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Chief Editor

Mr. Mohan Hanumantrao Gitte

At. Dattapur, Post. Ghatnandur, Tah. Ambajogai, Dist. Beed.

Pin – 431519

Mob. No.: +91 92 73 75 9904

Email ID's

info@gurukuljournal.com, mohan.gitte@gmail.com

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The Socio –Economic Conditions Of Srilankan Tamil Refugees In Tamilnadu

G.SAKTHIVEL

Ph.D., Research Scholar, Department Of Political Science,
Madurai Kamaraj University, Madurai

Abstract:

The ethnic war conflict between Sinhalese and Tamil peoples, Last three decades this problem raised .In the year of 1983, the local war, racial problem and political problem, refugee problem all the problem rise about Sri Lankan refugees, those the refugee people want to freedom of own nations. So many Refugees nations having in all over nations. Like Syria, Australia, USA, and European nations, in this paper discussed about Tamil refugees life and social conditions, economic conditions of Sri Lanka. The rehabilitation organization like OfERR, and UNHCR, those organization uplifted Sri Lankan refugees in Tamilnadu. The main problem of refugee assassination of Rajiv Gandhi murder, Now LTTE leader velupillai Prabhakaran died. Now the new political government and gives some privileges, in Tamilnadu refugees lived peacefully, and all political parties focused and discuss about their problem. So finally Sri Lankan refugee want to TAMIL EELAM.

Key words: Sri Lankan Refugees, LTTE, Migrated, Ethnic war, Rajiv Gandhi

Introduction:

Human Migration means People from one Place to another Place with the intention of setting down in a new location. The movement is typically over long distances and from one country to another country, but internal migration is also possible.

If someone is forced to learn a country, because of war or fro religions or political reasons they can call that person as a refugee. Thousands of refugees have fled their countries in difficult situation. Refugees begin returning to their home land after several years when there is political stability and end of war. Till such time they remain in other countries as refugees.

According to UN Secretary General: Ban-ki-Moon says about” Refugees have been deprived of their home, but they must not be deprived of their futures”

For the past 30 years SriLanka has been mixed up in conflict between the SriLanka army and the Liberation Tigers of Tamil Eelam (LTTE) who were fighting for independence for the minority population particularly the Tamils. The end of this conflict has left as many as 70,000 people homeless and also many of them lost their life and approximately one million people and displaced to various places. Particularly Tamils from SriLanka have been flexing their home country to India since 1983 when the conflict begun. There are no signs of solutions for their problems in the immediate future.

The SriLanka Refugees have lived in India since 1984. Currently there are about 80000 refugees living in 117 camps spread over in the state of Tamil Nadu. In addition to this there are nearly 100000 refugees living outside the camps, staying in registered private homes with the prior approval of local police station. During their stay in India the Indian government is providing them with basic amenities like housing facility. Monetary benefits, cloths and subsidized station products to meet their daily needs, many are forced to fire the country in order to escape from fortune, rape and disappearance perpetrated by the securing forces. The warring

parties are Baddish Sinhalese and Tamil Hindus. The ethnic dimension to the conflict leads the civilian Tamil population to seek refuge in India.

The majority of individuals fleeing the SriLanka refugees are arriving to India by boat without considering the risk of danger in their journey to come across the Palk Strait. In June 2007 it was estimated that approximately 18000 Tamils had undertaken this journey to Tamilnadu. On arrival they are a commanded in the main refugee camp near Rameswaran, 600 km South of Chennai, before being sent to camps in others parts of Tamilnadu. On arrival refugees are questioned by Indian police in order to establish their identifies and to ascertain whether they have any links to the Tamil Tigers or not. The present study makes an attempt to analyze the socio-economic conditions of the refugees living in refugee camps and facilities programmes extended to them in the camp.

When did the refugees come to TamilNadu:

In four waves beginning July 1983, the first followed black July, the anti-Tamil program that began after the July 23, 1983 LTTE ambush in which is SriLanka Soldiers were killed. Sinhala mobs killed hundreds of Tamil. In retaliation and the exodus it trigged continued till 1987, when the Indian SriLanka. Accord was signed. Between 1983 and 1987 at least 1.34 Lakhs SriLanka Tamils are officially estimated to have arrived in India, mostly in Tamilnadu. After the accord chartered ships ran between India and SriLanka for those who those to return. Between 1987 and 1989 some 25,600 refugees went back to SriLanka accordingly to official records.

In total Refugees 102055 refugees belonging to 34524 families in Tamilnadu 64924 of them belonging to 19625 families were living in 107 refugee camps

Categorization of Refugees in India

The SriLanka refugee in India is broadly categorized in to camp refugees and non-camps the categorization is based on the socio-Economic differences between these two groups of asylum seekers.

Non Camp Refugees

Generally, the middle and upper middle class people who can offers to sustain those serves without government assistance have offered to line outside camps. It is difficult to estimate the number of Non-camp refugees because most of them have not registered themselves. Estimates vary between 25000 and 50000 the Government of Tamilnadu.

There are two main reasons behind this (i) bureaucratic red tapism and response of officials (ii) some people prefer to line anonymously in Tamilnadu, mingling with the local Tamil population. There is an underlying fear that the Government of India or the state government may change their 'open door' policy towards the SriLanka refugees and order them back to SriLanka.

Camp refugees

There are three kinds of camps in Tamilnadu temporary camps, permanent camp and special camps. There are three permanent camps in Tamilnadu nearly Mandapam camp in Ramanathapuram, kottapattu camp in Tiruchirapalli, Villangudi camp in Madurai.

Permanent camps were constructed ever before the current crisis, mainly at the time when Tamils who being sent as indenting labour during the colonial period, at present all three



permanent camps, have a collectorate office within the camp premises. This makes the issue of ration and money easier for inmates. Each family has a room and a little space outside which is used as a kitchen water supply adequate. There are well and tap with specific hours of water supply with the camp itself. Electricity is provided (use of bulb only) between ten at night and six in morning.

Temporary camps are old building schools abandoned factories or cyclone shelters which are used to host refugees. Sometimes semi-permanent brick structures with tin roofs and battlements are also constructed for the purpose conditions in temporary camps are deplorable in most cases, there is a large space or hall each family is separated with the help of mats or two to five feet brick walls or sheets hung on bamboo poles the supply of water and electricity and hygienic conditions are poor. At times as many two hundred people are forced use a single bath and lavatory there is absolutely no privacy in temporary no privacy in temporary camps.

Tamilnadu camp list

There are three special camps in Tamilnadu. Located at Madras, Vellore and Chengulpattu these camps accommodate refugees who have been associated with any of the militant groups. The LTTE, EPRLF, ENDLF, EROS, PLOTE and TELO. At the peak of the conflict in 1990-92. There were over 2000 people in fire special camps. The fire camps were 1. Puzhal camp in Chennai and EPRLF, PLORE TELO, ENDLF, EROS and CVF members and sympathizers were kept (2) Vellore, North Area, and LTTE 3. Pudukottai for the TELO members. 4. Thammampatti, Athur Police Station in Salem District and 5. Seligramam camp near Madras for TELO.

Tamil Refugees List

In Tamilnadu camp level 131 and the 17165 numbers of or families in Tamilnadu children male and female above a age level 16177 children's and Adults 46747 and totally 62924 Refugees lived in overall Tamilnadu camps in the census or refugees 1999.

Economic condition of Refugee camps Tamil Nadu

- Since the Government had been taking care of the camp refugees and providing them with Food accommodation and basic amenities they were considered a strain on the exchequer. It must be mentioned that India does not take financial assistance from the UNHCR or any other. International donor for the maintenance of refugees. Some local people who were poorer then the refugees some local people who were poorer then the refuses for that the Government had been taking care of the refused and not its own citizens.
- In certain specific jobs like Real cost mention and domestic help, there was rivalry and competition among the hosts and refugees. According to refugees they took up only those jobs which the local population refused to do. But the local Tamil view is that because of the arrival of Refuses wage rates had gone down as the refugees were willing to work for less money.
- The other economic concern of the host population has been that after the arrival of the refugees the house rent has increased in urban areas.



Health condition of the Refugees in the camps:

Primarily these people have migrated from the land called a “Mini Heaven on Earth”. Once those people lived high position and good level after came in Tamilnadu found it to be a very dry place with water scarcity and poor living conditions compared to their country. So the recent times after living they were affected by the local diseases. Health problem like the Blood pressure, Diabetes, virus fever, skin diseases, asthma, etc They were not only physically all rights but also mentally disturbed because there stay outside their homes and country had affected them greatly. Further day by day the practice of alcoholism had been on the increase among them along with sex related diseases.

Rehabilitation of Refugees schemes of Tamilnadu:

The 1951 Geneva Convention B the main international instrument of refuge law. The convention clearly spells out who a refugee is and kind or legal protection, other assistance and social rights he or she should receive from the countries who have signed the document. The convention also defines refugee's obligations to those governments and certain categories or people, such as war criminals who do not qualify for refugee status the convention were limited to protecting refugees. In the aftermath of World War II but another document the 1967 protocol expanded the scope of the convention as the problem of displacement spread around the world. This organization helped to the Refugees on arranged world and Tamilnadu.

OfERR

The organization started as a group trying to help student to secure admissions to local colleges and educational institutions. It has now diversified into a number of important areas like health, nutrition, psychological counseling, rotational guidance and other issues. It supplements what the government offers to the refugees in terms of food, shelters and other opportunities. It also takes up problems and specific issues of protection with the government and tries to gain concessions wherever possible. So far they have managed to get quotas in colleges the offer had it is near office in Madras and three zonal offices in Trichy, Tirunelveli and Erode. Volunteers are formed within the refugee community except for a few professionals who are local Tamils. It must be mentioned that the offer does not have access to Mandapam camp and its volunteers are not allowed to function in areas close to special camps.

Conclusion:

Sri Lanka Tamil Refugees once lived peculiar situation, but now those people lived peacefully all the privileges helped and promoted to the Tamilnadu. Government after the 2014 Sri Lanka supported Government but in Tamilnadu Refugees did not go to the Sri Lanka because the war and other militant problem but UNHCR and Tamilnadu, OfERR so many NGO's and organization helped to the Refugees like education and so and so mainly in Tamilnadu, all politician special Refugee people problem speak all the level and care for the people. But the politician and others officer interfere that is main problem. Finally the people lived in peace and security level in Tamilnadu

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ABBREVIATIONS:

- UNHCR - United Nations High Commission for Refugee
LTTE - Liberation Tigers of Tamil Eelam
EROS - Eelam Revolutionary Organization of Students
OFERR - Organization for Eelam Refugee Rehabilitation

Voice of Women in Indian English literature¹

An analytical survey

Miss Madhuri V. Brahmane, Research Scholar, R. T. M. Nagpur University, Nagpur

Abstract

The article deals with the state of women in a patriarchal society from the Vedic period to modern contemporary society. On the one hand, a woman is extolled to the heights of heaven by epitomizing her as a goddess, on the other hand, she is damned as an *abla*, a weakling who depends upon man for her existence and sustenance. The article traces the paradigm shift where a woman emerges despite all obstacles to hold her own identity in personal and professional life. Here woman is not put vis-a-vis man but woman is no more an accessory to man rather a companion, a life partner.

INTRODUCTION

From time immemorial India has predominantly been a patriarchal society. Man occupied a prominent place in every sphere of life leaving woman as a fragile creature to depend upon him for everything beginning from her existence to her sustenance. In such a circumstance, a woman's struggle in a male dominated society can be but easily fathomed. She was good for nothing when it came to do something intellectual or artistic. Going to school or reading and writing were not something she was capable of. Her only work was to bring forth children, rear them up and look after household works. Operating with such background, it was inconceivable that women were able to think, study or able to make decisions, could express themselves in the form of speech, poetry, story-telling, art and music etc. A. Sinha opines, "Women in India are, by and large victim of social, economic and political exploitation"².

Thanks to the British rule in India, it became a blessing in disguise for it gave glimpses of possibilities that women could be allowed to obtain formal or innovative education. In the midst of such inner struggle, India found a prophet in Raja Ram Mohan Roy who being inspired by the

¹The research scholar clarifies the use of the phrase *English literature* for in India there are several state and regional languages each having a well developed literature of its own. In every literature one will find writings on women, but the research scholar's primary concern is to decipher writings on women in the context of English literature for it would be unthinkable to deal with all the literatures of the subcontinent. Paradoxically however, the research scholar will certainly surf through the Indian classical literatures and acknowledges that the influence of other literatures cannot totally be overlooked to depict the origin and development of one's argument.

²Ajit Kumar Sinha, *New Dimensions of Women Empowerment*, New Delhi: Deep & Deep Publications Pvt. Ltd., 2008, p. xxvii.



English education and their world planned to bring about a change in the condition of women in India. Firoz Alam writes, "Ram Mohan Roy was a man of intellect and foresight. He was aware that the English language was key to progress"³. His contributions must be lauded because he was convinced that if society has to be transformed, to uphold the dignity of women and their emancipation is obligatory rather than imaginative. Roy asked the women "To come out of the four walls of their homes and acquire knowledge of the modern world. He advocated widow remarriage and was instrumental in propagating against one more social evil like child marriage"⁴.

1.1 General trends in classical literature

To depict a clear picture of an Indian woman and her role in the family, society, poetry, drama, philosophy, religion, art and literature one must delve deep into the timeline ever since India commenced recording its history and development in the form of writing. Nishikant Jha believes, "Women have certain characteristics gifted by nature, particularly physical and emotional, which are different from men in many ways"⁵.

India has a history of world famous ancient civilizations in Harappa⁶ and Mohenjodaro⁷. Boasting of such high profile civilizations, it is easy to deduce that a full-fledged literature on philosophy of life developed as early as 6th century BCE⁸. Carl Ragan opines, "You have to know the past to understand the present". Ragan's wisdom fits in when one argues in support of the emancipation of women in present day Indian society because it is important to understand her status in the past.

³ Firoz Alam, *Great Indian Personalities, The World's Greats also*, Delhi: Sahni Publications, 2011, p. 300.

⁴ *Ibid.* p. 301.

⁵ Nishikant Jha, "Woman Empowerment", in *New Dimensions of Women Empowerment*. New Delhi: Deep & Deep Publications Pvt. Ltd., 2008, p.55.

⁶ The site of the ancient city contains the ruins of a Bronze Age fortified city, which was part of the Cemetery H culture and the Indus Valley Civilization, centered in Sindh and the Punjab. The city is believed to have had as many as 23,500 residents and occupied about 150 hectares (370 acres) with clay sculptured houses at its greatest extent during the Mature Harappan phase (2600-1900 BC), which is considered large for its time. (Cf. Harappa- Wikipedia, the free encyclopedia, <https://en.m.wikipedia.org>).

⁷ Mohenjodaro is an archeological site in the province of Sindh, Pakistan. Built around 2500 BCE, it was one of the largest settlements of the ancient Indus Valley Civilization, and of the world's earliest major urban settlements, contemporaneous with the civilizations of ancient Egypt, Mesopotamia, Minoan (Crete), and Norte Chico. (Cf. Mohenjo-daro-Wikipedia, the free encyclopedia, <https://en.m.wikipedia.org>).

⁸ Ram Dev Shastri, *Glimpses of World Religions*, New Delhi: Mohit Publications, 2009, pp.17-18.



1.1.1 The Vedas, the Puranas and the Upanishads⁹

The Vedic tradition¹⁰ has held a high regard for the qualities of a woman who is portrayed as the feminine embodiment of important qualities and powers. These forms include those of Lakshmi (the goddess of fortune and queen of Lord Vishnu), Sarasvati (the goddess of learning), Durga (the goddess of strength and power)¹¹, and the like. There are others, during this period, who were seen as the examples of historical importance. They are Sati, Sita, Anasuya, Arundhatee, Draupadi, Queen Kunti¹², etc.

However, all that glitters is not gold for in *Manusmriti*, one reads, "The position of women in Hinduism is mixed and contradictory"¹³. T. Desai further confirms, "Around 300 BC the status of women began to decline. Probably dating to the beginning of Christian era, the *Manusmriti* affords glimpses into the severe restriction of women's activities and status. From AD 500 to AD 1800 more Smritis and Puranas were compiled which further degraded the existence of women"¹⁴. The Vedic society was patriarchal. Gender equality was not promoted; woman was only to be ruled over but not a ruler. Her world was unsympathetically limited. Woman was seen primarily as wife, mother and a sex object. A woman's role, as an individual thinker or one capable of articulating her ideas, was unthinkable. In case she did express her thoughts and feelings, they were overlooked as though they amounted to nothing. These are some of the reasons the women refrained themselves as intellectual writers or those who in any way contribute to a thought provoking idea in a male dominant ambience.

⁹ The Indologists hold that the Vedas are a large corpus of texts originating in Ancient India. They form the oldest layer of Sanskrit literature and the oldest sacred texts of Hinduism. The term Veda refers to the *Samhitas* (collection of *mantras* or chants) of the four canonical Vedas (Rigveda, Yajurveda, Samveda and Atharvaveda). The Vedic period lasts for about a millennium, spanning the Late Bronze Age and the Iron Age. Gavin Flood opines that Rigveda was compiled as early as 1500 BCE and continued over a period of several centuries. The Upanishads, whereas, are regarded as part of the Vedas and as such form part of the Hindu Scriptures. The Upanishads are known as Vedanta and do not belong to a particular period of Sanskrit literature. The oldest, such as Brhadaranyaka, Chandogya and Jaminiya date to the late Brahmana period, i.e., mid first millennium BCE, while the youngest were composed in the medieval or even the early modern period. (*Ibid.* pp. 15-28).

¹⁰ Tripta Desai holds that 2500 BC to 1500 BC can be accepted as the Vedic Age. The four Vedas of the Aryans, of which the *Rigveda* is the oldest and the most revered, were composed around these years. The period from 1500 BC to 500 BC can be regarded as one of the Brahmanas and Upanishads, commentaries on, and addendums to the Vedas. When the Aryans, or the Indo-European tribe, entered India around 2500 BC and began advancing across Jamuna and Gangetic valley to the East near Bengal, many native cults, with their gods and goddesses came to be incorporated into the religion of Vedas. From 500 BC to AD 500 can be approximated as the period of the Sutras, early Smritis, the Epics of Ramayana and Mahabharata and the early Puranas. (Cf. Tripta Desai, *Women in India*, New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd. 1997, P. 3).

¹¹ Stephen Knapp, *Women in Vedic culture*, Stephen-Knapp.com

¹² *Ibid.*

¹³ Women in Hinduism-Wikipedia, the free encyclopedia, (<https://en.m.wikipedia.org>).

¹⁴ T. Desai, *op. cit.*, p. 3.



1.1.2 Classical Sanskrit Literature

Sanskrit¹⁵ served as a threefold language: sacred, literary and philosophical, to Hinduism, Buddhism, Sikhism and Jainism. As such, most of the literary masterpieces were expressed in Sanskrit. For example, Kalidasa, a famous Sanskrit poet and dramatist in classical Sanskrit exposes woman as a paradox epitomizing her as an ideal self-abnegating Hindu wife sympathetic, witty, resourceful, and beautiful but simultaneously someone unrecognized, forgotten and humiliated like Shakuntala¹⁶. Amaru, a scholar in Tamil literature and an erotic poetry writer, portrayed women as complex human beings; they are continuously victims of circumstances. They are physically not strong and resilient as men hence cannot exercise any kind of authority; rather remain resourceful and amusing to their male counterparts¹⁷.

1.1.3 Early Dravidian Literature

The Dravidian movement too is not immune from avoiding paradoxical condition in treatment of women. On the one hand, it extols woman a *Devadasi*¹⁸ (Handmaid of the Lord) allowing them the freedom of expression on a public platform, on the other hand, woman is merely man's appendage¹⁹. To vindicate, it can be viewed that *Sangam* classics were written by 473 poets, among whom 30 were women, the famous poetess Avvaiyar being one of them. Although many women had actively participated in the Dravidian movement, not much has been written about them²⁰.

1.1.4 Medieval Literature

Medieval period could be seen as a watershed in terms of art, literature, poetry and drama although folk plays continued to entertain the audience. The most powerful trend of medieval Indian literature between 1000 and 1800 A.D. is devotional (*Bhakti*) poetry which dominates almost all the major languages of the country, Sanskrit being the main, though. India's middle ages brought about a very rich tradition of devotional literature of remarkable merit which dispels the superstitious assumption of a dark period of India's history²¹. The contribution of women writers in different languages during that period is noteworthy.

¹⁵ Raymond Kerobin, *Sant Daria Sahab*, New Delhi: Gautam Prints, 2013, p. 2.

¹⁶ Kalidasa-Wikipedia, the free encyclopedia (<https://en.m.wikipedia.org>).

¹⁷ Amaru Shakti-Wikipedia, the free encyclopedia, (<https://en.m.wikipedia.org>).

¹⁸ Dravidian peoples-Wikipedia, the free encyclopedia, (<https://en.m.wikipedia.org>).

¹⁹ Thomas Jeyaseelan, *Women rights and law*, New Delhi: Indian Social Institute, 2002. P. 8.

²⁰ Menstruating Women/ Menstruating Goddesses: Sites of Sacred (www.metaformia.org).

²¹ Raymond Kerobin, *op. cit.*, p.2.



However, it did not offer solutions to any of the problems women face concerning their rights. Women writers like Ghosha, Lopamudra, Gargi, Maitreyi, Apala, Romasha Brahmavadini, wrote short lyrics or poems of devotional fervor of metaphysical depth and with a spirit of dedication and utmost sincerity. Behind their mysticism and metaphysics is a divine sadness. They depicted every wound imposed by life into a poem²².

1.1.5 Modern Indian Literature

The dawn of the new era of modern Indian literatures may be said to ignite in the late nineteenth century. In the writings of this time, the impact of Western civilization, the rise of political consciousness, and the change in society was perceptible. Antonia Navarro holds, "The majority of these novels depict the psychological suffering of the frustrated housewife, this subject matter often been considered superficial compared to the depiction of repressed and oppressed lives of women of the lower classes"²³. A large number of writers made synthesis between Indianization and Westernization in their search for a national ideology. Reformers supported female education in India believing that social evils could be eliminated through the education of women. Indian women writers gave a new dimension to the Indian literature, in that they vented their deep seated feelings by way of art and literature. Contemporary writers like Anita Desai, Manju Kapur, Shashi Deshpande, Shobha De, Jhumpa Lahiri, Kamla Markandaya, Ruth Pravar Jhabvala, Krishna Udayasankar, Chitra Banerjee Divakaruni, Arundhati Roy, and the like have challenged the society for metamorphosis of women's status²⁴.

1.1.6 Emergence of Nationalism

Indian writers like Bankim Chandra Chatterjee²⁵, Rabindra Nath Tagore²⁶, Mahatma Gandhi, Pandit Jawaharlal Nehru²⁷, Pt. Ramabai, Sarojini Naidu, to name a few, have made use

²² Lalita, Susie Tharu and K., ed. *Women Writing in India*. Vol. I. New Delhi: Oxford University Press, 1991. P. 13.

²³ Antonia Navarro-Tejero, *Modern Indian Women Writers in English*, www.literature-study-online.com.

²⁴ M. F. Patel, *Feminism in Contemporary Indian Women Writers*, Jaipur: Avishkar Publishers, p. v.

²⁵ Bankim Chandra Chatterji was a patriot, poet and a novelist. In the field of literature, In West Bengal, he is ranked after Madhusudan Dutta. He tried to dismantle the barrier between the rich and the poor. He also wanted to break down the caste system in Hindu society. Despising the caste system Bankim wrote, "Due to the caste distinction grave differences had emerged between the higher and the lower castes, a thing unknown in the whole of the civilized world". Bankim also thought of national unity. He continued, "This unity in policy can only be acquired through the medium of English...for Sanskrit is now dead; the English language is the common ground for the communication between Punjabies and Bengalies. With this hope will be built the knot of Indian Union. Therefore, let the English spread as far as it can..." (Cf. Firoz Alam, *op. cit.*, pp 238-241).

²⁶ Rabindranath Tagore was (1861-1941) was a poet, novelist, patriot and a philosopher. He was the first Asian to receive Nobel prize for literature in 1913 for *Gitanjali*. He is the writer of National Anthem of India and was also the exponent of *Swadeshi*. F. Alam writes, "Rabindranath Tagore was to India what Goethe was to Germany and



of this newly acquired concept of nationalism to attack colonial rule. Rise of nationalism proved opportune for the women writers because in the name of nationalism, they could voice out the dormant oppression that had long been suppressed. Gandhiji was totally opposed to gender discrimination. He did not like Indian society's preference for a boy and general neglect of a girl child. He viewed, "Woman as the embodiment of sacrifice and *ahimsa*"²⁸. This idea gradually spread in the country and many common women came out to join in the national struggle for freedom, freedom not only from British rule but also for freedom of expression within the country.

2.1 Emergence of women after independence

After independence, Indian English Literature has been growing rapidly both in quantity and quality. It began, through the momentous, outstanding, and vibrant contributions by the contemporary Indian writers as competent as the British, American, Australian, Canadian and African literature. The struggle for freedom was voiced in the form of writings. A great number of Indian writings are vehemently apprehensive about various ways and forms of oppression they undergo. This subjugation was both interior and exterior. Once treated as a solitary voice, is now audible in every sphere of life. Hence, having examined the role and the place of women from the earliest possible data in the first part, it is opportune to decipher where they stand in the era during and after the independence.

2.1.1 Search for Modernity and British Impact

The Indian English literature is a journey from nationalism to the search of nation. English education benefited the British for sure, but brought forth many social reforms and innovations to English literature paving the dawn of a new India. Writers like Sarojini Naidu²⁹,

Wordsworth to England. He stands as a literary landmark. Human relationship was another topic of his interest. His poems were inspired by the nationalist movements" (Cf. Firoz Alam, pp. 195-196).

²⁷ Jawaharlal Nehru was born in a wealthy and aristocratic Brahmin family in Allahabad on 14th November, 1889. At the age of 15, Nehru was sent to England to pursue education in English language. He was deeply interested in literature, politics, economics and history. Nehru returned to India in 1912 and joined Allahabad High Court as a barrister. He joined his political career after meeting Mahatma Gandhi at Lucknow in 1916. (Cf. P. B. Rathod, *Indian Political Thinkers*, New Delhi: Commonwealth, 2006, pp. 174-175).

²⁸ Promilla Kapur, *Empowering the Indian Woman*, New Delhi: Publications Division, 2001, p.6.

²⁹ The name of Sarojini Naidu figures in the topmost level of nationalists fighting against the British to secure independence of the country. As an indefatigable worker of the Indian National Congress and a political stalwart, her name may be mentioned along with that of Gandhi, Nehru, Patel, Subhas Chandra Bose and Maulana Azad. (Cf. Santanu Ganguly, "Sarojini Naidu (1879-1949)", in *Studies in Indian Poetry in English*, Kolkata: Books Way, 2009, p. 73).



Tagore, Sri Aurobindo³⁰, through their lucid writings poured enthusiasm among the hearts of Indians. Sarojini Naidu tried to re-establish self-esteem within the women of India while Tagore filled the heart of the Indians with the sense of patriotism³¹. There emerged a champion of liberty in Raja Ram Mohan Roy who advocated the rights of women. He was determined to give women their proper place in the society. He acted as a bridge between India and England. His vision was to make India a new and modern country and Indians to become a virile new people. He abolished *sati* and advocated in favor of widow remarriage³². With his profound and pioneering fiction, Raja Ram enabled English readers to experience the spiritual depths of Indian culture. His writing is the voice of an ancient and insightful culture that speaks to the modern world³³.

Nayantara Sahgal, Mulk Raj, Shashi Deshpande, Khushwant Singh, Kamala Markandaya, Gita Mehta etc. are a few examples who searched for alternatives to existing literary models making Indian modernity a mosaic. This also emerged as a new creative force of resistance. It resisted the injustice and cruelty of the colonizers and manifested what we often referred to as the literary renaissance³⁴.

2.2.2 Indian literary scene after independence

After Independence, the Indian literature had an outstanding impact on the creative writing in various regional languages. Post-independence India did see a greater awareness on the part of the reading public as well as the government of the existence of many more and wealthier languages and literatures, outside the limited margin of one's own mother-tongue or province.

³⁰Sri Aurobindo (Aug 15, 1872-Dec 5, 1950), later called Arvinda Ghosh, was an Indian nationalist, poet, writer, literary critic, philosopher and mystic. He attended an English school in Darjeeling but subsequently studied at St. Paul's School and Cambridge in England. He returned to India in 1893 at taught at Baroda college. On the eve of Calcutta Congress in 1906 he was first to declare complete autonomy from British control. Wrote articles on Passive Resistance and serialized his play *Perseus the Deliverer* in the *Bande Matram*. (Cf. Monisha Sarkar and Subh Brat Sarkar, "Sri Aurobindo (1872-1950)", in *Studies in Indian Poetry in English*, Kolkata: Books Way, 2009, p. 45).

³¹ Firoj Alam, *op. cit.*, p. 196.

³² *Ibid.*, p. 301.

³³ Robert L. Hardgrave, *Word as Mantra: the Art of Raja Rao*. Austin: University of Texas, 1998, p. 60.

³⁴ Jasvant Rathod, "The Indian Literature in English: a journey from Nationalism to search of nation." *Researchgate*. Vol. 1. Multi Disciplinary Edu Global Quest, October 2012, pp 156-158.

³⁵ M. F. Patel, please see the left cover flap.

³⁶ Shantha, Krishnaswamy. *The Woman in Indian Fiction in English*. New Delhi: Ashish Publishing House, 2001 pp. 53-56.



'The partition of India' did sear an emotional scar in the souls of many writers, mostly in Punjabi, Urdu, Hindi and Bengali literatures. Many moving short stories and poems have been written on this theme by authors like Amrita Pritam, Kartar Singh Duggal, Krishan Chander, Khushwant Singh, Premendra Mitra, Arundhati Roy and Manoj Basu, to mention a few names³⁵.

The martyrdom of Mahatma Gandhi was another such event, about which soul-stirring poems were written by Vallathol Narayana Menon, Bhai Vir Singh, Shivmangal Singh Suman and others. So also things like identity crisis of the writers, the clash between traditional cultures and western modernity, the concept of experimentation under the Western influence is mostly found in the writings during those days. It emerged as a chase for new values and their sources. Several poets revealed the poet's solitary struggle in opposition to the mounting crisis of uprooted identity. They wrote political poetry on the theme of agony and struggle. It was a poetry of commitment. Literature now enthused to the downtrodden and the exploited. 'Likewise the woman has been a focus of many literary works, she is no longer a paragon of virtue and chastity to the extolled poets and philosophers. The Indian women are now making a stir out of their placed solecism. Arising political and social conscious in a fertile milieu have brought them out into the open protest against decimation, dowry, rape and exploitation. The woman in Indian novel now reflects the shift in the sensibility as a writer and reader³⁶.

2.2.3 Contemporary Literature

In today's ultra *adhunika* (post-modern) era, the effort of the contemporary writers is to be natural, to be Indian, to be socially conscious and to be near to the common man. Indian writers like Salman Rushdie, Shahshi Tharoor or Amitav Ghosh came out of the shadow of British English only to decorate the Indianized English distinctively³⁷. Also the regional languages were freely used in the prose forms; thus breaking, restructuring and adding a new twist and dimension to the traditional narrative patterns. Hindi, Gujarati, Bengali, Telugu, Tamil, Kannada, Marathi writers followed to the 'modern' and 'postmodern' idiom of writing. For instance, Mulk Raj Anand's work is supplied with Hindi and Punjabi words like '*haanaa*', '*saalam-huzoor*', '*shabash-shabash*'. The most path breaking of all, however, is Arundhati Roy's use of untranslated Malayalam words in day to day conversations in her '*The God of Small*

³⁷ M. F. Patel, *op. cit.*, p. vi.



Things' like 'chacko sir vannu', 'she is very beautiful *sundarikutty*', 'oower, *orkunniley*, *kushambi*³⁸.

3.1 Women in search of greater autonomy and freedom of expression

The impact of the English Literature reflected in the regional literatures of the subcontinent introducing several important changes in women's personal and professional life. Prolific Indian female authors in English like Kamala Markandaya, Nayantara Sahgal, Anita Desai, and Shashi Deshpande gave rise to the emergence of feminism in India³⁹. Emancipatory women's writing has arisen sturdily in all Indian languages, seeking to subvert the man-dominated social order, forging revisionary myths and counter-metaphors by women writers like Kamala Das (Malayalam, English), Krishna Sobti (Hindi), Ashapura Devi (Bengali), Rajam Krishnan (Tamil) and others⁴⁰. A large number of writers are in the process of identifying a pattern of problem-solving within the traditional system and sustain an indigenous process of renewal. English is no more a colonial language, writers are aware of their inheritance, complexity and uniqueness, and it is expressed in their work naturally.

Feminism is an ideology that opposes the political, economic and cultural demotion of women to positions of inferiority. Feminists' condition in India have an unlike dispensation than that of Western feminism in that the Indian society has always been extremely hierarchical. There is also quite a lot of hierarchy within the family pertaining age, sex and ordinal position, genial and fine bond or within the community referring to the caste lineage, education, occupation and relationship with ruling power etc. have been upheld very sternly. In India the history of the modern Western feminist movements is divided into three "waves". Each wave is categorized by means of looking at the same feminist issues in a different prospective⁴¹.

3.1.1 The first-wave (1850-1915)

It refers to the feminist movement that occurred in between 1850–1915. Suma Chitnis, an eminent sociologist, from Maharashtra recalls how the most typical features of this movement was initiated by men like Raja Ram Mohan Roy along with other reformers like Ishwarchandra

³⁸ Arundhati Roy, *The God of Small Things*, London : Penguin Books, 1997, pp. 304-340.

³⁹ Shubha Mukherjee, "Anita Desai and her Women," in *Feminism in Contemporary Indian Women Writers*, M. F. Patel (ed.), pp. 51-59.

⁴⁰ Amar Nath Shrivastava, *The Champion of Indian Fiction*, New Delhi: Mohit Publication, 2011, p. 27.

⁴¹ Priya D. Wanjari, *Understanding Feminism, Philosophy, Waves and Achievement*, Nagpur: Dattsons, 2014, p. 5.



Vidya Sagar, Keshav Chandra Sen, Matahari, Phule, Agarkar, Ranade, Tagore, Madan Mohan Malviya, Maharshi Krave and the women joined the crusade⁴².

3.1.2 Second Wave (1915–1947)

During this period the battle against colonial rule was strengthened. Self-government became the pre-eminent cause. Gandhi legitimized and extended Indian women's public activities by calling them into the non-violent civil disobedience movement against the British Raj. He dignified their feminine roles of caring, self-abnegation, sacrifice and tolerance; and impressed a position for those in the public field. Peasant women played a vital role in the rural *Satyagrahas* of Borsad and Bardoli. Women organizations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) occurred. Women were dealing with issues involving to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties. Under the leadership of Mahatma Gandhi, the nationalist and anti-colonialist freedom movement made the mass utilization of women to a fundamental part of Indian nationalism⁴³.

3.1.3 The third-wave (Post-independence-1947)

Prior to independence, most feminists accepted the sexual division within the labor force. Nevertheless, feminists of the 1970s dared to raise their voice against the inequalities and battled to reverse them. These included unequal wages for women, demotion of women to 'unskilled' spheres of work, and limiting women as a reserve army. The fruition is seen as in 1966 Indira Gandhi became the first female Prime Minister of India. She served as prime minister of India for three consecutive terms⁴⁴.

CONCLUSION

The patriarchal society prevalent in India had jeopardized and crippled the Indian mind to such an extent that men thought that no woman was found worthy of education. Men considered themselves independent, superior and even almighty. A man was invariably the breadwinner whereas the woman was supposed only to share what the man had earned with his sweat and blood. It looked as though, a man's world would continue even without a woman. Traits are visible, that in ancient India, women though having an enormous potential, were being unutilized and underutilized. Customarily women were treated as 'abla' which means a weakling,

⁴² Suma Chitnis, *The Crisis in Higher Education*, Surat: Centre for Social Studies, 1993, pp. 1-2.

⁴³ Firoz Alam, *op. cit.*, pp. 41-43.

⁴⁴ *Ibid.*, pp. 27-29.



dependent on men and confined to the four walls. Thanks to some courageous and daring women, today the table is being turned upside down. As the civilization changes, the societies go through transformation, Indian women too are on a crossroad not to prove themselves but to get out of the shadows of men. Today, women dare to walk shoulder to shoulder with men. They are ready to expose the splendour and beauty of the world in which they live have a better role to play than remaining mere spectators within the four walls of the house. The men who thought they were superior to women have now recognized the potentialities of women; women are not just spectators but partners and coworkers. Women are not inferior to man in rank or performance in anyway. This is true in the field of literature too.

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"Status and Decision Making Power of Women in Agriculture in North Indian Villages"

Dr. Sanjay Kumar, Assistant Professor, Deptt. of Sociology, Digambar P.G. College, Dibai,
Bulandshahr U.P.(India)

Abstract:

The study of Role of Women in agriculture and decision making power in North Indian villages is sociological inquiry. In this study have examined the extant of participation of women in decision making related to domestic and agricultural operations. Women multiple roles played and the productive inputs made by women in terms of work hours contributed. In this context the present study focuses upon the following specific questions, First, to study socio-economic back ground of women in Rural setting? Second, to examine the impact of women's participation in Agricultural are their social status & decision making. All the above issues have been studies at a micro level i.e. rural setting of Western Uttar Pradesh.

Key Words: Role, Decision Making Power, Worker, Labour, Cultivator

1. Introduction :

1.1 Rationale of the Problem

In the modern age, the decision making of the farm enterprises and family affairs should be done by all economically active family members in a democratic spirit (K.P. Wasnik, 2006) several studies conducted in India and abroad suggested that in the order to increase the role of farm women in decision making for agricultural production dairy and other allied activities of technical nature, it is necessary to equip them with latest information. So that can play a vital role in decision making in family (Arya 1969, Puri 19774, Sethi 1991, Wasmik 2001, Rour 2008) it has been found that house wives/form women were consulted more one the Agricultural activities which are mostly carried out and supervised by them (Maria. Mies, 1986, V. Shobha 1987, K.P. Vesmik, 2006).

1.2 Objective of the Study (Statement of the Problem)

The main objective of the study are a follows :-

1. To study Socio-economic back ground of women in rural setting?
2. To examine the impact of women's participation in agriculture on their social status & decision making?

2. Methodology of the Study

2.1 Area of Study

The Bulandshahr district selected for the study, are located in the Western region of U.P. which is the most properivas region of the state, there are 16 development blocks in the district, Siyana block is selected for the proposed study. There are 29 village in the block, out of 29 village only two village would be selected for the study. The select village are Saray [Siyana (Dehat) and Ghansurpur].

2.2 Sampling:

A purposive and multi stage sampling design has been used for the selection of the 200 sample house holds. In the first stage- one district farm the Western region of U.P., have been selected puposely reflecting the cropping pattern in the region. In the second stage, one block, has been purposely selected farm Bulandshahr district. In the third stage two village have been randomly selected from the selected block.

2.3 Technique of Data Collection:

The study is bsd on both primary and secondary sources of Data, secondary data on women's participation in Agriculture and Allied activities and other related variable have been compiled from various official sources. The analysis of primary data collected from 200 rural households through an interview schedule and observation in selected village of Bulandshahr District of U.P.

2.4 Methods of Data Analysis :

Primary & Secondary data have been tabulated by many categories of farm households representing different size class for purpose of Analysis Data was processed using the SPSS and state package appropriate statistics like average, ratio, percentage have been computes analysis.

3. Result & Discussion (Finding of the Study)

3.1 Socio-Economics Characteristics of the Sample Household

The major socio-economic characteristics of the sample farms are presented in this research. The main findings of the study are present below:-

The sample villages were dominated by Jatt farmers, who constitute 63 percent of the sample households. the average size of family was 7.0 in village Saray and 6.5 in Ghansurpur. Around 9.0 percent of family members are from less than six year of age, while eight percent members are above 60 years of age. More than sixty percent members are in the working age group of 16-60 years. Sex ratio is very adverse in the villages surveyed. There are 759 females per 1000 females in Ghansurpur and 804 in Saray. About 64 percent persons in total smaple are married. 5.22 percent members are widows. About half of the households belonged to joint

family. In 90 percent households, the head of family was male member. Only in 10 percent households were headed by a female member as their husbands have migrated or go out for jobs in services or other work like business, etc.

A little over 12 percent of the family members were illiterate. However, illiteracy was much higher in case of females as compared to males. Around 22 percent of females and around 12 percent of males were educated upto primary level. The gap between male and female educational attainment increases with the level of education.

3.2 Participation in Decision Making on Different Aspects

3.2.1 Participation in Decision Making in Domestic Activities

Table 3.2.1 % Participation in Decision Making by Women in Domestic Matters

Type of Activity	No. Participation	Only Opinion Asked	To Some Extent	To a large extent	Final Decision	Total
Purchase of Food Items	0	0	0	89	11	100
Buying Goods for decorating House	0	0	7	5	8	100
Buying Domestic Goods	0	0	7	86	7	100
Home Decoration	0	0	6	84	10	100
Making Chulla/Chakki	0	0	1	88	11	100
New House Construction	1	2	50	42	5	100
Renovation of Old House	1	2	50	42	5	100
Whitewashing	0	1	36	58	5	100
Total	0.25	0.625	19.6	71.75	7.75	100

Our survey revealed that farm women in the study region play a significant role in decision making related to domestic matters. Around 73 per cent women said that family members mostly agree with them in decisions related to domestic affairs. Around 8 percent women stated that they have taken final decision in these matters and 19 percent women said that male members did not agree much with her decisions. Generally, in matters like decoration of house, purchase of domestic goods, decisions. But in matters related to construction of new

house, renovation of old house or whitewashing of house, in less than 50 percent cases decision is taken with consent of female members of the house.

3.2.2 Participation in Decision Making Related to Children

Table 3.2.2 Participation in Decision Making of Women in Children Related Matters (%).

Matters Related to Children	No. Participation	Only Opinion Asked	To Some Extent	To a large extent	Final Decision	Total
Education of Children	1	8	53	34	4	100
Level of Children's education	8	25	43	20	4	100
Children's marriage	0	0	37	58	5	100
Children's occupation	8	23	44	20	4	100
Total	4	14	44	33	4	100

Table 3.2.2 shows the extent of participation in decision making by women in matters related to children like education and admission of children in schools, choice of occupation for children, selection of spouse and expenses to be incurred on the marriages of children. Only around 4 percent women said they took final decision in these matters, while 33 percent women said that their advice was mostly accepted. About 20 percent women said that their advice accepted only to a little extent, while around 14 percent women said that family members or head of the family only contacted to her on these matters. Around 4 percent women respondent reported no participation on these matters. The extent of participation of women was highest in case of matters related to marriage of children, But women did not enjoy in important role with respect to decisions like education of children and choice of occupation.

3.2.3 Participation in Decision Making in Money Related Matters

Table 3.2.3 Participation in Decision Making of Women in Money Related Matters

Money Related Matters	No. Participation	Only Opinion Asked	To Some Extent	To a large extent	Final Decision	Total
Buying and Sale of Different Item	1	11	37	47	4	100

Taking Debt for Domestic Needs	1	27	35	33	4	100
Expenditure on Different Item	1	27	21	48	4	100
Insurance	4	43	27	22	4	100
Giving Loans	5	30	35	25	4	100
Saving and Investment	18	16	38	23	4	100
Total	5	26	32	33	4	100

Table no. 3.2.3 shows the participation of women is much less in money related matters. Only one third women respondents said that their advice is listened to in money related matters such as buying and sale of different item, taking debt for domestic needs, expenditure on different item and insurance and investment matters. Another one third respondents said that they are consulted to some extent. Only 4 percent women take decision independently on these matters. These women belong to families in which women are head of the family or the male member is working outside the village.

3.2.4 Participation in Decision Making in Agriculture Related Matters

Table 3.2.4 Participation in Decision Making in Agriculture Related Matters

Agricultural Related Matters	No. Participation	Only Opinion Asked	To Some Extent	To a large extent	Final Decision	Total
Purchase of Machinery	49	13	12	21	4	100
Purchase and sale of Animals	0	1	33	62	4	100
Purchase and Sale of Land	5	39	22	30	4	100
Sale of Agricultural Output	21	22	23	30	4	100
Type of Seed Sowing	50	13	11	22	4	100
Use Fertilizer	50	15	10	21	4	100
Total	29	17	18	31	4	100

Table 3.2.4 shows the participation of women in decision making in agricultural related matters such as the purchase of agricultural implements, seeds, fertilizers and insecticides. Mostly decision in agriculture related matters are taken by male members. Less than one third women respondents said that their opinion is given weight in these matters. About 29 percent said that they do not participate in decision making in these matters. Another 45 percent said that they are merely informed or consulted to some extent. However, in case of buying or selling of animals the participation of women in decision making is significant as mostly they take care of domestic animals.

3.2.5 Participation in Decision Making in Social Matters

Table 3.2.5 Decision Making Power of Women in Social Work Related Activities

Types of Social Matters	No. Participation	Only Opinion Asked	To Some Extent	To a large extent	Final Decision	Total
Calling daughter/Daughter-in-law etc	0	0	11	63	26	100
Child/Women Development Programmes	0	35	43	19	4	100
Going to children's school Functions	0	66	10	20	4	100
Visits on occasion of death, Barsi, etc	0	0	6	62	32	100
Going to Marriage, Birthday or Social functions	0	13	14	68	4	100
Going to religious functions	0	8	17	71	5	100
Doing Pooja, Hwan etc.	0	0	8	58	35	100
Giving Daan-Dakshina	0	0	8	57	35	100
Total	0	15	15	52	18	100

Table no. 3.2.5 shows the most of the social and religious matters the opinion of women is considered by the male members. About one fifth women said that they take final decision in these matters, while more than half said that they participate in these decisions to a great extent. More than 60 percent women reported that their advice is taking and accepted in matters like sending and calling of daughters and daughter-in-law to susural, visiting on occasion of death, going to marriage, birthday and any religious activity. But participation of women in child and women development programs is found to be very low.

4. Freedom of Women to Go Outside Home

Table 4.1 : Percentage Distributions of Females According to Degree of Freedom to Go to Outside Home (%)

Degree of Freedom	Ghansurpur	Saray	Total
Have to Obey Command of Elders	1	8	4
Have to take permission	49	38	43
Have to Inform only	32	43	38
Depends on Nature of Visit	18	13	15
Total	100	100	100

Table 4.2 Distribution of Female Respondents According to Freedom to Go Outside Home By Purpose of Visit (%)

Purpose of Visit	Have to Obey	Have to Take Permission	Have to Inform Only	Can Go Out as They Wish	Total
To See Cinema	21	44	35	0	100
Go to Hospital/Doctor	4	53	40	3	100
Go to Social Function	9	53	38	0	100
Go to Meet Friends	4	38	48	10	100
Go to Meet Relatives	9	54	37	0	100
Purchase something for Herself	4	36	57	3	100
Spend Money on Herself	4	54	39	3	100



Go to Market	4	55	38	3	100
Go Outside Village For Work	9	53	38	0	100
Total	7	48	41	4	100

Table no. 4.1 and 4.2 show the an indicator of the freedom and autonomy enjoyed by women is how freely they can go out of home on their own for different purpose. 53 percent respondents said they have to take permission to go outside home. But 35 percent responded that they have just to inform the male member while going out. About one fifth women said that it depends on the purpose of visit.

We probed the issue further by asking the extent of freedom of movement for different purposes. About 44 percent women said they have to take permission to go to cinema. More than 53 percent women said that they have to take permission to go to hospital, visit relatives, attend social function or to go to market. However, nearly 55 percent women responded that they just inform family elders while going out. Thus, women enjoy limited autonomy in deciding about their movement outside home. However, the degree of freedom also depends upon the age of women and her position in family. Restrictions on movements are greater for young daughters and daughter-in-laws as compared to elderly women.

Need of the Study:

There are very for studies, which examine the issue of women's role & decision making polution in Agriculture & Domestic in Depth in Care of Western region U.P. Our study is in a attempt to fil this gap. It is hoped that the findings of the study will inhence our understanding of the role of women in Agricultural Decision makig power. And generate interest of the scholars and policy makers to develop a strategy for the interfare and empowerment of form women.

Conclusion of the Study:

Our survey revealed that farm woemn is the study region pay a significant role in decision making related to domestic matters. Around 73 per cent women said that family members mostly agree with them in decision related to domestic affairs. But in mothers related to Construction of house, new house. It appears that women in the study area do not enjoy a higher degree of autonomy in decision making in family inspite of their significant contribution to economic activities. There attitudes have to undergo a change before women are able to fully enjoy the autonomy as an individual education and improvement in their socio-economic independence mill help in increasing women's involvement in decision making in family.



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आंबेडकरवादी मराठी कथा

*प्रा. विलास पेटकर

डॉ. इसादास भडके

*नीळकंठराव शिंदे विज्ञान व कला महाविद्यालय, भद्रावती.

#एफ.ई.एस. गर्ल्स कॉलेज, चंद्रपूर.

दुसऱ्या महायुद्धोत्तर काळात ज्या नव्या वाङ्मयीन जाणिवा व प्रवृत्ती पारंपरिक मराठी साहित्यात पायखुणा रोवू लागल्या, त्यात आंबेडकरवादी साहित्याचे स्थान अतिशय महत्वाचे आहे. डॉ. बाबासाहेब आंबेडकरांच्या विचार व तत्वज्ञानाने दलित अनुभवाला जाग आली आणि शतकानुशतकांच्या मुक्यांना वाचा फुटली. मनुष्यत्व नाकारलेल्या वेदनेला अर्थ आला. डॉ. बाबासाहेब आंबेडकरांच्या प्रेरणेने अनेक लेखक लिहू लागले. त्यात 'जनता' व 'प्रबुद्ध भारत' हे हक्काचे मंच आपल्या भावना व्यक्त करण्यासाठी दलितांना वाटत होते. 'जनता' व 'प्रबुद्ध भारत' या नियतकालिकांनी आंबेडकरवादी कथेच्या निर्मितीसाठी अतिशय महत्त्वपूर्ण कार्य केले आहे. "पोथीनिष्ठा, अंधश्रद्धा, देव व दैवशरणता यांनी तुडवलेले मानवी मन नव्या विज्ञाननिष्ठ हुंकारांनी सजग झाले. नव्या जीवन जाणिवा कोंडीमुक्त होऊन नवा आशय आविष्कृत होऊ लागला. हा नवा आत्मशोध होता. ही नवी सांस्कृतिकता होती. अस्मितेचा हा नवा उद्गार होता. याचेच नाव दलित साहित्य. भारतीय संस्कृतीच्या तळाशी पेटलेले हे एक अग्निकुंड आहे. दलित कथा ही या अग्निकुंडातील एक टिणगी आहे. मराठी कथावेलीला आलेले हे एक रसरशीत फुल आहे."¹ आंबेडकरवादी कथेने मानसिक स्वातंत्र्याचा उद्घोष केलेला आहे.

1957 पासून 'प्रबुद्ध भारत' या नियतकालिकामधून लेखन करणाऱ्या बंधुमाधवांचे 'आम्हीही माणसं आहोत' आणि 'पेटलेले आकाश' हे दोन कथासंग्रह प्रकाशित झालेले आहेत. "आंबेडकर घोरोघरी पोचवण्याचे कार्य त्यांच्या कथेने निष्ठापूर्वक केले. त्यांच्या वतनी कथा म्हणजे नवजागृत समाजमनाचा सशक्त हुंकार होत. मुलांना शिकवा. अन्यायाविरुद्ध बंड करा. कोणीही रामकृष्णाच्या देवळात जाऊ नका, मेलेली गुरे ओढू नका अशा मांडणीतून ही कथा संघर्षाचे चित्रण करते."² तुकाराम अंबादास पुरोहित या लेखकाने 1933 पासून कथालेखन केले. या कथाकाराने 'प्रतिज्ञा' ही सनातनी व सुधारणावादी यातील अंतःसंघर्षावर आधारित पहिली कथा प्रकाशित केली. त्यानंतरही त्यांच्या अनेक कथा प्रकाशित झाल्या. "परंपरावादी मानसिकता आणि परिवर्तनवादी मानसिकता यांच्यातील ताणतणावाचे चित्रण त्यांच्या कथेने केलेले आहे."³ मराठी कथा उत्तान शृंगारात, अद्भुतात आणि मनोरंजनात रममाण झालेली असताना अण्णाभाऊ साठेनी "उच्च नैतिकतेचा, परिवर्तनाचा, क्रांतीचा आणि माणसाच्या विजयाचा पक्ष घेतला. रिजेक्टेड जन्म असूनही घेतला."⁴ अण्णाभाऊ हे कम्युनिस्ट मार्क्सवादी विचारांचे होते खरे, पण त्यांनी आपल्या कथेतून दलित माणसाचे सामाजिक मनच व्यक्त केले आहे. समाज व्यवस्थेने तुडविलेल्या, चुरडलेल्या उपेक्षितवंचित माणसांबद्दल त्यांच्या मनात अपार करुणा, प्रेम व तेवढीच सहानुभूती होती. त्या माणसांची सृष्टी त्यांची आपलीही होती. एके ठिकाणी ते लिहितात, "प्रतिभेला वास्तवाची गरज असते, कल्पनेलाही जीवनाचे पंख असणे आवश्यक असते. अनुभूतीला सहानुभूतीची जोड नसेल तर आपण का लिहितो याचा पत्ताच लागत नाही. ज्यांच्याविषयी मी लिहितो ती माझी माणसं असतात."⁵ अशा जीवनवास्तवाला घासून स्पर्श करणारी अण्णाभाऊंची लेखणी या उपेक्षित जगातील माणसांचं

चित्रण करते. त्यांनी 'जग बदल घालुनी घाव । सांगून गेले मला भीमराव ।' असे ठणकावून म्हणत 'फकिरा' ही कादंबरी डॉ. बाबासाहेब आंबेडकरांच्या झुंजार लेखणीला अर्पण केली. "दलितांचे जीवन हे केवळ गुन्हेगारीचे, दुर्गुणांचे, ध्येयशून्यतेचे, भग्नपणाचे आहे असे नाही तर याही जीवनात, माणुसकीची अर्थपूर्णता, प्रबल इच्छाशक्ती, आशा आकांक्षा, निष्ठा, मानव्याविषयी सजगता यांचे अस्तित्व आहे हे अण्णाभाऊंनी आपल्या कथांतून प्रतिपादन केले."⁶ त्यांच्यामधील कलावंताने दलित जीवनाच्या एका महत्वाच्या अंगाचे वेधक दर्शन कथेतून घडविले आहे. त्यांचा भाकरीचा आकांत समाजातील सुष्ट-दुष्ट प्रवृत्तीवर प्रहार बनून प्रस्फुटतो.

अण्णाभाऊंबरोबरच शंकरराव खरात आणि बाबुराव बागूल या दोन श्रेष्ठ आंबेडकरवादी कथाकारांची कथासृष्टी लक्षणीय आहे. दोघांच्याही कथेत दलितांच्या दैन्याचे, दारिद्र्याचे, अपमानाचे, संघर्षाचे, लाचारीचे वास्तवदर्शी चित्र येते. बागूल यांची कथा मात्र विद्रोही, स्फोटक व विश्लेषक अशा स्वरूपाची आहे. "आंबेडकरवादी कथेतला चेकाळ"⁷ असे डॉ. यशवंत मनोहर यांनी बागुलांचे केलेले वर्णन अत्यंत सार्थ आहे. अनावर व सैरभर होणारी बागुलांची कथा जीवनाचे विदारक वास्तव प्रगट करतांना भीषण रौद्र रूप धारण करते. शिरीष पै यांनी म्हटल्याप्रमाणे ती "एखाद्या चौकटीत न मावणाऱ्या आक्रमक चित्राप्रमाणे"⁸ आहे. बाबुराव बागुलांनी दलित जीवनाचे भयानक रूप प्रत्यक्ष पाहिले भोगले आहे. तो विषादानुभव कथेतून एवढा तीव्र प्रत्ययकारीतेने मांडला आहे, की त्यांची कथा एखाद्यावेळी आडदांड, किंवा काहीशी भडक वाटावी. पण वस्तुतः जीवनाच्या भयानक वास्तवदर्शनातून माणूस शोधताना ते आडदांड वाटणारे भीषण नाट्यच त्यांच्या कथेला सामर्थ्य व प्रभाव देऊन जाते. झोपडपट्ट्यातील व सभोवतीच्या परिसरातील दलित जीवनाचे रौद्रभेसूर वाटणारे अंतःपदर अलगदपणे छेडून त्यांनी आंबेडकरवादी कथेला वाङ्मयाच्या समृद्ध बैठकीवर नेऊन बसविले आहे. "बाबुरावांच्या कथेनेही मराठी कथेला नवे नायक दिले. नव्या नायिका दिल्या. हे सर्व नायक-नायिका काळोख फोडताना दिसतात. ही पात्रे वादळी जगणे झेलतात. जगण्याच्या युद्धात उतरलेली ही माणसे आहेत. मराठी कथेतला हा विद्रोहाचा अपूर्व असा उफाळ आहे. मराठी कथेत जी.ए. कुळकर्णी आपल्या जीवनाचे एक स्पष्टीकरण देत होते. दि.पु. चित्रे दुसरे स्पष्टीकरण देत होते. त्यावेळी तिसऱ्या आणि क्रांतीशील, परिवर्तनशील आणि आंबेडकरवादी स्पष्टीकरणाचा जाळ या कथेने जमिनीवर पाय रोवून पुढे केला. बाबुरावांची कथा ही एकूणच मराठी कथेमध्ये एखाद्या चिरसुंदर ज्वलंत आणि धगधगत्या लेण्यासारखी आहे."⁹ "पांढरपेशा जागाचा वारा न लागलेली ही कथा अज्ञात व दुर्लक्षित जीवनातील दाहकता, भीषणता व उग्रता ज्या सहजतेने चितारते तितक्याच सहजतेने जीवनातील हळूवारपणा, भव्यता, कोमलता, उत्तुंगता, नीतीमत्ताही चितारते."¹⁰ अशा संमिश्र भावपदरांनी विणलेली बाबुराव बागुलांची कथा म्हणजे, विद्रोही आंबेडकरवादी कथेचा अभूतपूर्व उदय होय.

बाबुराव बागुलांचे लेखन शंकरराव खरातांच्या तुलनेत अल्प असले तरी, ते बेधुंद वाहाणाऱ्या प्रपातासारखे आहे. खरातांचे कथालेखन संथ व शांत प्रवाहासारखे, पण विलक्षण सामाजिकता प्रगट करणारे आहे. खरातांचे कथालेखन विपूल आहे. गावगाड्याचे गुंतागुंतीचे चरित्र त्यांची कथा सांगते. अण्णाभाऊ साठे यांच्या प्रमाणेच जे अनुभवले, पाहिले तेच त्यांनी चित्रित केले आहे. यासंदर्भात शंकरराव खरात लिहितात- "माझे प्रसिद्ध झालेले ललित वाङ्मय कथा, कादंबऱ्या व लेख हे माझ्याच जीवन अनुभूतीतून साकारलेले आहे. अनुभूतीचे ढग भरून इयाचे आणि त्यातून पाणी बरसायचे साहजिकच गावच्या बलुतेदारांनी माझ्या 'बारा बलुतेदार' या कथासंग्रहात आकार घेतला. सांगावा, दौंडी इत्यादी माझ्या कथासंग्रहात मी प्रत्यक्ष

जीवनात भोगलेल्या, प्रत्यक्ष पाहिलेल्या घटनांची कथेचे कादंबरीचे रूप घेतले.¹¹ खरातांची कथा स्वानुभवातीत असल्यामुळे त्यांच्या कथा अस्सल आशय धाटणीच्या आहेत. रा. रं. बोराडे लिहितात— “दलित समाजातल्या माणसांचे अनेकविध नमुने—त्यांचा पिढीजात व्यवसाय, या व्यवसायाशी निगडित असलेली त्यांची वृत्ती, या वृत्तीच्या विविध तऱ्हा, दारिद्र्यानं पिडलेलं, नाडलेलं, कुचंबलेलं त्यांचं जीवन, त्याच्या व्यथा, वेदना यांचं अतिशय समर्थ चित्रण खरातांच्या वाङ्मयात आलेलं आहे..... अनेक भटक्या जाती—जमातींच्या व्यथा वेदनेलाही त्यांनी कसलाही अभिनिवेश न पत्करता आपल्या वाङ्मयातून बोलकं केलेलं आहे.”¹² खरातांची निरीक्षणशक्ती व्यापक आहे. गावगाड्यातील नाना माणसे, नाना जमाती, त्यांच्या अंधश्रद्धा आणि पारंपरिक समाजसंस्थेमुळे निर्माण होणारे दुःख खरात चितारतात. खरातांची कथा दाहक प्रश्नांनी समृद्ध होते. केवढा तरी तपशील ती मांडते. “दलित जीवनातील समाजशास्त्रीय तपशील देणारे खरात हे एकमेव कथाकार”¹³ आहेत, असे डॉ. गंगाधर पानतावणे यांनी खरातांचे केलेले वर्णन अत्यंत सार्थ आहे.

थोडक्यात म्हणजे खरातांच्या कथेने दलित जीवनाचे सम्यक दर्शन घडविले आहे. ती उत्कट, वेधक व हृदयस्पर्शी, म्हणून प्रत्ययकारी आहे. दलित जीवनाचा प्रामाणिक आविष्कार घडविणाऱ्या खरातांच्या बहुविध कथांनी मराठी कथेचे दालन अधिकच व्यापक व समृद्ध केले आहे.

कवितेप्रमाणेच कथाप्रांतातही दमदारपणे पाऊल ठेवणारे प्रा. केशव मेश्राम हे जेष्ठ लेखकांपैकी एक मान्यताप्राप्त नाव. अस्पृश्य मानलेल्या विविध जातींचे जीवनवास्तव त्यांनी कमालीच्या प्रभावीपणे मांडले आहे. दलितांच्या दुःख दैन्याचे ते जसे भेदक चित्र रेखाटतात तसेच, दलितांतील लढाऊपणाचे, त्यांच्यातील प्रतिगामीत्वाचे, क्रांतीची भाषा बोलणारे पण आतून पोखरलेले त्यांच्या विकार विकृतीचे, ईर्ष्याकटुतेचे सशक्त चित्र ते रेखाटतात. चिकित्सा, चिंतनशीलता व अंतर्मुखता ही प्रा. मेश्रामांच्या कथेची वैशिष्ट्ये होत. सवंग चित्रणापेक्षा दलित मनातील द्वन्द्व प्रा. मेश्राम समर्थपणे पकडतात. म्हणूनच त्यांच्या कथेतील वास्तव उपरे, कृतक, समीकरणांच्या पातळीवरले किंवा ठोकळेबाज वाटत नाही. दलितांतील सुरुप आणि कुरूप या दोहोंचीही मांडणी प्रा. केशव मेश्राम प्रखरपणे व निर्भयपणे करतात. प्रा. मेश्रामांची कथा तिच्यातील स्वाभाविक भावावेगामुळे आणि उपहासात्मक व्यंगात्म शैलीने रंगविलेल्या स्वभाव—चित्रणामुळे प्रत्ययकारी उतरली आहे. ती मनाला भिडते, अस्वस्थ करते.

1970 नंतर आंबेडकरवादी कथेच्या प्रांतात ज्या शक्तीबीजांची पेरणी झाली त्यात सुखराम हिवराळे, वामन होवाळ, योगीराज वाघमारे, अर्जुन डांगळे, भीमराव शिरवाळे, अमिताभ, अविनाश डोळस, प्रा. अरुण कांबळे, योगेन्द्र मेश्राम, सुधाकर गायकवाड, माधव कोंडविलकर, प्रकाश खरात, वासुदेव डहाके, जालंदर सोनुने, प्रकाश मोगले, दयानंद मस्के, के.व्ही. सरवदे, ऊर्मिला पवार, मीनाक्षी मून, चंद्रकांत वानखेडे, किशोर घोरपडे, रमेश पाटील या कसदार लेखकांचा उल्लेख करावा लागेल. या सर्व कथाकारांनी आंबेडकरवादी कथेला गतिमान ठेवले आहे.

वामन होवाळ यांचे ‘येळकोट’ आणि ‘बेनवाड’ हे दोन कथासंग्रह आहेत. होवाळ यांच्या कथेत प्रामुख्याने ग्रामीण वातावरण येते. या ग्रामीण जीवनातील नाना अंधश्रद्धा, वृत्तीप्रवृत्ती, त्यातील स्वभावांचे इरसाल नमुने, त्यातील दांभिकपणा, बेरकीपणा या गोष्टींवर विनोदी शैलीत लक्ष केंद्रीत करतात. डॉ. गंगाधर पानतावणे यांच्या शब्दात— “समाजातील विविध व्यंगांवर मार्मिकपणे बोट ठेवणारी त्यांची लेखणी कायमची स्मरणात राहते. दलित अनुभव कडवटपणे न सांगता विनोद व व्यंग्यात्म पद्धतीने सांगण्याची त्यांची हातोटी विशेष आहे.”¹⁴ हे मान्यच करायला पाहिजे. सुखराम हिवराळे यांचा ‘विश्वगंगेच्या

काठी' हा कथासंग्रह 1979 साली प्रकाशित झाला. त्यांच्या या कथेमधून दलित माणसाच्या मनाचे दर्शन घडते. हिवराळेंची कथा ग्रामीण जीवनातून आपली सामग्री मिळविते. त्यामुळे त्यांच्या कथेला ग्रामीण ढंग प्राप्त झालेला आहे. हिवराळे यांची कथा दलितांतील विसंगती नेमकेपणाने टिपताना आणि आविष्कृत करताना दिसते. "सुखराम हिवराळे यांच्यातील कथाकाराची प्रतिभा बाबुराव बागुलांच्या प्रतिभेशी नाते सांगण्यापेक्षा ती शंकरराव खरातांच्या संयत, शांत आणि अनाक्रमक प्रतिभेशी जवळीक साधते. "15 त्यामुळे हिवराळेंची भाषा देखिल साधीसोपी अशी बोलीभाषा आहे.

'उद्रेक' आणि 'बेगड' हे योगीराज वाघमारे यांचे कथासंग्रह. वाघमारे हे आंबेडकरवादी कथेमधले एक महत्वाचे कथाकार आहेत. आंबेडकर तत्वज्ञानाचे वारे प्यालेल्या दलित तरुणांच्या खोट्या व दांभिक जगाचे, त्यांच्या तुटकपणाचे चित्र अत्यंत निर्भीडपणे वाघमारे रेखाटतात. वाघमारे यांच्या प्रमाणेच अर्जुन डांगळे यांची कथा दलित तरुणांच्या दांभिकपणाचे बुरखे फाडते. कथाकार अमिताभ यांचे 'पड' आणि 'लवटा' हे कथासंग्रह अत्यंत महत्वाचे आहेत. व्यक्तीच्या मनातील द्वंदाचे प्रायोगिक पद्धतीने आणि अत्यंत रेखीव पद्धतीने चित्रण करण्यात अमिताभ यांचा हातखंडा आहे. दलितांतील विविध पातळ्यांवरील ताणतणाव, त्यातील संघर्ष आणि आचार-विचारातील विसंगती यावर ही कथा प्रकाश टाकते. 'महासंगर' हा अविनाश डोळस यांचा कथासंग्रह. तरुणांच्या मनातील आजच्या युगाने दिलेली स्वप्ने आणि या स्वप्नांचा चुराडा करणारे प्रत्यक्ष वास्तव असा मोठा भेदक अनुभव अविनाश डोळस यांच्या कथेतून साकार होतो.

नव्या पिढीतल्या आंबेडकरवादी कथाकारांमध्ये रा.सो. नलावडे, बाळ आल्हाट, गोरख भालेराव, बाबुराव गायकवाड, रविचंद्र हडसनकर, विश्वास बहेकर, एम.जी. वाघ, जयवंत हिरे, धर्मराज निमसरकर, दीपक रंगारी, बाबाराव मडावी, संघमित्रा टेंभुर्णे यांनी अपेक्षा निर्माण केल्या आहेत. नवनवे जटिल प्रश्न आणि गुंते त्यांच्या कथाविशवाला आव्हान देताना आढळतात.

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Teacher Educators Attitude towards Information and Communication Technology
Competencies and Usage: An Empirical Study

Dr. Shazli Hasan Khan,
Assistant Professor,
MANUU, CTE,
Sambhal-U.P.

