फल-फूल का उत्पादन करता है और इस तरह वह अपने पोषण तथा आर्थिक स्थिति को भी मजबूत करता है।”<sup>6</sup>

### भोध विषय का उद्देश्य

1. ग्रामीण समाज में नरवा, गरुवा, घुरुवा व बाड़ी की उपयोगिता एवं महत्व का अध्ययन करना।
2. नरवा, गरुवा, घुरुवा और बाड़ी योजना के प्रति ग्रामीणों के ज्ञान, दृष्टिकोण तथा व्यवहार का विश्लेषण करना है।

**भोध क्षेत्र एवं प्रविधि**—प्रस्तुत भोध अध्ययन में छत्तीसगढ़ राज्य के राजनांदगाँव जिले के विकासखण्ड क्रमशः खैरागढ़, छुईखदान एवं राजनांदगाँव के 10-10 ऐसे ग्राम पंचायतों का चयन किया गया है जहाँ सुराजी गाँव योजना का क्रियान्वयन किया जा रहा है। आदर्श संख्या प्रति ग्राम-पंचायत 15 मानते हुए कुल 450 सूचनादाताओं का चयन सुविधामूलक उद्देश्यपूर्ण निदर्शन प्रक्रिया द्वारा संपादित किया गया है यह ध्यान रखा गया है कि सुराजी गाँव योजना से जुड़े ग्रामवासियों का ही प्रतिनिधित्व हो। इसके लिए प्रत्येक ग्राम से ग्राम गौठान विकास समिति तथा महिला स्वयं सहायता समूह के सदस्य जो गौठान में कार्यरत हैं को उत्तरदाता के रूप में चयन किया गया है।

शोध विषय पर आँकड़े एकत्रित करने के लिए प्राथमिक एवं द्वितीय समंको का प्रयोग किया गया है। प्राथमिक समंको को एकत्र करने के लिए शोधकर्ता द्वारा साक्षात्कार अनुसूची तैयार करके किया गया है। द्वितीयक समंको का संकलन प्रकाशित अप्रकाशित अभिलेखों के

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माध्यम से किया गया है। एकत्रित आँकड़ों का वर्गीकरण, सरणीयन, प्रतिशत आदि सांख्यिकी विधियों का प्रयोग करके निर्वचन किया गया है।

**शोध परिणाम एवं व्याख्या:**— राजनांद गाँव जिले के विकासखण्ड खैरागढ़, छुईखदान तथा राजनांदगाँव से चयनित उत्तरदाताओं में से प्राप्त जानकारी को आधार बनाकर प्रस्तुत अध्याय में ग्रामीण समाज में नरवा, गरुवा, घुरुवा और बाड़ी के सामाजिक महत्व को निम्नवर्णित तालिका में स्पष्ट किया गया है—

तालिका-1

क्रमांक	कथन	प्रत्युत्तर	आवृत्ति	प्रतिशत
1	नरवा की उपलब्धता	हाँ	420	93.3
		नहीं	30	6.7
2	वर्ष भर जल भराव की संभावना	हाँ	306	68
		नहीं	144	32
3	उत्तरदाताओं के घर गोवंशीय पशुएँ	हाँ	369	82
		नहीं	81	18
4	गोवंशीय पशुओं से दूध की प्राप्ति	हाँ	288	78.04
		नहीं	81	21.95
5	कृषि एवं परिवहन संबंधी कार्य में पशु भाक्ति (बैल/भैस) का उपयोग	हाँ	158	35.10
		नहीं	292	64.90
6	गोबर खाद के उपयोग से मृदा के स्थायी उर्वरता में वृद्धि होने की जानकारी	हाँ	423	94.60
		नहीं	27	6.40

उपरोक्त तालिका से स्पष्ट है सर्वाधिक 93.3 प्रतिशत उत्तरदाताओं के गाँव में नरवा की उपलब्धता है तथा 6.7 प्रतिशत उत्तरदाताओं के गाँव में नहीं है। 68 प्रतिशत उत्तरदाताओं ने माना कि नरवा में वर्षभर जल प्रबंधन की संभावना है। सर्वाधिक 82 प्रतिशत उत्तरदाताओं के घर गोवंशीय पशुएँ हैं, 78.04 प्रतिशत उत्तरदाताओं को गोवंशीय पशुओं से दूध की प्राप्ति होती है। 35.1 प्रतिशत उत्तरदाताओं के घर कृषि एवं परिवहन संबंधी कार्य में पशु भाक्ति का उपयोग करते हैं। सर्वाधिक 94.6 प्रतिशत उत्तरदाता को जानकारी है कि गोबर खाद के प्रयोग से मृदा के स्थायी उर्वरता में वृद्धि होता है।

प्राप्त तथ्यों के विश्लेषण से यह निष्कर्ष निकलता है कि अधिकांश ग्रामों में नरवा उपलब्ध है। नरवा विकास कार्य कर सिंचाई की सुविधा को बढ़ाया जा सकता है। ग्रामीण अर्थव्यवस्था में पशुपालन का प्रमुख स्थान है तथा ग्रामीण समाज के लिए बहुउपयोगी है। अधिकांश उत्तरदाताओं को पता है गोबरखाद के प्रयोग से मृदा की स्थायी उर्वरता में वृद्धि होती है जो जैविक खाद के महत्व के प्रति ग्रामीणों की जागरूकता को प्रदर्शित करता है।

तालिका-2

## उत्तरदाताओं के घर घुरुवा एवं होने की स्थिति में घुरुवा का स्वरूप

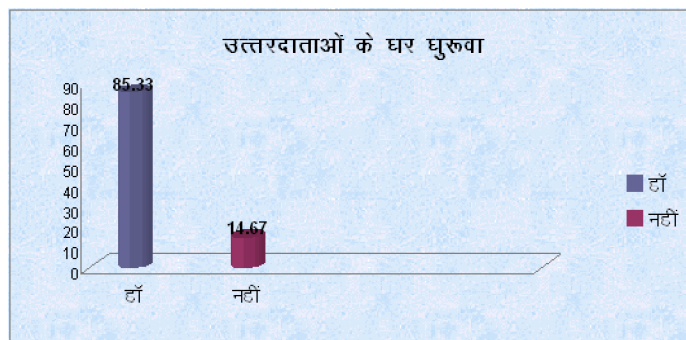
क्रमांक	घर में घुरुवा होना	आवृत्ति	प्रतिशत
1	हाँ	384	85.33
2	नहीं	66	14.67
	योग	450	100
यदि हाँ तो स्वरूप			
1	पारंपरिक स्वरूप (गड़ढ़े)	357	92.96
2	आधुनिकतम (नाडेप/वर्मीकम्पोस्ट)	22	5.72
3	दोनों	5	1.30
	योग	384	100

