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Political Exclusion of Muslims in Panchayat Raj Institutions: A Case Study of Telangana State

By
Dr. Mohammed Ghouse¹

"The Electors (voters) who are on a different side in party politics from the local majority are unrepresented... (This system) is diametrically opposed to the first principle of democracy, representation in proportion to numbers."

John Stuart Mill in Considerations on Representative Government (1861)

Introduction

Participatory democracy is the form of collective decision making process for the direct and indirect democracies. In this form of government people will decide collective in the affairs of policy making and their representatives simply execute their policy implementation. Though it has many constraints the involvement of local people will enhance the accountability and transparency by social auditing of entire policies and funding.

Panchayats have been the backbone of the Indian villages since the beginning of recorded history. In 1946, Gandhi had aptly remarked that the Indian independence must begin at the bottom and every village ought to be a Republic or a Panchayat with powers. His dream got translated into reality with the introduction of the three-tier Panchayati Raj system to ensure people's participation in rural reconstruction.

Telangana has born as a new Indian state on 2nd June 2014 after prolong and peaceful struggle. The credit of formation of movement goes to all sections of society including Muslims in Telangana. Though Muslims are living in majority urban areas but they also lives in rural areas. Most of the rural areas in Telangana are Muslim dominated. This paper will assess the share of Muslims and representation in Panchayat Raj Institutions in Telangana.

Objectives of the Paper:

This paper figure out the share and representation of Muslims in the Panchayat Raj Institutions in Telangana for a period of last ten years before its establishment as 29th state of India. Hence a detailed empirical inquiry will be focused on the representation of bodies like Zilla Parishad, Mandal Parishad and Gram Panchyats from 2004 to 2014.

Methodology:

This study based on the primary and secondary data like Annual reports of the different commissions reports. The records of State Election Commission of Telangana state will be analyzed along with the Rural and Urban Local Bodies Directorates. The Census data of 2011 census will also be used as primary data to assess the election results and the share of Muslims in PRIs. The study of political parties is not been done due to time constraints. The centralized data is also not furnished and made available due to bifurcation of the state.

Political Participation and Panchayat Raj Institutions:

¹ Post Doctoral Fellow (ICSSR, New Delhi) Department of Pol. Science,
University of Hyderabad, Email address:ghouselecturer@gmail.com
University of Hyderabad, Email address:ghouselecturer@gmail.com

Politics could be defined largely as genuine appraisal of humans as true stakeholders of the state making attempts to coexist in an interdependent relationship. Thus every form of human society does have some sort of rhythm of politics and game plan of politics and its related initiatives are true. We recognize this when we talk about politics in private associations such as temples, churches, mosques, businesses, pressure groups, social clubs and so forth².

Political Participation may be defined as those of actions of private citizens by which they seek to influence or to support government and politics³. The phrase “rule of the people” may define democracy, but it does not tell us why it is better that people, rather than kings, should rule. Like Mill, contemporary theorists also believe that the equal opportunities of self-development can only be achieved in a truly participatory society (Pateman 1970; Babber 1984). Whether in the workplace or in local self government, participation enhances political efficacy, evokes in citizens a concern for matters of common interest, and helps to create aware and knowledgeable citizens who can contribute constructively to the process of governance⁴.

The panchayat raj is often believed to be the most important political invention of independence India. The panchayat raj institutions (PRIs) are proclaimed as the vehicles of socio-economic transformation in rural India⁵. Article 40 of Indian Constitution calls upon the State to take steps to organise Village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self Government. In order to comply with the mandatory provisions of 73rd Constitutional amendment state government has enacted the law to establish rural local bodies. Article 243 (G) of the constitution provides the powers and functions of the local government.

Panchayat Raj Institutions in Telangana:

The state of Telangana has 10 districts erstwhile and out of which 9 districts have Panchayat Raj Institutions. Recently the Telangana state government has increased the districts from 10 to 31. With three lakhs families' population of each district the governments has finalized 31 smaller districts for easy and smooth administration in the year 2016. In the erstwhile 10 districts of Telangana the Panchayat Raj Institutions comprising Zilla Parishads, Mandal Parishad and Gram Panchayats are 9, 434 and 8703 respectively. The district wise breakup of these institutions and its constituencies/members in Telangana are as follows.

Table-1
Statement showing the Panchayat Raj Institutions in Telangana

Sl.No	Name of the District	ZPP	ZPTC	MPP	MPTC	Sarpanchas
1	Adilabad	1	52	52	636	859

² Lester W. Milbrath, M.L. Goel, “Political Participation: How and Why do people Get Involved in Politics”, Chicago : Rand McNally College Pub. Co., c1977. p1

³ Lester W. Milbrath, M.L. Goel, “Political Participation: How and why do people Get Involved in Politics”. Chicago: Rand McNally College Pub. Co., 1977. p2

⁴ Democracy in India (ed) Niraja Gopal Jayal, Oxford University Press, 2010 p13

⁵ Yatindra Singh Sisodia, “Panchayati raj System in Madhya Pradesh: An Appraisal”, in G. Palanithuria (ed.), Dynamics of New Panchayati Raj System in India, Vol. II, New Delhi, Concept Publishing Company, 2002.

2	Karimnagar	1	57	57	830	1206
3	Khammam	1	46	39	625	718
4	Nizamabad	1	36	36	580	718
5	Nalgonda	1	59	59	835	1166
6	Medak	1	46	46	685	1065
7	Mahabubnagar	1	64	64	981	1328
8	Ranga Reddy	1	33	33	613	668
9	Warangal	1	50	48	705	941
	Total	9	441	434	6490	8703

Source: Secondary data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Demographic status of Muslims in Telangana:

The Muslims in Telangana have in considerable size where the total population of the state is more than 351 Lakhs while Muslims are more than 45 Lakhs comprising to 13% of its total population. Hyderabad recorded more than 43 percent and Nalgonda 5.41 percent of Muslim population in the state.

Of the total urban population of the state around 24% of the population is Muslim whereas in the rural areas they constitute only 5.05%. Hyderabad consists of only urban population and 43.4% of the total Hyderabad population is Muslims. Apart from Hyderabad, Nizamabad and Mahbubnagar districts have high concentration of Muslims in urban areas. 35.6% and 24.3% of the urban population are Muslims in these two districts respectively. Adilabad, Karimnagar and Medak districts have also considerable share of Muslim population among their urban population. Muslims constitute 22.35% of the urban population in Adilabad district. In Karimnagar and Medak districts their share is 16.29% and 20.12% respectively. The share of Muslims in the rural population is higher than in the state average in Adilabad, Nizamabad, Medak, Ranga Reddy and Mahbubnagar districts⁶.

Table-2
Muslim Population in Telangana state (Dist. Wise)

	Total	Muslim	Share of Muslims(%)
Hyderabad	3943323	1713405	43.45
Nizamabad	2551335	391596	15.35
Ranga Reddy	5296741	617518	11.66
Medak	3033288	342449	11.29
Adilabad	2741239	275970	10.07
Mahbubnagar	4053028	334172	8.24
Karimnagar	3776269	244723	6.48
Khammam	2797370	158887	5.68

⁶ Report of the Commission of Inquiry on Socio-Economic and Educational Conditions of Muslims, Govt.of Telangana, August 2016 (Popularly known as Sudheer Commission Report) p16

Warangal	3512576	197333	5.62
Nalgonda	3488809	188646	5.41
Telangana	35193978	4464699	12.69

Source: Census of India 2011

Representation of Muslims in Panchayat Raj Institutions in Telangana:

This paper mainly focused on the two elections i.e., Third Ordinary Elections, 2006 and Fourth Ordinary Elections, 2014 conducted in erstwhile state of Andhra Pradesh to review the functioning of participatory democracy in Telangana. The law relating to Panchayat Raj elections, both direct and indirect is dispersed in various provisions contained in the Andhra Pradesh Panchayat Raj Act, 1994 and various sets of rules issued there under. Apart from that, there are also certain orders issued by the State Election Commission under Section 243K of the Constitution of India governing the conduct of elections⁷. The data on representation in ZPTC elections, MPTC elections and Sarpanch Elections of 2006 and 2014 pertains to caste and community is given below.

Table-3

Caste wise/ Community wise Political Representation in Telangana - 2006

2006 ZPTC's

S.No.	District	SCs	STs	BCs	Women	Muslims	General	Total
1	Adilabad	7	7	11	17	0	10	52
2	Khammam	5	9	7	16	0	9	46
3	Karimnagar	8	1	17	19	0	12	57
4	Mahboobnagar	6	3	17	21	0	17	64
5	Medak	6	2	13	15	0	10	46
6	Nalgonda	7	5	15	20	0	12	59
7	Nizamabad	4	2	10	12	2	6	36
8	Rangareddy	5	1	9	11	0	7	33
9	Warangal	6	5	13	17		9	50
TOTAL		54	35	112	148	2	92	443

Source: Secondary data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt. of Telangana

Table-4

Caste wise/ Community wise Political Representation in Telangana – 2006

2006 MPTS

S. No.	District	SCs	STs	BCs	Women	Muslims	General	Total
1	Adilabad	69	85	109	188	7	117	575
2	Khammam	66	113	67	228	3	124	601
3	Karimnagar	51	107	247	276	2	119	802

⁷ State Election Commission, Andhra Pradesh Handbook of Election Law as on May 2011 p ii

4	Mahboobnagar	99	52	221	274	9	213	868
5	Medak	75	27	172	249	8	137	668
6	Nalgonda	95	70	215	265	2	170	817
7	Nizamabad	56	32	149	175	7	114	533
8	Rangareddy	91	62	236	247	4	134	774
9	Warangal	33	20	57	93	2	39	244
TOTAL		635	568	1473	1995	44	1167	5882

Source: Data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Table-5

Caste wise/ Community wise Political Representation in Telangana – 2006
2006 SARPANCH

S.No.	District	SCs	STs	BCs	Women	Muslims	General	Total
1	Adilabad	92	216	140	286	7	125	866
2	Khammam	64	276	70	251	9	93	763
3	Karimnagar	167	25	345	386	6	259	1188
4	Mahboobnagar	166	97	332	442	7	300	1344
5	Medak	139	40	277	350	9	236	1051
6	Nalgonda	146	77	308	381	3	228	1143
7	Nizamabad	72	37	184	230	11	147	681
8	Rangareddy	95	38	194	224	13	127	691
9	Warangal	119	132	236	326	8	168	989
TOTAL		1060	938	2086	2876	73	1683	8716

Source: Data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Table-6

2014 ZPTC's

Caste wise/ Community wise Political Representation in Telangana

S.No.	District	SCs	STs	BCs	Muslims	General	Total
1	Adilabad	10	12	24	04	02	52
2	Khammam	08	18	14	Nil	06	46
3	Karimnagar	12	02	29	01	13	57
4	Mahboobnagar	13	07	29	Nil	15	64
5	Medak	09	03	21	02	11	46
6	Nalgonda	11	10	23	01	14	59
7	Nizamabad	06	03	19	Nil	08	36
8	Rangareddy	07	03	16	Nil	07	33
9	Warangal	09	11	20	02	08	50

TOTAL	85	69	195	10	84	443
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Source: Data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Table-7
2014 MPTC's

Caste wise/ Community wise Political Representation in Telangana

S.No.	District	SCs	STs	BCs	Muslims	General	Total
1	Adilabad	131	137	293	28	47	636
2	Khammam	117	262	138	12	96	625
3	Karimnagar	183	24	489	05	129	830
4	Mahboobnagar	199	108	500	15	159	981
5	Medak	131	47	379	18	110	685
6	Nalgonda	163	119	413	11	129	835
7	Nizamabad	99	62	339	29	51	580
8	Rangareddy	117	53	307	36	100	613
9	Warangal	127	168	332	06	72	705
TOTAL		1267	980	3190	160	893	6490

Source: Data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Table-8
2014 Sarpanchas

Caste wise/ Community wise Political Representation in Telangana

S.No.	District	SCs	STs	BCs	Muslim	General	Total
1	Adilabad	133	329	314	16	67	859
2	Khammam	86	428	117	08	113	752
3	Karimnagar	239	46	703	09	209	1206
4	Mahboobnagar	238	171	631	16	272	1328
5	Medak	185	68	587	36	188	1064
6	Nalgonda	215	173	555	13	210	1166
7	Nizamabad	129	87	394	21	87	718
8	Rangareddy	134	18	315	09	223	699
9	Warangal	158	234	426	12	112	942
TOTAL		1517	1554	4042	140	1481	8734

Source: Data collected from various resources from Commissioner of Panchayat Raj and Rural Development, Govt.of Telangana.

Data Analysis

The data for the two elections conducted in Telangana region shows that the representation of Muslims in the PRIs is very less and figures and negligible, whereas the percentage of elected representatives of all the three bodies is mere 1.39 percent and the gap/deprivation rate is 5.99 percent. This is also shows that the Muslims are never adequately represented in local rural

bodies as such seventy percent of the total community is out of political engagement which is a potential threat to democratic principles and participatory democracy.

Table-9

Statistics showing the share of the Representation and Deprivation index

Sr. No	PRI	Total Constituencies	Muslims Elected (Representation)	Percentage	No. to be elected as per population share	Gap (Deprivation)
1	ZPTC 2006	443	02	0.45	26	5.55
2	ZPTC 2014	443	10	2.25	26	3.75
3	MPTC 2006	5882	44	0.74	353	5.25
4	MPTC 2014	6490	160	2.46	389	3.54
5	Sarpanchas 2006	8716	73	0.83	523	5.17
6	Sarpanchas 2014	8734	140	1.60	524	4.40
	Total	30708	429	1.39	1842	5.99

Source: Authors assumptions (Computed data from above tables) Share of the Muslim population is taken as a sample of 6% in rural areas whereas the total share of Muslims in the state is 13% of its total population.

Conclusion

Measuring of grass root democracy can be done through the functioning of panchayat raj institutions in the country and in Telangana. Political engagement of Poor and marginalized communities like Muslims in the grass root institutions shall successful and meet their legitimate local demands of their localities. The principles of participatory democracy and deliberative democracy will be only useful on the participation, mobilization and contestation of all the groups and communities of civil society. Whereas in the case of Telangana the PRIs are not effectively successful. Hence the following suggestions are mentioned hereunder for effective participation and representation of Muslims in Telangana and to meet the democratic challenges to centralization. Secondly the people of the country losing hope in the democracy and in the system. As such the democracy is losing voters. Citizens are deliberately missing from governance and participatory democracy in Telangana. The maximum population of a particularly community like Muslims needs to enjoy political equality for better empowerment and development without discrimination.

1. An adequate constitutional amendment shall be made in 73rd Constitutional Amendment Act for reservations to Muslim community on par with the population share. The provisions of nominated persons cannot be useful and not based on the democratic principle.
2. In Telangana, the Govt. shall take a issue very seriously and make consensus on the political participation of Muslims in rural bodies and a minimum 6 percent reservations shall be provided.
3. Special territorial constituencies shall be established in respect of Muslim populated areas by delimitation principles on par with the Scheduled tribes and scheduled castes.



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4. A special data bank in all the District Panchayat offices shall be functional to record the data and its related statistics.

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Elections and Indian Democracy: An Analysis

Dr. Bhupinder Singh

Assistant Professor

DAV College

Ambala City

(Haryana)-134003

Abstract

This paper is a modest attempt to analyze the electoral process and importance of elections in democracy in general and in Indian democracy in particular. It also highlights the drawbacks in Indian electoral system and demand for electoral reforms in India. Both primary and secondary sources have been used in this paper. Historical and analytical methods have been used in this paper. This paper is divided into four parts. First part relates with the conceptual clarification and development of democratic process. Second part deals with the importance and significance of elections in Indian democracy. Third part analyses the elections as a tool for the safety of fundamental freedoms of the citizens. Last part relates with the defects in Indian electoral system and suggestions for electoral reforms.

Earlier studies on elections and democracy were descriptive but now there have been changed in their nature. There are some fundamental questions. These are partly theoretical, partly methodological and partly conceptual. It is not only important to know who voted for whom; rather the aim is to find out why did the voters voted the way they voted. Besides, political scientists have not been able to propound a unanimously accepted theory of voting behavior. Many studies suffer from certain statistical fallacies. There are also problems of conceptual nature. The methodology used in this paper has a holistic dimension. It has taken view various aspects of Indian politics. Historical, comparative and analytical approach has been adopted. Both primary and secondary sources have been used in this study.

India is a democratic country. There is democratic set-up at the central and state levels in this country. Like the *Kumbh Mela* the elections have been taking place in India at the fixed intervals. Like the *Aradha Kumbhs* these have also been held at shorter intervals whenever the national or state legislature has been dissolved before the completion of their terms. The social scientists as well as analysts have all along viewed the elections as barometers of the health of the Indian democracy.

After three centuries of march of democracy in the West through such landmarks as the American and French Revolution, the British electoral reforms and the progressive era in the United States, civilization has finally grown to an extent at least to recognize that democracy is the essence of modern times. Even dictator's pay lip service to democracy and the communist countries call themselves "People's Democracies." Democracy is government not only by consent, but also by individual and rational consent of a large number of citizens. It has also been called government by discussion or by persuasion, for these are the typical ways in which the consent of the governed is gained and reaffirmed. Democratic form of government is distinguished by institutions that facilitate the gathering of consent and offer choices. Devices and institutions have been developed in various western countries that help to accomplish this goal with varying degrees of success. Among the most important of these are free elections, the

secret ballot, devices for the legislative control of the executive branch, and the judicial remedies against the arbitrary use of governmental power. Majority rule is a major principle of democracy. In every body politic, important decisions have to be constantly made at one or more levels. The people must choose among several sets of leaders and thereby among several policies. In a representative democracy, there are bodies of representative—legislatures, committees and collegial executive or regulative bodies. Majority rule envisages that the issues are to be resolved by voting in all decisions—making bodies from the electorate to the last committee.¹

Democracy does not recognize heredity as a means of selecting the rulers, the democratic devise for this purpose are elections. Elections are key to democracy by which people, who are sovereign; decide who shall run the polity within the framework of the constitution. Since democracy means rule of majority, free and faire elections become the keystone of the arch which holds the edifice of state structure to decide that majority. Elections are, therefore, perceived as the genuine instruments for the creation of popular government. These vest in the public with an opportunity of making a choice among the political alternatives. The perception of the voters is deemed to be crucial in deciding the electoral outcome. The elections invest the government with the consent of the people and ensure it orderly replacement.²

The role of elections in the processes of interest articulation, interest aggregation, political socialization, political recruitment and political communication has been widely recognized by a large number of scholars. The political culture of a society is shaped by this mechanism to a great extent. They play an important role in the promotion and expression of public opinion. The processes of political participation and political mobilization are significantly influenced by the electoral process. Elections are a device to ensure responsive government. The accountability of rulers to the ruled is facilitated through them. The people are able to influence the process of policy—making by giving their verdict in favour of, or against various policies and programmes. Elections also provide legitimacy to the authority in a democratic system.

The electoral process, therefore, constitute the heart and soul of the democratic process. It is through it that popular will is expressed. There is no doubt about the fact that democratic system depends on the active and intelligent interest of the people in their national affairs and elections provide opportunity for them. It is during elections that the people come forcefully in the picture. The sovereignty of the people is institutionalized and realized through this instrument. These are also required for ascertaining the public opinion on various issues. No democracy strives for unanimity in the modern era. Dissent is valued and in the system of government under which believe, that is “rule by consent,” both consent and dissent have to be adequately measured. Hence, the study of elections is of paramount significance as it provides a unique opportunity of studying political behavior, political culture and political process. Moreover, the study of elections provides an opportunity to study a political system in action, using various techniques and methods from survey research and participant observation studies to the analysis of aggregate data.

In fact, democracy cannot be imagined without elections. As has been stated by Abraham Lincoln, “Democracy is a government of the people, for the people and by the people,” It ceases to be such without elections. Elections are also an important device for political education of the

masses. As J. L. Nehru rightly said, "Elections are the University for Political Education in democracy." These create political consciousness among the people because all the political parties issue their manifestos on this occasion. They explain their policies and programme during the campaign for elections. The political parties also criticize each-other and make a critical analysis of the policies of each-other. The political leaders make speeches, political broadcasts and use the party machines as a medium of political education and propaganda during the electoral process. Elections expose the people to a wide variety of political information even in the backward areas. Each elections adds to their political knowledge.⁴

An assumption behind the exercise of elections is that, there outcome would produce responsible party government based on discipline majorities and serves as an important method for judging the legitimacy of a political system. Elections give an opportunity to the various social classes, professional groups, organized political parties to capture power and to attain some influence in the decision-making process. These are in a way a trial of strength among various social forces that compete for capturing power. If a government does not come to power on the basis of popular mandate, the people will not follow the laws willingly. Since only few people are sufficiently interested in politics or to discuss current affairs regularly, only periodic elections can make the rulers responsive. Elections are an effective control on political leaders, whether in power or in opposition. When the leaders know that they have to face an election within a given term of years, they will have to pay attention to public opinion. Elections may be considered as a device for legitimacy, identification, integration, communication and mobilization as well as for political choice and political control. They are an important link between the society and the polity. They convert inputs (demand and support) into outputs (policies and programme). In fact, we cannot imagine a democratic political system without elections.⁵

India is one of the largest democracies in the world. It has successfully sustained its parliamentary system because free and fair elections constitute an integral part of its political system. The constitution of India itself guarantees right to elect and to be elected to the citizens of the country. The mechanism of faire elections in India is ordained in the part xv of the constitution of india and other laws relating to the elections are embodied in the representation of peoples acts of 1950 and 1951. Various provisions made in the Indian constitution and in the representation of the peoples Acts of 1950 and 1951 show how anxious the constitution-makers had been to safeguard this political right of the citizens as an integral part of the constitution itself. It is for this reason that the subject of elections has been accorded constitutional recognition in our country.⁶

The adoption of universal adult franchise for elections to the Lok Sabha and the Vidhan Sabhas of the states in a vast country of India's size and population was perhaps the boldest and the most revolutionary step taken by the framers of Indian constitution. In a newly independent country with appalling backwardness, dismal poverty and rampant illiteracy, it was an act of faith on the part of the founding fathers to give a vote to every citizen who was not less than 21 years of age (since reduced to 18) and not otherwise disqualified under any law on grounds of non-residence, unsound mind, crime or corrupt or illegal practice (Art. 326).⁷

The right to vote is the most effective instrument in the hands of the Indian citizens to safeguard their fundamental freedoms and human rights and to realize and perform this obligation towards their fellow citizens and countrymen. The conferment of the right to vote on the largely illiterate, ignorant, backward, tradition-ridden poor masses unleashed many powerful forces, and new urges. It led to the politicization of many traditional, social, cultural and religious institutions and laid the seeds of change in the whole socio-political power-structure. The down-trodden dumb millions of India came to have a voice in determining their future and in forming the government for the first time in many centuries. The single electoral roll for each constituency for elections to Lok Sabha and Vidhan Sabha is a guarantee for equal participation of all citizens in the electoral process without any considerations of race, religion, sex etc. While the citizens can take pride in the fact that they have collectively exercised right to elect their representatives, the elected representatives can also be legitimately proud of the fact that they represent all their elector-citizens irrespective of their religion, caste, sex etc.⁸

Nevertheless, the working of the Indian model of the parliamentary democracy and its electoral system has brought to the limelight numerous distortions, pit falls, drawbacks and malpractices and ever since the voice for maintaining the purity and integrity of the electoral process has been consistently raised. A deep concern about the growing impact of factors like multiplicity of political parties, glaring economic and social inequalities, exploitation of caste and communal politics, negligence of rural voters, role of money and muscle power and that of the mafia gangs in elections, personality cult in party system, misuse of the governmental machinery etc. has been expressed. This has led to emergence of a demand for bringing about electoral reforms. The devaluation of standards and values in public life and the anxiety of somehow getting into power and staying there, by any means, like building vote banks on narrow sectarian lines, has pushed the interest of the nation and service to the people to the lowest priority, if any at all. In this scenario, a reiteration of the values and obligations of citizenship assumes special relevance and importance.⁹

Various suggestions have been made for electoral reforms.¹⁰ The J.P. movement, launched in 1974, was the first campaign in this direction. It highlighted the drawbacks and defects of the Indian electoral system. It also brought into sharp focus the allegations of misuse of the official machinery and the roll of black money in the elections. Revolutionary steps were taken for electoral reforms by the former chief election commission Shri T. N. Sheshan. In fact, urgent steps are needed for reforming the electoral laws and processes. There are some suggestions for free and fair elections as (1) use of EVMs for every elections, (2) to link the voting with *Adhaar* Card, (3) To take step for (compulsory) maximum voting, and (4) to start the online voting. But ultimately, the success of any reforms depends upon the participation of the honest, competent and committed citizens in the electoral process. It becomes the ardent duty of awakened and alert citizens to see that money and muscle power, violence and terror do not affect election results. They must also ensure that the parochial loyalties like those of religion, caste, language, region and the like are not allowed to be used to divide society, by vested interests for building power basis and vote banks. It is aptly said that the people get the government they deserve. Elections provide a unique opportunity to the people to elect a



government which would be responsible to them and responsive to their needs and problems. Participation in the electoral process to elect the government is not merely a political right but a supreme duty and a constitutional responsibility of every citizen.