Abstract

The present study is a kind of survey about teacher educators competencies and their Information and communication technology usage in their courses. In order to better facilitate professional development for teacher educators and better prepare tomorrow's teacher educators it is necessary to effectively and successfully integrate ICTs in their classrooms and therefore it has become necessary to examine teacher educators attitude towards ICT competencies and their uses of ICT in their respective courses being taught. The objectives of the present study is to find out whether there is any significant difference in the attitude between male and female, graduate and post graduate, trained and untrained, rural and urban teacher educators towards information and communication technology competencies and its usage. A random sampling method was taken and a sample of hundred teacher educators was taken from four different teacher training colleges of Aligarh district. A self-constructed questionnaire was developed by the researcher and was used for the collection of data. The results of the findings indicate that most of the teacher educators expressed positive attitude about integration of ICT into teacher education programs as well as a positive and healthy attitude towards ICT competencies and its usage. The findings of the results revealed that the attitude of the teacher educators towards competency and usage in ICT is not affected by their gender, qualification and ICT training but it is affected by locality. The teacher educators who are belonging to rural and urban areas have been found to have significant difference in their attitude towards ICT competency and usage. Owing to the knowledge explosion and tremendously fast changing ICT, the teachers sometimes find it rather difficult to cope with the new intellectual challenges being thrown up by the changed global and local context. This is probably one of the main reasons for the inadequate academic, professional and pedagogic preparation and insufficient level of knowledge and skills of the faculty. The teacher educators therefore need to acquire new knowledge and reliable and authentic information about the use and implementation of ICTs in the teaching learning process.

Key words: Teacher educators, Teacher education, ICT competencies, ICT usage, Attitude,



Introduction

ICTs stand for Information and Communication Technologies and are defined, as a “diverse set of technological tools and resources used to communicate, and to create disseminate, store and manage information. These technologies include computers, the Internet, broadcasting technologies and telephony (Blurton).”

The convergence of ICTs has turned the whole world into a global village, making it possible to foster interaction with people in remote geographical locations of the world at previously unimaginable speed. This phenomenon has also shortened the turn around period of knowledge such that “knowledge becomes obsolete almost as soon as it is acquired or learnt”. The result of this development is that teachers are now challenged to be at the cutting edge of knowledge production, modification and application. This view has been further emphasized by the ubiquitous forces of globalization that has made it necessary to interact with diverse socio-cultural practices, sometimes at the expense of local influences.

“Teacher education institutions need to assume a leadership role, in the transformation of education or be left behind in the swirl of rapid technological change” (UNESCO, 2003). “Information communication technologies (ICTs) have the potential to enhance access, quality and effectiveness in education in general and to enable the development of more and better teachers in particular” (UNESCO, 2003). Computer hardware has now become available to an increasing number of schools; more attention needs to be given to the capacity building of the key transformers, in this process, namely teachers. One can say that the teachers’ education in India is on the brink of major transformation (Rajput, Walia, 2004). ICTs are one of the major contemporary factors shaping the global economy and producing rapid changes in society. ICT has become an important part of most organizations and business in the present times (Zhang and Aikman, 2007) and it will play a dominant role in education for the coming generation too (Yelland, 2011). They have fundamentally changed the way people learn, communicate and do business. However the use of ICT as a medium has not yet taken momentum in India. The availability of resources is major obstacle to the wide spread integration of ICTs in education and teacher education in particular.

The present age is the age of information and technology. Several studies have pointed out the necessities of providing opportunities for students to learn and operate in an information age or else it would become very difficult for them to sustain in the work place of today’s society (Yelland, 2011). This requires teachers, key transformers, to be well equipped with the latest



technology so as to enable students to prepare them for future. ICT can help students and teachers in developing the competencies required for the twenty first century. ICT can play various roles in learning and teaching processes by enhancing efficiency. Bransford et al (2010) had pointed out ICT potential to enhance student achievement and teacher learning. Use of ICT can play vital role in the development of student skills, motivation and knowledge (Grabe and Grabe, 2011).

Information and Communication Technology in Classroom

When used appropriately, ICTs---especially computers and Internet technologies---enable new ways of teaching and learning rather simply allow teachers and students to do what they have done before in better way. These new ways of teaching and learning are underpinned by constructive theories of learning and constitute a shift from a teacher-centered pedagogy--- in its worst form characterized by memorization and rote learning ---to one that is learner-centered.

ICT provides several types of learning that are: 1.) Active Learning: ICT-enhanced learning mobilizes tools for examination, calculation and analysis of information, thus providing a platform for student inquiry, analysis and construction of new information. Learners therefore learn as they do and, whenever appropriate, work on real -life problems in-depth, making learning less abstract and more relevant to the learner's life situation. In this way, and in contrast to memorization based or rote learning, ICT-enhanced learning promotes increased learner engagement. ICT-enhanced learning is also 'just-in-time' learning in which learners can choose what to learn when they need to learn it. 2.) Collaborative Learning: ICT-supported learning encourages interaction and co-operation among students, teachers and experts regardless of where they are. Apart from modeling real-world interactions, ICT-supported learning provides learners the opportunity to work with people from different cultures, thereby helping to enhance learners' teaming and communicative skills as well as their global awareness. It models learning done through the learner's lifetime by expanding the learning space to include not just peers but also mentors and experts from different fields. 3.) Creative Learning: ICT-supported learning promotes the manipulation of existing information and the creation of real-world products rather than the regurgitation of received information. 4.) Integrative Learning: ICT-enhanced learning promotes a thematic integrative approach to teaching and learning. This approach eliminates the artificial separation between the different disciplines and between theory and practice that characterizes the traditional classroom approach. 5.) Evaluative Learning: ICT-enhanced learning is student-directed and diagnostic. Unlike static, text-or print-based educational technologies,



ICT-enhanced learning organizes that there are different learning pathways and many different articulations of knowledge. ICTs allow learners to explore and discover rather than merely listen and remember.

ICT Integration in Teacher Education Programmes

In almost all sectors of education, the role of the teachers is changing from being not only a transmitter of knowledge but also that of facilitator of the teaching-learning process owing to the onset of information and communication technology (ICT). New applications of technology and enhanced accessibility to it are introducing new possibilities of teaching and learning. The traditional boundaries of the classroom are giving way to virtual learning and online courses. All these development have profound impact on teacher education programmes and processes.

After 1980s, ICT have become an indispensable source of teaching and learning process. Initially, ICT issues quickly moved from instituting special programs for preparing individuals to become ICT specialists in schools and then infusing ICT into all aspects of teacher preparation. With the above-mentioned consequences, many actions plans were developed at National and International levels, as well as investments for ICT in teacher education. Most of the teacher education programs have been redesigning their curricula in order for the preparation of prospective teacher educators, so that they become competent users of new technologies when they become teachers (Glenn, 2002; Gotkas 2009).

In 2008, parallel to the International practices, Higher Education Council (HEC) developed new teacher education curricula for schools of teacher education, and ICT has been included in the new teacher education curricula. The main purpose of 'Computer' course is to help prospective teachers' process basic computer skills on commonly used computer applications (Gotkas, Yildirim, & Yildirim, 2009).

The integration of ICT into these courses, by the teacher educators who offer the new courses in teacher education programs has several important roles. By integrating ICT into these courses, the teacher educators can enhance the effectiveness of the courses and become role models for the prospective teachers. In the literature, good role models were recommended for prospective teachers to observe appropriate modeling throughout their undergraduate process (Kariuki, Franklin & Duran, 2010; Yildirim, 2009).

Teacher educators need to complement their content and pedagogy expertise by utilizing online facilities. Use of ICT effectively requires a change in classroom practice rather than mere acquisition of technical skills. Teachers need to familiarize themselves with possible approaches



and application in the use of ICT, the facilitation of teaching and learning. These technologies along with overhead projector and computer projections have the potential to make teaching-learning and training processes more efficient and cost effective. It has opened up new possibilities of reaching out to the still un-reached disadvantaged groups and children with special needs.

In this context, for the preparation of better teacher educators so that they are able to integrate ICT into their classrooms (Bai & Ertmer, 2007; Vannatta & O'Bannon, 2011; Willis & Tucker, 2012), to better facilitate professional development for teacher educators and better prepare tomorrow's teachers educators to integrate ICT effectively and successfully in their classrooms, it is necessary to examine teacher educators attitude towards ICT competencies and their uses of ICT in their courses of teaching. Therefore, there is a need to examine current status of the teacher educators in regard to aforementioned issues.

Consequently the present study addressed the following research questions:

1. What are the teacher educators perceived ICT competencies?
2. To what extent do teacher educators use ICT in their courses?

Review of Related Literature

Cepni et al (2006) pointed out the study on effects of Computer Assisted Instruction Material related to photosynthesis topic on student cognitive development misconceptions and attitudes. This study result showed that using CAIM in teacher photosynthesis topic was very effective for students to reach comprehension and application levels of cognitive domain.

Jasmine Kumar and et al (2007), conducted a study on "Professional competency of Teachers and Teacher Educators in relation to their ICT usage" with the sample of 30 teacher educators and 50 teachers from Government, Government-aided and aided minority institutions in Chennai city, Tamil Nadu reported that professional competency and ICT usage are significantly related.

Angel, R (2007.), conducted a study on, "Infusing ICT in teaching learning Process: A Reflection" in places namely Mysore, Pondicherry and Tumkur. It was hypothesized that Computer Assisted Instruction approach would be more effective than traditional approach on acquisition and retention of knowledge and it would be an effective reinforcement tool. The students undergoing the CAI approach has found to score more in knowledge acquisition test and in the test conducted after reinforcement than the students undergoing traditional approach. The mean scores reveal that the students under CAI approach has scored more than the students under

traditional approach in the delayed test conducted after a month. Thus infusing ICT in teaching learning process enhances the teaching and learning which in turn provides quality education.

Illayaperumal (2007) conducted a study on “Perception of student teachers towards the role of technology in education for Sustainable Development”, with the sample of 100 student teachers (50 B.Ed and 50 D.T.Ed) selected from the Union territory of Pudducherry. He concluded that the perceptions of student teachers are above average. Also a significant difference is observed between groups regarding locality, type of selection and community. Therefore it is necessary for our future teachers to have the knowledge and understanding of the role of ICT in Sustainable Development.

Gulbahar, Yashmin and Guven (2009), has made a study on, “A survey on ICT usage and perceptions of Social Studies teachers in Turkey” with the sample of 326 social studies teachers selected from the primary schools located in Turkey. They reported that although teachers are willing to use ICT resources and are aware of the existing potential they are facing problem in relation to accessibility to ICT resources and lack of in-service training opportunities.

Gotkas, C & Yildirim (2009) has made a study on “Teacher Educators’ ICT Competencies and Usage” with 115 teacher educators in 18 Schools of Teacher Education (STE) and through interview with 60 teacher educators in 03 STE from the capital city Ankara, Turkey. They reported that most of the participants expressed positive perceptions about the integration of ICT into teacher education programs.

Significance of the Present Study

To better facilitate professional development for teacher educators and better prepare tomorrow’s teacher to integrate Information and Communication Technologies (ICTs) effectively and successfully in their classrooms, it is necessary to examine teacher educators’ ICT competencies and their uses of ICT in their courses. The study has the following potential benefits. In the first place, it informs teachers’ readiness to use ICT. Secondly, teachers’ experiences of using ICT shed light on proper integration of ICT in teaching and learning, and in turn, these experiences help to determine teachers’ professional development needs for proper ICT integration in the classrooms. Finally, it informs teacher preparation colleges and educational technology curriculum developers on the actual use of ICT in context. It is from such contextual uses of ICT, the concerned parties can improve their programmes (Gotkas & Yildirim, 2009).

Statement of the Research Problem

This research study examined the teacher educators' perceived ICT competencies and their ICT usage in their courses. The topic of research is, "*Teacher Educators Attitude towards Information and Communication Technology Competencies and Usage: An Empirical Study*".

Objectives of the Study

The present study has undertaken following objectives:

1. To study the difference between male and female teacher educators attitude towards competency and usage in ICT.
2. To study the difference in attitude between urban and rural teacher educators towards ICT competency and their usage.
3. To study the difference between post graduate and graduate teacher educators' attitude towards competency and usage in ICT.
4. To study the difference in attitude in teacher educators towards ICT competency and usage on the basis of their training in ICT.

Hypotheses

The following hypotheses have been constructed in order to carry out the present research study:

1. There is no significant difference between male and female teacher educators' attitude towards their competency and usage in ICT
2. There is no significant difference between urban and rural teacher educators attitude towards their competency and usage in ICT.
3. There is no significant difference between post-graduate and graduate teacher educators' attitude towards their competency and usage in ICT.
4. There is no significant difference in attitude between ICT trained and ICT untrained teacher educators in their competency and usage in ICT.

Methodology of the Study

The technique of random sampling was used for data collection and the data was collected from a sample of hundred teacher educators from four different teacher training colleges of Aligarh district.

Tools of the Study

Data was collected with the help of three tools which were developed by the investigator himself. The tools used for data collection were:

1. ICT usage survey tool

2. ICT competencies scale

3. Biographical information blank

The Information and Communication Technology usage survey and ICT competency scale was developed by the researcher and was used to collect data in order to do the present research study. The ICT usage survey was composed in three parts. The first part of the survey consisted of twenty four items regarding teacher educators. The first part of the survey consisted of twenty four items regarding teacher educators' software use, as well as other instructional tools and materials usage in the teaching-learning process. The purpose of this part was to find out the self-expertise level of the teacher educators. The second part consisted of nine items about preferences for professional development on information gathering and support. The third and final part consisted of eight items about factors that encourage teacher educators' usage of technology.

The perceived ICT competencies were examined using the ICT competency scale in the form of a questionnaire. It consisted of twenty four items. In the biographical information blank the participants filled in their personal data like their post of teaching, their age, gender, total teaching experience and their qualifications etc. The participants rated their levels of agreement in the questionnaire statement by using a five-point Likert type scale.

Statistical Techniques Used

The statistical techniques that were used for the analysis of the data are: Mean, Standard Deviation, and 't' ratio.

Results and Discussion

Hypothesis 1: There is no significant difference between male and female teacher educators' attitude towards their competency and usage in ICT.

Table 1 Attitude of Teacher educators towards competency and usage in ICT in relation to gender

S.No.	Gender	N	Mean	S.D.	t-ratio	Level of significance
1.	Male	40	207.77	25.02	1.52	Not Significant*
2.	Female	60	200.34	21.98		

*Not significant at 0.05 level

The table 1 reveals that t-ratio between mean scores of male and female teacher educators has been found to be 1.52, which is not significant at 0.05 level. So, there is no significant difference between male and female teacher educators in their attitude towards usage and competency in ICT. The null hypothesis is accepted.

Hypothesis 2: There is no significant difference between urban and rural teacher educators attitude towards their competency and usage in ICT.

Table 2. Attitude of Teacher educators towards competency and usage in ICT in relation to locality

S.No.	Locality	N	Mean	S.D.	t-ratio	Level of significance
1.	Urban	85	204.86	24.34	2.24	Significant
2.	Rural	15	194.47	14.77		

*Significant at 0.05 level

The table 2 shows that the t-ratio between mean scores of urban and rural teacher educators has been found to be 2.24, which is significant at 0.05 level. So there is significant difference between urban and rural teacher educators in their usage and competency in ICT. The null hypothesis is rejected.

Hypothesis 3: There is no significant difference between post-graduate and graduate teacher educators' attitude towards their competency and usage in ICT.

Table 3. Attitude of Teacher educators towards competency and usage in ICT in relation to qualification

S.No.	Qualification	N	Mean	S.D.	t-ratio	Level of significance
1.	Post Graduate	35	204.71	21.82	0.45	Not Significant*
2.	Graduate	65	202.55	24.36		

*Not Significant at 0.05 level

The table 3 reveals that the t-ratio between mean scores of post graduate and graduate teacher educators' has been found to be 0.45, which is not significant at 0.05 level. So, there is no significant difference between post graduate and graduate teacher educators in their attitude towards their competency and usage in ICT. The null hypothesis is accepted.

Hypothesis 4: There is no significant difference between ICT trained and ICT untrained teacher educators in their attitude towards their competency and usage in ICT.

Table 4. Attitude of Teacher educators towards competency and usage in ICT in relation to their training in ICT

S.No.	ICT training	N	Mean	S.D.	t-ratio	Level of significance
1.	ICT trained	40	207.77	25.02	1.52	Not Significant*
2.	ICT untrained	60	200.34	21.978		

*Not Significant at 0.05 level.

The table 4 reveals that t-ratio between mean scores of teacher educators based on their ICT training has been found to be 1.52, which is not significant at 0.05 level. So there is no significant

difference between ICT trained and ICT untrained teacher educators in their attitude towards competency and usage in ICT.

Findings

1. There is no significant difference between male and female teacher educators in their attitude towards ICT competency and usage.
2. There is significant difference between urban and rural teacher educators' in their attitude towards competency and usage in ICT.
3. There is no significant difference between post graduate and graduate teacher educators' in their attitude towards competency and usage in ICT.
4. There is no significant difference between ICT trained and ICT untrained teacher educators' in their attitude towards competency and usage in ICT.

Suggestions for Further Study

1. The present research could also be done on state level.
2. The same study can also be done on pupil teachers.
3. Study can be done to know the awareness of teacher educators towards ICT.
4. The same study can be done on secondary and senior secondary school teachers.
5. The same study can also be done on inter-state level.

Conclusion

It can be very well seen from the analysis and findings of the above results that the attitude of the teacher educators towards competency and usage in ICT is not affected by their gender, qualification and ICT training but it is affected by locality. The teacher educators who are belonging to rural and urban areas have been found to have significant difference in their attitude towards ICT competency and usage.

From the above discussion, it is revealed that teacher educators are lacking in ICT related pedagogical skills and therefore needs a comprehensive training program in ICT. Owing to the knowledge explosion and tremendously fast changing ICT, the teachers sometimes find it rather difficult to cope with the new intellectual challenges being thrown up by the changed global and local context. This is probably one of the main reasons for the inadequate academic, professional and pedagogic preparation and insufficient level of knowledge and skills of the faculty. Besides this, traditional and modern methods of teaching, outdated knowledge and information and lack of skills, teachers attitude, aptitude and authenticity of their sources of knowledge are some of the other core issues that are to be addressed immediately. The teacher educators therefore need to acquire new knowledge and reliable and authentic information. It has become a common parlance that, for a teacher education program without an integration of ICT, it could not be said to be a complete one.

ICTs can be used as powerful tools so as to help learners access vast knowledge resources, collaborate with others, consult with experts, share knowledge, and solve complex problems using



cognitive tools. ICTs also provide learners with powerful new tools so as to represent knowledge with text, images, graphics and video. Hence to be productive and at the same time to be in a position to feel the global pulse, teacher educators as well as prospective teachers should be well prepared for using ICT in education and in teacher education programmes. The incorporation of ICT in education and training programmes has profound influence in teaching and teacher preparation. Modern pedagogy has focused on teacher educators' instructional practices and knowledge of the curriculum and requires that they develop applications within their disciplines that make effective use of ICTs to support and extend teaching and learning. Teachers must be prepared to empower students with the advantages technology can bring. Schools and classrooms, both real and virtual, must have teachers who are well equipped with technology resources and skills and who can effectively teach the necessary subject matter content while incorporation technological concepts and skills.

For education to reap the full benefits of ICTs in learning, it is essential that pre-service and in-service teachers have basic ICT skills and competencies. Ultimately, the power of ICTs will be determined by the ability of teachers to use the new tools for learning to create rich, new, and interactive learning environments for their students. Teacher education system empowered by ICT-driven infrastructure can have a great opportunity to come up to the centre stage and ensure academic excellence, quality instruction and leadership in a knowledge-based society. Therefore it seems to be necessary for our future teachers to have the knowledge and understanding of the role of ICT in teaching learning process.

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EVE-TEASING: RESPONSIBLE PSYCHOSOCIAL FACTORS

Dr. Rashmi Singh

Assistant Professor

Department of B.Ed.

Maharana Pratap Post Graduate Degree College

Hardoi, Uttar Pradesh

Mobile No. 07309401011

e-mail: rashmising23.lucknow@gmail.com

Abstract

Eve-Teasing is a euphemism used in India for sexual harassment or molestation of women by men. The indifference and casual approach shown by society to eve-teasing and the way eve-teasers move around freely can only nurture the sexual harassment tendency. The present paper tries to identify about the several psychosocial factors which are responsible for this very act. Some such factors are role of patriarchal society, improper socialization of boys, media's role in flaunting female as a sex object, lack of consciousness about the legislative measures and gender inequality among boys and girls. Even the Indian Statutes recognizing crimes against the women and setting punishments seems to be helpless and often surpassed by the wrong doers. This is also one of the prime reasons responsible for Psychosocial-burgeoning of such offensive acts. Besides the statutory changes and stringency there is a need of bringing Psychosocial Reformation which is more important than the former, a two-way Psychosocial Reformation. For rust-removal at the one end there is a need to make the society to become responsible and joined-hands against the evil. Also on the other side there is a very serious need to hunt and know the Psychosocial root cause of such evil, what is making them to go brutal?. This paper would deal thoroughly with all these factors, the reason behind their origin and also the suggestions which would curb eve-teasing in the Indian society.

Keywords: *Eve-Teasing, Patriarchal Society Socialization, Legislative Measures, Sexual Harassment, Gender Inequality.*

India is a democratic country and till date women are fighting for the most basic rights like security. Women's suppression is rooted in the very fabric of Indian society, in traditions, in religious doctrines and practices and within the families. It is not surprising that India was voted by 370 gender specialists globally to the worst country in the G20 to be a woman. This is



primarily because of infanticide, child marriage and slavery and eve-teasing, all indicative of gender attitudes to women.

1. **Concept of eve-teasing:** Eve-teasing is a euphemism used in India for sexual harassment or molestation of women by men. The concept of eve-teasing vary among and within societies, depending on whether individuals are born and socialized as men or women in a specific socio-economic class in a society. Universal consensus exists in the key characteristics and definition of sexual harassment or eve-teasing.

The term 'eve' actually refers to our first mother 'eve' from whom we human kind are said to come from. So eve-teasing means to tease girls, at any age, who hold the characteristic of eve or of a mother.

Eve teasing is the most common act of public violence against women which includes various forms of harassments like making vulgar comments, indecent proposals, unwelcome gestures with hands, legs, fingers or other organs, attempting to make physical contact etc. Eve teasing is a typical social crime. In fact, within the patriarchal social fabric, eve teasing is a weapon to weaken, hurt or force women to confine to domestic affairs. It restricts women's mobility in the public sphere, which contributes to their diminishing participation in outdoor activities. Sexual harassment results in the violation of the fundamental rights of a woman to equality under Article 14 and 15 of the constitution of India, her right to life and live with dignity under Article 21 of the constitution and right to practice any profession or to carry on any occupation, trade or business under Article 19 which includes a right to a safe environment free from sexual harassment (Kuruvilla & Suhara, 2014).

2. **History:** The problem first received public and media attention in 1970s. In the following decades, more and more women started going to college and working independently, meaning that they were often no longer accompanied by a male escort as had been the norm in traditional society.

In response, the problem grew to alarming proportion, despite this not being the case in other cultures, where women go and come as they please. Soon the Indian government had to take remedial measures, both judicial and law enforcement, to curb the practice. Efforts were made to sensitize the police about the issue, and police started rounding up eve-teasers. The development of plain clothed female police officers for the purpose has been particularly effective (Wikipedia).



3. **Modes of eve teasing:** An offensive watch, a sly whistle, a well timed clap, an unwarranted knock, a seemingly casual touch, a lasting look at a helpless time, suggestive song with close lips, slang comments, cheap gestures, the display of an indecent video, passing by in slow moving cars, blasting loud music with many eyes.....all these are typical examples of eve teasing (Kuruvilla & Suhara).

The Indian journal of Criminology and Criminalistics (January-June, 1999 Edition) has categorized eve teasing into five heads viz. 1) verbal eve-teasing, 2) physical eve-teasing 3) psychological harassment 4) sexual harassment and 5) harassment through some objects.

4. **Psycho-socio-dynamics of eve-teasing:** Many psychologists believe that sex, love or fun is not the only motive that men indulge in this behavior. Considering that sex is not the only motive it would be reasonable to conclude that the psycho-socio-dynamics of eve teasing are closely linked to the issue of masculinity and the masculine agenda. The construct of masculinity is usually equated with patriarchy. In other words, masculinity is experienced not so much as asset of emotional or behavioral characteristics unique to the male gender, but more in terms of hierarchical domination over the feminine gender; so that the most man gets a socially dominant position over his female counterpart.

If we have taken a deep insight over this issue then many psychosocial factors seem to be responsible for this very act. All these factors have thoroughly taken here one by one.

4.1. **Role of patriarchal society:** "Patriarchy" (derived from patriarch in Greek) is a term for societies in which men hold power, dominion and privilege. That position is reinforced by societal and cultural norms, religious teachings, media portrayals of gender roles, (specifically female inferiority) the use of perceived feminine characteristics as insults, and even formal definition of gender roles, including laws limiting women's rights.(rational wikipedia)

No doubt, India is a patriarchal society, hence Indian government has now taken many measures through laws, so that deteriorated condition of Indian women can make better and provide them a social upliftment. But rarely do we practice all those laws? Eve teasing is a fruit of gender inequality. Gender inequality is borne out of the patriarchal values operating in society. It stems not only from pre-existing differences in economic endowments between women and men but also from pre-existing gendered social norms and perceptions. The origin of this attitude probably lies in our wrong socialization process. From childhood parents bring up their sons and daughters by two completely different rules of censorship on their movements outside the house-geographically and in terms of time – one set of rules for boys and other set of rules for girls.



This defective socialization process reminds the boys about their masculinity and their relaxed approach to eve teasing. Women on the other hand, considers eve teasing as normal, harmless and something, which is often worthy of their gender.

In how many homes do we teach our boys to respect and provide whatever help to their female counterparts. Do we teach to our boys that they should come back home in evening before it get too late and utilize their adolescent years in their career making judiciously rather than spent their time uselessly. Answer is very few, if we would teach really our boys in this direction, this problem of eve-teasing automatically seize down.

4.2. Role of media: The main reason behind this phenomenal rise in eve teasing is the image and culture portrayed in the audio, visual and print media. This so called 'cool' images which the media projects is one that encourages, especially youngsters, to resort to eve teasing. The over exposed models and the use of women as tools for selling products too create a trivial image of women. In many Bollywood films women are shown in short skirts, with exposed cleavages, and being promiscuous. This may encourage men to believe that women are available.

Some depictions in Indian cinema shows mild teasing as a part of flirtatious beginnings of a courtship, along with the usual accompaniment of song and dance routines, which invariably results in the heroine submitting to the hero's advances towards the end of the song. Young men tend to emulate the example. Today's youth is so much influenced by media and that there is no censor on the content of media being it on the internet, television or films. Thus it can be concluded that media is playing a significant role in encouraging eve teasing or developing a positive attitude or values towards eve teasing.

4.3. Lack of consciousness about the legislative measures: The principle of gender equality is enshrined in the Indian constitution in its preamble, Fundamental Rights, Fundamental Duties and Directive principles. The constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socioeconomic, education and political disadvantages faced by them. Within the framework of a democratic polity, our laws, development policies, plans and programs have aimed at women's advancement in different spheres. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. Constitutional provisions for women are as under:-



- Article 14, confers on men and women equal rights and opportunities in political, economic and social sphere.
- Article 15, prohibits discrimination against any citizen on grounds of religion, race, caste, sex etc.
- Article 16, provides for equality of opportunities matters relating to employment for appointment to any office under the state.
- Article 39(a) (d), mentions policy, security of state equality for both men and women the right to a means of livelihood and equal pay for equal work for both men and women.
- Article 42; direct the state to make provision for ensuring just and humane conditions of work and maternity relief. MSPI (2012).

In spite of all these very laws Indians and specially males are indifferent to various legislatures. If LAW's promises were fact of life, India would be women's paradise. But again it has to be taken from grass root level, from the family, the unit of social system.

4.4. Shrinking human values: In the race of modernization, westernization and globalization, human values have shrunked greatly. There is altogether lacking of respect for elders, old and females. The reason lies in malfunctioning of education system. It is high time to think that what, how and why to teach. The education, nation gives to their young ones should nurture humanity. The generation who grow today will become educators of tomorrow. The main purpose is to bring up a child, whose real target is associated with the universal and moral values. This is a tedious and slow process. But its initiative itself is a great step to start with.

The purpose of education has to develop one as an aware individual along with having respect for those around you regardless of the sex, caste, creed or status. When our youngsters got true education from their school and similar teachings from their parents and elders, then only they can nourished themselves with proper human values and practices like eve-teasing can come to an end.

4.5. Less importance to girls' education: Even the National Education Budget (2005-2012) has spent US \$ 16 billion we are still far away from our targeted aim. In accordance to 2011 literacy rate, only 65.5% females are literate in comparison to their male counterpart which is greater ahead 82.2%.

Far fewer girls are enrolled in the schools and many of them drop out. In the patriarchal setting of the Indian family, girls have lower status and fewer privileges than boy children. Conservative



cultural attitudes also prevent girls from attending school. There is general tendency that a man has to become bread earner of the family. Indian culture and civilization has always treated woman as a wife cum servant to the husband. In the new wave of change, situation is changing rapidly. Now parents are also trying to teach their daughters as well as their sons. But a lot has remained to be done in this direction. Uneducated girls have a lower self image and they subconsciously have accepted their secondary place in family and in society. This is more dangerous thing that they are unaware of all types of violence against them and never raise their voice.

If parents provide support, love and courage to their daughters, they could be at the top of the world. The recent example is of a 16 years girl, Malala Yosufzai, who won Nobel Prize of peace in 2014. She is the smallest ever nominee for such an honour and has delivered a lecture in U.N. Assembly before great leaders of all over the world. She is an enthusiastic girl, a passionate lover of education and trying for girls' education in Pakistan, has been shot by Taliban also. But still she has not lost hope and her parents also shown enough courage to be with their daughter at each and every step. If the world is full of many such Malalas, then every girl can be educated and become aware of their rights and duties. Then social evils such as eve-teasing and the same would be automatically disappear from the society.

5. Suggestions: It's high time for India to address violence against girls and women. It's important for us to develop programs which will empower our teenage girls. There is a huge demand on justice in the case of atrocities against women, rape, sexual assault or abuse has become very common in our capital cities as well as in rural suburban areas.

5.1.Familiarization: Let girls and boys mingle freely, let them share seats in classrooms and buses, let them play games together. Parents should treat their sons and daughters on equal footing—no privilege for boys. Literacy has nothing to do with culture. The only panacea is familiarization of both the sexes.

5.2.Instill values: Mere literacy would not help in reducing eve teasing cases. A value based educational system should be developed to help build a healthy social relationship between men and women. Parents should be involved into daily activities of children and also provide moral education to them, to keep them on right track. Parents of boys should take more care to instill moral values in their children.

5.3.Punish severely: Eve teasing should be made non bailable offence and the perpetrators should be convicted. Ensure strict punishment of offenders irrespective of their political affiliations.

School authorities must take extra steps to curb it. Those who are caught should be punished severely in public.

5.4. Strict laws needed: Awareness about women's rights and punishments for eve-teasing should be generated so that it will be treated as a serious offence. If our laws are strict, we can curb this problem. Generally the victims do not react. This tendency encourages eve-teasers. So, strong implementation of law and order is the need of the hour.

5.5. Improved role of media: Indian Cinema Censor Board should be strengthened to ban the unnecessary pornography in films which would be come out to an important factor leading to eve teasing. In addition to this government can think of making film on women's travails when they are abused by eve teasers and they may be shown to youngsters in slums, colleges and schools. This will definitely help in sensitizing them about the abused girl's mental trauma and in changing their behavior too.

5.6. Proper Upbringing: The major problem is that we do not bring up our girl children properly. We fill their hearts with fear of other sex. The girl starts seeing a wild beast in every boy and prepares to run at the slightest provocation. Help them realize that eve teasers are neither serial killers nor psychopaths. They are weak people with psychological problems. Girls should have awareness and belief in their own rights and freedom. Self confidence of girls should be boosted up and they must be aware of the need to discover their identity and keep presence of mind in all adverse circumstances.

5.7. Drastic change in legal system: Fast track courts must be set up in every district headquarters to resolve the complaints filled by affected women. It would create fear in the minds of socially disturbed people and they think twice to create any disturbance in the life space of any women.

5.8. Inclusion of sex education: Promotion of co-education and inclusion of sex education must be included in the school curriculum. It is a well known fact that if we curb any natural feeling then it will find its outburst in negative manner. When there is talking of 'sex' in a healthy manner in classroom over a single roof to boys and girls, then the immense curiosity regarding opposite sex would definitely be seized down. It would help in eradication of the root cause of eve-teasing.

5.9. Changing cultural norms: Initiatives aimed at changing cultural norms about the gender roles of men and women should be taken up. Gender training should be such that can create healthy individuals rather than male and female. In addition to this girls have made aware so that they can raise their voice against wrong form of socialization.



5.10. **Take the initiative:** Last but not the least, women must take the initiative. Whenever one is sexually humiliated, silence is not the measure to be adopted. They must react by raising their voice to insult and warn them. Speeches or sermons will not help in changing the attitude of eve-teasers. Time has come that instead of words, actions start speaking. Take a stand. Get out of mob mentality and be a leader.

It is a pity that the educated and conscious girls have to live under the threat of violence and at least a few of them pressurized to remain helpless even not to react against the injustice meted on them. Such violations of human rights of girls needed to be recognized by the society at once. A lot has been done; a lot has to be done.

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Women's police Role and Job Satisfaction

Dr. Lalita J. Jadav

Associate Professor of Sociology & Principal in-charge
Arts & Commerce Colleg, Savli,
Ta: Savli, Dist: Vadodara

The division of work between men and women was originally determined on the biological and temperamental differences. The man became the chief bread earner and the woman play as a house keeper. As the society advanced, this arrangement of work was disturbed. Techno-social changes, which were accelerated in the Indian society, particularly following the independence, provided women with opportunities to receive modern education. They opened up new avenues leading to productive work outside homes. The rise in the cost of living, perception of high standard of living, new training received at schools and colleges and other institutions and availability of jobs –all these factors aroused in women willingness and an aspiration for building a career through prospective jobs. Women came out slowly but steadily and started creating a space in a so-called “exclusive male domain”.

Many studies on women's employment reveal that in India, there has been a great increase in the recruitment of women in service sectors. This is because large number of educated women in the urban areas entered the employment field. It is gratifying to note that a number of women are entering the All India Services and other established Civil Services. It is the first time that the Army and the Navy have thrown open their doors to the women in all its branches. With all other areas, the police are one area that shows readiness to receive women as employee. About hundred years have passed since women entered the field, yet even today even they are not treated as equal to their male counterparts. There are no legal barriers to women acquiring an equal status but an inherent resistance does figure often especially when they occupy higher positions in the police hierarchy. Of course, Indian women are not much likely to be attracted to the police role so far as it demands compromise with feminine traits for which she is valued in a society. Further, the social conditions in India do not comply with women's employment in the police. It is generally looked down upon by the people. It is believed even today in India that a woman who accepts a job of a policewoman sterilizes herself of maiden delicacy and modesty. Under these circumstances competition would be comparably low among women for entering

into the police force. But, as willing and competent persons are not easily available (in the beginning) the organization is forced to lower the standards to recruit women.

Compared to other employments, policing has its different setting and role particularly for women. In any job, job satisfaction is an important factor that contributes to better performance of a worker. It has visible repercussions on the quality and quantity of work. Vroom defines job satisfaction as positive orientation of an individual to the work role that she is presently occupied with. Thus, it was tried to find out women's job satisfaction in their police role in my research work on "Policewomen in Gujarat: A Sociological Study". About 300 police women from Gujarat were interviewed for this research work.

The present study seeks to focus on the issue of job satisfaction. Hence, the respondents were asked if they are satisfied with their present job or not. The responses obtained from the respondents show that though significant number of the respondents (58.3%) held opinion that they feel stress while performing the police role, most of them are satisfied with the present job. The number of such respondents goes up to 79.3% of the total respondents. The remaining 19% respondents said that they are not much satisfied with the job. Only five of them said firmly that they are unsatisfied with the role of a policewoman.

It can be assumed from this scenario that there might be a few variables which would affect the level of satisfaction among the respondents. Some variables are selected for the purpose of observation in order to determine their connection with the level of satisfaction. The first among the variables is the difference of age. It is seen that only three of the young respondents expressed that they are not satisfied with the present job. These respondents either belong to higher castes or have good education. Similarly, the respondents from the age group of 21 to 35 expressed that they are not much satisfied with their policewomen's role. The reason again is that the respondents possess higher education and the job and the salary does not commensurate with their education.

The second variable is respondent's marital status. It is assumed that unmarried respondents would be more satisfied than the respondents who are married ones. The data reveal that no clear correlation between the variables. The respondents in both the groups of unmarried and married expressed that they are 'satisfied' with the present job. Most of them are of the opinion that nowadays it is not easy to get a government employment. They are in fact lucky to get one. Even if some of them do not find the police role suitable, they have in turn developed liking and are quite happy with the police job.



Education is the variable that can be taken into account for the purpose of its correlation with the level of job satisfaction. The available data reveal that only three of the respondents with graduates degrees in hand opined that they are 'not much satisfied' with the present job into the police force. It is surprising to note that two respondents with lower education too expressed that they are not satisfied with their policewomen's role. They also added that women should not join the police force and prefer to go for any other job.

It is obvious that any respondent who feels stress would not be satisfied with the police role. Hence, an attempt was made to view the relation between the variables of stress and the job satisfaction. The available data show contradiction in the expressions of good number of the respondents. Some one hundred seventy-five of them feel stress and they are also satisfied more or less with the job. One hundred-three of the respondents expressed that they do not feel stress but they are satisfied with the police role. This scenario does not help to draw correlation between intensity of stress and satisfaction that one derives from the job performance.

It was assumed that since the policewomen are involved in the double role performance, they would feel stress. Consequently they may not be satisfied with their roles outside home. The reason is that household responsibilities are compulsorily and almost inescapable for a woman. If her husband helps her in the household work one would find the police role a bit more satisfying. The data reveal the picture that to some extent those respondents (i.e.56) whose husbands always help them in the household work expressed satisfaction about the police role. However, there were five respondents whose husbands always help them in the household work and yet they are not satisfied. There are another twenty-five respondents who told that their husbands never help them in the household work and yet they feel satisfied. Thus, it does not show uniform tendency among the policewomen as regards the above two variables. Thus, it does not reflect correlation between them.

➤ **Why 'Dissatisfied' with the police job:**

One of the surest signs of deterioration of an organization is low job satisfaction among its employees. Job satisfaction is a tendency of favour or disfavour with which employees view their work assignments. It expresses an amount of agreement that covers between one's expectations from a job and rewards that the job yields. Since job satisfaction implies realization of expectations, it relates to the equity theory, psychological contract and motivation. When the respondents were asked the reasons for not being satisfied with the police job, they explained the reasons like:



1. Promotion deprived: Some respondents complained that even though they have served for a long period they are still not considered for the promotion. They also complained that policemen were granted promotions time to time. But policewomen were deprived of promotions even if they deserve the post. On the other hand three of the respondents told that they were given promotion to the post of PSI. But after three years, the officer concerned announced it unofficial and withdrew it. Moreover, the rise in salary granted earlier is now being recovered every month.
2. Limited Duties: Some enthusiastic policewomen want to perform good enough work as policemen do. But the officers are bit suspicious about their capabilities and so they assign them only limited duties. The unequal treatment and denial become principal cause for their dissatisfaction.
3. Less Salary with Respect to the Duty: Many respondents expressed their displeasure in relation to the salary they received. They complained that they do not get salary. Their salary is equal that a peon gets. They in fact undertake overload of work and yet discriminated. The salary is not enough to meet the needs of their family.
4. No Appreciation: A few of the incumbents complained that policewomen put on much work. They perform duties better than policemen. But their work and dedication do not receive enough appreciation in the department.
5. Unlimited Duty Hours: Many respondents expressed their unrest about unlimited hours of duty. They told that if any emergency arises they are called on duty at any time. All twenty-four hours they have to be ready to present themselves at the respective police station to perform duty at any hour.
6. A Job Binding 24X7 hour: Police personnel are expected to show them on duty the very moment are called. If there is an order from the officer they have to perform the duty without bothering about the clock ticking minutes and hours. Such round the clock binding of duty prevents them to think about their personal life and expectations of members in a family. A man may be excused for lack of attention to his family. But a woman can never be pardoned for her inattentiveness or lethargy; she has to suffer severe criticism.
7. No Holidays: Many respondents said that they have no holidays to enjoy. In fact they are deployed on duties on holidays. When people are enjoying festivals or cultural events, police person are much bothered about controlling their impulsive behaviour. The police



- department, however, pays them extra salary for duties on holidays. But what is the use of money when it does not impart comfort, pleasure and enjoyment.
8. No Powers: Three of the respondents said that they have to just obey the officer's order and they have no powers, to decide anything. In a state of indecision they at times confront dilemma as to how to tackle the situation. In this condition, they are reduced to a state of soldiers at war holding wooden swords. They just have a lathi for protection.
 9. Mental Torturing: Two of the respondents complained that they were mentally tortured sometimes by their male colleagues and officers. It in fact causes more damage causing terrible stress.
 10. No Planning: One respondent gave an opinion that there is no planning of the work assigned to them. It causes confusion and chaos rendering no results.
 11. Insensible Approach of seniors: Some of the respondents opined that they have to work under a male police officer. They do not understand the problems typical to policewomen. They show no sympathy or concern to their genuine complaints.
 12. No Leave Granted: Many respondents said that they would not get a leave when they would need it badly, in the situations of sick-ness, children's illness or any social commitment. The officers show stone heart to policewomen's genuine requests.
 13. Just the Wireless Duty: Most young policewomen are not assigned any office work, only the wireless duty is meant for them. They said that the wireless duty is too boring. It is monotonous and allows no dynamism on the part of a performer. (These respondents hail mostly from the police stations located in Saurashtra and Uttar Gujarat.)
 14. No Family Meant: Many respondents said that they do not enjoy family life like other working women do. Particularly on holidays and festivals they have to be away from their families, as they have to perform more duties during festivals. They cannot maintain social relations. They can't satisfy their husbands, children, in-laws and relatives who expect that they share the joy of celebration by remaining pleasant. Their absence on such occasions in fact causes distance or split in their relations with others.
 15. Feel Tensed: Some respondents said that they feel tensed while they are deployed on japto, bandobast, night duty or guard duty. Their tension is never replied duly from any corner and as a result they feel void.



16. No Facility: Some respondents complained that they were not given enough facilities during out-station duties. The reflection may be on the inefficiency on the part of the authority concerned.
17. Station Duties: Officers assign only office work to policewomen. Therefore, some respondents who are enthusiastic to perform the police role similar to their male counterparts are discouraged. They expressed unhappiness over it that they are not allowed to learn about other police duties. Some of the highly educated respondents told that the designation and the duties they perform are not in accordance with their level of education. All the time they feel that they are underutilized and their potentials are ignored in the organization.
18. Don't Like Advice: One respondent told that she is well educated and hence, she does not like if someone with less education gives her advice about how to work.
19. Expectations Unfulfilled: One respondent said that she expected to be recruited directly in the post of PSI. But she has a different fate now.
20. Much Work and Less Salary: Some respondents complained that they worked more but they get less salary. They sought to justify even corruption due to insufficient income from the current job.
21. Limited field. Some respondents who work at "Mahila Police Stations" expressed that the field of work becomes limited at "Mahila Police Station". They cannot learn more work even if they wish.
22. Night Duty: The respondents from one of the "Mahila Police Station" also complained that they have to perform the duties during nights even though there is no actual work.
23. Can't Argue: Some respondents said that as the police force is basically disciplined body and policepersons cannot argue with their seniors even if they find injustice being inflicted on a person. They have no right to speak or express opinions. This gives them feeling of suffocation causing stress to them.

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FORMULATING THE ETHICS OF HUMAN PRIDE IN THE CONTEXT OF
VIOLENCE

Author: Rahul Sandal

Qualification: M.Phil. English,
(UGC-NET)

Designation: Assistant Professor

Institute: Government College Pangi,
Himachal Pradesh

1. Introduction

The word 'violence' opens those images in mind where perpetrators and victims are visible, for example terrorist attacks, religious riots or domestic violence. This understanding of violence is narrower to those thinkers who see violence in the structural arrangement of the society. For example, Marxist thinkers focus on the violent aspect of capitalism, and feminists perceive violence in the patriarchal social structure. Slavoj Žižek, a Marxist thinker, has differentiated visible form of violence named "subjective violence" from invisible form of violence named "objective violence" (Žižek, *Violence* 1-2). As Žižek writes, "It (subjective violence) is seen as a perturbation of the 'normal' peaceful state of things. However, objective violence is precisely the violence inherent to this 'normal' state of things" (Žižek, *Violence* 2). This invisibility of the violence can be understood by taking the example of Damini rape case that happened in 2012.

What happened with Damini made people think seriously about an evil which is though very common in India. Sadness, shame and rage got expression in TV channels, newspapers, magazines, internet etc. People marched on the road. Hunger strike was used as a weapon to shape law for the protection of women. The New Year was not celebrated. On the very first day of the New Year, another news flashed on the TV screen for a few moments and disappeared. This news also succeeded to get a corner in newspapers next day. This was the news of those people who died in the cold weather. As reported in a newspaper, "The most bitter part of the cold snap started on December 31, since when the weather has been particularly cruel on the homeless and destitute" (HT). Though, this happening is not less shameful for a country that can spend millions of dollars to host commonwealth games, yet it failed to persuade people to protest on the road. The monstrous Other that killed people was not identifiable like the rapist, it was just

the cruel weather. Who is the violent Other? How an ethical subject can relate to the Other? This article attempts to approach these questions by developing the concept of human pride as an ethical category.

2. Materials and Methods

This research paper is theoretical in its approach and attempts to participate in the ongoing discussion in the field of violence and ethics by introducing and developing the concept of human pride. The idea has been developed by differentiating it from the theoretical positions of philosophers who belong to various ideological streams like fundamentalism, capitalism, radical left etc. At the same time, the paper takes insights from the above mentioned ideological streams for asserting its own position. The approach in this sense is eclectic.

The attempt has been made to reassert the value of reasoning and human emotions which seem to be marginalized in the present times in the influence of post-modern/ post-structural viewpoints. At the general level, there is a tendency to emphasize the value of love in the context of ethics; but the present paper emphasizes the value of another human emotion 'pride' which seems to be more fundamental among human emotions. The development of this term 'pride' for the purpose of formulating an ethical viewpoint is the core matter of the paper. Further, the event of Damini rape case and the event of the death of the homeless people as introduced above have been discussed for illustrative purpose.

3. Development of the Concept

According to Oxford dictionary, pride is "1 a feeling of elation or satisfaction at achievements or qualities or possessions etc. that do one credit. 2 a high or overbearing opinion of one's worth or importance" (IOD 649). Pride in this sense relates to other words like achievement, self-admiration, self-worth or self-dignity etc. Achievement makes one to recognize his/her potential and thus to find reasons for self-admiration. To extend this idea of pride to human pride can mean to recognize achievements of human beings that can assert their dignity. It is human pride to overcome human sufferings. There is no lack of proof to show that human beings have overcome many problems with the development of social theories or scientific discoveries. In this article, human pride is being framed in relation to this ability of human beings to recognize human sufferings and to overcome these by affirming human potential. Continuation of human sufferings can only be called human pity. The ethics of human pride, thus, is a struggle to discourage human pity by overcoming the apparent sufferings. Good action comes later, recognition of evil comes first.



This formulation of ethics, thus, differentiates from Alain Badiou's conception that, "It is from our positive capability for Good, and thus our boundary-breaking treatment of possibilities and our refusal of conservatism, including the conservation of being, that we are to identify Evil-not vice versa" (16). Badiou has put Good before Evil. Man's ability to bring change is good and any attempt to repress change is evil. For this reason Badiou's idea of truth is always truth of the future. As he has written, "...every truth is the coming-to-be of that which is not yet..." (27). In this sense, the truth that is yet to come will bring change and this potential to bring change is good. This idea of ethics touches human passion to change but misses the direction of change. Badiou has used the word 'truth' which can only be understood either as a 'change' or 'creation'. This rhetorical use of this word 'truth' smuggles in a blind faith in any change. In the context of visible human sufferings, every change is not good. The change cannot be admired for itself. Change to overcome human sufferings is admirable. For example, the ethics of truths can admire the discovery of chemical/nuclear weapons as these discoveries brought new truths in the world. On the other hand, the ethics of human pride can see it problematic to put whole humanity under threat by these discoveries. It will be ethical to overcome this threat by new scientific discoveries.

The ethics of human pride can further be framed by making an important difference from the idea of individual's pride to possess material things. This concept of individual's pride is in the interest of capitalism. This concept not only spreads a belief in the inequality of human beings but also makes people insensitive to the sufferings generated by this system. The ethics of human pride on the other hand recognize the potential of human beings that can be shaped or developed in appropriate conditions. The highlighted concept of differences among individuals by the capitalist forces negates the potential that is same in human beings.

Another form of pride can be seen in the tendency to feel pride in one's own tradition. Fundamentalists who claim to protect traditional 'Self' glorify this form of pride by contrasting with the non-traditional 'Other'. They feel pride in an act to save tradition. In contrast to it, the idea of human pride suggests evaluation of tradition to overcome sufferings. The ethical subject can cut his/her own roots from traditional ground to overcome human sufferings. The struggle for the sake of tradition is irrelevant in the context of visible sufferings.

The threat of fundamentalism makes another form of ethics possible: the ethics of the other or the ethics of differences. In his philosophy, Emmanuel L vinas had developed this ethical position to resist the fascist approach to human existence. The idea of the Other or infinity



disarms the forces of the Same or totality. As he wrote, “Infinity presents itself as a face in the ethical resistance that paralyzes my powers...”(199). What is problematic in this ethical position is that the ethical subject is paralyzed by the idea of the Other. An affirmative stance of the ethical subject is now reduced to the resisting position only. For example, in the case of Damini, if people advocate a strong law then this position will be identified with Taliban’s terror; if poor people protest violently for equality and justice, they will be identified with the forces of Totality. Any attempt to unite for revolutionary change will be identified with fascist forces. As Badiou has commented on the ethics of the Other, “We are left with a pious discourse without piety, a spiritual supplement for incompetent governments, and a cultural sociology preached, in line with the new-style sermons, in lieu of the late class struggle” (23). The ethics of human pride as based on the clear recognition of human sufferings differentiates from the ethics of the Other. The idea to tolerate the Other as indicated by Lèvinasian ethics is not always acceptable. Can rapist be tolerated as he is the Other to the civilized Self?

Irrelevance of Lèvinasian position for revolutionary politics made the ethics of the Real take place in academic debates. A prominent advocate of the ethics of the Real is Slavoj Žižek. In the light of Lacanian Psychology, Žižek has developed an attitude of intolerance to the Other. He has explained the concept of the Real in Kripkean terminology as, “...the Real is the rock upon which every attempt at symbolization stumble, the hard core which remains the same in all possible worlds (symbolic universes)...”(190). The ethics of the Real, in this sense, is a gesture of freedom from the symbolic order humans are living in. This is a call for revolution against the socio-political order. From the position of the ethics of human pride where a positive vision of future is necessary for any call for revolution, Žižekian position can be interrogated. Can rapist be called an ethical subject in Žižekian sense just because he makes a gesture of freedom from any social or legal restriction? Žižekian critics Sharpe and Boucher have asked this question, “Why is Žižek almost alone in calling for revolutionary opposition to global capitalism, with the possible exception of Alain Badiou” (5)? Perhaps answer of this question can be searched in Žižekian appeal to human brutality to express freedom rather than an appeal to positive feeling for meaningful change.

4. Results and Discussion

In the light of the above mentioned ideas, the ethics of human pride can be formulated in the following points:



- 1) Evil of human sufferings comes first that makes sense of Good. The recognition of human sufferings becomes the center of any meaningful political dialogue which can lead to the conception of meaningful restructuring of symbolic order of human life.
- 2) The ethics of human pride opens a broader space that makes human beings see beyond the limited space of individual's pride. This position believes in the potential of human beings that is same in all and can be nourished in appropriate atmosphere. The seed of human potential gets a place before the inequality of human beings.
- 3) The ethics of human pride makes an ethical subject evaluate tradition in its relation to human sufferings. Instead of a struggle for traditional way of life, the ethical subject attempts to propose new ways of life to overcome sufferings generated by tradition.
- 4) As human pride is being seen in opposition to human sufferings, the Other of the ethical subject needs to be clarified in relation to human sufferings. Tolerance or intolerance of the Other is the decision that comes after the rational clarity of the character of the Other and the ethical subject.
- 5) Instead of the ethics of the Real where the ethical subject is the bearer of negativity, the ethics of human pride see the ethical subject as the bearer of positive vision.

With this formulation, the initial discussion on Damini and homeless people can be elaborated. The continuation of the sufferings of woman makes it clear that the woman as the marginalized Other to patriarchal consciousness is not an old concept that is irrelevant to the present times. Reducing woman from humanity to the level of a thing is still a part of cultural consciousness. It will be an ethical step to acknowledge and overcome woman's sufferings. A strong law to punish rapists is the proposed solution. This attempt to construct Self by contrasting it with the rapist Other is necessary to overcome sufferings. But there is a need to go deeper. After looking at rapist as the monstrous Other, there is a need to recognize the language of the rape as the Other that should not be tolerated. The word 'rape' is associated with other words like purity, virginity, shame etc. In India, the river Ganges is a famous symbol of purity. This purity is not only worshiped but it is worshiped in its feminine image. The river Ganges is the goddess. The woman of high virtue is supposed to be as pure as this goddess. The loss of this purity is supposed to be a shameful loss of woman's virtue. The sexual act in the language of rape is considered as the theft of this divine purity from the soul of the woman. The effect of this constructed consciousness is so strong that an attempt to commit suicide by the raped girl is a very common news in India. If language of rape preserves the feeling of shame, it is a doubt that the record of thousands of rape



cases in India does not represent the actual situation. There is a need to recognize woman's sufferings in relation to the ruling language of rape. The ethics of human pride suggests the evaluation of the traditional Self that holds this language. The recognition of this language as the Other can help in the construction of the ethical subject. It will be ethical, for the sake of human pride, if woman does not accept her status as the weak Other, but becomes a powerful Other to the traditional Self. To disarm traditional Self from the language of rape means to free woman from the burden of purity, virginity and shame.

The issue of the sufferings of poor people is a bigger challenge to the ethical subject. The silent death of homeless people that is received without shame interrogates the status of human pride in India. The celebration of diversity of cultures in India perhaps makes people misread economic inequality as economic diversity. If poor people commit suicide as done by many farmers in India, they still receive some sympathy; but if they unite against the capitalist forces they are seen as a threat to Indian democracy where diversity is secure. It is noticeable that in the protest of Anna Hazare and Baba Ramdev, the major argument against them was not that their objections are invalid or the issue of black money and corruption is not very serious; but the objection was that they are not showing respect to Indian parliament. The concept of the parliamentary democracy was enough to repress the objections over the misuse of the public money. The question of recognized sufferings became secondary to the question of respect for parliamentary democracy. This is a time when democracy must be perceived as a way of life discovered to overcome earlier human sufferings, but it is not the final form of life. In the name of human pride, there is a need to move ahead and to think for a better world .

5. Conclusion

The diversity of the struggles: struggle for woman, gay/lesbian, ethnic identity, national identity, environment etc. has a positive sign of human spirit to recognize sufferings and to fight for necessary changes. But to make a better world possible, there is a need to broaden the space of these struggles so that the spirit of struggle could perceive the sufferings generated by poverty which are being marginalized in the multiple struggles and in the interest of capitalism. These different struggles can be fought with the sense of some general categories like human beings, human sufferings, human pride etc. In this way, the image of a rich woman working in a multinational company will not only signify the empowerment of women but it will also signify the economic inequality of different classes. The category of human pride keeps multiple groups open for a struggle out of their selected fields. For this reason, the present paper develops the



ethics of human pride by interrogating various other theoretical positions. If the multiple struggling groups fight under the name of human pride, it is possible that people will protest not only for Damini, but also for the poor people.

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राजस्थान में सार्वजनिक वितरण प्रणाली प्रशासन : एक विश्लेषण

अंजू परेवा

शोधार्थी, लोक प्रशासन विभाग,
राजस्थान विश्वविद्यालय, जयपुर

राजस्थान में उपभोक्ता संरक्षण अधिनियम के अन्तर्गत राज्य का खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग सम्बन्धित है, जो उपभोक्ता संरक्षण हेतु महत्वपूर्ण उत्तरदायित्व का निर्वहन कर रहा है। यह विभाग सार्वजनिक वितरण व्यवस्था के सफल क्रियान्वयन एवं बेहतर सेवाएं उपलब्ध करवाने के लिए उत्तरदायी है।

केन्द्र व राज्य सरकारें उपभोक्ता संरक्षण हेतु उपभोक्ता संरक्षण अधिनियम, 1986 के तहत उपभोक्ताओं को सुरक्षा प्रदान करने हेतु खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग को उत्तरदायित्व सौंप रखे हैं। उपभोक्ताओं को शोषण से बचने के लिए उपभोक्ता मामले विभाग अनेकों अभियान व कार्यक्रमों के माध्यम से जनजागृति उत्पन्न करने का कार्य करता है। खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग विभिन्न योजनाओं कार्यक्रमों के क्रियान्वयन हेतु महत्वपूर्ण अभिकरण माना जाता है। लोकल्याणकारी विकास कार्यक्रमों व योजनाओं के निर्माण में, पर्यवेक्षक तथा समीक्षा के लिए एक व्यवस्था की आवश्यकता होती है, जो इन कार्यक्रमों से सम्बन्धित तन्त्र की आवश्यकता का द्योतक है।

उपभोक्ता संरक्षण को अधिक प्रभावी बनाने हेतु खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग केन्द्र सरकार की नीतियों के आधार पर कार्य करता है तथा राज्य की नवीन योजनाओं को संचालित करने का कार्य करता है। वर्तमान अध्ययन में केवल राज्य प्रवर्तित कार्यक्रमों/योजनाओं को सम्मिलित किया गया है। अतः राज्य के खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग द्वारा सार्वजनिक वितरण व्यवस्था के तहत संचालित इन कार्यक्रमों/योजनाओं से सम्बन्धित प्रशासन तन्त्र का विवेचन इस अध्याय में किया गया है।

उपभोक्ता संरक्षण प्रशासन के तहत उपभोक्ता से सम्बन्धित समस्त समस्याओं के निदान हेतु अत्यन्त प्रभावी कदम उठाये जाते हैं। इसमें उपभोक्ता को शोषण से बचाने तथा अनुचित व्यापारिक व्यवहार पर अंकुश लगाने का भरसक प्रयत्न किया गया है। उपभोक्त संरक्षण प्रशासन ऐसी व्यवस्था है, जिसमें उपभोक्ताओं की समस्याओं से सम्बन्धित विभिन्न कार्यक्रमों का आयोजन किया जाता है। इसमें सार्वजनिक वितरण की वस्तुओं का उचित मूल्य की दुकानों के माध्यम से वितरण किया जाता है।

यह अध्ययन राजस्थान राज्य के सदन्ध में है अतः राज्य स्तरीय प्रशासनिक तंत्र के संगठनात्मक एवं प्रबन्धात्मक क्षेत्र का विस्तृत वर्णन किया गया है, प्रस्तावित है। राजस्थान राज्य में अधिकांश जनसंख्या ग्रामीण क्षेत्रों में निवास करती है, अतः उनमें शिक्षा का अभाव पाया जाता है। इस प्रकार राज्य का खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग उपभोक्ता संरक्षण हेतु निरन्तर प्रयासरत है। राजस्थान राज्य

खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग की संरचना में दो स्तर विद्यमान हैं। प्रथम राजनीतिक स्तर, द्वितीय सचिवालय स्तर (नौकरशाही तंत्र)।

इसी क्रम में केन्द्र सरकार ने निर्णय लिया कि उपभोक्ता संरक्षण की सम्बद्धता से सम्बन्धित प्रत्रक से मंत्री पद तथा मंत्रालय स्थापित कर किया जाये ताकि उपभोक्ता संरक्षण हेतु अत्यधिक प्रभावी पहल की जाये व खाद्य सुरक्षा सुनिश्चित की जा सके।

प्रशासनिक नेतृत्व

सचिव : खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के मंत्री को प्रशासनिक सहायता प्रदान करने के लिए सचिव के रूप में भारतीय प्रशासनिक सेवा का वरिष्ठ अधिकारी कार्यरत रहता है, उसे लोक सेवकों की सूची में शीर्ष स्थान प्राप्त होता है।

सचिव अपने विभाग का सर्वोच्च प्रशासनिक अधिकारी होता है, उसका मुख्य कार्य संसदीय समितियों के सामने अपने विभाग का प्रतिनिधित्व करना होता है। प्रमुख शासन सचिव खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के कार्यकलापों के सम्बन्ध में भारत सरकार एवं राज्य सरकार के निर्देशों के अनुरूप नीति निर्धारण करना होता है।

सचिव के कार्य

प्रमुख शासन सचिव के मुख्य कार्य निम्नलिखित हैं :-

1. विभाग से सम्बन्धित नीति निर्धारण करना।
2. विभागीय कार्यकलापों एवं गतिविधियों का सुचारु रूप से संचालन करना।
3. सर्वेक्षण तथा निगरानी कार्य करना।
4. प्रशासनिक नियंत्रण स्थापित करना।
5. विभाग से सम्बन्धित कानूनों में प्रदत्त शक्तियों के अनुसार कार्य निष्पादित करना।
6. खाद्य, सुरक्षा उपायों को लागू करना।
7. विभाग की कार्यप्रणाली में समन्वय स्थापित करना।
8. केन्द्र सरकार तथा राज्य सरकार से प्राप्त निर्देशों की पालना करना।

संभागीय आयुक्त : संभागीय आयुक्त की नियुक्ति राज्य में संभाग स्तर पर की जाती है जो भारतीय प्रशासनिक सेवा का अधिकारी होता है। इस पर सम्भाग स्तर की जिम्मेदारी होती है।

संभागीय आयुक्त के कार्य :- संभागीय आयुक्त निम्नलिखित कार्यों का सम्पादन करता है :-

1. खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग द्वारा सम्पादित कार्यों की संभाग स्तर पर समीक्षा करना।
2. खाद्य, नागरिक आपूर्ति विभाग के कार्यों का पर्यवेक्षण करना।
3. जिला कलेक्टरों को दिशा निर्देश प्रदान करना।
4. सम्भागीय उत्तरदायित्वों का निर्धारण करना तथा समन्वय स्थापित करना।

उपशासन सचिव :- उपशासन सचिव की नियुक्ति राज्य सरकार द्वारा की जाती है। खाद्य, नागरिक आपूर्ति विभाग में उपायुक्त एवं उपशासन सचिव के पद सृजित हैं। इनका मुख्य कार्य विभाग की कार्यप्रणाली के सम्बन्ध में होता है।

उपशासन सचिव के कार्य :- उपशासन सचिव के निम्नलिखित कार्य हैं :-

1. खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के कार्य विभाजन के सम्बन्ध में समय-समय पर जारी विभागीय आदेशों के अनुरूप कार्य करना।
2. विभागीय कार्यप्रणाली में समन्वय स्थापित करना।
3. प्रशासनिक संगठन को अधिक सशक्त बनाने हेतु कार्य करना।

जिला कलेक्टर :- जिला कलेक्टरों की नियुक्ति राज्य सरकार द्वारा की जाती है। यह भारतीय प्रशासनिक सेवा का अधिकारी होता है। राजस्थान में सभी 33 जिलों में जिला कलेक्टर की नियुक्ति का प्रावधान है। जिला कलेक्टर कार्यप्रणाली के तहत शीर्ष स्तर का अधिकारी होता है तथा वह अन्य कर्मचारियों पर नियंत्रण का कार्य करता है।

जिला कलेक्टर के कार्य

जिला कलेक्टर के कार्य निम्नलिखित हैं :-

1. खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के कार्य एवं दायित्वों के क्रियान्वयन का कार्य करना।
2. जिला स्तर पर प्रशासनिक नियंत्रण एवं निर्देश देना।
3. आवश्यक वस्तु अधिनियम, 1955 के अन्तर्गत सार्वजनिक वितरण प्रणाली पर नियंत्रण स्थापित करना।
4. सार्वजनिक वितरण प्रणाली के तहत जप्तशुदा माल को राजसात करने सम्बन्धित कार्यवाही के लिए सुनवाई एवं निस्तारण का कार्य करना।

मुख्य लेखाधिकारी की शक्तियाँ एवं कार्य :-

मुख्य लेखाधिकारी बजट एवं लेखा से सम्बन्धित मामलों के लिए खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग का महत्वपूर्ण प्रभारी अधिकारी होता है। वह वार्षिक लेखा से सम्बन्धित कार्यों पर पूर्ण नियंत्रण स्थापित करता है तथा विभाग के वित्तीय प्रशासन से सम्बन्धित कार्यों को पूर्ण करता है।

सहायक विधि परामर्शी अधिकारी की शक्तियाँ एवं कार्य :- सहायक विधि परामर्शी अधिकारी खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग से सम्बन्धित मामलों में विधिक परामर्श एवं विभिन्न न्यायालयों में विचाराधीन प्रकरणों की जाँच का कार्य करता है। विभाग में सहायक विधि परामर्शी अधिकारी का एक पद सृजित है। यह राज्य सरकार के अन्तर्गत गणित उपभोक्ता मामले विभाग के कानूनी परामर्श प्रदान करता है।

सहायक निदेशक सांख्यिकी शक्तियाँ एवं कार्य :- सहायक निदेशक खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग से सम्बन्धित विभिन्न सांख्यिकी सूचनाओं के संकलन, विश्लेषण आदि कार्यों का प्रभारी अधिकारी होता है। आवश्यक वस्तु अधिनियम, 1955 एवं अन्य अधिनियम, आदेश, निर्देश के अन्तर्गत सम्पूर्ण राज्य में

निरीक्षण की शक्तियाँ एवं खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग द्वारा प्रदत्त अन्य कार्य सम्पन्न करता है। सहायक निदेशक सांख्यिकी अधिकारी सांख्यिकीय शक्तियों पर नियंत्रण स्थापित करता है।

जिला रसद अधिकारी की शक्तियाँ एवं कार्य

जिला रसद अधिकारी विभिन्न कानूनों के अन्तर्गत प्रदत्त शक्तियों का उपयोग करते हुए निर्धारित दायित्वों का निर्वहन और विभाग से सम्बन्धित समस्त कार्यों का संचालन एवं कार्य सम्पादन करना। जिले की समस्त खाद्य वितरण की व्यवस्था पर निगरानी करता है तथा समितियों का गठन करता है। जिला रसद अधिकारी महत्वपूर्ण कार्यों का सम्पादन करता है।

जिला रसद अधिकारी के कार्य

1. जिले की सम्पूर्ण रसद आपूर्ति पर नियंत्रण स्थापित करना।
2. मिलावट व अनुचित व्यापारिक क्रियाओं पर निगरानी रखना व उचित कार्यवाही करना।
3. केन्द्र पोषित व राज्य पोषित कार्यक्रमों का संचालन करना व उन पर निगरानी रखना।
4. निगरानी समितियों का गठन एवं उन पर नियंत्रण स्थापित करना।

सहायक लेखाधिकारी की शक्तियाँ

मुख्य लेखाधिकारी द्वारा निर्देशित लेखा शाखा से सम्बन्धित कार्यों का संचालन एवं कार्य सम्पादन करता है। यह मुख्य लेखाधिकारी को सहायता प्रदान करता है।

जनसम्पर्क अधिकारी की शक्तियाँ एवं कार्य

जनसम्पर्क अधिकारी का मुख्य कार्य विभागीय कार्यों एवं गतिविधियों का प्रचार एवं प्रसार करना तथा विभागीय उत्तरदायित्वों का निर्वहन करना होता है। यह प्रचार से सम्बन्धित कार्यों पर नियंत्रण स्थापित करता है।

जिला रसद अधिकारी (जिलों में पदस्थापित) की शक्तियाँ एवं दायित्व :- जिला रसद अधिकारी विभिन्न कानूनों के अन्तर्गत प्रदत्त शक्तियों का उपयोग करते हुए निर्धारित दायित्वों का निर्वहन और विभाग से सम्बन्धित समस्त कार्यों के क्रियान्वयन के लिए जिला स्तरीय प्रभारी अधिकारी के कार्य सम्पादन एवं विभाग द्वारा निर्धारित मानदण्डों के अनुसार निरीक्षण कार्य करता है।

सहायक जिला रसद अधिकारी की शक्तियाँ

सहायक जिला रसद अधिकारी खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग द्वारा निर्धारित मानदण्डों के अनुसार निरीक्षण कार्य एवं जिला रसद अधिकारी के कार्यों में निर्देशानुसार सहयोग का कार्य करता है। यह जिले की समस्त योजनाओं में जिला रसद अधिकारी के साथ सहयोग स्थापित कर खास गुणवत्ता तथा खाद्य सुरक्षा पर निगरानी रखता है। सार्वजनिक वितरण प्रणाली के उचित क्रियान्वयन का कार्य भी सहायक जिला रसद अधिकारी द्वारा किया जाता है।