ग्रामीण क्षेत्रों में नरवा, गरूवा, घुरुवा और बाड़ी की उपयोगिता एवं महत्व का अध्ययन

उपरोक्त तालिका से स्पष्ट है कि 85.3 प्रतिशत उत्तरदाताओं के घर घुरुवा है तथा 14.7 प्रतिशत उत्तरदाताओं के घर घुरुवा नहीं है।

जिन उत्तरदाताओं के घर घुरुवा है उनसे यह जानने का प्रयास किया गया है घुरुवा का स्वरूप क्या है जिनसे यह तथ्य प्राप्त हुआ 92.96 प्रतिशत उत्तरदाताओं के घर पारंपरिक घुरुवा है। 5.72 प्रतिशत उत्तरदाताओं के घर आधुनिकतम घुरुवा (नाडेप/वर्मीकम्पोस्ट) है तथा 1.30 प्रतिशत उत्तरदाताओं के घर दोनों तरह के घुरुवा है।

तालिका-2 की चित्रमय प्रस्तुति



प्राप्त तथ्यों के विश्लेषण से यह निष्कर्ष निकलता है कि अधिकांश ग्रामीणों के घर पारंपरिक गड़दे वाला घुरुवा है जो लोगो में जागरूकता के अभाव को दर्शाता है। अधिक गुणवत्तापूर्ण खाद निर्माण के लिए आधुनिकतम तकनिकों के प्रयोग बढ़ावा दिए जाने की आवश्यकता है।

तालिका-3

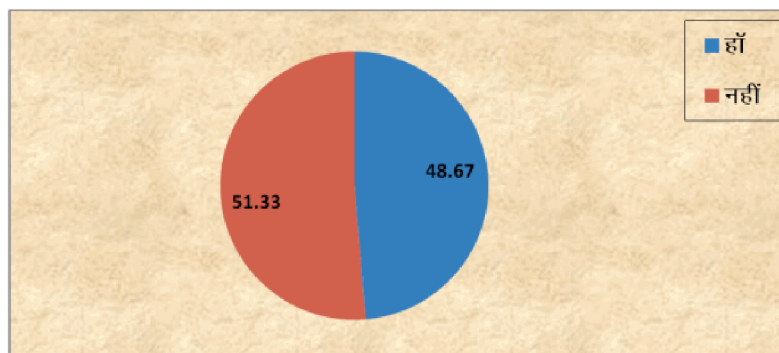
उत्तरदाताओं के घर बाड़ी एवं होने की स्थिति में उत्पाद का उपयोग

क्रमांक	उत्तरदाताओं के घर बाड़ी	आवृत्ति	प्रतिशत
1	हाँ	219	48.67
2	नहीं	231	51.33
यदि हाँ तो बाड़ी से उत्पादित साग-सब्जी, फल-फूल का उपयोग			
1	केवल पारिवारिक उपयोग के लिए	148	69.81
2	पारिवारिक एवं बाजार दोनों के लिए	64	30.18
	योग	212	100

उपरोक्त तालिका से स्पष्ट है कि 48.67 प्रतिशत उत्तरदाताओं के घर बाड़ी है जिसमें सब्जी तथा मौसमी फल, फूल होते हैं, तथा 51.33 प्रतिशत उत्तरदाताओं के घर बाड़ी नहीं है।

जिन उत्तरदाताओं के घर बाड़ी है उनसे यह जानने का प्रयास किया गया है कि बाड़ी से उत्पादित साग-सब्जी (उत्पाद), का उपयोग कैसे करते हैं जिनसे यह तथ्य प्राप्त हुआ 69.81 प्रतिशत उत्तरदाता केवल पारिवारिक उपयोग में लाते हैं तथा 30.18 प्रतिशत उत्तरदाता पारिवारिक एवं बाजार अर्थात बेचने के लिए भी उपयोग करते हैं।

तालिका-3 का चित्रमय प्रदर्शन



प्राप्त तथ्यों से यह निष्कर्ष निकलता है कि गाँवों में घरों में बाड़ी है, जहाँ से लोग घर की साग-सब्जी की जरूरतें खुद ही पूरी कर लेते हैं। अधिकांश उत्तरदाताओं द्वारा बाड़ी से होने वाले उत्पाद को केवल पारिवारिक उपयोग में लाते हैं, बाड़ी में घुरुवा खाद का प्रयोग करके ताजी एवं कैमिकल व रसायन मुक्त साग-सब्जी प्राप्त किया जा सकता है।

### निष्कर्ष

प्रस्तुत अध्ययन से यह निष्कर्ष निकलता है कि नरवा, गरुवा घुरुवा व बाड़ी ग्रामीण समाज में पाए जाने वाले बहुत ही महत्वपूर्ण पारंपरिक एवं प्राकृतिक संसाधन हैं। इन संसाधनों के विकास एवं समुचित प्रयोग करने से कृषि लागत में कमी आएगी तथा कृषि को लाभकारी बनाया जा सकता है। इससे गाँवों के पर्यावरण एवं खेतों की उत्पादकता में सुधार आएगा तथा ग्रामीण संस्कृति एवं परंपरा को बढ़ावा मिलेगा। पशुपालन ग्रामीण अर्थव्यवस्था में प्रमुख स्थान रखती है, तथा कृषि में गोबर खाद को बढ़ावा देने से न केवल मृदा स्वास्थ्य को बढ़ाया जा सकता है बल्कि मानवी स्वास्थ्य पर भी इसके अच्छे परिणाम प्राप्त होंगे। नगरीय क्षेत्रों में आज किचन गार्डन की चर्चाएं हो रहे हैं लोग घर पर ही छत पर जैविक पद्धति से सब्जियां उगाए इससे उन्हें सब्जियां न केवल ताजी मिलेगी, बल्कि रसायनों से मुक्त भी। परन्तु छत्तीसगढ़ के गाँवों में अधिकांश घरों में एक किचन गार्डन होता है जिसे बाड़ी कहते हैं जिसमें वह सब्जी, फल-फूल का उत्पादन करता है और इस तरह वह अपने पोषण तथा आर्थिक स्थिति को भी मजबूत करता है।

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## Diversity of Forest Climbers in the Reserve Forest of Bhupdeopur of District Raigarh, Chhattisgarh

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### Abstract

In the present study the emphasis is given on the study of climbers vegetation in Bhupdeopur reserve forest of Raigarh district of Chhattisgarh as the exclusive studies on climbers in forest ecosystems are the need of present ecological time. An extensive survey has been conducted to find out the various types of forest flora. 21 climber species belonging to 15 families, their local names and various uses by the local inhabitants including medicinal values were recorded during the survey. The parameters such as frequency, density, and abundance were also undertaken.