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Prose Poem and Lyric Awareness in the stories of Mulak Raj Anand

Prof.Dr.S.K.Singh

Associate Professor in English and HOD
Adarsh Arts & Commerce College, Desaijanj.

Mulak Raj Anand is one of the most outstanding storytellers, by virtue of his fecundity and the great variety of theme and moods, tone and technique which characterizes his short stories. He has so far provided more than half a dozen collection of short stories over the last forty years. Anand's short stories reveal other modes also, such as social satire, uproarious laughter and acute psychological perception. The first group represents the stories of "Lyrical Awareness". In these stories the element of incident is almost minimal, the emphasis being an imagination emotional apprehension of an aspect of life, either on the human level or on that of animal creation. As in all lyric poetry, the themes have one element, such as birth and death, beauty, love and childhood and the treatment often reveals a symbolic dimension added to realistic presentation. There is also an appropriate heightening of style, in keeping with the mood and tone of the narrative.

The first story on the group "The Lost Child" illustrates almost all these features and is easily one of the most memorable of the Anand's short stories. It is a fable in which the traumatic experience of a child also symbolizes the eternal varieties of human condition. The story has a neat and balanced structure and the description in a lyrical vein¹. "The Lost Child" is admittedly one of the most famous of Anand's stories both from the point of view of technique and novelty of the theme. Anand has called it "a prose poem" and all most every critic of Anand has commented upon the story of glowing terms. Thus, Dr.K.N. Sinha believes that his famous story is "satisfying autonomous and complete on a work of art"². Similarly Dr. G.S. Balrama Gupta also nods in approval: - "The Lost Child is perhaps the most popular of Anand's prose poems"³. Dr.C.V.Venugopal likewise remarks. "The story is devoided of many sentimentality and asher triumph in vivid portrayal"⁴.

More recently, Dr.M.K.Naik, the author of a standard history of Indian English Literature has remarked:-

"The Lost Child" is really a remarkable story where a little child while visiting a fair in the company of his friend becomes so enthralled by a sight of colorful shops displaying various items on sale that he finally loses contact with his parents in the process. When we realize his blunder, only deep cries comes out of his embittered heart. When a man from the crowd tries to soothe him and even offers him to buy a toy, garland and sweets and also a tempting offer of joyride, the child refuses and keep on repeating "I want my mother, I want my father"⁵.

Evidently, Anand's success lies in impressing on the readers the little child's awareness of losing his primal innocence and paradisiacal existence. The child becomes a symbol of Adam in his error as well as in his realization of error. The story easily compares favourably with Graham Green's exploration of a similar theme in the well known story "The Basement Room". Anand's success is all the more credible because he demonstrates through the child's outburst that a premature exposure to the tempting realities means fall from grace and exile from heaven. In a similar vein, Anand has tried a few other "prose poem" and stories of "lyric awareness". The

stories like “The External Why” and “The Conqueror” have its hero in a five year old child, who wants to be accepted among people who are certainly much older than his other playmates. The senior boy excludes the child from their game but the little child is undaunted. As the other child recede to the foot of his hill, the small child shouts and at the top of his voice “Wait I am coming”. But the boy realizes that the grown-up boy has played a trick with him. Hence, he takes up the challenge and he moves towards the hill but he stumbles in the process against the rock. He begins to cry in fear and dewy tears come to his eyes. For a moment child looks at the blue sky but suddenly takes a decision to reach the top of the hill, unmindful of the result.

“But in the darkness of the swiftly approaching night he ran up the hill, his bright face showing to his fellows the torch-light of the conqueror”.⁶

The success of the story lies in demonstrating the invincibility of the human will represented by a child.

“The External Why” also presents a similar amount of the consciousness of the children in their utter innocence, vivacity and boundless curiosity. The children of these stories are little elfins and potent symbol of human consciousness in the early stage of purity and innocence.

“Lullaby” is one of the most successful stories of Mulak Raj Anand and it has been regarded as a “little masterpiece in the rhythmic prose”⁷

All of Admirers of Anand have referred this story on a “prose poem”. As Dr. M. K. Naik remarks-

“Lullaby”, showing a rare delicacy of touch, is a fine evocation of a young mother’s state of mind as she sits rocking her dying child in her lap and remembering her lover, while she feeds the machine with handful of jute in a factory.⁸

Here is a working woman named Fhalini sings lullaby to quieter her little whining child. But the story shows that in the grating noise of grinding machines, her lullaby is suppressed and only the monstrous roar of the machine is audible. Finally the woman feels the hands of the little child and finds them stiff and she burst into piteous cry. However, the roaring machine continuous to grate as if nothing has if happened. This is a perfect story which suggests and conveys more through its evocative language. This misery of labourers in general and the misery of female labourers in particular. The brutality of factory owners in particular and love of a woman for her child- all these entire fortune in the making of a golden bed, studded with costly jewels.

“Birth” one of the most successful stories of Mulak Raj Anand easily reminds of one of the Anand’s great evocation stories triggered with deep human pathos. The strong can easily compare itself with the deeply moving poetic stories like “The Lost Child” and “The Lullaby”. Dr. Sinha calls it “a rhapsody to creation” a spontaneous celebration of the upsurge of life. Thematically the story is a kin to “Lullaby” on each of the two stories celebration the courage of a working woman, especially of her spirit of endurance. Anand describes her not only a woman but a spirit representing the mother earth’s travail and agony. The success of the story lies in Anand’s authentic reproduction of the minute details of the feelings of a woman at the moment of giving birth of a child. The success of Anand lies in demonstrating through vivid details to her husband, father-in-law and fellow stone breaker- the fruit of her labour with the sense it pride and fulfillment. All Anand’s critics have singled out this story for special praise. Dr. M. K. Naik



considers this story as a “prose-poem” and links with the story “The Lost Child”. Dr. K. N. Sinha pays glowing tribute to Anand’s telling prose style which takes on the quality of poetic prose. Dr. G. S. Balrama Gupta also praises Anand for choosing a very difficult and humanistic theme and, what is more, for rendering the experience with profound understanding and sympathy.

In his half-humorous and half-ironic way, Anand draws our attention to the plight of marginalized, the poor and the illiterate, and penetrates their innermost feelings and emotions. Straightforward, unpretentious and expertly crafted these unforgettable vignettes of life in twentieth century India are sure to haunt the reader long after the book has been kept down.

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"Effect of Demonetization on India's Internal Security"

Dr. Kapender Singh

NSS State Officer

Director Higher Education , Panchkula
Haryana

Abstract

The demonetisation of currency after a long period of 38 years was a welcome and bold step taken by the Government of India on November 8, 2016. The last demonetisation was implemented in 1978. Indian government has demonetized the high value currencies i.e currency notes of 500 and 1000 with objective to unearth the black money, and to curb the corruption, counterfeit currency as well as terror financing. This decision was considered as biggest cleanliness drive against the black money, terrorism and corruption in the history of Indian economy.

Keywords: Demonetization, Black Money, FICN (Fake Indian currency notes), Corruption, Terrorism,

Introduction

Demonetization is the act of stripping a currency unit of its status as legal tender. It occurs whenever there is a change of national currency: The current form or forms of money is pulled from circulation and retired, often to be replaced with new notes or coins. Sometimes, a country completely replaces the old currency with new currency. "The opposite of demonetization is demonetization, in which a form of payment is restored as legal tender." At the stroke of the hour on midnight of 9th November 2016, India **lost 86% of its monetary base**. The print, electronic and social media has been praising Prime Minister's masterstroke by which he has reportedly destroyed the base of corruption in India. In this single move, the Government has attempted to tackle all the **three issues affecting the economy i.e. a parallel economy, counterfeit currency in circulation and terror financing**. There is no doubt that Prime Minister has pulled out a major coup and substantially enhanced his reputation as a strong leader.

Countries who used demonetization

India is not the only country announcing demonetization. In past, many other countries have also implemented it. Let's take a look at which all countries had demonetization of their currency notes and its results.

Pakistan: This step was taken in Pakistan on June 2015. Currency notes of 5 and 500 seized their effectiveness. People of Pakistan were given a time period of 18 months to exchange the old currency. All the old currencies have been declared null post 1 Dec 2016. Step was taken to eradicate the roots of black money from country.

Soviet Union: Similar step was taken by Soviet Union in 1991. Mikhail Gorbachev Government banned the usage of 50 and 100 Ruble currency notes. Mikhail thought it to be a step to eradicate black money and to be in favour of economic upliftment of poor. People on the other hand took it otherwise which lead to change in government.

Britain: In Britain, old currency of pence and pound was discontinued in year 1971. Government introduced new coins of 5 and 10. The change was planned to bring uniform currency circulation. This policy was only successful in Britain while it was a failure in other sister countries.

North Korea: This kind of currency changes were announced by Dictator Kim Jong 2. Focus was to bring economic prosperity and black money eradication. Bad harvest and inflation lead to

criticism of dictator's decision. Citizens became angry as they witnessed increase in price of goods and utilities.

Nigeria: Muhammadu Buhari in 1984 introduces new currency notes in Nigeria. Inflation and rising debt lead to a collapsed economy.

Ghana: Ghana saw demonetization of old Cedi 50 currency in 1982. Government issued the notion for economic rise and upliftment of its citizens. As a result of this people lost interest and belief in the country's economic policies.

Myanmar: In 1987, military banned currency notes with a thought of ending corruption in country. Political riot spread amongst government officials and lead to death of many people. So, here also it was of no success.

Congo: Similar notion was passed by dictator Mobutu to ban usage of old currency notes in 90's. It lead to downfall of share market and increase in price of local commodities.

Australia, United States of America and many other countries have already implemented this approach in past. Even in India; demonetization has been already implemented and announced in 1946 and 1948. Lets look forward to its effect during the long term. We are still to witness -Will it be fruitful and beneficial for a stable economy in India or not

Effect of Demonetization on Indian Security

The current demonetisation is the second one since independence. In 1978, the government led by Morarji Desai introduced the High Denomination Bank Notes (Demonetisation) Act and made the Rs 1000, Rs 5000 and Rs 10,000 notes illegal. In 2016, the Indian government decided to demonetize the 500- and 1000- rupee notes, the two biggest denominations in its currency system; these notes accounted for 86% of the country's circulating cash. The government's goal (and rationale for the abrupt announcement) was to combat India's thriving underground economy on several fronts: eradicate counterfeit currency, fight tax evasion (only 1% of the population pays taxes), eliminate black money gotten from money laundering and terrorist-financing activities, and to promote a cashless economy. Individuals and entities with huge sums of black money gotten from parallel cash systems were forced to take their large-denomination notes to a bank, which was by law required to acquire tax information on them.

Effect on Money Laundering and Terrorism Financing

Supply of Fake Indian Currency Notes (FICN), and money laundering are two main medium of financing of terrorist activities and groups. The movement of money to the terrorist organizations happens through the following medium:

1. Moving money by using financial system including transfers through hawala or other similar mechanism of illegal, informal transfer of funds in bulk.
2. Physical movement of money through cash couriers and use of FICN.
3. Use of international trade system in high valued items like diamonds and gold through money laundering.

Often the money used by the terrorist organizations is the unaccounted money and the organizations involved in their movement cannot disclose their source to the law enforcement agencies. The majority of the money with the terrorist organization is in the form of old Rs 500

and Rs 1000 notes. After the demonetization step, all the wealth with these organizations has become invalid. As a result, funding of their activities has become difficult.

The novel step has also curbed future funding of terrorist organizations. The demonetization step will either suck back all the unaccounted money into the banking channel or make it invalid after 30th December, 2016. Government is also taking adequate steps to monitor the movement on new currency notes through the banking channel. Any suspicious transaction involving a large amount of money without disclosing the income source would be traced by the law enforcement agencies. Agencies like Enforcement Directorate, banks and Financial Intelligence Unit are geared up to trace any new transaction suspicious to be aimed at terror financing.

By the step, the old FICN notes have become invalid and can no longer be used for terror financing. The security features of the new notes are difficult to copy. Moreover, the responsible agencies are well prepared to fight counterfeiting of these new notes and their trafficking into the Indian economy. Once money laundering is curbed, terrorists won't be able to use the international trade system in high value items as the money movement would be curbed in the manner described above. "Pakistan had been printing fake Indian currency notes in its government printing press in Quetta and its security press in Karachi. Post demonetisation, Pakistani state and non-state actors had no option but to shut shops of fake Indian currency notes."

Most fake currency notes circulated in India were of Rs 500 and Rs 1,000 denominations, the official said. Inputs were gathered from every state for the exercise, especially from districts in sensitive states. The PM chaired several high-level review meetings, where the impact of demonetisation on Pakistan-sponsored terrorism in Kashmir, use of counterfeit currency and weakening funding networks of Maoists were discussed with senior officials. "A weakened on-ground network of terrorists has resulted in several successful counter-terrorist operations in the Valley in the past several weeks. Local area commanders who lure youth for stone pelting in Kashmir valley are choking for cash now," an official said.

Effect on Black Money

The demonetisation is one of a string of steps that the government has been taking to attack black money. First, it had given a three month window for bringing back unaccounted money stashed in offshore accounts, but the response was not good. The next target was black money within India. The Income Disclosure Scheme 2016 has been relatively successful. It collected Rs 65,250 crore, seven times more than what one such scheme in 1997 had mopped up. The government also passed a law to curb unknown transactions and India's Double Taxation Avoidance Agreements with Mauritius and Cyprus have been amended. We cannot see the demonetisation move in isolation – this is part of the larger design to unearth black money.

For 2016-17, 1.26 crore new taxpayers (return filers plus non-filers making tax payments) were added to the tax base (till June 30, 2017). The effect of demonetisation is also clearly visible in the 19% growth in direct tax collections. Collection of advance tax under personal

income tax showed a growth of about 41.79% over the corresponding period in 2016-2017; collection of self-assessment tax under personal income tax showed a growth of 34.25%.

According to the income tax department, the number of e-returns of individual taxpayers filed till August 5 increased to 2.79 crore from 2.22 crore filed during the corresponding period of last year, registering an increase of about 57 lakh returns, or 25.3%. Going forward, tax compliance will rise further.

A Speed Breaker for Corruption

Corruption is generally defined as the 'misuse of public office' to extract an illegal rent. It is a major political and economic issue in India. In 2011, Corruption Perception Index ranked India 94 among 176 countries with a score of 36. India's rank has now improved to 76. It is not at a satisfactory achievement, as it is evident that cross-border flow of money derived from criminal or corrupt activities is around \$1.5 trillion annually. There was widespread corruption at the top, middle and bottom levels of governance in India during the import substitution regime. This step of government will subdue corruption up to a certain level and for a considerable time period which in return will attract foreign investor to Indian market. Indian market has been the first choice of investors considering its large size and huge number of consumers. Till now they were reluctant to invest in India because of prevalent corruption and red-tapism. Now we can say that India has overcome both the barriers.

Effect of Demonetization on terrorism

The financial hit likely to be taken by a terrorist group is closely linked with its cash reserves, the ability to retain liquidity in a business where terror groups choose to invest and the ease of reconverting these assets into liquid money. Groups in Northeast India and the CPI (Maoist) operating in the Naxal affected areas of the country are likely to be hit the most, as a large proportion of their financial reserves are more likely to have been held as cash. Further, investments in property will become relatively difficult to liquidate to recreate funds for organisational support mechanisms.

In contrast, Pakistan and J&K-based terror groups, while impacted, will be able to recuperate faster as they are financed by the Pakistani State, rich donors in West Asia, voluntary collections in Pakistan, FICN or drug money. None of these can be impacted in the long term to an extent that terror organisations are unable to sustain themselves. However, the impact will certainly be felt in the immediate and midterm future, wherein, the cash available for sustaining activities, like civil disobedience in Kashmir Valley, will be sucked out of the terror economy.

The finance of terrorism is yet to become a priority area for Indian intelligence and enforcement agencies. While funding of terrorism by Pakistan in J&K may be an almost 30-year-old phenomenon, groups in Northeast India have continued to extort the local population blatantly for almost seven decades. This has been facilitated by the inability of the State to clamp down on these groups. Some of these regions have also witnessed collusion between powerbrokers and militant groups, which has been complicit in the creation and utilisation of terror funds. The impact of demonetisation must therefore be seen in the context of corruption,

crime, money laundering and the financing of terror being closely linked as a symbiotic contagion that collectively affects the security of the country.

Short time Consequences of Demonetization

The step of demonetization is aimed at creating many long lasting positive impacts, but in the short run the country has suffered and will suffer from certain negative impacts. There will be a disruption in the current liquidity situation as households are likely to get affected by the note exchange terms laid by the government. The real issue is how the common man been affected by the drive. The current demonetisation has adversely affected the poor, wage labourers, small businesses, farmers and other minorities. Often these small income earners save cash for a rainy day. The incidence of bank accounts and bank transactions will be extremely low among these groups. These are the communities who do not engage in the formal banking sector too much. Rather they save their daily or weekly wages in cash, often in large denominations. It is these groups who have been hit the most by the demonetisation drive. Introducing the currency of rupees 2000 may also lead to or make easy to hawala or terror transaction. As one note can replace four of 500 notes. So demonetization is a good step taken by the government but it has many disadvantages

Conclusion

Demonetisation is a radical monetary step which is usually resorted to by failed economies or whenever there is hyper inflation. While 'demonetization' will deal a severe blow to India's black market, inflation and real estate, terrorism-which is cheap and can be funded by kosher resources-will face nothing but short term hurdles. In order to safeguard the country's security interests, the government will need to tackle the issue from numerous angles, especially when the cost of carrying out terrorist attacks has become so low. We must also not forget that the counterfeiters will now get to work on the new 500/2000 rupee notes, while India will not resort to de-monetisation in the near future. As the demonetization initiative encourages the use of plastic and electronic money, cash transactions will become less and less common. This, analysts reckon, will have its share of benefits for the economy, apart from boosting tax offers. The transition to a cashless economy will also improve savings in financial assets which will benefit intermediaries such as banks, microfinance and digital money operators

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“Role ICT in India’s Rural Development”

Dr. Hanumanthappa D. G*

ABSTRACT:

In rural India having nearly 70% peoples living in rural areas. Government of India to focus more on development of Grassroots. ICT acts been to rural Substance and imports towards relief impoverishment step-down. Productiveness of rural areas could be enhanced by development of ICT. Through various E-Governance inaugural Akashganga, Gyandoot, bhoomi, Nemadi, Lokmitra etc., Government of India has transform action of interaction of citizens with government on electronic devise. With this, Government can convey about more transparency and better governance.

Keywords:, E-governance, ICT, rural development. Rural Substance.

Introduction:

Today Globalization Can Give Information and Communication Technologies (ICT). It’s a Singular change happening in the lives of people and also enabling government to present services of the country. Ministry of Rural Development has various initiatives at levels strengthening the ICT. Substructure to furnish Chances, information and also easy access for the rural development. Such developments have alleviative access to login services and information sparingly especially where the cost of accessing information has become largest enlistment poor farmers. Through Several ICT initiatives have been integrated proven to be a major contributor in their of lives of rural citizens.

*Assistant Professor, Department of Political Science, Rani Channamma University, Vidy Sangama, Belagavi, - 591156, Karnataka (India). Email; hanumanthappadg@gmail.com Cell; +91 99025 94983.

Objectives of the Study:

The main objectives in this paper is -

1. To know about E-governance
2. To understand the rural development administration.
3. To ICT initiatives at Grassroots.

Methodology:

This paper is mainly based on information collected from various books, journals, news paper, and magazines and internet sources. This article is mainly based on secondary data. The method of this study is mainly descriptive.

Rural Development in India

Government of India has made glaring efforts like Digital India campaign initiated in 2015. ICT as be a tool for its successful Execution in rural administration.