प्रवर्तन अधिकारी की शक्तियाँ एवं कार्य

प्रवर्तन अधिकारी आवश्यक वस्तु अधिनियम, 1955 एवं विभाग द्वारा क्रियान्वित किये जाने वाले अन्य अधिनियम, आदेश, निर्देश के अन्तर्गत प्रदत्त शक्तियों के अन्तर्गत विभाग द्वारा निर्धारित मानदण्डों के अनुसार निरीक्षण कार्य एवं प्रदत्त अन्य कार्यों का सम्पादन करता है। प्रवर्तन अधिकारी जिला रसद अधिकारी व सहायक जिला रसद अधिकारी के साथ मिलकर विभिन्न कार्यों को सम्पन्न करता है।

प्रवर्तन निरीक्षक की शक्तियाँ एवं कार्य

प्रवर्तन निरीक्षक आवश्यक वस्तु अधिनियम, 1955 एवं विभाग द्वारा क्रियान्वित किये जाने वाले अन्य अधिनियम, आदेश, निर्देश के अन्तर्गत प्रदत्त शक्तियों के अन्तर्गत विभाग द्वारा निर्धारित मानदण्डों के अनुसार निरीक्षण कार्य एवं प्रदत्त अन्य कार्यों का सम्पादन करता है।

खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के कार्य

खाद्य, नागरिक आपूर्ति एवं उपभोक्ता मामले विभाग के कार्य निम्नलिखित हैं :-

1. लक्षित सार्वजनिक वितरण प्रणाली का संचालन एवं क्रियान्वयन करना।
2. केन्द्र सरकार द्वारा निर्धारित समर्थन मूल्य पर भारतीय खाद्य निगम के लिए राज्य एजेन्सियों के मार्फत खाद्यान्नों की खरीद करना।
3. आवश्यक वस्तु अधिनियम, 1955 के तहत केन्द्र सरकार एवं राज्य सरकार द्वारा जारी आदेशों का प्रवर्तन करना।
4. उपभोक्ता संरक्षण अधिनियम, 1986 का क्रियान्वयन एवं उपभोक्ता आन्दोलन को गति देने के लिए विभिन्न गतिविधियों का क्रियान्वयन करना।
5. भारत सरकार ने लक्षित सार्वजनिक वितरण प्रणाली के अन्तर्गत वितरण योग्य आवश्यक वस्तुओं का राज्य की मांग के अनुरूप आवंटन प्राप्त करना एवं आवंटित वस्तुओं को उचित मूल्य की दुकानों के माध्यम से निर्धारित दरों पर उपभोक्ताओं को वितरण करना।
6. समर्थन मूल्य नीति के अन्तर्गत खाद्यान्नों यथा गेहूँ, जौ, मक्का, बाजरा व चावल की कीमत निर्धारित मूल्यों से कम होने पर किसानों के हित में भारत सरकार द्वारा घोषित समर्थन मूल्य पर भारतीय खाद्य निगम के माध्यम से क्रय करने में सहयोग करना।
7. आवश्यक वस्तु अधिनियम, 1955 एवं इसके अन्तर्गत प्रसारित विभिन्न आदेशों के प्रवर्तन व कालाबाजारी निवारण एवं आवश्यक वस्तु प्रदाय अधिनियम, 1980 के आदेश के अन्तर्गत जमाखोरी व कालाबाजारी के विरुद्ध कार्यवाही करना।
8. उपभोक्ता हितों के संरक्षण के लिए गठित राज्य आयोग एवं जिला मंचों की प्रशासनिक व्यवस्था से सम्बन्धित कार्य करना।
9. उपभोक्ता आन्दोलन को गति देने सम्बन्धित कार्यों को करना।

सार्वजनिक वितरण प्रणाली का कम्प्यूटरीकरण

सार्वजनिक वितरण प्रणाली के सुदृढीकरण हेतु राज्य सरकार की प्रतिबद्धता एवं माननीय उच्चतम न्यायालय के निर्देशों की अनुपालना में सार्वजनिक वितरण प्रणाली के

कम्प्यूटरीकरण कार्य के अन्तर्गत राज्य में डिजिटाइज्ड राशनकार्ड का कार्य किया जा रहा है। योजना के अन्तर्गत आवश्यक वस्तुओं के आवंटन, उठाव, आपूर्ति एवं वितरण व्यवस्था के साथ ही राज्य मुख्यालय व जिला कार्यालयों को भी कम्प्यूटरीकृत किया जायेगा। इस कार्य के पर्यवेक्षण हेतु मुख्य सचिव की अध्यक्षता में उच्च स्तरीय समिति गठित है। वित्तीय वर्ष 2011-12 से 2013-14 तक कुल राशि रुपये 6,50,22,450 इन. आई.सी. को हस्तान्तरित किये जा चुके हैं। वर्ष 2014-15 में कुल 175.97 लाख रुपये का प्रावधान रखा गया है। सार्वजनिक वितरण प्रणाली का कम्प्यूटरीकरण दो चरणों में किया जा रहा है। प्रथम चरण में डिजिटाइज्ड राशनकार्ड सम्पूर्ण राज्य में उपलब्ध कराये जा रहे हैं। केबिनेट की उप समिति द्वारा यह कार्य 30 सितम्बर, 2014 तक पूर्ण किये जाने की स्वीकृति प्रदान की गई थी। वर्तमान में 94 प्रतिशत कार्ड वितरित किये जा चुके हैं। द्वितीय चरण में उचित मूल्य की तथा समस्त सप्लाई चैन (थोक विक्रेताओं द्वारा एफसीआई गोदाम/तेल कम्पनियों से उठाव कर उचित मूल्य दुकानों तक वितरण) का कम्प्यूटरीकरण किया जावेगा। विभाग के प्रमुख शासन सचिव एवं एन.आई.सी. के अधिकारियों द्वारा 18 एवं 19 नवम्बर, 2014 को छत्तीसगढ़ का दौरा किया गया। सार्वजनिक वितरण प्रणाली के कम्प्यूटरीकरण की योजना के अन्तर्गत होने वाले व्यय पर केन्द्र एवं राज्य की बराबर की हिस्सेदारी होगी। केन्द्र सरकार द्वारा योजना के प्रथम चरण पर कुल अनुमानित व्यय 46.29 करोड़ रुपये में से 23.14 करोड़ की वित्तीय स्वीकृति जारी कर 60 प्रतिशत राशि 13.88 करोड़ रिलीज किये जाने की स्वीकृति जारी की जा चुकी है।

राज्य की समस्त उचित मूल्य की दुकानों पर POS(Point of Sale Machine - विक्रय समाधान यंत्र) मशीन उपलब्ध करवायी जायेगी। इस हेतु राज्य सरकार द्वारा रुपये 53.00 करोड़ का वित्तीय प्रावधान वर्ष 2014-15 में किया गया है। मशीन की सम्पूर्ण कीमत 02 वर्ष में उचित मूल्य दुकानदार से उसको देय अतिरिक्त मानदेय राशि में से वसूल किया जायेगा।

पीडीएस के कम्प्यूटरीकरण की प्रगति की समीक्षा किये जाने हेतु मुख्य सचिव की अध्यक्षता में गठित राज्य स्तरीय अपेक्स कमेटी की बैठक दिनांक 26.09.2014 को सम्पन्न हुई, जिसमें मुख्य सचिव द्वारा भारत सरकार की 46.29 करोड़ की स्वीकृति के सम्बन्ध में राज्यांश की वित्त विभाग से स्वीकृति हेतु आवश्यक कार्यवाही करने के निर्देश प्रदान किये गये। पीडीएस के कम्प्यूटरीकरण हेतु मुख्य सचिव की अध्यक्षता में गठित राज्य स्तरीय कमेटी की बैठक दिनांक 26.09.2014 में लिये गये निर्णयानुसार शेष रहे तथा नया आवेदन करने वाले लाभार्थियों को ऑनलाइन प्रक्रिया द्वारा ई-मित्र/सीएसी के माध्यम से डिजिटाइज्ड राशनकार्ड उपलब्ध कराये जाने के क्रम में दिनांक 02.02.2015 को परिपत्र जारी किया जा चुका है।

सार्वजनिक वितरण प्रणाली

गेहूँ की आपूर्ति

सार्वजनिक वितरण प्रणाली के तहत पूर्व में राज्य के बीपीएल, स्टेट बीपीएल, अन्त्योदय एवं अन्नपूर्णा परिवारों को मुख्यमंत्री अन्न सुरक्षा के अन्तर्गत गोहूँ का आवंटन खाद्य विभाग के द्वारा एवं वितरण का कार्य निगम के माध्यम से करवाया जा रहा था। वर्तमान में राज्य में खाद्य सुरक्षा अधिनियम, 2013 लागू हो जाने के उपरान्त खाद्य सुरक्षा के अन्तर्गत चयनित परिवारों को 5 किलो गोहूँ प्रति व्यक्ति 2/- रु. प्रति किलो की दर से तथा बीपीएल एवं एसबीपीएल परिवारों को न्यूनतम 25 किलो गोहूँ एवं अन्त्योदय परिवारों को 35 किलो प्रति परिवार प्रति माह 2/- रु. प्रति किलो की दर से आपूर्ति किया जा रहा है। गोहूँ का लाभार्थियों को वितरण खाद्य विभाग के निर्देशों के अन्तर्गत उचित मूल्य दुकानों के द्वारा किया जा रहा है। वित्तीय वर्ष 2014-15 में अप्रैल 2014 से जनवरी 2015 तक कुल 232,3861 मै. टन गोहूँ के आवंटन के विरुद्ध 2309286.55 मै. टन गोहूँ का उठाव कर उपभोक्ताओं को वितरित करवाया गया है।

चीनी आपूर्ति

केन्द्र सरकार द्वारा दिनांक 01.06.2013 से चीनी लेवी से नियंत्रण मुक्त किया गया है। राज्यों को खुले बाजार से चीनी क्रय कर सार्वजनिक वितरण प्रणाली के अन्तर्गत उपलब्ध करवाने के निर्देश किये गये हैं, जिसके अन्तर्गत राज्य को प्रतिमाह 7342 मै. टन का आवंटन एवं वर्ष में एक बार त्यौहार कोटे का 5092 मै. टन आवंटन अतिरिक्त प्राप्त होता है। इस प्रकार कुल वार्षिक आवंटन 93196 मै. टन प्राप्त होता है। जून 2013 से अगस्त 2014 तक कुल आवंटन 120314 मै. टन था। जिसके विरुद्ध 115765.65 मै. टन चीनी आपूर्ति हो चुकी है। जुलाई अगस्त की अन्तर मात्राके लिए कार्यवाही प्रक्रियाधीन है। माह सितम्बर 2014 की चीनी आपूर्ति हेतु एल 2 बारामती एग्री लिमिटेड को कार्यदेश दिनांक 27.01.2015 को दिये जा चुके हैं, जिसकी आपूर्ति प्रक्रियाधीन है। माह अक्टूबर 2014 से मार्च 2015 तक के लिये टेण्डर किये गये थे जिसकी तकनीकी निविदा 16.01.2015 को खोली जा चुकी है तथा वित्तीय निविदा खोले जाने की कार्यवाही प्रक्रियाधीन है।

भारत सरकार का अनुदान

भारत सरकार से उक्त योजना के अन्तर्गत 18500 प्रति मै. टन की दर से एकमुश्त चीनी अनुदान राज्य सरकार को दिया जाता है। जिसके क्लेम त्रैमासिक आधार पर तैयार कर चीनी निदेशालय भारत सरकार कृषि भवन, नई दिल्ली को प्रस्तुत किये जाते हैं। निगम द्वारा जून 2013 से जून 2014 तक के कुल 105630 मै. टन राशि रुपये 195.42 करोड़ के चीनी अनुदान क्लेम भारत सरकार को भिजवाये जा चुके हैं। भारत सरकार द्वारा निगम को उक्त क्लेमों की राशि का पुनर्भरण किया जा चुका है। जुलाई 2014 से सितम्बर 2014 तक की पूर्ण चीनी प्राप्त होने पर उक्त अवधि का क्लेम भारत सरकार को भिजवाया जा सकेगा।

01.06.2013 से पूर्व सार्वजनिक वितरण प्रणाली के तहत भारत सरकार द्वारा लेवी की चीनी विभिन्न मिलों से राज्य को आवंटित की जाती थी। निगम द्वारा वर्ष 2012-13 द्वारा लेवी की चीनी विभिन्न मिलों से राज्य को आवंटित की जाती थी। निगम द्वारा वर्ष



2012-13 से इस व्यवस्था के तहत कार्य प्रारम्भ किया गया था। भारत सरकार की पुनर्भरण एजेन्सी भारतीय खाद्य निगम द्वारा वर्ष 2012-13 का थोक/खुदरा विक्रेताओं का मार्जिन निर्धारित नहीं होने के कारण निगम की लगभग 23.97 करोड़ रुपये की राशि रोक ली गई है, इसलिए निगम स्तर से दिनांक 27.11.2014 को वर्ष 2012-13 के लिए मार्जिन प्रस्ताव तैयार कर राजस्थान सरकार के माध्यम से चीनी निदेशालय भारत सरकार को भिजवाये जा चुके हैं तथा मार्जिन प्रस्ताव भारत सरकार के स्तर पर अनुमोदनार्थ विचाराधीन है।

राज्य सरकार का अनुदान

वर्ष 2013-14 में राज्य सरकार द्वारा चीनी 13.50 रुपये प्रति किग्रा के स्थान पर 10 रुपये की दर से लक्षित वर्ग को सार्वजनिक वितरण प्रणाली के तहत चीनी उपलब्ध करवाई गई थी जिसकी अन्तर राशि के लिए 38.97 करोड़ रुपये राज्य सरकार से प्राप्त होनी थी, जिसके एवज में राज्य सरकार द्वारा 30 करोड़ रुपये निगम को उपलब्ध करवाये गये हैं, शेष 8.97 करोड़ रुपये राज्य सरकार से प्राप्त करने के लिए दिनांक 10.07.2014 एवं 07.10.2014 को लिखा जा चुका है।

वर्ष 2014-15 के लिये अनुमानित अन्तर राशि 30 करोड़ रुपये है, जो राज्य सरकार द्वारा निगम को उपलब्ध कराने हैं इस हेतु राज्य सरकार को दिनांक 26.09.2014 एवं 18.11.2014 को लिखा जा चुका है। इस प्रकार वर्ष 2013-14 एवं 2014-15 के लिए सरकार से 38.97 करोड़ आने शेष है।

गैर पी.डी.एस. वस्तुओं का विपणन कार्य

माननीय मुख्यमंत्री महोदय की बजट घोषणाओं के क्रियान्वयन हेतु नॉन पीडीएस सामग्री के अन्तर्गत विभिन्न सामग्री उपलब्ध करवाये जाने के संबंध में कार्यवाही की गई। राज्य में गैर पी.डी.एस. वस्तुओं को उपभोक्ताओं को उचित दरों तथा उच्च गुणवत्ता में निर्बाध आपूर्ति हेतु राज्य सरकार के निर्देशानुसार निगम द्वारा गैर पीडीएस वस्तुओं के उत्पादनकर्ता/निर्माताओं एवं थोक विक्रेताओं से प्रथम चरण में आयोडीनयुक्त नमक, चाय एवं साबुन को उचित मूल्य की दुकानों के माध्यम से आम उपभोक्ताओं को वितरण करने हेतु आवश्यक निविदायें जारी की गईं। प्राप्त निविदाओं में न्यूनतम मूल्य पर चाय एवं आयोडाईज वाश नमक आपूर्ति करने वाली कम्पनी/फर्मों को आपूर्ति हेतु कार्यादेश दिए गए तथा अगस्त 2011 से निगम की ब्राण्ड अन्तर्गत (राज ब्राण्ड) चाय एवं नमक का वितरण उपभोक्ताओं को प्रारम्भ किया गया है।

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भारतीय संविधान : महिलाओं के संदर्भ में प्रावधान

डॉ.भाकर राम बिजोई

राजनीति विज्ञान विभाग

जनावि, जोधपुर।

देश के सामने महानतम चुनौती हैं महिलाओं के विकास की उनकी स्थिति में सुधार की इतिहास इस बात का साक्ष्य हैं कि जन कभी पुरुष प्रधान सभ्यता ने नारी जाति की अवहेलना की समाज का विकास अवरूद्ध हुआ उसका पतन हुआ। किन्तु जन नारी जाति को मान सम्मान दिया गया उसे प्रेरणा व स्फूर्तिदायिनी जगत जननी का उत्थान दिया समाज उन्नति के शिखर पर पहुच गया देश के सामाजिक आर्थिक एवं राजनीतिक विकास में महिलाओं की महत्वपूर्ण भूमिका रही है। इतना ही नहीं बल्कि वे राष्ट्र निर्माण में अहम भूमिका निभाती रही है।

महिला सशक्तिकरण से तात्पर्य महिलाओं को सामाजिक, सांस्कृतिक आर्थिक, राजनीतिक, धार्मिक इत्यादि क्षेत्रों में सशक्त एवं मजबूत बनाने से है। जिस समाज, जिस देश में नारी की स्थिति जितनी महत्वपूर्ण सुदृढ सम्मानजनक व सक्रिय होगी उतना ही वह समाज उन्नत समृद्ध व मजबूत होगा। महिला सशक्तिकरण को विभिन्न आयामों से देखा जा सकता है जिनमें शिक्षा द्वारा विकास व सशक्तिकरण आर्थिक सुदृढता, राजनीतिक क्षेत्र में हिस्सेदारी, सामाजिक चेतना एवं परिपक्वता पंचायतीराज में योगदान स्वास्थ्य व जीवन स्तर में वृद्धि। अतः महिला विकास अथवा महिलासशक्तिकरण के उपरोक्त आयामों का अनुसंधान व विश्लेषण कर उनमें राष्ट्रीय महिला आयोग की भूमिका का विश्लेषण किया जाना आवश्यक है।

सर्वप्रथम भारत सरकार द्वारा महिला सशक्तिकरण के लिए बनी समितिया तथा संवैधानिक प्रयासों का विस्तार से विश्लेषण करने का प्रयास किया है—

- महिला एवं बाल विकास विभाग: महिलाओं और बच्चों के विकास को गति प्रदान करने के लिए 1989 में मानव संसाधन मंत्रालय के अन्तर्गत एक महिला व बाल विकास विभाग का गठन किया गया। यह विभाग कानून बनाने और उनमें संशोधन करने नीतियां व योजनाएं तैयार करने तथा सरकारी व गैर सरकारी विभाग जो विकास के कार्य कर रहे हैं उनमें समन्वय स्थापित करता है। यह विभाग महिला सशक्तिकरण की राष्ट्रीय नीति को अंतिम रूप देने लगा है।
- कोटारी कमीशन : प्रोफेसर डी एस कोटारी की अध्यक्षता में भारत सरकार ने जुलाई 1964 में सरकार को शिक्षा के राष्ट्रीय ढांचे व सभी पहलुओं में शिक्षा के विकास पर परामर्श देने के उद्देश्य से शिक्षा आयोग गठित किया गया था। अनुसूचित जाति व जनजाति की लड़कियों के शैक्षिक विकास के लिए उन्होंने सिफारिशें दी थीं। इसमें बालिका शिक्षा को महत्व दिया गया था।
- प्रशिक्षण रोजगार और उत्पादन केन्द्र योजना :- नार्वे की विकास एजेंसी नोराडा से सहायता प्राप्त महिलाओं के प्रशिक्षण कार्यक्रम के अन्तर्गत सार्वजनिक क्षेत्र के उपक्रमों नियमों स्वायत्त संस्थाओं को महिलाओं को प्रशिक्षण देने वस्त्र निर्माण बुनाई कताई कैंटिन प्रबन्ध होथ करघा इलेक्टिकल्स फैशन टेक्नोलॉजी कार्यालय प्रबन्ध आदि व्यवसाय उपलब्ध कराने के लिए सहायता दी जाती है। यह कार्यक्रम 1983 में लागू हुआ था। वयस्क महिलाओं को शिक्षा और व्यावसायिक प्रशिक्षण उपलब्ध कराने की सघन योजना केन्द्रीय समाज कल्याण बोर्ड ने 1958 में शुरू की।



- ग्रामीण महिलाओं का विकास और अधिकार परियोजना :- वर्तमान में यह योजना स्वशक्ति परियोजना भी कहलाती है केन्द्र द्वारा प्रायोजित परियोजना के रूप में 16 अक्टूबर 1998 को पाँच साल के लिए मंजूर किया गया था।
- इंदिरा महिला योजना:-यह योजना समाज के सबसे निचले स्तर की महिलाओं का संगठित करने के उद्देश्य से 20 अगस्त 1995 को 200 विकास खण्डों में शुरू की गई है ग्रामीण क्षेत्रों व झुग्गी झोपड़ी बस्तियों में रहने वाली महिलाओं को जगरूक बनाया जाता है और आर्थिक दृष्टि से सम्पन्न बनाने की कोशिश की जा रही है।
- बालिका समृद्धि योजना :- इस योजना का उद्देश्य बालिकाओं के जीवन स्तर का उँचा उठाना है। इस योजना के प्रथम चरण की शुरुआत 15 अगस्त 1997 का हुई थी इसके अन्तर्गत 156 अगस्त 1997 या उसके बाद जन्म लेने वाली बालिका की माँ को 500 रु अनुदान की राशि दी जाएगी। यह योजना गरीबी रेखा के नीचे जीवन यापन करने वाले नागरिकों पर लागू की गई। वित्तिय वर्ष 1999-2000 से इस योजना के लाभ और सहायता देने के तरीके में परिवर्तन किया गया। जन्म के बाद प्रत्येक कन्या को 500 रु की सहायता दी जाती है वह लड़की के नाम से बैंक में जमा करा दी जाती है। लड़की जब स्कूल जाने लगती है तो सालाना छात्रवृत्ति भी उसी खाते में जमा करा दी जाती है यह छात्रवृत्ति पहली कक्षा के लिए 300 रु और दसवी कक्षा के लिए 1000 रु है लड़की की आयु 18 साल होने पर यह राशि उसे मिल जाती है।
- राष्ट्रीय महिला कोष :- राष्ट्रीय महिला कोष का गठन 31 करोड़ की पूँजी से 30 मार्च 1993 को किया गया इसका गठन 1860 के सोसायटी पंजीकरण अधिनियम के तहत किया गया था और इसके प्रबन्ध के लिए एक संचालक मण्डल बनाया गया है महिला और बाल विकास राज्य मंत्री कोष के अध्यक्ष होते हैं राष्ट्रीय महिला कोष का उद्देश्य गरीब महिलाओं विशेष रूप से अनोपचारिक क्षेत्र की निर्धन महिलाओं की ऋण सम्बन्धी आवश्यकताओं को पूरा करना है 31 मार्च 1999 तक 66.12 करोड़ रुपये के ऋण मंजूर किए गए हैं जिसमें 406 गैर सरकारी संगठनों के माध्यम से 3, 15, 484 महिलाएं लाभान्वित हुई हैं।
- सार्क बालिका दशक :- महिलाओं की स्थिति के लक्ष्य को प्राप्त करने के लिए महत्वपूर्ण उपलब्धि सार्क बालिका वर्ष 1991-2000 के सिलसिले में राष्ट्रीय कार्य योजना का निर्माण किया है। कार्य योजना में बालिकाओं के बेहतर भविष्य एवं उनकी छवि संवारने के अंतिम लक्ष्य को प्राप्त करने के लिए नीतियों और कार्यक्रमों का जिक्र किया गया है। कार्य योजना में बालिकाओं व किशोरियों के स्वास्थ्य शिक्षा व्यावसायिक प्रशिक्षण और उन्हें जागरूक बनाने पर विशेष जोर दिया गया है।
- संवैधानिक प्रावधान:- स्वतंत्रता के समय से ही महिलाओं की विषमतापूर्ण स्थिति व उन पर होने वाले अत्याचारों के कारण उन्हें विशेष अधिकारों व संरक्षण की आवश्यकता महसूस की जाने लगी। महिलाओं के विभिन्न संवैधानिक अधिकारों की रक्षा के लिए सरकार ने विशेष ध्यान में रख कर उनसे सम्बन्धित अनेक कानून बनाए ताकि उन्हें शोषण व उत्पीड़न से बचाकर रखा जा सके।
- अनुच्छेद 15 :- धर्म वंश जाति या लिंग या जन्म स्थान के आधार पर विभेद का निषेध अनुच्छेद 15 की कोई बात राज्य को स्त्रियों और बालकों के लिए कोई विशेष उपबन्ध बनाने से नहीं रोकेगी महिलाएं बाल विवाह बहुविवाह आदि की शिकार थी और पूर्ण रूप से पुरुषों पर आश्रित थी इसी कारण राज्य को उनके लिए विशेष कानून बनाने का अधिकार प्रदान करना उचित है।
- अनुच्छेद 16 :- लोक नियोजन के विषय में अवसर की समानता राज्य के अधीन किसी नियोजन या पद के सम्बन्ध में केवल धर्म, वंश, जाति लिंग, उद्भव जन्म स्थान निवेश या इनमें से किसी आधार पर न तो कोई नागरिक अपात्र होगा न उनमें विभेद किया जायेगा।

- अनुच्छेद 39 :- राज्य द्वारा अनुशरणीय कुछ नीति निर्देशक तत्व: राज्य अपनी नीति का विशेष रूप से इस प्रकार संचालन के करेगा। कि निश्चित रूप से
- पुरुष व स्त्री सभी नागरिकों को समान रूप से जीविका के पर्याप्त साधन प्राप्त करने का अधिकार हों पुरुष व स्त्रियों को समान कार्य के लिए समान वेतन हो। पुरुष और स्त्री कर्मचारों के स्वास्थ्य व शक्ति का दुरुपयोग न हो।
- अनुच्छेद 51 क मूल कर्तव्य ऐसी प्रथाओं का त्याग करें जो स्त्रियों के सम्मान के विरुद्ध हैं
- दण्ड प्रक्रिया संहिता की धारा 47 में उस स्थान की तलाशी लेने के प्रावधान हैं जहाँ ऐसा व्यक्ति प्रविष्ट हुआ है। जिसकी गिरफ्तारी की जानी है किन्तु यदि कोई ऐसा स्थान है जो कमरा है। और ऐसी स्त्री के वास्तविक कब्जे में है जो रूढ़ि के अनुसार लोगों के सामने नहीं आती है। तो पुलिस अधिकारी उस कमरे में प्रवेश करने से पूर्व स्त्री को सूचना देगा कि वह से हट जाने के लिए स्वतंत्र है। इस प्रक्रिया में आँखों के प्रति सभ्यता से पेश आया जाएगा। और उसकी गरिमा का सम्मान किया जायेगा।
- दण्ड प्रक्रिया संहिता की धारा 100 में तलाशी वारन्ट के अधीन किसी बंद स्थान की तलाशी लिए जाने की प्रक्रिया बताई गई है उपधारा 3 के अनुसार किसी व्यक्ति के बारे में उचित रूप से संदेह किया जाता है तो उस व्यक्ति की तलाशी ली जा सकती है किन्तु यदि वह स्त्री है तो पुलिस अधिकारी यह ध्यान रखेंगे। कि उसकी तलाशी किसी अन्य स्त्री द्वारा ली जायी और शिष्टता का ध्यान रखे।
- दण्ड प्रक्रिया संहिता की धारा 46 1 में गिरफ्तारी के तरीके का निर्देश दिया गया है। इसमें यह कहा गया है कि पुलिस अधिकारी गिरफ्तार किये जाने वाले व्यक्ति के शरीर को वस्तुतः हुया या परिरुद्ध करेगा। जबकि उसने वचन या कर्म द्वारा अपने को अभिरक्षा में समर्पित न कर दिया हो इस धारा के सम्बन्ध में उपर्युक्त वर्णित मानवाधिकार मार्ग दर्शिका के पैरा संख्या 3 में कहा गया है कि स्त्री के बारे में उपधारणा की जायेगी कि उनके अपने अभिरक्षा के लिए समर्पित कर दिया जब तक कि इसके विपरीत साबित न हो गया हो, किसी भी स्थिति में पुलिस अधिकारी महिला के शरीर का गिरफ्तारी करते समय स्पर्श नहीं करेगा।
- महिला के सम्मान व स्वाभिमान की रक्षा के सम्बन्ध में भारतीय समाज हमेशा संवेदनशील रहा है। इस उद्देश्य की पूर्ति देश में कई नए कानून बनाए गए हैं। व पुरानों में संशोधन किया गया है।
- स्त्री अशिष्ट रूपण प्रतिषेध अधिनियम 1986 इस अधिनियम की धारा 3 में स्त्रियों के अशिष्ट रूपण वाले विज्ञापन को प्रकाशित व प्रदर्शित करने पर निषेध लगाया गया है।
- धारा 4 में स्त्री अशिष्ट रूपण वाली पुस्तक, पुस्तिका, कागज, स्लाइड , फिल्म रेखाचित्र फोटो आदि के उत्पादन विक्रय वितरण व परिचालन तथा डाक से भेजने पर प्रतिषेध है।
- सती निवारण अधिनियम 1987 इस अधिनियम की धारा 3 में सती कर्म करने का प्रयत्न करने के लिए 6 मास तक का कारावास व जुर्माना या दोनों सजा का प्रावधान है। धारा 4 में सती कर्म के दुष्प्रेरण के लिए मृत्यु या आजीवन कारावास की सजा निर्धारित की गई है। धारा 17 के तहत सभी कर्मचारी अधिकारियों को इस कृत्य की सूचना देने व सहायता न करने के लिए बाध्य बनाया गया है।

बाल विवाह अवरोध अधिनियम 1929

धारा 3 बाल विवाह करने वाले 21 वर्ष से कम आयु के पुरुष वयस्क के लिए दंड जो कोई 18 वर्ष से अधिक 21 वर्ष से कम होते हुए भी बाल विवाह करेगा। वह सादा कारावास का भागी होगा। धारा 10 क कोई नारी इस अधिनियम के तहत दोष सिद्ध ठहराई जाती है तो न्यायालय कारावास के बदले सुधार संस्था में भेजने का आदेश दे सकता है।

विशेष विवाह अधिनियम 1954

इस अधिनियम के द्वारा महिलाओं को पैतृक संपत्ति में अधिकार दिया गया है यह अधिकार कानूनी कार्यवाही के माफ़त किया जा सकता है

दहेज प्रतिषेध अधिनियम 1961

धारा 3 दहेज लेने या देने या इसके दुष्प्रेरण के लिए 5 वर्ष से अधिक कारावास और जुर्माने की सजा होगी। धारा 4 वर या वधु को माता पिता या रिश्तेदार यदि दहेज की माँग करता है तो 6 मास से दो वर्ष तक कारावास और जुर्मान की सजा होगी।

अनैतिक व्यापार निवारण अधिनियम 1956

धारा 3 जो व्यक्ति वेश्यागृह चलाता है। या सहायता करता है उसे 1 से 3 वर्ष तक कारावास व जुर्माने की सजा होगी

बन्धुआ मजदूरी कानून

बंधक भय पद्धति उत्पादन अधिनियम 1976 कानून के अन्तर्गत बंधुआ मजदूरी स्त्री या पुरुष को तुरन्त गुलामी से छुटकारा मिल जाता है। पत्नी का भरण पोषण का अधिकार पत्नी का भरण पोषण कानून 1956 के अनुसार औरत अपने आदमी से अलग रहकर भी भरण पोषण पाने की बिना उचित कारण के अपनी पत्नी को उसकी मर्जी के खिलाफ छोड़ दिया हो।

विधवा गुजारे का अधिकार

पति के मरने के बाद हिन्दू औरत के गुजारे की जिम्मेदारी ससुर की होती है वह हकदार होगी यदि उसकी अपनी आमदनी या जायदाद गुजारे लायक न हो
यदि ससुर के पास कोई खानदानी जायदाद नहीं है। जिसमें वह बहु का खर्च दे सके तो ससुर बहु को खर्चा दे सके तो ससुर उसे गुजारा देने के लिए मजबूर नहीं है।

जायदाद में औरतों का अधिकार

1956 में बने हिन्दू उत्तराधिकार कानून में महिलाओं को काफी हक दिए गए हैं

- पुरुष की जायदाद में विधवा पत्नी मां बेटियों और बेटों का बराबर हक होता है
- औरत के नाम जो भी जायदाद जेवर या धन है। जो उसे शादी से पहले या बाद में मिलता है। वह उसका स्त्री धन है।
- औरत अपनी स्वअर्जित या परिवार से मिली हुई सम्पत्ति की भी किसी भी समय वसीयत कर सकती है
- पति की मृत्यु के समय यदि पत्नी गर्भवती है तो बच्चा पिता की जायदाद में हिस्से का हकदार है।
- पिता की मृत्यु से पूर्व अगर पुत्र व पुत्री की मृत्यु हो गई। हो तो उनके बच्चों को भी जायदाद में हिस्सा मिलेगा

समान वेतन कानून 1976

इस कानून के अन्तर्गत आदमी व औरत के लिए समान कार्य के लिए समान मजदूरी की दर तय की गयी है। और को इस आधार पर कम पैसा नहीं मिलेगा कि वह औरत है नौकरी इसमें वाला अगर ऐसा करता है तो दण्ड का भागी होगा।

कामकाजी महिलाओं के कानून

काम की अवधि 9 घण्टे से अधिक नहीं हो सकती जिस का पर पुरुषों की भर्ती की जा सकती है। उस काम पर महिला को भी भर्ती होने का अधिकार है। यदि वह अपेक्षित योग्यता रखती है।

प्रसूति सुविधाएँ

कामकाजी महिलाओं को दो बच्चों तक 135 दिन का मातृत्व अवकाश देने का प्रावधान है। बच्चे को दूध पिलाने के लिए दिन में दो बार का समय मिलना चाहिए यदि दिए जाने वाले आराम के समय से अतिरिक्त होगा। यदि प्रसूता की मौत हो जाए तो 6 हफ्तों का वेतन संरक्षकों को मिलेगा।

गोद लेने सम्बन्धी अधिकार

पति के पागल होने धर्म बदल लेने व सन्यासी बन जाने की स्थिति में बच्चा गोद ले सकती है। विधवा तलाक शुदा व कुंवारी महिला जो बालिका 18 साल से कम उम्र न हो वह बच्चा गोद ले सकता है। पुरुष अगर लडका गोद लेता है। तो दोनो की उम्र का अन्तर 21 साल का होना चाहिए यही स्थिति लडके के गोद लेते समय महिला के लिए अनिवार्य है।

अनुसूचित जाति / अनुसूचित जनजाति के लिए विशेष कानून 1989

अनुसूचित जाति / जनजाति के लोग विशेषकर महिलाएँ अत्याचारों का शिकार विशेषकर महिलाएँ अत्याचारों का शिकार होती रहती है। जुल्मों के निवारण हेतु यह अधिनियम बनाया है अपराध के दोषी अपराधी को अग्रिम जमानत के अधिकार से वंचित रख गया है।

महिला नीति

महिलाएँ हमारे समाज का महत्वपूर्ण अंग है। हमारे परिवार संस्कृति जीवन मूल्य इस बात पर निर्भर होते है। कि समाज में महिलाओं को कितना सम्मान मिलता है। हालांकि भारत के संविधान में कानून के समक्ष सभी नागरिकों को समान अधिकार प्राप्त है। फिर भी वास्तविकता यह है कि सदियों से चली आरही सामाजिक व्यवस्थाओं के दबाव में महिलाओं अभी भी अधीनस्थ अवस्था में जी रही है। और अपने संवैधानिक अधिकारों को प्राप्त करने में सफल नहीं हुई हैं

महिलाओं की यह दुर्भाग्यपूर्ण स्थिति भारत में ही नहीं विश्व भर में व्याप्त है। विश्व की आँख भी 1975 में खुली और उसने आँखें मिचामिचाते हुए 8 मार्च को अन्तर्राष्ट्रीय महिला दिवस की औपचारिक रस्म अदायगी शुरू कर दी 20 वीं सदी के ढाई दशक में महिलाओं की स्थिति में कोई विशेष उल्लेखनीय सुधार नहीं हो पाया है

महिलाओं के विकास की दृष्टि से राज्य सरकार ने अनेक महत्वपूर्ण निर्णय लिए हैं इसके तहत राजस्थान महिला आयोग की स्थापना की गई। एवं महिलाओं के लिए सरकारी सेवाओं में 30 प्रतिशत आरक्षण का प्रावधान किया गया तथा पहली बार राज्य की महिला नीति की घोषणा की गई है इन प्रयासों का परिणाम है कि आज राजस्थान में महिला समाज में जागरूकता एवं विशेष उत्साह का वातावरण बनने लगा है

महिला नीति का क्रियान्वयन

राज्य के महिला एवं बाल विकास विभाग को इस नीति के क्रियान्वयन में समन्वय स्थापित करने एवं परिनिरीक्षण करने में नोडल विभाग बनाया गया है। इस नीति के क्रियान्वयन करने का उत्तरदायित्व समस्त सम्बन्धित विभागों पर होगा। नीति के क्रियान्वयन की प्रगति पर निगाह रखने के लिए मुख्य मंत्री की अध्यक्षता में एक समिति गठित की गई है। जो प्रत्येक वर्ष उसका पुनरावलोकन करेगी। इसके अतिरिक्त मुख्य सचिव की अध्यक्षता में गठित एक समिति राज्य स्तर पर प्रत्येक 6 माह में क्रियान्वयन कर अनुवीक्षण करेगी। नीति में यह भी प्रावधान किया गया है। कि राज्य महिला आयोग नीति के क्रियान्वयन के सम्बन्ध में अपनी सिफारिशों को राज्य को प्रेषित करेगा। और राज्य सरकार का यह दायित्व होगा कि वह सिफारिशों का क्रियान्वयन करना सुनिश्चित करें

उपरोक्त सम्पूर्ण विवेचन से स्पष्ट है कि महिला नीति दस्तावेज राज्य सरकार की नीति मात्र नहीं अपितु यह समाज में समानता एवं सामाजिक न्याय के लिए महिलाओं के संघर्ष को प्रोत्साहित करने एवं बढ़ावा देने के लिए एक मंच है। आज सरकार के समक्ष सबसे बड़ी चुनौती नीतियों कार्यक्रमों एवं आधारभूत वास्तविकता के बीच की खाई को पाटना है। हमारा संविधान विश्व के प्रगतिशील संविधानों में से सर्वश्रेष्ठ है। हम समानता बरतने के प्रति वचन बद्ध हैं। आशा की जाती है कि महिला नीति जेण्डर समता

पर आधारित कानूनों की क्रियाविधि सुनिश्चित करने में सफलता मिलेगी तथा महिलाओं के उन्नयन तथा उनको शोषण से बचाव के लिए चल रहे विभिन्न कार्यक्रमों को नयी दिशा देगी।

निर्वाचित महिलाओं में बदलाव के संकेत

ग्रामीण क्षेत्रों के दूर दराज के गांवों की नारियों ने घूघट की ओर से बाहर निकलकर पहले तो चुनावों में हिस्सा लिया और अब ग्राम प्रधान क्षेत्र समिति प्रमुख जिला पंचायत अध्यक्ष नगर अध्यक्ष तथा नगर प्रमुख के पदों पर निर्वाचित होकर वे अत्यन्त कुशलता के साथ काम काज चला रही हैं। यद्यपि इनमें से अधिकांश को कानूनी दांवपेच नहीं आते उन्हें तकनीकी रूप से गढ़े गए नियमों विधानों की जानकारी नहीं है लेकिन वे जानती हैं कि किफायत के साथ धन किस प्रकार खर्च किया जाता है। ओर गांव की ईंधन बीनने वाली कोसों दूर से पानी भरकर लाने वाली तथा शिक्षा दीक्षा के अभाव में निपट गंवार बनकर जीवन जीने वाली महिलाओं का दुख दर्द क्या है। और इसका स्थायी समाधान किस प्रकार से हो सकता है। विविध विभागों से जुड़ने और उनके कामकाज में निर्णायक भूमिका निभाने से ग्रामीण महिलाओं के लिए ज्ञान के कपाट खुल रहे उनकी सामाजिक स्थिति में भी जो विभेद और विसंगति है। उसमें भी सुधार आ रहा है पंचायती राज के पुरुआती दौर में पंचायतों के संचालन की बागडोर किसी न किसी पुरुष के हाथ में थी लेकिन अब महिलाओं की मनःस्थिति बदल रही है। वे सब अपना पक्ष पूरी निर्भरता तथा निष्पक्षता से बैठकों में रखने लगी हैं। बहरहाल पंचायतों राज व्यवस्था में महिलाओं की सक्रिय भागीदारी से उन्हें जो नया परिवेश मिल रहा है। वह उनके लिए प्रगति और विकास के द्वार तो खोल ही रहा है। पुरुष तथा स्त्री के बीच समाज में जो सामाजिक विषमता है उसमें भी कमी हो रही है। राजनीतिक सत्ता पर काबिज होने के कारण महिलाएँ धीरे धीरे स्वालंबी होती जा रही हैं। पंचायत अधिनियम के लागू होने से पूर्व यह आंशका व्यक्त की गयी कि इतनी सारी महिलाएँ मिलेगी कहां से परम्पराओं का निर्वाह करने वाली नारी यकायक पंचायती मंच पर अपने विचार कैसे रखेगी। अफसर शाही के सामने गांव की समस्याएँ किस प्रकार रखेगी तथा किस प्रकार इन समस्याओं का समाधान करेगी। लेकिन पिछले तीस चुनावों में प्रत्येक जाति और वर्ग की महिलाओं में जबरदस्त चुनावी स्पर्धा देखी गई हैं पंचायती राज संस्थाओं और स्थानीय निकायों में उनकी भागीदारी से जा मार्ग प्रशस्त हुआ है वह अन्ततः संसद एवं विधानसभाओं में उनकी 33 प्रतिशत सुनिश्चित भागीदारी के साथ ही समाप्त होगी।

उपर्युक्त सम्पूर्ण विवेचना से स्पष्ट है कि भारतीयों महिलाओं को संवैधानिक अधिक सामाजिक व राजनीतिक नियमों व कानूनों से सशक्त करने का सतत प्रयत्न किया जा रहा है। किन्तु मात्र कानून बनाने अथवा योजनाएँ तैयार करने और उसके लिए धन खर्च करने से उसका लाभ महिलाओं को मिलेगा। इस बात की कोई गारन्टी नहीं है यही कारण है कि कानून व नीतियों को क्रियान्वित करने के लिए राष्ट्रीय महिला आयोग की स्थापना की गई।

महिला सशक्तिकरण हेतु बनाये गये कानून

राज्य कर्मचारी बीमा अधिनियम के अन्तर्गत आ जाने वाली महिलाओं कर्मियों को छोड़कर यह अधिनियम उन सभी स्त्री कर्मियों पर लागू होता है जो फैक्ट्रियों खदानों, बागानों, प्रदर्शन संस्थानों और दुकानों में कार्य करती हैं तथा जहाँ उनकी संख्या 10 से अधिक है। इस अधिनियम में प्रसूति व्यय के कुछ अंश को मालिक के द्वारा वहन किए जाने का भी प्रावधान है।

अधिनियम की धारा 4,5,8, तथा 9 के अनुसार जिस स्त्रीकर्मि ने 160 दिन कार्य कर लिया है। उसे प्रव की सम्भावित तिथि से 6 सप्ताह पूर्व तथा प्रसव के 6 सप्ताह बाद तक का मातृत्व अवकाश ले सकती है। सम्भावित प्रसव के से 10 सप्ताह पूर्व से स्त्री कर्मि से श्रमसाध्य कार्य लम्बे समय तक खड़े रहना भारी बोझ उठाना, थका देने वाला कार्य आदि कराने पर इस अधिनियम में प्रतिबन्ध है। यदि स्त्रीकर्मि के प्रसव से पूर्व या पश्चात् नियोक्ता किसी प्रकार की निःशुल्क चिकित्सा उपलब्ध नहीं कराता तो स्त्री को 250 रु का

चिकित्सा भत्ता प्राप्त करने का भी अधिकार है। चौदह फरवरी 08 को केन्द्रीय मन्त्रिमण्डल ने यह चिकित्सा भत्ता 250 से बढ़कर 1000 रु कर देने का प्रस्ताव कर दिया है।

धारा 10 में गर्भावस्था समय पूर्व प्रसव गर्भपात प्रसुति गर्भाशय शल्यक्रिया आदि का प्रमाण दिया जाने पर 12 सप्ताह के मातृत्व अवकाश के अतिरिक्त एक मास का सवेतन अवकाश और दिए जाने का प्रावधान है।

धारा 11 के अन्तर्गत शिशु के 15 मास का हो जाने तक उसे दिन में दो बार दुध पिलाने के लिए माँ स्त्रीकर्म की सुविधा मिलेगी।

धारा 13 के अनुसार मातृत्व अवकाश पर गई हुई स्त्रीकर्म को नियोक्ता न तो नौकरी से निकाल सकता है। न उसको सेवामुक्त करने का नोटिस दे सकता है और नही उसकी सेवा शर्तों में किसी प्रकार का फेर बदल कर सकता है।

धारा 14-23 तक में इस अधिनियम के अन्तर्गत प्रत्येक नियोक्ता / प्रबन्धक / मालिक को अपने अधीन कार्य करने वाली स्त्रीकर्म का पूरा विवरण रजिस्टर में रखना अनिवार्य है। जिसमें कर्मचारी का कार्य और वेतन प्राप्ति के हस्ताक्षर होने चाहिए सरकार द्वारा नियुक्त निरीक्षक समय समय पर की गई शिकायतों की जाँच करने के लिए परिसर में आकर लोगो से पूछताछ करने के लिए और प्रपत्रों की जाँच के लिए अधिकृत होता है। यदि कोई प्रबन्धक नियोक्ता इस अधिनियम के उल्लंघन का दोषी पाया जाता है। तो उसे तीन महीने से एक साल तक के कारावास या 2000 रु से लेकर 5000 रु का जुर्माना या दानो से दण्डित किया जा सकता है।

समान वेतन अधिनियम 1976

लिंग के आधार पर श्रमिकों में भेद करके उन्हें कम या अधिक वेतन देने की प्रथा को समाप्त करने के लिए इस अधिनियम को पारित किया गया था। साथ ही इस अधिनियम का यह भी प्रयोजन निष्पादित हुआ कि वेतन तबादले टेनिंग तथा पदोन्नति के विषय में लिंग के आधार पर नियोक्ता कोई भेद नहीं कर सकता है। समान परिस्थितियों में समान कार्य करने के लिए स्त्री और पुरुष को समान वेतन दिए जाने का प्रावधान है।

इस अधिनियम की धारा 5 में नौकरी में भरती के समय में भी लिंग के आधार पर भेद का निषेध है तथा प्रतिबन्ध है नौकरी देते समय तय किए जाने वाले वेतन में पुरुष स्त्री में भेद नहीं किया जा सकता। इस अधिनियम में स्पष्ट किया गया है कि जिस कार्य को स्त्री सम्पन्न करती है वैसे ही समान कार्य के लिए पुरुष को कम वेतन दिया जाना भी अवैध है।

इस अधिनियम में यह भी व्यवस्था की गई है। कि स्त्रियों को अधिक से अधिक रोजगार दिलाने के लिए सलाहकार समिति का गठन हो, जिसमें दस मनोनित सदस्यों में से आधी 5 महिला सदस्याएँ हो। समिति की सलाह का ध्यान में रखकर ही सरकार स्त्री कर्म की नियुक्ति के सम्बन्ध में आवश्यक निर्देश जारी करें।

इस अधिनियम की धारा 9 (3)(4) में समान वेतन कानून की पालना के लिए श्रम निरीक्षकों की नियुक्ति की व्यवस्था है जिनके कार्य इस प्रकार है।

1. निरीक्षक उपयुक्त सहायकों के साथ उचित निरीक्षण करने के लिए किसी भवन फैक्ट्री संस्थान आदि में प्रवेश कर सकता है।
2. निरीक्षक नियोक्ता से कोई भी रजिस्टर मस्टर रोल या श्रमिकों से सम्बद्ध अन्य प्रपत्र माँग कर निरीक्षण कर सकता है यदि नियोक्ता देने से मना करता है। तो उसे 1000 रु के जुर्माना से दण्डित किया जाएगा।
3. निरीक्षण स्थान पर समान वेतन कानून की पालना हो रही है यह सुनिश्चित करने के लिए किसी भी व्यक्ति की उसी समय या बाद में गवाही ले सकता है।

4. निरीक्षक उस स्थान के मालिक उसके प्रतिनिधि या नौकर या प्रभारी से भी जाँच कर सकता है तथा अन्य सम्बद्ध स्थानों का भी निरीक्षण कर सकता है।

5. निरीक्षण के दौरान निरीक्षक समान वेतन कानून की पालना के लिए बनाए गए रजिस्ट्रों या अन्य प्रपत्रों से कुछ अंश लिख सकता है। या प्रतिलिपि ले सकता है। इस निरीक्षण के दौरान यदि निरीक्षक को समान परिस्थिति में समान कार्य करने वाले दो जनों के वेतन में भिन्नता दिखे तो भली प्रकार पूरी जाँच करके इस विषमता को दूर करने के लिए समान वेतन के लिए वह मालिक को बाध्य कर सकता है।

यदि किसी दुकान संस्थान या फैक्ट्री आदि में स्त्रीकर्मों को असमान वेतन दिया जा रहा है तो महिलाकर्मों स्वयं ही निरीक्षक से शिकायत कर सकती है। यदि श्रम अधिकारी से भी 30 दिन तक न्याय न मिले तो स्त्रीकर्मों अन्य उच्चाधिकारी के पास अपील कर सकती है।

समान वेतन अधिनियम के अन्तर्गत पहला वाद सर्वोच्च न्यायालय द्वारा निर्णीत हुआ था। सुश्री आण्डे डिकॉस्टा एक कम्पनी में स्टेनोग्राफर थी। कम्पनी में कार्य प्रारम्भ करने के कुछ माह बाद उसे पता चला कि अन्य पुरुष स्टेनोग्राफर की उपेक्षा उसे कम वेतन दिया जा रहा है उसने अपने अधिकारियों से इस सम्बन्ध में कहा। कोई उत्तर न मिलने पर उसने श्रम अधिकारी तक शिकायत की किन्तु फिर भी कुछ नहीं हुआ। तब उसने बम्बई हाईकोर्ट में मुकदमा किया और उसमें जीत गई। किन्तु कम्पनी ने 1987 में सर्वोच्च न्यायालय में अपील कर दी। कम्पनी के तर्क इस प्रकार हैं।

पुरुष और स्त्री स्टेनोग्राफर के काम में अन्तर है।

चादी के कम वेतन को प्रबन्ध समिति और कर्मचारी संगठन की मीटिंग में स्वीकारा किया है।

कम्पनी की आर्थिक स्थिति ऐसी नहीं है कि समान वेतन अधिनियम को लागू किया जा सके।

किन्तु सुप्रीम कोर्ट ने कम्पनी के इन सभी तर्कों को नकाराते हुए वादी के पक्ष में निर्णय दिया। इस अधिनियमसे जुड़े विभिन्न वादों में न्यायालयों का यही मत है कि समान वेतन नागरिकों के मौलिक अधिकारों में भले ही परिगणित न हो किन्तु संवैधानिक निर्देश होने के कारण इसे मौलिक अधिकार के सदृश ही स्वीकार करना चाहिए।

समान वेतन अधिनियम बने हुए 30 वर्ष से भी अधिक हो गए लेकिन वास्तविकता यह है कि सरकारी उपक्रमों और संस्थाओं को छोड़कर अन्यत्र सर्वत्र इस कानून की अवहेलना हो रही है। इसके अनेक कारण हैं।

- मालिकों या नियोक्ताओं की पुरुषवादी मानसिकता
- येनकेन प्रकारेण धन बचा सकने की प्रवृत्ति
- कानून की प्रति स्त्रियों की अनभिज्ञता
- कानून जानने पर भी नोकरी जाने के भय चुप रहना
- जो भी मिल रहा है वही ठीक है स्त्री कर्मों की ऐसी मानसिकता श्रमनिरीक्षकों की अल्प संख्या होनेसे समुचित निरीक्षण सम्भव नहीं
- भ्रष्टाचार का बोलबाला जिसके कारण रजिस्टर मंस्टर रोल सम्बद्ध प्रपत्र आदि सब बनावटी

महिलाकर्मों समान वेतन एवं कल्याण बिल 2006

यह बिल श्रीमती सैयदा अनवर तैमूर, एमपी के द्वारा 8 दिसम्बर 2006 को राज्य सभा में प्रस्तुत करने पर इस बिल के अन्तर्गत वे सभी महिलाकर्मों आ जाती हैं। जो कि दुकान संस्थान इण्डस्ट्री फैक्ट्री कृषि कार्य या अन्य किसी भी ऐसे कार्य में लगी हुई हैं। जहाँ शारीरिक श्रम उपेक्षित होता है। बिल में स्त्री कर्मियों की किसी निश्चित संख्या का भी उल्लेख नहीं है।

इस बिल के प्रस्तुत किए जाने के प्रयोजन और कारण इस प्रकार कहे गए हैं।

यह देखा जा रहा है। कि पुरुष कर्मों के समान मात्रा में काम करने पर भी स्त्री कर्मियों को उनके बराबर वेतन नहीं दिया जाता वास्तविक व्यावहारिकता में स्त्रीकर्मियों को कम वेतन दिया जाता है। और कभी कभी उनसे पुरे वेतन की रसीद ली जाती है। यद्यपि समान वेतन अधिनियम है पर उसकी पालना नहीं की जा रही है।

और स्त्री कर्मियों को उनके कार्यस्थल पर पर्याप्त सुविधाएँ नहीं दी जाती कोई स्थानों पर शौचालय या पीने के पानी की सुविधा नहीं है। इन स्त्री कर्मियों के शिशुओं की समुचित देखरेख के लिए झूलाधर नहीं है। स्त्रीकर्मियों के लिए समुचित स्वास्थ्य सुविधाएँ या विश्राम कक्ष नहीं हैं शारीरिक संरचना के कारण स्त्री कर्मियों को लगभग तीन घंटे के कार्य के बाद थोड़ा विश्राम चाहिए

वर्तमान में स्त्री कर्मियों को उनके स्थल पर दिलाने का कोई कानून नहीं है अतः एक ऐसा सर्वव्यापी कानून बनाया जाना प्रस्तावित है जो महिलाकर्मियों को समान वेतन और कार्य स्थल पर कुछ विशिष्ट दिलाने का कोई कानून नहीं है। अतः एक ऐसा सर्वव्यापी कानून बनाया जाना प्रस्तावित है जो महिलाकर्मियों को समान वेतन और कार्य स्थल पर कुछ विशिष्ट सुविधाएँ दिलाने में सक्षम हों।

प्रस्तावित बिल संक्षिप्त रूप में इस प्रकार है।

धारा 3 पुरुष कर्मों के समान कार्य पर महिलाकर्मों को समान वेतन

धारा 4 संस्थान इण्डस्ट्री फैक्ट्री या अन्य कार्य स्थल पर कार्यरत महिलाकर्मियों को मालिक या नियोक्ता निम्नांकित सुविधाएँ देगा।

1. झूलाधर तथा चल झूलाधर सुविधा
2. विश्राम कक्ष
3. अलग शौचालय
4. पीने का पानी तथा
5. स्वास्थ्य परिचर्या सुविधा

धारा 5 हर तीन घण्टे के कार्यके बाद स्त्री कर्मों को आध घण्टे का विश्राम दिया जाए और एक घण्टे का भोजनावकाश भी दिया जाए।

धारा 6 उपयुक्त सरकार नियोक्ता द्वारा महिला कर्मियों को कार्य स्थल पर दी गई सुविधा के निरीक्षण और कानून पालना के सुनिश्चय के लिए निरीक्षकों की नियुक्ति करें।

धारा 7 1 धारा 3 का उल्लंघन करने वाले को अधिकतम 5 लाख रुपये के जुर्माने से दण्डित किया जाएगा तथा ऐसे मालिक या संस्थान का लाइसेन्स निरस्त कर दिया जाएगा।

धारा 4 तथा धारा 5 के उल्लंघन पर जुर्माना देना होगा जो दस लाख रुपये तक का हो सकता है। राज्य सभा में प्रस्तुत यह बिल अभी किसी सार्थक परिणति तक नहीं पहुँच सका है। यों भी संविधान प्रदत्त मौलिक अधिकारों की स्वीकृति और प्रगतिवादी स्त्री पक्षीय कानूनों के बनते जाने पर समता आधारित समाज बनता नहीं दीख रहा। स्वतन्त्रता प्राप्ति के लगभग साठ वर्षों के बाद भी भारतीय स्त्री को असमनता और पुरुष वर्चस्व से ही जूझना पड़ रहा है। कानून बन देने मात्र से भारत में स्त्री की असमानता दूर नहीं हो भारतवासी को अपनी मानसिकता प्रवृत्ति और व्यवहार को बदलना होगा। साथ ही सम्पूर्ण नारी समाज को अपने अस्तित्व के प्रति जागरूक करना होगा। यदि महिलाओं को समानता देने वाले कानूनों को प्रभावी बनाना है तो सम्पूर्ण भारतीय नारी समाज को एक विस्तृत और व्यापक आन्दोलन से जोड़ना पड़ेगा।

वेतन भुगतान अधिनियम 1936

यह अधिनियम वेतन भुगतान के प्रकार को निश्चित करने के लिए पारित किया गया था। जिससे श्रमिकों का वेतन अवैध रूप से काटा न जाए नियोक्ता को लिखित रूप में प्रत्येक श्रमिक के वेतन का ब्यौरा रखना होता है जिसमें श्रमिक की हाजिरी गैर हाजिरी कारखानों में तोड़ दी गई वस्तुओं लिया गया



कर्ज आयकर आदि दर्ज किया जाना चाहिए ऐसा करने से तदनुसार ही चेक द्वारा या नगद वेतन समय पर दिया जा सकता है।

न्यूनतम वेतन अधिनियम 1948

इस अधिनियम के द्वारा प्रत्येक कार्य में लगे श्रमिकों के न्यूनतम वेतन का निर्धारण राज्य सरकार करती हैं और हर पाँचवे वर्ष इस पर पुनर्विचार किया जाना चाहिए। नियोक्ता को इस भुगतान के लिए रिकार्ड रखना होगा। और यदि उस दौषी पाया गया तो जुर्माने का भ प्रावधान है।

राज्य कर्मचारी बीमा अधिनियम

औद्योगिक क्षेत्रों खदानों तथा अन्य स्थलों पर बिजली की सहायता से कार्य करने वाले 20 से अधिक संख्या में लगे हुए श्रमिकों और उन पर निर्भर रहने वाले परिवार जनों को सुरक्षा देने के प्रयोजन से यह अधिनियम पारित किया गया था।

उपर्युक्त विवेचना से स्पष्ट है कि भारत में महिलाओं की समानता प्रदान करने हेतु विविध प्रावधान अवश्य किये गये हैं किन्तु उनके क्रियान्वयन पर हमेशा संदेह बना रहता है। यह कहना कोई अतिशयोक्ति नहीं होगी यदि संवैधानिक प्रावधानों को पूर्ण मनोयोग व ईमानदारी से लागू किया जाये तो यह महिलाओं की स्थिति मजबूत होकर उभरेगी।

सन्दर्भ ग्रंथ

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Gandhian Concept of Social Change: Relevance Today

Dr. Bhupinder Singh*

Head, Department of Political Science,
D.A.V. College (Lahore), Ambala City
(Haryana)-134003

Abstract

This paper provides an insight about Gandhian concept of social change. *Humanity is undergoing almost a phase of moral collapse and ethical nihilism. Service is being given in quest of personal aggrandizement. In the era of mad rush for power and material gain, the significance of Gandhian principle lies in stressing the permanent value of self-abnegation and to enshrine the primacy of goodness and character in place of the skill of manipulation and self-assertion. This paper is a modest attempt to analyse the Gandhian concept of social change. It has been divided into six parts. The first deals with the conceptual clarification of social change, the second with Gandhi's views on Sarvodaya as a model of social change, the third with the relationship between ends and means, the fourth with the Satyagraha as a technique of social change, the fifth with the criticism of the Gandhian concept of social change and the last with the conclusions.*

Mahatma Gandhi was a political thinker belonging to the non- western world, whose theories have been developed during the freedom struggle led by him in his own country. His aim was not only to bring the changes at political level in his country, but he wanted complete political, economic and cultural transformation of the society.¹ Gandhi holds the view of the maximization of social welfare and for this he gives prime importance to the welfare of the individuals by reducing inequalities. He was a philosopher of social change in a much wider and deeper sense than the existentialists, the new left, or the social critics.² Such a thought always needs serious study and more so when the world is growing more and more corrupt and inhuman every day. The interpretations of Gandhian thought and perspective needs to be reiterated again and again till the masses learn to adopt and practice it in their thought and deed. The present study gives birth to some pertinent questions- Why the theory of social change was given by Gandhi? What is the concept of social change given by Gandhi? What are the means for social change as told by Gandhi? Are the means for social change said by Gandhi still relevant? What are the contemporary challenges to the theory of social change? How is it relevant in the present era of liberalization, privatization and globalization? In this paper an effort has been made to find answers to these and other related questions.

I

Social change is such a prevalent and often disturbing feature of contemporary life that both the specialist and the layman may be tempted to suppose that it is peculiarly modern. Certainly the extent and rate of change in the modern world are greater than in most past periods, but the static qualities of primitive commonly over stated. Change, at some level and degree, is as characteristic of man's life in organized systems as is orderly persistence. By social and political change, we mean a marked difference from one system to another in terms of social structures, political institutions, mode of production and economic organization, meaning and values held by the important groups in the societies. Before Marx, theories of socio-political change were superficially explored. From August Comte and 19th century theories of evolution to the histori-



philosophical treatises of Sorokan Toynbee, Rustow, Alfred Weber, Jasper etc., they were developed in the form of philosophies of history. Independent theories of socio-political change are found ethnology where to schools have been dominated: i) *The Diffusionists* who attributed social change to the spread of culture progress from certain centers, and ii) *The Functionalists* who explain change and innovations as a result of the need to maintain a functional equilibrium in the social system. Karl Popper, an Austrian philosopher and sociologist rejected Marx's theory of historical materialism as well as existence of objective laws of social development and supported the liberal theory of gradual reforms and peaceful social change. He has very brilliantly argued for a theory of social change through piecemeal methods, popularly known as 'piecemeal social engineering'. Apart from Popper, a number of other liberal writers like Macpherson, Galbraith and C.Wright Mills have stressed the other side of 'social engineering'. This is known as 'Incremental Change'.³ Thus, during the 20th century the problem of social change has been the dominant theme of liberal sociologists.

Gandhi was also a liberal thinker. But, he was different from the above said thinkers on this phenomenon. Gandhiji wanted total transformation of the individual, his attitude, his value system, his priorities, his pattern of life, his relationship with other fellow individuals. For Gandhiji social change begins and ends with the individuals but this does not mean that he was an individualist in the prevailing sense of the term. He was opposed to elitism, stateism, militarism and centralism. He wanted to build a society in which there would be no politics without principles, no wealth without work, no pleasure without conscience, no knowledge without character, no commerce without morality, no science without humanity and no worship without sacrifice.⁴ Social change is as much a part of modernization process as is economic change. The basic assumption in the ideas of progress and evolution is that change is the characteristic feature of human society." According to Gandhi, "cultural accumulation, invention, contacts with other cultures, diffusion of education and the change itself are the sources of change while values, technology, population, social movement and dynamic men are the factors of social change."⁵ Gandhi believed in change not for the sake of change but the change for the sake of *Sarvodaya*. It's not senseless change, it is a change in accordance with *Swadharma* a beneficent change, change for happiness and welfare of all without any injury to anyone. Change is neither superficial nor partial. It is change in accordance with the laws of life, aiding man in the future course of evolution towards a more human existence. Change prepares the path to march onwards and higher in the steps of the ladder of civilization.⁶ Gandhi claimed that the *Sarvodaya* social order would be free from moral degradation, economic exploitation, and political subjugation.

The most important feature of Gandhian way of social change is that destruction of the old order and the creation of new one should go hand in hand. Revolution is nothing but final phase of the evolution.⁷ Therefore, before the sudden change, the society must be psychologically prepared not only to grasp but assimilate the new socio-economic principles.⁸ Gandhi knew that the cause of the present chaos is exploitation not only of the weaker nations by the stronger, but of sister nations by sister nations. Economic equality is the master key to non-

violent independence. At the root equal distribution lives the Gandhian principle of trusteeship. The wealth of the world is a common property and we are only its trustees.⁹

II

Gandhi never accepted either the western parliamentary models of liberal democracy or the Marxist model of polity for the non-western, non-Communist societies. He was tooth and nail opposed of these of two models for social change since they are elitist in nature and obstruct any process of social change.¹⁰ He judged a social structure in terms of his own valuation of what the social process is or could be. As an idealist, he was inclined to conform to the *Kantian* prescription: To create an ideal community of rational beings we need only act as if we already belonged to it-we must apply the perfect law in the imperfect state. Gandhi had this *Kantian* spirit of moral adventure. But he had a clear awareness of the imperfect state of society, irrespective of whether it was Eastern or Western. Contrary to popular belief, he was not a traditionalist or revivalist. Nor could he be a revolutionary who would tear up the foundation of a Social structure without even trying to transform it by peaceful means.¹¹

Gandhi emphasized for the adoption of *Sarvodaya* as a model of social change. Etymological meaning of *Sarvodaya* is rising of all. This all includes all living beings.¹² In other words, *Sarvodaya* as the word means welfare of all. According to Acharya Vinoba Bhave, the term *Sarvodaya* commands a two-fold meaning. Firstly, *Sarvodaya* means making all happy by removing suffering and poverty with the help of scientific knowledge. Secondly, establishing a world state full with divinity, kindness and equality is called *Sarvodaya*. For Gandhiji, *Sarvodaya* as a broader concept stands for the merger of one in all with self-sacrifice and a selfless service. It aims at not only fulfilling the minimum material needs but also developing the ethico-spiritual aspects of all people.¹³ For Gandhi, the goal of social change was the establishment of a *Sarvodaya* society in which all the centres of power are abolished, in which consciousness of individual based on the unity between body, mind and spirit emerges, in which centralization, concentration of wealth, glaring inequality, exploitation of man by man, of class by class, of nation by nation and alienation of man cease to exist.¹⁴ Gandhi emphasized for the adoption of *Sarvodaya* as a model of social change.

In *Sarvodaya* society, there is no scope for exploitation, discrimination, inequality, and violence. *Sarvodaya* society would be free from all evils like politics without principles, wealth without work, knowledge without character, commerce without morals, science without mankind and worship without sacrifice.¹⁵ Gandhi wanted a stateless society therefore his *Sarvodaya* model emphasized on anarchism. In the Gandhian economic thought the social equilibrium lies in complete equality of all individuals. This would bring about the equilibrium conditions of society, both materially and morally. Redistribution of income and wealth, therefore, must be considered a major welfare criterion in Gandhian economic thought. Although Gandhi was not an economist in the ordinary sense of the term, it is not difficult to credit him as being an economic model builder. In his own way, he constructed a model which he claimed to be practical and operational in a given environment. According to Gandhian economic theory, any viable system, must have the production capability to meet social demand for the



basic necessities of life-food, clothing, shelter and other essential pre-requisites for survival. But, he de-emphasized the pursuit of economic abundance for its own sake at all cost.¹⁶

For Gandhi economics and ethics are not different from each-other. *Sarvodaya* model emphasized on decenralization, self-sufficiency, co-operation, equality and human values in the economic sphere. Gandhi stressed on Trusteeship to establish the economic equality. But his concept of equality is not absolute. Gandhi wanted to establish a society in which nobody suffers from want of food, clothing and shelter. In *Sarvodaya* order, people must produce own needs of life and production must be in accordance with the need. In fact, *Sarvodaya* economic order may be called practical, realistic and humane.¹⁷

III

Gandhi stressed that the change must be peaceful, natural and self-adjusting as opposed to violence and unsettling change. Gandhi's theory of ends and means has to be interpreted as laying down a sound and safe rule for bringing about natural in the natural manner. The means should be in keeping with the end in view. To Gandhi, means and ends are convertible terms; "As the means so the end."¹⁸ Purity of means is as much important in Gandhian theory of social change as the purity of ends. Gandhi's emphasis on means rather than on the end is based on the doctrine of *niskama karma*, which holds that a person can have control over actions and not on their fruit. According to Gandhi, the end justifying the means is dangerous in practice and unsound ethically. Gandhi viewed human beings as supreme. They are ends in themselves. If the means are pure, the ends also become pure. Thus, the purity of ends and means occupies a unique place in Gandhian thought.

