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# JAMMU AND KASHMIR: CHANGING DYNAMICS



EDITED BY

**C.B. SAINI**

**SURENDER SINGH**

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*Head and Associate Professor, Post Graduate Department of Political Science, R.K.S.D. (P.G.) College, Kaithal, Haryana, India*

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## THE CONFLICT OVER KASHMIR BETWEEN INDIA AND PAKISTAN: THE WAY OUT

Surender Singh\*

C.B. Saini\*\*

### INTRODUCTION

Last decade of twentieth century has witnessed paradigmatic shift in international politics and foreign relations of the states. This global transformation in international relations has changed the traditional view of security and has seriously affected understanding about South Asian security. On the one hand, the growing advantage of regional integration in other parts of the world has compelled India and Pakistan to reduce their tensions and enhance cooperation; and, on other hand, it has manifested that situation in South Asia is ripe for rivalry and heading towards instability. Therefore, historical legacy of rivalry, continuation of conflict on different problems, weakness of institutional arrangements, disunity of their political and economic structures, existence of incipient arms race etc. not only likely to threatens security of the region, but also reduces the benefits of regional integration.<sup>1</sup> Thus, the story of India-Pakistan relations has been a long series of discord, conflict and mutual distrust. For creating such a scenario numerous variables have played their significant role. Some of these variables are quite perceptible, such as relating to their size, economic, human resource-base, military strength, geographical position etc. while others are intangible, relating to the past history, national interests, identity, image, status of conflicts, objectives and ideological legacy.<sup>2</sup> The relationship of these forces provides an appropriate focus to understand their divergent attitudes towards various issues. In the present study an efforts will be made to know how Kashmir is a major obstacle in the harmonious relationship between India and Pakistan. How peacemaking, peace-building and goodwill between India and Pakistan have so fragile? Why both have not transformed their relations in permanent peace and cooperation in such a long period? Why Pakistan could not controlled the terrorism, which is the main reason to complicate this issue? What the impact is of abolished article 370 by the Indian Government on this region of South Asian in general and India-Pakistan in Particular. These and others related question is the main thrust of this research paper.

Conflict between India and Pakistan on Kashmir is more than 73 years old and shows no signs of long-term resolution in near future. Besides, their rivalry has been punctuated by four full scale wars and numerous interstate crises. Theories of foreign policy and international relations offer limited clues as to why this rivalry has sustained for so long time. This might have been due to their unsettled territorial issues, political incompatibility, irreconcilable position of national identity and lack of trade and economic relations between them.<sup>3</sup> However, the main cause of such enduring rivalry seems to be the inability of the two parties to agree on a mutually acceptable settlement over the disposition of the state of Jammu and Kashmir. Both countries were born in conflict, because the partition of the subcontinent did not fully settle the distribution of territory.<sup>4</sup> Another reason might have been contends regarding national identities and religious belief. As a result, they continue to compete with each other over such contraries situations. Pakistan's non-secular, Islamic and

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prosperous Kashmir. Their previous conflicts have forgotten and their citizens enjoy better quality of life than their predecessors. If the enemies of two World Wars with territorial dispute i.e. France and Germany can become friendly, if West Germany and East Germany can merge in one nation by pulling down the 'Wall of Germany' than why cannot India and Pakistan normalise their relations and solve bilateral disputes on the pattern Indo-China relations. Hence, Both should learn a lesson from Germany and France who was once bitter neighbour, fought against each other in the two global wars now are the part of strong European Union, sharing a free border, both using the same currency Euro, but the problem is that both are in race in military and arms which made the buffer as highest militarised zone in the world. Thus, Kashmiris should give up supporting Independence and pro-Pakistan sentiments and keep in mind that if they get independence, their future will be connected with three triangular nuclear weapons states and any future conflict between the nuclear states will have direct and intimate impact on Kashmir. If they whole heartedly lend their support to merger with India, they too will find that all doors of progress will open for them and one day India will have a democratic elected Kashmiri Prime Minister.

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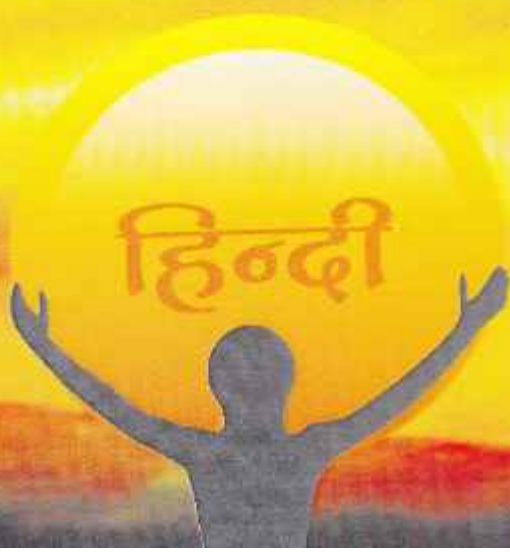
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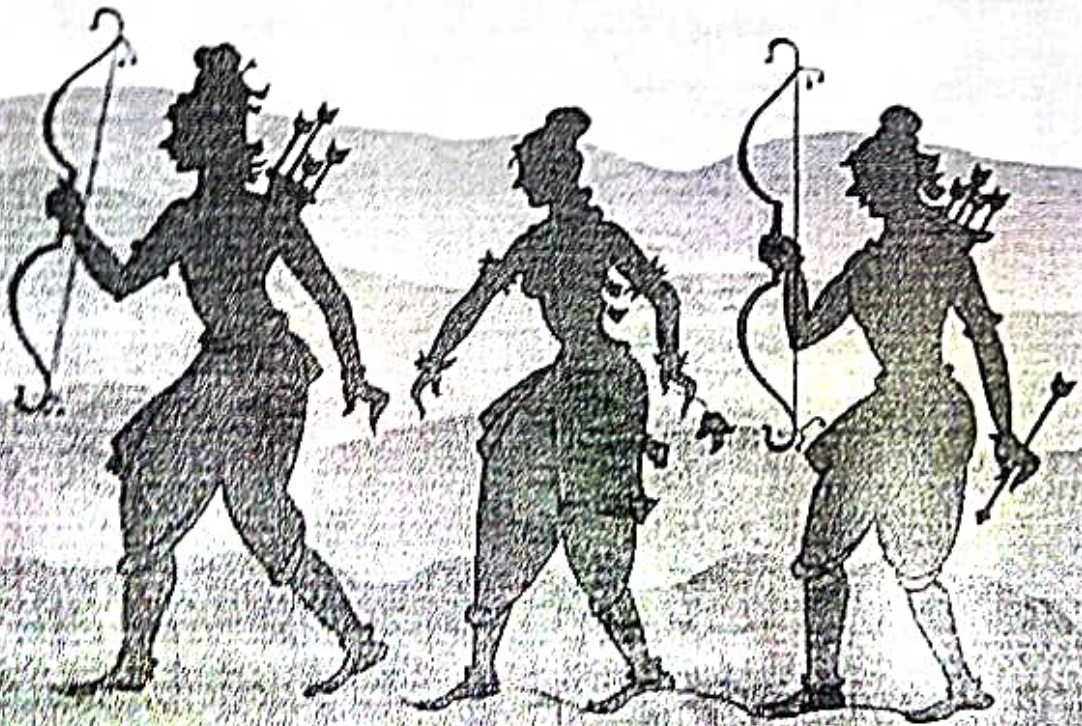
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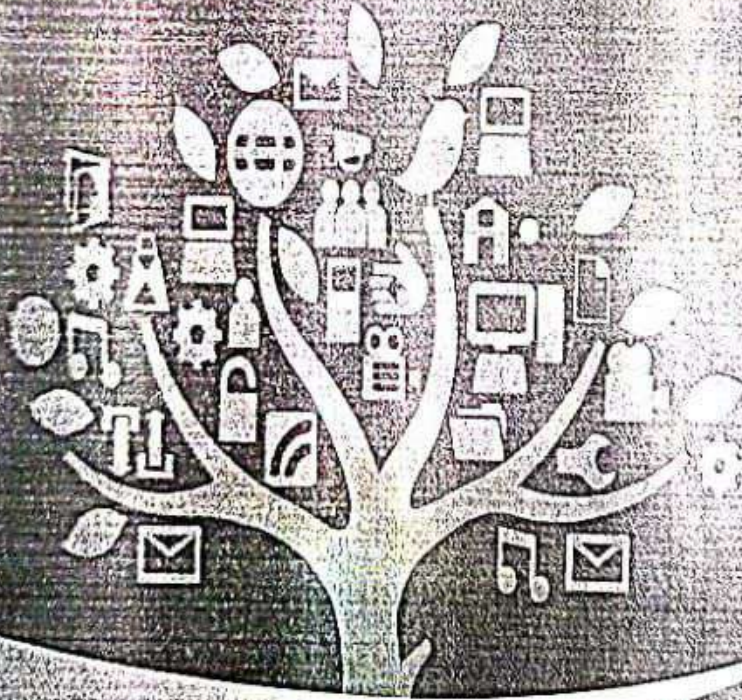
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डॉ. ओम प्रकाश सेनी



