

**निम्नलिखित 5 (पाँच) प्रश्नों के लिए निर्देश :**

निम्नलिखित लेखांश को पढ़िए और उसके उपरान्त दिए गए प्रश्नों के उत्तर दीजिए । इन प्रश्नों के आपके उत्तर केवल लेखांश पर ही आधारित होने चाहिए ।

**लेखांश**

अब जबकि भारत में बच्चों को न्यूनतम आठ वर्षों की शिक्षा ग्रहण करने का अधिकार प्राप्त हो गया है, यह तत्कालीन भरा प्रश्न है कि क्या यह अधिकार केवल कक्षा तक सीमित रहेगा अथवा वास्तविकता का रूप ले सकेगा । यह याद दिलाने की शायद ही जरूरत है कि यह अधिकार संविधान में प्रतिष्ठापित अन्य अधिकारों से अलग है, क्योंकि इसका लाभार्थी - कोई छः वर्षीय बच्चा/बच्ची न तो इसकी माँग कर सकता/ती है, न ही इस अधिकार से वंचित होने अथवा इसका उत्संघन होने पर कानूनी लड़ाई लड़ सकता/ती है । सभी मामलों में, वह वयस्क समाज ही है जिसे बच्चे की ओर से कार्यवाही करनी होगी । दूसरी विलक्षण बात यह है कि जब किसी बच्चे को शिक्षा के अधिकार से वंचित किया जाता है, तब बाद में दिया गया कोई भी मुआवजा न तो पर्याप्त न ही प्रासंगिक हो सकता है । ऐसा इसलिए है कि बाल्यावस्था बनी नहीं रहती । यदि किसी बच्चे की ओर से लड़ी गई कानूनी लड़ाई अंततः जीत भी ली जाती है, तब भी यह उस बालक या बालिका के लिए किसी काम की नहीं होती क्योंकि बाल्यावस्था में विद्यालय का जो अवसर खो चुका होता है, वह जीवन में बाद के वर्षों में

उसी प्रयोजन के लिए काम नहीं आ सकता । यह दुखद रूप से बालिकाओं के लिए संभवतया अधिक सत्य है क्योंकि हमारे समाज के द्वारा उन्हें, यदि मिलती भी है, तो अल्प बाल्यावस्था ही मिलती है । भारतीय इतिहास में शिक्षा के अधिकार ने उस क्षण में विधि का रूप धारण किया है, जिस समय मादा शिशु हत्या की दारुण प्रथा धुण हत्या के रूप में पुनः उभर कर आई है । यह समाज में "गहनतर विक्षोभ का सूचक" है जो बालिकाओं की शिक्षा में आने वाली परंपरागत बाधाओं के साथ मिलकर उसे और बढ़ा रहा है । बालिकाओं की बौद्धिक क्षमता के विरुद्ध एक दुराग्रही पूर्वाग्रह हमारी पूरी सांस्कृतिक विविधता में व्याप्त है तथा शिक्षा प्रणाली इसे दूर कर पाने में असमर्थ रही है ।

52. लेखांश के संदर्भ में, निम्नलिखित कथनों पर विचार कीजिए :

1. जब बच्चों को शिक्षा से वंचित रखा जाता है, वयस्क समाज उनकी ओर से कोई कार्यवाही नहीं करता ।
2. देश में शिक्षा का अधिकार विधि के रूप में प्रवर्तित नहीं किया जा सकता ।

उपर्युक्त में से कौन सा/से कथन सही है/हैं ?

- (a) केवल 1
- (b) केवल 2
- (c) 1 और 2 दोनों
- (d) न तो 1 और न ही 2

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**Christian G. Meyer**



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