IV

For Gandhi *Satyagraha* was the main technique of social change. The vital activity of *Satyagraha* is a search for justice to which the ethic of non-violence is united. Within society and state, *Satyagraha* provides for peaceful resistance. It can be on individual or on mass-basis. The efficacy of *Satyagraha* is regardless of the nature of opponent; it can reform anyone, and can bring about social change by love and self-suffering. The road to social change lies through soul force, truth and heart conversion.¹⁹ In consequence, *Satyagraha* builds social pressure that yields dividends in terms of basic and total change in society.²⁰ He advised the adoption of means based on truth and non-violence to the utmost extent possible and felt that this would be India's greatest contribution to the peace of the world and the establishment of a new world order. In one of his letters to Nehru he wrote: I hold that that without truth and non-violence there can be nothing but destruction for humanity.....I must not fear if the world today is going the wrong way. It may be that India tock will go that way and like the proverbial moth burn itself eventually in the frame around which it dances more and more fiercely. But it is my burden duty up to my last breath to try to protect India and through India the entire world from such a doom.²¹ Gandhiji demonstrated in his lifetime the efficacy of the non-violent technique of socio-economic change. His experiments in South Africa demonstrated to the world that non-violence has the capacity to test the might of the mightiest power.²² Thereafter when he came to India he tried this technique for the redress of social, economic and political problems with commendable success and organized several successful *Satyagraha*. Gandhi's technique as manifested in his life is an



exemplary struggle of mass truth against degradation. Non-violence as....His concept of social order is devoid of state because it represents violence in a concentrated and organized form. The individual has soul but as the state is a soul-less machine, it can never be weaned from violence to which it owes its very existence. Therefore the ideal is that there is no political power because is no state.²³

In 1934-35 Gandhi referred to a few other dimensions of an ideally structured rural society. His criterion of judgement was whether a social order was or was not based on non-violence. To Gandhi a non-violent society meant a non-exploitative egalitarian society. Non-violent in practice, he said means common labour with the body. A Russian philosopher Bondareff has called it Bread Labour. Gandhiji said, if all laboured for their bread and no more then there would be enough food and enough leisure for all....Such labour would be the highest form of sacrifice. Men will not doubt do many other things through their bodies or through their minds, but all this will be labour of love, for the common good. There will then be no rich and no poor, none high and none low, no touchable and untouchable. If we did so, our wants would be minimized. We should then eat to live, not live to eat.²⁴

A well known scholar Bhiku Parekh observed that Gandhi has demonstrated the efficiency and efficacy of *Satyagraha* not only in getting political freedom but against exploitation, oppression, social injustice, and social evils in his life time. Moreover, *Satyagraha* is not the weapon of weak or coward, rather it is a weapon of the strong or brave which demands for a new real civilization and culture for the humanity as a whole. In fact, *Satyagraha* is the most powerful and permanent weapon to solve political, social and economic as well as religious problems. It holds good even today in our democratic setup against any perpetrated evil.²⁵

V

Critics observe that the major weakness of the Gandhian theory is the minimizing role of the state as the instrument of social change. Now, the man has totally dependent upon the state because of the growing complexity of modern life. Another weakness of this theory is the reliance upon *Satyagraha* as a technique of social change by Gandhi. It may be noted that this technique, intended to be social pressure, is a type of force and, as such, it is not devoid of coercion.²⁶ Thus *Satyagraha* may emerge into a reactionary force. It may lead to counter revolution instead of operating as instrument of non-violent social change. This theory may also be criticized for his failure to recognize the limitations on human capacity to bring about social change through non-violent action. It demands a strong self-control, a more enduring solidarity of purpose, and a higher ethical development than most human beings have thus far attained.²⁷ Gandhi and *Sarvodaya* have been branded as anti-science and anti-progressively because one does not appreciate the value of Gandhi's philosophy of *wants* and *needs*, which were conditioned by self-control and limitation. Gandhi was also criticized for this theory as Gandhi stressed that a *Satyagrahi* must live and act in the present but he should not waste time and energy about future plans. Gandhi makes his way step by step. He is not worried about the details of the distant goal as one step is enough for him. It was in this spirit that Gandhi never talked about the institutional form of the future non-violent state and all this freezes the process of social change.²⁸



VI

On the basis of the above analysis it could be discerned that Gandhian social change begins and ends with the individual in which no much role is played by the state. Gandhi never accepted either the western parliamentary models of liberal democracy or the Marxist model of polity for the non western, non-communist societies. Gandhi believes that man can affirm higher values within the social and political order, and, in the process, reshape society and state. The most important aspect of Gandhian theory of social change is that it makes the individual the basis of social change. The *Sarvodaya* social order represents Gandhi's blueprint to change society morally, economically and politically. Gandhi is not only relevant in the context of increasing industrialization and urbanization of today's society but he is becoming more and more relevant to the new emerging world.

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“Impact of schemes and awards in rural sports development at District level sports”

Vijay E. Somkuwar*

Dept. of Physical Education & Sports,
Sardar Patel Mahavidyalaya,
Chandrapur (M.S.)

ABSTRACT

Majority of Indians live in villages, the young India is the source of country development. Rural area development is depends on games and sports of rural area, various schemes promote the people of rural area. Rural sports programmes, rural sports club and various schemes and awards initiate the students and the people. This work will be helpful for rural area peoples for the jobs and opportunities and also create non violence, keep people busy. Utility of awards & schemes are important for rural developments.

Keywords: Sports scheme, awards, sports facilities, rural sports

Introduction

The rural population of India, comprising about 70 percent of the country's total population with a higher level of physical fitness, physiological and morphological status with respect to the others, seem to be a pillar of strength in the Country's sports arena.

To tap hidden talents for participation in sports events at the national and international levels requires adequate attention and nourishment on the part of the government.

Towards the Endeavour, the government has undertaken several attempts by introducing several schemes to tap the hidden talents. Despite of the fact, the Country has not yet succeeded in achieving the desired result.

It is observed that sports and games remain the monopoly of the urban population, where better awareness, sports equipments, trainings, infrastructure and other facilities are available. Rural Sports Programme was launched by the Ministry of Youth Affairs & Sports, Government of India in the year 1970-71 with a view to broad-base games and sports and to tap the hidden talents in the rural areas.

It is recognized that the rural population of India, comprising about 70 per cent of the country's total population with a higher level of physical fitness, physiological and morphological status with respect to the others, can be a pillar of strength in the country's sports arena.

The Rural sports Programme (RSP) seeks to tap hidden talents for participation in sports events at the national and international levers. After almost three decades, the program requires adequate attention and stocktaking on the part of the government. The national guidelines for the RSP are on the next page.

Gram Panchayats and Sports Associations role to be expanded

Along with Gram Panchayats, Associations and sports clubs should be given priority to organize RSP in the grassroots level as they have the basic knowledge about the sports persons.



However, the gram Panchayats should be given more priority in promotion of rural sports. Under the present scheme, there is no role of Gram Panchayats in promoting rural sports. The Gram Panchayat should remain as the most important and widespread institutional network available for rejuvenating the sport culture in rural areas, supplemented by any support they might receive from corporate entities, public or private. Therefore, the Panchayatiraj Raj Institutions need to be encouraged and incentivized to remove barriers in the form of the lack of information, motivation and affordability to insure the optimal utilization of sports facilities. In times to come, the role for Gram Panchayats is very pivotal in promoting sports in the country. Apart from dovetailing central and state government schemes, Panchayats should be given the responsibility of identifying an active local institution that will be responsible for organizing and managing sports and games in the village. The government under the programme should provide financial assistance for promotion of such events at the local level. Besides, the Panchayats should also play an important role in identifying the local popular sports / disciplines, including traditional games, for which the basic facilities to be provided. Besides, the Panchayats should also play an important role while selection of sports persons for the games to be organized at the Block level under the Rural Sports Programme.

The government may provide funds per discipline basis to the district, block and Gram Panchayats. Beside, the government may provide grants separately for organizing events at block, district, state and national level. A multi-sectoral approach needs to be adopted for resource mobilization by tapping other sources to promote and develop sports in the rural areas. Therefore, in the prevailing situation, the responsibility for providing bulk of resources for this purpose falls mainly on the Government only. However, the government may invite private sector partnership to promote and broad-basing of sports in the rural areas. As we have seen less than 1 % of the total Budget allocated for sports is too meager to expect establishing a sports culture in rural areas. Governments may prepare a guideline to insure private sector participation in promotion of sports in the rural areas.

Invite Public-Private sector participation

Public as well as Private sector participation in sports has been highly inadequate. Leaving apart few games such as Cricket, Kabaddi, Wrestling, Kho-Kho, Football, the private sector has not yet participated in promoting sports culture in the rural areas. The study therefore, emphasizes the need for a joint and coordinated approach by including public and private sector, in pooling their resources to promote sports in the rural areas. The government should create a positive environment to attract the involvement of private sector in promotion of sports particularly in the rural areas. The Gram Panchayat or Block or district level, private individual's or business community or Gram Panchayats may be asked to donate land or infrastructure to promote sports at the local level. The government may consider suitable tax holidays and other exemptions to the industrial houses for investment in the sports. This is very vital for establishing a vibrant sports culture in the country. This is more significant because although the central and the state governments have implemented several schemes including Rural sports Programme to provide rural, sports infrastructure.



Today sports is considered integrated to all round development of one's personality making it an interesting mark in the field of sport also has a great bearing on national moral and prestige. In order to meet the increasing demands of the changing times, at rural level. The government has taken upon itself to implement a program to promote excellence in sports. Government alone can't promote development of physical education and sports on the scale required. Active participation and support from non government institutions, whether public or private in the matter of finance, infrastructure and organization should be encouraged.

Due to lack of favorable condition many of rural area sports students and people are not able to develop their carrier in the games and sports otherwise these keep a lot of ability & skills to develop it but due to lack of induction and inspiration they can't do anything.

There is need of inspiration and induction to develop interest in the games & sports. Governments private sector can do it informs of schemes and awards for their inspiration and make the country powered in the field and also carrier in the field.

There are various schemes and awards for the development of rural areas games and sports, which produced jobs and opportunities and physical development also.

There are various schemes & awards for rural sports Development

Back ground : In order to preserve the value of traditional games and sports, necessary encouragement should be provided to all the program related to sports, to develop interest among the youngsters in various types of sports in the rural areas, to increase the skill of the athletes to develop their physics our all development of the student to provide play ground and gymnasium to the schools , colleges, similarly to provide facilities to organized sports competitions etc., keeping all the about objective in mind, the government has implemented scheme the Krida and Yuva Kalyan department. Schemes are being implemented by the department from the seventh five years plan.

In the national spots Policy, 2001, high priority is accorded to the development of sports in the rural areas to harness the available unknown talents and potential. In this context, the Village Panchayats/Gram Sabhas as well as rural youth and sports clubs will be mobilised to facilitate development for the requisite infrastructure and for the identification of talent through an appropriate competition structure in the rural areas as also in the disadvantaged and remote parts of the country which appear to merit special consideration under various schemes.

Schemes & Awards:

There are various schemes & awards are as follows

1 Rural sports program

The scheme of rural sports program launched in the year 1970-71 with a view to broad basing games and sports and tapping the hidden talent available a rural areas, was being operated by the Department of Youth affairs and Sports Government of India. The department was also operating another scheme namely, "Special Scheme for sports activity among the Backward Tribes". The presents scheme is an improvement over the earlier scheme of apart for arranged tournament in rural areas, it also to emphasis encouraging club culture in rural areas and include a special program for the north eastern reason that is North East sports festival.

2. Rural Sports Clubs



Under the scheme, nodal Voluntary Sports Clubs/Sports Center, on recommendation of the State Gov., are given one time grant up to Rs.30,000/ for purchase of consumable and non consumable sports equipment. In case of tribal blocks, assistance up to Rs.45,000/ is given. This is followed by a grant of Rs.5,000/ per annum for subsequent two years. 32 clubs have been assisted under the scheme.

3. Dr. B.R. Ambedkar Rural Sports Tournament

A countrywide program of Rural Sports Tournaments was launched in 1970-71 to encourage youth in rural areas to join the mainstream of the country's sport activities. Financial assistance I made available to the State @Rs.2000/ per discipline up to 3 discipline for each district level tournament and Rs.10,000/ per discipline for State level tournament and Rs.5,000/ per discipline for each Union Territory, up to five discipline.

4. Development of playground

Subsidy of Rs.10,000/- per acre and maximum of Rs.50,000/- for 5 acre is provided to the education institution and sport institution for the development of the playground. The subsidy is given to prepare a running track of 200 m or 400 m a play ground with wire fencing or wall fencing, to construct toilet, arrangement of drinking water facilities and store house etc.

5. Development of playground and gymnasium in every village

Un a village having a population [as per 1991 census] of 10,000 and above and in Adivasi or hilly area a village having population of 40,000. A maximum amount of Rs.80,000 or 50 per cent of the incurred expenditure whichever is less is provided as a subsidy for fencing the playground and bring it to the standard level.

Review of Literature

Department of sports in India circulated Sports Talent Search Scholarship Scheme :- Sports Talent Search Scholarship Scheme was introduced in 1970-71. The scheme provides facilities to talented young boys and girl's student at the secondary stage of education and proficient in sports to develop their talent in sports and enable to have nutritious diet during their studentship. Student are selected on the basis of sports competitions at National or State level. Scholarship is also provided to outstanding sports persons at university and college level under NSO programs and to women under the program of promotion of sports and physical education amongst women. National level scholarship are given at the rate of rupees 4800 per annum and state level the rate of rupees 3600 per annum.

Department of sports in India circulated Scholarship for trainings of specialist and outstanding sportspersons :- the scheme was introduced in the year 1990-91. The purpose is to equip talented outstanding sports person, coaches, physical education experts, sports scientists and research experts with the latest technique of training coaching and research so that in the years to come, India could build a pool of experts who could impart training and handle national level sports persons. One talented outstanding sports person.

Deepak sing, Dr. Samey Sing, Dr. Chanchal Chawla Studied, as some of the experts in philosophy says that the value and importance of diamond is judged by a jeweler, who not only identifies the radiance but also make that radiance seen to all by giving it a shape and putting into a necklace makes it worthiness more, same is the importance of a coach in sports. Coach



identifies the hidden talent, strength and weakness of a normal person and grooms him into sportsmen/women. Therefore it becomes necessary in this phase to have good and qualified coaches in different formats of sports at national and international level. Central and State Government should therefore have come forward for the same and take some necessary steps by implanting new coaching schemes and making required amendments in existing policies and schemes. They have to focus upon both urban and rural areas where the adequate facilities are less or where they do not exist. This paper studies the various existing policies which are running and its impact till now on sports promotions in the country also the study reveals that there is a necessity of development of good infrastructure to promote traditional and modern games at a large scale.

Objective

The present evaluation study was undertaken with the objective of

- 1] To check whether the amount given as study to the institutes has been utilized properly.*
- 2] Whether it has the institute,*
- 3] To study the present position of the amount utilized.*
- 4] To find faults, if any, of the scheme*

Method

In the study of information for the above mentioned schemes was collected from seven districts of the Vidarbha region. The information contains the financial and physical target and its achievement and also the extent of help received in organizing and promoting sport.

Sample Selection

Out of these schemes excluding construction of swimming pool. All the three schemes were implemented in almost all the districts and construction of swimming was implemented in some districts. As a result seven districts were selected. 1. Chandrapur 2. Gadchiroli 3. Nagpur 4. Amaravati 5. Wardha 6. Bhandara 7. Gondia.

- 1] Under the scheme of development of playground and development of gymnasium 5 institutes receiving benefit for the year 2011-12 were selected*
- 2] Under the scheme of development of playground and gymnasium in every village one institute each from the district where work was undertaken during year 2011-12 were selected*
- 3] Under the scheme of construction of swimming pool three institutes each from the district receiving benefit during the year 2011-12 were selected for survey.*

Period of Field work

The field work for these surveys was complete July-August 2014.

Inspection

During the survey it was observed that DSO 95% inspected the benefiting institution.

Suggestion from DSO

During the survey suggestions from DSO were collected 90% opined that the schemes were good and useful. The main suggestions were to increase the subsidy, relaxation in population and land criteria of power of sanction subsidy to the DSO.

Function of Institution

All scheme by Krida Yuva Kalyan department through different institution in the state. For each scheme under study different institution were selected randomly for the purpose of the survey

Information collected from 7 District DSO

Observation table year 2011-12

Sr. No.	Award & Schemes	Chandrapur	Gadchiroli	Nagpur	Amrawati	Wardha	Bhandara	Gondia
1. Information Collected	✓	✓	✓	✓	✓	✓	✓	✓
2. Found Active / Inactive		Inactive	Inactive	Active	Active	Inactive	Inactive	Inactive
3. Facilities provided								
a. Play Ground fund		NO	NO	YES	YES	NO	YES	NO
b. Gymnasium fund		NO	NO	NO	YES	NO	NO	YES
c. Swimming pool fund		NO	NO	NO	NO	NO	NO	NO
4. Awards		×	×	✓	✓	×	×	×

Observation table year 2012-13

Sr. No.	Award & Schemes	Chandrapur	Gadchiroli	Nagpur	Amrawati	Wardha	Bhandara	Gondia
1. Information Collected	✓	✓	✓	✓	✓	✓	✓	✓
2. Found Active / Inactive		Active	Inactive	Active	Active	Inactive	Active	Inactive
3. Facilities provided								
a. Play Ground fund		YES	NO	YES	YES	NO	YES	YES
b. Gymnasium fund		YES	NO	YES	YES	NO	NO	YES
c. Swimming pool fund		YES	NO	YES	NO	YES	NO	NO
4. Awards	✓	✓	×	✓	✓	×	✓	×

Observation table year 2013-14

Sr. No.	Award & Schemes	Chandrapur	Gadchiroli	Nagpur	Amravati	Wardha	Bhandara	Gondia
1. Information Collected	✓	✓	✓	✓	✓	✓	✓	✓
2. Found Active / Inactive		Active	Active	Active	Active	Active	Active	Active
3. Facilities provided								
a. Play Ground fund		YES	YES	YES	YES	YES	YES	YES
b. Gymnasium fund								
c. Swimming pool fund		YES	YES	YES	YES	YES	YES	YES
		YES	YES	YES	YES	YES	YES	YES
4. Awards	✓	✓	✓	✓	✓	✓	✓	✓

Result and Discussion

Various Schemes and awards are the inspirations for rural areas games and sport development. Government, Non-government organizations, sporting clubs and private sector announce and publish for rural sports development. Rural areas school, institutions, colleges and sporting clubs must take its benefit. From the beginning of schemes and till date there are great changes are seen and people are aware about it and in future also it will very useful for rural games and sports development.

Recommendations

DSO should keep strict visit on the institute by regular inspection so as to check whether the subsidy is disbursed properly and not miss use, and if there is any misuse of the subsidy the officer should bring it to the notice of the department of necessary action. If application for subsidy are scrutinized strictly at the district level, then the percentage of rejecting applications will be less. The increase in the inflation rate should also result in increase in subsidy.

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Intervention strategy for enhancing knowledge of couples on sexually transmitted infections and cervical cancer in urban slums of Mumbai

DD Naik¹, Balaiah Donta¹ and PS Keskar²

Abstract

Globally, cervical cancer is one of the most common cancers among women. It is third leading cause of death among women worldwide. This may be due to lack of awareness and knowledge, lack of access to proper treatment including screening facility. Hence, the research is undertaken with the objectives: to assess the knowledge, attitude, behavior and practices about Sexually Transmitted Infections and cervical cancer among eligible couples, plan appropriate interventions and evaluate the impact of intervention about STIs and cervical cancer among eligible couples. The study is carried in two maternity homes in MCGM areas; one as control and another intervention were selected for the study. Simple random sampling technique was used to select married women up to 49 years. Through baseline data information on RTIs/STIs and cervical cancer was provided through inter-personal communication, educational programmes, smaller group meetings and street plays in intervention area for 18 months, endline data was collected from both the areas to evaluate the impact of interventions. The post-intervention survey results indicates awareness about STIs increased from 74.5 to 99.6 percent among husbands and from 99.5 to 100 percent among wives, awareness about cervical cancer increased from 7.5 to 98 percent among husbands and from 27 to 99.5 percent among wives respectively. Awareness about Pap smear test increased from 0 to 100 percent among husbands and from 16.7 percent to 99.4 percent among wives. Programme is sustained in intervention area and it can be replicated to other similar settings.

Key words: Cervical cancer, Pap smears, Intervention strategy

¹Department of Biostatistics, National Institute for Research in Reproductive Health, (ICMR), J. M. Street, Parel, Mumbai. ²Executive Health Officer, Department of Health, Municipal Corporation of Greater Mumbai (MCGM). For correspondence: Email: bdonta2007@yahoo.co.in

Introduction

Cervical cancer is one of the most common cancers among women globally (WHO, 2008). Worldwide, it is third leading cause of death among women (Arbyn M et al., 2011). International Agency for Research on Cancer (IARC) estimated around 1,34,400 new cases and 72,825 deaths due to cervical cancer in India every year (Ferlay et al, 2010). This may be due to lack of awareness and knowledge, lack of access to proper treatment including screening facility.

Lack of awareness about the disease and access to prevention and treatment facilities put women at high risk for cervical cancer (Holowaty P et al, 1999). In the absence of a screening programme, most of these cases come to the attention of doctors at an advanced stage, when hardly any curative management is possible. Common misconceptions among woman may lead to false reassurance as well as to failure to participate in screening (Parkin DM et al, 2005). Therefore, it is necessary to communicate information about the aim of screening and purpose of Pap test to women.

In developed countries the incidence and the mortality attributable to cervical cancer have been brought down by means of cytological-Pap smear screening programmes. Evidence shows that the disease in India is more common among the lower economic strata (Rajesh Kumar et al, 1998; Bhatia V, et al 1999; Mahadik KV, et al 2003). Little is known about men's attitudes and perceptions towards cervical cancer. The role that men play in terms of cervical cancer prevention is not explored.

Although it is not possible to launch nationwide cytological-Pap smear screening programmes for cervical cancer in developing countries because of other compelling problems



like lack of awareness and fear of screening procedure. The alternative strategy such as involvement of male partners for understanding and supporting the women may be more effective.

Objectives

The objectives of the study are to: (i) to assess the knowledge, attitude, behavior and practices about Sexually Transmitted Infections (STIs) and cervical cancer among eligible couples, (ii) plan appropriate interventions and (iii) evaluate the impact of intervention about STIs and cervical cancer among eligible couples.

Materials and Methods

The study is carried out in collaboration with Municipal Corporation of Greater Mumbai (MCGM). Two maternity homes; Savitribai Phule Maternity Home, Bhandup selected as control area and Dr. Babasaheb Ambedkar Maternity Home, Vikhroli selected as intervention area for the study. The slum areas under these maternity homes have been identified in consultation with MCGM authorities. Simple random sampling technique was used to select married women up to 49 years and their husbands who intend to stay in the community for next three years. Interventions based on baseline findings were carried out in intervention area.

A semi-structured interview schedule for both husband and wife was prepared and pre-tested before initiation of the study. Using this schedule baseline data was collected randomly from 938 couples from control and 1020 couples from intervention area. Information on RTIs/STIs and cervical cancer was provided for 18 months. Endline data was collected randomly from 1025 couples from control and 1013 couples from intervention area to evaluate the impact of interventions.

The data was collected by conducting personal (face to face) interview in privacy, through a pre-designed semi-structured interview schedule after obtaining informed consent from respondents. The interview schedule was consisting of open ended as well as close-ended questions. The interview schedule was translated in vernacular languages; Marathi and Hindi. The interviews were conducted at participant's house or convenient place where they feel comfortable to answer the questions and at their convenient time with their consent. The subjects were explained the objectives of the study and assured their confidentiality in language they understand. Those who did not wish to participate in the study were not included. Strict care was taken to maintain privacy and confidentiality at every step. Informed consent was obtained from participants before enrolling in the study. Participants/persons in the community, who reported of suffering from reproductive health problem, were provided counselling and services at maternity home or referred to nearest health facility. Male social staff interviewed husbands and female social staff interviewed wives.

Intervention Strategies

In continuation of the baseline information collected and issues identified in the community, various intervention strategies were adopted in the intervention area, to enhance the knowledge and promote health seeking behaviour of couples on STIs and Cervical Cancer. The strategies included providing; information, education and communication through inter-personal communication, smaller group meetings, educational programmes and street plays by male to



male and female to female social staff at the community level and reproductive health services for couples at maternity home. Most of the community level programmes were conducted during Sundays, common Holidays and evening time so as to cover maximum male population who were not available during other working days or during the day time. Pap smear camps were organized once in a month in the maternity home at intervention area.

The Pap smear/cervical cytology facilities were created in the existing pathology laboratory of the Dr. Ambedkar maternity home (intervention area). The Public Health Nurse (PHN) and Auxiliary Nursing Midwives (ANMs) were trained for collection of Pap smears under the supervision of gynecologists. Training was also provided to the laboratory technician for processing the Pap smears. Pathologists under MCGM at Rajawadi Hospital were provided training/ orientation on screening Pap smears for cervical cancer. Referral services for the confirmation (colposcopy, biopsy) and management of pre-cancer and cancer cases were linked to the MCGM/ Govt./ private, general hospitals. The training and support were provided by the Institute (NIRRH) as and when required. The ongoing government reproductive health programmes were continued in both the study areas.

Orientation programmes

As part of intervention, two orientation programmes were organized for medical and para-medical staff, and community health volunteers (CHVs) of Dr. Ambedkar Maternity Home, Vikhroli. In addition to it, an orientation programme was organized for local general medical practitioners of the intervention area. Topics covered in the first part of this orientation programme were; magnitude of cervical cancer, factors associated with development of cervical cancer, population at risk, test for detection of cervical cancer, procedure of taking cervical smears for Pap test and information about referral centers in case of any positive case is detected. In second part of the programme; importance of the inter-spouse communication and role of private medical practitioner were discussed.

Community Outreach

Information Education and Counselling (IEC) material developed after review of existing IEC material. There were many in the form of reading materials i.e. Pamphlets on RTIs/STIs and Cervical Cancer in locally accepted languages i.e. Marathi and Hindi. Apart from these, to create awareness regarding RTIs/STIs and cervical cancer, information on RTIs/STIs and cervical cancer symptoms, its causes and prevention and test for early detection of cervical cancer i.e. Pap smear test was provided through Inter-Personal Communication (IPC), Smaller Group Meetings, Educational Programmes, and Distribution of Pamphlets. Help of local community leaders, community volunteers, local mandals (i.e. Ganesh Mandals, Navratotsav Mandals) anganwadi teachers, anganwadi assistance, were taken during organizing IEC programmes. Project team visited general physicians and local mandal/ NGOs to solicit General Physicians and Local Mandal/NGOs co-operation in achieving the goal of the study.

About 14 thousand men as well as women and 879 couples were contacted by the team of social workers personally and they were provided information on RTIs/STIs and cervical cancer. Forty seven educational programmes were conducted by using flip charts and overhead projectors with transparencies, containing information regarding RTIs/STIs and cervical cancer

including Pap smear test; 285 men and 1265 women attended these programmes, 2958 smaller group meetings were conducted for which about 12 thousand men and 15 thousand women attended. In order to build rapport with the community and getting references for Pap smear camps; 1155 visits were made to contact Private General Medical Practitioner in the community and 1492 visits were made to Local Community Leaders. Information regarding Pap smear test, its advantages and Pap smear camps was provided through distributing 2975 pamphlets, 8869 pamphlets each on RTIs/STIs and cervical cancer.

Information about Cervical Cancer and RTIs/STIs was provided through organizing a total of eight street plays each on cervical cancer and RTIs/STIs in the community during Sundays and evening time. In addition to this one street play on cervical cancer was organized in one of the medical camp in the school in a community. About 1200 men and 800 women attended these street plays. Feedback was taken at the end of every play.

Services for STIs were provided at Dr. Ambedkar Maternity Home by MCGM and were supported by the staff from the institute. Joint decision-making process in STIs and cervical cancer was promoted. This has helped in integrating this component in the various intervention programmes and thereby improving couple communication and involving men in decision-making process.

Data Management and statistical analysis

The structure of database file has been created in Epi-Info. The data has been entered and thoroughly checked for possible errors. The data were cleaned and coded before starting analysis. Simple frequencies tables and cross tabulations were prepared. Statistical techniques used for analysis of the data were: descriptive statistics, and chi-square test.

Ethical approval

The project was approved by Institutional Ethics Committee, National Institute for Research in Reproductive Health, Mumbai, India.

Results

Awareness among husbands and wives about Sexually Transmitted Infections (STIs)

During baseline survey about 77 percent of husbands and 98.5 percent of wives from control area, whereas 74.5 percent of husbands and 99.5 percent of wives from intervention area were aware of sexually transmitted infections that man or woman can get through sexual intercourse. It was observed during post intervention survey that about 69 percent of husbands and 99.3 percent of wives from control area, whereas 99.6 percent of husbands and 100 percent of wives from intervention area were aware of the same (Fig.1).

Significant increase (25.1%) was observed among husbands in intervention area with respect to awareness about sexually transmitted infections. Though the marginal increase was observed among wives in intervention and control areas, awareness level reached to 99 percent among wives in control area and 100 percent in intervention area.

Awareness about RTI/STI Symptoms among husbands and wives

As compared to control area significant increase was observed during post intervention survey among husbands in intervention area with respect to awareness regarding RTI/STI symptoms. It was also observed that awareness about all symptoms except abnormal discharge

from vagina and abnormal vaginal bleeding was between 92-99 percent (Table 1). Awareness about all symptoms except genital lesion, genital discharge in men and increased frequency of urination was between 83-99 percent among wives in intervention area during post intervention survey (Table 2).

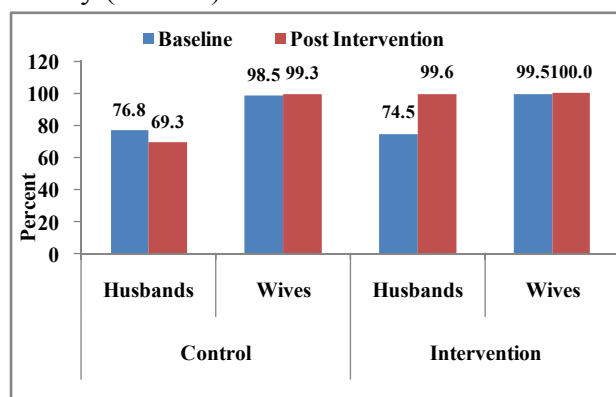


Fig. 1: Awareness about Sexually Transmitted Infections

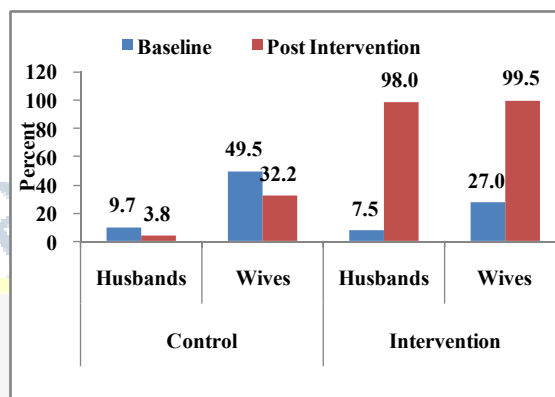


Fig. 2: Awareness about Cervical Cancer

Awareness about cervical cancer among husbands and wives

It was observed that during post intervention survey awareness about cervical cancer has reached to 98 percent among husbands and 99.5 percent among wives in intervention area after intervention. As compared to control area significant increase was observed among husbands ($p < 0.001$) and wife ($p < 0.001$) in intervention area after interventions with respect to awareness about cervical cancer (Fig.2).

Discussion and Conclusions

Awareness of cervical cancer among women was observed about 38 percent during baseline in this study population, (Balaiah et al., 2012). In a hospital based study in Kolkata Roy and Tang (2008) observed 16 percent awareness of cervical cancer among women attending department of Obstetrics and Gynecology. In a study carried out in a community setting of Delhi and Mangalore among female students, it was observed that 66 percent female students were aware of cervix cancer (Joy et al., 2011). Present study demonstrated the combined efforts of creating awareness about STIs, cervical cancer and Pap smears. Initially orientation programmes were conducted for Medical and Para-medical staff of the maternity home and private Medical Practitioners. The information was provided by using pamphlets, inter-personal communication, small group meeting, educational programmes and street plays by involving field staff of the maternity home.

Successful treatment depends on early diagnosis of cervical cancer (O'Malley et al., 2000). Saslow found in his study that half of the women diagnosed with cervical cancer have never undergone a Pap test (Saslow et al., 2012) and seek health care in advanced stage of cervical cancer in India (Nene et al., 2007). Over the past 20 years cervical cancer screening with the Pap smear test has resulted in a significant reduction in the mortality due to cervical cancer which is the leading cancer related cause of death among women worldwide. Currently, the Pap smear screening for the early detection of pre-cancerous lesions is a well-established technique available and used all over the world. It has additional benefit in detection of some common sexually transmitted infections in single smear (Mali et al., 2004). In view of this, Pap smear



camps were organized once in a month at maternity home by involving medical and para-medical staff of maternity home. These interventions improved awareness about STIs, Cervical Cancer and Pap smears in intervention area.

Currently, the programme is sustained in intervention area at Dr. Ambedkar Maternity Hospital, Vikhroli, Mumbai. Involvement of maternity hospital staff and use of available MCGM infrastructure helped in cost effectiveness of the programme and will continue in the future too. Thus, the programme can be replicated to other similar settings i.e. other maternity homes under MCGM.

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Table 1: Awareness among husbands about RTI/STI symptoms by study areas

RTI/STI symptoms	Control						Intervention					
	Baseline (n=938)		Post intervention (n=1025)		χ^2	P- value	Baseline (n=1020)		Post intervention (n=1013)		χ^2	P- value
	No.	Percent	No.	Percent			No.	Percent	No.	Percent		
Genital Lesion (sores/ulcers/warts)	375	40.0	593	57.9	61.90	0.0000	611	59.9	1004	99.1	475.99	0.0000
Pain during intercourse	500	53.3	613	59.8	8.17	0.0042	692	67.8	1004	99.1	357.08	0.0000
Burning sensation during urination	616	65.7	600	58.5	10.28	0.0013	616	60.4	999	98.6	452.35	0.0000
Lower abdominal pain	60	6.4	106	10.3	9.34	0.0022	27	2.6	994	98.1	1849.46	0.0000
Increased frequency of urination	626	66.7	389	38.0	161.39	0.0000	621	60.9	992	97.9	423.26	0.0000
Genital discharge in men	71	7.6	395	38.5	257.74	0.0000	47	4.6	999	98.6	1794.48	0.0000
Itching/redness in/ around genital area	653	69.6	430	42.0	150.45	0.0000	674	66.1	938	92.6	216.05	0.0000
Abnormal discharge from vagina	42	4.5	50	4.9	0.10	0.747 NS	25	2.5	285	28.1	257.43	0.0000
Abnormal vaginal bleeding	38	4.1	37	3.6	0.15	0.6952 NS	4	0.4	322	31.8	369.73	0.0000

Note: Multiple Responses, NS: Not significant

Table 2: Awareness among wives about RTI/STI symptoms by study areas

RTI/STI symptoms	Control					Intervention						
	Baseline (n=938)		Post intervention (n=1025)		χ^2	P- value	Baseline (n=1020)		Post intervention (n=1013)		χ^2	P- value
	No.	Percent	No.	Percent			No.	Percent	No.	Percent		
Genital Lesion (sores/ulcers/warts)	165	17.6	253	24.7	14.28	0.0001	206	20.2	627	61.9	3.63	0.0000
Pain during intercourse	617	65.8	771	75.2	20.63	0.0000	847	83.0	934	92.2	38.45	0.0000
Burning sensation during urination	803	85.6	1001	97.7	93.94	0.0000	909	89.1	842	83.1	14.81	0.0001
Lower abdominal pain	744	79.3	963	94.0	91.20	0.0000	949	93.0	955	94.3	1.11	0.2931 NS
Increased frequency of urination	285	30.4	457	44.6	41.41	0.0000	129	12.6	453	44.7	254.29	0.0000
Genital discharge in men	71	7.6	368	35.9	224.83	0.0000	34	3.3	490	48.4	536.52	0.0000
Itching/redness in/ around genital area	801	85.4	985	96.1	67.09	0.0000	928	91.0	1007	99.4	76.85	0.0000
Abnormal discharge from vagina	906	96.6	941	91.8	19.31	0.0000	996	97.6	1006	99.3	8.27	0.0040
Abnormal vaginal bleeding	712	75.9	467	45.6	186.75	0.0000	834	81.8	979	96.6	115.06	0.0000

Note: Multiple Responses, NS: Not significant



Globalization “A Study of Its Paybacks in Common”

1st Author : Ms.SumanVij
Qualification : PhD. Economics
Designation : Assistant Professor
Institute : Uttaranchal University Dehradun

Abstract

Globalization was persuaded as an approach that would promote all countries alike whether rich poor. Does it benefit everybody? There have been lots of debates and beliefs on it. There is no distrust that globalization has benefited many developing countries who at the present have access to new markets. Globalization has also been commendable for Multi-national establishments. But at the same time it has given birth to many complicated issues like it is a generally said about the globalization that “It is great for managers, owners and investors, but abyss for workers and nature.” It will be too early to pass any kind of decision. On the one hand it seems to mark the world a superior place to make living and resolve certain deep-rooted problems like unemployment and poverty and on the other side it provide proof of accompanying some of the by an increase in inequalities – as recently raised up by Pope Francis and President Obama.

The purpose of the paper is to study and evaluate diverse effects of globalization on the present world economy and provide valuable and thoughtful investigation.

For the purpose of the study, secondary data information is used and the paper is divided in three parts. First section deals with the concept of globalization and its approach in developed and undeveloped nations. Section two discusses strategies adopted under globalization boosted economic development for both natured economy and benefited one at the cost of other. Section three is a concluding section; it discusses what was actually anticipated from globalization and how it manifested in the present economic scenario. The study reveals some exciting visions and insights on the globalization at present age.

Key words: GLOBALIZATION, INEQUALITY, MULTINATIONAL ESTABLISHMENTS, INVESTORS. STRATEGIES, MANIFESTED.

Introduction

Globalization is a phenomenon that has originated in the world since the nineties of the last century with the end of the cold war and the break-up of the former Soviet Union. It refers to the mounting interdependence of nations causing increasing integration of trade, finance, people, and ideas in one universal marketplace. Globalization brought in new openings to emerging countries. Better admission to advanced country markets and expertise technology transmission improved productivity and higher living standard. But at the same time globalization has bought up new challenges like rising disparity across and within nations, instability in financial market



and ecological deteriorations. Another undesirable feature of globalization is that majority of developing countries remain detached from the progression.

As it is a well-known fact that economic globalization flourished in the period earlier to 1914, but faced a set back by the two World Wars and the Great Depression. The global fiscal order at the end of World War II required restoring the dimensions of world trade and by 1973, global trade in proportion of world's GDP achieved back and sustained to grow nearly every year. In India till the nineties the practice of globalization of the Indian economy was controlled by the barriers to trade. But with the advent of new economic policy of 1991, these barriers were unlocked and the process of investment, liberalization of trade, investment and financial movements initiated increasingly dropped the barriers to competition and accelerated the pace of globalization.

Globalization, the continuous process of greater interdependence amongst nations and their citizens, it is a complex and multi-layered. Numerous complications indicated by the critics of globalization is factual. Some are economic and some relate to non-economic parts of life. As far as economics is concerned, the big task is poverty and the best practical solution to attend sustained poverty reduction is through economic growth. Growth requires good economic policies. The evidences till date strongly supports that the growth requires a policy frame that highly contains a direction towards integration into the global economy. This puts responsibilities on the shoulders of the government who are basically accountable for framing economic in their countries.

Literature Review

Most of the experimental studies that inspect the effects of globalization on economic growth are done after 2006. The main reason for that, most of the studies used the globalization index which is prepared by Dreher (2006) (Some of them used financial integration, liberalizing, trade and financial receptivity variants, representing globalization). When surveying the literature that analyses the globalization's effects on economic growth, studies that are done after 2006 are taken into account.

Dreher (2006) evaluated the relation between globalization and economic growth with board data examination technique by using the data of 123 countries from years 1970 to 2000. He established out that globalization affects the economic growth in a positive way.

Afzal (2007) analyzed the globalization's effects on economic growth with an error-correction model by using the Pakistan's data from years 1960 to 2006. He used trade receptivity and financial integration variants, representing globalization. He arrived at a conclusion of the powerful connection between economic growth and trade gap and financial integration and he also found out that this connection leads to a development on economic growth in long terms.

Shaikh and Shah (2008) analyzed the globalization's effects on Pakistan's economy with the help of Computable General Equilibrium Model. Results of the analysis show that globalization affects Pakistan's macro economy performance in a positive way and leads to a fast economic growth.

Chang and Lee (2010) analyzed the connection between general globalization index and its components, which are economic, social and political globalization indexes, and the economic growth of 23 OECD countries, whose data is collected between years 1970 and 2006, with the



help of cointegration analysis. The result of the analysis show that there is a weak connection between variants and causality in short terms but in long terms there is a one way connection from general, economic and social globalization to economic growth.

Polasek and Sellner (2011) analyzed globalization's effects on the regional growth of 27 European Union (EU-27) countries, data of which is collected between the years 2001 and 2006, by using the Spatial Chow-Lin Procedure, which is formed by writers.

Polasek and Sellner (2011) found out that globalization, thanks to the trade gap and direct foreign investment, affects many region's economic growth in a positive way.

Rao (2011) analyzed the connection between globalization and economic growth for Singapore, Malaysia, Thailand, India and Philippines in the extent of Slow (1956) growth model. According to the results of the research; as the globalization grows in these countries, the growth percentages of stabilized status goes higher too.

Mutascu and Fleischer (2011) analyzed the connection between globalization and economic growth in Romania between the years 1972 and 2006 by using the Unrestricted Vector Autoregressive Model (UVAR). Mutascu and Fleischer found out that in middle and long terms globalization would maximize the economic growth.

Acikgoz and Mert (2011) analyzed the causality connection between economic, social and political globalization and economic growth in Turkey between the years 1970 and 2008 by using the Auto-Regressive Distributed Lag (ARDL), which is defined by Pesaran (2011). They found out that in Turkey; there isn't a causality connection from economic globalization to economic growth but there is a causality connection from social and political globalization to the growth.

Leitão (2012) analyzed the connection between economic growth, globalization and trade in the U.S.A between the years 1995 and 2008 by using the panel data technique. He found out that globalization increases or provokes the economic growth.

Ray (2012) analyzed if there is a causality connection between globalization and economic growth in India by using the Granger causality test. He found out that there is a mutual causality connection between globalization and economic growth.

Umaru (2013) analyzed globalization's effects on Nigeria's economic performance between the years 1962 and 2009 by using the Annual Average Growth Rate (AAGR) technique. Umaru (2013) found out that globalization effects petrol, manufacturing industry and solid mineral sectors in negative ways, but it effects the agriculture, transportation and communication sectors in positive ways.

Meraj (2013) analyzed the connection between the trade gap and economic growth in Bangladesh between the years 1871 and 2005 by using Auto-Regressive Distributed Lag (ARDL) and Granger causality test. Meraj (2013) found out that globalization has positive effects on developing countries' (like Bangladesh's) trade and economic growth.

Ying (2014) analyzed the connection between social and political globalization and economic growth in ASEAN countries between the years 1970 and 2008 by using Fully Modified Ordinary Least Squares (FMOLS) technique. Ying (2014) found out that



economic globalization effects economic growth in a positive way but social and political globalization affects it in negative ways.

Expected Aims of globalization

The aim of globalization is to offer establishments a greater competitive place with lesser operating costs, to increase numbers of products, services and customers. This approach to competition is gained through divergence of assets, the creation and development of new investment opportunities through introduction of added markets, and gain access to new raw materials and resources. Modification of resources in a way which stimulates the variety of business products and services within various organizations. Divergence makes intuitions by lowering organizational risk factors, spreading interests in different areas, taking advantage of market opportunities, and acquiring companies both horizontal and vertical in nature.

Industrialized or developed nations are specific countries with a high level of economic development and meet certain socioeconomic criteria based on economic theory, such as gross domestic product (GDP), industrialization and human development index (HDI) as defined by the International Monetary Fund (IMF), the United Nations (UN) and the World Trade Organization (WTO). Using these definitions, some industrialized countries in 2016 are: United Kingdom, Belgium, Denmark, Finland, France, Germany, Japan, Luxembourg, Norway, Sweden, Switzerland and the United States.

The necessities of economic development."

The present philosophy in development includes justifiable growth, poverty reduction, Human development, environmental protection, institutional transformation, gender equity and human rights protection. Development, the ultimate aspirations of modern economies, is the upward movement of the entire social system of a country. More poignantly, development is the attainment of a number of ideals of modernization such arise in productivity, social and economic equalization, modern knowledge, improved institutions and attitudes, a rationally co-ordinated system of policy measures that can remove the host of undesirable conditions in the social system that has perpetrated a state of underdevelopment.

An essential precondition for economic development is economic growth. Kuznets (1971) defined economic growth as "a long term rise in capacity to supply increasingly diverse economic goods to its population; this growing capacity is based on advancing technology and the institutional and ideological adjustments that it demands" (Todaro, 1994). Increases in the outputs of major sectors of an economy, such as manufacturing and natural resource, either as a result of increases in the use of inputs or improvement in technology, will lead to economic growth. Key macroeconomic indicators such as the gross national product (GNP), gross domestic product (GDP) and net national product (NNP) are used, among other economic parameters, as measures of economic growth performance of an economy. A progressive increase in the outputs of major sectors of an economy is a manifestation of the attainment of economic growth. Basically, economic growth is driven by a process that is generated and sustained by the effective utilization of a country's economic resources

The various models of economic growth, which are broadly categorized into classical and endogenous growth models (McCollum, 1996), illuminate the crucial essence of the effective use



of factors of production as the veritable mechanism for attaining economic growth. The significant deduction from the convergent expositions of the models is the crucial role of technology as the catalyst for economic growth based on the stimulating and complementing role of production and consumption, as a necessary condition for sustainable growth. Production is meant to provide for consumption, which originates from the urge of the household to consume to attain welfare. Since the more the better, the insatiable motivation to improve on the variety, quantity and quality of consumption leads to discoveries of more sophisticated methods of production, through which technology is derived and acquired to form the bedrock of economic growth. A coordinated institutional motivation for effective utilization of resources is therefore fundamental condition for generating a sustainable growth path

Recent trends in world economy :

Poverty:

There has been noticeable growth on reducing poverty over the past years. The world achieved the first Millennium Development Goal—to cut the 1990 poverty rate to half by 2015 five years before of planned time, in 2010. In spite of this improvement, the figure of people living in acute poverty internationally remains high.

According to the current estimations of “The World Bank Group’s mission” in 2012, 12.7 percent of the world’s population is surviving at or below \$1.90 a day. That’s downcast from 37 percent in 1990 and 44 percent in 1981.

This means that, in 2012, 896 million people existed on less than \$1.90 a day, compared with 1.95 billion in 1990, and 1.99 billion in 1981. Development has been sluggish. Over 2.1 billion people in the developing world survived on less than US \$ 3.10 a day in 2012, matched with 2.9 billion in 1990- so even though the segment of the populace living below that verge almost halved, from 66 percent in 1990 to 35 percent in 2012. Additionally, though poverty rates have dropped in all areas, progress has been uneven:

East Asia witnessed the maximum reduction in extreme poverty, from 80 percent in 1981 to 7.2 percent in 2012. The share of the population living in extreme poverty is now the lowest in South Asia since 1981 falling from 58 percent in 1981 to 18.7 percent in 2012. Poverty stood at 42.6 percent in 2012 for Sub-Saharan Africa.

In China alone, 753 million people moved above the \$1.90-a-day between 1981 and 2011 over. During the same time, the developing world as a whole registered a reduction in poverty of 1.1 billion.

In 2012, (309 million) of extremely poor lived in South Asia and (388.7 million) Sub-Saharan Africa. Additionally, 147 million lived in East Asia and Pacific. Less than 44 million of the very poor lived in Latin America, The Caribbean, Eastern Europe and Central Asia combined.

The work is still not complete and a number of tasks persist. It is becoming even tougher to reach remnants in extreme poverty, which often lives remote areas. Access to good schools, healthcare, electricity, safe water and other necessary services remains intangible for many people. Moreover, progress is impermanent often for those who have been able to move out of poverty, economic blows, food diffidence and climate transformation threaten to steal from them their tough attained gains and might put them back into poverty. There is much to be done.



Global Human Development Index

According to UNDP 2014 report on HDI indicates that the Heights in human development continues to rise yet the speed has reduced for all regions and progress has been greatly uneven. The lower human development groups seem to be refining at a higher rate – grounds for hopefulness is that the gap amongst higher and lower human development groups is contracting.

In the Arab States, Asia and the Pacific region, and Latin America and the Caribbean, average annual growth rate in HDI fell by about half over 2008–2013 in comparison to 2000–2008. Pressures such as financial crises, instabilities in food prices, natural tragedies and violent conflict considerably obstruct progress.

Overall disparity has dropped marginally in most regions, as measured by the Inequality-Adjusted Human Development Index (IHDI). This has been driven mainly by enhancements in health in current years. Though high inequalities in education continue. The Report shows that older groups endure to struggle with illiteracy, while younger ones are facing trouble in making the jump from primary to secondary schooling. The utmost levels of education inequality are found in South Asia, the Arab states and Sub-Saharan Africa.

The Report demands for tougher cooperative action, as well as improved global coordination and commitment to shoring up flexibility, in response to vulnerabilities that are increasingly global in origin and impact. To increase support for national programmes and open up policy space for nations to adapt universalism to specific country conditions, the Report calls for “an international consensus on universal social protection” to be included in the Post-2015 agenda.

Globalization on economic growth

After globalization index came out, effects of globalization on the economic growth of a country was started to be displayed more concretely. Studies show that globalization affects the economic growth of a country through many different channels. According to The “Globalization report 2014: Who benefits most from globalization?” study comprises two sections. The first section emphasizes on the question to what extent different countries have promoted from globalization in the past and to what amount this is possible in the upcoming years. The second part uses the Prognos Free Trade and Investment Index to offer a discriminated measure for the pull of foreign markets for German companies.

Important findings of the ex-post analysis based on scenario calculations can be summarized as follows:

- If we add up the differences in the gross domestic product per capita between the scenario and the historically observed expansion over the entire study period, Finland attains the highest globalization benefits amongst all the countries under review, with an annual average of €1500 per capita. From this viewpoint, Germany ranks in the top third along with many smaller European countries. In contrast, the large developing nations finished exclusively at the bottom of the ranking.
- The fragile locations of evolving nations – particularly that of China – can be outlined back among other things to the low economic output per capita in the early year of the study period. As such, the average annual globalization-induced income gain per capita in relation to the gross domestic product per capita in 1990 was around 18.5 percent for China,

compared to just under 6 percent for Germany and a mere 2 percent for the United States. The projections in the first part of the report are based on two additional scenario calculations with the help of the macroeconomic model VIEW. The “accelerated globalization” scenario assumes that, in the future, globalization will progress one and a half times as fast as in the past. In the “diverging globalization” scenario, the economic development is simulated under conditions in which the level of integration with the rest of the world is assumed to have stagnated in Greece, Portugal and Spain.

The essential results of the projections can be summarized as follows:

- The “accelerated globalization” situation displays that Eastern European countries and major emerging nations in particular can expect raised growth rates of around 0.5 percentage points until the year 2020, if the pace of globalization were to upsurge by 50 percent. By contrast, considerably lower growth could be expected for major national economies with high per capita income.
- In the “diverging globalization” situation, drops in growth are projected, most extreme in the countries that are directly affected by the exhibited stagnation in globalization: Greece, Portugal and Spain. By the year 2020, these countries will lose up to one percentage point in yearly economic growth.

The Prognos Free Trade and Investment Index – the main constituent of the study’s second part bundles a broad range of economic, institutional and sociopolitical indicators into a inclusive measure of the attraction of foreign markets for German companies. While the exhibition on a ranking confirms clarity, the large number of countries under consideration and a high degree of detail in the set of indicators enable us to identify the foreign markets whose appeal for German companies is still undervalued so far.

The main results of the investigation based on the Prognos Free Trade and Investment Index can be briefed as follows:

- The Prognos Free Trade and Investment Index shows that in spite of the present crisis in the European Union and particularly in the euro zone countries, the most striking situations for foreign activities by German decision makers continue to be found in European nations.
- Beyond that, the United States and certain Asian countries provide the most attractive foreign markets for German companies.

Where does India stand in terms of Global Combination?

India clearly lags behind in globalization. Number of countries has a clear gain among them China, great part of east and far east Asia and Eastern Europe. Let’s look at a few indicators how much we stay back.

Over the past period FDI movements into India is around 0.5% of GDP against 5% for China 5.5% for Brazil. Whereas FDI influxes into China now surpasses US \$ 50 billion annually. It is only US \$ 4 billion in the case of India

Consider global trade - India's share of world produce exports enlarged from .05% to .07% over the past 20 years. Over the same period China's share is triplicated to nearly 4%.



India's share of global trade is alike to that of the Philippines economy 6 times smaller, according to IMF estimations. India under trades by 70-80% assumed its size, vicinity to markets and labour cost benefits.

It is remarkable to note the comment made last year by Mr. Bimal Jalan, Governor of RBI. Despite all the talk, we are now where ever close being globalized in terms of any commonly used indicator of globalization. In fact we are one of the least globalized among the major countries - however we look at it.

Conclusion

The consequences of globalization for a national economy are numerous. Globalization has strengthened interdependence and competition between economies in the world market. This is imitated in Interdependence in respect to trading in goods and services and in undertaking of capital. Consequently domestic economic developments are not traced completely by domestic policies and market conditions. Rather, they are affected together by domestic and international policies and economic conditions. It is thus crystal clear that in a globalizing economy, one cannot ignore the possible actions and reactions of policies and developments of rest of the world while formulating and assessing its domestic policy. This reserved the policy option available to the government which suggests damage of policy independence to some degree, in decision-making at the national level.

Globalization is like a snow avalanche. You can't halt it – you can merely swim in the snow and hope to stay on top. Likewise, we can't stop globalization but there are many strategies and policies we can use to make it more reasonable. We can impose the trade laws, force the competition to play by the identical rules, and stop giving our opponents the tools (technology) and eventually should try to win the global race .

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भारतीय अर्थव्यवस्थेच्या विकासासाठी मानवीसंसाधन व्यवस्थापनाची गरज— एक समिक्षण

डॉ. प्रशांत म. पुराणिक

सहाय्यक प्राध्यापक

वरीष्ठ वाणिज्य विभाग

गुरुकूल कला वाणिज्य विज्ञान महाविद्यालय,
नांदा, ता:कोरपना, जिल्हा:चंद्रपूर

गोषवारा:

आजचे युगहे शैक्षणिक युग आहे. सर्व प्रकारच्या अभ्यासक्रमाच्या अनेक संस्था व महाविद्यालये महानगर, जिल्हा व तालुकास्तरावर उघडली असल्यामुळे भारत आज शैक्षणिक दृष्ट्या अत्यंत प्रगत राष्ट्र झाले आहे. परंतु भारतातील उच्च शिक्षण घेतलेले तरुण वीदेशांत जाणे व लढूठ पगाराची नोकरी करणे पसंत करत आहेत. यालाच ब्रेनड्रेन प्रॉब्लेम असे म्हणतात. या ब्रेनड्रेन प्रॉब्लेमला सोडवायचे असल्यास मानवीसंसाधन व्यवस्थापनाची मदत घेणे क्रमप्राप्त ठरेल.

बीजशब्द:

ब्रेनड्रेनप्रॉब्लेम, लवाद, स्नातक, कौशल्याधिष्ठीत, संसाधने

प्रस्तावना:

येत्या काही दशकांमध्ये भारताने शैक्षणिक क्षेत्रांत मोठी क्रांती केली आहे. अभियांत्रिकी क्षेत्र, वैद्यकीय क्षेत्र, व्यवस्थापन क्षेत्र, औद्योगिक क्षेत्र, वाणिज्य क्षेत्र, विविध कला क्षेत्र, वैज्ञानिक क्षेत्र, सौंदर्यशास्त्र क्षेत्र इत्यादी क्षेत्रांमध्ये आजमोठ्या प्रमाणात रोजगार उपलब्ध होत आहे.

भारतातील उच्चशिक्षित विद्यार्थी आपले शिक्षण पूर्ण झाल्यानंतर वीदेशातील लढूठपगाराची नोकरीकरणे पसंत करतात. परीणामतः आपल्या देशातल्या उच्च शिक्षित तरुणांच्या ज्ञानाच्या काहीही उपयोग होत नाही. देशाच्या अर्थव्यवस्थेच्या विकासासाठीही एक अत्यंत बाधक समस्या आहे.

जागतीकीकरणाच्या प्रवाहात भारत आत्मविश्वासाने पुढे जात आहे. विविध उद्योग, विमा, बँकींग इत्यादी विविध क्षेत्रांमध्ये बहुराष्ट्रीय प्रमंडळांनी शीरकाव केल्यामुळे सर्वच क्षेत्रांमधील स्पर्धा मोठ्या प्रमाणात वाढली आहे. त्यामुळेच अनेक नवनवीन रोजगाराच्या संधी उपलब्ध झाल्या आहेत. परंतु कुशल मनुष्यबळाच्या अभावामुळे उपरोक्त क्षेत्रांचा अद्याप देखील पाहीजे तेवढा विकास झालेला नाही. यासाठी कुशल मनुष्य बळासोबतच कुशल मानवीसंसाधन व्यवस्थापनाची नीतांत आवश्यकता आहे.

आपल्या देशाने माहिती तंत्रज्ञान, बीझनेस प्रोसेस आउटसोर्सिंग, नॉलेज प्रोसेस आउटसोर्सिंग, अशा व्यवसायांची मोठ्या प्रमाणात वाढ केली आहे. या सर्व क्षेत्रांकडून कुशल व तज्ञ मनुष्यबळाची मागणी दरवर्षी होत आहे. १९९४ मध्ये तत्कालीन

पंतप्रधान डॉ. मनमोहनसिंग यांनी मांडलेल्या एल. पी. जी. या त्रिस्तरीय योजनेमुळे भारताने अनेक विकास योजना राबविल्या आहेत. ही त्रिस्तरीय योजना म्हणजेच उदारीकरण, खाजगीकरण व जागतिकीकरण होय.

वरील त्रिस्तरीय योजनेच्या यशस्वीतेसाठी देखील शास्त्रीय पद्धतीने केलेल्या मानवीसंसाधन व्यवस्थापनाचीच अत्यंत आवश्यकता आहे.

वाढती स्पर्धा:

आजच्या तीव्र स्पर्धेला तोंड देण्यासाठी उच्चदर्जाच्या वस्तु व सेवांची निर्मिती आवश्यक आहे. कुशल कर्मचा—यांशीवाय ही निर्मिती शक्य नाही. अशा कुशल कर्मचा—यांना आकर्षित करणे, त्यांची नियुक्ती करणे, त्यांच्या प्रशिक्षणाची व्यवस्था करणे, नोकरी सोडून जाणा—या व्यक्तींचे प्रमाण कमी करणे इत्यादी सर्व बाबींचा जो उद्योजक योग्य नियोजन करेल केवळ तोच उद्योजक आजच्या स्पर्धेमध्ये टीकाव धरू शकेल आणि यासाठी कुशल मनुष्यबळ व्यवस्थापनाची मदत घेता येईल.

नवीन तंत्रज्ञान व कौशल्य यांचा विकास:

विविध उद्योगातील नवनवीन तंत्रज्ञान व कौशल्य आत्मसात करण्याची आज गरज निर्माण झाली आहे. नवीन तंत्रज्ञानामुळे अन्य अविकसीत उद्योग देखील वीकसीत होतात. परीणामतः अर्थव्यवस्थेला एक नवीन उभारी मीळते व देश विकासाच्या वाटेने अग्रेसर होतो. परंतु हे शक्य होते ते केवळ कुशल मनुष्यबळ व्यवस्थापनामुळे.

योग्य उमेदवारांची निवड:

भारतात दरवर्षी लाखो विद्यार्थी स्नातक व स्नातकोत्तर परीक्षा उत्तीर्ण होतात. मात्र उत्तीर्ण होणा—या विद्यार्थ्यांच्या तुलनेत औद्योगीकरणाचा वेग मात्र कमी असल्यामुळे आपल्या देशांत बेरोजगारांची संख्या दीवसेंदीवस वाढत आहे. जे सुशिक्षित बेरोजगार आहेत त्यांची योग्य प्रकारे नियुक्ती करून त्यांना प्रशिक्षित करणे आवश्यक आहे. यासाठी कुशल मनुष्यबळ व्यवस्थापनाची नीतांत आवश्यकता आहे.

कर्मचा—यांसाठी वीवीध योजना:

कर्मचारी हा उद्योगाचा कणा आहे. जसे उत्पादन कार्यासाठी श्रमीकांची आवश्यकता असते त्याचप्रमाणे दैनंदिन विविध कार्यालयीन कार्ये करण्यासाठी कुशल कर्मचारी वर्गाची नितांत आवश्यकता असते. आपल्या कार्यालयातील कर्मचारी प्रत्येक कामात तरबेज व्हावेत, त्यांचे कामाचे कौशल्य द्विगुणीत व्हावे व चुका कमी व्हाव्यात यासाठी योग्य प्रशिक्षणासोबतच कर्मचा—यांना विविध प्रकारचे आर्थिक व आर्थिकेत्तर लाभ देणे आवश्यक आहे. कुशल मनुष्यबळ व्यवस्थापनामुळे हे शक्य होते.

औद्योगिक पर्यावरणाची निर्मिती:

औद्योगिक पर्यावरणाची निर्मिती ज्या देशांनी केली आहे ते देश आज वीकसीत झाले आहेत. औद्योगिक पर्यावरणात देशातील औद्योगीकरणाला प्राधान्य देतांनाच आंतरराष्ट्रीय वीपणन वाढवण्यासाठी व उदारीकरणासाठी प्रयत्न केले जातात. परीणामतः एकीकडे देशातील मोठे उद्योग वाढवीण्यासाठी व उदारीकरणासाठी प्रयत्न केले जातात व त्याच बरोबर वीदेशी

बहुराष्ट्रीय उद्योगांना भारतात व्यापार करण्यासाठी सवलती दिल्या जातात. कुशल व तज्ञ कर्मचारी व्यवस्थापक व श्रमिकांशीवाय हे शक्य नसते. यासाठी कुशल मनुष्यबळ व्यवस्थापनाची नीतांत आवश्यकता असते.

सारांश:

कुशल मनुष्यबळाची कमतरता भारतात मोठ्या प्रमाणात निर्माण झाली आहे. या प्रश्नांची सोडवणुक करण्यासाठी केंद्र सरकारने पंतप्रधान सल्लागार समितीचे सदस्य डॉ. रघुनाथ माशेलकर यांच्या अध्यक्षतेखाली २००७ साली एक समिती स्थापन केली होती. समितीने काही शीफारशी केंद्रसरकारला केल्या व सार्वजनिक आणि खाजगी क्षेत्रांनी एकत्र आल्यास हा प्रश्न सोडविता येऊ शकतो, अशी सुद्धा शीफारस केली. डॉ. माशेलकर यांनी केलेल्या या शीफारशींमुळे मोठ्या प्रमाणात कौशल्याधिष्ठीत मनुष्यबळाची निर्मिती झाली. परंतु हे जरी खरे असले तरी आज देखील भारतीय अर्थव्यवस्थेसमोर जे अनेक प्रश्न उभे आहेत त्यातील एक अतीशय गंभीर प्रश्न 'कुशल मनुष्यबळाची कमतरता' हा आहे.

निष्कर्ष:

सर्वात तरूण मनुष्यबळाचा देश म्हणून भारत ओळखला जातो. परंतु असे असून देखील भारतात कुशल मनुष्यबळाची आवश्यकता आहे. यासाठी राज्य सरकारने व केंद्रसरकारने एकत्रीतपणे राष्ट्रस्तरावर एक संशोधन समिती स्थापन करावी. या संशोधन समितीच्या शीफारशींनुसार विविध योजना राबविण्यात याव्यात. असे केल्यास भारतातील कौशल्याधिष्ठीत मनुष्यबळाच्या समस्येला आळा बसेल व आपला देश प्रगतीचे सर्वोच्च शीखर गाठण्यासाठी अग्रेसर होईल.

संदर्भ ग्रंथ सुची

१. मानव संसाधन व्यवस्थापन डॉ. मेधा कानेटकर
२. मानव विकास तंत्रे डॉ. भालचंद्र केळकर
३. श्रमिक एवं कर्मचारीयों के अधिकार प्रा. सुकन्या निकम
४. उद्योजक



TAX INCENTIVES AND GROWTH OF ELECTRICAL INDUSTRY IN INDIA

By Punam Sachdeva¹ and Dr. Hem Chand Jain²

Abstract

Tax considerations play an instrumental role for assessee's willing to start a new venture or expanding existing business activities. Government's fiscal policy aims at providing tax incentives to motivate business houses to grow and contribute towards industrial as well as economic growth. In this context corporate tax incentives are important ingredient of fiscal system. These incentives influence the tax liability of a company, capital assets structure, reserves and surplus and its financial performance. The present research paper is an empirical study of impact of tax incentives on the growth of electrical industry from financial years 2005-2006 to 2014-2015. In this study five financial variables are selected as variables affecting growth of electrical industry. The variables are profit after tax, gross fixed assets, capital employed, reserves and surplus and shareholder's equity. The objective of the study is to find out how corporate tax incentives influence these variables reflecting industrial growth. The data of all the five variables is collected and compiled. It is observed that by and large, there is an increasing trend in the values of variables throughout the period of review. A statistical technique of linear regression analysis is also used to observe the relationship between tax incentives and dependent variables signifying growth of electrical industry. The linear regression analysis results of 'b' co-efficient, standard error, R² values and t values indicate that these variables are significant contributors to the growth of the industry. Hence it is concluded that the tax incentives have a favourable effect on the industrial growth of electrical companies. A size wise analysis of the companies also indicates industrial growth with varying magnitude.

Keywords: Fiscal system, Tax considerations, Tax incentives, Regression analysis, Industrial growth.

Introduction

Electrical and electronics Industry is an oldest and largest industry of India. It satisfies the important day-to-day needs of a common man. The industry's spectrum covers consumer electronics, industrial electronics, communication equipments, industrial components and various electronic products for display technology, entertainment electronics, telecom equipment manufacturing. The per capita consumption is important yardstick and indicator of this industry's significance in the economy. The per capita consumption of electricity has grown to 1010 kWh in 2015. Electrical industry in itself acts as a booster in further economic activities. A significant increase in domestic demand, fueled by fast growing middle class, coupled with growing workforce has made India an attractive place for global articles. Thus it plays a significant role in economic as well as Industrial development. At present there are approximately 127 active listed public limited companies in electrical industry on BSE website. These companies generate vast employment opportunities in the electrical industry. The various tax incentives available to industries are either related to investments or expenditures or income from business or profession. But their effect on industrial growth depends on their nature, the time horizon and the industry specific needs. Presently industries are availing depreciation allowance (Sec.32), Investment allowance (Sec.32AC), expenditure on scientific research (Sec.35), Amortization of preliminary expenses (Sec.35 D), family planning expenditure Sec.36 (1)(ix) etc.

Objective

¹ Research Scholar, Singhania University, and Associate Professor, Department of Commerce, Kalindi College, University of Delhi.

² Associate Professor, Department of Commerce, Deen Dayal Upadhyaya College, University of Delhi.



Corporate tax incentives tend to influence after tax profitability, capital asset structure and other financial variables of companies. Government reviews tax incentives provided to companies to see their utility and contribution towards industrial growth. This research paper is an attempt to observe the impact of tax incentives on the growth of electrical Industry. As corporate tax incidence reflects the benefits of tax incentives available to the industry, the present study is confined to know the relationship between tax incentives and the variables signifying growth of electrical industry.

Review of literature

The literature reveals the contributions of following researchers on this subject:

Ambirajan (1961) studied on the subject of evolution, corporate tax structure and its future prospects in India.

Singh (1971) made valuable contributions while examining the provisions of depreciation in Income tax act with special reference to corporate financial decisions.

Rao (1980) studied the corporate tax system and concluded that the rate of corporate tax was the highest in India.

Lall (1983) studied the nature and extent of tax savings due to fiscal incentives granted to companies. He observed that large sized companies and the new companies availed significant amounts of tax incentives and reliefs.

Dr. Devender Singh (1985) tested the hypothesis "corporate income tax does not adversely affect the growth of industry" and made significant contribution on this subject.

Sarkar (2004) highlighted various aspects relating to tax incentives in India. He also compared these tax incentives with countries like U.K., USA. He was of the view that the tax incentive schemes had been instrumental in mobilizing savings and capital formation in India.