प्रयोजन मूलक हिन्दी विविध आयाम डॉ. ओम प्रकाश सेनी



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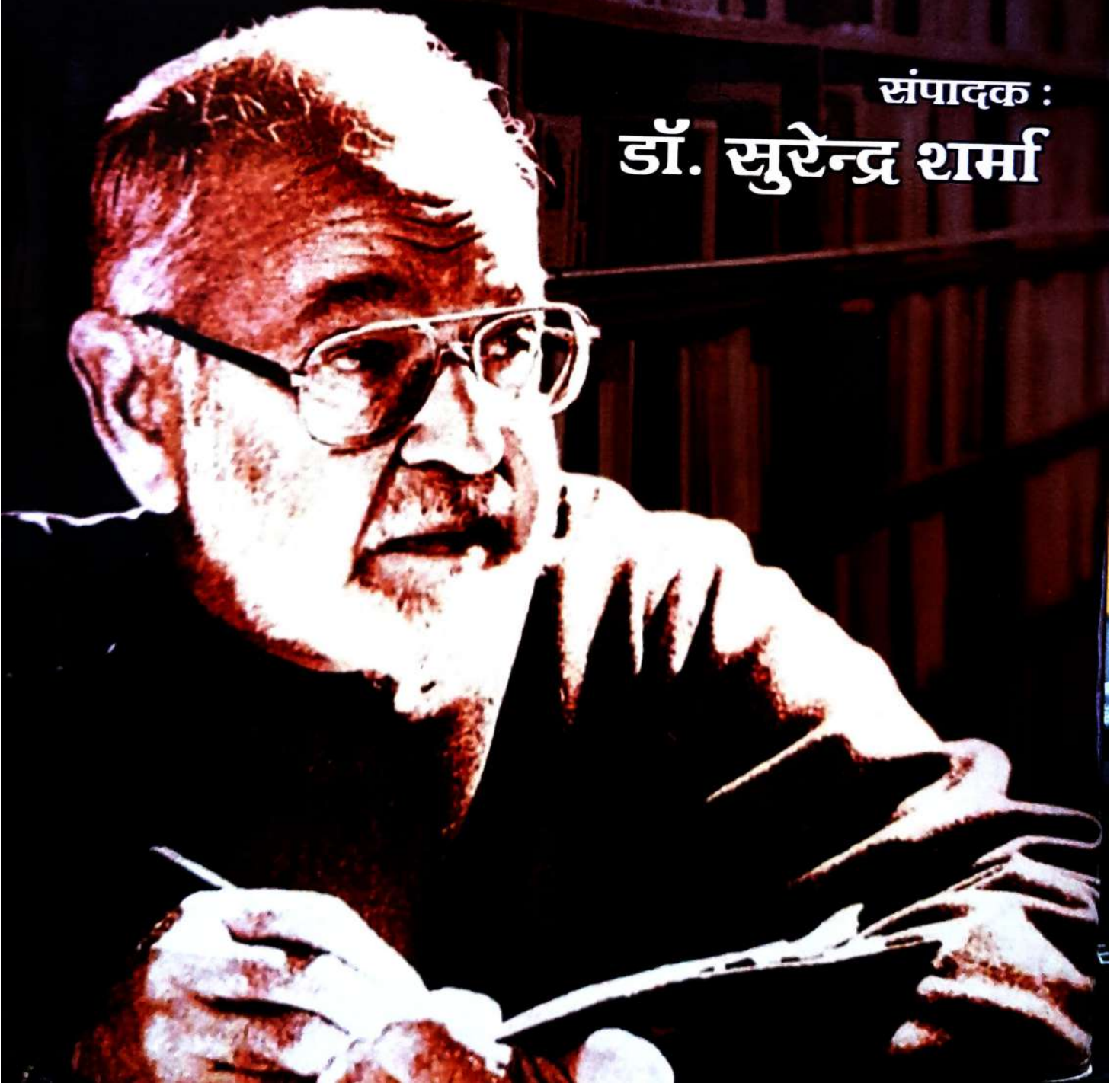
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**AGYEY KI RACHNADHARMITA**

by Surendra Sharma

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डॉ. ओम प्रकाश सैनी (डी. लिट्)

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कैथल, हरियाणा।

“यह जन है, गाता गीत जिन्हें फिर और कौन गायेगा?

पन्डुब्बा : ये मोती सच्चे फिर कौन कृति लायेगा?”

अज्ञेय की कविता ‘यह दीप अकेला’ की इन पंक्तियों में आये ‘गीत’ शब्द को पढ़कर प्रश्न जगता है कि क्या अज्ञेय एक सफल गीतकार हैं...? प्रस्तुत शोध आलेख उसी जिज्ञासा की पूर्ति है। हिंदी काव्य संसार में सच्चिदानंद हीरानंद वात्स्यायन ‘अज्ञेय’ अपनी अद्भुत प्रयोगात्मक शक्ति से प्रज्वलित दीपस्तंभ बनकर प्रतिष्ठित है। अज्ञेय ने हिंदी काव्य को नवीन उपमान, प्रतीक, बिम्ब, भाषा एवं छंद देकर उच्च पद पर आसीन किया। यह सर्वविदित है कि अज्ञेय ने अपनी ‘यायावरी’ प्रवृत्ति के कारण किसी महाकाव्य अथवा खंडकाव्य की रचना नहीं की फिर भी छायावादी कवियों की भाँति प्रकारांतर से वे गीत-प्रगीत रचने में लीन रहे। अज्ञेय एक सफल गीतकार हैं इसमें कोई संदेह नहीं। अज्ञेय में भारतीय ग्रामीण परिवेश की ठेठ लोकधुन और पश्चिमी गीतों की छंदबद्ध ताल का अद्भुत मिश्रण है। अज्ञेय काव्य की गीति योजना को जानने से पहले ‘गीत’ और ‘प्रगीत’ के बीच अंतर समझना अभीष्ट है। गीत और प्रगीत में सबसे बड़ा अंतर यही है कि गीतों में शास्त्र सम्मत तुक छंद संबंधित नियमों का पालन किया जाता है जबकि प्रगीत मुक्तक इन नियमों के दायरे से बहुत कुछ मुक्त होते हैं। हम कहें कि गीतों से अभिप्रायः काव्य रूढ़ियों से बंधे हुए ढाँचे से है। रीतिकालीन कवियों द्वारा रचे गए मुक्तक इसी कोटि में आते हैं। वही आधुनिक काल में कवियों ने रूढ़िगत बंधन को नकार स्वच्छंद रीति से जिस गेय परंपरा को अपनाया आधुनिक काल में साहित्यकों ने उसे ही ‘प्रगीत’ कहकर संबोधित किया। इसी आधार पर आचार्य शुक्ल ने रीतिकालीन मुक्तकों और आधुनिक मुक्तकों के बीच अंतर स्पष्ट करते हुए उन्हें क्रमशः ‘गीत’ और ‘प्रगीत’

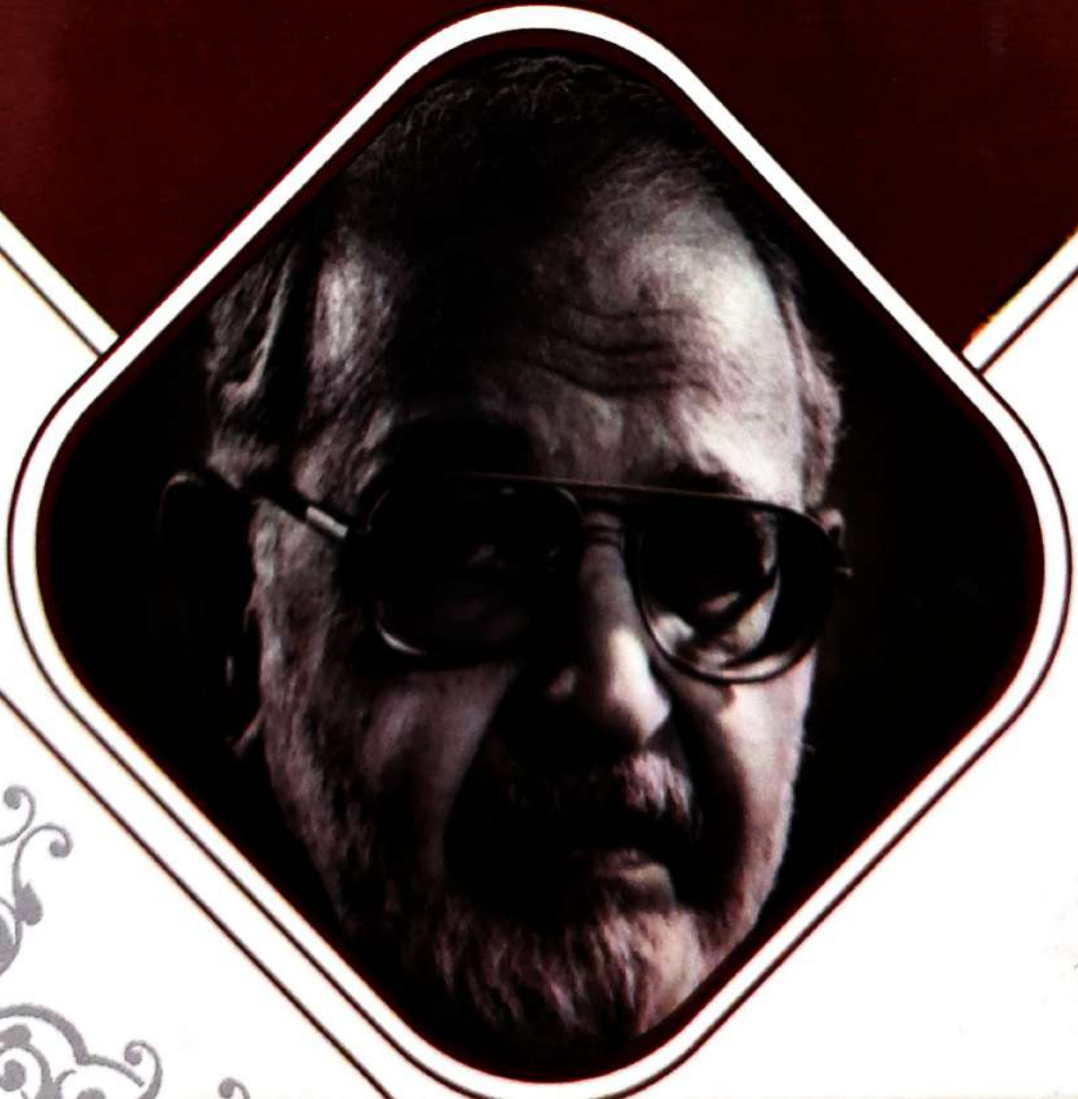


सम्पादक

डॉ. सुरेन्द्र शर्मा

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## अज्ञेय की शिल्प योजना

-डॉ. ओम प्रकाश सैनी

ज्ञानपीठ पुरस्कार से सम्मानित सच्चिदानंद हीरानंद वात्स्यायन 'अज्ञेय' हिंदी साहित्य में प्रयोगवादी काव्य धारा के प्रवर्तक हैं। बहुमुखी प्रतिभा के धनी अज्ञेय ने साहित्य की तमाम विधाओं यानी कहानी, उपन्यास, नाटक, निबंध आदि पर लेखनी चलाई, लेकिन एक कवि के रूप में इन्हें विशेष ख्याति प्राप्त हुई। अज्ञेय प्रयोगवाद के आधार स्तंभ हैं। 'प्रयोग' शब्द की विवेचना करने से पहले प्रयोगवाद की पृष्ठभूमि को समझ लेना अति आवश्यक है। प्रयोगवाद की पृष्ठभूमि में द्वितीय विश्वयुद्ध और उससे उत्पन्न परिस्थितियों का उल्लेख करना नितांत आवश्यक है। द्वितीय विश्व युद्ध की भयंकरता ने मानव मूल्यों को विध्वंस के कगार पर लाकर खड़ा कर दिया। हमारे प्राचीन नैतिक मूल्यों के स्थान पर नवीन मूल्यों का अन्वेषण हुआ परिणामस्वरूप संकटकालीन विकट परिस्थितियों के बीच मनुष्य को यह अहसास होने लगा कि अब प्राचीन मूल्यों, परंपराओं और विश्वास का समय जाता रहा। प्राचीन स्थापित मूल्यों दया, ममता, करुणा, प्रेम, तप, त्याग, परोपकार आदि का किला अब ध्वस्त होने के कगार पर है, उसके स्थान पर तर्क, विश्लेषण, अनास्था और अविश्वास ने जन्म ले लिया है। मानव जीवन में मनोविज्ञान, अति यथार्थवादी और अस्तित्ववादी दर्शन का बोलबाला हो गया। पाश्चात्य अस्तित्ववादियों ने यह सिद्ध करने का प्रयास किया कि मनुष्य जन्म से ही स्वतंत्र है। वह किसी सामाजिक नैतिक बंधन में नहीं बँधा और न ही वह किसी सामाजिक संस्था के प्रति उत्तरदायी है। यह वह समय है जब सामाजिक चिंतन में काफी बदलाव आया। सन 1938 से लेकर सन 1942 तक का कार्यकाल मानव जीवन में पीड़ा, कुंठा, संत्रास, घुटन, पीड़ा और निराशा लेकर आया जिस कारण आगे चलकर प्रयोगवाद का जन्म हुआ। सन 1943 में कविवर अज्ञेय ने पहले 'तार सप्तक' का प्रकाशन किया। सन 1951 में दूसरा 'सप्तक' सामने आया और 1959 में अज्ञेय के संपादन में तीसरा 'सप्तक' प्रकाशित हुआ। चौथा 'सप्तक' भी अज्ञेय के ही नेतृत्व में सन 1979 में प्रकाशित