1. Internet User base:

Advantages about infer from the revolution of “Internet access” They will become capable to research more and get well connected with growing trends. In a village Internet percentage will rise. Mobile internet users are likely to rise by 70% of the total online population.

2. Automated Helpline:

Generally e-governance projects used English as the medium. But in rural areas people are cannot Knowledge about English language. Therefore The Government of India has started

helpline introduced in six Indian languages of the regional languages in Indian states Ex: AGMARKNET. A speech based Machine-controlled System. In rural can inquire their own language.

3. **Digital Platform:**

Communication with the citizens has challenge for the government. The way for communicating with people by connecting at the Digital platform. Government of India has introduced improvements advanced ICT in the country.

4. **E-Services:**

The government departments will be seamlessly fused with high-speed optical fiber, planning to brand all peoples portable through cloud for easy to digital transform. The all services up doing concern in India. Also programmes utilization power of Geographic Systems for determination support systems & development devising fiscal transactions electronic and cashless.

5. **Digital Empowerment:**

Empower rural peoples through ICT. All needed documents or certificates to be available in Indian Regional languages. Governments of India provide platforms for digital governance. This governance can create employment opportunities. This is directly or indirectly resolution unemployment problems. Government has planned to give IT Bothe urban and rural areas.

E-Governance Projects in Rural Governance

For the success of e-governance, Government of India enforced and set up Two E-Governance Projects initiatives.

1. **NIC:**

It's comes under Indian Ministry of Communications and Information Technology's. Department of Electronics & Information Technology and set up in 1976. It is a website designed for all the e-governance related. This includes blocks, districts, state government and central government.

2. **NeGP:**

National e-Governance Plan was initiated with the following vision "brands all public Services accessible to the citizen in his locality, through common service delivery outlets and assures efficiency, transparency and dependability of such services at Low-cost to recognize the basic needs of the peoples." NeGP was set up on May 18, 2006 by Department of Electronics and Information Technology (DEIT) and Department of Administrative Reforms and Public Grievances. It was specifically designed for rural areas. Entry the services offer by NeGP State Wide Area Network (SWAN) and Common Service Centre (CSC) was primed up.

CONCLUSION

In the Era of Globalization E-Governance are most important avenues to span the digital growing Nations. ICT have beginning of millennium Digital India campaign will help in making the rural people to get in contact with government through just a click of button. Increasing digital literacy with the help of lead to rural development. Quickly sweeping growing activities across infinite fields of the government. Taking appropriable started to scoop up all resources from various governments stiff and pool into the development of rural areas, governments should start



some schemes to empower rural citizens in the proper use of e-governance. People can access the internet in to draw the maximum benefits. This is ambitious program the use of Electronic devices.

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GIS Methods in Crime Analysis: A Concept Note

AMIT MUKHERJEE

Assistant Professor
International Strategic & Security Studies Program
School of Conflict and Security Studies
National Institute of Advanced Studies
Bangalore

Research Fellow (Honorary)
National Security Studies Center
University of Haifa
Israel

Concept

In 1833 Andre-Michel Guerry published a book on maps and crime in France⁸. His research indicated salient patterns in types of crime in a given location had varied incidental distribution in their occurrence. His research also brought the idea of seasonality in common crime in a given geographic location. Several theories and models developed over a period of time for crime detection and prevention. The prime among these was the routine activity theory promulgated by Cohen and Nelson in 1979⁹. The theory correlated unemployment and available opportunity and found that for a crime to occur three things were necessary. These were the offender, the victim or target and the absence of a prohibitive person or reason¹⁰. GIS received a boost in the 60s and the 70's in Canada and started getting employed as a technological enabler for various application areas including crime detection, prediction and prevention¹¹. The GIS system records crime and prevention attempts, including crime reduction or increase reports, incident graphs etc. Identifying trends in crimes and predicting future scenarios. GIS enables identification of crime hotspots and plotting possible recourse to counter measure actions and strategy and tactics. It helps in assessing the reason for crime patterns and distribution through pattern analysis. Monitoring through feedback system the effect of crime reduction initiatives. Displaying the efforts through open sources like web enabled services to the masses.

The inter-link between GIS and crime is facilitated due to the locational importance of the crime. Since all crimes occur in a given geographical area, GIS mapping assists in correlating the crime along with other associated relevant actors like the criminal, the victim, the object of crime, the attributable characteristics of the area or location, patterns and variations. The spatial arrangement of attractive targets is where GIS can map routine activity theory¹². The

⁸Spencer Chainey, Jerry Ratcliff, GIS And Crime Mapping, John Wiley And Sons, 2005 P 81.

⁹Edited By R G V Clarke, Marcus Felton, Routine Activity And Rational Choice Transaction Publishers, Brunswick New Jersey USA, 2008,p336.

¹⁰ Ibid.

¹¹ Roger Tomlinson, Origins Of The Canadian Geographic Information System, Arc New 2012, [Http://www.Esri.Com/News/Arcnews/Fall12articles/Origins-Of-The-Canada-Geographic-Information-System.html](http://www.esri.com/news/arcnews/fall12/articles/Origins-Of-The-Canada-Geographic-Information-System.html)

¹²Op. Cit. 1.

attractiveness of a target location is based on various factors. The perpetrator of crime may only look for availability of opportunity, absence of an inhibiting factor at an individual level. The GIS system allows mapping a large geographical coverage that has a pattern of a particular type of crime. The study of a location for repeated occurrence of crime highlights several revelations to the nature of the location that enables that crime. GIS can map all of these conditions and can offer solutions to prevent or reduce its occurrences. This is called situational crime prevention¹³. It does not concern with why a crime occurs but only deals with prevention of crime. GIS then leads on to analyze the patterns based on crime pattern theory that allows connection between physical or spatial location of the crime and the spatial location of the offender. This is called the awareness space¹⁴. The awareness space of the offender is the known locations that a potential perpetrator of crime usually visits.

Spatial Modeling Techniques

GIS plots mapped data into intelligent form by using layers. Each layer can represent either a single identity or a multiple identity of the same theme. Analytical layers draw a selected set of information to display. For example if the whole set of information stored in Geo-database relates to all types of crime in a location then if selectively only burglary is brought out to bear on the layer, it would be an analyzed layer¹⁵. Multiple layers can be overlaid on top of each other to display multiple data and information. The addition of location-based information into the GIS system is called geocoding. The process involves identifying any discernible point on the globe and geocoding it into the respective GIS base. Base maps are made out of this preliminary information that prove to be the first layer of a GIS system. Usually base maps are of a geographic location upon which GIS calculations are carried out¹⁶.

Spatial data is represented by three geometric elements that are point, line and polygon¹⁷. All characteristic data of an object in the map is represented as an attribute data. One spatial object could have nearly unlimited attribute information to the extent of real world features. To input data into a map first the format of the map needs to be fixed. That is to say how the earth is going to be represented. The earth can be represented in three basic ways. This process in GIS is called. The three basic projection¹⁸ standards are cylindrical projection where the earth is represented in the form of a cylindrical layer wrapped around the globe. Planar projection is equivalent to making the earth stretch out flat on to a table like a flattened sheet. Conical projection represents earth in a way if a cone with its narrow side were at the top and the wider side at the bottom. Projections help the GIS in simulating earth systems¹⁹ for mapping and analysis.

¹³Graeme Newman, Ronald V. Clarke, ShlomoShomam, Master Concepts In Situational Crime Prevention Theory, Rational Choice And Situational Crime Prevention: Theoretical Foundations, Ashgate Publication 1997.

¹⁴Alex Breuer, Joshua J. Hursey, TonyaStroman, ArvindVerma, Chapter III Visualization Of Criminal Activity In An Urban Population Artificial Crime Analysis System, Using Computer Simulations And Geographical Information Systems, Published By IGI Global, 2008, p 36.

¹⁵Ian Heywood, Sarah Cornelius, Steve Carver, An Introduction To Geographical Information Systems, Pearson Publication, Map Overlay, 2005, P 133

¹⁶Ibid. p 172.

¹⁷Ibid. p 41.

¹⁸Ibid. p 44.

¹⁹Op.Cit. 6 p 50

The most common method of plotting crime pattern in GIS is done through point maps²⁰. Point maps only display incidents in the form of points. This kind of map makes it unclear for user analysis once too many incidents have taken place. To take a larger perspective of higher number of incident a geographic boundary thematic map²¹ offers better analysis and visual understanding. But just like the point mapping thematic boundary layer suffer from clarity when aggregation of regions overlap one another. Larger shaded areas would be prominently visible than smaller areas. Also since the geographical boundary is all encompassing it displays the entire area contained in the boundary²² as crime area. To avoid generalization of thematic maps categorization of themes for the geographical spread should be based on some finite common denominator. For example if geographical neighborhoods are being mapped for frequency of a particular type of crime then the geographical denominator for making boundaries should be based on buildings or houses. This helps in solving the shading of places in a color code that allows display of degree of frequency of crime from high, medium low to nil.

The classification of range of frequency helps in color shading a map to give a very clear picture of areas of crime with high density to low density. The geographical boundary is further improved by using gridded boundary thematic mapping. This way all frequency of crimes are grid referenced²³. So instead of treating a large area by its address of type of architecture, it is uniformly distributed by an impartial artificial denominator of grid cells. Now each cell will have its crime count and density values and other attributes associated to the grid and the crime within the grid reference. A popular software based tool for grid mapping of crime density is quartic kernel density estimation techniques²⁴ that work on the interpolation techniques in a grid locked area. Such a method allows estimation of crime density in all area based on sample data.

Pattern Analysis

Point crime pattern analysis²⁵ is carried out around hotspots of crime. These locations are areas where crime frequency is relatively higher than neighborhood. Although there is no official threshold value for declaring a hotspot location 'hot' for crimes committed, usually a relatively higher position to neighborhood is considered an acceptable norm for declaring a spot hot. In its comparison to its neighborhood a place declared hot may have lower crime incidents compared to another area in the neighborhood or even distant location. Hotspot area maps²⁶ are better than point maps because redundancy of data in point maps reduces the identification of hotspot areas. Hotspot areas are categorized according to spatial categories and temporal categories. The spatial categories include dispersed category where in the same crime occurs at different locations. For

²⁰Spencer Chainey, Jerry Ratcliff, GIS And Crime Mapping, John Wiley And Sons, 2005, p 148.

²¹op. cit.11, p 150.

²²op.cit. 7, p 66.

²³op. cit. 7, p 69.

²⁴Daniel J Bricks, Susan Donkin, Melanie Wellsmith, Synthesis Over Analysis, Towards And Ontology For Volume Crime Simulation, Lin Liu, Using Computer Simulations And Geographical Information Systems, Published By IGI Global, 2008, P 181.

²⁵Janine Illian, Antti Penttinen, Helga Stoyan, Dietrich Stoyan, Statistical Analysis Of Modelling Of Spatial Point Patterns, Wiley Publication, UK 2008.

²⁶Gregory A Elmes, George Roedl, Jamison Conley, Spatial Data Concepts, Forensic GIS, The Role Of Geospatial Technologies For Investigating Crime And Providing Evidence, Springer, 2014, P 9.

example a cars may be stolen from several places. The next category is clustered which is occurrence of a crime at a single location. It may or may not be associated with other areas and hotspots for the same criminal connection, however one location would be the central point for most occurrences of sourcing of the crime. Hotpoint is another categorization which witnesses repeat occurrence for a single type of crime²⁷.

Pattern Analysis in GIS systems provide the analytical understanding that explain the trends in crime. This facilitates remedial actions that may be envisaged for attempting a reduction in crime in a given geographical region. Techniques to carry out pattern analysis are based on the spatial base that is being used to make these patterns. One of the most effective ways of carrying out analysis is using methods for spatial point pattern analysis. The methods used in this system are Quadrat method, Kernel estimation, Nearest neighbor distance method, K-function distance method, Nearest neighbor cluster method, K-means clustering method, Spatial and Temporal analysis.

The quadrat system²⁸ involves creating overlays in the area of analysis with regular square grids and plotting the number of incidents within each grid. The process deals with converting the numbers of incidents in each grid into an intensity value. Once intensity value is set it helps in comparing the intensity of crime from two or more distinct time periods. The Kernel estimation provides an improvement over the quadrat system²⁹. It makes use of a overlaying layer like a window that observes a fixed size of geographical area with a limited number of grids. Now the intensity value is calculated based on the event count within the window area rather than merely at the grid level. There are several types of windows or conditional estimators that can be used. These include normal, uniform, quartic, triangular and negative exponential. Associated weights are assigned to the points that are near to the center of the grid than distant points. This weighted system allows for understanding the intensity of occurrences in a localized area, which is central to the entire grid size. All of these estimators allow for assessing crime events in a location based on a distance limitation. Any occurrence beyond the cut of distance is not included in the pattern analysis except in the case of normal estimator. Nearest neighbor analysis³⁰ is focused on estimating the inter event space rather than the overall pattern. The K-function method estimates occurrence of events for greater distances than nearest neighbors. Nearest neighbor hierarchical clustering prioritizes the clustering basis and based on the criteria creates the patterns³¹.

Temporal Analysis

Just like spatial inferences of crime the next most important element that GIS maps in the element of time³². Time or temporal data signifies various calculations for the nature of an act of crime. Usually temporal data is classified on the basis of moment, event, duration, structured time, time as a distance, time span. Having mapped these data with GIS system allows for various comparative analysis to find out the relevance of various characteristics of the crime.

²⁷ FahuiWang, Geographic Information Systems And Crime Analysis, IdeaGroup Publishers, USA, 2004.

²⁸ Op. Cit. 16, P 20.

²⁹ Op. Cit. 19, P 112

³⁰ David L. Verbyla, Practical GIS Analysis, Taylor & Francis, London, 2002, P 155.

³¹ Spencer Chainey, Jerry Ratcliff, GIS And Crime Mapping, John Wiley And Sons, 2005.

³² Op. Cit 18, P 5

Temporal analysis of crime relates to mainly three queries³³. The first is related to change in an object or feature like the crimes location. The second query relates to nature of spatial distribution over time. The third parameter deals with neighborhood events that may affect an increase or decrease of crime.

Temporal categorization of hotspots aligns correlation of time with the crime. Diffused temporal category³⁴ is one in which there is no fixed pattern of time in the committing of the crime. Though a pattern may emerge it will be difficult to identify. Focused categorization of temporal hotspot mapping gives a fixed time or range of time for a particular type of crime. There will be surge in the committing of crime at a particular time zone, giving rise to analysis for reasons. Acute temporal categorization plots crime that occurs with higher frequency during a time block but is almost negligible outside the time block. Combining spatial and temporal categories a 3x3 hotspot matrix can be made. This matrix then provides a framework for attempting to reduce crime in a particular zone of occurrence³⁵.

Temporal queries majorly relate to referencing an event with its relation to the time of the event. The occurrence of a crime event X that occurs before a security -police operation Y then it is represented as X before Y, if an event X occurs at a time zone A and also in time zone B then X meets Y. A crime event takes place while a target location is empty then X ends Y. All crime events start before a time and end after a time then X overlaps Y. All crimes that occurred during a time zone are queried as X during Y. These combinations are plotted in GIS in the form of set theory operators³⁶.

Geo-Statistical Prediction Model

In the study of crime prevention, prediction of a criminal event or act has taken of late become a research priority. To be able to forecast a pattern or foretell a crime, can assist in prevention of crime and securing corresponding losses. Though the field of crime prediction is still considered to be in its infancy several methods have been researched upon. These include univariate techniques, multivariate methods, point process modeling, and artificial intelligence. All these methods can be plotted in GIS.

Univariate modeling³⁷ predicts future crime based on single variable or instance of previously occurring incident. Univariate models can build simple predictions but if complex data and data sets are available multivariate methods prove appropriate³⁸. Multivariate³⁹ leading indicators are able to predict not just occurrence of crime but patterns of crime. Point mapping method takes into account multivariate indicators along with kernel density estimation and geospatial interpolation technique called Kriging⁴⁰. This model is able to predict future crime by estimating criminal behavior based on the criminal's rational choice and combining this information with a

³³ op. Cit. 12 P 228.

³⁴ Spencer Chainey, Jerry Ratcliff, GIS And Crime Mapping, John Wiley And Sons, 2005.

³⁵ ibid.

³⁶ ibid

³⁷ Editors, Stewart Fotheringham And Peter Rogerson, Spatial Analysis and GIS, Taylor And Francis, 2005, P 10.

³⁸ op. Cit. 17, P40.

³⁹ op. Cit. 30

⁴⁰ Peter A Burrough And Rachael A McDonnell, Principles Of Geographical Information Systems, Oxford Publication, 2005, P 142-151.

geographic location and weighted value of that location. The fourth and the most advanced system of prediction is use of artificial intelligence with neural network programming. Here the user feeds the AI with cases of previous events with information about time and space⁴¹. The learning algorithm then iteratively begins to develop associative patterns within the system to generate a likelihood scenario. Based on this likelihood AI system is able to predict future instances of crime and location.

Strategic Model

Intelligence at the national level has four components⁴². These are strategic assessments, tactical assessments, problem profiles and target profiles. Strategic assessments aim to orient policing strategies based on future trends that can be predicted. Based on the future assumptions resources, plans, training, technological, political and administrative functions can be made ready for meeting with the challenges. Problem profiles are nature of problems associated with hotspot management, crime management based on the nature and behavior of a crime. Target profile identifies detailed information about target criminals.

Computer technology along with GIS and comparative data is a successful model for combining police activities and GIS. In operational terms it is called as CompStat⁴³. Similar modules are available in commercial software⁴⁴. In policing strategy the integration of GIS, policing policy and administration is achieved through this model. Such a model generally works under four principles that includes acquiring intelligence in time, using effective tactics, quick reaction and deployment, continuous feedback and follow up procedures. In this the acquisition of intelligence in time facilitates the action while the intelligence remains actionable. The intelligence units can provide analysis about trends and patterns that can influence the strategy of decision makers.

Tactical Model

Tactics need to be effective that can reduce collateral and fratricide in any operation⁴⁵. This area has been a delicate process because most police organizations are not prepare for specialized tactics. Many reasons can be attributed for the same ranging from budgetary constraints, lack of general strategy and requirement for special tactical training, to poor leadership. Rapid reaction is a desirable and can be achieved by special rapid reaction force or with a special rapid reaction unit within the police system. GIS allows mobility maps, traffic information, best route analysis and shortest path analysis for mobile units to reach the target location with least amount of time. Such facilities are now available in civil traffic applications and software. The police service GIS systems also have added information regarding traffic density, probability analytics and data sharing that gives coordinated information to all units in the pursuit of the target person or persons during a chase or reaching the target location while a crime is in progress. Success and

⁴¹Lin Liu, Using Computer Simulations And Geographical Information Systems, Published By IGI Global, 2008.

⁴²Ibid

⁴³Noelle Matthews, Geographical Information Systems Assessment, Theories Of Crime And GIS-Critical Analysis Of CPS And Compstat, University Of Manchstor, 2003.

⁴⁴http://www.esri.com/news/arcuser/0405/ss_crimestats1of2.html

⁴⁵M. Rodríguez Herrera And D. SalafrancaBarreda, Forensic GIS, The Role Of Geospatial Technologies For Investigating Crime And Providing Evidence, Springer Publication, 2005.



failure statistics force the police organizations to retrospect and assess protocols, drills, methods and processes to improve their record.

Tactical crime mapping tries to ascertain how criminals route their movement in geographical space and how their support ecosystem functions⁴⁶. It links the criminal with his associates and location haunts and suppliers and buyers. Tactical crime mapping also tries to delve into the cause of criminality and aspects of the environment that may have increased the chances of a person taking to crime. The final phase in tactical analysis tries to study the reasons where a crime is committed to motivational and other reasons that make that location a prime location for the crime⁴⁷. Generally while mapping tactical aspects of crime and criminals one tries to create a profile of a known offender or a potential offender. This kind of profiling is called offender profiling. Profiling can be based on a number of criteria but is usually created on the basis of established patterns that may be based on ethnicity, locality, demographic distribution, economics of target area analysis, age criteria, gender criteria, employment and education criteria among others.

Conclusion

Prevention of crime requires a full spectrum of activities that need to include stopping a crime in progress to eradicating the cause or lure or crime. Since crime is a societal derivative is complete elimination is not possible without eradication of extraneous societal woes. However crime can be reduced to a minimum and for that the policing agencies can remove the elements that allow its possibility to the furthest extent thus reducing its gains to such a low that it reduces to become a lucrative option of opportunity for criminals. Based on several experimental research of using GIS it was found that crime could be reduced by three methods: one by making it riskier, two by making crime harder to commit and by reducing the gains of the crime.

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⁴⁷ Philip Canter, Using A Geographic Information System For Tactical Crime Analysis, <http://Faculty.Uml.Edu/Apattavina/44.594/Tactical%20crime%20analysis.Pdf>



Caste: A Theoretical Interpretation

Dr. VILOK SINGH

Assistant Professor

Department of Sociology

Swami Sahjanand P G College Ghazipur U.P.

Abstract

Caste as a system of social stratification was an encompassing system in the past. There was reciprocal system of exchange goods and services. With time, occupation and mode of generation of livelihood of various caste groups changed, and the traditional form of jajmani system fizzled out. This paper provides an account of changing perspectives of caste relations in social science writing and political discourse. The discourse of caste has been shifted from ritual hierarchy and social discrimination to an instrument to mobilize people for economic and political gain.

Keywords: Affirmative action, identity politics, ritual hierarchy

1. Introduction

The theme in this article is social stratification and social inequality which is not a new issue in the field of sociology, but this article will focus on caste, its context and position in people's day-to-day life, relations among them, and the changes taking place in those relations. I believe that stratification and inequality is the most important issue in sociology, and the conditions of castes have been crucial when discussing Nepal's social structure. My impression is that there has been a major change from treating caste as a rigid stratum to the current perception of caste as 'identity to negotiate power and resources'. In this article, I mainly focus on some key theoretical debates on caste and its changing context.

Caste has been discussed in classical Hindu texts, in micro level ethnographic accounts, and in large-scale surveys of attitudes and perceptions, and caste-based mobilizations. What is caste and how can it be defined? What are its core descriptive dimensions? How could it survive for so long and what keeps it going even in modern, contemporary times (Jodhka 2012)? Although these questions appear to be rather simple and obvious, the rich literature dealing with these issues do not offer any straightforward answers.