Methodology

The present article covers a period of ten years beginning from financial year 2005-2006 to 2014-2015 with a sample of 40 companies of the electrical industry. The independent variable having an impact on the growth of electrical industry is identified as tax incentives. Whereas the dependent variables selected are profit after tax (PAT), gross fixed assets (GFA), capital employed (CE), reserves and surplus (RES.&SUR.), and shareholder's equity (SH. EQ.). The values of each of the variable for ten years are compiled to observe their respective trend. Further a statistical tool applied for data analysis is linear regression technique to find out the relationship between tax incentives and dependent variables leading to Industrial growth. Besides all the companies of electrical Industry are classified on the basis of their size as Large, Medium and Small as under to know the influence of tax incentives.

1. Large : Companies with an investment in Fixed Assets Rs.25001 Millions and above.
2. Medium : Companies with an investment in Fixed Assets Rs.10001- to Rs.25000 Millions.
3. Small : Companies with an investment in Fixed Assets Rs.1001- to Rs.10000 Millions.

The explanation of variables selected is as follows:

1. PAT : Represents profits before tax after deduction of provision for direct taxes.
2. CE : Refers to total capital with reserve fund and borrowings.
3. GFA : Represents net fixed assets including cumulative depreciation, arrears, provision

for impairments less lease reserve adjustment.

4. R & S : Refers to appropriation of profits meant for future contingencies.

5. SH.EQ. : Refers to equity of ordinary shareholders only.

Source of data

CMIE PROWESS DATABASE is the source of data used In this article. Data of 40 listed companies of electrical industry on BSE has been compiled from CMIE (Centre for Monitoring Indian Economy Pvt. Ltd.) Mumbai. The figures for all the five financial variables identified for this study have been obtained from the financial data as published in CMIE PROWESS database. The database includes data sourced from BSE updated by PROWESS.

Results and Discussion

The effect of tax incentives on the growth of electrical industry in analysed in three parts:

PART -1: Data analysis of growth of selected variables during the decade (2005-06 to 2014-15).

PART-2: Data analysis of all selected electrical companies during the period under review.

PART-3: Analysis on the basis of size of electrical companies under research.

PART-1

The data of dependent variables during 10 years for 40 selected companies is as follows:

TABLE-1: DATA OF DEPENDENT VARIABLES (in Millions)

F. Yr	PAT	GFA	CE	RES. & SUR.	SH.EQ.
2005-6	932.24	4152.01	6365.63	4476.64	4846.34
2006-7	1349.14	4543.16	7889.57	5611.07	6018.66
2007-8	1795.47	5117.18	9854.00	7222.77	7717.06
2008-9	1871.88	6071.83	11763.24	8625.36	9123.00
2009-10	2670.28	7747.31	13859.47	10808.72	11355.25
2010-11	3224.53	8813.60	16494.65	13294.61	13780.37
2011-12	3362.49	9853.93	19284.02	15763.16	16291.77
2012-13	3082.30	10744.62	22554.50	18135.06	18690.78
2013-14	2395.79	12362.76	25083.53	19331.11	19893.94
2014-15	2285.60	13110.80	26471.85	21224.77	21638.77

The data shown in Table-1 reveals that profit after tax (PAT) is showing a mixed trend. It was Rs.932.24 Millions in 2005-2006 and reached to Rs.3362.49 Millions in 2011-2012 and after that showed a declining tendency. The gross fixed assets were Rs.4152.01 Millions in 2005-2006 which rose to Rs.13110.80 Millions in 2014-2015. Similarly there is an increasing trend in values of capital employed from Rs.6365.63 Millions to Rs.26471.85 Millions, of shareholder's equity from Rs.4846.34 millions to Rs.21638.77 Millions during this decade. This trend is indicative of

growth of industry. The reserves and surplus amounting to Rs.21224.77 Millions in 2014-2015 as compared to Rs.4476.64 Millions in 2005-2006 witness growth compounding over time. Hence it can be derived from the results that tax incentives positively affect the growth of electrical Industry.

PART-2

Regression Analysis Results and Discussion

This part shows the results of the impact of tax incentives on the selected variables.

TABLE-2

ANALYSIS FOR TEN YEARS					
ELECTRICAL INDUSTRY-40 COMPANIES.					
REGRESSION RESULTS OF IMPACT OF TAX INCENTIVES ON DIFFERENT VARIABLES					
DEPENDENT					
INDEPENDENT	PAT	GFA	CE	RES. & SUR.	SH. EQ.
	b	b	b	b	b
TAX INCENTIVE	0.343	7.560	16.300	13.750	13.680
	(1.239)	(1.147)	(2.414)	(1.915)	(2.004)
t	0.277	6.593*	6.752*	7.180*	6.823*
R ²	0.01	0.84	0.85	0.86	0.85

Notes: 1. Figures in parenthesis below the 'b' coefficients represents the S.E. of 'b'

2. Regression coefficients with no asterisk mark are insignificant at 5 % level.

3. *indicates significant at 5%

The data analysis shown in Table-2 indicates that during the period under consideration the gross fixed assets (GFA), capital employed (CE), reserves and surplus (RES.&SUR.), shareholders equity (SH.EQ.) are favorable as exhibited by their respective 'b' values 7.560, 16.300, 13.750, 13.680. Their standard error value indicates the results derived are reliable. Their respective 't' values are 6.593*, 6.752*, 7.180* and 6.823* at five per cent level of significance are positive. It confirms that tax incentives are significantly affecting the variables except profit after tax (PAT). R² value also indicates a strong relationship between tax incentives and selected variables explaining industrial growth except profit after tax (PAT). These results are witnessing electrical industry's growth. Hence tax incentives positively affect the variables depicting growth except profit after tax (PAT). But non tax considerations cannot be completely ignored for those variables which are not affected by tax incentives at five percent level of significance. However, in this study the aspect of non tax considerations has not been taken into account.

PART 3

Size wise analysis

The impact of tax incentives on growth of 15 large sized, 10 medium sized and 15 small sized companies in electrical Industry is exhibited in Table-3, Table-4 and Table-5 respectively.

TABLE-3

ANALYSIS FOR TEN YEARS					
ELECTRICAL INDUSTRY- LARGE SIZED 15 COMPANIES.					
REGRESSION RESULTS OF IMPACT OF TAX INCENTIVES ON DIFFERENT VARIABLES					
DEPENDENT					
INDEPENDENT	PAT	GFA	CE	RES. & SUR.	SH. EQ.
	b	b	b	b	b
TAX INCENTIVE	0.197 (1.508)	7.602 (1.278)	17.690 (2.807)	14.890 (2.181)	14.750 (2.313)
t	0.130	5.950*	6.302*	6.828*	6.378*
R ²	0.002	0.81	0.83	0.85	0.83

Notes: 1. Figures in parenthesis below the 'b' coefficients represents the S.E. of 'b'

2. Regression coefficients with no asterisk mark are insignificant at 5 % level.

3. *indicates significant at 5%

It is observed from Table-3 that tax incentives significantly affect variables namely gross fixed assets, capital employed, reserves and surplus, and shareholder's equity. Their respective 'b' values are 7.602, 17.690, 14.890 and 14.750. The results highlight that availability of tax incentives results in favourable changes in these variables signifying the growth of industry at five per cent level of significance. The corresponding 't' values of such dependent variables are 5.950*, 6.302*, 6.828* and 6.378* indicating significant relationship between independent and dependent variables. It is only profit after tax (PAT) which is not significantly affected by independent variable tax incentive. The impact of non tax considerations is thus evident for this variable.

TABLE-4

ANALYSIS FOR TEN YEARS					
ELECTRICAL INDUSTRY-MEDIUM SIZED 10 COMPANIES.					
REGRESSION RESULTS OF IMPACT OF TAX INCENTIVES ON DIFFERENT VARIABLES					
DEPENDENT					
INDEPENDENT	PAT	GFA	CE	RES & SUR	SH. EQ.
	b	b	b	b	b
TAX INCENTIVE	1.968 (0.630)	6.554 (1.734)	11.900 (1.591)	11.809 (1.673)	11.833 (1.669)
t	3.123*	3.779*	7.480*	7.056*	7.128*
R ²	0.54	0.64	0.87	0.86	0.86

- Notes: 1. Figures in parenthesis below the 'b' coefficients represents the S.E. of 'b'
2. Regression coefficients with no asterisk mark are insignificant at 5 % level.
3. *indicates significant at 5%

The analysis of medium sized electrical companies show positive values of 'b' co-efficient of profit after tax, gross fixed assets, capital employed, reserves and surplus and shareholder's equity which are 1.968, 6.554, 11.900, 11.809 and 11.833 respectively. It indicates that tax incentives are positively affecting industrial growth. Their respective 't' values 3.123*, 3.779*, 7.480*, 7.056*, 7.128* at five per cent level of significance are also positive. This confirms favourable relationship between independent variable and dependent variables. The R^2 values of more than 0.50 lead to the same results. So in case of medium sized companies tax incentives do significantly affect growth of electrical industry in India.

TABLE-5

ANALYSIS FOR TEN YEARS					
ELECTRICAL INDUSTRY-SMALL SIZED 15 COMPANIES.					
REGRESSION RESULTS OF IMPACT OF CORPORATE TAX ON DIFFERENT VARIABLES					
DEPENDENT					
INDEPENDENT	PAT	GFA	CE	RES & SUR	SH. EQ.
	B	b	b	b	b
TAX INCENTIVE	2.010	6.094	7.967	7.205	7.600
	(1.150)	(1.429)	(2.269)	(1.264)	(1.422)
t	1.747	4.264*	3.512*	5.701*	5.346*
R^2	0.27	0.69	0.60	0.80	0.78

- Notes: 1. Figures in parenthesis below the 'b' coefficients represents the S.E. of 'b'
2. Regression coefficients with no asterisk mark are insignificant at 5 % level.
3. *indicates significant at 5%

While results of small sized companies are analysed, the 'b' co-efficient values 2.010, 6.094, 7.967, 7.205, 7.600 respectively of the dependent variables PAT, GFA, CE, RES. & SUR, SH.EQ are positively influenced by tax incentives. Their respective 't' values 1.747, 4.264*, 3.512*, 5.701*, 5.346* also indicate that except profit after tax all the other dependent variables are favourably influenced. The R^2 values also confirm these results. Hence tax incentives do prove to be a significant variable affecting the growth of small sized companies of electrical industry at five percent level of significance.

Conclusion

A study of relationship between tax incentives and industrial growth concludes that tax incentives are the significant tool for boosting industrial growth. On the whole the results indicate that when tax incentives are provided to the industry, there is a favourable increase in the values of dependent variables throughout the period of study. Further linear regression analysis of forty electrical companies indicate positive impact of tax incentives on industrial growth. The



value of standard error, the 't' values at five per cent level of significance show that tax incentives and industrial growth are favourably related. Size wise analysis of companies also substantiate the results. All these results support that tax incentives are important in determining industrial growth. It can thus be concluded that tax incentives prove to be significant for industrial growth at five per cent level of significance.

But it is not the only variable leading to industrial growth. Non tax considerations at the same time cannot be completely ignored. However, in the present study this aspect of non tax considerations has not been taken into account. Tax incentive is the only independent variable selected for examining its impact on the growth of electrical industry.

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Social Realism in Indian Cinema

Dr. Ravindra A. Kulkarni
Asst. Professor,
Willingdon College, Sangli.

Abstract :

As one of the fine arts, literature has a close relationship with other fine arts. It has human life to reflect with many aspects. Dramatization, Music & Painting enrich literature as the superb mode of fine arts. The blending transfigures into the audio – visual presentation of human life in the modern world. For Indians, it was the only option to entertain. To startle them, it performed the function of mass media effectively. The Indian cinema got technological accompaniment from its origin. Even the hardships of pioneers of Indian cinema became fruitful and record making. When it becomes post modern with a world wide popularity, the cinema remained a medium to earn money boundlessly. However, it lost to some extent, its earlier fabric of social responsibility. In such scenario, there is a need to throw away glamour for a social reality. The present paper approaches Indian cinema from the socio – cultural perspective , with a bird's eye view.

Indian cinema began in Mumbai on 7th July 1896. Though its intention was at mostly British audience, Marius Sestier introduced short films firstly to India. However, Harish Chandra Bhatavdekar's the wrestling match became the first attempt to film. Dadasaheb Phalke, 'The father of Indian cinema' made possible to see Indian images of Raja Harishchandra, Bhakt Pundalik, Shri. Ramchandra, his Ayodhya etc. on the screen. Hiralal Sen, Savedada, Jameshedji Madan, R.P. Paranjpe, Rustomji Dhoteiwala have contributed to launch Indian cinema. The early 1920 s saw the rise of several new production companies. That was the era of mythological, historical & Hollywood imported cinemas. 'Alam Ara' set the milestone for India's film industry as the first talkie. The world wars decreased the number of film production as result of limited imports of film stock. The cinema of 1940 onwards created the New Wave of the modern Indian cinema. In the mean time, the film industry had made rapid strides in the South, where Tamil, Telugu, & Kannada films were taking South India by storm. It made religion as the dominant theme. The film makers such as Bimal Roy, Satyajit Ray, Mrinal Sen, Ritwik Ghatak, V. Shantaram, Mehboob Khan & Balraj Sahani replaced past stories by social practices like the dowry, polygamy & prostitution. The films of this era differ in its greater sense of realism & an understanding of the common man. Raj Kapoor's 'Awaraz', 'Shree 420'; Bimal Roy's 'Pyasa', 'Do Bigha Zamin'; & K. Asif's 'Mughal – E – Azam' established the magnanimity of Indian cinema. Later, the commercialism, the trend of escapism invited the 'Masala' phase of cinema. It has a mash of genres, thrilling actions, and a number of songs with dance. It promised instant attraction & had great entertainment value. Audiences were enthralled by the histrionics of actors such as Rajesh Khanna, Dilip Kumar, Sanjeev Kumar, Nargis, Meena Kumari, Waheeda Rehman, Asha Parekh, Tanuja & others. Such an innovative blend still dominates the Bollywood industry. Ramesh Sippy's 'Sholay' (1975) got international acclaim & clinched the title of 'Super star' for Amitabh Bachchan. It was indeed the prime period of Bollywood. The arthouse cinema



gave India international fame and glory from the hands of Adoor Gopalakrishnan, Ritwik Ghatak, Aravindan, Satyajit Ray & Shaji Karun. The 1980s saw the emergence of several woman directors – Aparna Sen, Prema Karnath & Meera Nair. Rekha's stunning performance in 'Umrao Jaan' (1981) appealed a lot of audiences. At the turn of the 21st century Indian cinema found global mass appeal. It was the shift to aesthetic appeal that crazed to international audiences. Apart from regular screenings at major international film festivals, the overseas market contributed a sizeable chunk to Bollywood's box office collections. 'The area of contact was mass produced urban culture : movies, advertising, science fiction, pop music' (Storey : 148) The remark shows a drift of Indian cinema to the substantial change in the formal & aesthetic structuring. It starkly got up gradation with advanced technology of Dolby digital sound effects, advanced special light effects, 3D effect and choreography. The foreign investments and the entry of corporate sector turned cinema towards monetary collection. Now, it is a time to think about a coin – side relationship of cinema and social responsibility.

With the film Raja Harishchandra (1913), the cinema has remained a very important medium of mass communication in India. In its ability to combine entertainment with communication of ideas, it leaves the other media except, of late the television far behind in reach and appeal. Also, like literature, it has mirrored different times and has left an impact on successive generations. Any work of art reflects the conditions of the society in which it is born, and the hopes and aspirations, the frustrations and the contradictions present in any given social order. Cinema is no exception. Hence movie teaches multimedia language. 'Those who are truly literate in the 21st century will be those who learn to read & write the multimedia language of the screen' (Daley : 32). So it prompts us to comprehend visual entity for personal development. However for producers and financiers, it is a lucrative business. To the actors and actresses it is a means to earn money as well as satisfy their craving for glamour and fame. The director and other artists look at it as yet another form of art. To some, it is an audio-visual translation of literature and its message, if any. For the government, cinema is a potential area of employment and revenue. But for a majority of filmgoers, it is a comparatively inexpensive and interesting form of entertainment. Whatever it may mean to different people, cinema is generally regarded as an art form meant to entertain the people by presenting before them motion pictures on the screen, incorporating a gamut of elements story, dance, song, thrills, comedy and pathos.

Beyond what the cinema means to individuals, however, the wide mass appeal of the cinema has invested it with a great deal of social influence. The nature of its influence-good or bad- naturally depends upon the social awareness of the people involved in it – the film-makers, the artists, the audience and the government. Should cinema as an art form be required to have social responsibility? Social responsibility involves behaving in a manner that does not impair the values of society, does not lead to disintegration of society or cause it to become degraded in any way. Cinema may be socially responsible by depicting in way. Cinema may be socially responsible by depicting reality. At the same time, with its power of influence – and here we are accepting the view that the audio-visual medium has the power to influence the viewer – it could easily gather support for progressive changes even while castigating social evils. It has many social parameters economics, health social psychology education etc. In the world of



globalization cinema has got significance of a tool of cultural awareness. The rapidly transitional human life has social fragmentation Everybody needs physical & mental relief. As one of the prolific mass media, cinema has function to relieve everybody. However, as the crucible of social life, culture plays a role of a touchstone to promote the values, beliefs, norms & customs in everybody as a social being. As Kendall defines 'culture' as 'the knowledge, language. . . that are passed from person to person & from generation to generation' (43) To generate culture is the prime social responsibility & cinema gives a superb chance to recognize about own social environment like a fish out of the water to a fraction of second. To begin with a Indian cinema, it has a grand influence of pre & post independence social life. However, it seems to be a new form of depthlessness nowadays. Most of the early Indian films like 'Achhoot kanya', 'Godan', and 'Awara', pursued their themes with social responsibility. Business or profit motive was certainly there – one cannot deny that, nor can one object to it. But these films did not lose sight of the needs of society at large. They tried to promote nationalism, communal harmony, mutual cooperation and social solidarity, Films like 'Paigam' strove practices like caste exclusiveness, untouchability, and child marriage.

Over the years, Indian cinema has lost touch with social responsibility and has become a slave to the 'box office syndrome'. Now crass commercial considerations cloud film-making. It is all question of hits and flops at the box office. 'Right' ingredients are squeezed in, necessarily or unnecessarily, into the films to make hit without thinking that these ingredients – sex, violence, etc. – cause great injury to the social fabric and the people. At least, this is the trend in commercial or feature films. To cap it all, some film personalities have repeatedly asserted that their object is not to reform society. The low aesthetic quality of today's films is directly proportional to the large number of unscrupulous, fly-by night producers who are interested merely in profit-making without any concern for the society. The financier who comes forward to back the production of a high-budget commercial film pleads that if he cannot be sure of handsome returns on his investment, he would rather turn to something else; why risk his money on a dubious venture? Worse are the distributors who will not touch a film If it does not have the 'right' ingredients. The economics of production have also sounded the death-knell for the 'art' films. But the people concerned must remember that many films with costly sets, top stars, sex, and violence have flopped while low budget films with light comedy, melodious songs the lacking the 'right' ingredients do good business. 'A society depending on tradition-direction makes use of oral traditions myths, legends & songs as one of its mechanisms for conveying the relative unity of its values' (Riesman : 85). Deeply influenced by the stage, Indian cinema began with scripts based on mythological and historical plots. Gradually, themes came to be taken from novels, plays and stories of leading Indian litterateurs with a broad social and moral vision. This tradition continued for a considerable time.

The pious and progressive messages of the books early the norm, often openly plagiaristic. Variety is lacking Double meaning dialogues are another dialogues are another common feature; at times, it is explicitly vulgar. An audience's right to entertainment is quite just. It is also true that a majority of the audience today demands cheap entertainment afforded by the display of violence, sex and obscenity in films. The general public has little interest in



realistic 'art' movies and is only attracted by the big names; something the low-budget movies cannot indulge in. The government also does not seem to be truly concerned about the affairs of the cinema, notwithstanding the ritualistic award-giving ceremonies, film festivals and tax concessions for pious sentiments such as secularism and patriotism. The overall result is that a majority of films today are juvenile stuff devoid of any purpose, relevance or significance. The hero of a typical Indian film generally does not have to do anything for a living. His sole occupation in life appears to be winning the heart of his 'dream girl' and fighting with the world for her style is much at variance with what he would earn from such a living. Similarly, the heroines do little except sing, dance and cry youth outside the screen are turning into incurable romanticists. This attitude forces the youth to turn their eyes from the hard realities and essential duties in life. Such youth cause harm to themselves as well as to others.

Today, the portrayal women in Indian films has touched the nadir. There are few films in which heroines have been required to play stellar roles. She is an atrociously made-up piece required to dance, sing, expose and vanish. Revenge being the leit motif of most films, She is frequently raped and the hero vows to take revenge. This reinforces the feelings of girls and women that they are weak, unimportant, and the world of males is after their body and vanity. A rape has become almost mandatory in most films and this is pictures in such a manner that instead of generating pathos and horror, the scene production of women as glamorous props and objects of titillation and victims of violence, and of this violence as an exciting and adventurous act could well be partly responsible for the increasing atrocities against women.

We have always had genre-based movies abounding in nauseating stereotypes like the long-suffering wife and mother, the corrupt and lecherous politician, the avaricious landlord and trader, a weak-kneed judiciary and a thoroughly corrupt and inept police. This trend is now reinforcing prejudices cynical disbelief in the entire system. The Stunning luxuries of the filmy villains and their varied methods of collecting wealth help people to overlook the tendency to make fast money by hook or by crook. This is, consequently, eroding the social norms and values which are generally established in a society after great industry and pain. When films glamorize violence, the impressionable minds in the audience feel tempted to imitate it in real life. Some fall prey to criminal tendencies and get increasingly brutalized, while the social psyche in general gets desensitized to the violent acts as they see them repeatedly. It cannot be denied acts as they see them repeatedly. It cannot be denied that violence holds a natural appeal for exuberant but immature minds. However, the heavy dose by violence dished out to them in the garb of entertainment pollutes young minds and sows seeds of chaos and anomie in public life. Furthermore, the extravagant and sophisticated life styles shown in the films, and the mercurial rise of the hero from rags to riches, heighten the aspirations of all and sundry, but there is naturally a wide gap between such aspirations and their fulfillment hence, the great frustrations pervasive in society.

It is a noteworthy comment of Michael Wood about the realism in the cinema. He presents, 'there are modernist films, even outside the period we associate with Modernism; but the largest fact about the cinema over the hundred years since its birth is its comfortable embrace of ancient convention of realism and narrative coherence'(217). Wood's observation is



appropriate for it focuses on the longest tradition of realism on cinema. The Constitution has provided for the freedom of vocation and expressions, but, at the same time, film makers owe it to society to ensure that they do not pander to prurient tastes and thereby poison the social psyche in a bid to earn more. Freedom of vocation, expression, conscience or belief is acceptable but the stability and health of a society cannot be ignored. In any case, cinema must take cognizance of human collectivity and its associated values. One does not ask for 'social reform' from cinema, but it should at least deprive the society of what it already has. Just sharp criticism of the film-makers or the film watchers will not work, instead we will have to act. The best means of creating social awareness and responsibility among the film-makers is to form a discriminating and well-informed public opinion. In this respect, the role of film-critics becomes important. They can teach readers and viewers, how to discriminate between the good and the bad films. The most important criterion to judge the good and the bad films is the social relevance of what is exposed to view in the films. In a country like India with a high percentage of illiteracy and poverty, cinema has an important role to play, it has unqualified potential to inform and educate people's minds. As the nation facing the problem of overcrowded population, the cinema has greater significance than formal schooling & other mass media. No doubt, it will remain a media to shape social role of everybody. As the most humanizing piece of expression cinema should have the world, where people are shown in all their humanity, that made aware of the brotherhood of man.

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NARRATIVE TECHNIQUES IN AMITAV GHOSH'S
THE SHADOW LINES

Submitted By

Dr. Deepak Nilkanthrao Morande
Assistant Professor, Deptt. Of English
G.W.College, Nagbhid

Amitav Ghosh's novels are characterized by a fusion of history and imagination. Each of his novels presents intermingling of fictional lives with grand historical events. The objective behind putting the fictional alongside the real is to offer a view of the past from the perspective of ordinary individuals. The monologic narration of history is replaced with a narrative that projects multiple readings and interpretations of the past. John Thieme rightly points 'weaving' as an important "organizational device" of Ghosh's narration which enables the writer to juxtapose different strands "to create unexpected linkages and analogies".ⁱ The main narrative in his novels links multiple narratives which are, often, directly reported by individual characters. A plethora of stories recounted in mode of oral storytelling is a significant feature of Ghosh's narrative technique. By giving the narratorial responsibilities to characters "he tries to give authentic voice to various kinds of people coming from different social classes and cultures".ⁱⁱ Personal histories and perceptions are thus allowed to exist independently without attempting authorial intervention. Ghosh's writing constantly endeavours to explore personal histories of ordinary people that have been silenced or appropriated by grand narratives of history. As the grand narratives of history has left little record evidence of these suppressed/silenced little histories, Ghosh takes recourse to narrative devices like personal/collective memories, oral storytelling and deconstructive strategies. The writers mistrust for borders of every kind gets revealed in his novels that are characterized by crossing borders between different times and places, and also between different literary genres. An exploration of narrative strategies and style adopted by Ghosh for his novels reveals the writer's ability to communicate weighty issues and ideas through deceptively simple narrative structures.

Ghosh's *The Shadow Lines* employs a first person narrative frame work to present multiple stories. The writer's departure from magic realist technique he had employed in his debut novel *The Circle of Reason*, and the skillful representation of a stark reality of the post-colonial Indian subcontinent through "tightly plotted structure and greater realization of individual characters"ⁱⁱⁱ in this second novel signalled the arrival of Ghosh as an original voice in Indian English Fiction. The story of the novel unfolds through the unnamed narrator's consciousness wherein memories of past get artistically woven to project a personal history of his extended family that intersects with some major events of public history. The intermingling of private and public history, of fiction and reality through a collage of memories of different characters that get filtered through the narrator's act of remembrance makes the novel a complex work of art.



In his essay "The Ghost of Mrs. Gandhi" Ghosh has made it clear that *The Shadow Lines* is his creative response to the 1984 anti-Sikh riots in Delhi, and that the novel is "about the meaning of such events and their effects on the individuals who live through them."^{iv} In the novel the unnamed narrator's memories are activated by the death of his dear uncle, Tridip in the 1964 Hindu-Muslim riots. The incident occupies a central place and the narrative hovers around the incident moving back and forth without disclosing the central event till the last part of the novel. Through fragmentary memories of the narrator, the novel first develops the major characters and, in the process, also unfolds the personal history of the narrator's family. The criss-crossing of the personal history with public events like the Second World War, the Partition, the Indo-China war, the communal riots of 1964 and the Bangladesh War of Independence enable the novel to document the impact of historical events on ordinary people.

Personal memory is the main narrative device employed by Ghosh in this novel. Commenting on the role of memory in the novel, Manjula Saxena rightly observes:

Just as the table is made of wood and nails and adhesives, similarly, Ghosh's novel is...made up of the narrator's memories relating to Tridip, his relatives and acquaintances. There are memories of various characters, like the narrator's grandmother's, of Mayadebi's, the narrator's cousin Ila's and of May's – the acquaintance of both Tridip and the narrator, and so on.^v

The memories of different characters are framed within the memory of the narrator who recalls what he had heard, since childhood, about and from Tridip, Tha'mma, Ila, May and others. With the memory technique, the novel narrates episodes ranging from 1939 to early 1980s. The opening lines of the novel describe an incident that occurred much before the narrator's birth – "In 1939, thirteen years before I was born, my father's aunt, Mayadebi, went to England with her husband and her son, Tridip" (SL, 3). The second section of the novel also opens with description of an event by mentioning the exact year of its occurrence—"In 1962, the year I turned ten, my grandmother retired, upon reaching the age of sixty" (SL, 127). By mentioning the exact years of the events in the opening lines of both the sections, Ghosh gives the novel a form of historical document. However, the novel forsakes the structure of traditional historiography as the personal history that it constructs is sourced by multiple individual memories which get loosely connected with one another taking the narrative backward and forward in time. The description of the eight year old Tridip's trip to London with his parents in 1939 gets cut off when the narrators meditations on how Tridip looked then takes him to another memory related to Tridip's youthful days in 1950s. The story of the London trip is narrated much later and that too in fragments. Such looping, non-linear mode of narration is natural for a 'memory novel'. Incidents belonging to different times and places coalesce as the narrator's memory subsumes the memories of other characters and make them a part of his own consciousness. Ghosh has also used a memory-within-memory kind of framework which projects different memories fusing into each other to reveal a reality in its wholeness. For instance, the narrator remembers his visit to Elizabeth Price's house in late 1970's along with Ila. Both go into the underground cellar in the house and as the narrator sitting on a camp bed looks around the cellar, he is invaded by earlier memories:

Those empty corners filled up ...with the ghosts who had been handed down to me by time: the ghost of the nine-year- old Tridip, sitting on a camp bed, just as I was...the ghost of Snipe in that far corner...the ghost of eight-year-old Ila, sitting with me under that vast table in Raibajar. They were all around me...not ghosts at all: the ghostliness was merely the absence of time and distance—for that is all that a ghost is, a presence displayed in time. (SL, 200)

The scene fuses three memories: the young narrator and Ila sitting together in the cellar of Price's family house in London in the late 1970's; the child narrator and Ila playing houses in the underground room at Rajbar in early 1960's; and nine year old Tridip listening, in the London cellar, to the story of Tristan and his love for a woman across the seas which is narrated by Snipe in early 1940's. In the memory of 1960's Ila is crying after recounting to the child narrator an imaginary story about her doll, Magda's experience of racism in a London school. In the memory of late 1970's Ila is crying over the more real experience of the infidelity of her English husband. The memory of 1960's along with that of 1970's exposes Ila's inability to learn from her past experiences. The racism in the so called cosmopolitan city of London is also exposed. The memory about Tridip relating the story of Tristan which he had heard in 1940's and which he narrated to Ila and the narrator (who were only nine year old then) reveals a western world devoid of national or cultural boundaries. The fusion of three memories provides deep insights on the nature of inter-cultural relationships in the old and the modern world.

The first person narrative in the novel is used from a dual viewpoint—that of the child and the adult narrator. The dual narrative voice—now that of the child narrator, now that of the adult narrator—criss-crosses in the novel. One of the best illustrations of this is the narrator's remembrance of the incident when his grandmother was about to visit Dhaka to meet her old uncle. Tha'mma looked very nervous when the narrator's father talked about her scheduled air journey, the forms she would have to fill in at the airport. At that time the child narrator felt that Tha'mma's nervousness sprung from the fear of air journey she was undertaking for the first time. Remembering the incident in adulthood the narrator comments:

It was not till many years later that I realized it had suddenly occurred to her then that she would have to fill in 'Dhaka' as her place of birth on that form...and at that moment she had not been able to quite understand how her place of birth had come to be so messily at odds with her nationality. (SL, 168)

Thus, the adult narrator explores his childhood experiences from newer perspectives to reach at a mature understanding of the complexity of life in the post-independent India. Throughout the novel we get to see the growth of narrator not only in terms of age but also maturity, and that establishes the novel as a Bindungsroman.

The narrative of *The Shadow Lines* moves through multitude stories and narrators. The autonomy of the multiple narrators and their narrations is maintained despite the use of first person narrative. In John Mee's words:

The political space of Ghosh's novel is one where different stories fight to make themselves heard.... In these and other respects *The Shadow Lines* is very much a dialogic novel. The narrator's voice is always being usurped by others who act as the



narrators within the different time frames and his own point of view is constantly being interrogated (even by himself)^{vi}

The central incident of Tridip's death is unfolded through four accounts narrated by different narrators. The first narrative account is the true report of the newspapers and official histories that narrate the circumstances of the riots but remain silent about the details of ordinary people like Tridip who lost their lives in that incident and the impact it had on the acquaintances of the dead people. The narrator has to rely on the accounts of people who were witness to that incident. First, it is narrator's father who immediately after few days of the incident informs the child narrator that Tridip was killed in an accident. The fact of Tridip's death attains a mysterious note when the narrator's mother while talking about Tha'mma's odd behavior during India's participation in Bangladesh war of Independence comments: "She's never been the same you know, since they killed Tridip over there." (SL, 262) However, it is not till the narrator grows up that he gets to know more about Tridip's death first from Robi and then from May. Robi's story comes in a form of nightmare that regularly troubles him which he narrates to Ila and the narrator in London. For Robi the incident is a reminder of the tragedy of Indian freedom that has not created not a whole but a fragmented national self. May's version is more personal as she tries to come to terms with her personal loss as well as her sense of guilt. Thus, in constructing a personal history which also reflects the tragedy of modern Indian nation, the novel seeks the aid of memories, orally translated stories and journalistic reports.

NOTES

ⁱ John Thieme, "Amitav Ghosh" in *A Companion to Indian English Fiction*, ed. Pier Paolo Piciuccio (New Delhi: Atlantic Publishers, 2004) p.252.

ⁱⁱ Tuomas Huttunen, *The Ethics of Representation in the Fiction of Amitav Ghosh*, diss. , University of Turkey, 2011, p.154
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ⁱⁱⁱ Anshuman Mondal, *Amitav Ghosh* (Viva Books: New Delhi, 2010) p.9.

^{iv} Amitav Ghosh, "The Ghost of Mrs. Gandhi" in *The Imam and the Indian* (New Delhi: Ravi Dayal, 2002) p.

^v Manjula Saxena. "The Shadow Lines as a Memory Novel" in *'The Shadow Lines': Critical Essays*, ed. Arvind Chowdhary (New Delhi: Atlantic Publishers, 2002) p.30.

^{vi} John Mee, "", in *Amitav Ghosh: A Critical Companion*, ed. Tabish Khair (Delhi: Permanent Black, 2003) p.104.



HOUSEHOLD WOMEN HOUSEWORK AS PAID AND UNPAID: A SOCIOLOGICAL STUDY

***Dr.ManikammaNagindrappa**

ABSTRACT

Introduction: Household women also called as homemaker her roles in family as Chief Cook, Mother and Housekeeper, but Socially housework considered as unpaid work. The unpaid work includes not only day today activities but also taking care of family members. These wives will show greater interest in managing the family and taking care of family member which is considered as non productiveservices in society.

Objectives: This paper examines the role and importance of household women's activities in relation to the productive or unproductive. Such activities can only be fully understood by the background of women's respondents and their perception regarding their day today responsibilities.

Methods and discussion: simple random methods were used for collecting data through questionnaire survey and secondary sources also used to. This study carried out in Gulbarga district in Karnataka, India, 100 respondents were sample size of this paper.

Findings: Despite the high work participation rates for women, the proportion of their contribution to total family income is less than 40% of household income. What emerges from this survey, is that planning as now conceived and practised, problems is facing women only incidentally and residually. Results shows that one third means 78 percent of respondents revealed that housework as paid work. The chi square p value (0.000) shows that highly significant relationship between increases the educational status and respondents views.

I INTRODUCTION

Socially household work well thought out as unpaid work. The unpaid work includes not only housework, but also caring for family members. Because this takes place outside public view and falls largely to women, the value of housework to families and society has often been overlooked or discounted. housework encompasses a variety of activities such as sweeping the house, child care, making the beds, mopping the house, ironing cloths, cleaning the house, grocery shopping, cooking meals, washing vessels, food shopping, laundry, looking after family sick members etc. It is not some essential characteristic which causes some activities to be paid or unpaid. Economists have highlighted technological innovation, changes in productivity and relative prices. The unequal distribution of unpaid work between women and men is substantially linked to the sex-segregated labour market and the prevailing sex discrimination and domination of men's values in society at large. Unpaid work as a social issue because it is hidden under the heading of the family. Because it is women activities, if it is men work than it can be seen in useful activities. Unpaid work as women's or gender and social issue originally but it was



perceived as women's double burden. This should be brought back into balance by promoting equal sharing of family responsibilities between women and men, providing a better infrastructure of public or social services. Sex equality at the home and the sharing of domestic and parental responsibilities are interrelated. Therefore only combined strategies aiming at both the sphere of unpaid work and the world of formal gainful unpaid work and its relation with paid work had to be taken into account in the formulation of socioeconomic policies. For future of household women activities, Unpaid work should be consists as basic duty of human being to fulfill their fundamental needs it is also an essential element in the social material and an important factor for the quality of life.

Meaning of the household women: A housewife is a woman whose main occupation is running or managing the family's, home caring for and educating her children, cooking and storing food, buying goods the family needs in day to day life, cleaning and maintaining the home, making clothes for the family, etc. and who is generally not employed outside the home. **Merriam Webster** describes a housewife as a married woman who is incharge of her household. she also stay-at-home dad Household women perform a wide spectrum of duties in running the family, maintaining the house hold activities like cooking, cleaning rearing, feeding, taking care of their children husband ,other family members, attending to farm labour, tending domestic animals and the like, even then they suffer from being both economically and socially invisible. Housework contributes to the broad project of social reproduction. Household women sharing responsibility with their husband and family member.

Meaning of the unpaid work : Unpaid work or Housework comprises all work which needs to fulfill the basic need of human being such as cleaning, washing, cooking, care for children and for sick and old people, help in familybusinesses, and management of family without any remuneration is called unpaid work. These activities were fruitful in the sense that they use occasional resources to satisfy human wants. The same activity may be paid or unpaid, if it can be done by a third person for money depending on the social context.

Household women responsibility: The duty of a homemaker is to take care of herself and other members of the household and participate in the care of their home with all household work by considering all members requirement. Making sure all household issues regarding transport activities visiting hospital for health care, paying insurance payment, cell phone bills, Managing spending, Any other accounting duties that need to be done to help run a smooth partnership with the husband that is working to pay the bills.

OBJECTIVE: To examine the household women and her husband views about household work as paid or unpaid.

Statement of the Problem: From ancient to modern men have generally been thought of the main breadwinners in families because it was mainly men duty to earn money, while the women have stay in home within four walls and cared for children, prepared food for eating, cleaned the house, and made and cared for clothes. In rural societies, where the main work is farming, women have also taken care of gardens and animals around the house, and helped men with heavy work whenever a job needed doing in a hurry, usually because of the season. Examples of the heavy work that a traditional housewife In rural. But now a days women were earn by many ways such



as sheworked in workshops, banks, shops and other businesses as well as in churches, schools and the town council. It was seen as the job of a woman to be a housewife and her ability to engaging other income generating activity. This has been happening since ancient times. In every society there are some women who never marry. They might stay at home and do *housework* for other family members, or they might work outside the house. In many urban societies, there were few jobs that a woman was allowed to do. In the early 20th century women who were also homemakers, worked in factories, businesses and farms. Many women believed that this was not treating men and women equally and that women should do whatever job they were able to do, whether they were married or not. At this time, women were becoming more educated. As a result of this increased education, some women were able to earn more than their husbands, so the husband would remain at home to raise their young children. This was not commonplace. In the late 20th century, it became harder for a family to live on a single wage. Subsequently, many women were required to return to work following the birth of their children however often they continue the homemaker role within the family. It is becoming more commonplace for the husband and wife to be employed in paid work and both share in the housework and caring for the children. In other families, there is still a traditional idea that housework is only a woman's job, so that when a couple get home from work, it is only the wife who works in the house, while the man takes a rest after his daily work.

II REVIEW OF LITERATURE

The following review of literature covers study on household work as paid and Unpaid and some basic facts, and discussions of different authors on same concept.

¹Joke Swiebel(1999) this paper attempts to clarify the role that unpaid work could or should play in socio-economic policy-making. The paper provides a working definition of unpaid work as well as valuable information on related issues such as: how much unpaid work is done and by whom; why some work go unpaid; the role of unpaid work in the economy; the differences and similarities of unpaid work between developing and developed economies; methods of measuring and imputing the value of unpaid work; the United Nations and the issue of unpaid work; and an assessment of activities carried out on the theme of unpaid work since the World Summit for Social Development and the World Conference on Women. As the third person criterion indicates unpaid work. Recognizing unpaid work: quantitative and qualitative data collection, presentation and analysis; imputation of the value in monetary terms and giving allowances for unpaid work, or actually paying for it. Four elements of modern *gender equality policy* are discussed: (i) promoting a more equal sharing of unpaid work between women and men; (ii) introducing changes in the organization of paid employment, in order to facilitate the individual combination of paid and unpaid work both by women and by men; (iii) the provision of public services, such as child care; (iv) the commercialisation of domestic labour.²It therefore may be enlightening to look at the unequal shares of men and women in the worlds of paid and unpaid work as the two pillars of the *sexgender system* (²Rubin, 1975). Both parts of that system are each other's counterpart, and changes in one part cannot be brought about without changes in the other³ (Glucksman, 1995; ⁴Humphries and Rubery, 1984). Conceiving the inter-linkages between paid and unpaid



work in gender-neutral terms, as in the studies of Gershuny mentioned before, obscures a crucial factor in this complex.

²**Pahl (1988)**, In Marxist economics, unpaid work, especially women's housework, is labelled '*reproduction*'. The concept of reproduction in Marxist economics refers to reproduction of the labour-force, both on a daily basis and between generations. Reproduction is to be distinguished from production, that is characterized by the phenomenon of surplus value. Both spheres, however, are interdependent, as the organization of production presupposes and reinforces a certain way of organizing domestic work. Depending on the changing interest of capital and the state, parts of the reproductive functions of the family sometimes are taken over by public facilities and at other times transferred back to the family. Marxist philosophy also gives reproduction an immaterial meaning: women's caring role in the family reinforces the existing societal relations. Some authors (e.g. 5 Offe and Heinze, 1992; Portes, cited in 6 Benschop, 1995; 7 Plantenga and Sloop, 1995) include unpaid work in their definitions of the informal sector or the informal economy. This may be a tempting suggestion, as both unpaid work and activities in the informal sector are largely unregistered and unrecorded in official statistics and are not reflected in the national accounts that measure a country's GNP. In that sense, both types of work are 'informal'. The well-known image of unpaid work in developed countries is no longer of the full-time housewife, but of the dual-carrier couple or the single adult household struggling (or rather: juggling - see: 8 **Bittman**, 1991) to combine gainful employment with the inevitable domestic drudgery and caring tasks. They experience the importance of the availability and accessibility of commercial and public services: opening times in the retail trade are no longer trivial details.

³**Cf. Bruyn-Hundt, (1996, Ch. 3)** *Time use surveys* are mostly used to tackle the quantitative side of the equation. Although there are many methodological problems connected with time use studies, they can in principle be solved by entering into international agreements concerning standard definitions etc. The price component could be calculated in different ways: (a) The *opportunity cost method* values the unpaid working time of an individual at the wage rate he or she is entitled to expect at the labour market. (b) The *market replacement cost method* values unpaid services at the price those services could be purchased in the market. As far as housework or household production is concerned there are two variations of the market replacement cost method. The *global substitute* is considered to be someone who can perform all tasks of the homemaker. With this method the price of housework is the average wage of home helpers. The alternative is measuring the market replacement costs of '*specialized substitutes*', assuming that different persons with different occupational qualifications or training would take over different household tasks e.g. cooks, cleaners, nurses. The main objection to this method is called the *homemakers paradox* the value of the same unpaid task (say a nice home prepared dinner) would be higher if done by my boss instead of by me, although I may be the better cook. tion of female workers, specially in so-called female occupations (11 Luxton, 1997).

⁴**Bruyn-Hundt (1996)** The single market replacement is clearly the most practical method. It is this method that is used in the study of the value of household production in 13 industrial countries undertaken for the Human Development Report 1995 (UNDP, 1995, p.96). The eight OECD



countries, from which monetary estimates of household production have been compared, have mostly publicized various estimates using different varieties of the input method (OECD, 1995, p.16).

⁵**Margrit Eichler, Kathryn Spracklin (2002)** This study will focus on household work unpaid as well as paid and the learning that occurs through performing it. We will explore what counts as work and why, for example, bottlefeeding an infant is usually regarded as work, but is breastfeeding? (Esterik 2002; Knaak 2002) Housework is the most important lacuna within the literature in our context is the almost complete lack of systematic attention paid to the learning that occurs through the performance of household work. The nature of household work shifts constantly due to changes at the macro- and micro-levels. At the macro level, changes in world trade patterns, in employment conditions and in housing styles result in new appliances, products, shopping conditions, and un/availability of help that affect greatly what domestic labour is performed within the household and under what conditions (Eichler 1983; Eichler 1985; Eichler 1988a; Eichler 1988b; Eichler 1990; Eichler 1994; Eichler 1997; Eichler et al. 1977; Hayden 1984; Strasser 1982). At the micro level, changes in the life cycle and in other life circumstances (e.g. the onset of a disability) require constant adjustments. Moving out of the parents' home, establishing one's own first household, marrying, separating, divorcing, having children, gaining or losing custody of children, looking after aged parents or a chronically ill household member, moving into a different type of residence, and so on, all require the acquisition of different skills. At present, the literature is dominated by three questions. The most prevalent one asks: Women do more housework. This is one of the few social constants we find that holds across time, culture, first world/third world and rural/urban differences, class, race/ethnicity, etc. A small sampling of a huge literature includes (Antill et al. 1996; Arrighi and Maume 2000; Berk 1985; Blair and Lichter 1991; Ferree 1991; Greenstein 1996; Hersch 1991; Hochschild 1989; Kamo and Cohen 1998; Livingstone 2002; Perry-Jenkins and Crouter 1990; Pittman et al. 2001; Pleck 1985; Presser 1994; Rivières-Pigeon et al. 2001; Ross and Mirowsky 1992; Sanchez 1993; South and Spitze 1994; United Nations 1995; Van Willigen and Drentea 2001; Waring 1988; Zuo and Bian 2001). Secondly doing housework are seen as negative (Kandel et al. 1985; Lennon and Rosenfield 1994); Oakley, 1974; (Ross et al. 1983) symbolically expressed in titles such as the "double day, double bind" (Gannage, 1986) and the "double shift" (Hochschild, 1989).

⁶**Conducted by R.M. Blackburn (1999)** this study indicates housework¹ as unpaid work, especially when it is done by women. An extensive review of the literature revealed no exceptions; domestic work done by women in their own homes is invariably described as unpaid or unwaged². Housework, including childcare, is predominantly the responsibility of women, and the time devoted to these activities limits their opportunities to earn wages or salaries in the formal labour market. This gendered division of labour is well known, extensively documented³, and beyond dispute. However, there is a fundamental theoretical error in describing women's domestic work as 'unpaid'; it is the error of applying market concepts to non-market work. Housework is carried out within the domestic economy, not the 'capitalist' market economy⁴. However, the dominance of the capitalist economy in contemporary societies is reflected in its dominance in

social analysis, and this has led to the application of market conceptions of pay to the domestic economy.

⁷**Delphy and Leonard (1995)** In this study argue such work, when it is done solely for the individual's own benefit, is remunerated; they reserve the concept of unpaid work for work done for the benefit of others, including housework in this category¹³. Regardless of who contributes most money and who undertakes most household tasks, the family share the benefits of both, though contributions and benefits may not be entirely equally shared¹⁶ (Pahl, 1989; Morris 1995).

⁸**Giddens (1989)** in his textbook's Glossary of Important Terms, defines housework (domestic labour) as Unpaid work carried on, usually by women, in the home, Molyneux's (1979) admirable review of the domestic labour debate does show awareness of economic returns to domestic work, but still describes it as unpaid. There are a variety of meanings attributed to the concepts of 'family' and 'household', and some writers use 'household' when discussing social organization but others do not. However, for present purposes the conceptual issues are not particularly relevant, so for simplicity, family will now be used throughout to indicate a household of blood and marriage partnership relations.

III METHODOLOGY

Study Design: A descriptive cross sectional study was carried out in Gulbarga city in Karnataka. During the month of September 2013. The studied population were household women (n=100) between the age group of 18- 65 years, and representing two (02) each from a ward out of total of the fifty house household women wards within the corporation Jurisdiction based on the simple random sampling method. This study based on primary as well as secondary data, before the survey we have to collect the address of the household women. Taking help from the previous literature and studies available on the topic. We use simple random method for collect the data on the basis of structured questionnaire that will elicit basic information about socio-demographic characteristics (age, place of birth, marital status, education, family type, and annual income) along with looking housework is paid or unpaid, whether household women is interested to become housewife or interested to have a housemaid for housework and child care responsibility.

IV RESULTS AND ANALYSIS

Figure No.	Household women perception on household work as paid and unpaid work		Paid		Unpaid		Total	
1	Age of the Respondent	Below 30	18	52.9%	16	47.1%	34	100.0%
		31-40	26	78.8%	7	21.2%	33	100.0%
		Above 40	22	78.8%	11	33.3%	33	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.082					
2	Respondents Place of Birth	Rural	25	62.5%	15	37.5%	40	100.0%
		Urban	41	68.3%	19	31.7%	60	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%

		P Value	0.546					
3	Respondents Marital Status	Married	63	64.9%	34	35.1%	97	100.0%
		Separated	3	100.0%	0	.0%	3	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.207					
4	Respondents Education level	Illiterate	13	40.6%	19	59.4%	32	100.0%
		Literate	53	77.9%	15	22.1%	68	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.000					
5	Type of Family	Joint Family	33	62.3%	20	37.7%	53	100.0%
		Nuclear Family	33	70.2%	14	29.8%	47	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.402					
6	Respondents Husband Education Level	Illiterate	14	73.7%	5	26.3%	19	100.0%
		Literate	52	64.2%	29	35.8%	81	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.432					
7	Respondents Husband Occupation	Govt Employee	15	57.7%	11	42.3%	26	100.0%
		Private Employee	31	72.1%	12	27.9%	43	100.0%
		Business	20	64.5%	11	35.5%	31	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.463					
8	Respondents Family Annual Income	1 Laks to 2 Laks	45	59.2%	31	40.8%	76	100.0%
		3 Laks to 4 Laks	16	84.2%	3	15.8%	19	100.0%
		5 Laks to 6 Laks	5	100.0%	0	.0%	5	100.0%
		Total	66	66.0%	34	34.0%	100	100.0%
		P Value	0.031					

Respondent Age: The above table figure number one try to explain the perception of respondents on the basis of their age and it can be noticed that belonging below in 30 age

category 52 percent respondents were said housework is paid work whereas, 79 percentage of the respondents were belongs to 31-40 and 40+ year age group among those one third respondents reveals the same opinion about the household work.

Place and Birth: The above table figure number two explains about the respondents place of birth it is categorized as urban and rural area, it was found that one third means 62.5 percent respondents opened that housework as paid work who were belonging to rural areas. Whereas, 68.3 percent belonging to urban area. The chi square p 0.546 indicates that relationship between place of birth and respondents views on household work found 0.5 percent level significant.

Respondent Marital status: The above table figure number three presents respondents marital status which were categorized as married and separated among all 64 percent respondents belongs to married status thought that household work as paid work and 35 percent women were in opposite way as unpaid work, followed by separated 100 percent respondents believed that household work as paid work. The chi square p 0.207 indicates that relationship between place of birth and respondents opinions on household work found 0.2 percent level significant.

Respondent Education: The socioeconomic and educational inequalities women face lot of problems in her day to day life activities. We have categorized education variable as illiterate, literate among all the respondents one fourth means 40 percent respondents agree with housework as paid work who were illiterate. Whereas, one third means 78 percent respondents assumed that housework as paid work that were literate. The chi square p value (0.000) shows that relationship between educational status of respondents and observations were statistically highly significant.

Type of family: The above table figure number five states majority of the respondents were belonging to nuclear families who has given positive opinion towards household work as paid work that is 70 percent. Whereas, remaining 62.3 percent respondents belongs to joint family who also agree with the same. p value (0.402) shows that relationship between type of family and respondents interpretations were 0.4 percent level significant.

Respondents husband Education: The above table number figure six reveals that The husband's education is an important characteristic, which has strong association with the education of household women. Result indicates that education level of respondent's husband which were categorized as illiterate, literate among hundred respondents 73 percent respondents husband were belonged to illiterate category who assumed that as paid work and 64 percent were belongs to literate who also agree as paid work. The chi square p value (0.432) shows that relationship between educational status respondents and assessments were 0.4 percent level significant

Respondents husband occupation: The above table number figure seven exposes that occupational status of respondents husband. Here we classified occupation as **Govt Employee, Private Employee and Business**, majority of respondents husband engage in private employee that is 72 percent respondents husband occupation were private employment who thought that household work as paid work. Followed by 64.5 percent were engaged business occupation and 58 percent husbands were from Government employee who considered housework as paid work. The chi square p value (0.463) shows that relationship between employment of respondents husband and respondents observations were moderate significant.



Respondents family annual income: The Respondents family income is basic need for everyone to sustain their life. So in this variable we categorized as **1 Laks to 2 Laks, 3 Laks to 4 Laks and 5 Laks to 6 Laks**. In this variable 59 percent belongs first category, 84 percent belongs to second category of annual income and 100 percent belongs to third category of respondents annual income who were reveals that housework as paid work. In contrast of all categories respondents were supposed to household work as unpaid. The chi square p value (0.031) shows that relationship between annual income of respondents family and respondents opinions were 0.3 percent level significant. This variable exposes that as of increasing the income of family would increase their positive opinion towards household work.

V CONCLUSIONS

There are two major reasons for thinking that neglect of the household women in families because of being a women. Now we understood that what work women can do have not changed till today in computerization era, at the same women were vulnerable and she will not be able to trust on her own ability of doing things perfectly. These women need slightly different programmes to enable them overcome their specific problems. Because "Healthy Women create a healthy world" Household women spend more time in the home; they attach more importance to possessing these appliances than the working women.

The modern housewife is sometimes portrayed as a rich man's wives who were highly educated woman who takes a career break in order to take care of the family. But these housewives were also highly educated woman who prioritizes family and leisure above paid work. Hence, the popular notion of today's housewives as ladies of luxury who spend their time on leisure activities is not supported by our data. The importance of the issue of unpaid work from a gender perspective noticeably stands out, but it Wouldn't be sensible to leave it at that. However, it is important to realize that the issue of unpaid work would not dissolve if the gender aspect could be thought away. Even then the spouse doing more unpaid hours does not alleviate time stress, when the hours are for housework, it is in fact forced, especially for women. While this study reassures the burden of unpaid work and it also highlights that not all aspects of unpaid work are the same, nor is the burden of unpaid Work experienced in the same way by men and women. These findings on productive activity of household work and taking care of family members also a respectable duty which need to assign economic value to unpaid work to uplift the household women status in in family as well as in society.

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**A STUDY ON EDUCATION, HEALTH SERVICES AND MUSIC UNDER THE ADIL
SHAHIS OF BIJAPUR***

*Dr. Melkunde Shashidhar, Guest Lecturer, Department of History, Gulbarga University, Kalaburagi. Karnataka.
585106

Introduction

Bijapur was ruled by the Islamic Adilshahi sultans in sixteenth and seventeenth century India. Situated in the Western Deccan plateau of southern India (now in Karnataka state), it had been a province of the Bahamani sultanate until 1518, when the decline of the sultanate forced its break-up.

Adil Shahi Dynasty of Bijapur was one of the five succession states that came into existence after disintegration of the Bahmani Sultanate of Deccan. Yusuf Adil Khan was the founder of the Adil Shahi kingdom whose rulers ruled Bijapur from until 1686 when Bijapur was annexed into the Mughal Empire by the last great Mughal Emperor Aurangzeb.

Shortly before that break-up of Bahmani Kingdom, the Iranian-descended Yusuf Adil Shah was appointed governor of the province, and it was he who took over, creating an independent sultanate, and retaining the provincial capital of Bijapur. The state's borders fluctuated considerably during its existence, although the northern border remained relatively stable, touching on southern Maharashtra and northern Karnataka. To the west, Goa was quickly lost to the Portuguese. The southern border was steadily expanded, finally reaching Bangalore. Along with the other four states which had been created by the break-up of the Bahmani sultanate, Ahmednagar, Berar, Bidar, and Golconda, Bijapur was eventually sucked into the Moghul empire and then the Maratha empire.

Education and Learning

Before the Muslims could establish their rule in Bijapur, it was a great centre of learning in South India. It is evident from the bilingual Marathi-Sanskrit inscription, which is inscribed just under the Persian epigraph in the Karimuddin mosque 16 that the city of Bijapur is given the title of "Banaras of the South". Since ancient time Banaras in northern India was a celebrated centre of learning. The Khaiji governor of Bijapur, Malik Karimuddin, probably found at this place the great activities of learning; hence he entitled Bijapur as the Banaras of the South. The Khiljis conquered whole south India and they were well acquainted with its famous cities like Daulatabad of Yadavas, Warangal of Kakatiyas, Dwarasamudra of Hoyasalas and Madurai of Pandyas. However, they did not entitle any of these cities as the Banaras of the South, except Bijapur, though these cities were the capitals of ruling dynasties.¹

During the rule of Bahmanis, Bijapur retained its academic excellence. The renowned learned Sufi of India, Hazrat Ainuddin Ganjuloom Junnaidi, who authored 125 works of Quranic commentaries, Quirat (art of Quranic recitation), Hadith (prophetic Traditions), Scholasticism, Principles of Law, Fiqe (Islamic Law), Suluk (behavior), Syntax, Lexicography, Ansaab (genealogy), History, Tibb (medicine), Hilmat, Sanf (grammar), Quasidah, etc. lived in Bijapur from 1371, until his death in 1390. His disciple and other Sufis like Hazrat Ibrahim



Sangani and his sons, Hazrat Abdullah Al-Ghazani, Hazrat Ziauddin Ghazanavi and Hazrat Shah Hamzah Hussaini kept their noble litterateur's traditions alive in Bijapur.²

Under the aegis of Adil Shahis of Bijapur advanced very much in the field of learning. It was considered as the 'Second Baghdad' in scholastic activities in the Islamic world. Owing to its popularity in this sphere Ibrahim Adil Shah II named it "Vidhyapur". All Sultans of Bijapur were men of letters. Ali Adil Shah I was well versed in religion, logic, sciences, syntax, etymology and grammar. He was fond of reading to the extent that he kept with him big boxes of books, while on tour. All Sultans patronised the teachers and scholars. It was routine in the capital that the scholars met at different places, and among them learned discussions were held.³ At the capital the Royal Library was existed in which nearly sixty men, calligraphers, gilders of books, book binders and illuminators were busy doing their work whole day in the library.⁴ Sesh Waman Pandit was the Royal Librarian. Ibrahim-II's court poet Baqir Khurd-e-Kasm worked as transcriber in the Royal Library.⁵ The noted scholars in the capital were Shah Nawaz Khan, Abdul Rasheed-al-Bastagi, Shah Sibagatullah Hussaini, Shaikh Alimullah Muhaddis (a teacher of Sayings or Traditions of Mohummad, and Theology in Jumma mosque), Mullan Hassan Faraghi, MullanHabibullah, Shah Mohummad Mulki and Shah Habibullah Hussaini.⁶ Shah Zayn Muqbil, a great lover of learning and books, had eight hundred manuscripts in his library, out of these over three hundred were written by him. Miran Mohummad Mudarris Hussaini was also a great teacher.⁷ At the Asar Mahal there were two Madrasas (religious schools), one for teaching Hadith (Tradition) and another for Fiqh and Imaan (Theology and Belief). Free education with delicious food, and stipend of one Hun to each student was provided. The Mosques had the Maktabas (elementary schools) where Arabic and Persian studies were taught. The state supplied books free of costs. The students who performed excellently in the annual examination, received prizes in Huns, and later appointed in high and honourable position. Besides these, most of the Sufis maintained their own Khankhas (convents for disciples) and Kutub Khanas (libraries). Even to this day some of the descendents of Sufis in perpetuity continued this tradition.⁸ In consequence of state patronage, a bulk of literature in Arabic, Persian and Dakhani Urdu had come up. In addition, the languages like Sanskrit, Marathi and Kannada flourished. Pandit Narhari, a court poet of Ibrahim Adil Shah II, composed the poetic excellence on his master, called, 'Nauras Manzarf'. Shri Laxmipathi, a disciple of Pandit Rukmangada composed a number of Marathi and Hindi devotional songs set in musical Ragas. Swamy Yadvendra was also a prominent contributor in Marathi literature. In the south of kingdom, the official transaction was carried out in Kannada.

Medical Aids and Darush-Shafa(Hospital)

Dr. Zaman Khodaey says that, in the kingdom of Bijapur the medical aids and Darush-Shafa were existed. In the hospitals the different Departments dealt and treated different fevers, eye and ear problems, skin and other diseases. We have references that in the kingdom the physicians practised the Unani, Ayurvedic, Irani and European systems of medicine. Hakim Gilani and Farnalope Firangi, a European physician and surgeon worked under Ibrahim Adil Shah II. Farnalope Firangi lived long in Bijapur and continued his practice with great success. Aithippa, an Ayurvedic physician who was attached to a dispensary at Bijapur compiled for his



son Champa, Tibb-e-Bahri-o-Barri, a treatise on medicine. It contains a short vocabulary of some parts of the human body and some drugs with their equivalent in Arabic and Hindi. It further contains hints as to the examination of patients and symptoms and treatment of diseases. He had spent a long time attending upon and getting instruction from Hakim Mohummad Hussain Unani and Hakim Mohammad Masum Isfahani.² The great historian Firishta was an expert Ayurvedic physician. He studied this system under Hakim-e-Misri and other Hindu physicians. After attaining proficiency, he started his own dispensary and prepared patent drugs and popular medicines. He possessed a great knowledge of Sanskrit, hence studied thoroughly works of Ayurveda like the Samhitas of Wagbhat, Charak and Sushrut, and wrote Dastur-e- Attibba or Iktiyarat-e-Qasmi. In this book he mentioned the names of famous Ayurvedic physicians like Jagdeva, Sagarbhat and Sawa Pandit. He cites in the names of various diseases, herbs and drugs and also discusses simple and compound medicines and formulae of their preparation. The book is fairly comprehensive as its scope extends to anatomy, physiology and therapy. It seems Firishta was an expert in Botany as well. He gave details of minutes regarding characteristics of medicinal herbs, plants and fruits of India.¹⁰ Another physician Hakim Rukna-e-Maish skilled in medicine stayed in the court of Ibrahim Adil Shah II for some time before he joined the Mughals.¹¹ At the instance of the same Sultan; Yunus Beg completed Kitab-e-Tibb, a work on medicine. The court poet of Mohammed Adil Shah, Hakim Aatishi possessed a unique skill in medicine and served as the Royal Physician. He was a personal physician of the Sultan, without his permission he could not attend other patients. With permission once he cured Khan-e-Khanan Ikhlas Khan. Aatishi took this onerous duty only when other physicians altogether failed. By his miraculous treatment patients recovered within three weeks. Thus the Adil Shahi Sultans and the nobles never overlooked the medical services and always encouraged the physicians giving them handsome rewards. It because of such encouragement some of the physicians produced literature on medicine.¹²

Music under Adil Shahis.

The Adil Shahi monarchs were great lovers of music; some of them attained high order. Yusuf Adil Shah played “Tambur” (Tambourine) and “Ud” (lute). Ismail Adil Shah had high admiration for Central Asian music. Music received greater encouragement under Ibrahim Adil Shah II. He was the greatest musician of his age. He was poet and singer and maintained an inordinately a large number of musicians and minstrels (three or four thousand) at his court. The band of musicians was known as Lashkar-e-Nauras (army of Nauras) they were paid by the government regularly. At Nauraspur he constructed Sangeet Mahal and residential mansions for songsters, minstrels and dancing girls. With great pomp the festival of Nauras (musical concert) was celebrated during his time. In a number of paintings Ibrahim Adil Shah II was depicted playing musical instruments like “Tambur”, “Sitar”, “Veena” and “Guitar”. Emperor Jahangir, and Mirza Asad Baig the Mughal envoy considerably praised Ibrahim Adil Shah II’s love for music.¹³ Mirza Asad Baig writes in his “Wakiyat” that he was invited to the royal palace to bid farewell to Ibrahim Adil Shah II as under;

“a grand show of music had been arranged for this occasion. He found the Sultan so wrapped up in listening to the music that he could hardly reply to Asad Baig’s questions. The



conversation between them for some time mainly concerned music and musicians. The Sultan wanted to know whether Emperor Akbar was fond of music and Asad Baig informed him that the Emperor did sometime listen to music. The Sultan then wanted to know whether Tansen stood or sat while singing before the Emperor and was told that in the Darbar or during day time Tansen had to stand while singing, but at night and on the occasion of Nauroz and Jashan festival Tansen and other musicians were permitted to sit while singing. The Sultan told Asad Baig, 'Music is such that it should be heard at all times and always, and musicians should be kept happy'."

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HIGHER EDUCATION IN INDIA: A STUDY ON TWO STATES

Dr. Asis Kumar Dandapat

Associate Professor,
Vidyasagar Teachers' Training College, Midnapur
E-mail : akdmid@yahoo.co.in

Mr. Arun Maity

Lecturer,
Kharagpur Vision Academy
E-mail: arunmaitysanskrit@gmail.com

Abstract

The Indian higher education system is said to be the world's third largest. There is evidence of inequalities of educational opportunities. In this article, we compare between two states in India- Karnataka and West Bengal. We observe that the status of education in Karnataka is higher than West Bengal as there are many private university and colleges in Karnataka compared to West Bengal.

Introduction

The Indian higher education system is said to be the world's third largest, preceded by the ones in China and United States [Reddy,G.L & Anuradha,V. (2013)]. However, higher education in India, in itself, stands for a great contradiction. Overall, the trends exists the inequality of educational outcomes 'are not conclusive of a reduction'. For instance, there is evidence of in inequalities of educational opportunities. Continued importance of other "circumstance factors" such as parental wealth and education, which is suggestive of persistent inequality in educational opportunities.

Indeed, India hosts a large part of the world's out-of -school children, mostly belonging to poor households [Filmer , D and Pritchett, L(1999)] .Whilst in some states such initiatives have led to significant growth in school enrolment, there exist large disparities in educational achievement across states in India – about two-thirds of the children who do not attend school are in five of the poorest states: Bihar, Uttar Pradesh, West Bengal, Madhya Pradesh, and Rajasthan[Dougherty, S and Herd, R. (2008)].

If inequality in the access to education continues to restrict the benefit of (public) investment in education to children from higher social class and the majority (religious) group, educational opportunities are unlikely to equalize. In the changing global scenario, importance of higher education in generation and dissemination of knowledge and promoting economic growth assumes special significance (Chakraborty, A. 2009). At no time in the history of independent India has higher education received such attention as it has received now. Both the central government and states have been undertaking several initiatives to bring reforms in higher education. However, the project of introducing reforms in higher education poses several challenges. We need a sensible road map to continue our journey, a clear-cut plan to work further and the commitment to accomplish the mission with a comprehensive vision.



Statement of Problem:

For all the above reasons, it is of policy interest to study the degree of inequality of educational opportunity across Indian states. The country's federal structure and multi-ethnic nature provides an ideal setting to investigate this issue. For simplicity, here we take a comparative study between two states only-West Bengal and Karnataka .

Objectives of the study:

The main purpose of this study would be to examine Growth and disparity in higher education: a comparative study of West Bengal and Karnataka with a view to understand the dynamics of regional disparity and underlying causes behind it.

Questions/Hypotheses of the study:

- ▶ 1. What are the differences of the higher education between West Bengal and Karnataka?
- ▶ 2. What are the private college (among different faculties) of higher education between West Bengal and Karnataka?
- ▶ 3. What are the gender and social disparities of higher education in respect to Ph.D., M. Phil. and Post Graduate between West Bengal and Karnataka?

Analysis of data:

Analysis of choice of individual discipline of higher education reveals have significantly higher odds of attending a higher education institution for Arts/ Humanities course in urban India as compared to her male counterpart. However, for every other stream, that is, Science, Commerce, Medicine, Engineering and other professional courses, there is a strong gender bias against the female even after controlling for social and economic background of the household [Dandapat, A.K. & Sengupta, D. (2012)]. Gender effect is stronger in the rural region and holds for all categories of disciplines. The households from relatively poorer economic background have distinctly lower likelihood of higher education participation and the rich-poor gap is more for the professional degree courses such as 'Engineering' and 'Medicine' as compared to general stream courses such as 'Arts'. Table 1 depicts the growth of universities.

Table 1 : State & Type Wise Number of Universities 2012-13

State	Central University	Central Open University	Institution of National Importance	State Public University	State Open University	State University private	Institution Established Under State Legislature Act	Government Deemed University	Private Deemed University	Others	Grand Total
Karnataka	1		1	24	1	3		4	11		45
West Bengal	1		4	19	1				1		26
All India	42	1	61	290	13	122	5	38	79	3	665

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We observed from the above table that the number of universities has registered a significant hike. From 2012-13, while the number of universities has increased from in all over India 665 the universities Karnataka has 45 in totals according to type wise number and west Bengal has 26 universities. Karnataka has a 4 government deemed university, 11 private deemed university, on the other hand, West Bengal has only 1 private deemed university. Whereas, Karnataka has 1 institutional of national importance university, then West Bengal has 4 institutional of national importance university.