# हिन्दी साहित्य में स्त्री चेतना



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## हिंदी कथा साहित्य में स्त्री विमर्श

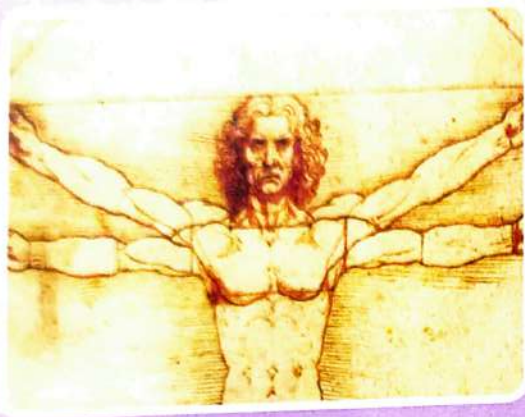
डॉ. ओम प्रकाश सैनी

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हरियाणा

स्त्री विमर्श एक वैश्विक विचारधारा है। भारत में स्त्री विमर्श बौद्धिकालीन धेरी गाथाओं से होता हुआ आधुनिक काल तक अनवरत रूप में प्राप्त होता है। पौराणिक काल में मैत्रेयी और गार्गी जैसी स्वतंत्र चेतना नारियों का उल्लेख मिलता है। भक्ति आंदोलन के दौरान आलवर संतों ने अछूत एवं स्त्री के लिए भक्ति का मार्ग प्रशस्त किया। आठवीं सदी में अंडाल और बारहवीं सदी में अक्क महादेवी नारी स्वतंत्रता की पैरोकार बन कर खड़ी होती है। सामाजिक रूढ़ियों के प्रति विद्रोह का स्वर मीरा में भी देखा जा सकता है। उन्नीसवीं सदी के उत्तरार्द्ध और बीसवीं सदी के पूर्वार्द्ध के दौरान विकसित होते हुए स्त्री आंदोलन को राष्ट्रवादी आंदोलन से अलग करके नहीं देखा जा सकता। राष्ट्रवादी स्वतंत्रता आंदोलन में आधी दुनिया कही जाने वाली (स्त्री) के अस्मितावादी संघर्ष को नजरअंदाज नहीं किया जा सकता। नवजागरण काल में स्त्री शिक्षा एवं सामाजिक सुधार को लेकर अनेक आंदोलन चले। ब्रह्म समाज, आर्य समाज, प्रार्थना समाज, रामकृष्ण मिशन, थियोसोफिकल सोसाइटी जैसे संगठनों का अस्तित्व नारी सुधार के कारण ही है। ऐसे सामाजिक सुधार आंदोलनों की स्थापना से नारी शिक्षा, बाल-विवाह, पर्दा-प्रथा, विधवा-विवाह, सती-प्रथा जैसी सामाजिक कुरीतियों पर प्रहार किया गया। दलित एवं नारी जाति के उत्थान को लेकर महात्मा ज्योतिबा फुले एवं सावित्री बाई फुले के योगदान को कदापि भुलाया नहीं जा सकता। स्त्री अस्मिता के लिए संघर्षरत सैकड़ों महिलाएं जिनमें सरला देवी, रमाबाई, आनंदीबाई, मैरी भोरे, गोदावरी समस्कर, पार्वतीबाई, सरला देवी, भगिनी निवेदिता, सरोजिनी नायडू, भीकाजी कामा, कुमुदिनी मिश्रा, लीलावती मित्रा, जैसी साहसी महिलाओं के नाम इतिहास के पन्नों में स्वर्ण अक्षरों में दर्ज हैं। स्त्रियों में सामाजिक चेतना और अधिकारों के प्रति सजग विदेशी महिला एनी बेसेंट ने कहा था 'पुरुष का अधिकार एक स्वीकार्य सिद्धांत बन चुका है, परंतु दुर्भाग्यवश विश्व के विशेष दृष्टिकोण में वह केवल पुरुषों का अधिकार है। यह अधिकार लैंगिक आधार है न



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## FEMINISM IN MANJU KAPUR'S NOVELS : A POSTCOLONIAL PERSPECTIVE

Dr. Manjula Goel

### **Abstract**

*The present paper analyses the Indian Feminism and Feministic perspective of Manju Kapur's protagonists and how they assert their voice against patriarchal norms of Indian society to establish their identity. Manju Kapur was born in 1948 in Amritsar. Her first novel, *Difficult Daughters*, won the 1999 Commonwealth writers' Prize. A Feministic tradition is strongly apparent in her novels. She has written five novels i.e. *Difficult Daughters* (1998) *A Married Woman* (2002) *Home* (2006), *The Immigrant* (2008) and *The Custody* (2011). Manju Kapur has presented a vibrant picture of the women of 1940s and the events move around the period of Indian Independence.*

**Keywords:** Indian Feminism, Patriarchal norms, Individual identity, etc.



### **Paper:**

The word 'Femina' derives from Latin which means woman, and Feminism means Struggle for the betterment of woman. Feminism does not deal with a unitary system rather it means different things in different regional locations. With the discussion of Feminism the names of Simone De Beauvoir and Virginia Wolf strike in everybody's mind. But the contemporary Indian women writers in English have also exhibited a keen interest in depicting aspects of women's experience. For example, Ruth Praver Jhabvala, Nayantara Sagal, Anita Desai, Shashi Despande, Kamala Markandaya, Manju Kapur and many others have portrayed the woman as an individual rebelling against the traditional role, awakening with a sense of identity to assert their individuality.

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# JAMMU AND KASHMIR: CHANGING DYNAMICS



EDITED BY

C.B SAINI

SURENDER SINGH

# Jammu & Kashmir: Changing Dynamics

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# KASHMIR PROBLEM: FROM THE PARTITION TO REORGANIZATION

*Jammu & Kashmir: Changing Dynamics*

Ashok Kumar Atri

## INTRODUCTION

Like other countries, India faces new challenges and opportunities in its geographic spectrum. It is difficult to escape the consequences of geography for any country. This dimension is important for India, especially in view of the future developments taking shape within and outside the region. This is equally true with respect to its state of Jammu and Kashmir. It has been acquired most strategic importance due to its unique geographical status in the Indian sub-continent. It forms the extreme northern part of the Indian Union carrying immense strategic importance for the imperatives of national security, defense and sanctity of national borders. Dynamics of Jammu and Kashmir have great influence on the emerging environment for India.

Kashmir Problem has emerged as the bone of contention not only for policy makers but also for entire humanity of this region. For a long period, it has been used by India and Pakistan as the rallying point around which respective national powers and identities have been asserted and re-affirmed. It has driven India and Pakistan into four full scale wars, several local wars, proxy and low intensity warfare. The perspective of the ruling elite in Pakistan is to look upon it under the irresolvable category of territorial dispute and the prominent 'problem of Kashmir'. Successive governments of Pakistan have and reinforced defined it as 'an unfinished agenda' of the partition questioning the legality and legitimacy of the Kashmir's accession to the Indian Union. India, on the other hand, considering Kashmir's accession to India a non-issue, it has always looked to address the 'problem in Kashmir'. The two divergent perspectives on this issue show how both countries have failed to resolve their differences for decades.

## THE ORIGIN

The problem of Kashmir had its roots in the arbitrary and bloodiest partition of united or British India in which thousands of people had lost their lives.<sup>1</sup> It was effected in haste, inadequate and unplanned manner. To execute Mountbatten Plan,<sup>2</sup> British Parliament enacted a law to divide it into two separate sovereign independent dominions i.e. India and Pakistan in August 1947. The philosophy of partition was not only communal in its nature but also had the direct bearings on futuristic Indian political setup. Although Congress under the leadership of Mahatma Gandhi never did support 'Two-nation theory', but the fear of bloodshed and communal riots made them agreed on partition of India.<sup>3</sup> They accepted partition on the basis of some kind of territorial self-determination. As per the terms of the British withdrawal and partition of India, the Muslim dominated areas of North-west and east India were assigned to newly formed Pakistan and rest of the region remained to India.

To settle the issue of provinces, the matter was handed over to the rulers to decide their accession either with India or Pakistan, or as independent status based on actual geographic location and wishes of their population. Most of the princely states of total 572 had taken decision accordingly, but the three provinces of Hyderabad, Junagarh and Jammu Kashmir had remained in a flux about to take any decision. They showed some indications to remain as independent identities, yet also busy in negotiation of merger with the stakeholders. This created anarchic situation in these states in fast changing political scenario around.

In the case of Hyderabad and Junagarh, the on ground realities were different that of Jammu and Kashmir. The former provinces were ruled by Muslim Nawabs, the majority of Hindu population but had surrounded by the Indian territories. Both the rulers had shown the closeness towards Pakistan, but the public opinion and

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डॉ. मोनिका देवी

जन्म : कटराहट, बिहार, भारत (उत्तर प्रदेश)  
शिक्षा : प्राथमिक शिक्षा ग्रामीण विद्यालय में, स्नातक और स्नातकोत्तर शिक्षा मेरठ के चौधरी चरण सिंह विश्वविद्यालय में, दक्षिण भारत हिन्दी प्रचार सभ महाम से एम.फिल. और उन्मादिग विश्वविद्यालय हैदराबाद में हिन्दी साहित्य में पी-एच.डी. हैदराबाद के ही उद्योगत स्वयंसेवक विज्ञान कोलेज में अनुवाद अध्यापन में विद्वत्पत्नी।

**प्रकाशित पुस्तकें-**

अन्य रसक को कथाविधो में वैचारिक संघर्ष, अनुवाद के विविध आयाम, भगवतीसरण मिश्र के उपन्यास लक्ष्मण रेड्डी में संप्रकाशित संघ, संप्रकाशित कथाविधो में विविध विघर्ष, संप्रकाशित उपन्यासों में विविध विघर्ष, 'अन्यास को संघर्ष में विघर्ष' किन्नर जीवनो चरक उपन्यास है जिन पर 5 पीएच.डी. और एक एम.फिल. शुरू हो गयी है, विभिन्न परिस्थितियों में कुशलता वरी

**साहित्यिक पुरीसोधि-**

- सत्यम सम्मेलन सहाय - बोलत शोध मंडूषा और अलेखन दृष्टि। सहसंपादक- अधिकाता (साहित्य) शोध सभ (साहित्य), हिन्दी को गुंज अंतराष्ट्रीय ई-पत्रिका, जपान।
- राष्ट्रीय और अंतराष्ट्रीय शोध और मुद्रणस्यक पत्र परिषदाई, समाचारपत्रों में विरंतर लेखन और धारणाएँ। अकाशवाणी में काव्य पठ और साधनकार प्रमाण। हिन्दी के संप्रकाशित पुत्र साहित्यकाली में सहाय।

**सम्मान और पुरस्कार**

- पी-एच.डी. उपाधि के लक्ष्योसय शोध कार्य के लिए 'बिहारा हिन्दी साहित्य सम्मेलन' में शतब्दी सम्मान, साहित्य अकादमी संस्कृति परिषद, सभ्यप्रदेश शासन, संस्कृति विभाग-भोपाल, श्रीमती साकशी देवी सम्मान, काव्य संशोधी संस्था द्वारा साहित्य सेवली सम्मान, निर्मला हिन्दी साहित्य रत्न सम्मान, राष्ट्रीय रत्न सम्मान, प्रतिभा रत्न सम्मान सौराठ (करनाल, हरियाणा) में सम्मानित, प्रसाद-पत्र (साहित्य संस्था, बिदेर), निरालो चक्रु स्मृति सम्मान (सविता चक्रु जन सेवा समिति), विश्व साहित्य रत्न सम्मान (कनारा) आदि।

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और नहीं जिया जाता

और कब तक चलेगी लड़ाई यह ?