**Keywords:** Bhuodeopur reserve forest, Raigarh district, Chhattisgarh, forest climbers, frequency, density, abundance.

### Introduction

Forests are one of the most important recognized ecosystems in the biosphere and India is rich in all aspects of Biodiversity and Ecosystems. Forests are generally considered as assemblage of trees but in actual sense it is a multistoried vegetation system in which vegetation can be classified into three main storeys, tree storey, shrub storey and herb storey.

The Climbers vegetation is also considered an important component of forest ecosystem. These plant strata are integral part of food chain for mammals and birds and control microclimate of the site. The Climbers biomass generally plays an important role in the recycling of nutrients. In forest ecosystem studies on Climbers vegetation have not been given a proper weightage like the tree constituents. Hence only a few studies on the role of climber vegetation in different types of plantation ecosystems are known. Phytosociological analysis of a plant community is an important aspect of ecological study of any piece of vegetation. Species composition is one of the important characters of plant community. Analytical character, viz., Frequency, density and abundance are very useful in the composition of two different plant communities. The present study was conducted in Bhupdeopur reserve forest of district Raigarh Chattisgarh. (Table 1).

### Aim / Purpose

1. Identification of climber species of Bhupdeopur reserve forest.
2. To study the climber diversity of Bhupdeopur reserve forest.
3. Identification of endangered climber species which is of promising value.
4. To study the floristic composition of Bhupdeopur reserve forest.
5. To enlist ethnobotanical uses of climber specifically of health and livelihood security.

### Materials and Methods

#### 1. Selection of Study Sites

The present study was conducted in Bhupdeopur Reserve forest of district Raigarh, Chhattisgarh. The study area was divided into 4 circles named as Naharpali, Kerajhar, Delari and Khairpur, each circle was further divided into beats and a total of 20 beats in 16 villages were considered for the study. The study

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site is spread over in 25 km of North West of Raigarh city. The area comes under Raigarh forest range of Raigarh forest division in Raigarh and Kharsia administrative block.

**Method of Sampling:** In the present study Phytosociological diversity analysis was carried out by quadrat method. Random sampling of study area was done by Quadrat method following Oosting, (1958). 30x30 m quadrates were used for the sampling of climber layer. On the basis of the data obtained from the quadrat samples the structural distribution of forest climbers were analysed. The parameters such as percentage frequency, density, abundance were obtained and were calculated from the data as follows.

$$\%F = \frac{\text{Number of sampling units in which plant species occurred}}{\text{Total number of sampling units studied}} \times 100$$

$$\text{Density} = \frac{\text{Total number of individuals of a plant species in all sampling units}}{\text{Total Number of sampling units studied}}$$

$$\text{Abundance} = \frac{\text{Total number of individual plant species in all the sampling units}}{\text{Total number of sampling units of occurrence}}$$

## Result and Discussion

A total of 21 climber species belonged to 20 genera of 14 families were recorded. 18 climber species were found to belong dicotyledonae and 03 to monocotyledonae (Fig-). Fabaceae was the dominant family consisting 05 species of 20 genera and 02 species each were recorded belonged to the family Dioscoreaceae Asclepiadaceae and Menispermaceae, while the minimum number of species (1) was recorded for 10 of the families like, Liliaceae, Vitaceae, Cucurbitaceae, Cuscutaceae, Sterculiaceae, Rubiaceae, Apocynaceae, Oleaceae, Celastraceae, Combretaceae and Brassicaceae. Out of 21 climbers, 18 were found as wild and 03 as both wild and cultivated (Table-1).

In present study one liana species *Bauhinia vahlii* Wight & Arn. was recorded, as in some of the reference the plant was included in climbers therefore in present investigation liana was not separated from the category of climbers and all the calculation were made as per the recorded number of climbers.

## Distribution of Climbers

1. **% Frequency of Climbers:** % frequency was determined for 19 plant species in the range of 1% to 20%, 02 plant species in the range of 21% to 40% where as none of the plant species was in the range of 41% to 60%, 61% to 80% and 81% to 100%. The maximum % frequency 30% was calculated for *Combretum indicum* (L.) De Filippis and the minimum % frequency 4% for *Dioscorea daemona* Roxb. (Fig-1).
2. **Density:** Density was calculated for 11 plant species in the range of 0.00 to 0.35, 08 plant species in the range of 0.36 to 0.70, 01 plant species in the range of 0.71 to 1.05 and 01 plant species in the range of 1.06 to 1.4. The maximum density 1.40 was calculated for the plant species *Combretum indicum* (L.) De Filippis and the minimum 0.10 for the *Dioscorea daemona* Roxb. (Fig-1).
3. **Abundance:** Abundance was determined for 05 plant species in the range of 0.00 to 1.25, 03 plant species in the range of 1.26 to 2.50, 06 plant species in the range of 2.51 to 3.75 and 07 plant species in the range of 3.76 to 5.00. The maximum abundance 4.66 was calculated for the plant species *Combretum indicum* (L.) De Filippis and the minimum 0.12 for the *Citrullus colocynthis* Linn. Sehrad. (Fig-1).
4. **Relative Frequency:** The relative frequency was determined for 05 plant species in the range of 0.00 to 3.00, 09 plant species in the range of 3.10 to 6.00, 05 plant species in the range of 6.10 to 9.00 and 02 plant species in the range of 9.10 to 13.50. The maximum relative frequency 13.04 was determined for the plant species *Combretum indicum* (L.) De Filippis and the minimum 1.73 for *Dioscorea daemona* Roxb. (Table-1, Fig-2).