As on March 31, 2006, the country had 20 central universities, 217 state universities, 102 deemed to be universities, 10 private universities, 13 institutions of national importance and five institutions established under the State Legislature Act [UGC2006]. It is evident from the available data that within a span of four years beginning March 2002, while the number of central and state universities has grown by 11 per cent and 22 per cent respectively, the deemed universities have grown by 96 percent. Besides, for the first time, 10 private universities have come into being during this period.

TABLE 2: Number of College per Lakh Population (18- 23YEARS), Average Enrolment per college:

SATE	NO OF COLLEGES	College per lakh Population	Average Enrolment per College
Karnataka	3199	44	429
West Bengal	950	9	1535
All India	35829	25	699

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The number of college per Lakh population in India 35829. In West Bengal, it has 950 in total and Karnataka has 3199 college. As a result the average enrolment per college in Karnataka is 429 and West Bengal is 1535.

Progress of the Survey as on 20.12.2013 - As on 20.12.2013, 464 Universities, 16021 Colleges and 4654 Stand Alone Institutions; have uploaded the form on the portal. However, in addition to the actual response received during AISHE 2011 - 12, data has been pooled from the AISHE 2010 - 11 for the Institutions whose name existed in 2011 - 12 but has not submitted data so far. So the results are actually based on a larger sample than the actual response of 2011 - 12 survey which can be seen from the following Table.

	University	Colleges	Stand Alone
Total	642	34908	11356
Response in AISHE 2011 - 12	464(72%)	16021(46%)	4654(41%)
Total number of Institutions after pooling data from AISHE 2010-11	601(94%)	21158(61%)	6702(59%)

All India Survey of Higher Education Annual Report 2013-14.

Table 4. Specialisation wise number of Colleges:

State	General	Agriculture	Medical	Law	Technical	Veterinary	Others	Total
Karnataka	21	3	6	2	3	1	7	43
West Bengal	13	2	1	1	3		2	22
All India	300	34	25	17	89	9	80	554

All India Survey Of Higher Education Annual Report 2013-14.

In all India, there are 300 General Type Specialization of colleges. Karnataka has 21 Type general specializations of colleges whereas West Bengal has 13 types. There are 25 Medical Type College in All over India. But Karnataka has 6 and West Bengal has 1 Type. Karnataka Has Other 7 Types Colleges and West Bengal has 2 Others Types of Colleges. In All India There are 554 Types of Colleges. Among this, Karnataka has 43 and West Bengal has 22 Types of Colleges. That is the half of Karnataka.

TABLE 5: Number of Private and Government Colleges:-

STATE	PRIVATE UN-AIDED	PRIVATE AIDED	TOTAL PRIVATE	GOVERNMENT	TOTAL
KARNATAKA	1197	409	2406	600	3006
WEST BENGAL	316	188	504	381	885
ALL INDIA	14042	3584	17626	6494	24120

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The Indian higher education system is the largest in the world in terms of the number of institutions. India has 24120 institutions of higher learning as compared to 2 states i.e. Karnataka and West Bengal. The number of institutions in India is more than four times, the total number of institutions both in the Karnataka and West Bengal is 3006 and 885. The Indian higher education system is the largest in the world in terms of enrolment, the number of colleges in West Bengal is around one third of total number of colleges of Karnataka.

TABLE5(a). Enrolment in Private and Government Colleges:-

State	Private Un Aided	Private Aided	Total Private	Government	Total
Karnataka	600538	323933	924471	365663	1290134
West Bengal	130763	400198	530981	827642	1358603
All India	6681203	3821639	10502842	6349821	16852663

All India Survey of Higher Education Annual Report 2013-14.

TABLE 6 : STATE WISE ENROLMENT AT VARIOUS LEVELS:-

STATE	NUMBER OF UNIVERSITY		PH.D			M.PHIL			POST GRADUATE		
	TOTAL	RESPONDING	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
KARNATAKA	45	45	4314	2432	6746	351	397	748	78693	74760	153453
WEST BENGAL	26	26	2270	908	3178	369	433	802	59891	70514	130405
ALL INDIA	665	633	43854	28531	72385	11483	11612	23095	876531	748481	1625012

All India Survey of Higher Education Annual Report 2013-14.

During the period 1950-51 and 2004-05, while total enrolment at higher education level has increased at an average annual growth rate of 8.04 percent, the growth rate in the total number of teachers has been 5.78 percent. Nearly 87 per cent of students in the higher education system are enrolled in the affiliated colleges. In fact, more than 90 per cent of graduate and 65 per cent of post-graduate students are enrolled in affiliated colleges. It is also revealing that only 0.65 per cent of students in higher education. We observed followings from the table 6.

In all over India the students numbers of post graduate is 1625012 .Among them the number of male is 876531 and female is 748481 .no of table M.Phil,P.HD STUDENTS are respectively 23095 and 72385 M.Phil. male students in Karnataka is 3500 West Bengal 369 .The no of female M.Phil students in Karnataka is 397 and W.B is 433. The no of male P.HD candidate in Karnataka 5 is West Bengal has 2270 .the female 4314 P.HD candidate in Karnataka in 2432 .and West Bengal has 908 that is lower to then half of Karnataka .The number of male 78693 post graduate candidate in Karnataka is 74760 Ccandidate the number of PG candidate in W.B IS 59891 and female candidate in 70514.

TABLE 7: GROSS ENROLMENT RATIO IN HIGHER EDUCATION (18 -23 YEARS):

STATES/UTS	ALL CATEGORIES			SC			ST		
	MAL E	FEMALE	TOTAL	MAL E	FEMALE	TOTAL	MAL E	FEMALE	TOTAL
KARNATAKA	26.3	24.6	25.5	18.4	15.4	16.9	16.7	13.8	15.3
WEST BENGAL	16.8	13.2	15.0	11.2	8.5	9.9	8.3	5.9	7.1
ALL INDIA	22.3	19.8	21.1	16.0	14.2	15.1	12.4	9.7	11.0

All India Survey of Higher Education Annual Report 2013-14.

We observed the ratio of male or female in Karnataka and West Bengal. Although the participation rates of girls, SCs and STs have been increasing over the years, social and gender disparities still remain subjects of major concern. It may, however, be mentioned that differential access and participation in higher education reflect in turn unequal access to school education in the country. Without appropriate policy interventions in the school education sector, particularly in secondary and senior secondary levels, it would be of little use to have interventions at the higher education level which positively discriminates against girls, SCs and STs.

Conclusion

We understand that we have different ways of thinking and different mindsets compared with most people. The comments only show the perspective, not an absolute authoritative assessment of the situation. We admit to have a certain level of subjectivity due to the previous involvement in the system and the limited set of experiences. Progression pathway for the students might be different from state to state but what is the key in higher education is who provides better service with high quality education at affordable rate is in high demand worldwide. From the above information we observe that the status of education in Karnataka is higher a West Bengal as there are many private university and colleges in Karnataka a West Bengal.

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**WATER SUPPLY SYSTEM AND GARDENS AND PAVILIONS UNDER THE ADIL
SHAHIS OF BIJAPUR.***

* **Dr. Shridhar Kamble**, Assistant Professor in History, GP Porwal Arts, Commerce and VV Salimath Science
College, Sindagi, Bijapur District. Karnataka 586 128.

The **Adil Shahi** or **Adilshahi**, was a Shia Muslim¹ dynasty, founded by Yusuf Adil Shah, that ruled the **Sultanate of Bijapur**, centered on present-day Bijapur district, Karnataka in India, in the Western area of the Deccan region of Southern India from 1489 to 1686.² Bijapur had been a province of the Bahmani Sultanate (1347–1518), before its political decline in the last quarter of the 15th century and eventual break-up in 1518. The Bijapur Sultanate was absorbed into the Mughal Empire on 12 September 1686, after its conquest by the Emperor Aurangzeb.³

The founder of the dynasty, Yusuf Adil Shah, may have been a Georgian slave⁴ who was purchased by Mahmud Gawan from Iran. Yet, Salma Ahmed Farooqui, states, Yusuf was a son of the Ottoman Sultan Murad II.⁵ According to the historian Mir Rafi-uddin Ibrahim-i Shirazi, or *Rafi'*, Yusuf's full name was Sultan Yusuf 'Adil Shah Savah or Sawahi' (from the ancient town of Saveh, southwest of modern Tehran), the son of Mahmud Beg of Sawa in Iran, (*Rafi'* 36–38, vide Devare 67, fn 2). *Rafi'* history of the 'Adil Shahi dynasty was written at the request of Ibrahim Adil Shah II, and was completed and presented to the patron in AH 1017. The Indian scholar T.N. Devare mentioned that while *Rafi'* account of the Bahmani dynasty is filled with anachronisms, his account of the Adilshahi is “fairly accurate, exhaustive, and possesses such rich and valuable information about Ali I and Ibrahim II” (312). *Rafi'-uddin* later became the governor of Bijapur for about 15 years.⁶

Yusuf's bravery and personality raised him rapidly in Sultan's favour, resulting in his appointment as the Governor of Bijapur. He built the Citadel or Arkilla and the Faroukh Mahal. Yusuf was a man of culture. He invited poets and artisans from Persia, Turkey and Rome to his court. He's well known as a ruler who took advantage of the decline of the Bahmani power to establish himself as an independent sultan at Bijapur in 1498. He did this with a military support which has been given to him by a Bijapuri general Kalidas Madhu Sadhwani – brilliant commander and good diplomat, who made quick career by supporting Yusuf Adil Shah and then his son-Ismail Adil Shah. He married Punji, the sister of a Marathawarrior. When Yusuf died in 1510, his son Ismail was still a boy. Punji in male attire valiantly defended him from a coup to



grab the throne. Ismail Adil Shah thus became the ruler of Bijapur and succeeded his father's ambition.⁷

Ibrahim Adil Shah I who succeeded his father Ismail, fortified the city and built the old Jamia Masjid. Ali Adil Shah I who next ascended the throne, aligned his forces with other Muslim kings of Golconda, Ahmednagar and Bidar, and together, they brought down the Vijayanagar empire. With the loot gained, he launched ambitious projects. He built the Gagan Mahal, the Ibrahim Rauza (his own tomb), Chand Bawdi (a large well) and the Jami Masjid. Ali I had no son, so his nephew Ibrahim II was set on the throne. Ali I's queen Chand Bibi had to aid him until he came of age. Ibrahim II was noted for his valor, intelligence and leanings towards the Hindu music and philosophy. Under his patronage the Bijapur school of painting reached its zenith. Muhammad Adil Shah succeeded his father Ibrahim II. He is renowned for Bijapur's grandest structure, the Gol Gumbaz, which has the biggest dome in the world with whispering gallery round about slightest sound is reproduced seven times. He also set up the historical Malik-e-Maidan, the massive gun.⁸

Ali Adil Shah II inherited a troubled kingdom. He had to face the onslaught of the Maratha leader Shivaji on one side and Mughal emperor Aurangzeb on another. His mausoleum, Bara Kaman, planned to dwarf all others, was left unfinished due to his death. Sikandar Adil Shah, the last Adil Shahi sultan, ruled next for fourteen stormy years. Finally on 12 September 1686, the Mughal armies under Aurangzeb overpowered the city of Bijapur.⁹

Water Supply System.

The Adil Shahi Sultans made an elaborate arrangement of pure and wholesome water for the people of Bijapur and its suburbs. At Torvi a masonry dam was constructed. We find another dam in its far eastern side. These two dams fed the reservoirs of Torvi and Afzalpur. Through these works water was supplied to the suburbs of Shahpur, and the capital. Historian C. Schweitzer is of the opinion that the Torvi aqueduct is in itself a very credible engineering achievement of Adil Shahis.¹⁰ To augment the existing water supply in the city Mohammed Adil Shah constructed Jahan Begum Lake (Begum Talab) in the south of Bijapur. This Lake fed the southern and eastern sides of the city. Thus water reached every corner of the capital. In addition, to supplement the water needs of the people in and around, the Sultans and nobles constructed big and small wells. Captain Sykes who visited Bijapur in 1819 reports, there were 700 wells (Boudis) with steps and 300 wells (Kuans or small wells) without steps within the walls of

Bijapur. Moreover, we find the remains of tanks and lakes named Rangrez Talab, Quasim Talab, Fatehpur Talab and Allahpur Talab in the vicinity of Bijapur.¹¹

Begum Talab, which is spread in 234-acre (0.95 km²) tank was constructed in 1651 by Mohammad Adil Shah in memory of Jahan Begum. This tank was used for ensuring drinking water supply to the city. To the right side of lake there is an underground room from where water was supplied to city in earthen pipes. The pipes laid to depth of 15 feet (4.6 m) to 50 feet (15 m) were joined and cased in masonry. Many towers of height 25 feet (7.6 m) to 40 feet (12 m) called as “gunj” were built to release pressure of water and prevent pipes from bursting all along. These towers allowed dirt in pipe to remain at the bottom and clear water to flow.¹²

Gardens and Water Pavilions

Unlike many Muslim Rulers of India the Adil Shahi Sultans too were fond of gardens, water pavilions and resorts; hence they beautified Bijapur by presence of such amusing spots. Rafiuddin Shirazi writes in his “Tazkiratul-Mulk” that during the rule of Ibrahim Adil Shah I a garden 60 yards long and 60 yards broad, was laid within the outer “Hissar” (i.e., Arbah) and another 20 yards long and 20 yards broad, within the inner one (i.e., Arkilla Wall or citadel) was constructed. In the reign of Ali Adil Shah I, many trees of fruits viz. odoriferous orange, date, grapes, pomegranate, figs, apple. “Naar” (quince-like fruit), etc. brought from the countries of hot and cold climates were set in gardens. From different historical sources we get references of gardens like Kishwar Khan Bagh, Ali Bagh, Dou-az-Deh (twelve) Imam Bagh, Alavi Bagh, Arkilla Bagh, Nauroz Bagh, Ibrahim Bagh, Murari Bagh, Naginah Bagh, etc. in Bijapur.¹³

In southern side in the capital, a renowned Adil Shahi noble, Mubarak Khan constructed water pavilions and resort. Likewise, at Kumatagi village, about 12 miles in the east of Bijapur, the Sultans laid the water pavilions and resort for royal members.¹⁴

Conclusions

The ‘Adil Shahi’ dynasty of Bijapur was founded by Yousuf Adil Khan, a powerful noble at the Bahmanid court. During the reign of Muhammad-III, he was appointed governor of the province of Daulatabad After the accession of Mahmud Shah, Yousuf retired to Bijapur and declared independent, in A.D 1490. Fifth ruler Ali Adil Shah-I (A.D 1558-1580) is the first Sultan of Bijapur to have issued coins and call himself ‘Sultan’ of Bijapur in A.D 1558.

In the last period of Bijapur, there was not firm government and the Mughals continued to eat away at the kingdom. In the April of A.D.1685 (A.H 1096) the final Mughal siege of Bjaapur began. In September A.D 1686 (A.H 1097) Sikandar Adil Shah walked out of his capital and



surrenders himself and his kingdom to the Mughals. He himself was enrolled among the Mughal nobles as Khan and received an annual pension. Thus did the Adil Shahi sultanate of Bijapur come to an end.

The Adil Shahi Sultans made an elaborate arrangement of pure and wholesome water for the people of Bijapur and its suburbs. At Torvi a masonry dam was constructed, Jahan Begum Lake (Begum Talab) in the south of Bijapur. There were 700 wells (Boudis) with steps and 300 wells (Kuans or small wells) without steps within the walls of Bijapur. Moreover, we find the remains of tanks and lakes named Rangrez Talab, Quasim Talab, Fatehpur Talab Begum Talab, and Allahpur Talab in the vicinity of Bijapur. The Adil Shahi Sultans were fond of gardens, water pavilions and resorts; hence they beautified Bijapur by presence of such amusing spots. The Sultans laid the water pavilions and resort for royal members.

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“आधुनिक भारताचा पहिला महात्मा, जोतिराव फुले”

डॉ. पवन आर. नाईक

प्रस्तावना :-

सामाजिक परिवर्तन करायचे असेल तर साहित्य निर्मिती करणे गरजेचे आहे. हे जाणून फुल्यांनी अनुभवातून स्फुरलेले विचार लोकांपर्यंत पोहचविले. सामाजिक चळवळ उभी केली. आचार, विचार, अंधश्रद्धा व्यसन, शेतकऱ्यांच्या समस्या, समाजव्यवस्था आणि उच्चवर्णीयांकडून होणारी पिळवणूक याविरोधात वाङ्मय साहित्यांद्वारे जनमानस निर्माण केले. जोतिराव फुल्यांच्या लेखनकार्याला १८५५ मध्ये प्रसिद्ध झालेल्या ‘तृतीयरत्न’ (नाटक) या छोट्या वाङ्मयकृतीपासून प्रारंभ झाला.

जोतिबा म्हणजे एकोणिसाव्या शतकात पडलेले एक स्वप्न. महाराष्ट्रात, जातिभेद, स्पृश्य-अस्पृश्यवाद, अंधश्रद्धा, उच्चवर्णीयांचे वर्चस्व, समता, बंधुता, स्वातंत्र्य, मानवी हक्क, मूलभूत तत्त्व खुल्या शिक्षणाच्या अभावाने महाराष्ट्र होरपळून निघाला होता. यासाठी सामाजिक क्रांती झाली पाहिजे याविचाराने प्रेरित होऊन जोतिबांनी आपल्या कार्याची सुरुवात केली. जोतिरावांची पत्नी सावित्रीबाई यांनी भिडेंच्या वाड्यात शाळा काढली. स्त्रियांना पुढे आणण्यासाठी उच्चवर्णीय समाजाच्या विरोधाला त्या सामोऱ्या गेल्या.

गृहितक :

राज्यात सामाजिक क्रांती घडून आल्यास जातिभेद, स्पृश्य-अस्पृश्य अंधश्रद्धा, उच्चवर्णीयांचे वर्चस्व कमी होण्यास मदत होईल.

संशोधन पद्धती :

प्रस्तुत शोध निबंधात प्राथमिक व द्वितीयक स्रोतांद्वारे माहिती संकलित केली आहे. व विश्लेषणात्मक अध्ययन पद्धतीचा अवलंब करण्यात आलेला आहे.

गुलामगिरी

महात्मा फुले यांच्या समाजक्रांतीचे मूळ तत्त्व सांगणारा त्यांचा ‘गुलामगिरी’ हा अत्यंत महत्वाचा ग्रंथ आहे. या पुस्तकाच्या संदर्भात जोतिराव लिहितात, ‘या ग्रंथाचा मुख्य उद्देश असा आहे की, आज शेकडो वर्षे शुद्रादी, अतिशुद्र, एकाविशिष्ट जातीच्या लोकांचे राज्य आल्यामुळे दुःख शोषित आहेत. नाना प्रकारच्या यातनेत आणि संकटात दिवस काढीत आहेत. याकडे सर्वांचे लक्ष वेधून उच्चभू लोकांच्या जुलमापासून स्वतःची कशी सुटका करून घेणे हा त्याचा अभिप्रेत उद्देश आहे. या देशात एका विशिष्ट लोकांचे राज्य येऊन सुमारे तीन हजार वर्षांपेक्षा अधिक काळ लोटून गेला असावा, तरी त्यांनी केलेले जुलूम, अत्याचारातून मुक्ती मिळविण्याचा मार्ग ‘गुलामगिरी’ ग्रंथातून मांडलेला आहे.

शेतकऱ्यांचा आसूड

या ग्रंथांच्या निर्मितीसाठी जोतिरावांनी इंग्रजी, संस्कृत, पाली-प्राकृत आणि पाश्चात्य भाषेतील ग्रंथांचे वाचन केले होते. ‘साप्रंत शेतकरी म्हटले म्हणजे त्यामध्ये तीन भेद आहेत. शुद्ध शेतकरी अथवा कुणबी, माळी व धनगर. मूळचे जे लोक शुद्ध शेतीवर आपला निर्वाह करू लागले ते कुळवाडी किंवा कुणबी, जे शेतीचे काम

सांभाळून बागायती करू लागले ते धनगर “शेतकऱ्यांचा आसूड” या ग्रंथात प्रामुख्याने देशातील अज्ञानी व देवभोळ्या शेतकऱ्यांची स्थिती, त्यांचे प्रश्न, शेतीसंबंधीच्या समस्या, त्यांच्या मार्गातील अडथळे यांची तर्कनिष्ठपणे चर्चा केली आहे.

सार्वजनिक सत्यधर्म

महात्मा फुल्यांचा शेवटचा ग्रंथ, त्यांना अर्धांगवायूने ग्रासले. अशा अवस्थेत उजवा हात निकामी झाला असतानाही डाव्या हाताने या ग्रंथांचे लेखन १८९१ मध्ये त्यांनी केले. त्या पुस्तकाचे प्रकाशन, त्यांच्या मृत्यूनंतर एका वर्षाने यशवंत या दत्तकपुत्राने केले. ‘स्त्री-पुरुषांच्या हितार्थ’ धर्मविधीचे कर्मकांड आणि त्यामुळे होणारे सामान्य जनतेचे शोषण विश्वकुटूंब नादाचे सम्यक स्पष्टीकरण सांगणारा हा महाग्रंथ म्हणजे आधुनिक काळातील दुसरी ‘फुले स्मृती’ आहे.

सोबतच त्यांनी ‘अखंडादी’ हा ग्रंथ लिहिला ‘काव्यरचना’ या ग्रंथातील ५ विभागातील अभंगाद्वारे त्यांनी धर्मसंस्थ, कर्मकांड, भोंदूगिरी इत्यादी विषयावर टीका केली आहे. त्यासोबतच मौलिक पत्रे, पत्रके आणि निवेदनातून त्यांनी आपले समाजउध्दारक विचार प्रकट केले आहेत.

धर्मराज्य भेद मानवा नसावे।

सत्याने वतवि ईशासाठी।।

ख्रिस्त, महंमद, मांग ब्राम्हणाशी।।

धरावे पोटाशी।। बंधुपरी ।।

निर्मिकांचा धर्म सत्य आहे एक।

भांडणे अनेक।। कशासाठी।।

हंटर आयोगापुढील साक्ष

हंटर आयोगापुढे जोतिरावांनी १९ ऑक्टोबर १८८२ रोजी आपली शिक्षणविषयक मते मोठ्या निर्धाराने मांडली. प्रथमच आयोगाला त्यांनी स्पष्टपणे सांगितले की, स्त्री शिक्षण आणि मागासलेल्यांच्या शिक्षणासाठी आपण प्रयत्न केल्याने मला बोलण्याचा अधिकार आहे. त्यांच्या मतानुसार शिक्षणातील बेसूमार खर्च काही विशिष्ट उच्चवर्णियांना उच्चशिक्षित करण्यासाठी होतो. हा सारा पैसा लोकश्रमातून येतो. पण सामान्य जनता मात्र अज्ञानातच रहाते. यासाठी सरकारने उच्च शिक्षणावरील आपले लक्ष कमी करून सामान्य जनतेच्या शिक्षणावर अधिक भर द्यावा आणि त्यांची गुलामगिरीतून मुक्तता करावी. जोतिरावांचे प्रारंभापासूनच शुद्रादिकांच्या शिक्षणाकडे अधिक लक्ष होते. याबाबत त्यांची अशी सूचना होती की, खेड्यात शुद्रांसाठी शाळा काढाव्या, शूद्र हाच राष्ट्राचा खराखुरा पोशिंदा आणि आधारस्तंभ आहे. त्यामुळे सरकारने आपल्या राजकीय व आर्थिक समस्या सोडविण्यासाठी शुद्रांवरच अधिक विसंबून राहिले पाहिजे.

जोतिराव फुले ते महात्मा

११ मे १८८८ रोजी मुंबईच्या कामगार सभेने जोतिरावांसाठी मोठ्या समारंभाचे आयोजन करून ‘महात्मा’ ही पदवी प्रदान केली. यावरून हे दिसते की, शोषित पीडितांसोबतच कामगारांसाठी फुल्यांनी केलेले कार्यही तेवढेच महत्त्वाचे दिसते. ‘महात्मा’ ही फुल्यांना एक पदवी नव्हती तर हजारो वर्षांच्या गुलामगिरीतून कामगारांना मिळालेली मुक्तता आणि कामगारांकडून जोतिरावांच्या निःस्वार्थी सेवेला दिलेली एक कामाची पावती होती.

सामाजिक परिवर्तन घडवून आणण्यासाठी दलित आणि शोषित वर्गांना ज्ञानाच्या मार्गावर आणणे आणि स्त्रियांना त्यांच्या सामाजिक दास्यातून मुक्त करणे या दोन गोष्टीवर त्यांनी भर दिला. ते जाणत होते की, राजकीय गुलामगिरीपेक्षा सामाजिक गुलामगिरी हानिकारक असते. म्हणून ते नेहमी म्हणायचे,

विद्येविना मति गेली,

मतीविना गती गेली,

गतीविना वित्त गेले,

वित्तविना शुद्र खचले,

इतक अनर्थ एका अविद्येने केले

जोतिबांनी १८४८ साली काढलेल्या शाळांबद्दल 'टेलिग्राफ' आणि 'कुरियर' या वृत्तपत्रांनी देखल घेतली होती. तर २९ मे १८५२ मध्ये 'पुना ऑब्झर्वर' वृत्तपत्राने त्यांच्या कार्याचा गौरव केला. जोतिराव खऱ्या अर्थाने सामाजिक क्रांतिकारक आणि मानवतावादी होते. गरिबांवर दया दाखविणे त्यांना मान्य नव्हते. त्या लोकांना त्यांचे जन्मसिद्ध मानवी हक्क मिळाले पाहिजे यासाठी सामाजिक परिवर्तन घडवून आणण्यास ते कटिबद्ध होते. भूतदयावादी माणूस हा सामाजिक आणि आर्थिक समता याविषयी आस्था बाळगणारा असेलच असे ठामपणे म्हणता येणार नाही. जो माणूस आपली जात विसरू शकत नाही. तो सामाजिक क्रांतिकारक होऊ शकत नाही. म्हणूनच त्यांनी सावित्रीबाई फुले यांना शिक्षित केले. दीन-दुबळ्या, अशिक्षित शोषित स्त्रियांचे पालक बनून आधुनिक भारतचो ते महात्मा झाले.

निष्कर्ष :-

अठराव्या शतकातील दीन-दलित आणि स्त्रियांना योग्य शिक्षण आणि समानतेचा हक्क मिळावा म्हणून विधायक कार्य करणारे महात्मा जोतिबा फुले यांच्या स्मृतीला अभिवादन. ज्योतीबांनी केलेले कार्य विधायक होते. प्रत्यक्ष कार्य करूनच त्यांनी समाजातील उपेक्षितांना पुढे नेण्यासाठी परिश्रम घेतल्यामुळे, समाजाने त्यांचा महात्मा म्हणून गौरव केला आहे. सामाजिक गुलामगिरी दूर करणे आणि सर्वांना शिक्षणाची द्वारे खुली करणे यासाठी प्रयत्नशील राहणे हे त्यांच्या जीवनाचे धैर्य होते.

जोतिबांनी सामाजिक सुधारणांकडे विशेष लक्ष दिले. व्यक्ती स्वातंत्र्य, समता आणि बुद्धीप्रामाण्य यासाठी ते झगडू लागले. सतीची प्रथा, विधवा पुनर्विवाह, भ्रूणहत्या, या समाज विघातक गोष्टींना त्यांनी विरोध केला, केवळ शाब्दिक विरोध न करता त्यांनी पुढाकार घेऊन 'बालहत्या प्रतिबंधगृह' ही संस्था सुरू केली. समाजात स्पृश्य-अस्पृश्य असा भेदाभेद पाळणाऱ्यांचा रोष पत्करून त्यांनी आपल्या घराजवळचा पाण्याचा हाद सर्वांना म्हणजे जे अस्पृश्यांना ही खुला केला. शेतकऱ्यांचा मोठा वर्ग वर्षानुवर्ष अज्ञान, गुलामगिरी याने त्रस्त झालेल्या होता. हा वर्ग असंघटीत होता म्हणून त्यांचे हाल होतात हे ओळखून ज्योतिबांनी कार्य केले. त्यातूनच 'सत्याशोधक समाज' स्थापन झाला.

अज्ञान हे सर्व अनर्थांचे मूळ आहे अशी त्याची समजूत असल्याने त्यांनी शिक्षणाचे महत्त्व समाजाला पटवून देण्याचा प्रयत्न केला. त्यांनी सामाजिक प्रश्नांवर जे चिंतन केले होते. त्यावर लेखनही केले. 'शेतकऱ्यांचा आसूड' 'ब्राम्हणाचे कसब', 'गुलामगिरी' 'तृतीयरत्न (नाटक)', 'शिवाजीचा पोवाडा', तसेच

सार्वजनिक सत्यधर्म', असे त्यांचे लेखन प्रसिध्द आहे. त्यांनी 'अखंड' नाव देऊनही अभंगांचेही लेखन केले. मूलगामी आणि तर्कशुध्द अशा त्यांच्या चिंतनातून पुढील ओळी निर्माण झाल्या.

शिक्षण हेच समाज — मानस परिवर्तनाचे प्रभावी माध्यम आहे, हे लक्षात येताच अस्पृश्यासाठी, स्त्रियांसाठी त्यांनी शाळा काढल्या, अनाथाश्रम काढले, वृत्तपत्रे काढलीत, धर्म जन्माने न मिळता माणसानेच स्वतःच्या बुध्दीने स्विकारला पाहिजे.

शेतकऱ्यांच्या व्यथा इंग्रज प्रशासनाच्या कानी पोहचविल्या, शेतकरी हा समाजाचा कणा आहे. पोशिंदा, अन्नदाता आहे, असे मत त्यांनी मांडले आणि जनजागृती केली. त्यांच्या साठव्या वर्षी जनतेने मुंबईस त्यांचा सत्कार करून त्यांना 'महात्मा' ही पदवी बहाल केली. ६३ वर्षे ते चंदनासारखे झिजले. प्रवास केला, व्याख्याने दिली, लेख लिहिले, स्वातंत्र्य, समता, लोकशाही, विज्ञान, या आधुनिक मुल्यांवर भर देवून सामाजिक क्रांतीची पेरणी केली. डॉ. आंबेडकरांनी त्यांना गुरू मानले. सहज सोप्या भाषेत नेमकी स्पष्टता आणणे त्यांना जमत असे. विचारांना कृतीशिलतेची जोड दिली. जैसे बोलणे बोलावे तैसे चालणे चालावे' मग महंत लीलास्वभावे, अंगीबाणे' या समर्थ वचनांची सार्थकता सिध्द करणारा हा महात्मा सर्व सुखांचे आगर, नीती तत्वांचे माहेर, अशा या महात्माला आपले सर्वांचे कोटी कोटी प्रमाण !

संदर्भ ग्रंथ :

१. महात्मा ज्योतिबा फुले यांचे चरित्र (पंढरीनाथ सिताराम पाटील)
२. गुलामगिरी (महात्मा ज्योतिबा फुले यांचा ग्रंथ)
३. महात्मा ज्योतिबा फुले (गिरिजा कीर)
४. महात्मा फुले (शंकर कऱ्हाडे)
५. महात्मा ज्योतीराव फुले यांची चरित्रक हानी महात्मा (डॉ. रविंद्र ठाकूर)

खेती में धनी किसानों की भूमिका

डॉ० मकरन्द जायसवाल

विश्व में गाँवों की शृंखला अत्यन्त प्राचीन है, अतीत काल से ही गाँव भारतीय सामाजिक संरचना की भौतिक इकाई है, गाँवों के सन्दर्भ में प्राचीन साहित्य में खोजा जा सकता है, उदाहरण के लिए वैदिक तथा उत्तर वैदिक साहित्य में कई प्रकार की बस्तियों की चर्चा मिलती है, जिसमें गाँव एक है, ये गाँव सामाजिक, सांस्कृतिक, राजनीतिक तथा प्रशासनिक क्रियाओं के केन्द्र बिन्दु थे।¹ भारत ही क्यों उन्नीसवीं शताब्दी तक या बीसवीं शताब्दी के प्रारम्भ तक ग्राम यूरोप के अधिकांश भागों में पाये जाते थे और आज भी एशिया और लेटिन अमेरिका के अनेक भागों में पाये जाते हैं।²

भारतीय कृति में एक ही साथ उत्पादन की अनेक प्रणालियाँ पायी जाती हैं, जहाँ पर पिछड़ा प्राकृतिक उत्पादन, अर्द्ध-सामन्ती उत्पादन पद्धति तथा पूँजीवादी उत्पादन पद्धति साथ-साथ पाये जाते हैं, जिसमें पूँजीवादी उत्पादन पद्धति की प्रभुता है, पिछड़ी उत्पादन पद्धतियों को जीवित रखना पूँजीवाद में होता है, क्योंकि यह पूँजीवादी हित के अधीनस्थ होकर चलती रहती है।

मैंने पूर्वी उत्तर प्रदेश खेती प्रधान सम्पन्न क्षेत्र का अध्ययन किया, हमारी कार्यकारी परिभाषा के अनुसार धनी किसान वह है जो 20 एकड़ या उससे अधिक कृषि भूमि पर आधुनिक साधनों से बाजार में उत्पादन बेच कर लाभ कमाने के उद्देश्य से उत्पादन करता है। वर्तमान अध्ययन में चयन किये गये धनी किसानों की कृषि से वार्षिक आमदनी का औसत 10 से 12 लाख रुपये है, और लगभग प्रत्येक धनी किसान 4 से 5 स्थायी एवं अल्पकालीन श्रमिक लगाकर खेती करवाता है, हमारे अध्ययन की इकाई धनी किसान के पास गृहस्थी है। वाराणसी के निकट ग्राम कोलना के 100 प्रतिनिधि ईकाइयाँ अध्ययन के लिए चुनी गयी हैं और अवलोकन, साक्षात्कार तथा वैयक्तिक इतिहास से आँकड़े एकत्रित किया गया है।

धनी किसानों का वर्तमान परिदृश्य

धनी किसानों की अच्छी खेती और सुदृढ़ आर्थिक स्थिति से उन्हें सामाजिक प्रतिष्ठा प्राप्त होती है, इस तथ्य को सभी धनी किसानों ने स्वीकार किया है, अध्ययन में सम्मिलित अधिकांश किसान कुर्मी जाति के हैं, ये कृषि प्रधान जाति और एक नृवंशी समूह हैं। इनका परम्परागत पेशा कृषि रहा है और आजकल से उद्यमी बन गये हैं, पूँजीवादी कृषि का स्तर लाभकारी उद्योग हो चुका है, अभी तक कम पढ़े लोगों की संख्या अधिक रही है, परन्तु आजकल बेरोजगार, ग्रेजुएट एवं पोस्ट ग्रेजुएट युवक भी कृषि कार्य में लगे हुए हैं, धनी किसान अपने बच्चों को पढ़ा लिखाकर नौकरियों में भेजना चाहते हैं। 8.20 प्रतिशत किसान परिवार के बच्चे, एम.बी.ए., एम.बी.बी.एस. तथा बी.टेक. की शिक्षा ग्रहण कर रहे हैं, शिक्षा से किसान का सम्मान बढ़ रहा है। अतः ये अपने बच्चों को शिक्षा दिलाने में उत्सुक हैं, लगभग सभी धनी किसानों के मकान आधुनिक तरीके से निर्मित हैं एवं सभी शहरी साजो-सज्जा से युक्त हैं, कृषि कार्य के लाभकारी होने के कारण इस क्षेत्र के धनी किसानों के संयुक्त परिवार अधिक दिनों तक नहीं चल पाते हैं, अधिकांश धनी किसान अपनी पीढ़ी की अकेली सन्तान हैं, नवयुवक पुरानी परम्पराओं से बंधकर नहीं रहना चाहते हैं, वे विलासपूर्ण जीवन व्यतीती करने में विश्वास करते हैं जिसके फलस्वरूप वृद्ध व्यक्तियों तथा नवयुवकों में तनाव की स्थिति बनी रहती है, एकाकी परिवार बनाने पर अधिकांश किसानों की आर्थिक स्थिति सुदृढ़ हो जाती है, क्योंकि वे अधिक लगन और परिश्रम से पूँजीवादी खेती करने में लगे रहते हैं, परिवार के नौकरी

करने वाले सदस्यों द्वारा गृहस्वामी की सहायता करने से उनकी आर्थिक स्थिति सुदृढ़ होती है, और परिवार के आपसी सम्बन्धों में घनिष्ठता का भी आभास होता है, लगभग शोध 51.20 प्रतिशत धनी किसान के परिवार के सदस्य नौकरी नहीं करते हैं, 20.80 प्रतिशत परिवारों के युवक गृहस्वामी की सहायता करने हैं, 27.20 प्रतिशत परिवारों में कोई सहायता नहीं करते हैं, धनी किसानों की परिवारों की संख्या सीमित हैं, यहां देर से विवाह, कम तथा सुयोग्य सन्तान की प्रवृत्ति प्रचलित है।

धनी किसानों के रहन-सहन के स्तर

धनी किसान के रहन-सहन के स्तर के सूचक ऐसी आधुनिक वस्तुएं हैं जिनका वे प्रयोग करने लगे हैं, सारणी से स्पष्ट होता है कि लगभग सभी धनी किसान उच्च स्तरीय औद्योगिक वस्तुओं का उपभोग कर रहे हैं, मोटर साइकिल, कार, बन्दूक या रिवाल्वर, स्मार्ट मोबाइल से उनकी सम्पन्नता का स्तर पता चलता है, स्मार्ट टी0वी0, आधुनिक साजो समान, बाडेण्ड कपड़ों से समाज में उन्हें प्रतिष्ठता प्राप्त होती है।

धनी किसानों के रहन-सहन का स्तर-

उपभोक्ता वस्तुएं	प्रतिशत
मोटर साइकिल	93.00
कार एस0यू0वी0	11.00
रिवाल्वर	39.00
टेलीविजन	100.00
आधुनिक फर्नीचर	90.00

कृषि कार्य में अनुभव और आयु साथ-साथ चलते हैं, जन्म से कृषि कार्य में लगे हुए धनी किसानों का अनुभव 60 वर्ष का है, आयु ही वह महत्वपूर्ण कारक है जो व्यक्ति की परिपक्वता का सूचक है, आयु के साथ-साथ अनुभवों का भी महत्व बढ़ता जाता है, कम आयु रखने वाले धनी किसान 6 प्रतिशत है 31 से 35 वर्ष का अनुभव रखने वाले धनी किसान 39.40 प्रतिशत, मध्यम आयु में आते हैं, 60 वर्ष से अधिक का अनुभव रखने वाले धनी किसान बुजुर्ग भी कृषि में लगे हुए हैं।

इस क्षेत्र में सिंचाई के विभिन्न साधनों का जाल सा बिछा हुआ है, धनी किसानों की अधिकांश जमीन सींचित है। खेतों की चकबन्दी हो जाने के पश्चात यहां के धनी किसान अपने निजी सिंचाई के साधनों का विकास किया है, प्रारम्भ में इन कार्य के लिए सरकार से बहुत प्रोत्साहन मिला, आज-कल सभी धनी किसानों के पास निजी नलकूप है, जिसकी सहायता से सिंचाई करते हैं।

साधनों की पुनरुत्पत्ति-

कृषि व्यवस्था की पुनरुत्पत्ति में जमीन की मात्रा अनिवार्य है। वर्तमान पीढ़ी ने जमीन खरीदकर कृषि अधीन जमीन की मात्रा 20-80 प्रतिशत को बढ़ाया है जमींदारी उन्मूलन के कारण 21.20 प्रतिशत धनी किसानों के पास जमीन की मात्रा घटी है, इससे स्पष्ट है कि धनी किसान अभी तक जमीन की निरन्तरता को बनाये हुए हैं परिवारों के निरन्तर टूटते रहने के कारण कृषि भूमि का भी विभाजन होता रहता है, जमीन की कीमतें अधिक बढ़ जाने एवं क्रय-विक्रय टैक्स अधिक हो जाने के कारण पहले की अपेक्षा जमीन का क्रय विक्रय बहुत ही कम हो गया है, कर्ज का भुगतान करने के लिए भी कुछ धनी किसानों ने 7.40 प्रतिशत ने अपनी जमीन बेच दी है, अपने

पुराने कर्जों को उतारने के लिए कुछ किसानों को जमीन बेचनी पड़ी क्योंकि कर्ज की धनराशि निरन्तर बढ़ती जा रही थी, जिसको कृषि की सीमित आय से उतारना असम्भव है। वर्तमान में जमीन की कीमतों में बहुत अधिक वृद्धि हो गयी है, इस क्षेत्र में अच्छी कृषि योग्य भूमि की प्रति एकड़ कीमत लगभग 60 लाख रुपये हैं, जमीन की कीमत में वृद्धि का मुख्य कारण उत्तरदाताओं ने कृषि भूमि की कमी और उद्योग धन्धों के तीव्र गति से विकास को बतलाया है।

कृषि कार्य लाभकारी वृत्ति होने के कारण बेरोजगार नवयुवक पेंशन प्राप्त वृद्ध सदस्य अभी भी कृषि कार्य से चिपके हुए हैं। सन् 1992 तक साझे पर जमीन देने की प्रवृत्ति पायी जाती थी परन्तु आजकल बहुत कम किसान अपनी जमीन साझे पर देते हैं, कृषि में मशीनीकरण के बढ़ने के साथ-साथ साझे पर देने वाली जमीन की मात्रा घटती जा रही है, कृषि कार्य लाभकारी होने के फलस्वरूप किसान साझे पर जमीन देने की अपेक्षा मजदूरों को लगाकर स्वयं खेती करा लेता है, मशीनीकरण ने कृषि कार्य इतना सरल बना दिया है कि अकेला किसान पूरे परिवार को भूमि पर काशत करा सकता है, साझे पर जमीन देने की अपेक्षा आजकल किसान या तो फलों को बाग लगवा देते हैं या परती छोड़ना ही उचित समझते हैं इसका मुख्य कारण न्यायालयी विवादों से बचना है, इस प्रकार आज खेती की मुख्य प्रवृत्ति स्वयं पूंजीवादी कृषि करने की है।

धनी किसानों की धन विनियोग की प्रवृत्ति-

उत्पादन कार्यों में धनी किसान अपनी अर्थव्यवस्था की पुनरुत्पत्ति के प्रति कितना सजग है, इसकी जानकारी के लिए एक उपकल्पनात्मक प्रश्न पूछा गया कि यदि आपकी आय दुगनी हो जाए तो आप उसे किस प्रकार खर्च करेंगे तो उनके उत्तरों से स्पष्ट हुआ कि अनुत्पादक कार्यों जैसे विवाह, धार्मिक अनुष्ठान आदि में वे धन नहीं लगाना चाहते हैं, उनकी इच्छा उत्पादक कार्यों को सुदृढ़ करने की है, धनी किसान अपनी अतिरिक्त आमदनी को संचित न करके उसे विकास कार्यों में ही लगाना चाहते हैं, धनी किसान अपनी आय का पुनर्विनियोग उत्पादन बढ़ाने के लिए ही करेगा, जो पूंजीवादी कृषि का सूचक है, वे ऐसे नये उपकरण खरीदेंगे, जिनकी कार्य क्षमता अधिक हो।

कृषि में विनियोग की प्रवृत्ति-

विनियोग की प्रवृत्ति	प्रतिशत
कृषि विकास के लिए	14.80
व्यापार करने के लिए	3.40
बैंक में जमा करना	3.00
उपरोक्त सभी कार्यों पर	79.00
योग	100.00

सारणी के आकड़ों से स्पष्ट होता है कि कृषि विकास से सम्बन्धित 14.60 प्रतिशत कार्यों पर खर्च करेंगे और धनी किसान 3.4 प्रतिशत अतिरिक्त आय पर व्यापार प्रारम्भ करेंगे। धनी किसान अपनी अतिरिक्त आय बैंक 3 प्रतिशत ही जमा करना चाहते हैं, विकास से सम्बन्धित सभी कार्यों पर खर्च बढ़ाने वाले धनी किसानों की संख्या 78.40 प्रतिशत है।

कृषि में पूंजी विनियोग के स्वरूप-

धनी किसान अपनी कृषि व्यवस्था की पुनरुत्पत्ति के लिए पूंजी लगाता है उसकी भावी योजनाएं कुछ ऐसी हैं कि पूंजी लगाते रहने से कृषि व्यवसी निरन्तर लाभकारी बनी रहेगी, धनी किसान अपनी अतिरिक्त आय को कृषि के विकास में ही खर्च करना चाहता है, जिससे उसके उत्पान में वृद्धि हो सके। भूमि के निरन्तर विभाजन के कारण जोत की मात्रा छोटी होती जा रही है जिसे कृषि यंत्रों का प्रयोग करने में किसानों को असुविधा हो रही है, कम जोत वाले किसानों को कृषि कार्य से अधिक लाभ नहीं मिल पा रहा है, इसलिए किसान अपनी जोत की मात्रा बढ़ाना चाहते हैं, सारणी के तथ्यों से स्पष्ट होता है कि अपनी अतिरिक्त आय से किसान भूमि खरीदना चाहते हैं किसान कृषि में सिंचाई के साधनों का विकास और कृषि यंत्रों का आधुनिकीकरण करने में पूंजी लगाना चाहता है।

कृषि में विनियोग के स्वरूप—

पूंजी विनियोग के स्वरूप	प्रतिशत
भूमि क्रय	31.80
सिंचाई के साधनों का विकास	21.20
कृषि यंत्र खरीद	9.40
कर्ज चुकाना	0.60
बागवानी प्रारम्भ	2.00
कोई योजना नहीं	35.00
योग	100.00

कृषि सम्बन्धी जानकारी प्राप्त करने के स्रोत—

धनी किसान की आर्थिक सामाजिक व्यवस्था की पुनरुत्पत्ति के लिए आवश्यक है कि वे निरन्तर कृषि सम्बन्धी ज्ञान और सूचनाओं को प्राप्त करते रहे, इस कार्य के लिए सहकारी संस्थाएं और व्यापारी उनसे बराबर सम्पर्क बनाये रखते हैं निम्न सारणी से ज्ञात होता है कि कृषि सम्बन्धी जानकारी उनकी सर्वाधिक 89.20 प्रतिशत सरकारी अधिकारियों से सम्पर्क रखने पर प्राप्त होता है।

धनी किसानों की कृषि सम्बन्धी जानकारी देने वाले स्रोत—

जानकारी देने वाले स्रोत	प्रतिशत
सरकारी अधिकारियों से	89.20
कृषि पत्रिकाओं से	29.40
आधुनिक किसानों से	69.40
टेलीविजन एवं रेडियो से	45.40

इस क्षेत्र के धनी किसान कृषि सम्बन्धी नयी जानकारीयां प्राप्त करने के लिए हमेशा उत्सुक रहते हैं। संचार के विभिन्न साधनों, सरकारी अधिकारियों एवं आपसी बात-चीत के द्वारा इसकी जानकारी प्राप्त करते रहते हैं, कुछ शिक्षित किसान मोबाइल एप द्वारा आधुनिक जानकारी भी प्राप्त करते हैं।

धनी किसान की कृषि सम्बन्धी जानकारी के स्रोत के रूप में कृषि प्रदर्शनी, पशु मेला और उद्योग मेला का भी महत्वपूर्ण योगदान रहता है, इससे अच्छी नश्ल के पशुओं, नये बीजों और कृषि यंत्रों के बारे में जानकारी प्राप्त होती है। आज कल बहुत संचार के साधनों के द्वारा किसानों की कृषि सम्बन्धी जानकारी तुरन्त प्राप्त होती है, इसके अतिरिक्त कुछ बड़े पूंजीपति किसान कृषि विशेषज्ञों से भी सीधा सम्पर्क रखते हैं।

नयी पीढ़ी के युवकों की रुचि—

किसी व्यवस्था की पुनरुत्पत्ति तभी सम्भव है, जब कई पीढ़ी के सदस्य उन भूमिकाओं को अपनाते रहे, कृषि व्यवस्था के लिए भी यह अनिवार्य है, धनी किसानों ने स्पष्ट किया कि नवयुवकों की रुचि कृषि या व्यापार में कम है, कुछ युवक तो कुछ भी नहीं करना चाहते। सरणी के अनुसार अधिकांश युवकों को नौकरी पसन्द है।

नयी पीढ़ी के युवकों की रुचि

युवकों के रुचि	प्रतिशत
कृषि कार्य	2.20
नौकरी	92.60
व्यापार	6.80
घर पर आराम	2.00
अनिश्चित	0.40
योग	100

धनी किसानों के परिवार के युवा सदस्य नौकरियों की ओर आकर्षित हो रहे हैं, नवयुवक परम्परागत पेशा नहीं अपनाना चाहते हैं, इनका मानना है कि वैश्वीकरण के दौरान में उच्च शिक्षा की डिग्री प्राप्त करके खेती कार्य में लगना उचित नहीं है, ये कार्य अशिक्षित वर्ग परिवार के बुजुर्ग सदस्य एवं महिलाओं द्वारा कुशलता पूर्वक संचालित किया जा सकता है तथा शहरी जीवन की विशेषताएं ग्रामीण क्षेत्रों में कदापि प्राप्त नहीं किया जा सकता, इन सब के फलस्वरूप 92.60 प्रतिशत युवा को झुकाव कृषि की ओर नहीं है।

सामूहिक मनोरंजन के कार्यक्रम

परम्परागत सामूहिक मनोरंजन का साधन लोकगीत (कजरी) हुआ करता था, अब इसका महत्व फीका पड़ गया है, सामूहिक चन्दा देकर अब भी कभी-कभी इसका आयोजन होता है, धनी किसान मात्र चन्दा देकर छुटकारा पाना चाहता है, कुछ पुराने व्यक्ति अभी तक इसमें रुचि लेते हैं, सामाजिक मनोरंजन के पुराने साधन घटते जा रहे हैं, तथ उनका स्थान आधुनिक (टीवी0, फिल्म, संगीत आदि) मनोरंजन के साधन लेते जा रहे हैं, ग्रामीण गुटबाजी के कारण भी इनका महत्व फीका

पड़ता जा रहा है, कभी-कभी ऐसे अवसरों पर गाँव में संघर्ष भी हो जाता है, पूँजीवादी कृषि ने किसानों की व्यस्तता अधिक बढ़ा दी है, अब किसानों के पास बहुधा समय का अभाव रहता है।

त्योहारों का महत्व गाँवों में अभी भी बना हुआ है धनी किसान त्योहारों के अवसर पर (63.0 प्रतिशत) सामूहिक रूप से सम्मिलित होते हैं, परन्तु पहले की अपेक्षा आजकल महत्व घट गया है, गाँवों में सम्बन्ध औपचारिक रह गये हैं, परिवार में व्यक्ति का नियन्त्रण घटता जा रहा है।

इस क्षेत्र में कभी घुड़सवारी और शिकार अमीरों के शौक हुआ करते थे, जंगलों को काट कर खेती की जाने लगी है, इसलिए जंगलों के अभाव में शिकार करना बन्द हो गया है, आजकल यातायात के अनेक साधनों का विकास हो गया है इसके फलस्वरूप धनी किसानों के पास स्कूटर मोटर साइकिल, कार आदि हो गये हैं और इनसे वे अपने को सम्मानित भी मानते हैं।

धार्मिक प्रवृत्ति और धनी किसान—

पूँजीवादी कृषि का एक परिणाम यह हुआ कि धार्मिक कार्यों के लिए अब दान-दक्षिणा की प्रथा समाप्त हो गयी है, उसके स्थान पर धार्मिक-प्रवृत्ति वाले लोग नकद भुगतान करने लगे हैं, देवी-देवताओं की उपासना करने वाले किसानों की संस्था तेजी से घटती जा रही है, फसल पर दान देना अब धनी किसान आवश्यक नहीं समझते और धार्मिक अनुष्ठानों से भी इनकी रुची समाप्त हो रही है।

इस क्षेत्र के धनी किसान धार्मिक आडम्बरों में अपनी आस्था नहीं रखते हैं, पूजा-पाठ को वे किसान समय बरबाद करना समझते हैं, थोड़ा बहुत अन्धविश्वास अभी तक जो बचा हुआ है वह बुजुर्गों तक ही सीमित है और उनके साथ-साथ इसका लोप भी हो जायेगा, कृषि में मशीनों के प्रयोग ने दान-दक्षिणा की प्रथा के महत्व को घटा दिया है, आज कल किसान अच्छी और खराब पैदावार का दोष भगवान को न देकर अपनी लगन और मेहनत की कमी को बताते हैं।

इस क्षेत्र के अधिकांश किसान ऐसे हैं जिन्होंने आज तक गाँव के मन्दिर में दर्शन भी नहीं किया है जबकि प्रतिदिन उनको मन्दिर के आस-पास से ही गुजरना पड़ता है, इसका तात्पर्य यह नहीं है कि वे लोग नास्तिक हैं, इनके प्रत्येक गाँव में एक मात्र मन्दिर बना हुआ है, जिसकी देख-रेख, मरम्मत आदि की जिम्मेदारी इन्हीं किसानों के ऊपर होती है सुबह उठते ही सर्वप्रथम भगवान का नाम लेना इनकी धार्मिक भावनाओं की तरफ संकेत करता है, अधिकांश कर्मकाण्ड और धार्मिक अनुष्ठानों को इनकी औरते पूरा करती है, मन्दिर के नाम पर नकद राशि दान करते हैं, गाँव में समय-समय पर यज्ञ आदि होते हैं जिसमें वे आवश्यक सामग्री भेजते हैं वे किसान अपने घरेलू देवी-देवताओं को अधिक मान्यता देते हैं।

निष्कर्ष—

धनी किसानों के सामाजिक संगठन की पुनरुपत्ति तभी सम्भव है जब साधन और पूँजी निरन्तर लगती रहे , और किसान की भूमिका को अपनाने के लिए नये सदस्य तैयार होते रहे, साथ ही ऐसे लोग भी गाँव में बने रहे जो साधनहीनता की दशा में अपने श्रम को बेचने के लिए तैयार रहें। बाजार की शक्तियों और सरकार की नीतियों में कुछ ऐसा ताल मेल बना रहे कि धनी किसान की आर्थिक व्यवस्था निरन्तर चलती रहे।

अधिकांश घरों में नवयुवक उच्च व्यावसायिक शिक्षा ग्रहण कर रहे हैं, शिक्षा से किसान का सम्मान बढ़ा है अतः धनी किसान शिक्षा दिलाने के लिए उत्सुक हैं, कृषि कार्य की लाभकारी वृत्ति ने

एकाकी परिवारों को प्रोत्साहन दिया है, पारिवारिक सम्पत्ति के विभाजन का मुख्य कारण मुखिया का ईमानदार न होना सभी सदस्यों का कृषि कार्य में सहयोग न देना, नवयुवक धनी किसानों का पुरानी परम्पराओं को तोड़ना मुख्य रूप से रहा है। एकाकी परिवार बनाने पर किसानों की आर्थिक दशा अच्छी हुयी है तथा औद्योगिक वस्तुओं का उपभोग बढ़ा है, लगभग एक चौथाई धनी किसान उच्च स्तरीय औद्योगिक वस्तुओं का उपभोग कर रहे हैं, अनुभवी किसान ही कृषि कार्य में लगे हुए हैं।

धनी किसान के परिवार के नवयुवक नौकरियों की तरफ आकर्षित हो रहे हैं, नवयुवक परम्परागत पेशा नहीं अपनाना चाहते हैं, खेती करने वालों वृद्धों स्त्रियों एवं बच्चों की संख्या में वृद्धि हुयी है। वास्तविक स्थिति यह है कि कृषि कार्य में सेवायुक्त और बेरोजगार सदस्य लगे ही रहेंगे।

सन्दर्भ

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3. डेनियल थार्नर, अशोक रुद्र अमित मादुरी रंजीत साऊ
4. इरावती कर्वे-हिन्दू समाज और जाति ओरिएण्ड लागमैन 1975
- 5- रामकृष्ण मुखर्जी, रूरल क्लास स्ट्रक्चर इन वेस्ट बंगाल।

A Study Of Emotional Maturity And Academic Achievement Of Adolescents Of Government And Private School Students In Amravati City

DR.NILIMA.AMBADKAR

Assistant professor
p.r.patil.College of education
Amravati.

Abstract:

The present research paper deals with a study of Emotional Maturity and Academic achievement of government and private school in Amravati city.. For the present Research work Test developed by Dr Sign and Dr. Bargave (1987) has been used. Sample of Amravati city was selected for the study . The selected 50 students as a sample from government and private school respectively. Academic Achievement scores have been taken of ninth standard students of final examination. Total sample of 100 students has been collected from government and private school. Survey research method has been used. The data was analyzed using Mean, S.D., t-test. The finding of the study revealed that Emotional Maturity and Academic Achievement differ significantly between students of government and private school.

Key words: :

Emotional Maturity, Academic Achievement, Government and private school.

INTRODUCTION

Adolescence is called the age of storm and tension. when the adolescent is neither a child nor an adult.This is called the age of transformation because several changes. The form of their emotional, Social and moral life changes altogether. The characteristics of the childhood starts to disappear and new characteristics develop in them.Adolescence is also called period of storming because the boys and girls face the problems related to family,school, health, profession,As the state of mind of an infant is unstable, so is the case with adolescents. Their behaviour is very changeable . Thus, we see that there are many problems that the adolescents face. In the adolsene stage the students are not emotionally mature.The aims of the seducation is all round development in secondary education the physical,Intectual, mentally girls and spiritual development of boys and girls is essential Emotional development reaches its maturity in aduld

hood .In these the various emotions such as fear,anger,harted,descrimations pleasure ect. can be distincity seen in an individual and generally their patterns of expressions com also be recognised emotional reactions to this age are influenced by such complex view points and common ethos of the society. There is a correction between the emotional maturity and achievement .Because the students are weak in emotional maturity,they do not score more marks in the examination and the students who are emotionally strong they score more marks .That means the emotional maturity affects the score of the students, so in the present study researcher has considered the s above subject to studied.

Researches on under emotional maturity conducted in India and abroad have to certain areas .Some of the studies are reviewed below Gupta (1980) study of the Emotional Maturity of male and female adolescent school going students the result show that the girl was more sober and well behave as compare to boys. And boys behave more openly and more interested in bold activities. Bheena(1986) to study whether Emotional Maturity and academic achievement of the three group of students. Emotional Maturity was related to their indisciple behavar and Emotional unstability was related to behavior in classroom. Emotional regression was related to students union activities.the emotional unstability was realated home environmental and economic condition Sabapthy, T. (1986) examined the relationship between the variables anxiety, emotional, social maturity, socio-economic status and academic achievements of students. He noted emotional maturity was positively and significantly related to achievement in individual subjects and academic achievement in particular. Cherian,v.(1990) noted that there was no significant relation between the frequency of punshiements experienced by pupil and their academic achievements.

STATEMENT OF THE PROBLEM

A STUDY OF EMOTIONAL MATURITY AND ACADMIC ACHIEVEMENTS OF ADOLESCENTS OF GOVERNMENT AND PRIVATE SCHOOL IN AMRAVATI CITY

HYPOTHESES OF THE STUDY

- There is no significant difference between the Emotional Maturity of students government and private school students.

- There is no significant difference between the Academic Achievement of students of government and private schools.

METHODOLOGY

The present research paper deals with a study of Emotional Maturity and Academic achievement of government and private school in Amravati city.. For the present Research work Test developed by. Dr Sign and Dr. Bargave (1987) has been used. Sample of Amravati city was selected for the study . The selected 50 students as a sample of government and private school respectively . Academic Achievement scores have been taken of ninth standard students of final examination. Total sample of 100 students has been collected governments and private school. Survey research method has been used. The data was analyzed using Mean, S.D., t-test. The finding of the study revealed that Emotional Maturity and Academic Achievement differ significantly between students of government and private school.

STATISTICAL ANALYSIS AND INTERPRETATION HYPOTHESIS WISE :

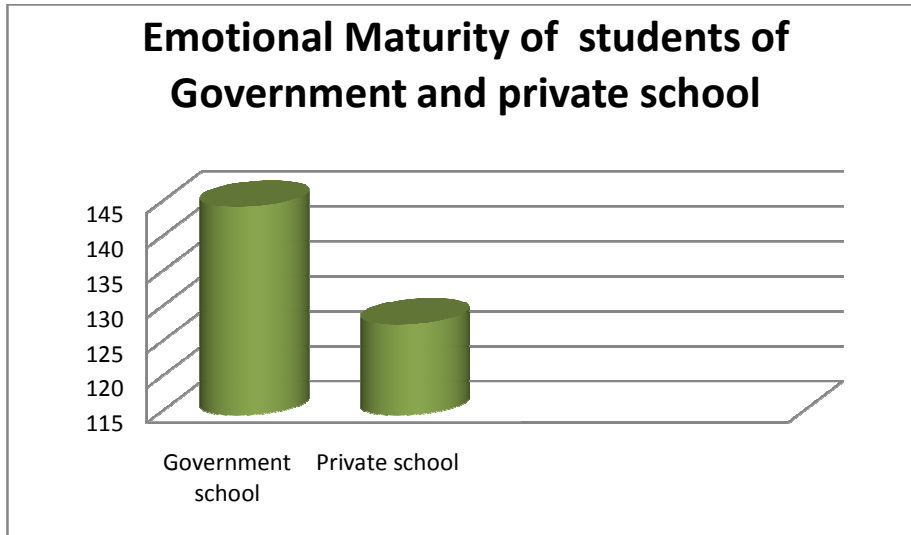
Hypothesis -1 There is no significant difference between the Emotional Maturity of of government and private school students.

Table No. 1 shows the significance to 't' value between students of government and private school in respect of their academic achievement

Variables	Number of Students	Mean	Standard Deviation	't' value	Level of significance
Students of Government school	100	144.76	43.0629	2.92	0.05
Students of private school	100	127.92	49.7130		0.01

Table 1 shows that the calculated 't' value is 2.92 which is greater than table value at 0.05 and 0.01 level of significance. Hence the hypothesis is rejected. That means there is a significant difference between the Emotional Maturity of students of governments and private school. It is clear that Emotional Maturity of governments a school students is better than the private school students ..The reason may be that the teacher in governments school. are very strict than the teachers of private school .It is clear from the diagram also

Graph no 01



Hypothesis -2

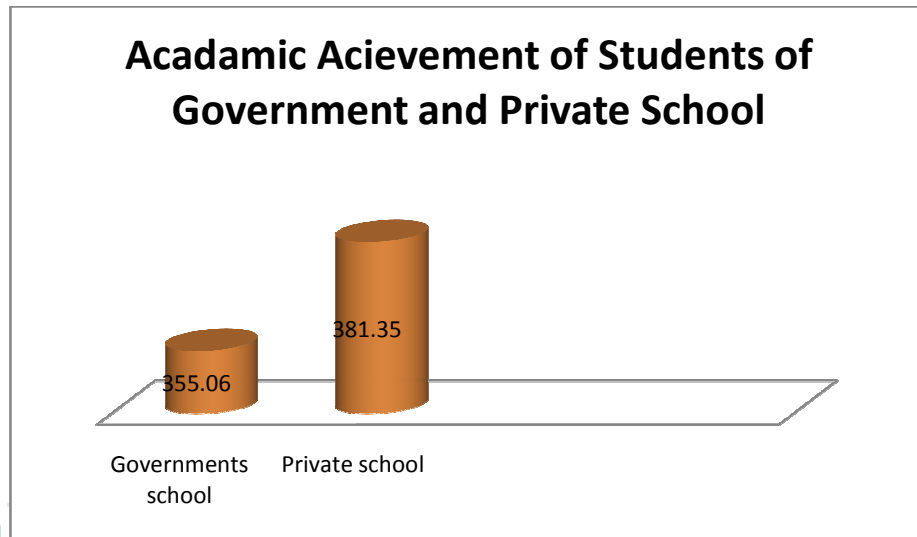
There is no significant difference between the Academic Achievement of students government and private schools

Table No. 2 shows the significance 't' value between students of government and private school in respect of their academic achievement

Variables	Number of Students	Mean	Standard Deviation	't' value	Level of significance
Students of Government school	100	355.06	126.6784	6.62	0.05
Students of private school	100	381.35	120.5839		0.01

Table 2 shows that the calculated 't' value is 6.62 which is greater than table value at 0.05 and 0.01 level of significance. Hence the hypothesis is rejected. That means there is a significant difference between the Academic Achievement of students of governments and private school. It is clear that of Academic Achievement of students private school is better than the government school students are more conscious about academic performance and they get more facilities and the teachers private school give more attention towards the students than the government school students. It is clear from the diagram also

Graph no 04



CONCLUSIONS

- There is a significant difference between the Emotional Maturity of student of governments and private school. Emotional Maturity of government school students is better than the students of private school.
- There is a significant difference between the Academic Achievement of students of governments and private school. Academic Achievement of students private school is better than the government school students.