इस तरह हम देखते हैं कि त्रिलोचन जी गाँव को विस्मृत नहीं करते, गाँव के संबंधों को भी विस्मृत नहीं करते। एक लम्बे समय से शहर में रहने के साथ जो बौद्धिक जटिलता मन को घेर लेती है उसे ग्रामीण संवेदन से भीतर तक धो डालने का गंभीर जतन वे करते हैं। ये कहते थे— 'मले ही साक्षर लोगों से संपर्क न हो वह संपर्क तो हानिकारक भी होता है—पर जो अक्षर विहीन है, असली जीवन जीते हैं उनका संपर्क जरूरी है। उन्हीं के जीवन पर कोई रचना नई बन सकती है।' उन्होंने संघर्ष करने वाले सुविधाहीन लोगों का निर्मल चरित्र अपनी कविता में खींचा है। उनकी कविता लोगों की वास्तविक कविता है, जिसमें श्रमजनित राग है, लोक का संस्पर्श है और नए समाज को गढ़ने—रचाने का बोध एवं भाव भी ...

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### हिंदी साहित्य में चित्रित मजदूरों एवं किसानों की स्थिति और आज

डॉ. विजेंद्र कुमार

प्राचीन काल में भारतवर्ष को सोने की थिड़िया कहा जाता था। भारतवर्ष की समृद्धि एवं खुशहाली का अंदाजा इसी बात से लगाया जा सकता है कि यहां के भवन एवं मंदिर धन—संपदा के भंडार होते थे। इन्हीं मंदिरों को लूटने के लिए तुर्कों, मुगलों, अफगानों आदि ने अनेक बार आक्रमण किए और गुलाम बनाया। फिर अंग्रेजों ने इसे अपना गुलाम बनाया। इन सब विदेशियों ने मिलकर भारतवर्ष को लगभग एक हजार वर्षों तक लूटा। भारत की समृद्धि का कारण थी यहां की कृषि व्यवस्था एवं लघु—उद्योग—बंधे। जिस कारण यहीं के गाँव समृद्ध और खुशहाल थे। आज भी भारत की 80% आबादी कृषि पर आधारित है तथा गाँव में रहती है। अंग्रेजों, साहूकारों, सामंतों, महाजनों, पूंजीपतियों आदि के शोषण ने मजदूरों एवं किसानों को भूखमरी के कगार पर पहुंचा दिया था। 15 अगस्त 1947 को स्वतंत्रता प्राप्ति के उपरान्त इन लोगों को उम्मीद थी कि सरकार इनके लिए कार्य करेगी तथा इनकी समृद्धि के दिन वापस आ जाएंगे। स्वतंत्रता प्राप्ति के पश्चात बड़े—बड़े उद्योग—धंधे स्थापित हुए और मजदूर उज्ज्वल भविष्य की तलाश में गाँव से शहर में आ गए। लेकिन कोई कठोर श्रमिक कानून न होने के कारण इनका शोषण लगातार होता रहा और ऐसे ही किसानों को भी उनकी फसलों का पूरा मूल्य नहीं मिला। 2020 के प्रारम्भ में फैली नवल कोरोना महामारी ने इन मजदूरों एवं किसानों की स्थिति को और बदतर कर दिया। ये बिना रोजगार के भूखा मरने पर विवश हो गए और अपने गाँव जाने के लिए मजबूर। आज इनकी स्थिति भया से भयावह हो गई है। इनकी जान इतनी सस्ती हो गई है कि यह सड़क—रेल आदि पर मरने के लिए विवश है। आज इनके जीवन को पुनः पटरी पर लाने की आवश्यकता है।

बीज वाक्य

हिंदी साहित्य, मजदूर—किसान, भूखमरी, रोजगार, नवल कोरोना, गाँव—शहर।

अपने उद्भव के मात्र हजार वर्षों में ही हिंदी अपने विकासयात्रा-क्रम में जिस ऊँचाई तक आ पहुँची है वह अचिंतित तो करती ही है हिंदी प्रेमियों को सुकून और गौरव से भी भर देती है। इन हजार वर्षों में हिंदी साहित्य को हजार से अधिक ऐसे रत्न मिले जिन पर हिंदी संसार गर्व कर सकता है। चार कालखंडों में बँटी हिंदी की विकासयात्रा अपने हर पड़ाव पर कुछ और भजनभूत खेती खती गई और आज तो यह विश्व की दूसरी सबसे अधिक बोली जाने वाली भाषा का गौरव हासिल कर चुकी है। कहना न होगा कि इतने अधिक में हिंदी के भाल को गौरव के मुकुट से अलंकृत करने में अनेक हिंदी-रत्नों की महती भूमिका रही। चंद्रबाराई से लेकर सुग, तुलसी, कबीर तक, तथा आधुनिक समय में भारद्वाज, द्विवेदी, गुप्त, प्रसाद, फंते, निराला, महादेवी से मुजुमकर आज हिंदी आधुनिक काल की पार कर उतर आधुनिक काल में आ पहुँचा है। हजार वर्षों की हिंदी साहित्य के ऐसे ही कुछ चुनिंदा प्रतिमानों का संकलन इस कृति में किया गया है, जो हिंदी साहित्य का संपूर्ण नहीं, बल्कि एक प्रतिनिधिक चित्रण के स्वरूप का रिप्रेजेंटेशन करता है। मुद्रक अपनी सीमा में किंचित हद तक हिंदीप्रेमियों को जोड़ती और प्रभावित कर पाती है इसे हम समय पर छोड़ते हैं। देश के विभिन्न विश्वविद्यालयों के प्राध्यापकों और वहाँ शोध करने वाले शान-शास्त्राओं के शोध आलेखों के इस विशिष्ट संवयन का संकलन-संपादन डॉ. शैलेष शुक्ला ने किया है।

परिचयिका एवं अनुसंधान विभाग, पतंजलि क्याम्पस विश्वविद्यालय, रोहतास, हरियाणा से 'नवु' मीडिया में हिंदी साहित्य की उपरती प्रणतियों : एक आलोचनात्मक अध्ययन विषय पर पी.एच.डी. उपाधि प्राप्त डॉ. शैलेष शुक्ला पूर्व में देश की गणनाओं दिल्ली के प्रकाशित होने वाली राष्ट्रीय मासिक हिंदी पत्रिका साप्ताहिक भारत तथा मासिक पत्रिका दिल्ली न्यूजट्रैक में उप-संपादक के पद पर रहे। उत्पन्नात, सिक्किम केंद्रीय विश्वविद्यालय में राजभाषा अधिकारी के पद पर वर्षों अपनी सेवा दी। संप्रति, बेल्लारी स्थित भारत सरकार के उपक्रम, पनगपट्टीमी के राजभाषा विभाग में सहायक प्रबंधक के पद पर कार्यरत हैं।

  
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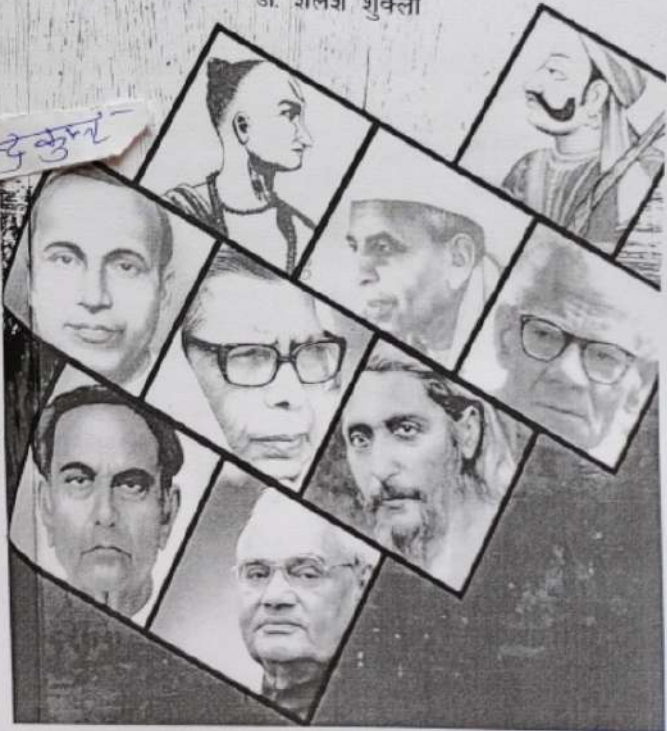
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## कृष्णचंद्र शर्मा 'भिक्खु' की कहानियों में यथार्थवादी चित्रण

डॉ. विजेन्द्र कुमार

### आलेश-सार

स्वतंत्रता प्राप्ति के बाद की कहानियों में कहानीकार यथार्थवादी दृष्टिकोण अपनाकर चलता है। इसके पीछे कारण यह है कि देश की आजादी के बाद देश का नागरिक यह सोचता था कि अब उसकी समस्याओं का समाधान हो जाएगा, क्योंकि उसके लिए योजना बनाने वाले लोग उनके अपने ही होंगे। अब उनका शोषण नहीं होगा। लेकिन थोड़े समय बाद ही देश की जनता का यह मधुर स्वप्न भंग हो गया। उनका जीवन पहले की तरह बदतर ही रहा। उसके लिए भोजन, रोजगार, चिकित्सा, शिक्षा, मकान आदि की कोई व्यवस्था नहीं हो सकी। पूँजीपति, साहूकार उसका शोषण वृद्धि करते रहे। इसी कड़वे यथार्थ का चित्रण कहानीकार कृष्णचंद्र शर्मा 'भिक्खु' अपनी कहानियों में करते हैं। 'बेला फूले आधी रात', 'काला फ्लोर', 'काल-अकाल', 'अनाधरण', 'विष-वैष', 'खून', 'गुल की कब्र', 'सोने का छतर', 'भविष्यत वातायन', 'सप्लैषा' आदि कहानियों के माध्यम से दिखाया है कि आज भी समाज में लोग भूख, गरीबी, दवाई के अभाव में मृत्यु का शिकार हो रहे हैं, जबकि दूसरी ओर बड़े-बड़े घरानों में रहने वाले साहूकार ऐश्वर्य का जीवन जी रहे हैं। आजादी के बाद भी विषमता की खाई निरंतर गहरी होती जा रही है।