Table-1 : Phytosociological study of Climbers in Bhupdeopur Reserve forest area of district Raigarh

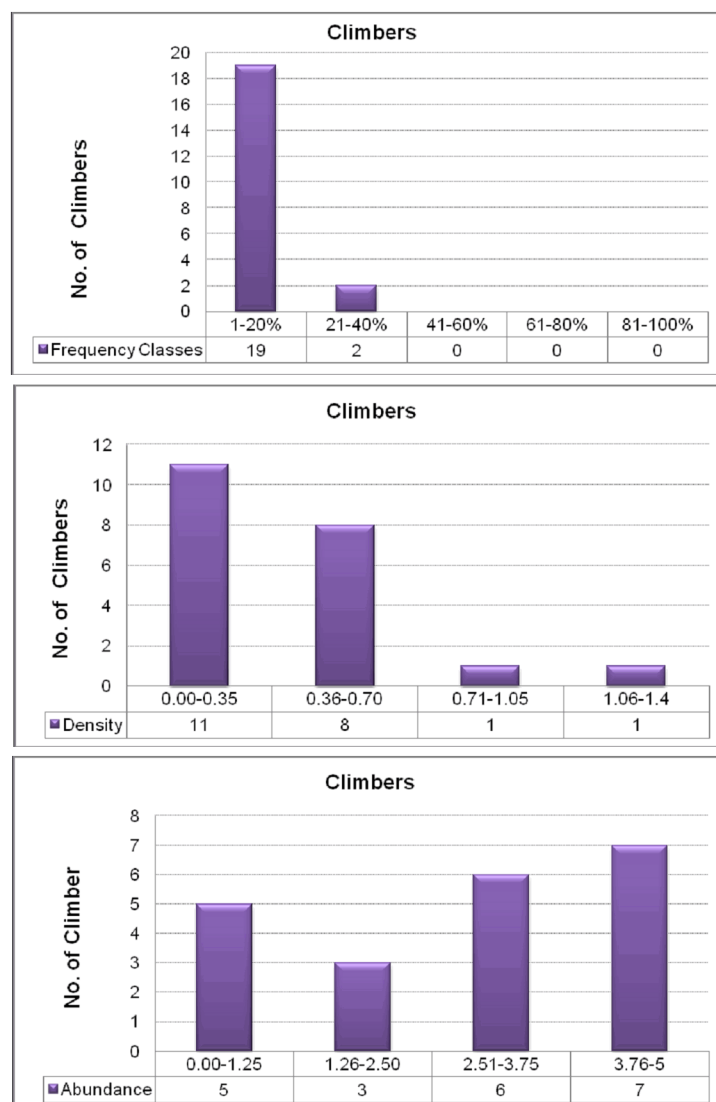
S. N.	Botanical Name	Local/Vernacular Name	Family	Habitat	% Frequency	Density	Abundance	Relative Frequency	Relative Density	Relative Abundance	Important Value Index
1	<i>Asparagus racemosus</i> Willd.	Shatawar	Liliaceae	Wild	8	0.40	2.64	3.47	4.50	4.69	12.66
2	<i>Atylosia scarabaeoides</i> (L.) Benth.	Latkana	Fabaceae	Wild	24	0.12	0.50	10.43	1.35	0.88	12.66
3	<i>Bauhinia vahlii</i> Wight & Arn.	Mahul	Fabaceae	Wild	9	0.25	3.00	3.91	2.81	5.33	12.05
4	<i>Butea superba</i> Roxb.	Palasbel	Fabaceae	Wild	10	0.28	2.80	4.34	3.15	4.97	12.46
5	<i>Celastrus paniculatus</i> Willd.	Malkangni	Celastraceae	Wild	11	0.29	2.64	4.78	3.26	4.69	12.73
6	<i>Cissampelos pareira</i> Linn.	Patha	Menispermaceae	Wild	5	0.20	1.20	2.17	2.25	2.13	6.56
7	<i>Cissus repanda</i> Vahl.	Panibel	Vitaceae	Wild	12	0.57	4.41	5.21	6.42	7.84	19.47
8	<i>Citrullus colocynthis</i> (L.) Schrad.	Indrayan	Brassicaceae	Wild	6	0.65	0.12	2.60	7.32	0.21	10.13
9	<i>Combretum indicum</i> (L.) De Filippis	Paibel	Combretaceae	Wild	30	1.40	4.66	13.04	15.78	8.28	37.10
10	<i>Cuscuta reflexa</i> Roxb.	Amarbel	Cuscutaceae	Wild	8	0.35	4.37	3.47	3.94	7.70	15.18
11	<i>Cryptolepis buchanani</i> Roem. & Schult.	Karanat	Asclepiadaceae	Wild	14	0.60	4.28	6.08	6.76	7.61	20.45
12	<i>Dioscorea daemonia</i> Roxb.	Pashti	Dioscoreaceae	Wild/Cultivated	4	0.10	1.20	1.73	1.12	2.13	4.98
13	<i>Dioscorea pentaphylla</i> (L.)	Baralikand	Dioscoreaceae	Wild/Cultivated	6	0.14	2.33	2.60	1.57	4.14	8.31
14	<i>Gymnema</i> R. Br.	<i>syloestree</i>	Gurmaraceae	Asclepiad-	Wild	6	0.30	1.40	2.60	3.38	2.48 8.46
15	<i>Helicteres isora</i> Linn.	Marorphali	Sterculiaceae	Wild	19	0.83	4.36	8.26	9.35	7.75	25.36
16	<i>Jasminum multiflorum</i> (Burm.f.) Andrews	Chameli	Oleaceae	Wild	10	0.40	4.00	4.34	4.50	7.11	15.95

Cont. ...

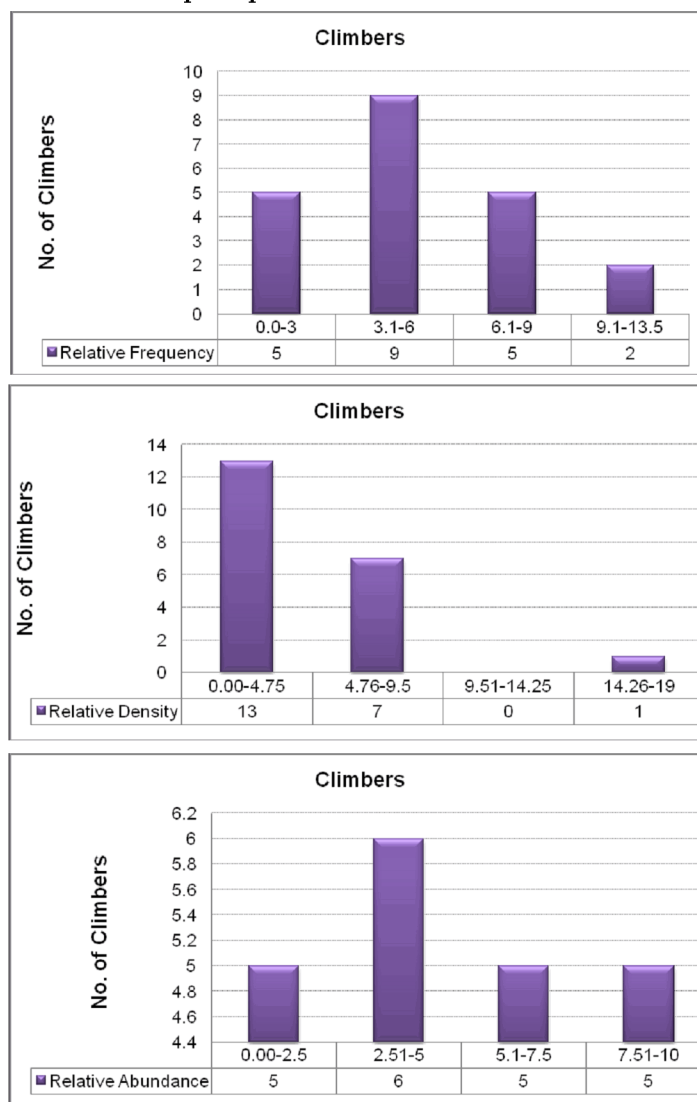
S. N.	Botanical Name	Local/Vernacular Name	Family	Habitat	% Frequency	Density	Abundance	Relative Frequency	Relative Density	Relative Abundance	Important Value Index
17	<i>Momordica charantia</i> L.	Bankarela	Cucurbitaceae	Wild	7	0.20	2.28	3.04	2.25	4.05	9.34
18	<i>Mucuna pruriens</i> (L.) DC.	Kewanch	Fabaceae	Wild	14	0.55	3.92	6.08	6.20	6.97	19.25
19	<i>Pueraria tuberosa</i> DC.	Baralikand	Fabaceae	Wild	7	0.16	2.28	3.04	1.80	4.05	8.89
20	<i>Rubia cordifolia</i> Linn.	Manjila	Rubiaceae	Wild	5	0.54	0.45	2.17	6.04	0.80	9.01
21	<i>Tinospora cordifolia</i> (Willd.) Hook F. Thoms.	Giloy	Menispermaceae	Wild / Cultivated	15	0.54	3.60	6.52	6.04	6.40	18.96