Social stratification is the ordering of social differences based on a set of criteria or just one single criterion (Gupta 2000). Caste, class, race, ethnicity, and gender are some of the pertinent categories of social hierarchy and differentiation in many societies. The term 'caste' means different things when used by different people in a variety of situations. What people mean by caste in everyday life is different from its meaning in the traditional literature or from what people consider to be its traditional and orthodox meaning (Béteille 1965, p. 45). Sometimes people mean 'caste' to be a small and more or less localized group, but the same word also can refer to a collection of such groups. This article starts with sociological and anthropological understandings of the caste system and its variations.

2. Issues in the Theoretical Discussion of Caste Systems

Caste may be defined "as a small and named group of persons characterized by endogamy, hereditary membership, and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and usually associated with a more or less distinct ritual status in a hierarchical system" (Béteille 1965, p. 46). Berreman (1967, p. 70) has defined the caste

system as a “system of birth-ascribed stratification, of socio-cultural pluralism, and of hierarchical interaction”. With Sinha’s words (1967, p. 94), “caste is a hierarchy of endogamous groups, organized in a characteristic hereditary division of labour”. Hutton (1946) describes a functional view of caste system for individual members, community functions, and function for the state and society as a whole. Ghurye (1950) gives a comprehensive definition of caste. According to him, the six main features of the caste system are: segmental division of society, hierarchy of groups, restriction of feeding and social intercourse, allied and religious disabilities and privileges of the different sections, lack of unrestricted choice of occupation, and restriction on marriage. Endogamy is the stable feature of a caste system. However, in recent years, inter-caste and inter-religious marriages have taken place (Sharma 2007).

Sociologists and social-anthropologists use the word 'caste' in two different senses. On the one hand it is used without any particular geographical limitation to denote the type of class system in which hierarchy is very sharply defined and in which the boundaries between the different layers of the hierarchy are rigidly fixed (Leach 1967, p. 9). A ruling class may be described as a caste when class endogamy is strikingly obvious and when the inheritance of privilege has become narrowly restricted to members of that caste in perpetuity. This kind of situation is likely to arise when the ruling group is distinguished from the inferior group or groups by large differences in the standard of living or by other easily recognized labels or conditions (Leach 1967, p. 9). Thus, it is usually easy to locate an individual in his/her stratum, and when this is done, one knows how to deal with him/her even without knowing him/her personally. If X belongs to the first stratum and Y to the second one, X will be considered socially superior to Y, irrespective of their personal qualities, and be treated accordingly.

The other use of the word 'caste' is to specifically define the social organization found in traditional regional societies in India and within adjacent Hindu and related populations in Bangladesh, Nepal and Sri Lanka (Leach 1967; Hutton 1969; Dumont 1980; Marriott and Inden 1985;), and which to a large extent have survived to the present day.

Clearly there has been a long debate in the literature over whether the caste system is a unique social phenomenon or simply one manifestation of general processes of social stratification. (Leach 1960; Sinha 1967; Berreman 1968; Appadurai 1986; Gould 1990). Whether caste is best considered as a cultural or a structural phenomenon is a question much debated by sociologists (Leach 1960, p. 1). Max Weber, for example, stated categorically that “... caste is the fundamental institution of Hinduism” (cited in Leach 1960, p. 2). He implies thereby that caste is a specifically cultural concept, but he proceeds with the remarks that “there are also castes among the Mohammedans of India ... Castes are also found among Buddhists” (ibid.). This contradiction leads to an inquiry into the nature of caste, but here Weber’s standpoint keeps shifting. Having started by implying that caste is particularly a Pan-Indian phenomenon, he continues with a discussion of caste analogues in non-Indian contexts. Similarly, those 'diffusion' writers who manage to find historical examples of caste behavior all the way from Ancient Egypt to modern Fiji (e.g. Hocart 1950; Hutton 1946), start by assuming that caste can be defined as a list of ethnographic traits characteristic of Hindu India and then slide into the assumption that caste refers to certain features of a social structure (Leach 1960, p. 2).

The work of Dumont and Pocock, Marriott and Inden, their students, and the views of Leach have stressed that caste is to be defined in terms of its Hindu attributes and rationale, and therefore, is unique to Hindu India or at least to South Asia (Berreman 1968, p. 333). Bailey, Barth, Bêteille, Berreman, Passion, De Vos and Wagatsuma have stressed that the caste system is to be defined in terms of structural features that are found not only in Hindu India but in a number of other societies as well (Gould 1990, p. 2). The latter group of scholars tend to take the view that cross-cultural comparisons can be effective only on the social structure level and not in terms of cultural patterns and value systems (Sinha 1967, p. 93). Those who hold this view find caste groups in such widely scattered areas as the Arabian Peninsula, Polynesia, North Africa, East Africa, Guatemala, Japan, aboriginal North America and the contemporary United States. The following section highlights these two schools of thought.

3. Caste as a Hindu Social Construct

This school of thought understands caste as a Hindu social construct, a total symbolic world, unique, self-contained, and not comparable to other systems. Most of these theorists would agree with the classic definition given by Bouglé, who wrote that the spirit of caste unites these three tendencies: repulsion, hierarchy and hereditary specialization. Here controversies are primarily about which of these aspects is stressed.

Those who argue that caste as a unique phenomenon have viewed it within three sub-categories, that I have termed after Louis Dumont's description of the Hindu caste system: Pre-Dumontian, Dumontian, and Post-Dumontian.

Pre-Dumontian Views of the Hindu Caste

When Max Weber prepared his study of religion and society in India, as a part of his famous treatise on the sociology of religion, all the major Sanskrit scriptures of Hinduism had been made available in high quality translations, through the efforts of orientalist. Weber was well acquainted with these sources, and he was also familiar with the census reports, which he described as "scientifically excellent" (Weber quoted in Lunheim 1993, p. 64).

Weber considered the Indian society an "ideal type" of his general notion of belief systems as main determinants of the social and economic structure (in contrast to the Marxist view). In India the link between religious beliefs and social differentiation was direct and explicit, whereas in western society the connection is indirect and obscure. Hence caste appeared, to Weber, as an integral aspect of Hinduism, and he started out by declaring this central notion quite axiomatically: "before any things else, without caste there is no Hindu" (Weber quoted in Lunheim, 1993, p. 64). Weber then went on to explore the alleged parallel between caste and guild. He concluded that there was much more to caste than mere occupational specialization. For instance, the guilds of the European Middle Ages were not closed, endogamous social units like castes. Therefore, an extensive analogy between caste and guild missed the essential features of both phenomena. This served to corroborate the major point Weber wanted to prove. The formative forces underlying caste are not to be found in economic or material conditions, but in ideology, i.e. religion, in the shape of Hinduism.

Weber construed caste as a special and extreme case of status groups. Whereas a class was considered as being constituted by individuals in similar economic positions, the cohesive

force of a status group was honor and prestige. Identity was created and maintained by imposing restrictions on social intercourse and marriage with those who "do not belong", primarily those being inferior in terms of honor and prestige. In the Indian caste system this mechanism was developed to the extreme with strict caste endogamy and the religious concept of pollution. Caste was thus a more perfect variety of closed status of class.

The interplay between class and the Protestant Ethic ideology is a main point in Weber's analysis of industrialization. He explained industrialization by applying John Calvin's religious beliefs that an after-life could be secured by hard work, self-discipline, and thrift. A similar Hindu ideology of rebirth prescribes strict adherence to one's caste duties and prospect of transcendental rewards in subsequent reincarnations. In Weber's synthetic construction of caste and Hinduism, the *karma* doctrine was the key principle of cosmic reality.

How was it that the karma theology, which is found in several ideologies other than Hinduism, combined in India with caste to form such a peculiar structure? In his analysis, Weber was rather uncertain, but pleaded in favor of a notion of racial differences in ancient India as the main determinant of the evolution of caste. Weber did not elaborate the comparative perspective explicitly, but the juxtaposition was symbolic for how an understanding of the caste system influenced sociological thought about the distinctive characteristics of western civilization.

Célestine Bouglé's essay stands as an important landmark in the intellectual history of caste. In the essay's introduction, Bouglé lists what he considers the three defining principles of "the spirit of caste" (Lunheim 1993, p. 66): **Hereditary specialization:** The hereditary association of caste and a specific trade or profession. **Hierarchy:** Personal status, as rights and duties, is unequally divided and determined by the rank of the group to which one belongs. **Repulsion:** The phenomena of mutual repulsion between social groups, division into opposed fragments, isolation at the group level, and mechanism to prevent alliances and relations across the group boundary, like endogamy, pollution concepts, and food taboos.

These three features combined constitute the defining properties of caste. Taking this definition as a starting point, Bouglé discussed if caste ought to be considered an exclusively Indian (Hindu) phenomenon or not (ibid, p. 66). He concluded, like Weber, that many social systems, including the western ones, exhibit caste-like properties, but that "the spirit of caste" in its fully developed sense, is found only on Indian soil (Lunheim 1993, p. 67). Finally, Bouglé attributed the hierarchical aspects of castes to the ritual and religious dominance of the Brahmins. Furthermore, he is among the scholars who recognized, or at least emphasized, the crucial distinction between socio-religious rank and secular power in Indian society - thereby initiating a heated discussion in the anthropology of caste. Louis Dumont considered himself to be the first one to have been influenced by Bouglé's essays on caste (Dumont 1980, p. 30).

4. Dumont on Caste

A famous and most cited book by Louis Dumont "s HOMO HIERARCHICUS the caste system and its implications in which Dumont propounded the SINGLE TRUE PRINCIPLE in terms of ENCOMPASSES, ENCOMPASSED, ISOLATION, SEPARATION and BINARY OPPOSITION as in DUMONT words "A hierarchical relation is a relation between larger and

smaller, or more precisely between that which encompasses and that which is encompassed “Further Dumont writesthe caste system is a state of mind, a state of mind which is expressed by the emergence, in various situation, of groups of various orders generally called “castes “The SINGLE TRUE PRINCIPLE is THE OPPOSITION OF THE PURE AND IMPURE¹. These unique core principles of caste hierarchy, according to Dumont, are observed in scriptural formulation as well as in the everyday life of all Hindus (understandably in India). The Dumontian notion of caste puts hierarchy at the centre and assumes that this more or less (coiled in the notions of purity and pollution) prevails all over Hindu populations. Dumont's concern was with the traditional social organization from a comparative theoretical point of view.

Dumont (1980) argued that the introduction of the idea of structure was a major event in social anthropology. The essential challenge for contemporary thought was to rediscover the meaning of the whole or systems, and structure provided the only logical form as yet available to this end. Dumont argues that a structural analysis is concerned with the relationships, not substance-relationship parts and between parts and totality. For Dumont, it was legitimate to include in the caste system only what we could call inter-caste relations, and not intra-caste relations. He was critical of contemporary anthropologists who “take the part of the whole” and who did not address sufficiently inter-caste relations or the total system. Dumont also criticized anthropologists who had studied only one aspect of the system such as *asajmani* system or food transactions between castes.

For Dumont, the dominant principle of Hindu caste system was hierarchy – hierarchy, of course, of a religious, rather than of a political, sort. Other key principles were purity and impurity, also being religious, and interdependence by which parts are interrelated, and related to the whole. Thus, Dumont said that “the Indian caste system is not individualistic; it emphasizes its totality, not its

1 Dumont’s principle of ritual hierarchy operates on two levels, p. the opposition between the Brahmin (as the very epitome and essence of purity) and the “untouchable” (as the carrier of impurity); and between the Brahmin (as the figure of sacred/ritual status) and the king (as the figure of the temporal/secular power). Since the pure always necessarily encompasses the impure, at least at the level of the ideology (if not at the level of the fact), the Brahmin is placed at the top of the hierarchy. And this is so not only in relation to the progressively receding states of less purity (or more impurity) as embodied in the person of other castes, but also in relation to the king or the holder of the temporal authority.

individual members” (Dumont 1980; Kolenda 1981). This religiously based conception of hierarchy is different from its meaning in other parts of the world.

For Dumont’s purpose, the most important feature of the *Varna* writings was the superior status of the Brahman over the Kshatriya on the basis of the Brahman’s monopoly of the offering of sacrifices. Brahman and Kshatriya are interdependent and superior to the other two *Varnas*. It is a matter of an absolute distinction between priesthood and royalty. The Brahman performs sacrifices and never rules; the Kshatriya rules, but never performs sacrifices. But the Kshatriya is dependent upon, and inferior to the Brahman. Dumont indicated that the disjunction, in the dominant Indian tradition, between priest and king is different from those

societies in which the king is also a high priest (ancient Egypt, for example), as well as from modern Western societies where the political is both completely secularized and absolutely autonomous from religion.

Dumont associated man's purpose in life, for instance as described in the ancient Hindu law books, the *Dharmasastras*, with the Varnas. There are three 'human goals': *dharma*, *artha* and *kama*, (duty, profit and pleasure). The analogy with the hierarchy of Varna is apparent: *dharma* corresponds to the Brahman or priest, *artha* to the king or Kshatriyas, the temporal power, and *kama* to the others. Brahman counsellors know the *dharma* advice to the king; it is the king's duty (*dharma*) to protect the people in exchange for grain payment. Dumont defined *Dharma* as 'the holistic idea of order'. This is to be seen in the *jajmani* system that is oriented toward the welfare of all.

Dumont rejected the idea that morphological similarities of ranked strata are enough to make other systems into caste systems. On these grounds he argued that the society in Sri Lanka is built upon 'quasi-caste rather than caste proper', since Brahmans have never been numerous in Sri Lanka and the Buddhist concept of kinship rejects the Brahman-Kshatriya duality.

Dumont's notion was criticised as it failed to explain the social change, dynamism and individualistic strivings that can and do take place even within the orthodox Hindu way of living. The most important criticism, among others, is methodological. Gerald Berreman (1999) has argued that Dumont had listened too much to Brahmans and their religious texts, which, in Berreman's argument, offer an artificial, stiff, stereotypic and idealized view of caste. Gerald Berreman pointed out that the principle of Brahmanical hierarchy (the one reconstructed by Dumont) is not uniformly followed by all Hindus. He also criticized the Dumontian notion that power and economic factors are distinct and epiphenomenal to caste and asserts that the power status opposition is a false dichotomy in the context of caste - the two are inseparable.

Dumont was concerned essentially with the structure of value and not with the structure of interest (Béteille 1991, p. 132). It can of course be argued that Dumont's observation apply to the traditional and not to contemporary India. Tambiah made a critical note and asked what happened to *Homo Hierarchicus* in Britain: The Rose Report informs us that Indians (and Pakistanis) appear to live with discrimination at the political and occupational level, while preserving the autonomy of their social life. Hindus have long lived in political subordination while thinking their religious and social life superior to that of their overlords. In contrast, West Indians, the heirs to an originally unequal racial situation, devoted to the idea of an egalitarian and democratic Britain, are deeply disappointed that some are more equal than others (1972, p. 835).

Whatever Dumont might have said about *caste as a method* of studying Indian society, he did support the caste system and its allied sanctions. For him caste was 'social' as religion is 'social' for Radcliffe-Brown and Durkheim. Dumont advocated the continuity of the caste system by emphasizing its functions for individual members, for a group, and for the entire Indian society or state. Such an advocacy during the British days had led to the promotion of their colonial interest in India. However, this view stands contradicted when they make a sharp distinction between caste and class. Class is considered as a characteristic feature of western

societies, being characterized by its emphasis on democracy, individualism and openness. On the contrary, caste, as a core-feature of Indian society, is defined as an archaic institution lacking democracy, individualism and freedom.

Dumont brought in a mystic aura around the caste system. Why did he consider caste as a cultural form of social inequality? Is inequality based on racial criteria not an extreme form? Continuing monarchy in England or depriving women from contesting to become President in USA were equally retrograde and archaic practices, but Dumont forgot them conveniently, not declaring them as extreme types of institutions. On other hand Dipankar Gupta define the caste system as a form of differentiation wherein the constituent units of the system justify endogamy on the basis of putative biological differences which are semaphored by the ritualization of multiple social practice. The caste system also exhibits two further characteristics which cannot be seen as its essence but may be understood its properties. These properties are "Hierarchy" and "Hypersymbolism"

Post-Dumontian Views of Hindu Caste

McKim Marriott (1976) advocated an interpretative framework based upon 'coded bodily substance' concepts to analyze the Hindu caste system, slightly different from the one proposed by Dumont. Taking issue with western dualism, Marriott proposed an approach called ethno-sociological, transactional, interactional, monistic, and substance codes based. He saw caste as built on a series of notions concerning bodily substances and inter-personal exchanges. Based on the study of the Konduru village in the Andhra Pradesh, India, he introduced the interactional approach focusing on who is willing to accept food, water, etc., from whom as a sign of relative status. Those of lower ranks are supposedly willing to accept food from those of higher ranks, but not vice versa.

The Brahman caste appears nowhere as receivers of any lower forms of substance-code, such as ordinary payment for services, wives from a lower caste, or ordinary cooked food. Brahmans typically accept substance-code only in a very perfect form, such as gift of a piece of land, money or grain. Brahmans take the highest position through their own divinity, through their exclusive exchanges with still higher, more generous goods, and through their great gifts to other-terrestrial men - cosmic knowledge in the form of substance- transformative ceremonies, teaching and advice (Marriott 1976).

Castes that follow, according to Marriott, some kind of maximizing strategy include Rajput and their allies who try to increase a symmetrical exchange through land control, labor, or food distribution, as well as maximizing strategies of marriage, descent and diet to achieve the greatest quality and potency in substance, action, and group substance-code. Those whose tactics include minimizing the number of relationships in which they exchange cooked food, are identified as skilled artisans. The minimizing transactional strategy is designated by the classical name Vaishya, being those with productive power to grow grain, rear cattle, trade, supply butter, and pay taxes. The groups with more "receiving" than "giving" relationships fall into two occupational categories: Both barbers and leather workers take food as well as bodily substance-codes directly from patrons of many castes.

Perhaps the most important aspect of these strategies is that it makes it easy to find out the local caste ranking. However, does eating the proper food symbolize religious purity or does it actually make a person pure? Knowledge is another important component as a symbol of high status and sacredness, and is seen as partly independent of purity and pollution per se. The strategy is unable to answer the questions addressed above.

Dumont's dualism, hierarchy and purity of caste as a religious phenomenon have been challenged by Gloria Godwin Raheja (1990) based on fieldwork in Pahansu, India, an Uttar Pradesh village dominated by landowning Gujars. The Gujar caste hold 98 percent of all arable land in Pahansu and are hence, by virtue of economic strength, the dominant caste. Raheja suggested that castes were interrelated by three different orders that were actualized and emphasized to various degrees depending on the contexts. The 'hierarchical ordering' constituted by the principle of ritual purity, has the Brahman and the Bhangi (sweeper) as its extreme points (Raheja 1990, p. 3). This ordering corresponds to the traditional conception of caste rank.

Inter-caste relationships and Gujar dominance are, however, constituted primarily by *dan* prestations made in and through *jajmani* relationships. *Jajmani* relationships entail an ordering of mutuality in which the members of the service castes receive a share of the harvests, "payment" for loyalty and service rendered to their Gujar patron (*jajman*). Although asymmetrical, and linked with power and economy, *jajmani* relations do not define a hierarchical order among castes.

The ritually most significant ordering principle in Pahansu is the 'ordering of centrality'. She argues that sovereignty has political and religious aspects, the Gujar having the crucial function of distributing evil and inauspiciousness through their *dan* prestations. In their roles as someone who "sacrifices" (*jajman*), it is right for Gujars to give *dan* and duty to "others", mainly the members of other castes, including those who are hierarchically superior, and which must accept (Raheja 1990, p. 88). Through *dan* prestation inauspiciousness is transferred from the giver to the receiver in non-reciprocal relations that express Gujar dominance. *Dan* prestation are related to notions of the social world as a closed, circular system with regard to inauspiciousness. The luck and wellbeing of one means the misfortune and suffering of another: one man's meat is another man's poison.

The duty of caste members to accept *dan* from their Gujar *jajmans*, and thereby absolve their sins, is a ritual expression of their subordination. In this respect all other castes than Gujars, Brahmans along with sweepers, carry out virtually identical ritual roles in relation to the *jajmans*. Raheja (1990) saw the dominant land- controlling caste at the centre of the local *jajmani* system. Its ritual centrality, rather than superior purity of Brahmans, makes the system operate. Raheja's study clearly demonstrated the multi-dimensionality of caste in a Hindu society.

Moreover, although hierarchy is evident in inter-caste relationships, Raheja rejects Dumont's claim that there is one ideological principle and one type of relationship. Instead, she claims that differently valued relationships come to the fore depending on the context. The "centrality" of the Gujar in the exchange structure when they distribute inauspiciousness to "others" is one example of this. However, in the different contexts defined locally as transactions between "one's own people," relationships between the very same castes are conceptualized as

sharing and “mutuality. Therefore, it can be said that Brahmans always do not possess high rank and purity, and in such cases they are regarded as polluted and dependent. Whereas Dumont pointed out that Brahmans are always high ranking and considered as pure. These two visions about Hindu caste clearly contradict each other, and clearly show that there is not a uniform concept of caste within the Hindu value system. Raheja's view of centrality is nearer to the Marxist view of social class in which those who control the means of production are regarded as superior to others, than to the Hindu concept of purity and pollution.

In spite of the variation in their empirical reasoning, all three views follow the essentialist paradigm where society is divided into a set of rigid, hierarchical groups bound together in an immutable bond, justified in terms of moral superiority of the clean caste to those considered unclean (Mitra 1994). This type of nation state, in my view, remains ontologically and politically inaccessible to its own citizens, representing an injustice against the fellow citizens (Berreman 1991). By virtue of this situation, it generates enormous conflicts and a constant threat to status quo. It is suppressed whenever possible, but the process of suppression is difficult and will never completely be effective.

Dirks (2001) argues that the most prominent and related transformed traditions are kingship and caste. In pre-colonial South- India – as in other parts of India – local kings were part of a dynamic network of major and minor kings struggling for dominance in warfare as much as in worship and the support of temples. Kingship was an institution involving the political and religious domains. The social hierarchy, Dirks argues, at that time was not so much on the ideology of the pure and the impure as on the institution of the king. Ruling was about people not territory. A system of gift giving was common. The king bestowed honours, privileges, and tax-free land on all sorts of institutions and people, such as his militia affine, castes, priests, and village heads, thereby securing their loyalty and support as well as his own position.

The British, Dirks argues, did not understand how this system worked and what it was all about. In effect, they froze kingship by taking away the political and dynamic aspect and turning it into a theatre state, a hollow crown. He emphasized that the colonial project was not one homogenous design of planning and insight but rather a matter of unintended consequences. Caste replaced the crown that came before. Caste became the colonial form of society; it justified denial of political rights to Indian subjects (not citizens) and explained the necessity of colonial rule (Dirks 2001, p. 16). And caste became the focus of progressive movements and debates – both local and national – about the character of post-colonial politics.