अमीर और अमीर तथा गरीब और गरीब होता जा रहा है। व्यक्ति का स्वार्थ उसे मानवतावादी बनने ही नहीं दे रहा। जबकि आवश्यकता इस बात की है कि समर्थ व्यक्ति असमर्थ का सहारा बने, उसका पोषण करे, न कि उसका शोषण करे। इसके लिए लेखक 'भिक्खु' विश्व मानवता का स्वप्न देखते हैं। जहाँ संपूर्ण विश्व एक विश्व-परिवार के रूप में रहे, जहाँ कोई पराया न हो, सब अपने हों। इस महान मानवतावादी दृष्टिकोण को अपनाकर ही मानव जाति का कल्याण संभव है। यही इस काल के कहानीकारों के साहित्य का लक्ष्य है।

**बीज-शब्द** : स्वातंत्र्योत्तर, यथार्थवादी चित्रण, पूँजीपति, मानवतावाद, भुखमरी, शोषण, जनकल्याण, विश्व मानवता।

### भूमिका

हिंदी साहित्य विश्व के श्रेष्ठ साहित्यों में से एक माना जाता है। इसकी श्रेष्ठता के पीछे साहित्यकार का मानवतावादी एवं यथार्थवादी दृष्टिकोण महत्वपूर्ण भूमिका निभाता है। भारतीय साहित्य के आकाश पर अनेक साहित्यकार हुए हैं, जिनोंने विश्व की समता, समानता, भाईभार, मानवता, सौहार्द आदि का मंत्र देकर, विश्व-मानव का पथ प्रदर्शित किया है। काव्य-साहित्य के क्षेत्र में भक्तिकाल अपनी श्रेष्ठता एवं मानव-कल्याण के कारण विश्व साहित्य में वेजोड़ है। इसी प्रकार से कथा-साहित्य भी मानव-जीवन की समस्याओं को उठाकर, उनका समाधान प्रस्तुत करने का प्रयास करता है। यह प्रयास भारतेंदु युग से ही प्रारंभ हो जाता है। इसके उपरान्त जब देश आजाद होता है तो भारतवासियों की उम्मीदों पर धीरे-धीरे कठोर प्रहार होता है और उम्मीदें धीरे-धीरे टूटने लगती हैं। उनका स्वतंत्रता का स्वप्न मात्र स्वप्न ही रह जाता है। इसी सामाजिक यथार्थ को स्वातंत्र्योत्तर कहानीकारों ने अपने कथ्य का विषय बनाया है। इन कहानीकारों में अनेक कहानीकार हुए, जैसे दूधनाथ सिंह, चित्रा मुद्गल, काशीनाथ सिंह, उदय प्रकाश, संजीव आदि। इनके साथ ही एक नाम है—कृष्णचंद्र शर्मा 'भिक्खु', जो उत्कृष्ट साहित्य रचकर भी





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### प्रस्तावना

इस धरा पर जब से जीव का जन्म हुआ है तभी से एक नए युग की शुरुआत हुई है। मानव जन्म के साथ एक नई सोच एवं नई दृष्टि का शुभारंभ हुआ। जिसने अपनी बुद्धि कौशल द्वारा नए-नए सस्रष्टियों का निर्माण किया और अपने जीवन को उत्तम बनाने के लिए परिवार समाज एवं राष्ट्र के साथ बंधन स्थापित किए। वह समाज में रहकर ही सुरक्षित जीवन का सपना साकार करने लगा। इस समाज की दो धुरी बनी- नर और नारी। इनमें दोनों का अपना अस्तित्व है। लेकिन सृष्टि की निर्मात्री एवं नर की जन्मदात्री के रूप में नारी का विशेष महत्व है। मानव जीवन का प्रारंभिक काल जिसे हम वैदिक काल भी कहते हैं, में नारी को उच्च स्थान प्राप्त था। भारतीय संस्कृति की भी यही श्रेष्ठता थी कि वहाँ नारी को जननी मानकर उरावी पूजा की जाती थी। यहाँ नारी माँ, बहन, बेटी, बहू, सास, प्रेमिका आदि सभी रूपों में सम्माननीय रही है। विद्या की देवी, धन की देवी, मोक्ष की देवी, शक्ति की देवी, पवित्रता की देवी आदि रूपों में नारी की ही वंदना की जाती रही है। वह परमात्मा को भी जन्म देने वाली जगत्जननी कहलाई है। उसका हृदय त्याग, बलिदान, कल्याण, करुणा, ममता, कोमलता, प्रेम-भाव, मानवता की भावना आदि से परिपूर्ण रहा है। नर भी नारी से मिलकर ही पूर्णता को प्राप्त करता है। इसी से आदि शिव का अर्द्धनारीश्वर रूप विश्व प्रसिद्ध है। सदियों से नारी पुरुष की प्रेरणा शक्ति रही है। जिस कारण वह साहित्य के केंद्र में

50 : हिन्दी साहित्य की लेखिकाओं का योगदान

विराजमान है। संस्कृत, पालि, प्राकृत, अपभ्रंश आदि भाषाओं के साहित्य से होते हुए नारी ने हिन्दी भाषा के साहित्य को भी नया आधार प्रदान किया। आदिकाल, भक्तिकाल और रीतिकाल से होकर आधुनिक काल के हिन्दी साहित्य में नारी की उपस्थिति किसी न किसी रूप में अवश्य रही है। आज नारी ने समाज में अपनी विशेष पहचान बनाई है। यह भी सर्वमान्य सत्य है कि नारी जीवन अनेक उतार-चढ़ाव को पार करता आया है फिर भी उसने अपने जनकल्याण, पारिवारिक सद्भाव एवं कर्तव्यों के भाव का त्याग नहीं किया। वह कभी भी सामाजिक दायित्व एवं राष्ट्रीय जागृति से पीछे नहीं हटी। अनेक लेखक और लेखिका ने अपने साहित्य में नारी जीवन के अनेक रूपों का चित्रण किया है। उनमें एक लेखिका है- शशिप्रभा शास्त्री। प्रस्तुत शोध आलेख में उनके उपन्यासों में चित्रित नारी-जीवन के विभिन्न रूपों का वर्णन किया जाएगा।

### शशिप्रभा शास्त्री के उपन्यासों में नारी-जीवन का चित्रण

हिन्दी साहित्य अपने प्रारंभ से ही नारी जीवन का विशद चित्रण प्रस्तुत करता रहा है। आदिकाल में नारियों वीर सत्राणी बनकर अपने पति को युद्ध भूमि में भेज देती थीं तथा स्वयं परिवार का दायित्व निभाती थीं। भक्तिकाल में नारियों समाज के तानों को सहन करती हुई भी सामाजिक दायित्वों का निर्वाह करती रही। रीतिकाल में वह कामी पुरुष की कामवासना का केंद्र बनी तो आधुनिक युग में आकर वह अनेक विडंबनाओं का शिकार हुई। साथ ही साथ उसमें जागृति का भाव भी पैदा हुआ। वह अज्ञानता की बेड़ियों को चीरती हुई, शिक्षा ग्रहण कर, नवीन समाज की निर्मात्री बनी। अब वह भेदभाव के खिलाफ उठ खड़ी हुई है। आज वह हर समस्या को एक चुनौती के रूप में स्वीकार कर रही है। नारी जीवन की इस सघर्षमयी कथा को अनेक विदुषियों ने अपने शब्दों में अग्निलयि प्रदान की है। डॉ. मंजुलता सिंह के शब्दों में, 'आधुनिक युग में नारी जहाँ आत्मनिर्भर हुई है वहीं उस में भारतीय नारी के शाश्वत जीवन मूल्यों के प्रति आस्वीकार की भावना ने जन्म लिया है, फलस्वरूप इससे उद्भूत समस्याओं को वह चुनौती के रूप में स्वीकार कर रही है। विवाहित मातृत्व जहाँ नारी के लिए गौरव व नारीत्व की महती चाहना थी, अब अविवाहिता मातृत्व की ओर भी भारतीय नारी उन्मुख होने लगी है, अविवाहित मातृत्व समस्या के रूप में नहीं दिखाई देता। अब एक चुनौती के रूप में नारी ने उसे स्वीकारा है।'

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*बिजेन्द्र कुमार*

डॉ. बिजेन्द्र कुमार

### प्रस्तावना

किसी भी राष्ट्र या देश की उन्नति में उस देश की राजनीतिक परिस्थितियों महत्वपूर्ण भूमिका निभाती हैं। जिस देश में राजनीतिक नेतृत्व सुदृढ़ एवं निःस्वार्थ भाव से कार्य करेगा, उस देश का समाज संपन्न एवं मूल्यों को मानने वाला होगा। लेकिन जिस देश में केंद्रीय नेतृत्व का अभाव एवं राजनीतिक स्वार्थ का भाव होगा वहाँ की जनता निर्धनता तथा बेबसी का जीवन जीने के लिए विवश होगी। भारतवर्ष के संदर्भ में भी यही बात लागू होता है। सम्राट हर्षवर्धन की मृत्यु के उपरांत भारतवर्ष अनाथ हो गया और केंद्रीय सत्ता के अभाव में, हजारों वर्षों तक गुलामी की बेड़ियों में जकड़ा रहा और जब आजाद हुआ तो भी यहाँ के राजनेताओं में एकता, अनुशासन एवं सुदृढ़ नेतृत्व का अभाव था। जिस कारण भारतवर्ष आज भी एक समृद्ध एवं विकसित राष्ट्र नहीं बन पाया। हिंदी साहित्य ने भारतवर्ष कि इन राजनीतिक स्थितियों का यथार्थ चित्रण प्रस्तुत किया। अनेक कवियों, कहानीकारों, उपन्यासकारों, नाटककारों आदि ने अपने साहित्य के माध्यम से राजनीतिक विद्रूपताओं को चित्रित कर, सामान्य जन को सचेत एवं जागरूक करने का भरसक प्रयास किया ताकि भारतवर्ष की जनता अपने अधिकारों एवं कर्तव्यों के प्रति जागरूक हो जाए। उसमें वोट का अधिकार एक महत्वपूर्ण अधिकार है जिसके सही उपयोग द्वारा ईमानदार एवं शिक्षित नेताओं को आगे लाया जा सकता है। क्योंकि भारतवर्ष एक लोकतान्त्रिक प्रणाली वाला देश है, जिसमें जनता की चुनी हुई सरकार काम करती है। तो ऐसे में आम आदमी के द्वारा अपनी वोट का उचित प्रयोग अति आवश्यक हो जाता है ताकि ईमानदार एवं संवेदनशील सरकार का चयन किया जा सके। आम आदमी द्वारा वोट के महत्व को ना समझ पाने के कारण ही भ्रष्ट, अपराधी एवं स्वार्थी प्रवृत्ति के लोग राजनीति में आ गए हैं। जिन्हें देश या राष्ट्र से कोई मतलब नहीं है। ऐसे राजनेता केवल अपना हित साधते हैं। जनता का हित उनके