5. **Relative Density:** Relative density was calculated for the 13 plant species in the range of 0.00 to 4.75, 07 plant species in the range of 4.76 to 9.50, where as none of the plant species was in the range of 9.51 to 14.25, while 01 plant species was in the range of 14.26 to 19.00. The maximum relative density 15.78 was determined for the plant species *Combretum indicum* (L.) De Filippis and minimum 1.12 for the *Dioscorea daemona* Roxb. (Table-1, Fig-2).
6. **Relative Abundance:** The relative abundance was estimated for the 05 plant species in the range of 0.00 to 2.50, 06 plant species in the range of 2.51 to 5.00, and 05 plant species in the range of 5.10 to 7.50, while 05 plant species were in the range of 7.50 to 10.00. The maximum relative abundance 8.28 was calculated for the plant species *Combretum indicum* (L.) De Filippis and the minimum 0.21 for *Citrullus colocynthis*(L.) Schrad. (Table-1, Fig-2).
7. **Important Value Index (IVI) of Climbers:** Important value index was calculated for 08 plant species in the range of 0.00 to 11, 11 plant species in the range of 11.10 to 22.00, 01 plant species in the range of 22.10 to 33.00 and 01 plant species in the range of 33.10 to 44. The maximum Important Value Index 37.10 was estimated for the *Combretum indicum* (L.) De Filippis and the minimum 4.98 for *Dioscoria daemona* Roxb. (Table-1, Fig-3).

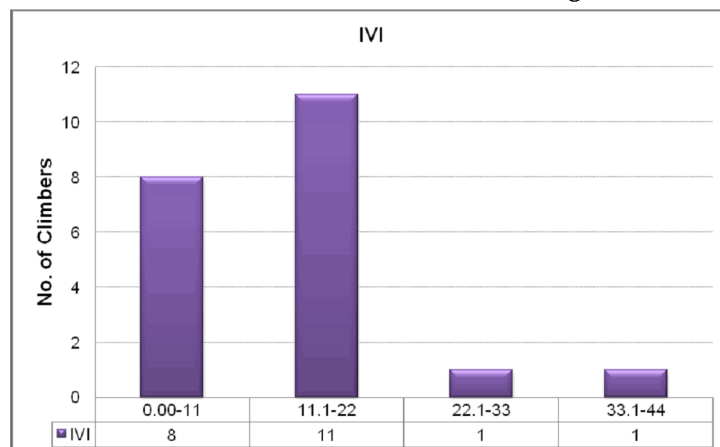
**Fig-1: Frequency, Density and Abundance of Climbers determined in Bhupdeopur Reserve forest area of district Raigarh.**



**Fig-2: Relative Frequency, Relative Density and Relative Abundance of Climbers Determined in Bhupdeopur Reserve forest area of district Raigarh.**



**Fig-3: Important Value Index (IVI) of Climbers determined in Bhupdeopur Reserve forest area of district Raigarh.**



### Conclusion

The Phytosociological studies clearly indicate that Bhupdeopur Reserve Forest is an extremely important ecosystem by the virtue to richness of forest health and diversity of climber species. The species which are threatened need more attention and care.

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## Darra Adam Khel a Supermarket of Illicit Arms : A Security Concern

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### Abstract

Illicit arms availability in neighbourhoods are always a threat to external and internal security. Due to the geopolitics of Afghanistan, superpowers and non-state actors were active in that region for decades. Consequently, the FATA area of Pakistan and Adam Khel in particular became an oasis for arms Producers and traders as well as terrorists and drug traffickers. America and the former Soviet Union poured Afghanistan with the latest weapons from 1979 to 1989. A major part of that stockpile came to the gray market of Darra Adam khel . Same thing happened when America and Nato arrived in Afghanistan after 9/11. Pakistan army and ISI a major and decisive player in this illicit arms trade which poses a big security concern for Indian policy makers.