5. Caste in a Comparative Perspective

Caste as a structural phenomenon is considered as a category or type within a general theory of social stratification, comparable in many respects to hierarchical organizations elsewhere. In this vein, Berreman (1972, p. 197) argued that “to define caste in terms of its uniquely Indian attributes eliminates or at least diminishes its use as across-culturally comparable phenomenon.” He preferred to define caste more broadly in order to include, for the purpose of comparison, similar systems of social stratification that occur in other cultures. Berreman argued that a caste system resembles a plural society whose discrete sections are all ranked vertically. Indian caste,

therefore, is analogous to social structures elsewhere in which rank is ascribed, such as, for instance, racial differentiation in the United States.

Comparative social theorists have generally placed caste systems not as a unique religious ideological or structural category but as a matter of social differentiation and social stratification. Among the anthropologists studying caste in India, there exist different theoretical approaches, including those (Berreman 1972, Bailey 1957, Beteille 1965, Quigley) who regard it as an extreme form of social stratification, comparable with other forms of inequality based on social classes, wealth or political power. This approach emphasizes that caste system are held together by power concentrated in certain groups (the landholding and dominant caste), more than on a general consensus among the population.

Quigley (1999) focuses caste in terms of bounded groups and argue that very strict separation and endogamy only operate in particular circumstances and for particular groups. Those who aspire to dominance, have to define themselves as this is always an inherently fluid business. Castes are always relatively, rather than absolutely, bounded. Quigley argue that one way to begin explaining caste is to say what is not – that is to see it in comparative perspective.

Berreman (1967) argued that caste is a peculiar institution with peculiar consequences. He suggested a more comprehensive approach that allows cross-cultural comparisons without sacrificing cultural factors and distinctive patterns of social integration. Accordingly, “a caste system occurs where a society is made up of birth-ascribed groups which are hierarchically ordered and culturally distinct. The hierarchy entails differential evaluation, rewards, and association” (Berreman 1967, p. 48). He wanted to analyze what caste systems are, how they work, and what they do to people. When viewed comparatively and structurally, caste systems have customarily been described as systems of stratification – rigid, birth- ascribed, permitting no individual mobility, but nevertheless examples of ranked aggregates of people.

Comparative social theorists argue that every system of social stratification allocates power and privilege in the society in which it occurs, and most, if not all, such systems are associated with some ranked division of labor that promotes interdependence. Caste systems are systems of social stratification that, although unique in that they are based on birth-ascription, share the general attributes of such systems. Berreman (1991) argued that analyses of caste systems often have overlooked that they are more than simply rigid systems of stratification. Thus, castes are recognized as groups that usually have specific names, and they are in some ways interdependent. Between castes there exist barriers to social intercourse, cultural differences, and differential degrees of power and privileges. Associated with caste in many and perhaps all instances is a degree of occupational specialization (Berreman, 1972). They are also systems of cultural pluralism, maintained by enforced differential association among culturally distinctive groups.

The most striking similarities among caste systems are the social relations and patterns of interaction. There are numerous rules and restriction on marriage, on sex relations, on living together, on eating together, on sitting together, and on a variety of other forms of interaction symbolic of social inequality (Berreman 1967, p. 64). He argued that the concept of caste was applicable anywhere outside Hindu India, and usefully could be applied to societies with

hierarchical endogamous sub divisions where membership is hereditary and permanent, wherever they occur (Berreman 1979, p. 13). He further stated that the literature on caste in India, the race in America, on the Burakumin in Japan, on specific societies such as Rwanda reported by Maquet, and South Africa reported by van de Berghe, provide a starting place of a comparative study of caste.

Jacques J. Maquet (1970) described the tri-partite system, comparing three different groups among the Rwanda people: Tutsi, Hutu, and Twa. The immediately noticeable differences among these groups occur in their activities, their social statuses, and their physical types (Maquet 1970, p. 95). To be Tutsi, a Hutu or a Twa gave an individual a different status in society. Birth ascribed social status and occupation, marriage endogamy, and food transaction rules are very near the model of a caste. Therefore, it can be said that Rwanda strata are more castes than classes.

There are studies which have found caste among Muslims, Sikhs and Christians also. In a study of the Pathan of Swat, North Pakistan, Fredrik Barth (1960) described social stratification, and argue that the concept of caste is to be useful in sociological analysis and its definition must be based on structural criteria and not on particular features of the Hindu philosophical scheme. He regarded caste as a system of social stratification and concluded the principle of status summation seems to be the structural feature which most clearly characterizes caste as a system of social stratification.

Barth compares the system of social stratification among the people of Swat with Hindu caste system. Although the people of Swat are Muslims, Barth considers their division into social groups known as *qoums* similar to castes. The population is divided into various *qoums* that strongly resemble Hindu castes. Following the basic characteristics of Indian caste system, Barth postulated the patron- client relationship as the basis of the caste system. According to Barth, the Pathan system of patronage and the Hindu *jajmani* system are similar, where the lower status groups pay service to the higher groups. Each *qoum* are ranked by status, and high portions of the marriages are endogamous. In Swat, as in Hindu societies, the notion that pollution derives from body processes marks off certain castes as occupationally polluted. The indigenous polluted castes include washerman, sieve-makers, and dancers (Barth 1960) who are similar to India. This similarity, he points out, is a matter of structure rather than of culture.

In Barth's essay, caste was analyzed not as a set of ritual groups, but as a pattern of social stratification. Caste systems are considered to be characterized by the relatively high degree of congruence between the various status frameworks found in the community, with their hierarchies, and the hierarchy of caste categories (Barth 1981, p. 35). He further argued that the model for social identities should be composed of the silent features of the life circumstances for different caste at different times.

In another study of Fredrik Barth (1993) of Bali-Hindu people in Indonesia the 'basic division of population is that of caste' (Barth 1993, p. 31). This provides a different picture than the one of Hindu caste in Nepal and India. On the one hand, people are divided on the basis of the *Warna* (sanskrit) system, and on the other hand, caste is not a very silent feature of their everyday life and contemporary social relations. Many aspects of caste behavior are no longer



observed (Barth 1993, p. 233). Level of seating and head elevation are no longer respected by the general public, even in the context of formal ritual. Endogamy is disappearing, so that even high caste girls are increasingly marrying down, and wealth and modern education are far more significant assets than high birth (ibid.). He further wrote that (ibid., p. 235) "caste in North Bali exhibits confusing features" and provides similar problems about purity and pollution. These two brilliant studies of Barth provided the clear picture that there are more similarities of the Hindu caste in the non-Hindu area (Swat), while there are Hindus in Bali without traditional types of castes or Varna rights and duties. It can be said that Barth's generative models see social reality as an emergent phenomenon (Tambiah 1972). According to Sharma (2007), Muslims in India are divided into groups closely parallel to the caste system and notions of pollution and untouchable are found among them. Caste groups are found even in Sri Lanka, where Buddhism has been the religion of the Sinhalese people. Examples of similar caste systems are also reported from Burma, Japan and some other countries (Sharma 2007).

The Marxist approach to the study of caste has been applied with successful results in India. André Béteille's (1965; 1991) important study in India introduced a new system in which lower castes have some political and economic power. According to Béteille, "the caste system is clearly a hierarchical system, although the nature of this hierarchy may be difficult to ascertain beyond certain broad terms. Landowners, tenants and agricultural labourers (of the same caste) also constitute a hierarchy" (Béteille 1965, p. 4). In the past, the division of a village was dominated not only by rituals, but also economic and political life. Today, there are many areas of life which are becoming progressively "caste free". Thus, landownership, occupation, and even education are not to some extent dependent upon caste. Today, the education system is far more open both in principle and practice. Education not only enables to compete on more equal terms with the Brahmins for white-collar jobs, but also provides them with more equal chances of political participation. In the towns and cities, white-collar jobs are relatively caste free (ibid.). Maurice Godlier most significantly believes that the caste system exists at the level of the infrastructure, and not of that of superstructure,

6. Caste, Social Inequality and Marginalization

Marginalization is the process by which established or emerging elites create superior versus subordinate/dependent socio-economic relations through manipulations of labor and distributions of social resources. In the caste-based society, high caste groups promoted their own advancement and initiated various economic changes at the community and regional levels that effectively marginalized the people in several important ways. For instance, as rising elites begin to accrue power, privilege and status, they draw increasingly economic dependent sectors of the population into important production roles or labour-intensive group activities. Arnold (1995) argued that if rising elites learn to control the information or technology critical to economic success and thus orchestrate network of interdependencies that limit power outside their small circle, then non-elites become marginalized from positions of substantial political or economic influence. This process establishes the foundation for permanent social inequality. Important potential sources for emerging elite power include, most fundamentally, control over human labor, but also over information, and/or transportation.

The ability of dominant groups to bring more and more labor under its control resulted rather quickly in exaggerated wealth inequities and higher social positions for some. Higher caste groups gained considerably more power, wealth and influence than the lower caste groups, thus bringing them higher economic status. The Dalits were forced to continue their work to sustain food, clothing and shelter. Men continued to work for wages or *jajamani* systems and the households became increasingly stratified based on caste identity. Dalit women continued to provide subsistence in traditional ways and thus supported the men, who provided most of the household's income. The role of some upper caste household members in supporting an increasingly wage-based (and less subsistence oriented) household economy as male pursued income from the outside, may have a counterpart in internal changes within agricultural societies.

7. Caste and Social Change

Commenting on the nature of change taking place, G.S. Ghurye as early as in 1932, argued that attacks on hierarchy started with the rise of non-Brahmin movements in the southern provinces in India. These mobilizations generated a new kind of collective sentiments and the feeling of caste solidarity. M.N. Srinivas developed this point further. Focusing specifically on the possible consequences of modern technology and representational politics, both of which were introduced by colonial rulers in India, he argued that, far from disappearing with the process of modernization, caste was experiencing a 'horizontal consolidation'. Commenting on the impact of modern technology on caste, Srinivas wrote:

The coming in of printing, of a regular postal service, of vernacular newspapers and books, of the telegraph, railway and bus, enabled the representatives of a caste living in different areas to meet and discuss their common problems and interests. Western education gave new political values such as liberty and equality. The educated leaders started caste journals and held caste conferences. Funds were collected to organize the caste, and to help the poorer members. Caste hostels, hospitals, cooperative societies etc., became a common feature of urban social life. In general, it may be confidently said that the last hundred years have been a great increase in caste solidarity, and the concomitant decrease of a sense of interdependence between different castes living in a region (1962, pp. 74-75).

Based on the empirical materials from six villages in Rajasthan, Sharma (1969) mentioned that two types of changes had taken place in the village community. The first one could be described as a structural change, which included processes like the abolition of the *Jagirdari* and *Zamindari* systems, the introduction of adult franchise, *Panchayati Raj*, and the co-operatives, etc. The second type of change included peripheral changes, such as the establishment and construction of modern schools and roads, and migration.

The process of modernization in a caste starts when the ritualistic considerations of caste stratification become considerably less effective, and new attributes are substituted to maintain status. For example, the upper castes, in general, put more emphasis on achieving higher education, higher income, white-collar occupations, and positions of power and influence than on reinforcing their ritualistic endowments.

The systems of *Jagirdari* and *Zamindari* in the past vested a kind of economic power in the hands of the upper castes, which reinforced their ritual status and its accompanying privileges



and obligations. The abolition of these institutions has thus affected the role of ritual superiority in the village's social stratification system. Many aspects of the *Jajmani* relations have been weakened; a variety of ritual obligations are now becoming obsolete. Consequently the upper castes are finding new means through education, political participation, and mechanization of agriculture, etc, to compensate the loss of their traditional social status. On the one hand, this leads to adoption of new skills and technologies, and on the other hand, it weakens the role of traditional values and rituals in their social and cultural life. Thus, what is modernization from one point of view also turns out to be de-sanskritization from another.

Education is another factor through which some castes that previously were not dominant in a village, have improved their status. In such cases, the position of the educated families compares even more favorably with that of the former dominant castes families whom they have now replaced. Mobility in caste structure is evidenced by a sense of caste solidarity that exists in the minds of the people of the various castes. This sense of caste unity prevails more among the Dalits than the upper castes.

There is another level at which this statement needs to be approached in order to gain an insight into the exact nature of change in the caste-occupation nexus. For instance, what has happened to ancient occupations that have survived changes in economic structure, for instance, the priest in temples, scavengers, traditional moneylenders, and several of the agricultural jobs? Are these jobs still performed by castes to which they were traditionally allocated? Or, is the reshuffling of the deck total, that is, is the modern occupational structure randomly distributed across castes? Is it likely that here we may find more change than continuity.

Also, what happens to those who have left traditional jobs, either because those occupations themselves are vanishing or because of the quest for better jobs? Is it true that lower castes tend to get absorbed into lower paying and less prestigious modern occupations and higher castes get concentrated at the upper end of the modern spectrum (Despande 2011)? It is possible then, that the link between caste and occupation can be broken and yet the overlap of caste and class can be very strong. If this is true, the contemporary situation could be regarded as a permutation of an earlier caste structure where the link between caste and occupation may be strong for some castes, weak for others, but the association between caste and status or, more correctly, between caste and privilege, persists, albeit in a different form. It can never be argued that the cumulative advantage of upper castes has been so strong that they no longer need an institutional structure of hereditary reservations in order to perpetuate their privilege. This is one more instance where a rigorous social and economic investigation into the caste composition of the occupational structure can help drive an objective, larger picture of the nature and degree of change. Does this suggest that caste today simply captures class? This is a perennial question, confounded by the fact that the overlap between the two is very strong. However, my belief is that they are distinct, despite the very large overlap.

One of the most significant contributors to the study of caste, Srinivas (2003) argued that the subsistence economy of rural India, dependent on *jati*-based division of labor, is the 'essence of caste'. As this is rapidly breaking down, it 'augurs the end of social order which has continued for 2000 years or more'. He suggested that production will become freed from *jati*-based division

of labor, economic relation will payments become autonomous, and payments in goods will be replaced by cash. Indian rural society will move, or is moving, from status to contract.

The reality, as any serious observer of India can tell, is that caste has changed tremendously over time. So much so that many, especially those with exposure only to the metropolitan cities, believe for all purposes that it is virtually dead. It would be argued, for instance, that the fewer overt instances of untouchables in urban areas than in the more traditional rural settings, demonstrates that caste is increasingly irrelevant. However, that should be the least expected outcome in a society in which the untouchable phenomenon has been formally abolished for six decades. What is astonishing is the extent of untouchable practice that continues in the country, even in urban settings, despite the abolition after independence, the bulk of which is unreported and goes unpublished. Caste-based matrimonial alliances continue to be more the rule than the exception, even among otherwise westernized, modern, apparently caste blind youth. The agitation against caste-based quotas in education and employment that are predominantly urban-based, display a very high level of caste consciousness and use overt caste-related slogans and acts of protest, thus putting a question mark on the supposed disappearance of caste in urban India (Srinivas 2003, p. 8).

It would, therefore, not be an exaggeration to argue that caste remains a powerful and potent force in Indian society, decisively shaping the contours of social and political development. Here again, Srinivas (2003, p. 459) took the view that while the caste system is dying, individual castes are flourishing. He discussed the post- independence mobilization of people on the basis of ethnicity and caste, and how this has resulted in the 'horizontal stretch' of caste. Thus, he suggested that what are called castes today, are more accurately clusters of (agnate) sub-castes that have come together for better access to such scarce resources as political power, economic opportunities, government jobs, and professional education. It can be argued that the real key to the degree of change in the caste system is the degree of change in conditions of those who are its worst sufferers—the (ex-) untouchables. As long as the three dimensions of untouchable – exclusion, humiliation, and exploitation - continue to persist, we cannot declare the caste system to be dead.

8. Caste and Identity Politics

Identity politics is based on subjective beliefs, memory and, overt politicizations. A defining factor of identity politics is the production of a shared sense of togetherness. Identity politics is a US-based concept, arising from the black and feminist movements for equal rights and opportunities, and the resulting affirmative action policies. Identity politics was understood as a struggle for social justice. Identity-based politics have been trying to use strategic essentialism for how a sense of belonging and memories of solidarity takes place.

Gupta (2012) argues that "What is easily visible to the naked eye today is that castes, high and low, are moving both up and down the hierarchy. Further, this hierarchy is not reckoned solely in ritual terms any longer, even if that have once been the case" (Gupta 2012, p. xvi). Village economy is no longer closely tied to agriculture, and as the families of erstwhile dominant castes are mostly small farmers today, the prestige of the caste system has been roughed up as well. In other words, the village economy is rapidly moving towards the



manufacturing and service sectors. To live like a landlord is no longer what it was earlier expected to be. He further says, “yes, of course, democracy has added this process, but that too would have been ineffective unless the village economy had taken the turn that it has” (Gupta 2012, p. xviii).

With the breakdown of the closed village economy and the rise of democratic politics, the competitive element embedded in caste has come to the fore. This has resulted in the collapse of the caste system but also in the rise of caste identities (Gupta 2005). Caste relations have been moving away from traditional relationships of socio-economic interdependence towards more competitive models of social interaction. There remain groups that one continues to call ‘castes’, but they are set in a different system. Distinguishing between caste and caste system, then, is one way to begin speaking about the

Structural transformation of caste. For no longer is caste defined in terms of endogamy, hereditary and relative rank (although such identifiers are implied), but as a “political fraction” in competition with “other such factions for common economic and political goal” (Leach 1960, p. 6).

Despande (2011) argued that the breakdown of the caste hierarchy has broken the traditional links between caste and profession, and released enormous entrepreneurial energies in the South. She wrote: It is true that over time, occupational structure itself has undergone a profound change, while caste division has been *relatively* static. In addition, the post independence Constitution guarantees each India the freedom of choice of occupation. Thus, without fear of contradiction, one can uphold this statement for several castes, for example, members of the erstwhile warrior castes will not necessarily choose the military as a career in the present. Conversely, the military is no longer the preserve of certain castes, to the exclusion of others. It is also true that any kind of skill acquisition (for example, admission to a management or a computer course, or to a dental school) is not contingent upon one’s caste status. Indeed, none of the modern occupations are determined by birth, and most are not caste-based (Despande 2011, pp. 3-4).

The erosion of the *jajmani* system due to the effect of the market system is really a continuity of agency of households as units of negotiation of exchange relationship.

9. Castes Today: Affirmative Action and Reservation Policy

The term ‘affirmative action’ is typically used as the generic term covering measures of many sorts that are used to give members of traditionally disadvantaged groups a better shot at social advantage. Such measures may include encouragement, recruitment, and many non-formal types of support, as well as more formal devices, such as quotas, or reservation (Hasan and Nussbaum 2012). Among such measures, ‘positive discrimination’ has typically been salient – that is, giving an extra boost to members of disadvantaged groups in certain competitive contexts. Positive discrimination itself comes in many varieties: quotas or ‘reservations’, a preferences or priorities in hiring or awarding contracts; a specific types of numerical advantage, such as adding points to standard test scores; and finally, a much more informal and unquantifiable weighting of group membership as one among many characteristics relevant to a decision.



India pioneered the adoption of an elaborate program of affirmative action which is sanctioned in the constitution. The affirmative policies in India fall broadly into two types: anti-discriminatory or protective measures, and developmental and empowering measures. Anti-discriminatory measures include the provision of legal safeguards against discrimination. Development and empowering measures to overcome past economic and social handicaps take the forms of reservation policies for the public sector and state-supported sectors. The most significant of these measures was the provision of reservation in education and government employment for Scheduled Castes (SCs) and Scheduled Tribes (STs), and special representation rights for both these groups by way of reserved seats in legislatures (Hasan and Nussbaum 2012).

The existence of caste has been recognized negatively to identify the historically discriminated groups and eradicate caste inequality through a public reservation (quota) policy so that all members of the nation would be able to participate in public and political life as equals. In the past, the lower castes had been denied all kinds of social and economic endowment (Desai and Dubey 2011). Hence, they had been lagging behind in the development process. Therefore, there was a need for special safeguard policies. The objective of a reservation policy is to eradicate the existing social and economic disparities in the society by introducing a quota system.

Furthermore, the justification for upholding reservations for SCs and STs came from acknowledging that these communities lacked viable marketable assets that would allow them to pursue a life of dignity in a democratic society. The SCs were denied education, and could only perform menial and polluting jobs, besides suffering from a variety of other deprivations (Gupta, 2007). In the case of the STs, it was their physical isolation that put them at a disadvantage with respect to others in society. Reservations for these communities were therefore meant to raise their marketable skills and educational standards in order to compensate for their historic disadvantages and facilitate their participation as equal citizens.

Identification of oppressed groups is done in terms of caste groups or *jati*. In order to realize equality, Indian government has accepted the existence of caste groups as a reality and conducts administration accordingly: The reservation policy, based on caste, however, contains a paradox. It is notable that the kind of classification of caste group they employ is almost the same as in the colonial- Brahminical caste hierarchy model. They just label it differently. SC is another name for '*harijan-dalit*' castes whereas ST is for *adibasi* or tribes. Although they use the word 'class' for OBC, its application is based on the caste classification and the category of OBC. In fact more or less corresponds to the category of 'low caste' in the normative representational model of caste hierarchy (Tanabe, 2006, p. 771).

In the Constitution of 1990, after Jana Andolan I, Nepal tried to address existing diversity. Special provisions were made in the constitution to enact necessary acts and regulations to improve socio- economic condition of deprived caste/ethnic groups by increasing their access to the national mainstream and engaging them in development and decision making processes. Periodic development plans after 1990 recognized social, economic, cultural, ethnic, linguistic, geographical, and other diversity in Nepal and initiated to address the concerns of women, Dalits and Janjatis, and people living in remote regions. Nepal's Constituent Assembly I

stipulated composition of its members to have at least one-third women, and a proportional representation of Dalits and Janjatis. The result is that the country now has a highly diverse assembly that will prepare the new, post-conflict constitution.