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# JAMMU AND KASHMIR: CHANGING DYNAMICS



EDITED BY

**C.B. SAINI**

**SURENDER SINGH**

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**C.B. SAINI  
SURENDER SINGH**

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## ABOUT THE BOOK

Kashmir has been and continues to remain the main cause of hostility between India and Pakistan. That’s why many have termed it as a ‘nuclear flashpoint’. It is surrounded by a number of foreign countries such as China in its east and Pakistan in its west. The southern part is bordered by Punjab and Himachal Pradesh. Such a geostrategic location makes the Kashmir valley very important from strategic perspective for both the states. Having fought three wars over the Kashmir issue, there is still no hope of resolving it in the near future. The perceptions of both the states have totally different about Kashmir issue. From the Pakistan perspective, Kashmir issue is more of an ideological rather than a territorial dispute, whereas India perceives Kashmir as a symbol of its secularism and composite nationalism. This books deals with various aspects of Kashmir issues i.e. accession to India in 1947 to present time. This period has been chosen because it signifies the culmination of certain trends in the relationship between the two nations after the withdrawn of article 370 by the Parliament of India. This book provides the theoretical understanding of India-Pakistan relations in general and Kashmir issue in particular. It analyses not only India’s interests and policy option towards Kashmir but also evaluates the real nature of India-Pakistan bilateral relations regarding Kashmir. It has discussed not only the Kashmir issues in wider perspective, but also provides their likely solutions of this problem. Hence this book presents an overview of contemporary nature of India-Pakistan relations in perspective of Kashmir issue. Thus, this research work may be beneficial for students, teachers, policy makers, diplomats, as well as, common readers engaged in understandings the current discourses on India-Pakistan relations in perspective of Kashmir dispute in this changed international milieu.

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## THE CONFLICT OVER KASHMIR BETWEEN INDIA AND PAKISTAN: THE WAY OUT

Surender Singh\*

C.B. Saini\*\*

### INTRODUCTION

Last decade of twentieth century has witnessed paradigmatic shift in international politics and foreign relations of the states. This global transformation in international relations has changed the traditional view of security and has seriously affected understanding about South Asian security. On the one hand, the growing advantage of regional integration in other parts of the world has compelled India and Pakistan to reduce their tensions and enhance cooperation; and, on other hand, it has manifested that situation in South Asia is ripe for rivalry and heading towards instability. Therefore, historical legacy of rivalry, continuation of conflict on different problems, weakness of institutional arrangements, disunity of their political and economic structures, existence of incipient arms race etc. not only likely to threatens security of the region, but also reduces the benefits of regional integration.<sup>1</sup> Thus, the story of India-Pakistan relations has been a long series of discord, conflict and mutual distrust. For creating such a scenario numerous variables have played their significant role. Some of these variables are quite perceptible, such as relating to their size, economic, human resource-base, military strength, geographical position etc. while others are intangible, relating to the past history, national interests, identity, image, status of conflicts, objectives and ideological legacy.<sup>2</sup> The relationship of these forces provides an appropriate focus to understand their divergent attitudes towards various issues. In the present study an efforts will be made to know how Kashmir is a major obstacle in the harmonious relationship between India and Pakistan. How peacemaking, peace-building and goodwill between India and Pakistan have so fragile? Why both have not transformed their relations in permanent peace and cooperation in such a long period? Why Pakistan could not controlled the terrorism, which is the main reason to complicate this issue? What the impact is of abolished article 370 by the Indian Government on this region of South Asian in general and India-Pakistan in Particular. These and others related question is the main thrust of this research paper.

Conflict between India and Pakistan on Kashmir is more than 73 years old and shows no signs of long-term resolution in near future. Besides, their rivalry has been punctuated by four full scale wars and numerous interstate crises. Theories of foreign policy and international relations offer limited clues as to why this rivalry has sustained for so long time. This might have been due to their unsettled territorial issues, political incompatibility, irreconcilable position of national identity and lack of trade and economic relations between them.<sup>3</sup> However, the main cause of such enduring rivalry seems to be the inability of the two parties to agree on a mutually acceptable settlement over the disposition of the state of Jammu and Kashmir. Both countries were born in conflict, because the partition of the subcontinent did not fully settle the distribution of territory.<sup>4</sup> Another reason might have been contends regarding national identities and religious belief. As a result, they continue to compete with each other over such contraries situations. Pakistan's non-secular, Islamic and

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prosperous Kashmir. Their previous conflicts have forgotten and their citizens enjoy better quality of life than their predecessors. If the enemies of two World Wars with territorial dispute i.e. France and Germany can become friendly, if West Germany and East Germany can merge in one nation by pulling down the 'Wall of Germany' than why cannot India and Pakistan normalise their relations and solve bilateral disputes on the pattern Indo-China relations. Hence, Both should learn a lesson from Germany and France who was once bitter neighbour, fought against each other in the two global wars now are the part of strong European Union, sharing a free border, both using the same currency Euro, but the problem is that both are in race in military and arms which made the buffer as highest militarised zone in the world. Thus, Kashmiris should give up supporting Independence and pro-Pakistan sentiments and keep in mind that if they get independence, their future will be connected with three triangular nuclear weapons states and any future conflict between the nuclear states will have direct and intimate impact on Kashmir. If they whole heartedly lend their support to merger with India, they too will find that all doors of progress will open for them and one day India will have a democratic elected Kashmiri Prime Minister.

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## ABOUT THE BOOK

Kashmir has been and continues to remain the main cause of hostility between India and Pakistan. That’s why many have termed it as a ‘nuclear flashpoint’. It is surrounded by a number of foreign countries such as China in its east and Pakistan in its west. The southern part is bordered by Punjab and Himachal Pradesh. Such a geostrategic location makes the Kashmir valley very important from strategic perspective for both the states. Having fought three wars over the Kashmir issue, there is still no hope of resolving it in the near future. The perceptions of both the states have totally different about Kashmir issue. From the Pakistan perspective, Kashmir issue is more of an ideological rather than a territorial dispute, whereas India perceives Kashmir as a symbol of its secularism and composite nationalism. This books deals with various aspects of Kashmir issues i.e. accession to India in 1947 to present time. This period has been chosen because it signifies the culmination of certain trends in the relationship between the two nations after the withdrawn of article 370 by the Parliament of India. This book provides the theoretical understanding of India-Pakistan relations in general and Kashmir issue in particular. It analyses not only India’s interests and policy option towards Kashmir but also evaluates the real nature of India-Pakistan bilateral relations regarding Kashmir. It has discussed not only the Kashmir issues in wider perspective, but also provides their likely solutions of this problem. Hence this book presents an overview of contemporary nature of India-Pakistan relations in perspective of Kashmir issue. Thus, this research work may be beneficial for students, teachers, policy makers, diplomats, as well as, common readers engaged in understandings the current discourses on India-Pakistan relations in perspective of Kashmir dispute in this changed international milieu.

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# MAPPING MARGINALIZATION

Negotiating the Nexus of Exclusion

*Edited by*

**DR S. CHELLIAH**

**DR BIJENDER SINGH**



# **Mapping Marginalization: Negotiating the Nexus of Exclusion**

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## **Caste Determines Destiny: Analysing U. R. Ananthamurthy's *Samskara: A Rite for a Dead* from a Marginal Perspective**

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—Dr Suruchi Sharma

U.R. Ananthamurthy's novel *Samskara: A Rite for a Dead Man* is about the monopoly and the decaying morals of the South Indian Brahmins. The problems of the poor Dalits, and especially the plight of dalit women has been depicted pitiable. Earlier, this novel was written and published in Kannada in 1965 and later it was translated by A. K. Ramanujan in 1976 and was published by Oxford University Press in 1978. U. R. Ananthamurthy has received Jnanapeeth Award also in 1995 and he was awarded Padma Bhushna in 1998.

This novel has its setting in a village having a majority of Brahmins in the state of Karnataka in India. The Madhava Brahamins's adherence to the rigid caste system has been depicted in the novel. The reality and the imagination are two different things. Traditions have their own place but the conservatism and narrow-mindedness become chains in the progress of a person which is the core theme of this novel.

The novel begins with the background of the death of Naranappa. The novel opens with Praneshacharya's daily routine and his busy schedule. He bathes his



# MAPPING MARGINALIZATION

## Negotiating the Nexus of Exclusion

Marginalization, on the basis of multiple factors, is an interminable reality consciously or unconsciously practised all over the world. Individuals, kinfolk, or clans, who have a low ranking place in the socio-economic hierarchy, are commonly called subalterns. The subalterns or the marginalised also deserve equal rights and respect in the society. In English Literature in India, the current focus of many researchers is on diverse aspects of marginal strands just to empower the powerless. The subalterns are blatantly incarcerated by the spiteful attitude of the authoritative and powerful people. The lower strata of the society have been deprived of their rights and opportunities, but the efforts of the writers can mitigate this level of infringement of rights. Gender-based discrimination is the bitter reality of the twenty-first century. The extremely alienated and unnoticed community in the world is known as the third-gender. Religious fanaticism spawns bigotry and gratuitous prejudices. Present anthology is a compendium of thirty-one well-written research papers on different aspects of marginality or subalternity. The valued contributors of this anthology are Professor D. Amalraj, Dr M. Leelavathi, Dr Sandeep Kumar, Dr S. Dheva Rajan, Dr Raja Basu, Dr Sumeet Brar, Dr Sumitra Singh, Dr Protibha Mukherjee Sahukar, Dr Budhanath Pratihast, Dr V. Vellaichamy, Dr Suruchi Sharma, Dr S. Radhamani, Dr Susanta Kumar Sahu, Dr V. Umamageswari, Dr Sayarabanu I. Durvesh, Dr C. Ramya, A. P. Pavithra Bhuvanewari, Kavita Thapliyal, Subrata Ray, J. Kavithanjali, K. Sunitha Devi, Aparna. B., Dr Kusum Kanger, Dr C. Ramya, Dr Pinky, Dr K. R. Athista, Dr Anitha J. Mattam, Dr Meetu Bhatia Kapur, Dr Ajit Kumar, Dr M. Krishnaraj, Dr Shikha Saxena, Dr S. Chelliah and Dr Bijender Singh.