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असंगठित क्षेत्रों में कार्यरत मजदूरों की समस्या

डॉ० मकरन्द जायसवाल

एसिस्टेंट प्रोफेसर (समाजशास्त्र)

के०बी०पी० कालेज, मीरजापुर

असंगठित क्षेत्रों में कार्यरत मजदूरों या श्रमिकों से अभिप्रायः उन मजदूरों से है, जो अपने समान या हितों की सुरक्षा के लिए एकजुट नहीं हो पाते, जिसका कारण उनके उपर अनेक प्रकार के दबाव का होना है, जैसे काम का अनिश्चित स्वरूप, अज्ञानता, काम का विविध स्वरूप, प्रतिष्ठानों का छोटा तथा बिखरे रूप में होना। एक अनुमान के तहत 2015 तक लगभग 47 करोड़ लोग रोजगार प्राप्त है। जिसमें लगभग 7 करोड़ लोग संगठित एवं 40 करोड़ लोग असंगठित क्षेत्रों में कार्यरत है, असंगठित क्षेत्र में विशाल संख्या को देखते हुए सरकार ने महसूस किया कि इस क्षेत्र में कार्यरत श्रमिकों को हितों की रक्षा की जाए, उन्हें विभिन्न सामाजिक सुरक्षा योजनाओं के अन्तर्गत लाया जाए जो असंगठित क्षेत्र के श्रमिकों के लिए आवश्यक है।

सामाजिक सुरक्षा की अवधारणा सामाजिक उद्देश्य के लिए सामाजिक भागीदारी के सिद्धान्त पर आधारित है यह एक गतिशील अवधारणा है जो ऐसी आकस्मिक घटनाओं के समय सुरक्षा के दायित्व के क्षेत्र और आयाम का विस्तार करती है, जिनकी परिणति भौतिक, वित्तीय और भावनात्मक विपत्ति के रूप में हो सकती है, दूसरे शब्दों में सामाजिक सुरक्षा का लक्ष्य है एक सुनियोजित, सुविचारित और दीर्घकालिक सामाजिक प्रयास और भागीदारी के जरिए उत्पादक श्रमिकों के जीवन की गुणवत्ता में सुधार लाना है और वृद्ध एवं कमजोर लोगों की देखभाल करना है, इन प्रयासों का लक्ष्य जीवन को अभाव कष्ट और शोषण से मुक्त बनाने का है।

इन्ही समस्या को ध्यान में रखते हुए मैंने मीरजापुर जनपद के 100 असंगठित श्रमिकों से अनुसूची के माध्यम से निम्न प्रश्नों पर उनके उत्तरों को जानने का प्रयास किया, निम्न सारिणी में प्रतिशत के रूप में व्यक्त किया गया है।

क्र०सं०	प्रश्न	उत्तर प्रतिशत में
1	सुनिश्चित मजदूरी की समस्या	90%
2	सुनिश्चित काम मिलने की समस्या	80%
3	कार्य स्थलों पर शोषण की समस्या	50%
4	महिला श्रमिकों के साथ शोषण एवं दुर्व्यवहार की समस्या	50%
5	काम के निर्धारित समय सुनिश्चित न होने की समस्या	50%
6	बीमारी या दुर्घटना से सुरक्षा	80%
7	बच्चों के उचित देख भाल की समस्या	80%
8	बेरोजगारी के फलस्वरूप बाल मजदूरी पर काम करने की समस्या	80%
9	ठेकेदारों द्वारा समय प भुगतान न करने की समस्या	90%
10	भविष्य की असुरक्षा	90%



उपरोक्त सारिणी में हम यह देखते हैं कि 90 प्रतिशत श्रमिक यह मानते हैं कि उन्हें निर्धारित मजदूरी प्राप्त नहीं होती है, कार्य स्थल बदलने पर उन्हें पुनः मोल भाव करके लोग अपने यहां कार्य देते हैं, 80 प्रतिशत श्रमिकों का मानना है कि उन्हें काम मिलने की सम्भावना सुनिश्चित नहीं रहती है, 50 प्रतिशत श्रमिकों का मानना है कि कार्य स्थलों पर उनके साथ शोषण किया जाता है, जिसमें गाली युक्त भाषा का प्रयोग करना दोपहर के भोजन के लिए समय का न दिया जाना सम्मिलित है, 50 प्रतिशत महिला श्रमिकों के साथ यौन शोषण एवं दुर्व्यवहार की घटनाएं सामने आती हैं, इस प्रकार 50 प्रतिशत श्रमिक यह मानते हैं कि उनके आठ घण्टे से अधिक काम लिया जाता है, 80 प्रतिशत श्रमिक को बीमारी या दुर्घटना होने पर मालिक द्वारा कोई आर्थिक सहायता नहीं प्रदान की जाती है, इसी प्रकार 80 प्रतिशत श्रमिक यह मानते हैं कि उनके घर पर न रहने के फलस्वरूप उनके बच्चों का उचित देखभाल नहीं हो पाता है, इसी क्रम में 80 प्रतिशत श्रमिक यह मानते हैं कि बेरोजगारी के फलस्वरूप मालिक या पूंजीपति वर्ग उन्हें कम दर पर काम देते हैं तथा 90 प्रतिशत श्रमिक का कहना है कि वे ठेकेदारों के अन्तर्गत काम करने पर समय से भुगतान नहीं प्राप्त करते हैं। अन्त में 90 प्रतिशत मजदूरी का मानना है कि वे भविष्य को लेकर सदैव चिन्तित एवं असुरक्षित महसूस करते हैं।

बदलते समय के साथ अपेक्षित संरक्षा प्राप्त करने के लिए सामाजिक सुरक्षा प्रणाली से श्रमिक वर्ग की आकांक्षाएं काफी बढ़ गयी हैं। सामाजिक संरक्षा को निरन्तर विकास प्रक्रिया का अभिन्न अंग समझा जा रहा है। लोगों की जरूरतों और उनके रोजगार एवं आय के स्तर के आधार पर सामाजिक सुरक्षा कार्यक्रम भी भिन्न-भिन्न प्रकार के हैं। सामाजिक सुरक्षा प्रबन्धों का मूल्यांकन करते समय, यह महत्वपूर्ण घटक ध्यान में रखना होगा कि श्रमिकों और उनके आश्रितों की बाहरी परिस्थितियों और जरूरतों में गहन विविधता है।

अनुमान है कि विश्व भर में 2 अरब से अधिक लोगों को किसी भी रूप में सामाजिक सुरक्षा प्रणाली के अन्तर्गत संरक्षा प्रदान नहीं की गयी है। पिछली सदी में बीमारी, क्षति, आय की हानि और कार्य करने में अक्षमता की स्थिति में होने वाली कठिनाइयों के दूर करने के लिए संस्थागत सहायता के रूप में विकसित मौजूदा सामाजिक सुरक्षा प्रणाली के समक्ष यह एक प्रमुख चुनौती है।

संगठित क्षेत्र के अन्तर्गत मुख्य रूप से वे प्रतिष्ठान आते हैं, जो 1948 के फ़ैक्ट्री अधिनियम, राज्य सरकारों के दुकानों एवं वाणिज्यिक प्रतिष्ठानों से सम्बद्ध; अधिनियमों, औद्योगिक रोजगार स्थायी आदेश अधिनियम 1946 आदि के अन्तर्गत समाहित हैं। इस क्षेत्र का पहले से एक ढांचा है, जिसके माध्यम से इन अधिनियमों के तहत आने वाले श्रमिकों को सामाजिक सुरक्षा लाभ पहुंचाए जाते हैं। संस्थागत सामाजिक सुरक्षा प्रणाली का लाभ ईपीएफओ और ईएसआईसी योजनाओं के माध्यम से प्रदान किया जाता है।

दूसरी तरफ असंगठित क्षेत्र में श्रम कानून कवरेज का अभाव है, रोजगार का स्वरूप मौसमी और अस्थायी किस्म का है, श्रमिकों की गतिशीलता अधिक है, मानमाने ढंग से पारिश्रमिक तय किया जाता है, कार्य का स्वरूप बिखरा हुआ है, श्रम अनियत किस्म का है, संगठनात्मक सहायता का अभाव है, मोल-भाव करने की, श्रमिकों की क्षमता का बहुत कम है, आदि ऐसी समस्याएं हैं, जिनसे यह क्षेत्र सामाजिक-आर्थिक कठिनाइयों के प्रति कमजोर हो जाता है। असंगठित क्षेत्र में कार्य का स्वरूप विभिन्न क्षेत्रों के बीच और ग्रामीण क्षेत्रों तथा शहरी क्षेत्रों के बीच भिन्न-भिन्न तरह का है,



जिसमें दूर-दराज के ग्रामीण क्षेत्र से लेकर अत्यधिक भीड़ भाड़ वाले शहरी क्षेत्र शामिल हैं। ग्रामीण क्षेत्रों में इसके अंतर्गत भूमिहीन खेतिहर मजदूर, छोटे और सीमांत किसान, बटाईदार, पशुपालन में लगे लोग, मछली उद्योग, बागवानी, मधुमक्खी पालन और ताड़ी निकालना, वनों में काम करने वाले श्रमिक, ग्रामीण कारीगर आदि शामिल हैं। शहरी क्षेत्रों में इसके अंतर्गत मुख्य रूप से निर्माण, बढ़ईगिरी, ट्रांसपोर्ट, संचार आदि में लगे शारीरिक श्रमिकों के साथ गलियों में घूमकर सामान बेचने वाले वर्कर सिर पर सामान ढोने वाले वर्कर, मोची, टिन-कमी, वस्त्र निर्माता आदि शामिल हैं।

श्रमिकों की सामाजिक सुरक्षा की जरूरतों को ध्यान में रखते हुए सरकार ने राष्ट्रीय श्रम आयोग का गठन किया ताकि संगठित क्षेत्र में मौजूदा कानूनों को युक्तिसंगत बनाने और असंगठित क्षेत्र में श्रमिकों के लिए न्यूनतम संरक्षण सुनिश्चित करने के लिए एक संरक्षण कानून बनाने के बारे में सुझाव प्राप्त किए जा सकें। आयोग से कहा गया था कि वह सामाजिक सुरक्षा, व्यावसायिक स्वास्थ्य और सुरक्षा, न्यूनतम पारिश्रमिक वेतन, और उत्पादकता के बीच सम्बन्ध जैसे पहलुओं पर किए गए उपायों को अधिक कारगर बनाने के बारे में सिफारिशें दें। साथ ही महिलाओं और अपंग श्रमिकों के लिए अपेक्षित सुरक्षा के उपाय और सुविधाएं प्रदान करने के बारे में अनुशंसा करें। इस तरह उदारीकरण के युग में भी संगठित और असंगठित क्षेत्र के श्रमिकों की सामाजिक सुरक्षा निरंतर सरकार की प्राथमिकता रही है।

भारत में अधिनियमित प्रमुख सामाजिक सुरक्षा कानून इस प्रकार हैं कर्मचारी राज्य बीमा अधिनियम 1949 (ईएसआईएक्ट), कर्मचारी भविष्य निधि और विविध प्रावधान अधिनियम 1952 (ईपीएफ एण्ड एमपीएक्ट) श्रमिक मुआवजा अधिनियम 1923 (डब्ल्यूसी एक्ट) प्रसूति लाभ अधिनियम 1961 (एमबी एक्ट) और उपदान संदाय अधिनियम 1972 (पीजीएक्ट)

कर्मचारी भविष्य निधि एक बेजोड़ संस्थान है जो वृद्धावस्था में घोर वित्तीय संकट के सामय श्रमिक को संरक्षा प्रदान करता है। कुछ सीमाओं के बावजूद कर्मचारी भविष्य निधि की स्थापना और उसका विकास स्वतंत्र भारत की सर्वाधिक महत्वपूर्ण उपलब्धियों में से एक है। आज 3.5 करोड़ श्रमिक ईपीएफ के सदस्य हैं, जिनके परिवारजनों को मिलाकर देखें तो करीब 12 करोड़ नागरिक इस निधि से जुड़े हुए हैं। ईपीएफ अपने प्रत्येक सदस्य को सेवा-निवृत्ति के लिए बचत करने में सक्षम बनाता है, जिससे कार्यस्थल से एकमुश्त भुगतान और पेंशन के रूप में एक नियमित आय सुनिश्चित हो जाती है, जो कर्मचारियों के पसन्द के बैंक में जमा होती रहती है। श्रमिक की अनुपस्थिति में उसके परिवार को भी पेंशन मिलती है। इसके अतिरिक्त, ईपीएफ किसी श्रमिक की सेवाकाल में मृत्यु हो जाने की स्थिति में उसके परिवार को बीमा लाभ भी प्रदान करता है। ईपीएफ में करीब 1,40,000 करोड़ रुपये की राशि है, जिसमें करीब 15,000 करोड़ रुपये वार्षिक जमा होते हैं और करीब 10,000 करोड़ रुपये वार्षिक निकाले जाते हैं।

श्रमिकों की सामाजिक सुरक्षा की जरूरतों को ध्यान में रखकर ही स्वतंत्रता प्राप्ति के प्रारम्भिक दौर में 1952 में कर्मचारी राज्य बीमा योजना शुरू की गई उस समय उद्योग अपनी उदीयमान अवस्था में था। औद्योगिक विकास और संगठित क्षेत्र में कार्यरत श्रमिकों में निरन्त वृद्धि के साथ तालमेल बनाये रखते हुए, पिछले 5 दशकों में यह योजना सामाजिक सुरक्षा के क्षेत्र में राष्ट्र के पथ प्रदर्शक के रूप में उभरी है। यह गर्व की बात है कि करीब 3.1 करोड़ लोगों को इस योजना से सामाजिक संरक्षण मिल रहा है। इससे देश की आबादी के करीब 3 प्रतिशत उपेक्षित वर्गों को लाभ



पहुंच रहा है। इस योजना को 5200 सेवा वितरण केन्द्रों के जरिए संचालित किया जा रहा है और साथ ही बड़ी संख्या में नियंत्रक कार्यालय हैं, जो चिकित्सा लाभ और नकद लाभ की व्यवस्था करते हैं। स्वास्थ्य बीमा के क्षेत्र में इस योजना की वार्षिक उपलब्धियों से पता चलता है कि यह सामाजिक दृष्टि से कितनी अधिक उपयोगी है। आंकड़ों से पता चलता है कि 8 करोड़ बहिरंग रोगियों का उपचार करके 7 लाख लोगों को अस्पतालों में भर्ती करके और करीब 40 लाख लोगों को लगभग 300 करोड़ रुपये वार्षिक का नकद लाभ पहुँचाते हुए यह योजना अपनी आश्रित बीमित आबादी के लिए भौतिक या आर्थिक विपत्ति के समय कितनी कारगर सिद्ध हुई है।

असंगठित क्षेत्र में प्रचलित मौजूदा सामाजिक सुरक्षा प्रबन्धों को मोटे तौर पर चार समूहों में विभाजित किया जा सकता है।

क- केन्द्र द्वारा वित्तपोषित सामाजिक सहायता कार्यक्रम।

ख- सामाजिक बीमा योजनाएँ।

ग- केन्द्र और राज्य सरकारों के कल्याण कोषों के जरिए सामाजिक सहायता।

घ- स्वयं सहायता समूहों के रूप में गैर सरकारी संगठनों द्वारा किए गए सार्वजनिक उपाय।

केन्द्र द्वारा वित्त पोषित सहायता कार्यक्रमों में राष्ट्रीय सामाजिक सहायता कार्यक्रम (एनएसएपी) के अंतर्गत ग्रामीण और शहरी दोनों ही क्षेत्रों के लिए योजनाएं शामिल हैं। इस कार्यक्रम के तीन अंग हैं- राष्ट्रीय वृद्धावस्था पेंशन योजना, राष्ट्रीय परिवार लाभ योजना, राष्ट्रीय प्रसूतिलाभ योजना। महत्वपूर्ण कार्यक्रमों के अन्तर्गत सम्पूर्ण ग्रामीण रोजगार योजना, स्वर्ण जयन्ती ग्राम स्वरोजगार योजना, राष्ट्रीय रोजगार योजना, स्वर्ण जयन्ती शहरी रोजगार योजना शामिल हैं। ये कार्यक्रम ग्रामीण विकास मंत्रालय और शहरी रोजगार एवं गरीबी उन्मूलन मंत्रालय के जरिए लागू किए जा रहे हैं। इसके अतिरिक्त वस्त्र मंत्रालय हथरकधा और बिजलीकरधा (पावरलूम) क्षेत्र के श्रमिकों के लिए सामाजिक सुरक्षा योजनाएं लागू करता है।

असंगठित क्षेत्र के लिए उपलब्ध सामाजिक बीमा योजनाएं एलआईसी (भारतीय जीवन बीमा निगम) के माध्यम से लागू की जा रही हैं। इनमें अनेक समूह बीमा योजनाएं हैं जिनमें अन्तर्गत आईआरडीपी (एकीकृत ग्रामीण विकास कार्यक्रम) लाभार्थियों, दुकानों और वाणिज्यिक प्रतिष्ठानों के कर्मचारियों आदि को शामिल किया जाता है। हाल ही में शुरू की गयी सबसे महत्वपूर्ण और सबसे व्यापक योजना जनश्री बीमा योजना है। जिसके अन्तर्गत निम्नांकित लाभ उपलब्ध हैं-

1. मृत्यु होने पर रूपया 20000 का नगद भुगतान।
2. दुर्घटना में मृत्यु होने पर रुपये 50000 का नगद भुगतान।
3. पूर्ण विकलांग कर देने वाली दुर्घटना के मामले में रु0 50000 का नकद भुगतान।
4. आंशिक विकलांगता के मामले में रुपये 25000

उपर्युक्त लाभों के लिए प्रतिलाभार्थी प्रीमियम रु0 200/- है और इसमें से 50 प्रतिशत यानी रु0 10/- लाभार्थी, का भुगतान सामाजिक सुरक्षा कोष से किया जाता है। जनश्री बीमा योजना 18 से 60 वर्ष की आयु के उन व्यक्तियों के लिए है जो गरीबी रेखा से नीचे अथवा सीमांत से थोड़ा उपर जीवन बसर कर रहे हैं। योजना का लाभ 25 सदस्यों या उससे अधिक सदस्यों के समूहों को पहुंचाया जाता है।



असंगठित श्रमिकों की कुछ सामाजिक सुरक्षा लाभ पहुंचाने के लिए सरकार ने कृषि श्रमिक सामाजिक सुरक्षा योजना 20014 आरम्भ की, जो 1 जुलाई 2001 से चलायी जा रही है। इसे भारतीय बीमा निगम (एलआईसी) के माध्यम से पहले चरण में 3 वर्ष के लिए देश के 50 चुने हुए जिलों में चलाया जा रहा है और प्रत्येक जिले में 10 लाख कृषि श्रमिकों को इसका लाभ पहुंचाया जा रहा है। योजना के अन्तर्गत जीवन एवं दुर्घटना बीमा लाभ, धनवापसी, पेंशन और सेवानिवृत्त लाभ प्रदान करने की व्यवस्था है।

केन्द्र सरकार श्रम मंत्रालय के माध्यम से वर्तमान में बीड़ी श्रमिकों, चूना पत्थर और डोलामाइट खनन श्रमिकों, लोहा खनिज क्रोमा और मैंगनीज खनिज श्रमिकों के लिए पांच कल्याण कोष संचालित कर रही है। इन कोषों का इस्तेमाल स्वास्थ्य देखभाल, आवास, बच्चों के लिए शैक्षिक सहायता, पेय जलापूर्ति आदि क्षेत्रों में श्रमिकों को विभिन्न प्रकार की कल्याण सुविधाएं जुटाने के लिए किया जाता है। इसके अन्तर्गत लाभार्थियों की संख्या करीब 40 लाख है। केन्द्र सरकार के अतिरिक्त अनेक राज्य सरकारों ने भी विभिन्न श्रेणियों के श्रमिकों के लिए कल्याण कोष स्थापित किए हैं।

निष्कर्ष—

असंगठित क्षेत्र में कार्यरत श्रमिकों के लिए निम्न उपायों द्वारा उन्हें अधिक सुरक्षित किया जा सकता है।

1. देश में संगठित और असंगठित क्षेत्र के लिए व्यापक सामाजिक सुरक्षा कानून बनाना।
2. विभिन्न सामाजिक सुरक्षा उपायों के लिए धन जुटाने की प्रणाली का विकास। भावी योजना के लिए धन सभी भागीदारों, यानी नियोक्ताओं, कर्मचारियों और केन्द्र तथा राज्य दोनों सरकारों द्वारा जुटाया जाएगा। योजनाओं के लिए धन की व्यवस्था के बारे में समुचित तौर तरीके विकसित किए जाएंगे।
3. राष्ट्रीय श्रम आयोग की सिफारिशों को लागू करना और इन सिफारिशों की समय-समय पर सीमक्षा/भविष्य में आयोगों का गठन।
4. समाचारों के संप्रेषण, मीडिया नेटवर्किंग, बाहरी गतिविधियां और मीडिया निगरानी/40 करोड़ श्रमिकों का पहुंचाने की चुनौती को पूरा करने की दिशा में काम करना।
5. स्वास्थ्य देखभाल प्रबन्ध और पेंशन योजनाओं का मूल्यांकन भविष्य में बीमा उद्योग की भूमिका।
6. विभिन्न सामाजिक योजनाओं को लागू करने में सार्वजनिक निजी भागीदारी को बढ़ावा देना। सामाजिक सुरक्षा में इस भागीदारी के समुचित सहयोग की पहचान करना।

संदर्भ सूची—

1. आयरन वाइनर "द पालिटिक्स आफ स्केयासिटी" एशिया पब्लिशिंग हाउस-1963
2. श्री निवास "सोशल चेंज इन मार्टन इण्डिया 1966"
3. कार्ल मार्क्स- दास कैपिटल
4. रॉबर्ट डूविन "इन्डस्ट्रियल वर्कर्स व टर्ड्स"
- 5- घोष अनिल कुमार- वेजेज एण्ड एम्पलायमेन्ट इन इण्डियन एग्रीकल्चर वर्ल्ड डेवलेपमेन्ट

वाणिज्य शिक्षणातील दोष आणि उपायोजना

प्रा. जुगलकिशोर एम. सोमानी
उपप्राचार्य – वाणिज्य शाखा
जनता महाविद्यालय, चंद्रपूर

समाजिक सांस्कृतीचा जसाजसा विकास होत गेला त्याचप्रमाणे प्रत्येक क्षेत्रात शिक्षणामुळे विकास होऊ लागला. कृषि क्षेत्रातील शिक्षणामुळे भारत अन्यधान्याच्या बाबतीत परिपूर्ण झाला. अभियांत्रिकीच्या शिक्षणामुळे भारत जागातील एक मोठा संगणक व सॉफ्टवेअर निर्माता आणि निर्यातकार देश बनला, तर वाणिज्यातील शिक्षणाच्या प्रगतीमुळे जागतिकीकरण, उदारीकरण, खाजगीकरण ही जागतिक प्रक्रिया अवलंबून एक महान आर्थिक महासत्ता म्हणून पुढे येत आहे. व्यापार, व्यवसाय, उद्योगधंदे या क्षेत्रातील शिक्षणामुळे अनेक प्रकारचे बदल आले. परंतु सध्यास्थितीत वाणिज्य शिक्षण आणि प्रक्रिया यात मात्र कुठेतरी कमी असल्याची जाणिव होते. वाणिज्य शिक्षण देशासाठी आणि देशातील जनतेसाठी अतिशय महत्त्वपूर्ण आहे. यावर अर्थव्यवस्थेची विकास व प्रगती अवलंबून असते.

वाणिज्य विद्याशाखेचा उद्देश मुळात बदलत्या अर्थव्यवस्थेतच्या गरजा पूर्ण करण्यासाठी लागणारे कौशल्य आणि प्रशिक्षित मनुष्यबळ उपलब्ध करून देणे हा होय. वाणिज्य हे एक गतिमान क्षेत्र आहे. याक्षेत्रात कालानुरूप होणारे इनोव्हेशन हे उत्पादन क्षेत्रात इनोव्हेशन च्या स्वरूपात विकसित होतात आणि उत्पादनातील इनोव्हेशन हे वाणिज्याच्या सर्व क्षेत्रात झिरपत असतात.

आधुनिक संगणक आणि इंटरनेटच्या युगात ई-कॉमर्स ची संकल्पना आकारास आलेली आहे. त्यासाठी संगणकीय मनुष्यबळ असणे अनिवार्य आहे असे मनुष्यबळ वाणिज्य शिक्षणाद्वारे पुरविता येणे शक्य आहे. कारण औद्योगिक विकास आणि आर्थिक विकास यात समन्वय साधण्याचे कार्य वाणिज्य शिक्षणाद्वारे साध्य करता येते.

सध्याच्या माहिती तंत्रज्ञानाच्या युगात शिक्षणाचा विचार करतांना सामाजिक, आर्थिक राजकीय व आंतरराष्ट्रीय परिस्थितीवर वर्तमान माहिती व तंत्रज्ञानाच्या परिणामाचा विचार करणे अनिवार्य ठरते कारण परंपरागत व्यवसाय प्रणालीवर मात करून एक नवीन व्यवस्था जागतिक पटलावर निर्माण केलेली आहे. परिणाम वाणिज्य क्षेत्रातील अपेक्षित बदलाअभावी या शिक्षण क्षेत्राला ग्रहण लागण्यास सुरुवात झालेली आहे. वाणिज्य शाखेतील अभ्यासक्रम गेल्या अनेक वर्षांपासून फारसा बदलला गेला नाही. थोडाफार बदल दिसत असला तरी तो आजच्या अमुलाग्र बदलात तो तिळा येवढाच ठरतो. वाणिज्य अभ्यासक्रमात प्रात्यक्षिकाचा अभाव, तंत्र

कौशल्याची आणि प्रशिक्षणाचा अभाव, बोजड, पुस्तकी अभ्यासक्रमासाठी व्यवसायिक शिक्षणाचा अभाव प्रकर्षात आढळतो. परिणामस्वरूप या शाखेबाबत उदासिनता निर्माण होतांना दिसून येते.

वाणिज्य पदवीधर जेव्हा प्रत्यक्ष व्यवसायिक क्षेत्रात पाऊल टाकतो तेव्हा तो भांबावलेला असतो. आत्मविश्वासाचा अभाव आणि पुस्तकी ज्ञानाचा अभाव ह्याच्या कोंडीत तो पुरपुर संभ्रमीत आणि नौराश्याने ग्नसलेला असतो ही बाब निश्चितच दुदैवी आणि अंतर्मुख करायला लावणारी आहे. वास्तविक वाणिज्य शाखेचा उद्देश नोकरदार वर्ग निर्माण करायचा नाही. उलटपक्षी वाणिज्य पदवीधराने रोजगार निर्माण करण्याचे कौशल्य आणि क्षमता अंगी बाळगवयास हवी आणि म्हणूनच वाणिज्य अभ्यासक्रमात जुजबी बदल करण्याऐवजी संपूर्ण अभ्यासक्रमाचा आरराखडाच बदलविणे अनिवार्य आहे.

वाणिज्य शिक्षणातील दोष व अडचणी :-

1. वाणिज्य शिक्षण हे परंपरागत पद्धतीवर अवलंबून असल्याचे दिसून येते.
2. वाणिज्य शिक्षणाचा प्रत्यक्ष संबंध व्यापार, व्यवसाय व उद्योगधंदेशी असावयास पाहिजे परंतु तसे दिसून येत नाही.
3. वाणिज्य शिक्षणात संगणक प्रणालीचा अतिअल्प वापर करण्यात येतो.
4. वाणिज्य शिक्षणाचा संबंध रोजगार प्राप्त करून देण्याशी आहे. परंतु रोजगाराभिमुख शिक्षा आढळून येत नाही.
5. वाणिज्य शिक्षणात प्रात्यक्षिक पद्धतीचा वापर कमी प्रमाणात होतो.
6. प्रशिक्षित व्यक्ती शिक्षण देण्याकरीता नाहीत.
7. वाणिज्य शिक्षण, अदयावयत ज्ञान विद्यार्थ्यांपर्यंत पोहचविण्यास असमर्थ असल्याचे जाणवते.
8. वाणिज्य शिक्षणातील पुस्तकी ज्ञान व उपयोगातील ज्ञान यात ताळमेळ बसत नाही.
9. इंग्रजी भाषा जागतिक भाषा आहे परंतु वाणिज्य शिक्षणात इंग्रजीचर परिपूर्ण वापर होत नाही.
10. वाणिज्य शिक्षणाचे महत्त्व ग्रामीण भागात अजुनही नाही.
11. वाणिज्य शिक्षणात विकसीत देशातील शिक्षणाचा समावेश नाही.
12. वाणिज्य शिक्षणात जुनाट अभ्यासक्रम असून त्याचे आजचे संदर्भ हरविलेले आहेत.
13. विद्यार्थ्यांना विद्यार्जन करतांना वर्णानात्मक शिक्षणच मिळते.
14. वाणिज्य शिक्षणावर संगणक शिक्षणाचे नको तितके अतीक्रमण झाल्यामुळे वाणिज्य विषयाशी महत्वाचे असलेले 1. सचिवांची कार्यपद्धती व प्रमंडळाचे व्यवस्थापन 2. वाणिज्य संदेश वहन 3. व्यवसाय

नियोजन व धोरणे, हे विषय अभ्यासक्रमात बाद झालेले आहेत. त्यामुळे वाणिज्य शिक्षणातील मुळा पासूनच विद्यार्थी वंचीत झालेले आहेत.

15. अभ्यास दौ-याचे अस्तित्व नसल्यामुळे अभ्यासक्रमात निर्जीव तथ्यावरच विद्यार्थ्यांचे ज्ञान संकुचित पावते.

अश्या प्रमाणे वाणिज्य शिक्षणात अडचणी दोष आहे परंतु त्यावर उपाय योजना व बदल केल्यास वाणिज्य शिक्षण हे तंत्रशुद्ध आणि अद्यावत होऊ शकते. त्यासाठी उपाययोजना खालीलप्रमाणे सांगता येतील.

17. वाणिज्य शाखेतील विविध अभ्यासक्रमांमध्ये काळाची गरज लक्षात घेवून आमुलाग्र बदल करण्यात यावा.
2. विद्यार्थ्यांना प्रात्यक्षिक व व्यावहारीक ज्ञान देण्यासाठी आत्याधुनिक व आंतरराष्ट्रीय स्तरावरील अभ्यासक्रम सुरू करावे.
3. वाणिज्य अभ्यासक्रमात सर्व विद्यापीठात समानता असावी व त्यामध्ये मुलभुत विषयांचा समावेश असावा.
4. वाणिज्य शाखेच्या पदव्युत्तर अभ्यासक्रमात एका विषयात विशेषीकरण करण्याची व्यवस्था असावी.
5. वाणिज्य अभ्यासक्रमांतर्गत संगणक, माहिती तंत्रज्ञान सारखे विषय व कमीत कमी एक वर्षाचे प्रशिक्षण अनिवार्य करावे.
6. वाणिज्य शाखेच्या अंतिम वर्षाच्या विद्यार्थ्यांना वैद्यकीय शाखेप्रमाणे एंटरनशीप च्या माध्यमातून प्रात्यक्षिक कार्ये व प्रशिक्षण घेणे अनिवार्य करावे.
7. पदवी व पदव्युत्तर स्तरावर अल्पकालावधीचे पदवीका प्रमाणपत्र अभ्यासक्रम सुरू करावे. उदा. आयकर रिटर्न, व्हॅट, टॅली इत्यादी
8. अभ्यासक्रमाची पुर्नरचना करतांना विद्यापीठाच्या अभ्यासमंडळाच्या माध्यमातून व्यापार-व्यवसाय जगतातील अर्थतज्ञ, शिक्षणतज्ञ, उद्योजक व यशस्वी व्यवस्थापक तसेच विविध वर्गातील अनुभवी व तज्ञांच्या सूचना विचारात घ्याव्यात.
9. वाणिज्य अभ्यासक्रमातील उद्योग, लघुउद्योग, स्वयंरोजगार संबंधी माहिती, तो कसा सुरू करावा? त्याची कार्यविधी व कार्यपध्दती बदल माहितीचा समावेश प्रात्यक्षिकावर आधारित असावा.
10. वाणिज्य शिक्षण रोजगारभिमुख होण्यासाठी अभ्यासक्रमामध्ये व्यावहारिक ज्ञान आधारित प्रात्यक्षिक अंतर्गत मुल्यमापन, प्रकल्प अहवाल, शोधनिबंध इत्यादिचा समावेश असावा.



11. संगणकशास्त्र, इंटरनेट, ईमेल, ईबिजनेस, ई बँकिंग या विषयाचे ज्ञान पुरेपुर द्यावे.
12. वाणिज्य शाखेतील अभ्यासक्रम धोकंपट्टी आणि स्मरणशक्तीवर आधारित न ठेवता ज्ञानावर आधारित परीक्षा व व्यक्तिमत्त्वाचा सर्वांगीण मुल्यमापन करणारा असावा.
13. विद्यार्थी संख्येपेक्षा गुणवत्तावाढीवर लक्ष केंद्रित करावे.
14. शिक्षण देणा-या शिक्षकांचे मुल्यमापन व्हायला पाहिजे. त्यासाठी प्रशिक्षण देणे आवश्यक आहे.
14. वाणिज्य शिक्षण देणा-या संस्थांमध्ये महाविद्यालयामध्ये पायाभूत साधनाचा वापर करावा.
15. वाणिज्य विषयात मुलाखती फिल्डवर्क व बँका, विमाक्षेत्र, अंकेक्षण प्रक्रिया इ. संस्थाना भेटी देण्याचा उपक्रम असावा.
16. वाणिज्य शिक्षणात आधुनिक व्यापार, आंतरराष्ट्रीय व्यापार प्रक्रिया व पद्धती आंतरराष्ट्रीय देवघेव संबंधित कायदे या विषयी सखोल माहिती मिळाली पाहिजे.
17. वाणिज्याच्या विद्यार्थ्यांना व्यवसायात स्वतंत्र स्थान प्राप्त करता यावे व यशस्वी उद्योजकाची वैशिष्टे आत्मसात करण्यासाठी प्रचलित व्यावहारिक ज्ञानाचा भरपूर अनुभव घेता यावा म्हणून महाविद्यालयात वाणिज्य प्रयोग शाळांची सुध्दा व्यवस्था होणे गरजेचे वाटते.
वरील प्रमाणे वाणिज्य शिक्षणात दोष व काही कमतरता असली तरी त्यावर योग्य ती उपाययोजना करून वाणिज्य शिक्षणाला अधिक प्रभावी बनविले जावू शकते.



George Eliot - A Modern Novelist

Dr. Shikha Gupta

Assistant Professor

S.S. Khanna Girls Degree College

Allahabad

E-mail. drshikha.gupta1977@gmail.com

Abstract:

The 19th century had been what Germans would call a 'Strum and Drang' period. It began in revolution, and ended in the same turbulent fashion. The intoxicating rush of new ideas had been manifested by the excitable French in bloody revolutions, by the conservative and practical English in peaceful political reforms and fresh and highly imaginative Literature.

To this period, skeptical in religion, scientific in method, philosophical in thought, fond of prose, drama and the novel in Literature, belongs George Eliot. Though not completely divorced from the traditions of the Victorian Age, she drew her picture in with the Victorian elements to develop it in a new direction of realism, intellectualism, psychoanalysis and deep pathos.

Keywords: revolution, turbulent, scientific, philosophical, pathos.

Introduction:

A cursory look at George Eliot's life we see a child of middle class parents born and bred in Middle England with rural, old-fashioned people, with conservative influences. Mr. Cross speaks of her "her roots were down in the pre - rail road, pre-telegraphic period fine old days of leisure- but the fruit was found in the era of extra ordinary activity in scientific and mechanical discovery". In her twenties, came the radical change which shook her staunch faith in Christianity and she was identified with positivism. George Eliot's life in London as Mr. Chapman's assistant on the "Westminster Review" and a relationship with Mr. Lewes further consolidated her skepticism .

She was of the view that there was a law governing human society; that each and every act had its logic and reason in the nature of the individual. Mr. Irwin says in Adam Bede- "A man can never do anything at variance with his own nature. He carries with him the germ of his most exceptional action; and if we wise people make eminent fools of ourselves on any particular occasion, we must endure the legitimate conclusion that we carry a few grains of folly to our ounce of wisdom".

In the delineation of her principal characters, she follows a natural law and not a false criterion of perfection. In her fictitious world the heroes and heroines grow by a series of misfortunes and mistakes to know their weaknesses and come victorious over them. "No man is matriculated to the act of life till he has been well tempted". Heroism lied in facing the results of mistakes, not succumbing to them.

The Victorians were mostly contented with the apparent realities - as they wrote mostly for entertainment of the middle -class at large, George Eliot rejected dogma , penetrated deep into the phenomenon and brought to light the hidden causes.



The novel became a 'meeting place of problems'. Her psychological grasp, and in-depth analysis equipped her to draw complex characters better than her Victorian counterparts. George Eliot did not follow the set path of fundamental conventions of form and matter. Her storyline took birth in the conception of one idea which unfailingly follows its logical development.

The basic lines of her life and its larger relevance are evident enough, and when a life such as this is coupled with novels such as George Eliot's, the problem of the relation between life and works is large and fascinating. For the gap between the two is not always easy to bridge. George Eliot seems rather that much more difficult kind of figure, like Henry James or Jane Austen, the intensity of whose inner life can be guessed at only through the novels. Our desire to bridge the gap is further hindered by the want of adequate materials; the standard life of George Eliot was written by an admiring and reticent husband, and in the seven volumes of letters she does not tell us a great deal about her inner life. Until Mr. Haight's projected life of George Eliot provides us with more biographical information we shall have to remain unsatisfied.

In its early classical form – Richardson, Fielding, Smollet-the English novel tended to organize itself in terms of story, and if we contrast, say, Defoe and Fielding, we see what an achievement it was to gain maximum coherence and economy in storytelling. But these authors did not often go far beyond this-indeed they often did not gain a very high degree of plot unity.

The significant characteristic of the novel since the latter part of the nineteenth century is its increased sense of form – with plot becoming subordinate to larger, more subtle kinds of structure. In these terms George Eliot is on the modern side of the dividing line. She wrote of *Romola* that :

there is scarcely a phrase, an incident, an allusion, that did not gather its value to me from its supposed subservience to my main artistic objects.

Even in her first novel we feel the force of a shaping and controlling intelligence that brings to the novel a new kind of dignity and sophistication. She has a susceptibility to all the pressures of experience, the welter of material struggling to be included on its own account, but it always operates within the over all form of the given work, and there is always a healthy tension between the formal exigencies of the novel and the unformed life of the novel.

Her vision too seems as much modern as Victorian. Not that she seems modern in the way that Hemingway, Huxley, Lawrence do, but she does not seem as distinctly Victorian as Thackeray or Charlotte Bronte. We feel that, without quite coming to its centre, she touches upon our consciousness that her vision and many of the techniques attendant upon it are close to our own. If there is sometimes rather obvious pathos or moralism, or an obnoxiously virtuous heroine, there is much more that is congenial to our sense of the world: the studies in disenchantment, the psychological analysis, the seriousness with which she took her art.

The immediate effect of reading George Eliot's novels is, then, one which her works have in common with all successful fiction, it is hard to put the book down. Jane Carlyle read the *Scenes of Clerical Life* sitting up in bed with a high temperature and a sore throat, and wrote to the unknown author:



You will believe that the book needed to be something more than a 'new novel' for me; that I could at my years, and after so much reading, read it in positive torment, and be beguiled by it of the torment.

That power to beguile persisted and increased (with partial lapses in *Romola* and *Daniel Deronda*) and it is only when we shake ourselves free from the beguilement that we notice that the vision of life we have shared has its individual character. Despite all the differences among George Eliot's novels, certain broad resemblances mark them as the product of a single mind.

There is, first of all, a resemblance in the way she shapes her novels and consequently in the total impression any one of them leaves with the reader. When we try, after an interval, to recall any one of them we find ourselves thinking as much about the life of a village or a provincial town, or of the interrelation of groups of families, as about the central drama. George Eliot herself said, with reference to *Romola*:

It is the habit of my imagination to strive after as full a vision of the medium in which a character moves as the character itself, and that habit accounts for the depth and breadth of the vision of life she communicates.

As a matter of fact the word 'strive', appropriate to *Romola* where the 'medium' was fifteenth-century Florence whose habits of life and thought she had to reconstruct on a basis of research, is misleading when applied to her English novels. The rural and provincial life of England she had known from childhood: her imagination contained it rather than strove after it. But it is clear that she gave as much attention to presenting the outer circle of her design as the inner. The outer circle within the dramatic situation is contained, is an organic human society and her novels are deeply imbued with the spirit of a particular place and time.

Adam Bede is the earliest and simplest example of the typical George Eliot form. The life of Hayslope envelops the tragedy. We come to know all grades of its society, artisans, labourers, farmers, rector, schoolmaster, innkeeper and squire. It is an active community in which most men or women have work to do and their character is affected by that work. That character is also the product of religious influences; we become aware of the impact of Methodism upon the inhabitants of Hayslope and of the more subtly pervasive influence of traditional Anglicanism. In the Third Book the whole community is assembled at Donnithorne Chase to celebrate the young squire's coming of age; by that time the pattern of living out of which the central characters emerge is clearly established and their drama is already under way. After the climax, when Hetty Sorrel has been condemned to death, reprieved and deported and another author would feel that the work was complete, there is a sixth book, balancing the Third. In it the rhythm of Hayslope life is re-established and, with the inevitable gaps made by the intervening event, a Harvest supper reassembles the same community as celebrated the young squire's birthday. The central tragedy is intimately connected with this background.

The full effect of Arthur Donnithorne's yielding to the sensuous appeal of the pretty child-like Hetty and of all that ensues depends upon the relation of both characters to their world. The pride and well-grounded self-respect of the Poysers, established in the reader's mind by the vivid pictures of their surroundings, their working day, their home life, their Sunday observance, and the neighbours opinion of them, all play their part in causing the tragedy and in heightening



the bitterness of its effect. It is the social background the Poysers have provided for their niece and the standard of conduct imbibed from it that make it inevitable for Hetty to take flight before the birth of her baby; it is the esteem in which they are held by which the reader measures their shame and it is the clear sense he acquires of their identification with Hayslope by which he measures the anguish as well as the probability of their contemplated uprooting when the shame is known to them. Similarly, it is Arthur's upbringing, his relations with his grandfather, the squire, his high conception of the love and esteem he will earn from all his dependents when he inherits the land, that define the price he pays for his weakness. There is no part of what we have learnt of the outer circle that does not affect our sense of the inner. The cultured benignity of the rector, the moral enthusiasm of the Methodists, the simple ignorance of the country-folk, all make their own impact on the central characters and help to determine the events. Although the impression while we read is of a leisurely sequence of naturalistic scenes of comedy or of pathos and of a world richly populated with entertaining characters, when we look back we find that every individual scene or character is directly or indirectly related to the simple story at the core of the book, of the carpenter's betrothed betrayed by the squire's grandson. In its setting this common place story becomes widely significant. The simple, well-contrived pattern conveys the sense of a social structure enclosing four human beings as completely as the soil encloses the roots of a growing plant and, in so doing, it illustrates one aspect of the author's vision of life.

Although the formal pattern is not elsewhere so simple and symmetrical as it is in *Adam Bede* – where the assembly of the villagers on the green to hear the preaching in Book I, their assembly at the birthday feast in Book III and at the Harvest Supper in Book VI provide rests that divide the composition into almost equal parts – the general character of the design, an individual tragedy surrounded by the life of a community, is similar in all George Eliot's novels, except *Daniel Deronda*, where the absence of such an enclosing community is an important part of her conception. In her own view the lack of symmetry in *The Mill on the Floss* was responsible for her imperfect fulfillment of her intention, and for the dissatisfaction that most readers feel about the end of that novel.

The regret is justified in so far as the compression of the Maggie and Stephen episode contributes to its faulty presentation. Yet the epic breadth of the first two volumes is warranted by the completeness with which we come to understand the pressure of her surroundings on Maggie's developing personality which will, in turn, condition the drama. We are brought to a full realization of those surroundings because, in a series of scenes, each with their own intrinsic value as social comedy, or drama, we grow familiar with a number of households and their way of life, which is both individual and representative.

The difference in quality between George Eliot's novels is closely related to the degree of success with which she gives life to the social world surrounding her central characters. In her first period, from the *Scenes of Clerical Life* to *Silas Marner* she plants those characters in the environment with which she had been familiar since her childhood, and, for many readers, it is these novels that give the most delight. Certainly in them her characteristic humour, compounded of compassion, a sense of the incongruous, and an ear for dialogue that is both racy and individual, has the freest play. But when she returned, in *Middlemarch*, with a more assured



command of her art, to the environment she most fully understood, she achieved her masterpiece. It is true that this great novel lacks some of the qualities of the first period; it has less spontaneous gaiety, partly because the provincial town gave her less scope for comedy than did the rural environment. There is also an aspect of her genius, absent here, which is more often found in the poet than in the prose artist, an ability to simplify without distorting human truths, so that they can be presented symbolically as they are in the legend of *Silas Marner*. The impulse towards such simplification is intrusive at the close of *The Mill on the Floss*, where the reunion in death of Maggie and Tom is out of key with the rest of the work and a similar discord between two modes of treatment distorts *Daniel Deronda*. But in *Silas Marner* the naturalistic treatment and legendary story are happily combined and produce a minor masterpiece. Nevertheless, though certain excellencies must be sought elsewhere, *Middlemarch* is her widest and deepest study of the interpenetration between the life of a community and the individual lives that compose it.

George Eliot's novels have in them all the elements expected by nineteenth-century novel readers. They were written within the tradition and she proved to have all the talents that Lewes knew she would need if she was to succeed in the genre. From one point of view her novels continue in the tradition evolved from Fielding, but which had gradually become less picturesque and more strictly narrative. She tells a story with a beginning, middle and end. The main interest is focused on a small group of characters the development of whose fortunes is laid out. They move towards crises, which is unravelled before the end so that in the last chapter a denouement is reached. All the fortunes with which the reader has been concerned are tidied up. The story ends in a marriage or a death and the future of the survivors is indicated. The reader is persuaded that the story is complete :

Within this framework there is scope for the narrator to comment on the action and the characters and so to expound his 'philosophy' or sense of moral values. 'Wit', both in the commentary and in the dialogue, contributes to the readers delight and communicates the author's sense of proportion; 'descriptive powers' evoke the surroundings in which the action takes place, while dramatic powers' enable the author to recreate the scenes of the story in terms of dialogue and action.

But from another point of view George Eliot is an innovator. The organic or living form of her novels, within the expected framework, is different from anything that had gone before.

George Eliot's scenic method is as varied as her other means of presenting character and developing action. The scene can serve the double purpose of narrative and theme, often providing a visual resting-place which may cover a subterranean movement of the action. Her scenes are of course not all scenes of crisis, though it is the status of the scene as symbol which I am concerned with here. In most of the novels there are a large number of domestic scenes which are not even essential to the development of plot, but which familiarize us with character before character is set in tragic action. They are there also, as in all successful novels, to give the essential illusion that the action is rooted in normal space and time.

She made novels the embodiment of her moral ideas. Her morality emphasised the higher nature of man. She believed in the Divine element in man that had its own laws could live at least



partly independent of materialism "Justice like the kingdom of god – it is not without us as a fact, it is within us as a yearning."

For her the self regenerating power of love, not to the recipient but to the lover was the foundation of morality. Even her humour unlike her adept satirist counterparts was fused with comic irony and mild satire to not only bring comic relief but to strongly and boldly convey the second moral message.

With her faith in the truth of feelings she carves a niche for herself as a modern novelist foreshadowing the age she lived in; sowing seeds for the higher nature of man to guide and not repress emotion by reason.

It is left to our imagination as to how much perfection her life and philosophy would have attained, had she lived to be a part of the age after the struggle of opinions were over and a new peace and joy lit the world with hope and promise.

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भारतातील लिंग गुणोत्तर : भूतकाळ, वर्तमानकाळ आणि भविष्यकाळ

प्रा.शितल नरसिंग पुरी

प्रस्तावना :-

स्त्री हा समाजाचा आरसा आहे असे समाजात म्हटले जाते. मात्र या आरशात समाजाच्या सर्वच घटकांचे प्रतिबिंब उमटलेले जाणवत नाही. समाजामध्ये स्त्रीला हवा तो मान मिळतो हा सध्या एक प्रश्न निर्माण झाला आहे. स्त्रीला पूर्वीच्या काळापासून अनेक प्रकारे स्थान मिळत आहे. तरी पण सध्या भारतातील स्त्री बाबतची परिस्थिती गंभीर होत चाललेली आहे. स्त्रीयांचे लिंग गुणोत्तर भूतकाळापेक्षा ही भविष्यात वर्तमानकाळात कमी होत चालले आहे.

“स्त्री जन्म म्हणूनी न व्हावे उदास” – संत जनाबाई

संत जनाबाईंच्या या प्रस्तुत अभंगात स्त्री जन्मात येणाऱ्या दुःखाची तळमळ व्यक्त केली आहे. त्याचप्रमाणे स्त्री यांना स्वतःला धीर देण्याची ही व्यक्त केले आहे. सध्या समाजात स्त्रीयावर होणारे अन्याय वाढतच चाललेले आहेत. त्यामुळे स्त्री यांनी त्या अन्यायाच्या विरुद्ध आवाज उठवणे गरजेचे आहे. प्रत्येक स्त्रीने स्वतःवरती होणाऱ्या अन्यायाविरुद्ध न्याय मिळवण्यासाठी स्वतः प्रयत्न करणे गरजेचे आहे. ग्रामीण व अशिक्षित समाजात स्त्री बदलच्या भावना कमी दर्जाच्या आहेत.

आपली संस्कृती ही पुरुष प्रधान असल्यामुळे समाजातील प्रत्येक जाती धर्मातील, सर्व स्तरातील स्त्रियांना त्याचे चटके भोगावे लागतात.

अध्ययन क्षेत्र :-

प्रस्तुत शोध निबंधाचा विषय भारतीय स्त्रियांचे लिंगगुणोत्तर भूतकाळ, वर्तमानकाळ व भविष्यकाळ हा असल्यामुळे हे संशोधन क्षेत्र भारत देशापूर्ते मर्यादीत आहे.

संशोधन पद्धती :-

प्रस्तुत शोधनिबंधासाठी द्वितीयक तथ्य सामुग्रीचा उपयोग केला आहे. त्यामध्ये विविध ग्रंथ, मासिके इत्यादींचा आधार घेऊन शोध निबंध तयार करण्यात आला आहे.

संशोधन उद्देश :-

1. भारतीय समाजातील स्त्रीयांना मिळणाऱ्या दर्जाचा अभ्यास करणे.
2. भारतीय स्त्रियांच्या लिंग गुणोत्तराचा अभ्यास करणे.
3. स्त्रियांच्या समान अधिकाराच्या दृष्टीने लिंगगुणोत्तराच्या अभ्यास करणे.
4. लिंग गुणोत्तरामुळे स्त्रीजीवनावर झालेला परिणाम अभ्यासणे.

स्त्री-पुरुषांचे प्रमाण :-

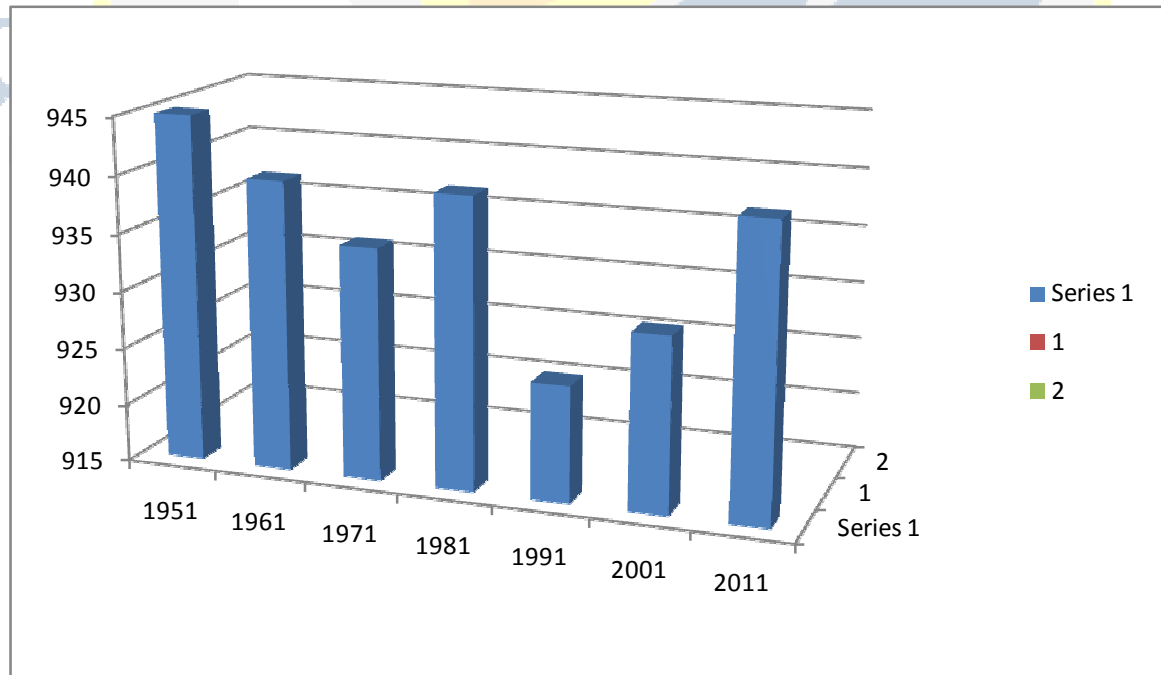
युरोपीय राष्ट्रांच्या तुलनेत आशियाखंडातील राष्ट्रात स्त्री यांचे प्रमाण कमी आहे. युरोपमध्ये अमेरिका, इंग्लंड या देशांमध्ये स्त्रियांचे प्रमाण जास्त आहे. सध्या स्थितीला भारतात स्त्री यांचे प्रमाण कमी आहे.

भारतातील लोकसंख्येची लिंगभेदानुसार रचना दर 1000 पुरुषामागे स्त्रियांची संख्या 1951 ते 1991

वर्ष	दर 1000 पुरुषामागे स्त्रियांची संख्या
1951	946
1961	941
1971	932
1981	934
1991	929
2001	933
2011	940

भारतील लोकसंख्येची लिंगभेदानुसार रचना दर 1000 पुरुषामागे स्त्रियांची संख्या 1951 ते 2011 या कालावधीत घटत आहे. हा सर्व भारतातच नाही तर जगा समोर चिंतेचा विषय बनला आहे. सन 1951 ला दर 1000 पुरुषामागे 946 स्त्रियांची इतकी झाली. सध्या 2015 ला देखील स्त्रियांचे प्रमाण घटत चालेले आहे.

भारतातील स्त्रियांचे प्रमाण कमी होण्यामागे समाजाचा स्त्रिकडे पाहण्याचा दृष्टीकोन आहे. स्त्रीभ्रूणहत्या, गर्भपात, मुलगाच हवा हा अट्टास निश्चरता, मुलगा हा वंशाला दिवा समजण्याची प्रथा स्त्रियांवरती होणारा अत्याचार ही स्त्रियांचे प्रमाण कमी होण्याची कारणे आहेत. जर समाजाने मुलाप्रमाणे मुलींना ही पणती समजलेतर स्त्रियांच्या प्रमाणात वाढ होऊ शकेल. यासाठी स्त्रियांना शिक्षण, आरोग्य, सुखसोई वेळेत पुरवणे. आपली संस्कृती पुरुष प्रधान न समजा समान समजतो.



दर 1000 पुरुषामागे स्त्रियांची संख्या
1991 ला सर्वात कमी म्हणजे हजार पुरुषामागे 929 स्त्रिया आहेत.

लिंग गुणोत्तर :-

लिंग गुणोत्तर म्हणजे एक हजार पुरुषांमागे असणारे स्त्रियांचे प्रमाण.

निसर्गतच स्त्री-पुरुषांत भेद असतो. लोकसंख्येतील लिंगरचनेचे विश्लेषण

1. लोकसंख्येतील पुरुषांचे शेकडा प्रमाण.
2. लोकसंख्येतील लिंगगुणोत्तर तथा पुरुषप्रधान निदर्शक गुणोत्तर.
3. पुरुषांचे आधिक्य किंवा न्यूनता गुणोत्तर या तीन प्रकारच्या परिणामांच्या साहाय्याने केले जात असते. हे गुणोत्तर संपूर्ण लोकसंख्येशी निश्चित केलेले असते की ज्यामुळे लोकसंख्येतील वर्गीकरणाचे स्पष्ट कल्पना येते.

लिंग गुणोत्तर हे समान असणे गरजेचे असते. परंतु देशातील आर्थिक परिस्थिती व समाजात स्त्रीयांना मिळणारे स्थान हे घटक लिंग गुणोत्तरात विषमता आणतात. प्रगत देशात व सुसंस्कृत देशात सुधा स्त्रियांना पुरुषांप्रमाणे समान दर्जा मिळत नाही. अविकसित व विकसनशिल देशात, कुपोषण, अतिकष्टाची कामे, अजारपण, गरोदर अवस्थेत स्त्रियांच्या आहाराकडे व औषधोपचाराकडे दुर्लक्ष होते. यामुळे वेगवेगळ्यावयोगटातील स्त्रीया मत्रत्यमुखी पडतात.

लिंग गुणोत्तर काढण्याचे सूत्र :-

लिंग गुणोत्तर दोन प्रकारे काढतात.

1. लिंग प्रमाण = $\frac{\text{पुरुषांची लोकसंख्या}}{\text{स्त्रियांची लोकसंख्या}} \times 100$
2. लिंग प्रमाण = $\frac{\text{स्त्रियांची लोकसंख्या}}{\text{पुरुषांची लोकसंख्या}} \times 100$

लिंग गुणोत्तर हे 1000 असणे आदर्शस्थिती असत. जर अशी स्थिती नसेल तर लिंग गुणोत्तर विषम होते. त्यामुळे सामाजिक समस्या उदभवतात.

भारतातील विविध राज्यांमधील दर हजारी पुरुषांमागे स्त्रियांचे प्रमाण.

अ.क	राज्य	वर्ष 1991	2001
1	केरळ	1058	1040
2	हिमाचल प्रदेश	970	996
3	आंध्र प्रदेश	978	972
4	तामिळनाडू	986	972
5	ओरिसा	972	972
6	कर्नाटक	964	960
7	महाराष्ट्र	922	936

8	गुजरात	921	936
9	मध्यप्रदेश	920	932
10	आसाम	932	925
11	पश्चिम बंगाल	934	917
12	राजस्थान	922	913
13	बिहार	921	912
14	पंजाब	874	888
15	उत्तर प्रदेश	898	882
16	हरियाणा	861	874
17	भारत	933	927

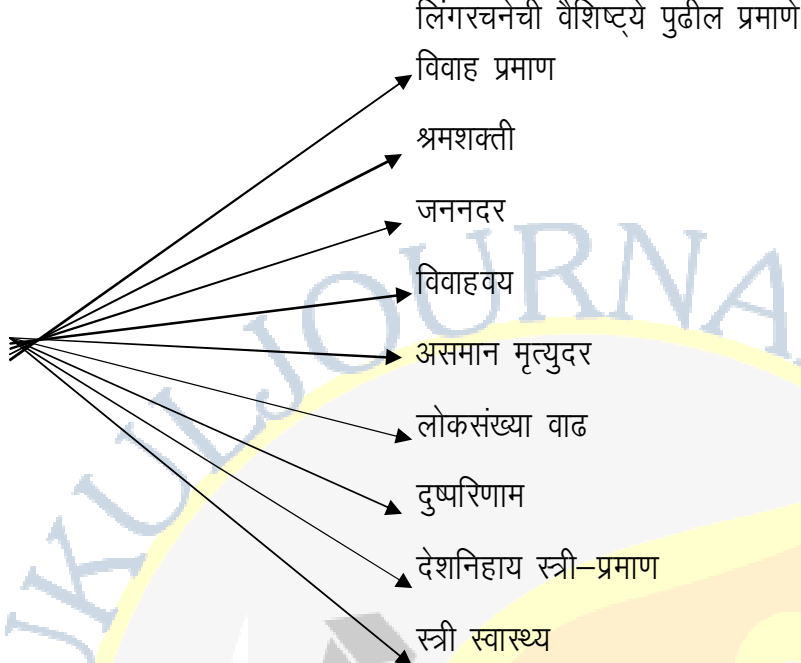
भारतात केरळ राज्यात स्त्रियांचे प्रमाण सर्वा जास्त 1991 ला 1058 होते. तर 2001 ला 1040 होते तर भारतातील स्त्रियांचे प्रमाण सर्वात कमी हरियाणा या राज्यात 1991 साली 861 होते तर 2001 ला 874 होते.

भारतात पुरुषांमागील स्त्रियांचे प्रमाण कमी असण्याची मुख्य कारणे :-

1. भारतात स्त्री बालकांच्या पालनपोषणात पुरेसे लक्ष दिले जात नाही.
2. स्त्रियांच्या प्रजनन काळात मृत्यूचे प्रमाण.
3. सासरच्या त्रासाला कंटाळून आत्महत्या.
4. लोकांच्या मूली जन्मावर नियंत्रण घालण्याची प्रवृत्ती.
5. मुलाला वंशाचा दिवा समजणे.
6. मुलींचा गर्भअसल्यास गर्भपात करणे.
7. भारतीय स्त्रिला समाजात दुय्यम दर्जा दिला जातो, त्यामुळे स्त्रिया मुलीपेक्षा मुलगा व्हावा यास पसंती देतात.
8. शिक्षणाचा अभाव.

लिंग गुणोत्तर रचनेची वैशिष्ट्ये :-

लिंग गुणोत्तराला अभ्यास करताना स्त्री-पुरुषाच्या प्रमाणाचा आढावा घ्यावा लागतो. नैसर्गिक दृष्टीकोनातून विचार केला तर स्त्री-पुरुषाचे प्रमाण समान असायला पाहिजे.



लिंग रचनेवर परिणाम करणारे घटक :-

लिंगरचना हे समाजरचनेचा पाया समजला जातो स्त्री-पुरुषांचे प्रमाण हे त्या त्या समाजाच्या आर्थिक परिस्थिती, प्रथा, चालीरिती व नैसर्गिक परिस्थितीवर अवलंबून असते. लिंगरचना ही नेहमी स्थिर राहत नसते ती सतत बदलत असते. या अस्थिरतेला नवजात बालकांचे लिंग गुणोत्तर, मृत्यूचे लिंग गुणोत्तर स्थलांतर, युद्ध यासारखे घटक जबाबदार असतात. या सर्व घटकांचा पुढील प्रमाणे लिंगरचनेवर परिणाम होतो.

1. नवजात बालकांचे लिंग गुणोत्तर :-

कोणत्याही समाजातील जनमदराचा विचार केला तर, निसर्गाचा मुलीपेक्षा मुलांच्या जन्माचे प्रमाण जास्त आहे. अपत्य जन्माच्या वेळी भारतातील लोकसंख्येत स्त्रियांपेक्षा पुरुषांचे प्रमाण जास्त असते.

2. मृतांचे लिंग गुणोत्तर :-

आपत्य जन्मानंतर पहिल्या चार वर्षात मुलींच्या मृत्युदरापेक्षा मुलांचा मृत्युदर जास्त असतो. पाच ते पंधरा वयोगटात मुलांपेक्षा मुलींच्या मृत्युदरात वाढ होत असते. या मृत्युदराला उपोषण व आरोग्य सेवेचा अभाव ही कारणे असतात. म्हणून या स्थितीत लिंग गुणोत्तर कमी जास्त होते.

3. स्थलांतर :-

स्थलांतर म्हणजे स्त्री पुरुष एकाठिकाणाहून दुसऱ्या ठिकाणी जाण्यायेण्याची प्रक्रिया आहे. ही प्रक्रिया समान नसते. या स्थलांतरात आर्थिक व दीर्घकाळासाठी स्थलांतर हे नेहमी पुरुषातच जास्त आढळते.

4. युद्ध :-

युध्दामुळे स्त्री-पुरुषाच्या लिंग गुणोत्तरात फरक पडतो, कारण जे करते पुरुष आहेत ते युध्दासाठी जातात ते पुरुष युध्दात मारले गेल्यामुळे ते ज्याठिकाणाहून गेले त्याठिकाणामधील स्त्रियांचे प्रमाण वाढते.

म्हणजेच नवजात बालकांचे लिंग गुणोत्तर मृतांचे लिंगगुणोत्तर, स्थलांत, युध्द याचा लिंगरचनेवर परिणाम झाल्याशिवाय राहत नाही.

भारतीय स्त्रियांचे लिंग गुणोत्तर वाढण्यासाठी उपाय :-

1. बालमत्रत्युंचे प्रमाण कमी करणे.
2. हुंडा प्रतिबंध कायद्याची अमलबजावणी.
3. स्त्रियांना समानसंधी व समान दर्जा देणारे कायदे आमलात आणणे.
4. गर्भजल परीक्षांवर बंदी घालणारे कायदे.
5. विवाह हा योग्य वयातच करणे.
6. स्त्रीयांच्या आरोग्याकडे लक्ष देणे.
7. प्रत्येक कुटुंबातील स्त्री हि शिक्षित असली पाहिजे.
8. स्त्रीयांविषयीचे प्रत्येक कायदे हे ग्रामीण भागातील स्त्रीयांपर्यंत पोहचले पाहिजेत.
9. शिक्षण, संपत्ती, रोजगार मिळण्याचा हक्क.
10. प्रसार माध्यमातील स्त्री प्रतिमेचा चुकीचा वापर.

निष्कर्ष :-

1. भारतीय स्त्रीयांचे लिंग गुणोत्तर वाढविण्यासाठी स्त्रीयांची भूमिका महत्त्वपूर्ण आहे.
2. स्त्री विषयी समाजाचा दृष्टीकोन बदलला पाहिजे.
3. भारतीय स्त्रीयांचे लिंग गुणोत्तर वाढविण्यासाठी बलात्कार, हुंडाबळी, स्त्रीभ्रुणहत्या इत्यादी समस्येतून मुक्त होण्यासाठी मोठा लढा देणे गरजेचे आहे.
4. स्त्रीयांच्या दडपणूकीच्या मूळाशी पुरुष वर्चस्व आहे
5. सर्वात कमी लिंग गुणोत्तर हे हरियाणा राज्याचे आहे
6. स्त्रीयांची संख्या वाढली पाहिजे

संदर्भ ग्रंथ :-

1. डॉ प्रतिभा आहेरे समाजशास्त्रीय परिप्रेक्ष्यातून स्त्रीयांची आत्मकथने कैलाश पब्लिकेशन्स औरंगाबाद
2. भारतीय अर्थशास्त्र - प्रा. रायखेलकर ए. आर., डॉ. दामाजी बी. एच. - प्रकाशक शशिकांत पिंपळापुरे विद्या बुक्स पब्लिशर्स, औरंगपुरा, औरंगाबाद.
3. भारतीय समाजरचना आणि लोकसंख्या समाज - डॉ.दा.धो.काचोळे, कैलाश पब्लिकेशन्स, गोकुळवाडी, औरंगपुरा, औरंगाबाद.
4. लेकसंख्याशास्त्र आणि लोकसंख्या शास्त्र - डॉ.एस.एन.कुलकर्णी व डॉ.सतीश श्रीवास्तव - विद्या प्रकाशन, रुईकर रोड नागपूर - 440002.
5. भारतीय अर्थव्यवस्था - डॉ.वसुधा पुरोहित - विद्या प्रकाशन, रुईकर रोड नागपूर - 440002.
6. लेकसंख्या आणि समाज - डॉ.दा.धो.काचोळे, कैलाश पब्लिकेशन्स, गोकुळवाडी, औरंगपुरा, औरंगाबाद.

Changing Face of Indian Media and India's Internal Security

Yogesh R. Tekade

Assit. Prof.

Mahatma Jyotiba Fule Mahavidyalay, Ballarpur

Dist. Chandrapur

ABSTRACT

Media is become a tool of freedom of expression, media is known as a fourth pillar of Indian Democracy along with Legislature, Executive, and Judiciary. Media could play a very important role for nation building process. It shows the mirror to the government. It also played an important role to motivate, educate and do some social activity; they raise and give strength to the public voice. Broadly, Media is divided in two major types- one is Print Media and second is Electronic Media. On the other hand, it represents the social face of our society. Media create a bridge between the government and civil society.

While looking toward the India's internal security it is becomes most difficult job for government. Even thou media give an opportunity to hold the face of the Society on the basis of their writing. As we know that media is responsible to motivate the public, but sometime it create havoc among the people that can sometime lead to adopting crime and create an awareness on internal security. Today, in India due to satellite revolution, numbers of news channels were launched. To make it more popular, they are going through new concept of breaking news. Sometime breaking news creates a chaos in the society.

In this paper, the author has tried to highlight Media as a nontraditional threat for India and internal security challenges in general point of view. I have briefly discussed about contemporary internal and external threats to India's security. It also covers the Media Ethics in which I have discussed paid news which is the new threat for clean image of the media. In the second part, I have analyzed the media coverage of Kargil war and terrorist attack 26/11. I have also discussed about the achievements and losses of media. I have analyzed the contemporary security issues in India. Finally, the concluding part covers some suggestion and some reasons as to why media's role is important to the national security of India.

Key Words: National Security, Non-traditional threats, internal security Print media, Electronic media, Paid news and Mumbai Terrorist attack 26/11.

Changing Face of Indian Media and its effects on India's Internal Security

Introduction

Today Media is known as the fourth pillar of the Indian Democracy. Media could play an important role for nation building process. Media is a powerful instrument, which represents the people and their emotions in front of society and government. Media played an important role to motivate, educate and do some social activity; they raise and gave strength to the public voice. Broadly Media is divided in two major category one is Print Media and second is Electronic. Media is a social face of our society. Media is the one of the channel between the government and civil society. It represents both equally and it raises the public voice in front of government.



Everyone have their own responsibility in which they have to be careful about internal and external security. It is not only a duty of society or individual but it is also a duty of Media who represent common masses. India's security is not only dependent on Government of India and its various branches but on every single citizen of India, in India or living abroad. 'The primary role of the media is to hold a mirror to the society and keep it informed of everything that is happening around and within it. This is done through multiple methods ranging from routine and special reports, interviews, exclusive, scoops and sometimes, sting operations'ⁱ.

The media-military relationship of the 1990s was indeed new; much of it also can be better understood with reference to the recent past, and in some cases the lessons of centuries before. The concept of independent media is so critical in Western liberal pluralistic society that it pre-date universal franchise democracy, in Great Britain itself by about two centuries. Particularly if a broad definition is taken, the origins of the media and of propaganda may be traced far back into history, certainly to pre-Roman timesⁱⁱ.

In the absence of a detailed tradition in military of the media, and in keeping with the broader concepts of the nature of democratic civil society, much of the new relationship between armed forces and the news media has developed through practice and pragmatism, and through historical experience.

By the end of the nineteenth century, governments and their armed forces were convinced that some kind of control over the media would be necessary in wartime, chiefly on grounds of security. Very much as a century later, there was fear that newspaper-owning magnates could exercise political power beyond the ability of governments to control.

Print Media:

Print Media have different types it is categories in to News paper, magazines, article, Holdings, Books, and Journals. These all are the mirror of the society which put the people emotion in general. The use of the mainstream media for popular political mobilization (often by groups that fall within new social movements) is a deeply controversial issue even that it become the responsibility of media what should be serve for public

1. Basic Information: the primary roll of print media is providing the basic information through which they reach to mass to give correct and factual information. Media has a greater responsibility to stop spreading rumors, confusion, tension etc.
Ex. During the terrorist attack on Mumbai people were require to know the fact and correct information regarding attack in which media fulfill their demands on thrust of true information during panic situation.
2. Education: second responsibility of the media is to educate the people or their readers. But now a day media is lacking from their duties. They forget to educate the people about the current situation through which people can learn and understand the basic problem or its cause. It is a duty of the media in complex situation they need to alert the people for coming troubles. The education policy is the best remedy for the medication in coming masses and policy maker. During continues threat which require continues system to monitor the situation and threat assessment. In such situation it is a media's duty to



expose the political game. Some cases like the Naxalist problem in India and Amarnath Land issue in J & K where media can play a better roll for National security.

Ex- Now a day problem of Naxalism is become very dangerous for our society but the lack of information about Naxalist problem people is unable to justify. It is due to lack of information which could be get from Media but they gives less important to this issue. If people could have knowledge of this problem they would understand the situation which could be helpful to resolve the problem.

Electronic Media

Television and alternative media are become the famous in recent years. The alternative media is known as internet and mobile phones. It is a medium in between the public and the related things. Television had a rapid growth due to technologies changes, every day there is new things are invents. In such inventions and ideas electronic media is a unique. Electronic media gives as a live platform for the audiences where people and directly interact with to whom they want for interaction.