Nepal realized that the merit based bureaucratic system of the past failed to equally and proportionately recruit people from different social backgrounds such as women, caste, ethnicity, and regions. Legal provisions of inclusion were framed only after the promulgation of the Interim Constitution of Nepal 2007. In line with the spirit of a constitution based inclusive state, priority is given to women, Dalit, Janjati, Madhesi, disabled, and people from remote areas to join the civil service. The Civil Service Act in 2007 made a special provision to reserve 45% seats for the identified groups. Affirmative action in Nepal means positive steps taken to increase the representation of women and various castes and ethnic groups regarding government jobs, education, and health service facilities as compensations or correctives for the past. Affirmative action also helps to promote disadvantaged gender, caste and ethnic groups. The constitution provides for a range of political and legal instruments to combat past inequalities through positive discrimination when recruiting people for public service jobs in the government, the army and universities. Additionally, special provisions are made for allocation of educational, economic and social facilities. This measure is considered to be a milestone in making the civil service, academic institution and other workplaces inclusive (Awasthi and Adhikary 2012). Thus, reservation policy was adopted with the objectives of creating a representative public service, mainstreaming excluded people, and narrowing down the gap between dominant and excluded groups. The major reason for the formulation of an inclusive policy in Nepal is to increase the presence of excluded groups in public institutions and in decision-making processes.

The problem with affirmative action policies in Nepal is that it treats the entire community as a whole in a single category - 'marginalized' and 'under-represented'. This means all Dalits are homogenous in terms of access to resources, economy and education. The same applies to Janjatis and Madhesis. But in reality, they do not experience the same disadvantages. An elite within the target groups is certain to benefit from these arrangements because no differentiation have been made between those who are highly marginalized and those who are better placed among them. Similarly, there is no specific definition of who are Madhesis. A caste hierarchy prevails within this group and high caste Madhesis may dominate over marginalized and deprived Madhesis. This raises an important question regarding the extent to which the marginalized and disadvantaged are categorized essentially based on a caste/ethnic structure and not on discrimination and deprivation as such. In other words, the critical question is whether to use class or general social and economic criteria, thus including individuals outside the caste system, as the basis for classification or to rely principally on caste. Are the more deprived sections able to take advantage of reservation policies?

Among the most frequent criticisms of positive discrimination policies in India is that they tend to reward the best-off members of positive discrimination-eligible groups and therefore, do little or nothing for the most needy members of those groups. Deshpande (2011), based on the empirical findings of many cases from India argues that the reservation quota are based on caste identity and the advantages are taken by 'creamy layered' - the more advanced

section of the 'backward castes' that are able to take advantage of preferential, policies which the most deprived sections are unable to do. The creamy layered's parents are economically and educationally better off and they have grown up in a more cosmopolitan setting than their rural counterparts. This empirical finding raises the question whether caste alone should be the qualifying reservation characteristic. In Nepal, for example, Dalits from remote areas see themselves as doubly disadvantaged, by a caste bias and by poverty. Compared with civil service families, it is harder for poor, rural Dalits to benefit from the reservations, given that caste and ethnicity are the only criteria. Is this truly fair for the really poor and marginalized? Are there alternatives to address the poor and marginalized? The key issue is to provide opportunity for the truly socially disadvantaged and economically marginalized. Affirmative action fails to reach its goal when it is inconsistently applied, or when its beneficiaries form a vested interest bloc on the basis of ascriptive identity alone. The kind of caste classification applied is almost the same as in the colonial Brahmin caste hierarchy model (Driks 2001), only the label is different.

The importance of an appropriately designed and transparent system for enhancing opportunities for the truly socially disadvantaged and economically marginalized groups cannot be denied. The downside of affirmative action is that it can over-emphasize identity and create rifts among marginalized groups. However, to make reservations work, they need to be supported by effective affirmative policies. The reservation policy should be aimed at the really marginalized and poor people and a caste/ethnic marker is not sufficient to identify them. Affirmative action should be class-based rather than identity-based.

10. Conclusion

In the beginning, caste was a system for the division of labor, and social relations between different caste groups were regulated by the *jajmani* system. With the decline of the *jajmani* system and increasing livelihood diversification, caste identity became an instrument to mobilize people for economic and political gains. A basic shift took place in caste: from ritual hierarchy to identity politics, from ascribed and designated status to negotiated positions of power, from ritual definitions of roles and positions to civic and political definitions of the same (Kothari 1994). The caste system eroded at the ritual level, but emerged at the political and economic levels.

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CHALLENGES TO KERALA'S SUSTAINABLE DEVELOPMENT: QUESTION OF SOLID WASTE MANAGEMENT IN THIRUVANANTHAPURAM, KERALA (INDIA)

Subair Kalathil

Researcher, School of Social Sciences,
Central University of Gujarat, Gandhinagar.

The inability of effective technological governance of waste transfers that waste as a risk which leads to a strong political deliberations on waste. Unfortunately most of the municipalities/corporations are following the open land filling method or unscientific waste treatment technologies/system for 'disposal', and it creates risks to the ecosystem of Kerala. More than 50 solid waste management controversies indicate that Kerala is facing serious risks created by waste which disturbed people's livelihood along with environment of Kerala.⁴⁸ These controversies show that the existing 'systems' are highly inefficient and needed serious treatment. To handle waste in better way, government introduced number of waste treatment technologies/plants in different parts of the state with the help of municipalities/corporations which creates more complexity due to the blind adaptation of technology leads to the emergence of public protest. The problem of waste is a recent addition to 'sub politics' (Beck 1999) in Kerala. This study tries to understand the issue of waste management in Thiruvananthapuram became a challenge to the sustainable development of Kerala, and the internal ambivalence of the particular issue. This study is qualitative in methodology and exploratory in nature as there are no studies on the problem as a controversy over waste management

Keywords: Sustainable Development, Solid Waste, Public, Thiruvananthapuram, Kerala

Introduction

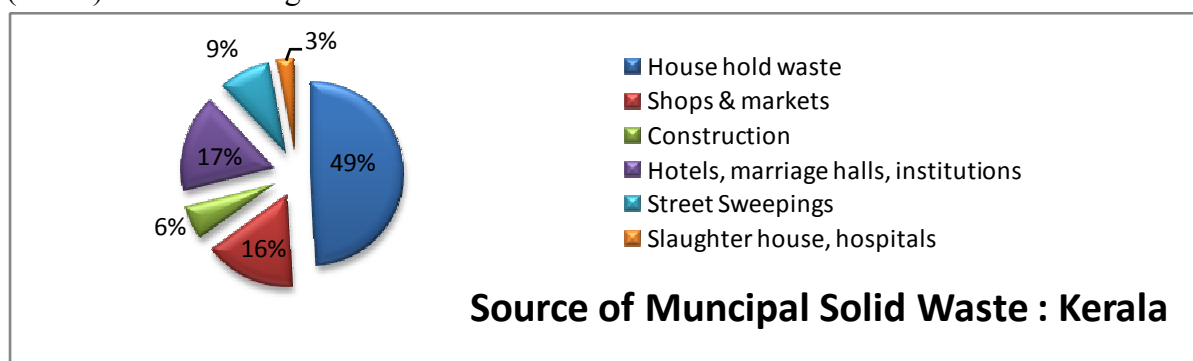
Due to urbanisation process, cities are more congested and most of the places are occupied for the construction of buildings. The problem of waste is a recent addition to this 'sub politics' (Beck, 1999) in Kerala, rising waste managing as an issue of politics than simply and exclusively an engineering problem. While populations remained relatively small, waste management was not at all an issue. As populations grew and process of urbanisation accelerated, accumulation of waste increased and it became a nuisance. Urbanisation process acted as a catalyst for the industrial overproduction which became a reason for enormous waste generation in urban areas. Since the nineteenth century we are *concerned* with drastic and threatening interventions in human living conditions due to the twin process of modernization and industrialization (Beck, 1992:51). In the contemporary life situations these drastic and threatening interventions are experienced mostly in the form of waste. Implementation of science without the acknowledgement of lay-expert knowledge visibly shows the monopolistic scientific representation of the state. The best example is that the implementation waste treatment plant in Vilappilsala, an outskirt of Thiruvananthapuram City in Kerala. People got organised against the implementation of a 'modern technology' because it threatened their livelihood and fundamental rights. Usually authorities are using outskirt of the urban areas for dumping waste and people who live nearby are treated as third citizens of the state, and they become *quasi public* (see Varughese 2012).

There are several developmental and environmental controversies raised from various parts of the state, further revealing the internal crisis of the model. The Endosulfan controversy

⁴⁸Neelakandan, C.R, (2012), "Gramathil Kondupoyi Illaathakkunna 'Prashnam'.", *Mathrubhumi*, 28-37.

of Kasargode,⁴⁹ and the public protest against the Nita Gelatine India Private Limited Company in Kathikudam, Thrissur⁵⁰ are examples. These issues are seriously affected the livelihood of the local people; most of them are residents of rural areas. The paradox is that most of the environmental issues in Kerala are related to the development activities and urbanisation process and these issues challenge the development activities and urbanisation process. Rapid expansion of urban population necessitates the creation and maintenance of critical urban infrastructure facilities, strengthening of urban governance, long term strategic urban planning, addressing the basic needs of the urban poor etc. In addition to this, more effort is needed to keep the cities and towns environmentally sustainable (*Economic Review*, 2013).

Institutions like hospitals, schools and colleges, markets, food stalls, slaughter houses and marriage halls generate a huge amount of waste in urban places. Sources of municipal solid waste (MSW) in Kerala are given below.



(Fig.1. Source: http://www.universalecoservices.com/wastemanagement_in_kerala.cfm accessed on 05 September 2017)

In Kerala 49 percentages of total amount of MSW are house hold waste due to the increased population in urban areas. Next two big contributors of MSW are group one (hotels, marriage halls and institutions) and group two (shops and markets) which is 17 percentages and 16 percentages respectively. 9 percentages of waste is collected by street sweepings, 6 percentages of MSW is generated by the construction process and 3 percentages by slaughter house and hospitals.

In the early days of Kerala, people were brought food from home in banana leaves or in tiffin box along with water in a bottle while going for journey, students and teachers to school, workers to work place, government servants to offices, and it would stay for hours without spoil. In the present scenario a large number of hotels, restaurants and other food centres are launched in different parts of the state, and people are somewhat dependent on these hubs for their food which increased the wastage of food. Due to rapid urbanisation, the lifestyles and food habits of the people have changed in the cities and gradually this has affected the rural areas also, and changed the habit of reusing materials which leads to inefficient use of materials and turned to accumulation of waste. In Kerala, waste was not at all considered a social risk, because there were mechanisms to consume that waste. In rural Kerala, people were feeding leftover food to

⁴⁹Kasarkode is one of the districts of Kerala.

⁵⁰Kathikudam is a gramapanchayat situated in Thrissur District.

domestic animals like cows, dogs and cats. For example the skin of banana was given to cow or used as bio fertiliser. But nowadays all these types of stuffs and skins have become garbage. However, the urbanisation process has broken the natural process of recycling to accumulation of garbage. The introduction of plastic has increased the speed of urbanisation process which drastically changed people's life. The very process of urbanisation turned to be a catalyst for overproduction and use of plastic contributing to more waste generation.

The common notion is that Kerala is an agriculture state and free from industries and factories, but this state has gone through a serious industrialization process along with other states of India. After economic reform the number of registered factories is increased rapidly and the end of 2012 it became 20473 (*Economic review*, 2013), and generated about 71050 metric tonnes of hazardous [industrial] waste per year (CPCB, 2012).

It is estimated that nearly 30,000 kilogram of bio-medical waste is generated every day in Kerala (CPCB, 2010). However, in major cities, residential complexes too are major source of bio-medical waste which includes syringes and needles used mainly by the diabetes patients, used condoms, rubber sheets and other post-surgical supportive materials. At present, the only facility in Kerala to treat bio-medical waste is situated in Palakkad (Ibid). As urbanization continues to take place, the management of waste is becoming a major environmental problem which may lead to public controversies as a result of uncertainty created by waste. There are several public protests emerged in the context of the crisis of waste management in Kerala. The major waste management controversies in contemporary Kerala under public deliberation are Kelugudai, Kallangana and Sheethancoil in Kasargode district, Pettipalam and Chelora in Kannur district, Njeliyanparamb in Kozhikkode district, Pirivusala in Palakkad district, Lalur and Chakkumkandam in Thrissur district, Brahmapuram in Eranakulam district, Vaduvathur, Fathimapuram and Kunnathupara in Kottayam district, Kozhancheri in Pathanamthitta district, Kureepuzha in Kollam district and Vilappilsala in Thiruvananthapuram district. These controversies show that the existing 'system(s)' are highly inefficient. Most of these controversies are the products of development and urbanisation and these controversies are challenging the development process of Kerala which shows a social boomerang effect. Waste issues are considered as an engineering problem or management problem without understanding it has an unpredictable and multidimensional risks. The open waste dumping yards made people's day to day life miserable due to pollution and hence they are organised against the state to protect their fundamental rights, democracy, justice and immediate life situations.

Vilappilsala Solid Waste Treatment Plant Controversy

The different public controversies over solid waste management which mentioned earlier have been started in different time periods but most of them gained momentum in recent decades. Many of them are recently emerged. These cases have number of similarities; the way the controversy originated and how the people are organised, the response of the government and its attitude towards the social movements are showing a strikingly uniform pattern. All publics have different political views and different understanding of a particular technology/ issues which they gathered from their day to day life experiences. In another way, some publics are got organized

to defend their social identity, justice and fundamental rights which challenged by the state/ authority, and at the same time different publics are getting fruits from the particular technology.

In the case of Vilappilsala, the waste was transferred from the city of Thiruvananthapuram. The management of waste from the city turned to be a political issue for both Vilappilgramapanchayat and Thiruvananthapuram Corporation. The city was undergoing serious waste issue because Corporation did not have any waste disposing mechanism at that time. Due to the accumulation of waste, it became a risk. This risk has been threatening the living conditions of people of Thiruvananthapuram Corporation. To get rid of this risk, Corporation had started a solidwaste treatment plant in Vilappilsala with the help of state and central governments under the Jawaharlal Nehru National Urban Renewal Mission (JnNURM).⁵¹ This plant is situated in the outskirts of the Thiruvananthapuram city area (sixteen kilometres away from city) and was installed by the Poabson's Private Limited Company (PPLC) in 2000. The plant is in use of forty nine acres land (twelve acres only when it started), before it was a waste dumping yard of corporation.⁵² Thiruvananthapuram Corporation bought the plant from PPLC in 2007 (Edward and Kumar, 2009:216) with the help of the state government. Corporation upgraded the waste treatment plant's storage capacity from two hundred tonnes to three hundred tonnes.⁵³ After the handover, the plant was functioning under the control of the Centre for Environment and Development (CED),⁵⁴ a quasi government agency.

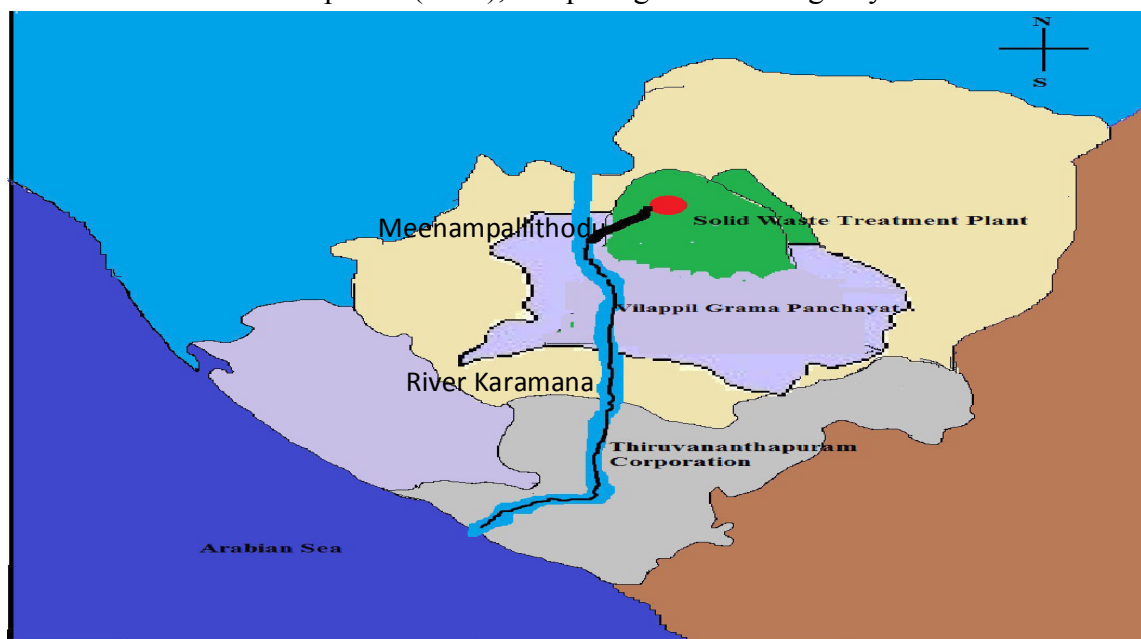


Fig.2: Map of Thiruvananthapuram (Made by author from available sources)

This waste treatment plant is situated in a hilly place known as Kanikanumpara. A water stream named Meenampallithodu (a water stream) is originated from this hill and now it flows

⁵¹ JnNURM is a project of government of India to modernise the cities for improving the quality of people.

⁵² Sreekailas (Vice President of *Samyuktha Samara Samithi*) interviewed on 09 June, 2016 at Vilappilsala.

⁵³ Pramod (Junior Health Inspector of the plant) interviewed on 17 June, 2016 at the plant, Nedumkuzhi, Vilappilsala.

⁵⁴ It was established in 1993 as an autonomous research and development, training and consultancy organisation focussing the various fields related to environment and development.

closer to the waste treatment plant. The corporation was dumping approximately three hundred tonnes of waste in this plant per day.⁵⁵ This waste is also a mixture of complex hazardous and less hazardous waste—organic, toxic, recyclable and soiled waste—it requires proper management and disposal to reduce the environmental harmfulness. The whole waste is collected by Kudumbasree workers⁵⁶ and transferred to the Vilappilsala waste treatment plant for disposal.

Once dumped the waste in the treatment plant, the waste was kept for 30 days to enable aerobic reaction, due the climate of Kerala the waste consist of a huge amount of moisture.⁵⁷ For the making of manure it is necessary to avoid the content of moisture from the waste and the highly toxic fluid known as leachate that comes out of the dumped waste gets mixed with the water of Meenampallithodu.⁵⁸ Water from this rivulet joins the River Karamana which is the lifeline of Thiruvananthapuram city. The River Karamana consists of seven drinking water projects. Through the vast network of drinking water supply, the waste dumped in Vilappilsala returns to the city and creates high health and environmental risk for the urban population. This is a kind of *boomerang effect* of waste. But this governmental agency (CED) was unable to process the waste scientifically, adding to the crisis. After getting the charge of operation, CED used pesticides to keep away domestic flies, mosquitoes etc. from the accumulated waste and these pesticides also became a component of the leachate, making the water streams more toxic.⁵⁹

A less amount of waste was being processed and the rest of the unprocessed waste 'disposed' by landfilling. The increased amount of waste dumping became a reason for social risks along with health and environment risks. Due to the unbearable odour from the waste, domestic flies, and the contamination of water, people living near the plant migrated to different places.⁶⁰ Due to this, the price of land and properties went down.⁶¹ Nobody was ready to give their daughters married off to Vilappilsala village and marriage brokers also totally rejected wedding proposals from Vilappilsala.⁶² Gradually villagers joined the protest group, understanding the severity of the problem through media and social workers as well as from their personal experiences. Gradually all the villagers started supporting and participating in the movement against the waste treatment plant.

Waste related issues are very much complicated which threatened the entire life situations of the people along with the environment. The increased accumulation of waste and the failure of waste disposal have been challenging the sustainable development of Kerala. Vilappilsala waste controversy is one of the best examples of this. The government, political parties and judiciary have kept away villagers' rights which made serious disturbance in their day to day life and they have been treated as second citizens of the country. However the risk created by waste was

⁵⁵Sobhanakumari (the then President of Vilappilgramapanchayat) interviewed on 09 June, 2016 at Vilappilsala.

⁵⁶ The rough meaning of the word 'Kudumbasree' is prosperity of family. Kudumbasree is a women based participatory poverty eradication programme by government of Kerala and National Bank for Agriculture and Rural Development (NABARD).

⁵⁷Sobhanakumari (the then President of Vilappilgramapanchayat) interviewed on 09 June, 2016 at Vilappilsala.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰C.S Anil (General Convener of *Samyuktha Samara Samithi*) interviewed on 17 June, 2016 at Peyad, Vilappilsala.

⁶¹ Ibid.

⁶²John, Baiju. "Kandupakarthuka Ee Kannukalile Thee." *Madhyamam*, 2012: 09-11.

politically and technologically shifted to another location away from the city by developing a centralised waste management system. Thus, the villagers of Vilappilsala turned to be the prime victims of these risks, although they were not the producers of these risks. The villagers, however, identified this political strategy and learned about these risks and tried to protect their identity as well as livelihood by exposing the politics of waste management through their social movement. Throughout this case study, it is clear that the credibility of and trust in governments officials and their experts were challenged and the failure and ineffectiveness of the existing waste treatment technologies and the waste management policies were exposed.

Conclusion

In the case of Vilappilsala, the scientific institutions as well as Indian political system became their (villagers) opponents due the way they have been treated as not having any participation in the shaping of the waste management system, although they were going to be affected by the project. The debate related to democracy is very important in this case because, the people of Vilappilsala organised for getting their fundamental rights. But the government tried to suppress the protest by using police force with the 'legal' permission from Supreme Court, in clear violation of their fundamental rights. It is essential to acknowledge the role of local knowledge in the successful implementation of a technology that has immediate impact on the everyday life the people. Public deliberation is an important component of the development process. Government has the responsibility to encourage public deliberation for better development of the state through better and socially robust technology or scientific knowledge. Wider public deliberation will help experts and policy makers create better technological systems that take into consideration the requirements and opinions of all the stakeholders involved, so that the risks and uncertainties can be addressed more effectively. This will reduce the negative consequences of scientific and industrial development on the citizens. The debate related to justice is very important here because the people are got organised for their immediate life situations and fundamental rights. The protest of Vilappilsala people is not an anti-science movement but a strong challenge from the public against the state to prevent their fundamental rights, citizenship and livelihood, and also for getting justice and protecting democracy. Through the active public deliberations, the villagers tried to expose the socio-economic and ecological crisis they have experienced after the establishment of the plant in the village. It is the responsibility of the governments to protect everybody's livelihood and the fundamental rights. This particular controversy over waste brought out the truth and facts behind the waste management system and revealed how the government handled the problem. The acknowledgment of lay-knowledge (local knowledge) may help to solve this particular technoscientific risk to some extent. We should understand that, there is no permanent and scientific solution for the eco-friendly disposal of waste completely. However, it is everybody's duty to control the production of waste and the disposal of generated waste eco-friendly.