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# English Literature

*Edited by*  
Dr. C. Ramya

## **Theme, Style and Approach: English Literature**

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# 3

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## **Exploitation, Humiliation, and Identity in Mulk Raj Anand's *Untouchable***

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—Dr Suruchi Sharma

Mulk Raj Anand is one of the pioneering writers in Indian Writings in English. He has written many novels, short-stories and autobiographical works. Mulk Raj Anand is called the savior of the untouchables. His novels are centered on the plights and pains of the untouchable communities. He is well-known as one of the best writers of English literature.

Mulk Raj Anand was born in Peshawar which is presently situated in Pakistan. He did his graduation from Khalsa College, Amritsar in 1924. After that he went to England so that he may complete his bachelor degree from University College, London. When he was studying in the university, he became intimate with the writers associated with Bloomsbury Group.

He has contributed number of works and all of his works are related with different themes and his characters are the representative of the class in which he lived. Mulk Raj Anand deals with the plights of poor people. The people in his novels are oppressed by the upper-class people or by the aristocratic family. Mulk Raj Anand's first novel was *Untouchable* which was published in 1935. The introduction of this novel has



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**DALIT LITERATURE**

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## Annihilating the Wall of Violence: Rereading Women's Lives in Baby Kamble's *The Prisons We Broke*

Dr Suruchi Sharma

Dalit women's autobiographies have a special place in Dalit Literature. Though Dalit men's autobiographies came much earlier and won much popularity but among them, there are few Dalit women's autobiographies which are now globally famous. Urmila Pawar's memoir *The Weave of My Wife* has been published by Columbia University Press, USA. *I Phoolan Devi* and *Viramma: The Life of an Untouchable* have been translated by foreign translators. Yashica Dutt's memoir *Coming Out as Dalit* has been published by Aleph Book Company and Bama's *Karukku* has been published by Oxford University Press. Likewise Baby Kamble's autobiography *The Prisons We Broke* has been published by Orient BlackSwan. This book was originally published as *Jina Amucha* in 1986 and it was translated and published as *The Prisons We Broke* in 2009. It is called the first Dalit autobiography in Marathi by a woman as Shaily also writes, "*The Prisons We Broke* is a lively self-narrative by Baby Kamble and it is the first autobiography by a Dalit woman in Marathi" (Shaily 307).

In this autobiography Baby Kamble describes that children love their maternal grandparents' home. The autobiography opens with the following words, "Children love their

# CENTERING THE MARGINS ESSAYS ON DALIT LITERATURE

Any intelligent survey of present literary scenario brings home the fact that the voice of protest, Dalit consciousness or subaltern voice is found to be out and out an indispensable theme solely with an avowed social purpose, thereby touching upon some sweeping revolt against economic exploitation, subjugation of women, suppression of the underprivileged and the oppression of the downtrodden and the Dalits. Not only lovers of literature but also literary critics and social scientists are really very anxious and even curious to study these literary insights and perceptions related to Dalit or protest literature. This anthology does neatly acknowledge the aspirations of marginalised people in their pursuit of equal rights, freedom of expression, liberty and fraternity, oppression of women and the marginalised and the exploitation of the lowborn and the neglected, all of which get projected in this volume which includes insightful essays on such themes as caste, deprivations, hunger, traumatic realism, improbable imbalance, subalternity, untouchability, Dalit discrimination, marginalisation, Dalit feminism, Dalit exploitation, caste discrimination, voice of assertion, gender politics, multi-axial intersectionality, violence, repression, resistance, Dalit subjugation, patriarchal voice, resistance, identity crisis, humiliation, heartbreak and post-partition trauma. This anthology entitled *Centering the Margins: Essays on Dalit Literature*, consisting of thirty critical essays on diverse aspects of Dalit Literature, will be of immense current literary use and value to both scholars and teachers and will no doubt be well received by the social critics, intellectuals, writers and thinkers of both India and abroad.

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# Dalit Women's Autobiographies

Convergences and Divergences



*Edited by*  
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## The World of Dalit Women in Viramma's Autobiography *Viramma: The Life of an Untouchable*

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*Dr Suruchi Sharma*

Untouchability was one of the biggest problems in India and this practice has only been mitigated not eradicated even after the enforcement of legal laws by the government. Laws can be made by the government but it is very difficult to change the mentality of the people. Though many dalit women writers from India have written their autobiographies in regional languages, yet only few autobiographies are available in English. Most of these autobiographies have been translated from other languages but there are few dalit women's autobiographies which have been told by the autobiographers to someone else, and those people have recorded the life of illiterate dalit women. *Viramma: The Life of an Untouchable* by Viramma also belongs to this category.

An autobiography is an authentic record of one's life and it has all realistic depiction because all the incidents of the author's life are revealed through him/her directly. That's the reason, autobiography remains more appealing to people. Shweta Singh writes in this context:

An autobiography with its claim of genuine remembrance and retelling can also have a counter-claim of genuine



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# Dalit Men's Autobiographies

Convergences and Divergences

Edited by

Dr Bijender Singh

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## Marginalisation and Identity Formation in Sheoraj Singh Bechain's *My Childhood on My Shoulders*

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*Dr Suruchi Sharma*

Dalits are those poor or ostracized people who live their life at the mercy of others just because they are not accepted by the mainstream society due to their low caste status. Indian social system was formed to cater the requirements of all the people because currency did not play so much vital role at that time, and most of the work was done by the exchange of things. That's why Indian society was divided into different castes.

Ancient Indian Hindu society was divided into four *varnas* and these *varnas* were important in their unique manner. Out of these *varnas*, these were the Shudras who were the lowest of the low and they did all kinds of menial jobs. They had to do all kinds of those works which were detested by the other three *varnas*.

As time rolled by, changes came in the Hindu society also and among these, there was a caste of those people who skinned and disposed of animal carcasses. These people would deal in tanning and leather craft and were known as 'Chamars'. They are known by different names in different states of India who are mainly associated with the working of any form of leather.



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**DALIT**  
**LITERATURE**  
**RECENT RESPONSES**  
**AND RUMINATIONS**

*Edited by*

**Dr S. Chelliah**  
**Dr Bijender Singh**



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# Struggles of a Dalit Luminary: Peeping into the Life and Works of Harish Mangalam

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*Dr Suruchi Sharma*

Dalit writers from all over India have contributed their works in Indian Writing in English and Modern Indian Literature in Translation. Among them a renowned figure, Harish Mangalam is from Gujarat. He was born in a small and an obscure village Falu, District Mehsana in North Gujarat on February 15, 1952. He was born in the household of a handloom weaver who lived life from hand to mouth. It was a large family stricken with poverty and social discrimination where he girded himself for the onward journey of his life. His father's name was Jethabhai and mother's name was Divaben. His father was known by name Jethabha who was very expert in hand weaving on handloom. Jethabha was hard weaver and was constantly weaving cloth of close texture. Jethabha's family was very big having eleven children—six sons and five daughters. One son and two daughters were expired in their early age. It was very difficult to meet the two ends, but owing to good quality of *Pachbedi* with close texture, people preferred to purchase it from Jethabha instead of other weavers. Moreover, at that time, there was no textile mill, so there was no alternative left to the farmers of the villages except to purchase *Pachbedi* from Jethabha.

Dalit literature with its traditions of protest, anger and rebellion against the mainstream literature has found its place on the world literary scenario thereby establishing itself as a distinct literary genre which has recently emerged in a milieu in which there is rather undoubtedly an increasing recognition and acknowledgement of the value of Dalit writings neatly conveying an unmistakable sense of optimism and sound hope for some better future with a firm sense of conviction that Dalit writings do convincingly interrogate and establish shared assumptions, views or opinions regarding Dalit consciousness in literature. Having received its first impetus with the arrival of notable and respectable leaders like Mahatma Phule and Dr Ambedkar in Maharashtra, who laid emphasis on the seminal concerns of Dalits through their theoretical writings, Dalit literature is said to have given birth to a new trend in Indian Writing in English. This edited volume of 26 research papers is a humble attempt to discover and fertilize the vast virgin territory of Dalit subjects in India with a focus on social hypocrisy and taboos, class discrimination class exploitation, intersectionality of caste, class and gender, panorama of psychological consciousness questioning caste and gender inequalities, subalternity, social realism and casteism, Dalit feminist standpoint, social injustice, Dalit feminism, longing for human integrity and dignity, vanquishing suppression through education, caste-class nexus, conservative and hedonistic religious extremism, marginalization, societal oppression and suppression, female emancipation, Dalit atrocities, class struggle, social and economic injustice, etc. This book will definitely serve its purpose of awakening Dalit consciousness in the readers.

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# Entrepreneurship Amidst Pandemic COVID19



**Dr. Amit Verma**  
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# **ENTREPRENEURSHIP AMIDST PANDEMIC COVID19**

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\*\*Dr.Satinder Kumar



# Chapter-4

## IMPACT OF COVID 19 ON INDIAN STARTUPS

\*Rachana Sardana, Assistant Professor, R.K.S.D. (PG) College, Kaithal, Haryana, India.

\*\*Muskan, Research Scholar, School of Management Studies, Punjabi University, Patiala, India.

### ABSTRACT

COVID19 has adversely affected the economies of nations. Trade, Business and corporate sector are being so affected that it will take years to come back the situation. Start-up eco system is an important pillar of the economy. But in the present scenario, the flourishing start-up eco system has also been most hit by the roadblock of COVID19. These are most vulnerable not only from business point of view rather operational repercussions are more. The big challenges in front of the start-ups are the liquidity challenges like liquidity shortage, funding challenges, delayed investor interaction etc. So the chapter includes the impact of the COVID19 on the start-ups and what measures are being taken by the government to revive these start-ups to the new normal.

**Keywords:** COVID19, Economy, Business, Start-ups, Government Assistance.

### 4.1 INTRODUCTION

The Indian government defines a startup as an entity less than seven years young with an annual turnover of less than 250 million rupees and headquartered in India. The Indian startup eco-system has been at the third position in the world and year on year growth rate is 12-15 % as per the record of DPII Startup India. The number of startups in payment sector is the highest with over 400 across India as of 2020. Over two thousand fintech startups,



# Indian Economy Development & Challenges

Pardeep Kumar

Dinesh Kumar Sharma



# **Indian Economy Development and Challenges**

**Editors**  
**Pardeep Kumar**  
**Dinesh Kumar Sharma**



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# 15.