**Keywords:** Afghanistan, America, Darra Adamkhel, gray market, illicit arms trade, pakistan.

Pakistan used to steal a large part of the weapons sent by the US through Pakistan in the context of Afghanistan. From 1979 to 1993, he did this work with great gusto. He has also mastered the copying of these stolen weapons. As a result, the M-16 assault rifle is easily available there in the gray market. One arms seller Orakzai says that there is no such weapon which they cannot imitate. He can copy anything from Turkish Zigana pistols, American Beretta handguns, to Chinese 30-caliber weapons. They guarantee their copies to be as good as the original.(khan, 2017) This is just one example of Pakistan's arms thief market. According to Pakistani newspaper Dawn, Pakistan imports small arms worth 134 million dollars annually. But this does not include illegal imports, the plethora of weapons rom the porous Afghan border, where dozens of arms traffickers operate.(Hammad,2012) \$200 million worth of small arms enter Pakistan illegally every year.A country that has only 0.7 doctors for a population of 170 million and only 0.6 hospital beds per 1000 people, where less than 7 percent of the people are in college There, 4 out of 100 people have licensed weapons, and for every valid weapon there are 9 illegal weapons.(Hammad, 2012) The M-16 rifle and Beretta pistol is a status symbol in Pakistan. The extent is that weapons are also available on rent here. (Hammad, 2012)This happens in the world probably only in Pakistan. The large quantities of light and small arms America gave to the Afghan Mujahideen against the Soviet intervention in Afghanistan in 1979 were supplied through Pakistan. Half of these weapons and sometimes even more were stolen by the Pakistan Army. Since then, the Khyber Pakhtoon Darra Adamkhel has remained the biggest arms market of illicit arms in the world. "Quality US and Nato military assault rifles and handguns are finding their way into the illegal arms markets of the Federally Administered Tribal Areas (FATA), M-16 assault rifles and Berettas—standard issue weapons for the US army—are selling like hot cakes, despite their high prices...M-16 assault rifles and Beretta 9mm military pistols—stolen from the US army and other Nato allies in Afghanistan—are in demand and have become quite the status symbol among the country's upper class...A Beretta 9mm is available for Rs1.5 lakh a piece; the M-16 rifles are sold for Rs5 lakh... People only buy an M-16 if it is guaranteed it is a military gun taken from the US Army with a 'property of the US government' stamp. Beretta handguns are manufactured in Italy but used by the US army as sidearms." (Alam and Ahamad 2014) Therefore the Afghan problem is always a fortune for illicit arms traders and manufacturers of Darra Adamkhel undoubtedly under the aegis of pak army and ISI.

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### **Darra Adam Khel: Illicit Weapon's Cottage Industry**

Darra Adamkhel is a small town located in Khyber Pakhtoon, Pakistan. It is administered within the FATA Federal Administrative Tribal Area. That is, it is directly administered under the central government of Pakistan. But it is not famous for its tribal culture. It is famous as the biggest supermarket and factory of illegal arms. All the famous weapons of the world are found here in both their original and copy versions. Colt and Beber Handguns, Lee enField Rifles, Italian Beretta, German Walcher Machine Guns, Anti Aircraft Guns, Land Mines, RPG - RocketLaunchers, etc., are easily found here. In fact, the arms trade and arms manufacturing are like cottage industries – the work of which is done from house to house.

The total population of Darra Adamkhel according to the 1998 census was 88456, which is now probably one lakh. But in 2001 it was 2600 arms manufacturing and repair factories or units employing more than 30,000 workers, including 8000 trained personnel. Not only this, in 2001 itself there were more than 5000 shops selling arms. Any light weapon in the world can be found there. (Malik,2016) The situation has gotten worse since then. More than 10000 families are directly linked to the local arms industry. 40000 people are directly or indirectly connected. Almost the entire population is involved in the illegal business of arms (Malik,2016) According to the Small Arms Survey 2003, the Darra Adamkhel produces 20,000 weapons per year. But this number is much higher than this. Only AK-47 every year. Over 40,000 Capacity to make 100 AK-47 rifles per day is in Darra Adamkhel that too at a cost of less than 153 dollars. 36000 AK-47 production per year at the rate of 100 per day that too in a small town like village. The threat to regional security can only be imagined. 30 mm pistols are made in numbers of 6000 per month and 37000 per year (Malik,2016) In this way, the total number of weapons is produced in millions, that too illegal.

As per Pakistani law, there is no license to own or sell an AK-47. But in Darra Adamkhel it is openly being made and sold.

An M16 automatic rifle — not an American original, but a Chinese imitation — will cost a buyer 180,000 to 230,000 rupees, or \$1,800 to \$2,300. But a local replica of the Chinese knock-off — called a “Darra copy” — can be had for only 30,000 to 80,000 rupees, or between \$300 to \$800.

“A copy of the Glock is 30,000 to 35,000 rupees,” Orakzai says, referring to a version of the Austrian semi automatic pistol that can be bought for under \$350.

What about the AK-47, or Kalashnikov, the favorite of guerrilla fighters around the world?

A real one will cost 80,000 to 200,000 rupees — between \$800 and \$2,000 — Orakzai says, proudly showing a Soviet-era AK-47 from 1971, eight years before neighboring Afghanistan was invaded by the Red Army. The markings on the gun are in Russian. But a fake can be had for a mere 7,000 to 25,000 rupees, or \$70 to \$250. Just down the street, a kilo of goat kebabs that would make lunch for four people costs \$20.” (Khan, 2017)

Antiques are also available here.

“A British World War II-era Sten submachine gun, complete with U.K. markings, can be had for \$800. But you need to add another \$50 for the original leather strap bearing the ornate military coat of arms. An 1860 Enfield pistol, with markings from a Hussar cavalry regiment, is on sale for just \$950.” (Khan, 2017)

### **Hawala Slip**

Illicit arms of Darra Adamkhel are sent to Burma and other smugglers in Southeast Asia through the arms trade silk route. It happens through hawala. Due to the illegal trade in arms, a trust relationship has developed between the arms dealers and manufacturers which is named Hawala slip. This hawala slip contains the details and amount of the weapons sent. It is often sent by couriers from Jalalabad and Toravaram via Bamiyan to Malaysia, Burma, Thailand and other countries of South East Asia, Central and West Asia. The dealers for Thailand have procured a huge amount of weapons from the Taliban. (Malik, 2016) The Pakistan Army and ISI have used this network solely for anti-India activities since 1979. America poured enormous numbers of small arms and light weapons in Afghanistan from 1979 to 1989. Because of this, large quantities of foreign light weapons are with the Afghan civilians, army, and tribal groups. Most of these weapons are smuggled and sold to the gray market of Dara Adamkhel. Illegal arms of Ukraine and Turkey also reach

the gray market of the Darra Adamkhel via Central Asia and then through hawala these weapons are sent to the drug traffickers of Southeast Asia. Thus a silk route has developed from Afghanistan and Darra Adamkhel to southeast Asia, the cost of weapons is so low that it is accessible to anyone. The Kalashnikov AK-47 rifles of Russian, Chinese, Turkish, and Egyptian, models are available and sold here during the Afghan war for Rs 35000.inly. During the Soviet intervention in Afghanistan, AK-47 rifles were supplied in bulk from both Russian and American sources. As a result, Russian soldiers, Mujahideen and Afghan soldiers all sold it in this gray market of Darra Adam Khel.consequently it was available at a very low price. According to Malik, at that time Russian and Chinese model AK-47 was available here in 15000-16000 47, which later became 20000 to-22000. The Darra Adamkhel made AK-47 was found in 12000 to 15000 48. It is noteworthy that this was the time when Pakistan was providing AK-47s in large quantities to Punjab and Kashmiri terrorists in India. (Sreedhar, 1998)