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Pramod (Junior Health Inspector of the plant) interviewed on 17 June, 2016 at the plant, Nedumkuzhi, Vilappilsala.
Sobhanakumari (President of Vilappilgramapanchayat) interviewed on 09 June, 2016 at Vilappilsala.
Sreekailas (Vice President of *Samyuktha Samara Samithi*) interviewed on 09 June, 2016 at Vilappilsala.

Relation between India and Bhutan with the Special Reference of Doklam

Rinku Sharma and Dr. Jyoti Vats,
Assistant Professors
DNPG, College, Hisar, Haryana.

Abstract:

Bhutan or Druk Yul is a tiny state located in the southern slope of the Himalayas. Like Nepal, Bhutan is also handicapped by geographical disadvantage and an underdeveloped economy and is dependent on India, its southern neighbour, with which it has greater geographical and socio-cultural proximity. From last few months, both India and China were involved in a bilateral dispute. The dispute name is doklam however its not a part of India or China. China claim doklam as his territory but fact is that doklam is the part of Bhutan from ancient time. It's trilateral border dispute between Bhutan China and India. India involve in that dispute because Bhutan is a good friend of India and Bhutan ask India to interfere in that matter. India and China have faced off frequently since fighting the bloody 1962 war that ended with China seizing control of some territory. Troops from both sides still regularly patrol other unmarked territories, though neither side has fired any shots in decades. Negotiations since 1985 to settle the boundary dispute have seen little success. The land in question spans 269 square kilometres on a sparsely populated plateau in western Bhutan, which has no diplomatic ties with China and coordinates its relations with Beijing through New Delhi .But India and China have staked rival claims to other Himalayan areas as well, including 90,000 sq.km in Arunachal Pradesh, which China refers to as "Southern Tibet," as well as 38,000 sq.km of another plateau called Aksai Chin. Bhutan said the road China has been building would run from the town of Dokola to the Bhutanese army camp at Zompelri.

Key Words: Negotiations, Border dispute, Diplomatic ties, War, Socio-cultural.

Introduction

Even smaller than Nepal in size and population, handicapped by geographical disadvantage and an underdeveloped economy, Bhutan or Druk Yul (Land of thunder dragon) is mostly dependent on India, its southern neighbour, with which it has greater geographical and socio-cultural proximity since hoary days. The Treaty of Punakha with Bhutan signed by British in 1910 laid the foundation of the Indo-Bhutan relationship in subsequent times. India has an open border with Bhutan. The bilateral Indian-Bhutan Group Border Management and Security has been established to collaboratively assess and secure the border between two countries. India has been an all-weather friend of Bhutan since the latter's independence. China shares a contiguous border of 470 kilometres with Bhutan to north and its territorial tussle with Bhutan has been a constant source of stressed bilateral relationship. Further, China doesn't have official diplomatic relations with Bhutan.

Bhutan's relation with India, one has to keep in mind that the nation's relationship with India did not evolve after 1947 when India achieved its independence from the British rule. Bhutan had come under the British suzerainty after clashing with the colonial powers in 1865. After the British had left the subcontinent, the relationship between India and Bhutan saw a continuity of this pattern. The Bhutanese were still apprehensive about India's dominance and forged an alliance with Sikkim and Tibet to create a balance. But the former prime minister of India, Jawaharlal Nehru, assured Bhutan about its distinct identity and autonomy. In April 1948, a Bhutanese delegation arrived in India and urged the Ministry of External Affairs to revise the treaty signed between the British India and Bhutan in 1865. India agree with that proposal. After

that India and Bhutan signed the Treaty of Peace and Friendship on August 8, 1949, in Darjeeling. It was very important treaty between India and Bhutan. In 1960 there is some misunderstanding between both countries and Bhutan's lack of interest in China. During the 1962 Sino-Indian war, some of the Indian troops had crossed into the Bhutanese territory. Bhutan complained to the Indian Army for that. After many ups and down India negotiated a new treaty with Bhutan in 2007 whereby the provision requiring Thimphu to seek India's guidance in foreign policy was replaced with broader sovereignty. In 2014, Prime Minister Narendra Modi chose Bhutan as his first foreign destination and during his two-day visit, Modi made overtures at the neighbour even while stressing an equal relation.

What is Doklam issue

There is a narrow corridor [Siliguri Corridor] that connects India's northeast with rest of India. If someone takes over this corridor that they can effectively block this region or even break this region apart from India. This Indian corridor already touches 3 nations [Nepal, Bangladesh, Bhutan] and India really wants to prevent a 4th one from touching this troubled corridor. A few kilometres north of this region sits the Doklam plateau near the tri-junction of India, Bhutan and China. About 100 years ago an agreement was made to draw the borders and there is ambiguity in the text regarding who owns the plateau. Bhutan and India think it is owned by Bhutan. China thinks it is hers.

Recently, China started building a road in this region and that has sent alarms ringing in Bhutan and India. For Bhutan it is a mere part, while for India it is something that can strangle its Siliguri corridor. Thus, India made a far bigger noise than Bhutan and started putting its troops there. China reacted to India's entry and started putting its own troops and there was a risk of a war as neither side wanted to back down.

Doklam's strategic importance

Doklam also known as Dongland in China lies between Tibet's Chumbi valley to the north, Bhutan's Ha valley to the east and India's Sikkim state to the west. India, securing the Doklam Plateau is seen as essential to maintaining its control over a land corridor that connects to its remote north eastern States. India has said the Chinese road project threatens its access to the corridor, while China has questioned why India should even have a say in a matter that concerns only Beijing and Bhutan. India's Army chief warned earlier that India's army was capable of fighting "2 and a 1/2 wars" if needed to secure its borders. "China has been trying for a long time to gain a tactical advantage in this sector," having already established dominance along the Indian borders at Ladakh and Arunachal Pradesh.

Historical background

In the map of Bhutan, the area has been depicted to be part of the country since 1961. However, the history takes as long back to the British period. During the 18th century British Empire was extending its trade route in to Tibet in order to sell their goods in Indian colonies. Sikkim was an independent kingdom that time. Its result is that in 1988, British invaded the northern region of Sikkim. In 1890 British and China met in Calcutta and signed convention of Calcutta which basically was to limit the power of Tibet over Sikkim and avoid any conflict in future. In that article situation was not clear.



After that episode in 1959 the current prime minister Pandit J.N. Nehru wrote a letter to china. In the letter he agreed that there is no border dispute between Bhutan and Tibet. He stated that China claim a major part of Bhutan in its map which had to be rectified. Bhutan and China both made an agreement in 1988 and 1998 stating that both countries will maintain peace in the border until the final settlement is not done. China break the agreement by constructing the road in that region.

Doklam: dispute between India and China

India and China have faced off frequently since fighting the bloody 1962 war that ended with China seizing control of some territory. Troops from both sides still regularly patrol other unmarked territories, though neither side has fired any shots in decades. Negotiations since 1985 to settle the boundary dispute have seen little success.

The land in question spans 269 square kilometres on a sparsely populated plateau in western Bhutan, which has no diplomatic ties with China and coordinates its relations with Beijing through New Delhi. But India and China have staked rival claims to other Himalayan areas as well, including 90,000 sq.km in Arunachal Pradesh, which China refers to as “Southern Tibet,” as well as 38,000 sq.km of another plateau called Aksai Chin. Bhutan said the road China has been building would run from the town of Dokola to the Bhutanese army camp at Zompelri.

Bhutan’s Foreign Ministry called it a “direct violation” of agreements reached in 1988 and 1998 to maintain peace and refrain from unilateral action in the area pending a final border settlement. “Bhutan hopes that the status quo in the Doklam area will be maintained,” Chinese Foreign Ministry spokesman Lu Kang said last week that India’s border guards, in responding to Bhutan’s call for help, had “illegally trespassed the boundary into Chinese territory” when they confronted the Chinese army construction team.

Reason behind supporting Bhutan in the Doklam issue by India:

- Bhutan and India have a very cordial relationship were as Bhutan and China do not have formal relations.
- Bhutan has a very strategic position considering India’s geography.
- To foster the relationship, India and Bhutan signed a ‘Friendship Treaty’ in 2007 that commits India to protect Bhutan’s interests and the close coordination between the two militaries.
- Also, India is worried that if the road is completed, it will give China greater access to India’s strategically vulnerable “chicken’s neck” (Siliguri Corridor) that links the seven north eastern states to the Indian mainland.

Why India take Personal interest in Doklam

The first step in overcoming India’s paranoia is for Delhi to recognise that the vulnerability of the Chicken’s Neck is a cartographic illusion that has been taken advantage of by armchair strategists to create their stock-in-trade – fear. To start with, Nathu La is at an altitude of 4310 metres, almost 14,500 feet above sea level and is snow-bound for at least four months of the year. This means that any force that crosses it to the Indian side, runs the risk of getting stuck there for up to four months at the mercy of whatever India chooses to throw at it. Secondly, the Chicken’s Neck itself is not all that narrow – its narrowest part is actually between Nepal and Bangladesh and that

is more than 200 km as the crow flies, from Nathu La. Third, the distance from Nathu La to Kalimpong on the West Bengal border is 136 kms and an estimated five hours in a passenger car. There are innumerable bridges, culverts and tunnels on this road that can easily be blown up. So how would an invading force from China be able to get to the Chicken's Neck in the first place and how would it maintain its supply lines?

The alarmists' memories are also extremely short. In the early 1980s, it was India that drove the Chinese out of the Chumbi valley, using its newly acquired Bofors guns to fire over the Himalayan ridges down into it from distances of 40 kms and more. India is far stronger now than it was in the '80s and China has far more to lose in the Chumbi valley, which has become a hub of economic activity after it became a rail head, than it had 30 years ago. If anything, China has had more to fear from the worsening of relations between it and India, than India does. Today, the Doklam standoff has opened a route to the resolution of the long simmering Himalayan border dispute that had been closed by the failure of Chinese premier Chou Enlai to establish common ground with Jawaharlal Nehru during his visit to India in 1960 and the 1962 war. For to establish the illegality of India's incursion into Doklam, it has emphasised its acceptance (in the 1890 treaty) of the watershed principle of boundary demarcation that was the basis, however hastily and casually delineated, of the MacMahon line.

Conclusion:

Doklam plateau is the area of tri-junction between India, China and Bhutan border. It is a disputed territory claimed by Bhutan and China both. As it is a region that can affect India's sovereignty, that's why Indian army gathered in the disputed region not allowing further construction. It was just a military standoff, no use of arms, no weapons and no casualties reported. This intervention by Indian army was not easily absorbed by Chinese government that's why there was continuous rhetoric from both the sides which could have worsen the situation but finally the standoff came to a peaceful end. Now, India and Bhutan together once again. When we talk about war the consequences of war create fear in general population as consequences are very hazardous to the society. India faced war in 1947-48, 1962, 1965, 1971, and 1999. Indian society knows the side-effect of war that's why Indian always prefers peace and harmony.

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IMPACT OF SUBSIDIES ON AGRICULTURE SECTOR IN INDIA

Vijay JanraoPathak

Asst. Prof. ShriNiketan Arts & Commerce College, Nagpur

After Independence the government of India adopted a positive approach and new agriculture technology were introduced. Most of the people depending upon the earning from Agriculture produce Indian farmers being poor were not in a position to buy these expensive inputs. Still this sector is far behind from the growth. Last several year government provides subsidies to agriculture sector in, direct and indirect form but how much they are beneficial to agriculture sector is a question. To find out the answer of this question study about factors measure and contributing to growth of agriculture sector e.g. Finances, Fertilizers, Electricity, Irrigation and Technology etc. The exact measurement of impact of subsidies on agriculture sector is not easy task. The subsidies really beneficial to agriculture sector but due to mismanagement in distribution system they are not reach to end users i.e. farmers in India. This study based on secondary data which are published by Government and researcher.

Keywords :- Agriculture, subsidies, impact and factors.

Introduction :-

The Indian Government has, since independence, subsidised many industries and products, from fuel to food. Loss-making state-owned enterprises are assisted by the government and farmers are given access to free electricity.

In view of this after independence tremendous efforts are made to boost the economy through agriculture as one of the tools for development. The Government of India adopted a more positive approach and hence a well defined policy of integrated production programmes with defined targets and a proper distribution programme is adopted along with other measures for the overall economic development of the country. Specific programme like new agriculture technology are introduced to convert agriculture into a successful and prosperous business, to bring more land under cultivation and to raise agriculture production. In India, the, adoption of new agriculture technique is costly than that of traditional method of cultivation. In India the methods input are least expensive, in modern technique like high yielding varieties of seeds, fertilizer, farm mechanism and irrigation are very costly and Indian farmer being poor are not in a position to buy these expensive inputs. The Government of India on the recommendation of food gain price committee, started the scheme of subsidies on the purchase of various agriculture input to facilitate the farmers.

Subsidies :

The subsidy provided in agriculture sector may be of following types :

1. Input subsidies
 - a) Irrigation subsidy
 - b) Fertilizer subsidy
 - c) Power subsidy
 - d) Seed subsidy
 - e) Credit subsidy
2. Price subsidy
3. Infrastructural subsidy
4. Export subsidy.

India is a developing country more than 2/3 population depending directly or indirectly on agriculture. This subsidy is needed in agriculture sector. The production of agriculture products highly depend on favourable weather condition. The production, certainly can be increased with availability of cheap seeds, fertilizer, irrigation and technology facilities. The effectiveness of subsidy can be increased by increasing the transparency of system of subsidy increase in the awareness about various scheme of government

Comparison of developing and developed country regarding subsidies to Agriculture sector.

Country	Subsidies per Hectare	% subsidies	Population depend on agriculture
EEC	\$ 82	37%	8%
USA	\$ 32	26%	5%
JAPAN	\$ 35	72%	4%
CHINA	\$ 30	34%	24%
SOUTH AFRICA	\$ 24	60.67%	18%
INDIAN	\$ 14	2.33%	60%

The above table show the agriculture subsidies is global phenomenon and it percent is more in developed country and less in developing country. In European countries its percentage is more than Indian. The dependent on agriculture sector more in developing country and less in developed countries.

Impact of subsidies :

For developing country like India, subsidies is needed particularly in agriculture sector. However it should be reduced in gradual manner and it should be monitored to eliminate corruption.

1. Subsidies help in allocating resources in better way and in redistribution of income infavour of poor sector of the society.
2. Subsidies have fiscal effects since a large part of subsidies emanate from the budget. They directly increase fiscal deficits which may affected budget directly or indirectly.
3. In Trade effects, a regulated price which is lower than the market clearing price may reduce domestic supply and lead to an increase in imports, on other hand, subsidies to domestic produces may enable them to offer competitive prices, reducing imports or raising exports.
4. Agriculture and industrial development is possible with proper well planned and effective subsidy scheme for these sectors

5. The properly implemented and designed subsidy programme can prove to be a great social benefit. Essential good and services can be supplied with the subsidies to help poor peoples.
6. Subsidies is to be financed either by tax or by borrowing, it can be a big problem for any government to withdrawal subsidies. But it should be minimised in phased manner to reduce burden on economy.

Subsidies are very important for any developing country like India. If subsidies are designed and administered effectively it will boost the economy development of any economy and helps in achieving Twin objectives of growth and equality.

Conclusion :

Government subsidies make some positive and negative impact on agriculture sector of India In last few year percentage of agriculture sector in GDP is decrease but at same time production of agriculture sector is also increase with the investment. The increase in population and inflation is measure factor for low contribution of agriculture sector in India's GDP. But agriculture subsidies play vital role in growth of agricltural sector in India without help of subsidies, development of agriculture sector is very difficult. The standard of living of farmer is improve through yielding in crops with the help of government agriculture subsidies. Subsidies are strengthening to farmer for farming in India, without the help of subsidy as fanner cannot do farming because of low yield of crops, depend upon envrionment. Subsidies also give some adverse effect on farmers, it makes lazy to farmer. Due to corruption and ineffective management of subsidies, in India it has not reached to end user for e.g. farmer and another side due to illiteracy of farmer regarding agriculture subsidies he cannot take benefit in farming and faced financial crises. If these lacunas removed in country the subsidies are really beneficial to farmers.

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GLOBALISATION AND LIBERALISATION IN MICRO, SMALL AND MEDIUM ENTERPRISES IN INDIA, R&D

Ratheesh R⁶³

ABSTRACT

Micro small and medium enterprises accounts for the about 45% of the manufacturing output and 40% of the total exports of India. MSME has a dominant role in the socio economic development of a country like India. This paper, focus on the Research and Development in MSME in the context of liberalisation and globalisation in India by analysing the significance and major constraints of the sector to compete in the global market. Separate indicators are put forward to make an analysis and assessment. The paper also postulates some measures to improve the MSME R&D in India.

Key words: MSMEs, R&D, Liberalisation and Globalisation.

I. INTRODUCTION

Small Micro and Medium Enterprises act as catalyst for the equitable development of a country. Country like India, a large number of innovations held in the MSME sector enable them to the growth of the national economy. Apart from financial contribution to GDP, the sector acts as a tool for poverty eradication, wiping social evils and empowerment of women. Both men and women associated in MSME via various activities, technical or non technical. According to newly enacted Micro, Small and Medium Enterprises Development Act, 2006, classifies the MSMEs into the following criteria,

Type of enterprises	Engaged in manufacture or production of goods (Investment in Plant and machinery)	Engaged in providing or rendering services (Investment in equipment)
Micro enterprises	Does not exceed 25 Lakh rupees	Does not exceed 10 Lakh rupees
Small enterprises	More than 25 lakh rupees, but does not exceed 5 crores rupees	More than 10 lakh rupees, but does not exceed 2 crore rupees.
Medium enterprises	More than 5 crore rupees but does not exceed 10 crore rupees	More than 2 crore rupees but does not exceed 5 crore rupees.

The organizations that are associated with MSMEs are; Small Industries Development Organisation (SIDO), Small Scale Industries Board (SSIB), National Small Industries Corporation Ltd. (NSIC), Confederation of Indian Industry (CII), Federation of Indian Chamber of Commerce and Industry (FICCI), PHD Chamber of Commerce and Industry (PHDCCI), Associated Chamber of Commerce and Industry of India (ASSOCHAM), Federation of Indian Exporters Organisation (FIEO), World Association for Small and Medium Enterprises (WASME), Federation of Associations of Small Industries of India (FASII), Consortium of Women Entrepreneurs of India (CWEI), Laghu Udyog Bharti (LUB), Indian Council of Small Industries (ICSI), Indian Institute of Entrepreneurship (IIE), National Institute of Small-Industry Extension Training (NISIET), National Backward Caste Finance Development Corporation, National Institute for Entrepreneurship and Small Business Development (NIESBUD), Small

⁶³ Ph.D. Scholar, Centre for Studies in Science, Technology and Innovation Policy (CSSTIP), School of Social Sciences (SSS), Central University of Gujarat, Gandhinagar, Gujarat. Email: narimsw@gmail.com

Entrepreneurs Promotion and Training Institute (SEPTI) and Small Industries Development Bank of India (SIDBI)⁶⁴

Objective of the paper

The followings are the objectives of the paper.

1. To understand the definition and the different organizations associated in R&D MSMEs in India.
2. To analyse MSMEs within the context of Liberalisation and globalisation.
3. To understand the various opportunities and constraints of Globalisation in MSME R&D in India.

II. SIGNIFICANCE OF MSMEs IN INDIA

The Micro, Small and Medium Enterprises (MSME) sector contributes significantly to manufacturing output, employment and exports of the country. It is estimated that in terms of value, the sector accounts for about 45 per cent of the manufacturing output and 40 per cent of total exports of the country. The sector is estimated to employ about 69 million persons in over 26 million units throughout the country. There are over 6000 products ranging from traditional to high-tech items, which are being manufactured by MSMEs in the country. It is well known that MSME sector provides maximum opportunities for both self employment and jobs, outside agriculture sector. The inclusiveness of the sector is underlined by the fact that nearly 50% of the MSMEs are owned by disadvantaged groups of society⁶⁵. Most of the MSMEs are functioning in the rural areas and majority of the rural populations are associated with the small scale entrepreneurship activities through the developmental schemes of Government of India. MSMEs can be treated as a catalyst for socio economic development since it covers the informal sector broadly. So a developing country like India having the majority of the population in the rural areas, MSMEs is an advantage to them to utilise the indigenous knowledge and technology within the country and by crossing the border.

III. RESEARCH AND DEVELOPMENT (R&D) IN MSMEs

The ultimate aim of science technology and innovation policies are the socio economic development of a country. In order to achieve the aforesaid goal, the Government of India takes various initiatives and up to date changes in the making of policies in India. The research and development institutions are a major actor in the innovation system which supplies the basic knowledge and its application vice versa. The research and development initiatives in MSMEs lead to the development of indigenous knowledge and indigenous technologies. In short, the importance of R&D in MSMEs is a major force in bringing out technological developments. The R&D in MSMEs comprises a chain of national laboratories, specialised centers, R&D and academic institutions, testing laboratories and training units which continuously provide expertise, technically trained manpower and consultancy and technological support to industry.

Technology transfer and technology diffusion are the two major components that an enterprise needed to be expertise. But in MSMEs the variations in the technological knowledge

⁶⁴Ghatak, S. (2008) Micro, Small and Medium Enterprises (MSMEs) in India: An appraisal.

⁶⁵Report of working group on Micro, Small and Medium Enterprises (MSMEs) Growth for 12th Five Year Plan (2012 - 2017). Ministry of Micro, Small and Medium Enterprises, New Delhi.

and skills seems to be a major constraints in the sector. There are instances in which Indian industries have also ventured into technological upgradation of their products and services through their own R&D, either by their internal teams or through collaborations. Besides, a number of these industries have been successful in absorbing the technologies, adapting to local input resources (import substitution), and transmitting them to the ancillary or subcontracting firms, as well.⁶⁶

A policy analysis- MSME R&D

Scientific Policy Resolution, enunciated in 1958 laid emphasis on the creation of science base while the Technology Policy Statement of 1983 encouraged the need for establishing technology base in the country, with special reference to the setting up of in-house R&D units in the industry by offering them tax incentives for carrying out the R&D programmes. The Industrial Policy Resolution enunciated from time to time (1948–1956–1977–1991) viewed the SME's in the perspective of providing employment in a labour-surplus industry. In order to tackle the problems associated with transfer of technology in MSMEs, Research and National Development Corporation (NDRC) set up directory of technology available with national/ state laboratories/academic institutions for benefit MSMEs. Small Industries Development Bank of India (SIDBI) is a financial institutions associated with MoMSMEs, provides financial assistance to the R&D to develop technology and then innovations.