The development of international television over the last 40 years is a complex story which is only recently receiving the sort of detailed study necessary to begin an effective analysis. Specific political, financial, regulatory and aesthetic contexts have to be the starting point for understanding how to define 'alternative' and the relationship between alternative media and the institutions of television. Mainstream television worldwide, whether public service, state-controlled or privately owned, tends to be conservative and, historically, has found little space for either politically alternative of formally experimental work. However, there have been and continue to be exceptions to this broad ruleⁱⁱⁱ.

There has a course been an empiricists case made from the priority of production, namely in so called 'effects' research. In its most politically significant (and pernicious) strand regularities are poised between the broadcasting of violent television programs and violent behavior among viewers^{iv}. The television regulation act would control the showing the violence on small screen which will indirectly control media for showing the senseless report which could affect day today life. The political interference is increases in the television program they are using the media through TV for their own political interest. Politician has complete influence on media and media acting according to these politicians. Most of the news channels are won by the politicians or having shares in a television channels. Here is every one trying to expose each other and having competition between them. Electronic media become the war front for these politicians some time they criticizes and blaming to each other. In such time it become very difficult to media for taking a farm stand on right and wrong. It is a media's responsibility to give a right and authentic information to masses.

A cultural studies approach to the audience beings and ends with lived experienced. Look at the growing body of ethnographic work in audience studies. Much of it suggested that a high degree of conscious activity is involved in watching television. Such condition also seems to apply to new media^v.

Types of media are changing now a new form of media are introduced in which Internet and mobile are the two major revolution. Media have to expose this element for the internal



security purpose. Now a day terrorist and insurgent are using the information technology to achieve their targets. It is important how they are using this gazettes lime satellite phone, internet, GPS and other should be debate in media through which public will come to know what is the exact problem country facing.

Media Ethics:

Now a day Media has facing so many allegations do to their unhealthy and ethic less news presentation on electronic media and unfaithful news converge in print media. Media should follow the ethic because it is directly related to the public health. Media person should learn how to present and cover sensitive news while it is affects the masses thinking. For example showing of violent video continuously on television would be dangers for viewers. Because only the adult is not an audience of the television female and kids are also watch television.

Images of death and destruction that often appear suddenly on the nightly television news programmers clock per cicely because their context is rarely understood by audience generally disinterested o foreign affairs. Over-exposure to such images may lead to distressed. One suspects therefore that the glamour to 'do something' is among a relatively small elite including officials and political, who fear that a wider public reaction might occur in they do nothing^{vi}. Media person should protect the pluralism in journalism. It is a responsibility of all media to protect the internal security with the help of media ethic.

Terrorism, Naxalism and Insurgency will not solve hardcore way some time political dialogue would be the best option for resolved this problem. All we need peace process in which talk between the two sides is important and violence is not the only answered. In 1960-70 North East state Mizoram had a big problem of Insurgence it was in its extreme condition while that time it was burning due to insurgency. Latter on this insurgent come down for peace talk and their problem was resolved. In this situation there was firm action of peace full dialogue between insurgents and India government. Now Mizoram is the one of the more peaceful state in north east states. It is a media's duty to felicitate this get such violent group on peace table for talk, they should bring various groups and community for peace process. Media has such strength and power which they can utilized and provide the strength to internal security.

The expression 'Press law', commonly, refers to a special law, which is solely directed against a printing establishment or those who are concerned with the printing publication of printed matter. Such law would not affect other persons, who are not engaged in printing or publishing printed matter^{vii}. The media persons should follow some self governing and rules note by their respective news channels of print media. They should be bounded with the ground reality and it is there responsibility not spreading confusion or rumors among the common people.

Media and Military Affairs as Internal Security

The relationship between the military and the media in time of conflict has never been one of the easiest of associations. The military would wish to conduct their operations in a manner that offers the very best conditions for the security of themselves, their aims. The media on the other hand, consider that they have a duty to inform the public of events as and when they



unfold with no restrictions imposed upon them. The relation between military and media are inevitable condemned to antagonism and difficulties^{viii}.

Most of the time media is used as the propaganda instrument. Like US and UK are the best example for use media and propaganda instrument. The sentiment of the country and their people sentiment were involved with media. Media should debate each and every thing which is in the favor of national interest and national security issues. Only media could reach up to common masses. They maxim time use this media in war time situation in Afghanistan and Iraq.

Any views that we have exposé of the military by the media will share the characteristics of television news they are highly selective, necessarily simplified suspected of some bias and delivered by a reporter that people and find slightly irritating. But unlike television news does command the attention every height of at least one-quarter of the population and in times of national crisis the figure raises even higher^{ix}. Military affair are very sensitive issues it will very dangers for national security but it is a media's responsibility to share what is happening there. It should be in simplistic way because it will harmful or it will like a playing with the people's emotions.

Every year ministry of Defence along with directorate of public relations offered the special Defence correspondence course for the media persons coming from all over India. In this course armed forces offered the on field training for these reporters coming from the various news houses. During this course these media person visit the all military places as well as battle field and terrain. They give special training for the media coverage during the actual war. After the completion of this course these media persons could work as a defence carespondence^x.

The whole issue of the impact of the media on military operations including warfare in its traditional sense- has its origins chiefly in the double revolution in communications which was feature of the wider Industrial Revolution in the first half of the nineteenth century. The development of railways and telegraph communications transformed much of the industrialized world, and in particular the manner in which it fought its wars.

Conclusion:

India is a country where multi ethnic and multi religious people play an important role at internal security. Indian society is very responsive some tome on cast or religious basis communal riots happened. In such situation to control the riots police had been deployed but if it is out of control military would be call to control it. But in the same situation media could also played an important role with responsibility to control it. If the media person deal with passions as their job, stop the rumors spreading, give the correct news to the society with unbiased. While giving the news on particular incident media should be careful for not giving wrong message which could be helpful to increase of tension between the two societies. Media should always have some social remedies in their pockets improve the health of society.

Media are organized on a one-to-many basis. Together these factors would seem to offer producers large amount of power over audience. Certainly, much of the work on media production has endorsed a strong view of media power^{xi}. Media has a power to influence the entire society through their Pen. They can change the world as per their requirement or they can use it for their wrong or right purpose.



In present situation and the kind of Journalism done by journalist they require orientation or new kind of training program. They must require the key and basic concept of International relation, National security and National Interests. When we talk about the censorship for media India is the only country where Media has complete freedom in real meaning only exception of Emergency period in 1969. Resent day the kind of unhealthy journalism done by journalist which forces to think on imposing the censorship. But it is difficult and it is harmful for the media freedom. It has only solution that is self regulations apart from the censorship.

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बढ़ता भ्रष्टाचार लोकतंत्र के लिए एक चुनौती

डॉ. फूलसिंह गुर्जर

व्याख्याता – राजनीति विज्ञान

राजकीय स्नातकोत्तर महाविद्यालय

झालावाड़ (राज0)

मो. 9460174553

मानवीय सभ्यता के आरंभिक काल से लेकर वर्तमान शासन प्रणालियों में भ्रष्टाचार किसी न किसी रूप में व्याप्त रहा है। जब मानव आदर्श, नैतिक एवं मूल्य आधारित जीवनयापन करता है तब भ्रष्टाचार कम होता था। लेकिन वर्तमान शासन प्रणालियों में भ्रष्टाचार उसी प्रकार व्याप्त है, जैसे आपकी जीभ पर शहद हो लेकिन आपको खाना नहीं है। भ्रष्टाचारियों की आय का पता लगाना वैसा ही है जैसे कोई मछली पानी कब पीती है।

लोकतंत्र शासन का एक प्रकार या प्रणाली मात्र न होकर एक जीवनशैली तथा संस्कृति है। वैदिककाल में सभा और समिति, बुद्धकाल में 16 गणतंत्रों की मौजूदगी, शेरशाह सूरी की न्यायप्रियता, अकबर की सर्वधर्म सम्भाव आधारित दीन ए इलाही की नीति लोकतांत्रिक मूल्यों की स्थापना की ओर संकेत करते हैं, परंतु लोकतंत्र का आधुनिक स्वरूप अमरीका तथा फ्रांसीसी क्रान्तियों तथा उपनिवेशवाद विरोधी आन्दोलनों से निःसृत है।¹ लोकतंत्र का तात्पर्य – लोगों के शासन से लिया जाता है। जनता अपने मतों के माध्यम से अपनी प्रभु सत्ता संपन्न इच्छा प्रकट करती है। इस लोकतंत्र में एक से अधिक राजनैतिक दलों के मध्य सत्ता प्राप्ति के लिए खुली प्रतिस्पर्धा होती है। राजनीतिक पद जनता के सहयोग से ही प्राप्त किये जाते हैं। इसलिए राजनीतिक दल जनता को लुभाने के लिए तरह-तरह के हथकंडे अपनाते हैं। हालांकि सार्वजनिक वयस्क मताधिकार लोकतंत्र की अनिवार्य शर्त है। जब लाभ पद या सत्ता के लिए सार्वजनिक शक्ति का प्रयोग कानून तथा सामाजिक मापदंडों को तोड़कर किया जाता है तो भ्रष्टाचार की शुरुआत होती है। भ्रष्टाचार वह आचरण है जो किसी भी प्रकार से अनैतिक और अनुचित माना जाता है। जब कोई व्यक्ति न्याय व्यवस्था के मान्य नियमों के विरुद्ध जाकर अपने स्वार्थ की पूर्ति के लिए गलत आचरण करने लगता है तो वह व्यक्ति भ्रष्टाचारी कहलाता है। भ्रष्टाचार-आर्थिक या प्रतिष्ठा संबंधी लाभों की प्राप्ति हेतु सार्वजनिक भूमिका की प्रति औपचारिक कर्तव्यों से विचलन है। साधारण भाषा में भ्रष्टाचार का तात्पर्य रिश्वत से लगाया जाता है जिसका अर्थ है निजी लाभ के लिए सार्वजनिक शक्ति का प्रयोग इस प्रकार से करना जिससे भले ही कानून भी तोड़ा जा सके अथवा जिसमें सामाजिक मान्यताओं, परिपाटियों, परम्पराओं, और मानदंडों का उल्लंघन भी शामिल है।² भ्रष्टाचार सर्वकालिक सर्वव्यापी समस्या है। आजादी के बाद भारत में भ्रष्टाचार की समस्या बढ़ती गई है। सर्वप्रथम मुंदड़ाकांड से शुरुआत होकर वर्तमान में 2 जी स्पेक्टम, कॉमनवेल्थ, कोयला घोटालों तक लाखों फेहरिस्त हैं, जिनके धब्बों से लोकतंत्र शर्मसार हुआ है। लोकतांत्रिक शासन में भ्रष्टाचार राजनीतिक, प्रशासकीय, शासकीय शक्ति का अपने स्वार्थ के लिए किया गया दुरुपयोग है। जब शासन प्रशासन करने वाले कार्मिक यदि लोभमद, मिली भगत, पक्षपात, दबाव या भय के कारण अपने कार्य, शक्तियों या भूमिका का न्यायपूर्ण तथा विधि सम्मत निष्पादन अथवा प्रयोग नहीं करते हैं तो ऐसे कृत भ्रष्टाचार की श्रेणी में रखे जा सकते हैं। हमारी चुनावी राजनीति भ्रष्टाचार का दूसरा रूप है। यह चुनाव प्रक्रिया धनबल, बाहुबल तथा सत्ताबल से पीड़ित है। आज पूँजी सत्ता और अपराधियों का ऐसा गठबंधन बन गया है। जिससे भारतीय लोकतंत्र खोखला होता जा रहा है।

इस लेख का उद्देश्य यह जानना है कि हमारी लोकतांत्रिक शासन प्रणाली की दमनियों में जो भ्रष्टाचार रूपी रक्त का प्रवाह हो रहा है, उसे कैसे रोका जा सकता है? इसके लिए क्या क्या उपाय तथा

तरीके अपनाये जा सकते हैं? क्योंकि भ्रष्टाचार सर्वव्याप है जिसके स्वरूप और तरीके पर केन्द्र और राज्य सरकारें समय समय पर नियम और कायदे बनाती रहती हैं, लेकिन भ्रष्टाचारी इन नियम कायदों के अन्दर ही कोई न कोई मार्ग निकालकर भ्रष्टाचार को बढ़ाते रहते हैं, इसलिए शासनव्यवस्था तथा लोगों में नैतिक बौद्ध एवं जवाबदारी, प्रतिबद्धता को विकसित करने के लिए सभी वयस्क नागरिकों को अच्छे, ईमानदार स्वच्छ छवि के लोगों को चुनना चाहिए। भारतीय लोकतंत्र में भ्रष्टाचार, रिश्वतखोरी, भाई भतीजावाद, कालाबाजारी, जमाखोरी, संरक्षण और पक्षपात के रूप में प्रचलित है क्योंकि शासक-प्रशासक परिवार, जाति तथा समाज को संवैधानिक नियमों और प्रक्रियों से अधिक महत्व देते हैं। भ्रष्टाचार बढ़ने के कारण-असंतोष-लोगों में व्यवस्था के प्रति असंतोष बढ़ने से भ्रष्टाचार बढ़ता है। निजी स्वार्थ और असमान व्यवहार के कारण भी भ्रष्टाचार बढ़ता है। एक बार भारत के पूर्व प्रधानमंत्री राजीव गांधी ने कहा था कि भ्रष्ट तंत्र की वजह से सरकारी सहायता का एक रूपया सिर्फ 15 पैसे रह जाता है।

भ्रष्टाचार से सबसे अधिक नुकसान राजकोष को होने के कारण न तो राजस्व की प्राप्ति होती है और न ही विकास या सहायता के मद से निकला धन अंतिम व्यक्ति तक पहुंच पाता है। भ्रष्टाचार काले धन को तो जनरेट करता है जिससे अवैध समानान्तर अर्थ व्यवस्था देश में चलती है। काला धन सामाजिक आर्थिक समस्या है जिसने समाज पर सामाजिक दुष्प्रभाव डाला है। यह अण्डर ग्राउण्ड, अवैधनिक अर्थ व्यवस्था है जिसने सरकारी अर्थतंत्र को नुकसान पहुंचाया है।³ आजादी के दो दशक तक जनता को अपने राजनीतिक नेतृत्व पर भरोसा था परन्तु चतुर्थ आम चुनाव 1967 के बाद नवोदित अभिजात वर्ग को राजनीतिक नेतृत्व पर भरोसा कम होता गया। राजनीतिक दलों ने अपना जन आधार तो बढ़ाया परन्तु उनकी वैधता संदिग्ध बनी रही, परिणामस्वरूप उभरते जन आक्रोश को भ्रष्टतंत्र में खुशहाली नहीं मिली इससे लोकतांत्रिक संरचना में रूपान्तरकारी राजनीतिक का संकट पैदा हो गया।⁴ वर्तमान में लोकतंत्र धन, अपराध और भ्रष्टाचार के स्तंभों पर टिका हुआ है। चुनाव प्रचार-प्रसार में धन पानी की तरह बहाया जाता है।⁵ अपराधियों से गठजोड़ करके बूथ केप्चरिंग की जाती है। इन विषम परिस्थितियों में भी चुनाव आयोग के स्वतंत्र और निष्पक्ष न्यायोचित कार्यों से जनता में लोकतंत्र के प्रति विश्वास बढ़ा है। राजनीतिक दलों को भी अपराधियों को चुनावों में टिकिट नहीं देना चाहिए। जनता जिसके हाथों में शासन की बागडोर सौंपती है वहीं नैतिकता से कोसों दूर चले जाते हैं। यदि लोकतंत्र में तंत्र पर अपराधी और भ्रष्टाचारी का दबदबा होगा तो लोक का अस्तित्व संकट में पड़ना स्वाभाविक है। भारत में भ्रष्टाचार का विस्तार खुली लाईसेंस प्रणाली तथा सार्वजनिक क्षेत्र में विस्तार से हुआ है। एक समय था जब लोग रिश्वत गलत कार्यों को कराने के लिए देते थे लेकिन अब सही काम को सही समय पर करवाने के लिए देते हैं। वर्तमान समय की राजनीति 'सेवा' का नहीं 'मेवा' का साधन बन गई है। हमारे नीति निर्धारक और प्रशासक अवसरवाद तथा भ्रष्टाचार को रोकने में सफल नहीं हैं। गांधी का मानना था कि साध्य और साधन दोनों पवित्र होना चाहिए। यदि साधन अपवित्र व अनैतिक है तो हमारा लक्ष्य चाहे कितना ही पवित्र नैतिक क्यों न हो? वे उसे भ्रष्ट कर ही देंगे। लोकतंत्र के कर्णधारों का न तो साध्य शुद्ध तथा नैतिक है और न ही साधन। राजनीतिक दलों की कार्य प्रणाली राष्ट्र की बजाय पार्टी को महत्त्व दिया जाने लगा है। जिसके लिए जनता और नेता दोनों जिम्मेदार हैं। जनता चुनावी रण में खड़े प्रत्याशी के अपराधिक रिकॉर्ड की जानकारी किये बिना ही जाति, धर्म तथा क्षेत्र के आधार पर मत देती है। जिससे बिना आधार मूल्य तथा अयोग्य व्यक्ति चुनाव जीत जाते हैं। इससे लोकतंत्र में अवसरवाद, खरीद फरोख्त को बढ़ावा मिलता है। जब तक राजनीतिक दल जन सेवा के प्रति वचनबद्ध न हो कर अवसरवाद और भ्रष्टाचार में लिप्त रहेंगे। तब तक लोकतंत्र संकट से नहीं उभर सकता है। अधिकतर मतदाता न तो नेताओं के वायदों से प्रभावित हैं और न ही उन पार्टियों में उनका यकीन है जिन्हें वे चुनते हैं। इसके बावजूद मतदाता वोट डालने जाते हैं क्योंकि मतदाता का मतदान की उपयोगिता तथा

लोकतंत्र में विश्वास है। भारत का कम पढ़ा लिखा, गरीब, मतदाता चुनावी प्रक्रिया में बढ़ चढ़कर भाग लेता है इसीलिए भारतीय लोकतंत्र आम जन की चेतना का आंतरिक हिस्सा बन गया है।⁶ भले ही इस लोकतंत्र ने आमजन को रोटी कपड़ा मकान न दिया हो परंतु सम्मान, अधिकारों और जायज हकों के लिए लड़ने की स्वतंत्रता जरूर दी है। लोकतंत्र का सार यही है कि लोग जाति धर्म भाषा लिंग क्षेत्र से ऊपर उठकर राष्ट्र के लिए मतदान करें।

आज सत्ता और जनता के बीच बिचौलिया वर्ग के उभरने के कारण सरकार की नीतियों का निर्धारण उनके माध्यम से हो रहा है। जिससे कमीशनखोरी, लालफीताशाही तथा कार्य गुणवत्ता प्रभावित हो रही है। उत्पादन और मांग में असमानता के कारण कीमतों में बढ़ोतरी से राजनीतिज्ञ और नौकरशाह लाभ उठाते हैं। सरकार की नीतियों और कार्यों पर प्रभावी नियंत्रण के अभाव में भ्रष्टाचार बढ़ता है। आज की राजनीति सत्ता की ताकत पर निर्भर है। दलाल जनान्दोलनों को सामन्ती कुलिनतंत्र में परिवर्तित करने का प्रश्रय देते हैं। सार्वजनिक जीवन में प्रवेश अब समय और मेहनत का ऐसा निवेश है जिसकी फसल राजनीतिक उद्यमिता के द्वारा काटी जा सकती है।⁷ पुरानी कहावत है कि सत्ता और सत्ता देती है एवं पैसा पैसे को खींचता है। आर्थिक औद्योगिक नीति को अपनाने से उदारीकरण निजीकरण और भूमण्डलीकरण का दौर प्रारंभ हुआ। जिससे आगे चलकर पब्लिक, प्राइवेट पार्टनरशिप सार्वजनिक तथा निजी हितों को बढ़ावा देने के लिए प्रयुक्त किया। इससे देश में भ्रष्टाचार तथा जमीन की लूट बढ़ी है। आधुनिक लोकतंत्र— बाजार के लिए, बाजार के द्वारा, बाजार का शासन है।⁸ उदारीकरण निजीकरण की नीतियों पर सरकारी नियंत्रण के चलते भ्रष्टाचार अनेक रूपों में हमारी राजनीतिक सामाजिक आर्थिक संरचना में जम चुका है। इससे सभी त्रस्त हैं।

भ्रष्टाचार से पस्त और त्रस्त लोग अब इस महामारी से मुक्त होना चाहते हैं। लोकतंत्र की शाख तथा जन आचरण को शुद्ध रखना है तो हमें भ्रष्टाचार को समाप्त करने के उपाय खोजने या तलाशने पड़ेंगे—

आमजन की यह धारणा है कि भ्रष्टाचार खत्म नहीं हो सकता है लेकिन कम करने के उपाय तो किये जा सकते हैं जैसे लाल फीताशाही को खत्म करना, संतोषजनक प्रोत्साहन पारदर्शी और जवाबदेही का निर्धारण, स्मार्ट तकनीक का विकास

करना, (ट्रेसिंग नेटवर्क, रिपोर्टिंग ऑनलाईन चर्चा, शिक्षा आदि) लोगों में जागरूकता बढ़ाई जाये न तो रिश्वत दे और न ले इसे एक बुराई मानकर घृणा करें। सरकारी कर्मचारियों के स्थानान्तरण की एक स्पष्ट समयबद्ध नीति बने जिससे भ्रष्टाचार कम किया जा सके। अपराधी के कब्जे से जब्त की गई राशि जेवरात अचल सम्पत्ति सरकारी घोषित की जाये। त्यौहारों के समय दिये जाने वाले कीमती उपहारों पर रोक लगाई जाये। सशक्त लोकपाल तथा राज्यों में लोकायुक्त के पद सर्जित किये जाये। कॉर्पोरेट जगत, मीडिया, बड़ी फंडिंग वाले एन.जी.ओ. और राजनीतिक दलों को भ्रष्टाचार विरोधी कानूनों के दायरे में लाया जाना चाहिए। चुनाव आयोग को और अधिक अधिकार सम्पन्न बनाये जाये, ताकि चुनाव प्रचार में धन खर्च करने के दुरुपयोग को शक्ति से रोक सके, तथा चुनाव आचार संहिता का उल्लंघन करने वाले उम्मीदवारों को अयोग्य घोषित कर सके। भ्रष्टाचारी को सख्त सजा मिलने के साथ साथ ईमानदार राजनेता व अधिकारियों की सुरक्षा का पुख्ता इंतजाम हो। अधिकारियों/कर्मचारियों को समय समय पर नैतिक जवाबदेय का बौद्ध कराने के लिए प्रशिक्षण की व्यवस्था हो। मीडिया की भूमिका का निर्धारण हो साथ ही समाज परिवार और व्यक्ति की भूमिका भी निर्धारित की जाये। अगर सभी वर्गों की भूमिका का निर्धारण, नैतिकता, कर्तव्य बौद्ध, कानूनगत हो जाये तो देश में भ्रष्टाचार को खत्म किया जा सकता है। यह तभी संभव है जब सभी दल, जन मन से इस कार्य को करने का संकल्प लें। सन् 2010 में ट्रांसपेरेंसी इंटरनेशनल के सर्वे नतीजों के



अनुसार भारत 178 देशों में से 87 वें स्थान पर है। इसका तात्पर्य यह हुआ कि विश्व में 86 देश ऐसे हैं जहाँ सार्वजनिक क्षेत्र में व्याप्त भ्रष्टाचार भारत की तुलना में कम है।¹⁹ जो भ्रष्टाचार हमारी सोच, कर्म तथा प्रकृति में विद्यमान है उसे समाप्त करने के लिए रोजगारोन्मुख शिक्षा व्यवस्था, त्वरित न्याय, राजनीतिक शूचिता, व्यक्तियों के उच्च चरित-निर्माण पर जोर, अपराधियों, भ्रष्टाचारियों के चुनाव लड़ने पर रोक जनजागृति, आर्थिक असमानता को समाप्त करना ए-ग्रेड अधिकारियों, कर्मचारियों की प्रशिक्षण प्रणाली में परिवर्तन जिससे यह वर्ग जनता से सीधा सम्पर्क साध सकें। जब तक देश से भ्रष्टाचार अपराधिकरण समाप्त नहीं होगा तब तक सच्चे लोकतंत्र की स्थापना नहीं हो सकती है। हर व्यक्ति की आँख के आँसू पोंछना और हर चेहरे पर मुस्कान देखना ही लोकतंत्र का लक्ष्य होना चाहिये।

सन्दर्भ ग्रन्थ

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भारत में साम्प्रदायिकता की समस्या

डॉ. (श्रीमती) सज्जन पोसवाल,
विभागाध्यक्ष, इतिहास विभाग,
स्नातकोत्तर महाविद्यालय, झालावाड़ (राजस्थान)

साम्प्रदायिकता एक ऐसी विचारधारा है जो इस विश्वास पर आधारित है कि भारतीय समाज ऐसे धार्मिक समुदायों में बँटा हुआ है जिनके आर्थिक, राजनीतिक, सामाजिक और सांस्कृतिक हित अलग-अलग हैं और इतना ही, नहीं यहां तक कि इन धार्मिक मतभेदों के कारण ये समुदाय एक दूसरे के शत्रु हैं। 'भारत में साम्प्रदायिकता अतीत की विरासत अथवा मध्ययुगीन अवशेष न होकर आधुनिक विचारधारा है जिसका उदय ब्रिटिश उपनिवेशवादी प्रभाव तथा भारतीय समाज के विभिन्न वर्गों, संस्तरों तथा समूहों की प्रतिक्रिया के परिणामस्वरूप हुआ था।¹ ब्रिटिशकालीन साम्प्रदायिकता का चरमोत्कर्ष देश के विभाजन तथा उसके बाद हुए बर्बर दंगों के रूप में सामने आया।

यह राष्ट्रीय आन्दोलन की विरासत का ही परिणाम था कि धर्म के नाम पर देश के बंटवारे के बावजूद भारत की जनता ने धर्म निरपेक्षता को संविधान में प्रतिष्ठापित कर उसे राष्ट्रीय जीवन के बुनियादी मूल्य के रूप में स्वीकार किया। इस प्रकार उपनिवेशवादी सत्ता के चले जाने तथा धर्मनिरपेक्ष राज्य की स्थापना के साथ ही आजादी के साथ हमारे राष्ट्रीय नेताओं को यह उम्मीद थी कि जैसे-जैसे सामाजिक-आर्थिक, प्रगति होगी वैसे ही लोगों का ध्यान बृहत्तर मुद्दों की ओर बंटेगा और धीरे-धीरे साम्प्रदायिक तनाव तथा द्वेष समाप्त हो जायेगा।

आजादी के बाद राजनीति तथा समाज में धर्मनिरपेक्ष मूल्यों की स्थापना के लिए नेहरू ने कांग्रेस के अंदर परम्परावादियों तथा बाहर हिन्दू राष्ट्रवादियों का दृढ़ता से मुकाबला किया। राजनीति में धर्म के प्रकार के दुरुपयोग के खतरों को रोकने के लिए उन्होंने पहल की जिसके परिणामस्वरूप जनप्रतिनिधित्व अधिनियम 1951 आया। इसमें चुनाव प्रचार के दौरान धार्मिक प्रतीकों के प्रयोग पर विशेषतौर पर पाबंदी लगाई गई थी। यही नहीं, पहले आम चुनावों में उन्होंने साम्प्रदायिकता को केन्द्रीय मुद्दा बनाया और चुनावों में कांग्रेस को मिली भारी जीत धर्मनिरपेक्षता, जनवाद और राष्ट्रीय एकता की जीत थी। पहले आम चुनावों में जनसंघ, हिन्दू महासभा और रामराज्य परिषद जैसी पार्टियों को कुल 10 सीटों पर सफलता मिली थी। धर्मनिरपेक्ष मूल्यों को आगे बढ़ाने में संसद में नेहरू को दो विपक्षी दलों-समाजवादियों तथा भारतीय साम्यवादी पार्टी का समर्थन मिला। नेहरू ऐसी सत्ता की स्थापना में कामयाब रहे जो अधिक धर्मनिरपेक्ष और सार्वभौमिक मूल्यों को आत्मसात करती थी। यह नेहरू की काबिलियत ही थी कि विभाजन से उत्पन्न अनुकूल परिस्थितियों के बावजूद रामजन्म भूमि तथा पूर्वी पाकिस्तान में हिन्दुओं की स्थिति जैसे मसलों पर हिन्दू साम्प्रदायिक ताकतों को अनियंत्रित नहीं होने दिया गया। नेहरू ने जिस ढंग से साम्प्रदायिक ताकतों का मुकाबला किया और उनकी प्रचार-प्रसारवादी गतिविधियों को दबाया उसके परिणामस्वरूप ये ताकतें 50 के दशक में धीरे-धीरे अपना आकर्षण खोने के लिए मजबूर हुईं।²

विभाजन के फलस्वरूप मुस्लिम साम्प्रदायिकता की प्रतिनिधि संस्था मुस्लिम लीग अप्रासंगिक हो गई थी और गाँधी की हत्या के बाद हिन्दू साम्प्रदायिकता का प्रतिनिधित्व करने वाले राष्ट्रीय स्वयंसेवक संघ (आर.एस.एस.) के प्रति लोगों में आक्रोश था। हिन्दू महासभा खत्म होकर जनसंघ के रूप में छुटपुट बिखरी हुई थी। आजादी के बाद अल्पसंख्यक मुस्लिम साम्प्रदायिकता सताई हुई मुद्रा में रही, लेकिन बहुसंख्यक (हिन्दू) साम्प्रदायिकता धर्मनिरपेक्ष तथा लोकतांत्रिक भारत में हिन्दू राष्ट्र के निर्माण का सपना लेकर आगे बढ़ी जिसकी पैरवी सांस्कृतिक संगठन के रूप में आर.एस.एस. कर रहा था। 1964 में नेहरू की मृत्यु के बाद हिन्दू राष्ट्रवादियों को फिर छूट मिल गई थी जो अब तक नेहरू की साम्प्रदायिकता विरोधी नीति के कारण हिन्दू अस्मिता के प्रश्न पर ढीले पड़े हुए थे। 1966 में शास्त्री की मृत्यु के बाद प्रधानमंत्री बनी इंदिरा गाँधी के पास इस नये विरोध के खतरों से निपटने का अनुभव नहीं था अतः हिन्दू राष्ट्रवादियों ने मिश्रित रणनीति अपनाई। उन्होंने एक ओर धार्मिक लामबंदी को प्रोत्साहन देने तथा दूसरी ओर गैर वैचारिक हितों का समर्थन जुटाने की व्यावहारिक रणनीति अपनाई। 60 के दशक में हिन्दू राष्ट्रवादियों ने राजनीति में अपने एकाकीपन को तोड़ने के लिए अन्य दलों के साथ गठबंधन की नीति अपनाई। विपक्षी पार्टियों में भी कांग्रेस को उखाड़ने के लिए जनसंघ जैसी पार्टियों के प्रति नकार की धार मोथरी होने लगी थी। 1967 के चुनावों में इस गठबंधन का फायदा जनसंघ को मिला। आर.एस.एस. ने भी उग्र हिन्दुत्व के बजाय आर्थिक-सामाजिक मुद्दों पर जोर दिया और दीदयाल उपाध्याय की हत्या के बाद जनसंघ अध्यक्ष बने (1968-72) अटल बिहारी वाजपेयी का स्पष्ट कहना था कि लोगों की रुचि विचारधारा में न होकर रोजी-रोटी की जरूरतों में है।

आर.एस.एस. के संगठनों में राष्ट्रसेविका समिति, अखिल भारतीय विद्यार्थी परिषद (एबीवीपी), जनसंघ, भारतीय मजदूर संघ, विश्व हिन्दू परिषद (विहिप) आदि प्रमुख थे। आगे चलकर बजरंग दल, दुर्गावाहिनी एवं स्वदेशी जागरण मंच आदि का गठन किया गया। 1980 में जनसंघ का स्थान भारतीय जनता पार्टी ने ले लिया। आर.एस.एस. तथा उससे सम्बद्ध संगठनों को 'संघ परिवार' कहा जाता है। इन संगठनों की स्थापना देश के सार्वजनिक जीवन में हिन्दू राष्ट्रवादी मूल्यों को भरने के लिए

की गई थी। इनके काम के दायरे तथा आपसी संबंधों का निर्धारण आर.एस.एस. द्वारा किया जाता रहा है। सन् 1948 में महात्मा गाँधी की हत्या के बाद संघ पर प्रतिबंध लगाने तथा उसके स्वयंसेवकों को भारी संख्या में गिरफ्तार करने पर जब संसद तथा संसद के बाहर किसी भी राजनीतिज्ञ ने उसकी पैरवी नहीं की तो संघ को स्पष्ट हो गया कि अपने आन्दोलन को जीवित रखने के लिए राजनीतिक दखल रखना आवश्यक है। इस आवश्यकता की पूर्ति के लिए 50 के दशक के मध्य तक जनसंघ को आर.एस.एस. के अनुसार ढाल दिया गया जिसकी स्थापना हिन्दुत्व के समर्थक श्यामा प्रसाद मुखर्जी की अध्यक्षता में 1951 में हुई थी। इस प्रकार आर.एस.एस. एक सांस्कृतिक संगठन था और जनसंघ उसकी राजनीतिक शाखा के रूप में कार्यरत था। यदि जनसंघ के राजनीतिज्ञ संघ की विचारधारा से अलग चलने की कोशिश करते तो संघ पार्टी का नियंत्रण स्वयं अपने हाथों में लेने से संकोच नहीं करता था। जनसंघ के बाद भाजपा और संघ के संबंधों की प्रकृति भी यही रही। भाजपा का अमूमन कार्यकर्ता संघ द्वारा तैयार किया जाता है। ऐसे कार्यकर्ता का वह इस्तेमाल तो कर सकती है लेकिन उस पर नियंत्रण नहीं रख सकती।⁴

जब 1977 में कांग्रेस विरोधी पार्टियों का गठबंधन जनता पार्टी के रूप में सत्ता में आया तो जनसंघ भी सत्ता में साझेदार बना लेकिन अपनी स्वतंत्र पहचान को जनता पार्टी में विलय करने के बाद। जनता पार्टी के अल्पकालीन शासन के दौरान संघ ने साम्यवादी इतिहासकारों द्वारा लिखी गई पुस्तकों को पाठ्यक्रम से हटाने के लिए सफल अभियान चलाया तथा शासन में राज गुरु की भूमिका निभाने की कोशिश की। विगत वर्षों की तुलना में इस दौरान साम्प्रदायिक दंगों में भी वृद्धि हुई। 1970 के साम्प्रदायिक दंगों की औसत वार्षिक संख्या 520, 1974 में 248, 1976 में 169 तथा 1977 में 188 थी लेकिन इसके बाद दंगों में पुनः तेजी आई और 1978 में इनकी संख्या 230 तथा 1979 में 304 हो गई।⁵ जनता शासन के अंत के बाद 1980 में जनसंघ की उत्तराधिकारी के रूप में भाजपा का जन्म हुआ।

आखिर में राम जन्मभूमि बाबरी मस्जिद के रूप में उन्हें ऐसा मुद्दा मिला जिसने हिन्दू साम्प्रदायिक लामबंदी को चरम पर पहुँचा दिया। 1992 में संघ परिवार के कारसेवकों द्वारा बाबरी मस्जिद गिराये जाने की घटना ने तो देश की धर्मनिरपेक्ष प्रकृति पर ही सवालिया निशान खड़ा कर दिया। इस ध्वंस के साथ ही शुरू हुए देशव्यापी साम्प्रदायिक दंगों में लगभग 1640 लोग मारे गये थे, लेकिन आजाद भारत में साम्प्रदायिकता के पुनरुत्थान के लिए केवल संघ परिवार अथवा हिन्दू राष्ट्रवादियों को ही जिम्मेदार नहीं ठहराया जा सकता।

जब तक भारतीय राजनीति में कांग्रेस का वर्चस्व रहा सब कुछ ठीक-ठाक चलता रहा लेकिन कांग्रेस के एक पार्टी प्रभुत्व के बाद उसने जिस चुनावी गणित की खोज की उसके दीर्घकालीन परिणाम साम्प्रदायिकता को बढ़ाने वाले साबित हुए। 1969 के बाद चुनावी गणित की खोज में पहले उसने मुसलमानों, अनुसूचित जातियों तथा जनजातियों पर भरोसा किया लेकिन जब राजनीति में मध्यवर्ती जातियों के उदय के साथ दलित तथा मुस्लिम समर्थन का विचलन होने लगा तो कांग्रेस ने चुनाव जीतने के लिए अल्पसंख्यकों की तुलना में बहुसंख्यकों की संख्यात्मक ताकत पर जोर देना शुरू कर दिया। इस प्रक्रिया में बहुलवाद के प्रति प्रतिबद्धता विकृत होकर बहुसंख्यकवाद के रूप में साम्प्रदायिक प्रतिबद्धता में बदल गई।⁶ यही कारण है कि जनोन्मुखी एवं समाजवादी विचारधारा की पैरोकार रही श्रीमती गाँधी के मुँह से 80 के दशक में हिन्दूवादी स्वर सुनाई देने लगे।⁷ इसके साथ ही अल्पसंख्यकों में असुरक्षा की भावनाएँ भड़काई जाने लगी। पंजाब तथा कश्मीर के हिन्दू अल्पसंख्यकों तथा यूपी. के मुस्लिम अल्पसंख्यकों को कहा गया कि राज्य से सुरक्षा व समर्थन पाना हो तो वे कांग्रेस को वोट दें। धर्मनिरपेक्षता की राजनीति का अर्थ यह निकाला गया कि राज्य को सभी धर्मों का फिक्क करते हुए दिखना चाहिए। उदारता को साबित करने तथा मुसलमानों से की गई अपील को संतुलित करने के लिए श्रीमती गाँधी हिन्दू पूजा स्थलों में जाने लगी। कांग्रेस और धर्मनिरपेक्षता के सिद्धान्तों से हुए इस विचलन के नतीजे श्रीमती गाँधी की 1984 में हुई हत्या के बाद के सिक्ख विरोधी दंगों के रूप में सामने आये।⁸

इसके बाद भी कांग्रेस ने हिन्दू तथा मुस्लिम साम्प्रदायिकता में संतुलन बनाना शुरू किया। मुस्लिम कट्टरपंथियों को संतुष्ट करने के लिए शाहबानो मामले में सर्वोच्च न्यायालय का फैसला संसद में रद्द किया गया। हिन्दू राष्ट्रवादियों ने इसे अल्पसंख्यकवाद तथा छद्म धर्मनिरपेक्षता कहकर इसका विरोध किया। जन्मभूमि विवाद में फरवरी 1986 में जब फैजाबाद जिला एवं सत्र न्यायाधीश ने मस्जिद के दरवाजे खोलने तथा वहाँ रखी मूर्तियों की पूजा अर्चना करने की स्वीकृति दे दी तो हिन्दूवादियों के हौसले बुलंद हुए। इसके बाद हिन्दू साम्प्रदायिकता और उग्र होती गई और जब 6 दिसम्बर 1992 को कारसेवकों ने बाबरी मस्जिद गिराई तो सरकार द्वारा तैनात सैन्यबल चुपचाप आदेश के अभाव में अयोध्या को घेरे खड़ा रहा।

इस प्रकार आजाद भारत में राजनीतिक पाटियाँ बदलाव तथा विकास का औजार न बनकर सत्ता पर काबिज रहने का साधन बन गई और अल्पसंख्यक-बहुसंख्यक साम्प्रदायिकता का विकास धर्म-निरपेक्षता के साम्प्रदायिक इस्तेमाल का इतिहास बन गया। जहाँ तक मुस्लिम समुदाय का सवाल है स्वतंत्रता आन्दोलन के समय से ही कांग्रेस के साथ उसका गठजोड़ रहा है। इस गठजोड़ में मुसलमानों की प्रतिनिधि देवबंद स्कूल से संबंधित जमायत-अल-उलेमा-ए-हिन्द थी।

कांग्रेस के साथ जमायत के सहयोग के पीछे यह राजनीतिक सौदेबाजी थी कि उसके समर्थन के एवज में मुसलमानों के पूजा स्थल, धार्मिक निधियों, मुस्लिम पर्सनल लॉ तथा इस्लामी संस्कृति के अन्य पहलुओं की रक्षा की जायेगी। नेहरू के नेतृत्व में कांग्रेस के मुसलमानों के प्रति उदार तथा धर्मनिरपेक्ष रवैये के कारण आजादी के बाद कांग्रेस के प्रति उनका झुकाव बढ़ा और पहले तीन आम चुनावों में कांग्रेस को मुस्लिम समर्थन मिला लेकिन 1963 के साम्प्रदायिक दंगों के बाद वे कांग्रेस से विमुख होने लगे थे अतः इस मोहभंग को प्रकट करने के लिए मुसलमानों ने बड़ी संख्या में दूसरी पार्टियों को वोट दिया। मुसलमानों की दुर्दशा के लिए एक ओर हिन्दू असहिष्णुता तथा साम्प्रदायिक राजनीति तथा दूसरी ओर उनका स्वयं का दकियानूसी नेतृत्व जिम्मेदार था।⁹

मुस्लिम नेतृत्व ने समुदाय के विकास को मुद्दा या मिशन नहीं बनाया। ऐतिहासिक रूप से ऊँची जाति एवं वर्ग के मुस्लिम राजनीतिक नेतृत्व ने पहचान की राजनीति की जो कुछेक सांस्कृतिक भावनात्मक मुद्दों के इर्द-गिर्द घूमती रही है। अलीगढ़, मुस्लिम विश्वविद्यालय, बाबरी मस्जिद, शरीयत और उर्दू का मसला, मुस्लिम लीग, जमाते इस्लामी, जमाते उलेमा हिन्द, अंजुमन-तरक्की-ए-उर्दू, मुहाफिज दस्ता, मुस्लिम मजलिस-ए-मुशाविरात, मजलिस-ए-इत्तेहाद-आम मुसलमीन, मुस्लिम मजलिस, दीनी तालीम कौंसिल, मुस्लिम पर्सनल लॉ बोर्ड, बाबरी मस्जिद मूवमेंट को ऑर्डिनेशन कमेटी, बाबरी मस्जिद एक्शन कमेटी जैसी संस्थाओं, संगठनों द्वारा समय-समय पर पारित किये जाने वाले प्रस्तावों तथा घोषणाओं में सांस्कृतिक एवं भावनात्मक मुद्दों पर जोर दिया जाता रहा है। मुस्लिम नेतृत्व मुसलमानों की धार्मिक-सांस्कृतिक पहचान पर खतरे का डर दिखाकर अपना उल्लू सीधा करता रहा है। इससे उसे खुद को मुसलमानों का वैध प्रतिनिधित्व करने के दावे का हक मिलता रहा है और साथ ही सारे संसाधनों और मदों पर इस पुरानी जमात का कब्जा बरकरार रहा है। दरअसल, बाबरी मस्जिद किसी एक समुदाय का मुद्दा न होकर पूरे देश का मुद्दा था लेकिन मुस्लिम नेतृत्व ने इसे राष्ट्रीय धर्मनिरपेक्ष मुद्दे के रूप में न उठाकर इसे इस्लामी अस्मिता के सवाल के तौर पर उठाया। इसके लिए बाबरी मस्जिद मूवमेंट को-ऑर्डिनेशन कमेटी बनाई गई और 1987 में तो गणतंत्र दिवस का बहिष्कार करने तक का फैसला किया गया। परिणाम यह हुआ कि मुस्लिम नेतृत्व इस सवाल पर देश की अन्य लोकतांत्रिक एवं धर्मनिरपेक्ष शक्तियों को अपने पक्ष में लाने में विफल रहा। दरअसल हिन्दुत्ववादी ताकतों का असली निशाना इस्लामी पहचान न होकर देश एवं सरकार की धर्मनिरपेक्ष पहचान रही है ताकि हिन्दू वोट को एकजुट करके वह शासन पर काबिज हो सके। संक्षेप में कहे तो हिन्दू हो या मुसलमान दोनों के साम्प्रदायिक रंग देने तथा एक-दूसरे को मजबूत करते हुए नेतृत्व के लाभ पाते रहने की ओर ले जाया है। लोकतांत्रिक चरित्र अपनाकर ये साम्प्रदायिक ताकतें ऐसा नहीं कर सकती।¹⁰

अपने वर्चस्वकाल में कांग्रेस ध्वीकरण से बचते हुए विभिन्न हितों का प्रतिनिधित्व करती रही जो भारतीय समाज की प्रकृति के अनुकूल था, लेकिन ने नेहरू के बाद अपनाये गये लोकलुभावनवाद तथा व्यक्तिवाद ने कांग्रेस के चरित्र को दिल दिया। इसने मध्यवर्ती संगठनों व राजकीय संस्थाओं को दरकिनार करने के साथ ही राजनीतिक अस्थिरता तथा संस्थाओं के क्षरण जैसी कई विकृतियों को जन्म दिया। चुनावी राजनीति का इस्तेमाल जनाधार के विस्तार के लिए न होकर जनाधार का इस्तेमाल चुनावी राजनीति के संकुचित उद्देश्य के लिए किया जाने लगा। समय के अंतराल के साथ भारतीय लोकतांत्रिक व्यवस्था में चुनाव अपने आप में लक्ष्य बन गये। इस चुनावी लोकतंत्र से निकली साम्प्रदायिकता की सैद्धान्तिक व्याख्या करते हुए रजनी कोठारी ने कहा है कि जब चुनावी मजबूरियाँ लोकतंत्र पर हावी हो जाती हैं तो नेताओं और पार्टियों की निगाह में लोगों की हैसियत सिर्फ वोटर की रह जाती है। चुनाव के इस खेल का उद्देश्य है उसके बहुमत को येन-केन प्रकारेण अपने पक्ष में कर लेना। यानी लोकतंत्र बहुसंख्यवादी बन जाता है और समाज में बढ़ते ध्वीकरण के महौल में यह बहुसंख्यकवाद, बहुसंख्यकों और अल्पसंख्यकों के बीच झड़प का रूप ले लेता है। अंततः बढ़ती साम्प्रदायिक राजनीति लोकतंत्र के बुनियादी ढाँचे को ही कमजोर कर देती है।¹¹

उल्लेखनीय है कि भारतीय सामाजिक-आर्थिक व्यवस्था का तर्क साम्प्रदायिकता के प्रसार के लिए अनुकूल जमीन प्रदान करता रहा है। इस मामले में आर्थिक विकास के तौर-तरीकों से पनपने वाले सामाजिक तनाव महत्वपूर्ण रहे हैं। सन् 1947 के बाद पहली तीन पंचवर्षीय योजनाओं ने विकास के व्यापक अवसर मुहैया कराये लेकिन 60 के दशक में गठबंधन की बढ़ती ताकत के चलते विकास की प्रक्रिया को इस तरह ढाला गया कि जनसमुदाय का बड़ा हिस्सा विकास के लाभों से वंचित रह गया। गरीबी, बेरोजगारी और असमानता की बढ़ती समस्याओं ने आमजन में निराशा तथा मोहभंग को जन्म दिया और राजनीतिक नेतृत्व ने इन समस्याओं पर ध्यान देने के बजाय, संवेदनाओं तथा भावनाओं को उभार कर साम्प्रदायिक माहौल पैदा रखने की कोशिश की। इसके लिए कुछ पार्टियों और नेताओं ने जनसमुदाय को इस दलील के आधार पर गोलबंद किया कि भारत का बहुसंख्यक हिन्दू समुदाय पिछड़ा, अशिक्षित व अविकसित है जबकि अल्पसंख्यकों की खास तरफदारी की जाती है।

साम्प्रदायिकता के विकास का एक अन्य सांस्कृतिक पहलू और है जिसमें पहले राष्ट्रीय दूरदर्शन तथा बाद में मल्टीमीडिया की अहम भूमिका रही है। सर्वप्रथम 1987-88 में राष्ट्रीय दूरदर्शन पर रामायण तथा महाभारत महाकाव्यों पर आधारित सीरियलों के प्रसारण ने राष्ट्रव्यापी हिन्दू अस्मिता की सामूहिक चेतना जाग्रत की। इससे विहिप के मंदिर निर्माण आन्दोलन को अप्रत्यक्ष रूप से समर्थन मिला। उदारीकरण के बाद आई सूचना क्रान्ति और चैनलों की बाढ़ ने धार्मिक दायित्वों और उपासना के स्वरूप की कायापलट कर दी। पहले उनका स्वरूप स्थानीय तथा सीमित होता था, अब न तो गणेश महोत्सव महाराष्ट्र और न ही दुर्गा महोत्सव बंगाल तक सीमित रहा बल्कि इन्होंने राष्ट्रव्यापी महोत्सवों का स्वरूप ग्रहण कर लिया है। स्थानीय देवी-देवताओं और स्थानीय अनुष्ठानों का स्थान तथाकथित सार्वजनिक हिन्दुवाद लेता जा रहा है। 24 घंटे चलने वाले टीवी चैनलों पर दिन-रात प्रसारित होने वाले पौराणिक सीरीयल, ज्योतिष भविष्यवाणियों तथा धर्मोपदेशकों के प्रवचनों से बनती जा रही आम संस्कृति ने एक ओर साम्प्रदायिक ताकतों को मजबूत किया है और दूसरी ओर धर्म को सर्वाधिक लाभदायक व्यवसाय में बदल दिया है। कोलकाता की एक मशहूर पूजा समिति द्वारा दुर्गा पूजा समारोह के अधिकार अमरीकी कंपनी 'मीडिया मोरफोसिस' को बेचे जाने की खबरें¹² स्पष्ट करती हैं कि भूमंडलीकरण के दौर ने धर्म को श्रद्धा नहीं वाणिज्य-व्यापार की अन्तर्राष्ट्रीय वस्तु बना दिया है।

भारत में साम्प्रदायिकता के विस्तार के साथ ही साम्प्रदायिक हिंसा में वृद्धि हुई है। साम्प्रदायिक हिंसा को रोकने में राजसत्ता समर्थ होती है। पुलिस बल तथा सैन्य बल के प्रयोग द्वारा वह दंगाइयों के खिलाफ अपनी ताकत का इस्तेमाल करती है लेकिन पुलिस सहित प्रशासनिक मशीनरी की निष्पक्षता इसके लिए आवश्यक शर्त है। नेहरू ने पुलिस के साम्प्रदायीकरण के खतरों को भाँपते हुए इस बात पर जोर दिया था कि इस क्षेत्र में अल्पसंख्यकों का प्रतिनिधित्व आवश्यक है। अल्पसंख्यकों के पर्याप्त प्रतिनिधित्व द्वारा ही पुलिस में संतुलन तथा आत्मविश्वास कायम रखा जा सकता है¹³ लेकिन पिछले कुछ वर्षों में साम्प्रदायिक विचारधारा राजकीय तंत्र तथा पुलिस-तंत्र में घुसपैठ करने में सफल रही है। पुलिस बल के साम्प्रदायिक हिस्सों ने दंगों के दौरान कभी निष्क्रियता और कभी भेदभाव बरत कर दंगाई हालातों को और भयावह बनाने में मदद की है। यूपी. तथा बिहार पुलिस बल के साम्प्रदायीकरण की शिकायत करते हुए 5 नवम्बर 1982 को मुस्लिम सांसदों द्वारा प्रधानमंत्री को दिये गये ज्ञापन में कहा गया था कि साम्प्रदायिक हिंसा दिनों दिन मुस्लिम अल्पसंख्यकों के खिलाफ पुलिस कार्यवाही में तबदील होती जा रही है और दंगा पीड़ितों को विद्रोही एवं गद्दार की तरह पेश किया जा रहा है।¹⁴ 1981 में हुए मेरठ दंगों से संबंधी यह ज्ञापन धर्मनिरपेक्षता की वैधता, कानून के शासन तथा कानून की भूमिका तथा नागरिकों के प्रति सरकार के दायित्व पर सवाल खड़े करता है।

बढ़ती साम्प्रदायिकता के ऐसे अन्य आयामों पर और विस्तार से चर्चा की जा सकती है लेकिन संक्षेप में इतना ही कहा जा सकता है कि साम्प्रदायिकता तथा साम्प्रदायिक हिंसा का एक चिंताजनक पहलू उसका व्यापक होता जा रहा चरित्र है। इसने करीब देश के हर हिस्से और महत्वपूर्ण शहरों को अपने दायरे में ले लिया है। इसने केरल, तमिलनाडु, आंध्रप्रदेश पश्चिम बंगाल और उड़ीसा जैसे राज्यों को भी अपनी चपेट में ले लिया है जिन्हें पहले दंगा सुरक्षित राज्य माना जाता था। साम्प्रदायिक दंगे गाँवों तक फैल चुके हैं जिनमें सभी धार्मिक समूह शामिल हैं। ये दंगे अधिक पूर्व नियोजित, सुसंगठित तथा लंबी अवधि के लिए होने लगे हैं।¹⁵ पहले बहुसंख्यक साम्प्रदायिकता का निशाना केवल मुसलमान होते थे लेकिन उसके हमले के दायरे में अब ईसाई (स्टेन्स हत्याकांड, 1998) भी आ गये हैं। यह बढ़ती साम्प्रदायिकता सृजन विरोधी ही नहीं, यह कला एवं अभिव्यक्ति की आजादी की दुश्मन है इसने अपनी विचारधारा के विरोध में दिखाई देने वाली हर घटना एवं विचार को आतंकित करने की नीति अपनाई है। ओरियन्टल स्टडी सेंटर, पूना में शिवाजी पर लिख किताब के विरोध में की गई तोड़फोड़ हो या वाटर फिल्म के सेट पर ध्वंस हो, प्रसिद्ध चित्रकार मकबूल फिदा हुसैन द्वारा 20 साल पहले बनाए गए सरस्वती के चित्र पर मचाया गया बवाल हो या निर्वासित बांग्ला लेखिका तस्लीमा पर हमला। ये सारे उदाहरण विमत को आतंकित कर नष्ट करने की कोशिशों के प्रमाण हैं। यह फासीवाद की ओर ले जाने वाला रास्ता है। 'वैसे इसकी शुरुआत शिवसेना ने सत्तर के दशक में ही कर दी थी जब उसने बंबई की सड़कों पर आतंक फैला कर सशक्त लाल झंडा यूनियनों को खत्म कर दिया था। इसी प्रकार 6 दिसम्बर 1992 को हुई पत्रकारों की पिटाई आकस्मिक न होकर पूर्व नियोजित योजना का हिस्सा थी।'¹⁶ साम्प्रदायिकता के इस बढ़ते दायरे से सन्त सम्मेलनों, जामा मस्जिद से जारी किये जाने वाले फतवों और अकाल तख्त से सुनाई जाने वाली सजायें महत्वपूर्ण हो गईं। अपने मूलरूप में अल्पसंख्यक साम्प्रदायिकता भी उतनी ही खतरनाक है जितनी बहुसंख्यक साम्प्रदायिकता।

संक्षेप में कहा जाये तो आजादी के बाद देश में ऐसा कोई बड़ा राष्ट्रीय एजेन्डा नहीं बना जिससे दोनों समुदाय एक साथ आ पाते बल्कि लोकतंत्रीकरण की प्रक्रिया में जाति एवं धर्म के समीकरण समाहित होते चले गये जिससे साम्प्रदायिकता को आधार मिलता गया। पाकिस्तान के साथ बढ़ती दुश्मनी और युद्धों ने इसे और बढ़ाया। वामपंथी आन्दोलन तथा किसान-मजदूर संगठनों का हिन्दी भाषी क्षेत्रों में विघटन हुआ उसका स्थान साम्प्रदायिक शक्तियों ने ले लिया। मुसलमानों में

पर्याप्त आर्थिक, सामाजिक एवं शैक्षणिक विकास नहीं हो पाया। परिणामस्वरूप नेतृत्व धर्मान्ध मुस्लिम नेताओं के हाथों में चला गया जिसने हिन्दू सम्प्रदायवादियों को तर्क प्रदान किया। '60 के दशक में ही धर्मनिरपेक्ष पार्टियाँ, समूह और व्यक्ति साम्प्रदायिकता के प्रति अवसरवाद दिखाते रहे और इनके इस नरम रवैये का परिणाम साम्प्रदायिकता को वैध और आदरणीय बनाने के रूप में सामने आया। इस नीति ने राष्ट्रीय आन्दोलन की एक बहुत बड़ी उपलब्धि को विखंडित कर दिया और आजादी के 50 साल बाद साम्प्रदायिकता भारतीय समाज तथा लोकतंत्र के लिए गंभीर खतरा बन गई। संघ परिवार सत्ता प्राप्ति के लिए गोलबंदी करने में सफल रहा और देश ने भाजपा के नेतृत्व में 21 वीं सदी में प्रवेश किया, लेकिन इसके बाद भाजपा सत्ता में नहीं आ पाई।¹⁷ तात्कालिक मौजूदा हालात में साम्प्रदायिकता की आँधी में भाजपा भले ही वोट पाने में सफल हुई हो लेकिन भारतीय जनता ने साम्प्रदायिकता को अंगीकार नहीं किया। देश में अल्पसंख्यकों और बहुसंख्यकों के बीच कोई स्थाई विद्वेष मौजूद नहीं रहा है दरअसल भारत का स्वभाव सदियों से सर्वसमावेशी, सर्वग्राही और समन्वयवादी रहा है और कट्टरतावादी लोक हर दौर में रहे हैं लेकिन इतनी कम संख्या में कि समाज के जीवन की दशा तय न कर सकें। देश में विगत वर्षों में फैली साम्प्रदायिकता निर्णायक न होते हुए भी भारतीय सामाजिक संस्कृतिक तथा लोकतंत्र के लिए बड़ी चुनौती है जिसे समाप्त करना जरूरी है। जहाँ साम्प्रदायिक हिंसा का दमन राज्य द्वारा ही किया जा सकता है वहीं साम्प्रदायिक विचारधारा को समाप्त करने में राज्य के अलावा बुद्धिजीवियों, राजनीतिक पार्टियों, मीडिया, स्वयंसेवी संगठनों, ट्रेड यूनियनों का अहम दायित्व है।¹⁸ शिक्षा, इतिहास की साम्प्रदायिक व्याख्या, राजनीतिक, मीडिया, भाषा एवं साहित्य आदि वे तमाम साधन एवं संसाधन जिनसे साम्प्रदायिकता फैलाई गई उन्हीं के माध्यम से साम्प्रदायिक विचारधारा से संघर्ष किया जा सकता है।

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Inclusion of Socio-Economically Disadvantaged Groups Children in the inclusive school Education

Santanu Biswas

Ph.D Research Scholar, Department of Education, Assam University, Silchar, India.

ABSTRACT:

Inclusive education refers to an educational set-up where children with diverse learning needs are accommodated in general classroom and has equitable opportunities of quality education. Since long, India has been taking initiatives to provide equitable and inclusive educational opportunity to all children regardless of their diverse learning needs. In April, 2010 India implemented RTE Act which provides a legal framework to make quality inclusive education, the right of every child at elementary level. But having great cultural, social, economic and language diversity the goal is challenging. Many children, across the country come from socially disadvantaged backgrounds and extremely vulnerable socio-economic conditions, such as scheduled castes and scheduled tribes' communities; ethnic and religious minorities, poor economic conditions. They constitute the maximum drop-out population. This paper is an attempt to discuss the concept of inclusive education with reference to need of inclusive education in India. Further, article suggests a countrywide practice and strategy that may prepare a ground for successful inclusive education.

KEY WORDS: - Inclusive education, NEP and India, Tribal Education.

INTRODUCTION :

Education is an instrument for all-round development of an individual that's why education as a right of children has been enshrined in different international declarations since 1948, the Universal Declaration of Human Rights. The United Nations Convention on the Rights of the Child (UNCRC, 1989) UNESCO's movement for Education For All (EFA) 1990, Salamanca Statement (1994) and other focused treaties gave voice to the equal educational opportunities for children with disabilities, girls, racial minorities and migrant workers. The term inclusive education has been in vogue for past few decades and the education for children with diverse needs along with the general students has been spoken of strongly in recent times. The principle of inclusive education was adopted at the "World Conference on Special Needs Education: Access and Quality" (Salamanca Statement, 1994) and was restated at the World Education Forum Dakar, Senegal (2000). Salamanca Statement, 1994 that 'inclusive schools were the most effective way to counter discriminatory approaches and attitudes towards students.' Ensuring that each individual has an equal opportunity for educational progress remains a challenge worldwide.

OBJECTIVES:

The main objectives of this study were follows:

- 1) To know about the concept of Inclusive Education.
- 2) To know the Highlights of NEP preference and importance of Inclusive education.



- 3) To know the Concept of Socio-Economically Disadvantaged Groups.
- 4) To suggest some strategies for enhancing Tribal education in inclusive classroom.

1. Methodology of the studies :

The study was basis of descriptive method and survey method. This is a descriptive study document analysis is applied for the development of paper. This study has been conducted in following collecting of data from book and data collected from internet, collection of data from publish paper in the journal.

2. Interpretation:

Development of the Concept of Inclusive Education :

Inclusive education is an approach that advocates equal educational opportunities to all students without any discrimination. It is about making sure that each and every student feels welcomed and that their unique learning needs are attended and valued. The concept of inclusive education is emerged of long-time practices made in the field of education of children with special needs. Over the last few decades, the field of education has witnessed the use of many concepts and terms which are associated with the education of children with special needs. Segregated education, special education, education of special children, education of the disabled, mainstream education, integrated education and inclusive education received wide attention of stakeholders and greatly influenced the educational policies and programmes. In order to proper understanding the concept of inclusive education it becomes imperative to look at the meaning and importance of the other related terms.

3.1 General Education :

General education also called regular education/liberal education (as cited by Olason, 1977) is planned to develop learners' general knowledge, skill, competencies, literacy and numeracy skills that enable them to achieve their academic, career, and life goals. It is usually designed to prepare students for advance education. The majority of students of the world are subject to general Education.

3.2 Special Education :

The term special education is designed for the children with disabilities i.e. physical, mental, learning etc. According to the New World Encyclopedia, "Special education is the term most commonly used to describe the methodology and practice of education for students with special needs, such as learning difficulties, mental health issues, and specific disabilities. Special education students often have different needs, learn in different ways, and interact socially in different fashions than other students". Special education is carried out in special schools where special teachers teach persons with disabilities using special methods and material under special settings. Historically, Persons with Disabilities (PwD) were very often confined to hospitals, asylums, or other institutions and these places provided hardly any education (Brignell, 2010). However, for last few decades the persons with disabilities were given education in special school. Here it is necessary to mention that the term "special education" is referred to the education of disabled children.

3.3 Integrated Education :

The term integrated education has been in vogue for some time. It emphasizes placement of children with disability in mainstream school on part time or full-time basis. Integrated education



model has been adopted by many educational systems as an interim approach in the move towards inclusive education i.e. "whenever possible, students with disabilities attend a regular school" but the emphasis, however, is upon the student to fit the system rather than the system to adapt to meet the educational needs of a student (Sharma and Deppeler, 2005). According to Sailor (1989) integration of the children with special needs into inclusive setting schools was parallel to racial desegregation (as cited at SEDL Web). The main focus of integrated education is on attendance and this system does not accept many of our children with disability on the basis of not being prepared enough (NCERT, 2007).

3.4 Mainstreaming :

Mainstreaming is another concept which was introduced in 1975 in the 'Education for all the Handicapped Act' (as cited by Kumar, 2018). The concept of mainstreaming is closely linked to traditional forms of special education service delivery. According to Rogers (1993), mainstreaming has generally been used to refer to the selective placement of special education students in one or more "regular" education classes. This placement option has to be earned by a disabled child studying in special separate class by demonstrating his /her ability to keep up with the work assigned by the regular classroom teacher. This approach believes that students with disabilities must share the same physical space (classroom, playground, laboratory etc.) with students who have no disabilities.

3.5 Inclusive education :

Inclusive education enables all children to learn together accommodating their diverse learning needs. The idea of inclusive education has been spelt out in the Salamanca Statement and the Framework for Action on Special Needs Education in 1994. It affirms that "regular schools with this inclusive orientation are the most effective means of combating discriminatory attitude, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an affective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system." It further urges all governments to, "adopt as a matter of law or policy the principle of inclusive education, enrolling all children in regular schools, unless there are compelling reasons for doing otherwise". Thus, inclusive education is a flexible education system which accepts, accommodates and assimilates the needs of a wide range of learners and adapts itself to meet the differing needs. Salamanca Statement (1994) states that, "school should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions. This should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities and children from disadvantaged or marginalized areas or groups." According to UNICEF (2010), "Inclusion is really about how well child-friendly schools are doing at making practical changes so that all children, regardless of their background or ability, can succeed."

MAJOR ISSUE AND PROBLEMS:

a) Socio- Economic Problem:

Generally, we can find the conditions of tribal communities in most of the countries including India are very distressful. People / population of schedule tribe don't have a proper source of income.

b) Illiteracy :

Illiteracy rate among tribal is very low while in 1961 it was 18.53%. In 1991 it increased to 29.60. If we compare it to general literacy rate (52.21%). It's very low. Mizoram is 82.71% in Nagaland, Sikkim and Kerala. It is between 57% and 61%. Lack of literacy among tribal people has been identified as a major development problem.

c) Unemployment and starvation:

The tribes are basically hill and forest dwellers. There are no industries and no opportunities of jobs so the tribes unemployed. They use secondary source of income such as husbandry, poultry, farming, handloom, weaving and the handicraft work for their livelihood.

d) Drinking water problem:

Scheduled tribes don't have the regular drinking water supply. They are inhabited of using the water which is collected in small ditches. this proves hazardous to their health.

e) Transport problem attitude:

The road facilities are inadequate and a large number of villages are still unconnected with the network of existing road system.

f) Negative Parental:

Attitude As the literacy rate of the tribe is below from the general population. Parents of tribal children not well educated and are educationally backward.

g) Lack of Trained Teachers:

Due to shortage teachers, tribal schools are unable to attract students and create interest of tribal students in study. Without proper training, they will not get enough knowledge, which teaching method be opted to teach particular group of students.

h) Lack of Transport Facilities:

Most of tribal areas are hilly. The road facilities are inadequate so the child faces transport problems to reach school. They have to walk a longer distance which creates irregularity in school.

SOLVE THE EDUCATIONAL PROBLEM:

a) Lack of interest in school:

Parents of tribes child is not enough educated. They don't know the value of education so they unable to create interest of their child toward education.

b) Economic burden and unemployment:

In tribal areas source of income is farming, poultry, handloom and weaving so parents involve their children in their work to reduce economic burden and don't send them to school.

c) Lack of Family Support:

Sometime parents don't support their child to continue their education. Especially in case of girl child.

d) Child Marriage:

Child marriage is a big problem. After marriage a girl have a responsibility of household work. There in laws don't allow her to continue her studies so the girls dropped out. Fear of Expenditure Parents often noted that the schemes given by government to promote education did not provide enough cover in real, hidden costs and extra money was needed to cover the excess.

e) Narrow Mentality:

The parents of a girl child have an old mentality regarding education of a girl child. They think there is no need to educate a girl. She should do household work that's enough for her so the parents don't take initiative to send the girl child in school.

SUGGESTIONS:

- ❖ Literacy campaign should be done in different tribal areas to promote education of tribes.
- ❖ Relevant study material in local language should be used to teach tribal students.
- ❖ In tribal areas schools should be appointed local area teacher and female teacher also in school.
- ❖ Various scholarship and stipends should be given to attract pupil toward school.
- ❖ In tribal area problem of transport prevail to overcome this there should be residential schools.
- ❖ Learning-supportive residential accommodation and climate
- ❖ The teaching experience of the tribal teachers teaching in the tribal schools significantly had positive impact on their attitude towards the education of the tribal children.
- ❖ Teachers should try as far as possible to overcome this barrier so that teachers can become friends with students belonging to these tribes.
- ❖ A Study of test anxiety and achievement of tribal children reading in elementary schools.
- ❖ A Study of parental involvement in the education and rehabilitation of the tribal children.



- ❖ Study of the career opportunities for the tribal children and their potentialities in comparison the non-tribal children.
- ❖ Comparative study of the motivational support and academic achievement of the tribal and non- tribal children.

CONCLUSION:

This study has found a wide range of issues and problems faced by the tribal in India. A Study of learning supports and academic achievement of the tribal learners in the secondary schools. Article 46 of the Indian constitution stress to promote the ST and SC people with special care in the educational and economic establishment. The spread of education among the ST during the last four decade has been quite uneven. Ignorant and illiteracy among tribals should be minimized and rooted out, by providing proper education and awareness programme. Government should make available adequate grants for education of tribal. To improve the educational and economic status of the tribal, opportunities for basic and adult education with training leading to better employment should be provided. Hostel facilities to tribal students should be surveyed and improved. The students prepared for future pandemic situations, online academic will be promoted on a larger scale.

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