## **Saving-Investment Gap & Rationale of Foreign Direct Investment (FDI) in India**

*Suraj Walia and Ritu Kang Walia*

*Levels of savings and investments are key to sustain a robust long-term growth of any economy, and Indian economy is not an exception. Raising the level of savings and investment is critical for financing the growing requirement of any economy including India. FDI plays a pivotal role in a country and boosts the working of the economy. Requirement of FDI relies on saving and investment rate of a country and in order to fulfil the gap between investment and saving.*

*Keeping the above backdrop in mind, the present paper is a humble attempt to analyse the importance of FDI in Indian economy. The paper attempts to bridge the gap between saving and investment of the economy as well as to analyse the growth trend of FDI in Indian economy. The study concludes that India is facing Saving-Investment gap and to fulfil this gap, there is rationale of finance. As domestic financial resources are limited for investment, there is logic and rational to move forward to FDI.*

**Keywords:** *Saving, Investment, FDI, Indian Economy.*

### **Introduction**

Finance is one of the important factor on which the sustainable growth of any economy depends. Raising the level of savings and investment is critical for financing the growing requirement of any economy including India. Levels of savings and investments are key to sustain a robust long-term growth of any economy, and Indian economy is not an exception. FDI plays a pivotal role in

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**C.B SAINI**  
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## CHANGING DYNAMICS OF HIGHER EDUCATION IN JAMMU AND KASHMIR (INDIA): AN ANALYSIS

Suraj Walia\*

Ritu Kang Walia\*\*

### INTRODUCTION

Over the period of time, Jammu & Kashmir has made tremendous efforts to improve the overall education including higher education. And it hardly needs any justification that higher education is an engine of economic growth as well as human development in any economy including J & K. The present study is a humble attempt to investigate the changing dynamics of higher education in Jammu & Kashmir and concludes that no-doubt growth has been taken place in higher education which is necessary but not sufficient. To make them sufficient, there is a rationale of more government expenditure to make proper balance between quantity and quality of higher education in J & K. To improve quantity & quality of higher education, public expenditure should not only be enhanced by state government but also need to change from targeted approach to result orientation with manpower planning. To make State a human resource development (HRD) hub, we need to be humble in slow and steady progress in all HRD activities including higher education which calls for recognizing them as the infrastructural activities and required to be undertaken as essential services.

It hardly any need of justification that that higher education promotes social and economic development by enhancing human and technical capabilities in any country including India. It provides an opportunity to critically reflect upon the social, economic, cultural, moral and spiritual issues facing humanity. Investment in education leads to the formation of human capital, comparable to physical capital & social capital, and that makes a significant contribution to economic growth (Dickens et al., 2006; Loening, 2004; Gylfason and Zoega, 2003; Barro, 2001). The major contribution to the issue on the relationship between education and economic growth was first made by Adam Smith, followed by Marshall, Schultz, Bowman and others (Tilak, 2005). In this regard, many studies have been made from time to time all over the world, by Becker, Denison, Dholakia, Harbison and Myers, Mukerji and Krishna Rao, Psacharopoulos, Schultz, Solow, Tilak and Todaro. Indian higher education system has undergone massive expansion since independence in terms of growth, enrolment. Many Governments came and gone and they have done accordingly to improve the education including higher education scenario at all the levels/regions in the Indian country. Due to which, economic growth and development of the country has increased manifold.

Jammu And Kashmir State was founded by Maharaja Gulab Singh under Amritsar treaty signed by him with the British government in March 1846. Maharaja Gulab Singh the first ruler of J & K state and he has not done sufficient in the field of education in general and for the development of art and literature in particular. After the rule of Maharaja Gulab Singh from 1846 to 1856, the crown was passed on to his son, Maharaja Ranbir Singh. He ruled from 1856 to 1885. He was deep interested in religion & devotion to learning and art. He established the first Press, the Vidya Vikas Press in the State to translate books into Sanskrit. He contributed much towards school education but Maharaja Pratap Singh, who ruled from 1885 to 1925, gave much importance to higher education. In his rule, Prince of Wales College in Jammu and Annie Besant College in Srinagar came into existence in 1905. In 1938, an education re-organization committee was founded under the chairmanship of Sh. K. G. Saiyidain and recommended for training of teachers. Based on the guidelines of the committee, a teacher's training school was opened in Srinagar. After Independence, a need for educational reorganization was felt in

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**Economic**  
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**and**  
**Foreign Policy**

**Authors**  
**Dr. Virender Singh**  
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# Indian Economy Development & Challenges

Pardeep Kumar

Dinesh Kumar Sharma



# **Indian Economy Development and Challenges**

**Editors**  
**Pardeep Kumar**  
**Dinesh Kumar Sharma**



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## **Saving-Investment Gap & Rationale of Foreign Direct Investment (FDI) in India**

*Suraj Walia and Ritu Kang Walia*

*Levels of savings and investments are key to sustain a robust long-term growth of any economy, and Indian economy is not an exception. Raising the level of savings and investment is critical for financing the growing requirement of any economy including India. FDI plays a pivotal role in a country and boosts the working of the economy. Requirement of FDI relies on saving and investment rate of a country and in order to fulfil the gap between investment and saving.*

*Keeping the above backdrop in mind, the present paper is a humble attempt to analyse the importance of FDI in Indian economy. The paper attempts to bridge the gap between saving and investment of the economy as well as to analyse the growth trend of FDI in Indian economy. The study concludes that India is facing Saving-Investment gap and to fulfil this gap, there is rationale of finance. As domestic financial resources are limited for investment, there is logic and rational to move forward to FDI.*

**Keywords:** *Saving, Investment, FDI, Indian Economy.*

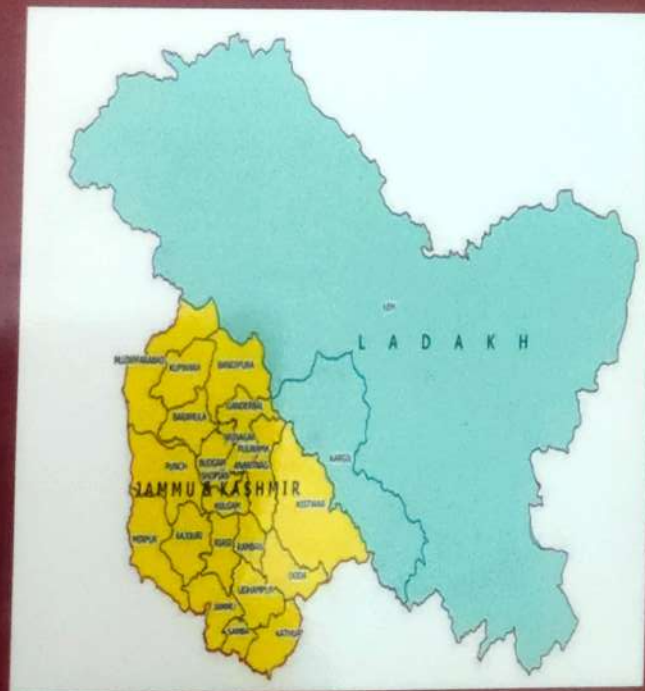
### **Introduction**

Finance is one of the important factor on which the sustainable growth of any economy depends. Raising the level of savings and investment is critical for financing the growing requirement of any economy including India. Levels of savings and investments are key to sustain a robust long-term growth of any economy, and Indian economy is not an exception. FDI plays a pivotal role in



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EDITED BY  
C.B SAINI  
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## CHANGING DYNAMICS OF HIGHER EDUCATION IN JAMMU AND KASHMIR (INDIA): AN ANALYSIS

Suraj Walia\*

Ritu Kang Walia\*\*

### INTRODUCTION

Over the period of time, Jammu & Kashmir has made tremendous efforts to improve the overall education including higher education. And it hardly needs any justification that higher education is an engine of economic growth as well as human development in any economy including J & K. The present study is a humble attempt to investigate the changing dynamics of higher education in Jammu & Kashmir and concludes that no-doubt growth has been taken place in higher education which is necessary but not sufficient. To make them sufficient, there is a rationale of more government expenditure to make proper balance between quantity and quality of higher education in J & K. To improve quantity & quality of higher education, public expenditure should not only be enhanced by state government but also need to change from targeted approach to result orientation with manpower planning. To make State a human resource development (HRD) hub, we need to be humble in slow and steady progress in all HRD activities including higher education which calls for recognizing them as the infrastructural activities and required to be undertaken as essential services.

It hardly any need of justification that that higher education promotes social and economic development by enhancing human and technical capabilities in any country including India. It provides an opportunity to critically reflect upon the social, economic, cultural, moral and spiritual issues facing humanity. Investment in education leads to the formation of human capital, comparable to physical capital & social capital, and that makes a significant contribution to economic growth (Dickens et al., 2006; Loening, 2004; Gylfason and Zoega, 2003; Barro, 2001). The major contribution to the issue on the relationship between education and economic growth was first made by Adam Smith, followed by Marshall, Schultz, Bowman and others (Tilak, 2005). In this regard, many studies have been made from time to time all over the world, by Becker, Denison, Dholakia, Harbison and Myers, Mukerji and Krishna Rao, Psacharopoulos, Schultz, Solow, Tilak and Todaro. Indian higher education system has undergone massive expansion since independence in terms of growth, enrolment. Many Governments came and gone and they have done accordingly to improve the education including higher education scenario at all the levels/regions in the Indian country. Due to which, economic growth and development of the country has increased manifold.

Jammu And Kashmir State was founded by Maharaja Gulab Singh under Amritsar treaty signed by him with the British government in March 1846. Maharaja Gulab Singh the first ruler of J & K state and he has not done sufficient in the field of education in general and for the development of art and literature in particular. After the rule of Maharaja Gulab Singh from 1846 to 1856, the crown was passed on to his son, Maharaja Ranbir Singh. He ruled from 1856 to 1885. He was deep interested in religion & devotion to learning and art. He established the first Press, the Vidya Vikas Press in the State to translate books into Sanskrit. He contributed much towards school education but Maharaja Pratap Singh, who ruled from 1885 to 1925, gave much importance to higher education. In his rule, Prince of Wales College in Jammu and Annie Besant College in Srinagar came into existence in 1905. In 1938, an education re-organization committee was founded under the chairmanship of Sh. K. G. Saiyidain and recommended for training of teachers. Based on the guidelines of the committee, a teacher's training school was opened in Srinagar. After Independence, a need for educational reorganization was felt in

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# 11.

## Organic Farming Myths and Feasibility

*Meenu Garg*

Organic farming has been in practice in India since thousands of years. The great Indian culture believed in the essence of nature. India was one of the most prosperous countries in the world till British ruled it. In traditional India, agriculture was practised using organic techniques where the fertilisers, pesticides, etc. were obtained from plant and animal products. The cow provided milk in addition to bullocks for farming and dung to be used as fertilisers. During the 1970s due to increase in population and droughts led to severe food scarcity. As a result, government was forced to import food grains from foreign countries. Increased production was the dire need of country. The Green Revolution led by MS Swaminathan got the problem of food scarcity solved. High breed seeds were introduced. Chemical fertilisers were replaced with natural and organic fertilisers. Large chemical factories such as Rashtriya Chemical Fertilisers were established. India is agriculture-based state and contributed a big quantity to buffer stock.

Organic agriculture is best known as a method of agriculture since thousands of years where no synthetic fertilisers and pesticides are used. The emphasis on organic agriculture is on using inputs in a way which encourages the biological processes of available nutrients and defence against pests, i.e., the resource "nature" is manipulated to encourage processes which helps to raise and maintain farm productivity. According to United Nations Food and Agriculture Organisation (UNFAO), organic farming is a holistic production system of crops that avoids the use of synthetic and chemical inputs, like fertilisers, pesticides, growth regulators. Organic farming system depends mainly on crop rotation, crop residues, animal