“The illegal supply spreads well beyond cottage production. Pakistan’s porous Western border provides ample trafficking opportunities, with large caches of arms being smuggled into the country. In Balochistan, these markets thrive, where otherwise thousands live under poverty yet an AK-47 is a common commodity. However, the illegal arms trade is not just limited to assault rifles.Rockets, mortars, mines, anti-aircraft guns—there is no shortage of variety “(Hammad,2012) Thus this gray weapon market of Pakistan is such a dangerous market of illegal arms. The Pakistani government has no control over it and runs under the protection of the notorious ISI. This availability of illegal weapons on the Afghanistan border and illegal weapons obtained from the Central Asian Silk Route has made it an important supply site for terrorists of India, Burma, Somalia, Sri Lanka, Chechnya, China and Mozambique. (Sreedhar 1998) Thus Darra Adamkhel has emerged as the largest arms market of illegal arms on cheap rate and easy availability. This is certainly a serious threat to Indian security.

### Conclusion

Geopolitics of Afghanistan in recent decades were favourable to Pakistan because Pakistan was the US ally for the entire cold war period and up to 2010. On the other hand Afghanistan is surrounded by American adversaries like China, Iran and Russian Chinese influence on central asia. So Pakistan became a key player in any American maneuvering in Afghanistan . Consequently Pakistan has exploited the situation very wisely. Khaiber pakhtoon area is a problem for Pakistan itself because of its primitive patriarchal and war loving society. Therefore the Pakistani army and ISI has used this vanguard instinct of these people against their adversaries as an instrument. They try to control the entire Afghanistan through them. Sometimes it boomeranged but most of the time they capitalised it as per their interests. Illicit arms manufacturing and trade in FATA and Darra Adam khel suits to the Pakistani interests to operate narco terrorism and to disturb the neighbor like India. Pakistan has been used illicit small arms and light weapons to promot terrorism in panjab and its being used in kashmir also. Therefore illicit arms manufacturing and trade in pakistan is a big threat to India’s external and internal security.

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## Lateral Entry in the Steel Frame of India: Policy, Pandemonium and Paradox

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### Abstract

Indian Civil Services in common parlance known as Indian Administrative Services or IAS is rightly labeled as 'Steel Frame of India' for the services it has rendered to the nation both pre & post-independence specifically in the domain of effective administration and formulation and implementation of public policies. The importance of Indian Civil services can be gauged from the fact that the examination for the entry into these services conducted by Union Public Service Commission is considered as the toughest examination of the India and dream of youth from every socio-political background. This paper attempts to analyze the pandemonium and paradoxes associated with the policy of Lateral Entry in the higher bureaucracy at the ranks of Joint Secretary and Directors in various Departments of Government of India purely on the basis of personal interaction without any recruitment examination or established procedure. This paper also attempts to analyze the very origin and nature of Indian Civil Services along with the various reasons which necessitated the need to reformation and out of the box thinking for promoting greater transparency, efficiency and accountability.

**Keywords's:** Indian Civil Services, IAS, Union Public Service Commission, Lateral Entry, Policy, Bureaucracy, Efficiency & Reforms.

### Introduction

Governor general of Bengal during British rule Lord Cornwallis, often regarded as father of civil services in Indian subcontinent initiated the formal organization and structuring of civil services through his Cornwallis' code.<sup>1</sup> The Charter Act of 1833 on papers theoretically allowed the native of British India to compete for civil services but it was Queen's Proclamation of 1858 after the of revolt of 1857 that opened the gates for Indians to enter the higher bureaucracy.<sup>2</sup>

In 1863 a young Indian from Bengal Satyendra Nath Tagore breaks the shackles and opened the flood gates by becoming the first native to crack Imperial Civil Services (ICS) examination held in London which was held purely in English language. Since its inception the very character of the examination and services exhibiting British attitude and arrogance remain elitist, exclusionary and dominant producing bureaucrats who are abhorrent and detested from general masses whom they intended to serve.

Constituent Assembly of India, post-independence witnessed heated debates and comprehensive deliberations regarding the future of Indian Bureaucracy with many prominent members opposing the services. Shri M. Ananthasayanam Ayyangar openly lamented that this service is "heaven-born service of the previous regime and will continue to be heaven-born service...they were the rulers under the under the old regime and they will continue to be so in this regime".<sup>3</sup> However, it was due to efforts of Sardar Vallabh Bhai Patel that civil services continued in India with changed name of Indian Administrative Service.

On the floor of the parliament during Constituent Assembly Debates Sardar Patel acclaimed that "I wish to be recorded in this house that during the last two or three years if most of the members of the services had not been serving the country efficiently, particularly the Union would have collapsed".<sup>4</sup> It's the 'Iron

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Man of India' who has consolidated the 'steel frame of India' and often lamented as 'Patron Saint' of the Indian Administrative Services.<sup>5</sup>

### Need for Reform

Indian Civil Servants although public servants recruited to serve the poor and ignorant masses hardly realize their duties and instead become an elite class of professionals striving to preserve their monopoly over the structures of power and enhance their socio-economic gains. There is a saying that in India there are only three important positions of power are: PM, CM & DM, where DM (District Magistrate) is the exclusive club of IAS or state PCS officers.

J.C. Johari characterizes Indian Civil Services as the "steel frame of administration, a pressure group in itself, vehicle of change, an elite class".<sup>6</sup> Morris Jones called them "exclusive, closed, elite heaven-born class with an aura of itself"<sup>7</sup> who remains detached from the society but enjoying special status along with close links with the rulers.

Mohan S. Kashikar called Indian bureaucracy 'a white elephant' which appropriated the major chunk of national resources without proportionate contribution in the socio-economic development of nation.<sup>8</sup> He criticizes the bureaucracy for developing a "strong sense of fraternity and indulges in self-aggrandizement and vehemently opposes any attempt to curtail its powers or cutting it to size".<sup>9</sup>

The overburdened bureaucracy seldom involved in innovative thinking as they are exhausted in unproductive routinised work such as writing notes, taking stocks of politically important programs of present dispensation, arrangements for politicians etc. which kills their resourcefulness and creativity and many a times creates avenues for unethical practices and corruption, thus steel frame loosing 'stainlessness'.<sup>10</sup>

The demand for reforms in the civil services is never a new phenomenon, it can be traced long back to Raja Ram Mohan Roy who was the first one to demand such reforms.<sup>11</sup> Independent India is considered as the unique example of large industrialized country where an elite group of generalist monopolizes all the specialist jobs with assured career progression with least transparency and accountability.<sup>12</sup> There developed a politician-bureaucrat nexus generating a widespread corruption, apathy towards masses, waste of scarce resources on unproductive expenditure along with red-tapism.<sup>13</sup>

### Lateral Entry into Civil Services

Lateral entry is the process of directly appointing the specialist from private sector into government organizations at the higher posts which are traditionally reserved for career bureaucrats coming through a strict and close system of appointment and promotions & postings. Earlier in the February, 2021 the Union Public Service Commission, Constitution body responsible for recruiting the top officers in the Union Government and rightly known as watchdog of 'Merit System' in India has Advertisement No. 51/2021 seeking application "from talented and motivated Indian nationals willing to contribute towards national building to join the Government at the level of Joint Secretary or Director, Group 'A' in various Ministries and Departments"<sup>14</sup> for the 30 posts.

Earlier also in June, 2018 the Union government has released a similar Advertisement for 10 posts challenging 160 years old Merit System of Examination and Appointments causing apprehensions of introducing 'Spoils System' by 'Extra -UPSC' entries. The Government has appointed "8 Joint Secretaries through the lateral entry against the posts in the Ministry/Department of Civil Aviation, Commerce, Economic Affairs, Environment Forest and Climate change, Financial services, New and Renewable Energy, Road Transport & Highways and Shipping respectively".<sup>15</sup>

"The present system of recruitment of Joint Secretary level post through contract system is completely arbitrary and irrational. An IFS officer with more than 17 years of experience (which in actual practice is 22 years) would not be able to get an opportunity to work as Joint Secretary in the same sector of Environment and Forest, while anyone from private sector with having much less experience of 15 years would be eligible"<sup>16</sup> said IFS Officer who has challenged these appointments in the Central Administrative Tribunal and similar are the expressions of the many senior Bureaucrats.

It should be mentioned that the post of 'JOINT SECRETARY' occupies the third highest rank in the official Administrative hierarchy, only after the Secretary and Additional Secretary and is appointed by the 'Cabinet Appointment Committee'. NITI Aayog in its "Three-year Action Agenda" report recommended the induction of "personnel at middle and senior management levels in the central government... These 'lateral entrants' would be part of the central secretariat which in the normal course has only career bureaucrats from the All-India Services/Central Civil Services."<sup>17</sup>

The 'Constitution Review Commission', 2000 in its report on 'Administrative Reforms' has also endorsed the very idea and recommended that "Above a certain level - say the Joint Secretary level - all posts should be open for recruitment from a wide variety of sources including the open market. We should specialize some of the generalists and generalize some of the specialists through proper career management, which has to be freed from day-to-day political manipulation and influence peddling...The administrative structure and systems have to be consciously redesigned to give appropriate recognition to the professional and technical services so that they may play their due role in modernizing our economy and society. The specialist should not be required to play second fiddle to the generalist at the top. Conceptually we need to develop a collegiate style of administrative management where the leader is an energizer and a facilitator, and not an oracle delivering verdicts from a high pedestal".<sup>18</sup>

In 2016 Prime Minister has himself declared that "India cannot march through the 21<sup>st</sup> century with the Administrative system of 19<sup>th</sup> century".<sup>19</sup> It is also worth noting that as compared to G-20 countries, the size of Indian Bureaucracy is thinner and still they are efficiently administering the country of 1.3 billion people. Professor Lant Pritchett of Harvard University once complemented that the "The IAS is full of officers who have passed an entrance examination and selection process that makes getting into Harvard look like a walk in the park. I have worked for the World Bank and it employs really brilliant people. I think the Indian elite and many Indian government officials in the IAS are even better than the World Bank brains".<sup>20</sup>

However, there remains critical unanswered concerns and questions like there is no provision of Constitutionally mandated Affirmative Action for the SC/ST/OBC or Women as vacancies under lateral entry are 'unreserved' creating apprehensions in the minds of depressed section of the society. Further it is unclear how in the short duration of 3/5 years a lateral entrant would infuse fresh energy, expertise and innovation in the static and rigid system as "it takes three years to be effective, 1<sup>st</sup> goes in understanding & planning, 2<sup>nd</sup> in implementation and third actually vindicates results".<sup>21</sup>

It should also need to be recognised that that today one of real concern is rising rate of unemployment and as per youth study by Lokniti-CSDS 'the first choice of Indian youth is Government Job'<sup>22</sup> and IAS in particular. Many experts like Dhiraj Nayyar cautiously advised that "Lateral entry into administration is a reform that needs to be better implemented".<sup>23</sup>

## Conclusion

The idea and policy of Lateral entry is not new to senior bureaucracy as several eminent personalities like M.S. Swaminathan, Dr. Manmohan Singh, Montek Singh Ahluwalia, Vijay Kelkar and many more had served the nation but the fact remains that they were directly recruited as Secretaries and not below that. It should be recognised that IAS is not only the steel frame of nations integrity but also the 'Steel frame of Dreams' of millions of youths mainly from marginalized sections to improve their socio-economic and political worth in the highly hierarchical society.

There are numbers of young highly qualified professionals like Gaurav Agarwal (UPSC topper-2013), Kanishk Kataria (UPSC topper-2018), Vishaka Yadav (UPSC-2019) who have held the position of reputed & higher managerial rank in private sector but had left their lucrative packages to join the Indian bureaucracy. The Government needs to focus more on training and capacity building of its bureaucratic cadre to increase their output and efficiency along with insulating them from undue political interferences.

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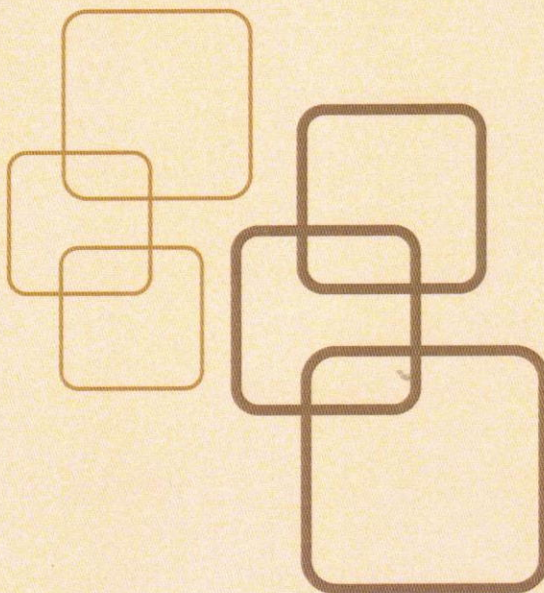
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