Major R&D Institutions in India

- Ahmedabad Textile Industries Research Association- ATIRA
- North India Textile Industries Research Association- NITRA
- South India Textile Industries Research Association- SITRA
- Indian Jute Industries Research Association- IJIRA etc. (by the Ministry of Textiles)
- Indian Institutes of Packaging (Ministry of Commerce)
- Central Coir Research Institute – CCRI (Ministry of ARI)
- CIPET (Ministry of Chemicals & Petrochemicals)
- Indian Plywood Industries Research Institute (Department of Industrial Development)

IV. GLOBALISATION AND MSMEs

The introduction of Micro Small and Medium Enterprises Development (MSMED), Act 2006 changes the face of MSMEs in India. The Indian government explicitly recognized the dynamic role to be played by the MSMEs in an increasingly globalised world. The act worked as a password to enter the enterprises in the global market. The clear thrust of the recent policy initiatives has been three-fold they are;

- i) Enhance competitiveness through encouraging an innovative ethos amongst firms and being quality conscious
- ii) Increase links with multiple stakeholders with a view to benefit from networks both nationally and globally
- iii) Strive for a larger market presence beyond the domestic.

⁶⁶Sikka, P. (1998). Technological Innovations by SMEs in India. Ministry Department of Science & Technology, New Delhi.

The policy attaches importance tonetworking with stakeholders both upstream and downstream in the entire global valuechain, from raw material procurement to processing/manufacturing to marketing tocustomer services.

Now days Indian MSMEs maintain international collaboration with, Vietnam, Indonesia, Mozambique, Korea, Botswana, Egypt, Tunisia, Romania, Rwanda, United Mexican States, Sudan, Sri Lanka Etc in import and export of goods technology in the form of transfer and diffusion.

India took various steps and strategies to compete the country with other nations in the global market. National Manufacturing Competitiveness Council (NMCC) is an initiative done by India to reduce production cost and improve product/service quality. NMCC identify and focus on certain clusters and firms in certain promising sub sector. The interventions would include technology upgradation, design and IPR protection, marketing and sales promotion strategy and skill upgradation. The subschemas of National Manufacturing Competitiveness Council (NMCC) are as given below,

1. National Programme on Application of Lean Manufacturing
2. Promotion of ICT in Indian manufacturing sector
3. Mini-Tool Rooms to be set up (by the Ministry of SSI)
4. Technology and Quality Upgradation Support for SMEs
5. Support for Entrepreneurial and Managerial Development of SMEs
6. Design Clinic scheme to bring design expertise to the manufacturing sector
7. Enabling manufacturing sector to be competitive through quality management
8. standards and quality technology tools
9. National campaign for investment in Intellectual Property
10. Market assistance/SMEs and technology upgradation activities (the Ministry of SSI inco-operation with TIFAC/CSIR)
11. Marketing Support/Assistance to SME

IV. R&D INDICATOR IN MSMEs

A critical analysis in terms of various indicators of R&D output of in house R&D centers of 238 major innovations firms (Compendium, 1996) proposes the following indicators for the assessment of the performance of MSMEs. They are as follows,

- Patents
- Research papers in National and International journals
- Products
- National and international awards
- In house R&D

As a result of the survey conducted among the 283 innovative firms revealed the following results;

- Among the 283 firms 22 innovative firms were granted 98 patents.
- 57 innovative firms have published 586 research papers and international journals
- 192 innovative firms have developed 851 new products and 137 innovative films have reported development of 425 new process.

- 23 innovative firms have won 35 national and international awards and
- 78 innovative firms have set up in house R&D far away from the production centers.

V. MSMEs AND GLOBALISATION – OPPORTUNITIES AND CONSTRAINTS

Globalisation creates a global umbrella which constitutes different countries carry out their trade and sharing knowledge within a memorandum of understanding. One side of the coin represents positive aspects of the globalisation like, migration and movement of people, dissemination of knowledge, trade and transaction and capital and investment movement and the other side of the coin is the negative impacts like marginalisation, exploitation, unemployment and regional disparities. This session of the paper deals with the opportunities and constraints of MSMEs after the introduction of globalisation.

Opportunities

Globalization has opened up the economy and integrated it with the world economy. The MSMEs enjoy the benefits of selling their products and services to the world market rather than being confined into domestic market. The free economy ushers in accessibility to bigger markets, greater linkages for SMEs with larger companies and marketing outfits, improved manufacturing techniques and processes.

The MSMEs in India suffer from outdated technology and sub-optimal scale of operation. Technology advancement and its updating will be an easy one if the countries make an entry to a particular country through proper channel. Many foreign companies have tied up with Indian MSMEs and helped them to use better technology, managerial skill etc. Thus, a proper collaboration between the small and large companies can help small firms to develop technology base through Research & Development activities, contribution from the technological institutes, universities etc. Globalization creates a platform to Indian MSMEs to identify many promising business areas like outsourcing, medical transcription, clinical research trials, sub-contracting, ancillarization and many new technologies like biotechnology, nanotechnology etc which are attractive for the new generation MSME entrepreneurs. Less government intervention as an output of globalization make the world market free from red tapism and other official laggings hence it creates free working environment to the MSMEs

Being labour-intensive in nature, the MSMEs make significant contribution in employment generation and expanding industrial network in rural areas. This sector nurtures the traditional skills and knowledge based small and cottage industries. The workers inherit and transfer skills from generation to generation. The handicrafts and other products produced by this sector have good demand in market. The MSMEs have been a good source of employment generation and can be even more if the sector gets support in terms of infusion of technology, capital and innovative marketing techniques etc⁶⁷. Improvement in competition will result into the high quality and customer satisfaction as well as. Globalization add fuel in the completion both in the domestic and global market and gradually increase the export contribution. The products produced by MSME sector (like sports goods, readymade garments, woolen garments and knitwear, plastic products, processed food and leather products, handicrafts etc) have an

⁶⁷Lahiri, R. (2011). Problems and Prospects of Micro Small and Medium Enterprises (MSMEs) in India in the era of Globalization.

excellent foreign market. As per the results of fourth MSME census (2006-07), this sector has registered an export earning of Rs 202017 crores in 2007-08.

People from remote areas have the tendency to migrate to urban areas in search of jobs. This creates excessive pressure on urban areas and initiates social and personal problems. This problem can be addressed by setting up a network of micro, small and medium enterprises in economically backward areas. MSME sector can take care of local needs, improve economic condition of the area and most importantly, can bring a qualitative change in the economy of the country. Simply globalization, via its global market and healthy competition increase the productivity of a country and enable them to be free from the socio economic evils – a form of self reliant. Better industrial relationship within and outside side the country enhances the flow of technology and knowledge, hence the transfer of technology and diffusion become in easier way.

Constraints

MSMEs, along with the positive aspects of globalization are a victim of its negative impacts too. The variation in the form of funding, knowledge, technology adaptation and technology diffusion within the micro, small and medium enterprises marginalized in certain aspects under the highly competitive world, created by globalization. The extreme competition, faced by the MSMEs in the domestic and international firms marginalized the enterprises in the aspects of technology, managerial ability, skilled workers, marketing skills, better product quality and wide range of products. The small firms find it difficult to maintain their existence as the cases of merger and acquisition are continuously increasing. There exists considerable heterogeneity among the MSMEs in India. A small percentage of firms operate with sophisticated technology base whereas majority of firms use outdated technology. They suffer from low productivity and poor product quality. Due to their small size, they cannot enjoy large-scale production economies. Especially micro enterprises are not able to compete with the international firms because of their lack of technological knowledge unskilled laboures and poor infrastructure. Most of the MSMEs do not have adequate monetary support to develop marketing section and many are not aware of modern low cost marketing techniques, this will lead them to problems in marketing and distribution.

VI. MEASURES TO IMPROVE THE MSME R&D IN INDIA

This session encompasses the various measures that improve the MSMEs R&D in India. Actors like government, universities, research institutes, firms and industries have vital role in creating indigenous knowledge and appropriate technologies in the different levels of enterprises (say Micro Small and Medium). The academy (ITI) and industry network both in the formal and informal manner empower the human actors in the network technologically. The effort will result into the classification of ‘know- how’ and ‘know - why’ on the technology and then leads to know – where. Most of the entrepreneurs are unaware on where they can afford appropriate technology. A directory of technology, as prepared by NRDC assists the entrepreneurs to identify and transfer appropriate technology when they are in need of. Such a directory communicates the level of technology, expertise available in the plant and machine raw materials coupled with technology financing and marketing.



VII. CONCLUDING REMARKS

Globalisation in developing countries results positive development and negative development. The negative face is the marginalisation in competitive work market. The Micro small and medium enterprises functions differently in the various sectors in accordance with the allocated funds, research and development, technology transfer and technology diffusion etc. There is a need of prior care to the small scale industries in India, since a larger percentage of population associated with them. The R& D institutions should need to reorganise in the different levels of the enterprises to make them a competitor in the global market. More incentive should be given to encourage the enterprises to increase the number of patents and encourage R&D to promote the productivity of the firm.

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Relevance of Gandhism in Today's World

Dr. N. R. Chimurkar

Sardar Patel College, Chandrapur

Abstract:-

Gandhiji Visualized the Indian Society with apt values and morally to be followed following paper depicts Gandhiji's writing and views on various topics. The value system gave the nation the principle of truth, non-violence, Satyagrah and the real essence of education, religion, environment and cleanliness and many others.

Keywords :-

Visualized, truth, non-violence, Philosophy, Gandhism, values, innovative, fundamental universal

Introduction: -

Gandhi's thought and Philosophy had a number of influences- Indian as well as western. In spite of the impact of western writings, Gandhi's ideas of the philosophy of life were deeply rooted in his mind, which had come to him some by inheritance, some by tradition and some by his own experience which were typically Indian. The thoughts and ideas of Mahatma Gandhi have spread throughout the world since Gandhiji first evolved them. Based on the noble and sustainable ideals of love, brotherhood, truth, non-violence and welfare of all his thoughts along with the path devised by him for realizing them have gained admiration and popularity in many parts of the world. They have been recognized as the views and ways of a great man, which carry the mark of greatness in them Gandhiji's ideas were crucial in boosting the morale of the masses and awakening them and making them fight for independence from British rule. They have played a meaningful part in forcing the British to leave the country. But the question raised is are they significant in the India and the world of today, to today's man and the present generation?

Though the continuing relevance of his thoughts is debatable, the positive effect of Gandhian ideas in a society that has set itself on the track of materialism and intellectualism cannot be denied. They may prove of vital importance to the generation who continues on the road to selfishness, corruption and exploitation. It is true that they often appear intractable, too perfect for use in real life situations and in many cases his ideas may not provide a direct answer to our present day problems. But they definitely indicate a direction. His thoughts operate at various levels the individual, society, state and the global level and they concern themselves with various fields an understanding of the depth and intrinsic value of his message its eternal and universal significance and that it operates at various levels through myriad techniques shows us the relevance of Gandhism.

One thing need to be mentioned that the world has undergone a lot of change especially in the political and economics sense and so many of Gandhism views need to be modified in order that they are applied to present conditions while their essence is kept intact. It would not be wrong to study his ideas in combinations with others from varied sources that would serve as a relevant framework for addressing present day problems and concerns.

Education and Gandhiji

Our Educational system as it exists does not educate man in the real sense no doubt in informs and teachers but that is done only in a superficial sense. There is no attempt to strengthen the mind to improve its power to create and be innovative and to enlarge its scope of vision beyond today. Real education must aim to build the moral and spiritual values of man so that he

can aim greater things in life while building a society and a world that would be an epitome of the best of human values. Adopting the Gandhian ideas on education would mean providing education aimed at developing a spiritual man dedicated to truth and non-violence for the highest development of mind and soul. It would inculcate a national consciousness and an obligation to meet social necessities in the individual. Thus the education that would be provided would look beyond Classrooms and schools or universities. It would address problems like poverty, corruption, etc. It is shocking to realize that the so-called education of today does not even prove useful in daily, practical life whatever is learnt in the school or college does not practically equip the Students with the means necessary to make a living in the world what is needed is not merely theoretical education but practical education as well. Realizing this need, Gandhi called for an education that would integrate self-activity with life as in spinning or education through craft. The philosophy behind education through craft is very much relevant today. Gandhi wanted the crafts medium to be village handicrafts at least at the basic primary education level as that would be in keeping with the concept of bread-labour and education could then provide a link with various human activities through medicine, electronics, Commerce which were also crafts.

By education Gandhi ji means an all round drawing out to the best in child and man-body, mind and spirit. Literacy according to Gandhi is not the end of education not even the beginning. It is only one of the means whereby man and women can be educated. Gandhiji, therefore, begins in Child education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Fundamental universal ethics find importance in his education system. All education to be true must be self-supporting, that is to say, in the end it will pay for itself, except the capital which will remain intact. As Gandhiji said, only economic crafts can make education self-financing. Adequate resources especially financial for spreading education must be made available. Gandhiji was of the view that the craft must always reflect a change in educational methodology for instance as computer slowly replaces traditional means of teaching in many aspects, the crafts taught must rely more and more on the use of computer or computer activities.

Gandhiji wanted educational institutions to be something more than merely that they should be like communities that integrate people close to one another in mind and spirit. He wanted such communities to be linked with other social communities through social and cultural endeavours. This ideology bears great relevance in the present time. Gandhiji also states that for the school and college to become a house of true knowledge and learning, the teacher must raise him in character to provide the right example to his student. Value-based education is the need of the hour for the coming generation to become more responsible. Gandhiji felt that education must inculcate the strength in man and women that would teach them to labour and become self-reliant. In other words, education must be free and self-supporting, that is relying upon oneself individually and collectively rather than depending upon the charity of others. Unfortunately this principle is nowhere to be found nowadays.

Gandhiji's ideas on primary and adult education are of immense value to us and we ought to take them up seriously. We find that children are now a days unnecessarily burdened with bookish learning at a very young age, which not only strains their mind extremely but blunts their minds. The need at the earliest stage is not for theoretical but activity based education that would



make education interesting as well as help the mind think innovatively Gandhi's call for vocal rather than alphabetically training at the primary level is worth taking note of. At this level, Gandhi wanted an education that would build the foundations for satisfying the preconditions of a moral system so he voiced the need for dissipating ethical ideas to students, as ethics in the distillation of different religious concept upon which children would not differ coming to adult education, does education to adults mean simply making them 'literate,' which is what our adult education programmes are aiming? Adult Education for Gandhi was continuous mass education and education in work service and self discipline that would be a continuation of that education imparted in their younger's days.

Gandhi's scheme of education laid emphasis on the development of body, mind and spirit. It attached more importance to moral development rather than literary training Gandhi asserted that moral education could not be imported that moral education could not be imparted through books but through the living touch of the teacher.

Gandhi and Economics Ideas

Gandhi evolved his economics ideas from the very moral and spiritual principles that he espoused and which he let influence his thoughts on all other matters. He said, "true economics stands for social justice and moral values", and true economics was to manufacture souls". The basis of his economics ideas, thus, is through bread labor, non-possession, Satyagraha, non-violence and the major intention behind his ideas is to benefit the common people, the large population of India that comprises many poor. Gandhi said that the economics constitution of India and for the matter of that the world should be such that so one under it should suffer from want of food and clothing. In other words everybody should be able to get sufficient work to enable him to make the both ends meet and this ideal can be universally realized only if the means of production of the elementary necessities of life remain in the control of the masses. The neglect of this simple principle is the cause of the destitution that we witness today not only in this unhappy land but in other part of the world too.

Unfortunately some feel that Gandhian economics is irrelevant today. But the fact that the economics framework – with little reverence to Gandhian ideas adopted by the country since its independence has yet to benefit the common masses especially the property ridden is a good enough reason to take up Gandhi economics thoughts seriously for study. The gist of his ideas and thoughts directly or indirectly can prove relevant to present day India. In his article, "Core of Gandhian Economics," in the book, the relevance of Gandhi to our times, G. Ramachandran is of the opinion that Gandhian economics will be studied more and more with passing decades because he thought an planned not only in terms of the present but even more of the future."

India is an agricultural country where most of the population resides in villages. It is for this reason that Gandhi wanted the country socio-economic structure to be built on agricultural economy for large scale agro-culture; development though it will be now, difficult to use Gandhi's methods of limited wants and use of simple tools. But we must remember his basic message in this context that the capital and consumer needs must be produced from the land and this should be the foundation of the economy nowadays it is only consumerism based industrialization that is on the ascent. Those who cannot afford even the most necessary things in life continue to be



denied of these things as a result the gap between the well off and the poor is only increasing with each day Gandhi who revered labour saw that large scale use of machines in industries and mass production was making people idle in other words unemployment was becoming a major problem as it is today he said this was because the rural people were thrown at the receiving rather than the producing end by rampant industrialization they are forced to share a product in the production. Of which they have not played a part. In a country where a large number of people are based in rural areas, this kind of industrialization is self-defeating. A large agriculture-oriented industry on the other hand would mean more employment transport etc. people would not leave their villages and towns and migrate to cities in search of jobs that are not here for the asking.

One of Gandhis basic postulates was that human wants must be curtailed and those human wants rejected that are repugnant to human consciousness now. Lack of any such principle in the course of technological development has resulted in the poor state of societies in the nations of the west where excess of material progress has deserted society so that it is falling apart. Once again, it is time to sincerely plead like Gandhi did, for technological development that would be matched by appropriate human organizational and cultural development we need to first see whether we have the socio-economic pre-requisites for an imported technology. It is recognizing the structural and organizational constraints in developing societies which suffer from the same even now that Gandhi discouraged the use of any technology which stationed changes in the organizational setups.

Religion and Politics

Gandhiji did not conceive religion he said that religion should pervade everyone of our actions Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not real because it is unseen. This religion transcends Hinduism, Islam, Christianity, Etc. it does not supersede them. It harmonies them and gives them reality he Said, "there is no politics without religion, not the religion of the superstitious and the blind the religion that hates and fights, but the universal religion of toleration politics without morality is a thing to be avoided according to him politics bereft of religion is absolute dirt ever to be shunned politics concerns nations and which concerns the welfare of national must be one of the concerns of a man who is religiously inclined. That is why Gandhiji says, "Devotion to truth has drawn me into the field of politics, today's political scenario desperately needs this. If today's political leaders embrace Gandhi these principles Indian politics will be a different topic to talk about the religious life and the political issue would take a new turn to benefit the society and not safeguarding own interests Gandhiji remarks," I Could not be leading a religious life unless I identified myself with the whole making and that. "I Could not do unless I take part in politics the whole gamut of man activities today corseted and indivisible whole you cannot divide, economic, political and purely religious work into watertight compartments I do not know religion apart from human activity it provide a moral basic to all other activities which they would otherwise lack meaning life to a more of sound and fury signifying nothing."

Gandhiji on Present State

Gandhiji greatly criticized the present state being greatly centralized. He says that the state represents violence in organized form the individual has a soul but as the state is a soulless machine, it can never be weaned from violence to which it owes its very existence, Gandhiji looks upon and increase in the power of the state with greatest fear because although while



apparently doing good by minimizing exploitation it does the greatest harm to mankind by destroying individuality which lies at the root of all progress. The same is witnessed everywhere in our country. The need of ethics is felt everywhere. Gandhiji says that political power is not an end, but one of the means of enabling people to better their condition in every department of life. Political power means capacity to regulate national life through national representatives. In such a state every one is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbor. In the ideal state, therefore, there is no political power because there is no state. But the ideal is never fully realized in life hence the classical statement of Thoreau that “that Government is the best, which governs the least”

Thus Gandhiji's philosophy and ideology needs attention if not to be applied and implemented for each and every situation.

Conclusion :-

Gandhiji is alive and active in the modern world his teaching is followed by social and religious leaders. To conclude we can say that most of the teachings of Mahatma Gandhi hold relevance even in today's world. The need only is to modify the principles according to the requirement of coming generation.

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"Special Characteristics of C. K. P. Community"

Dr. Mohan Laxman Kamble

'Head' History Deptt.,
Willingdon College, Sangli.

Introduction:-

The full form of the C. K. P. caste is 'Chandraseniya Kayastha Prabhu'. 'Chandrasen' was their mythical progenitor of the Prabhu. The word Kayastha had very ancient origin and was applied to a class of the people who were professional writers and for some times traders. The word 'Prabhu' denotes a high government official. The C. K. P.'s had been traditional record-keepers and scribes. Their services were previously sought by many rulers.

They are formed one of the elite Castes of Maharashtra. Some of the C. K. P.'s were the best warriors in the Maratha history. They had fine tradition of loyalty to their masters. They remained obedient servants of their respective rulers.

This C.K. P. community is a minor community, but influential and progressive one. In medieval and modern period of Indian History, some C. K. P. persons played a vital role in administration. The C. K. P. leaders like Dadaji Naras-Prabhu Gupte, Baji Prabhu Deshpande, Balaji Awaji Chitnis and Murar Baji Deshpande, who rendered valuable services to Shivaji the Great, for establishing a Maratha Power.

During British period when Pratapsinh Maharaj was deposed by the British, Rango Bapuji, one C. K. P. man, the loyal servant of Pratapsinh did yeoman service to restore Pratapsinh's claim on the throne of Satara state.

Moreover R. V. Sabnis also rendered great service to Chattrapati Shahu Maharaj of Kolhapur, who has been known in history as a royal revolutionary. In 20th century "Keshava Sitaram Thakare", who is called as 'Prabodhankar', made a lasting contribution in modern Maharashtra. Some people of this community also joined Dr. Ambedkar's mission of 'Dalit Liberation Movement' Surabanana Tipnis, Kamalakant V. Chitre, Vinayak Atmaram Gadkari, Principal Manohar Bhikaji Chitnis etc. belonged to the C. K. P. community are also men of note.

Therefore it is essential to see the special characteristics of this community here.

Special Characteristics of C. K. P. Community:-

The C. K. P. is a minority but progressive and well literate community in India. Some of the following special features of this community are noteworthy.

Professions and Occupations:-

The term Kayastha often occurs in Sanskrit literature and in the inscriptions in the sense of a writer¹.

The hereditary occupation of Kayasthas is clerical work. Many of them are in state employ. Some of them are holding offices of high trust and position. They are found in the law courts as pleaders writers and in other capacities².

The original occupation of C. K. P. was that of soldiers, until by force of circumstances they became writers. Between these extreme traditions of war and peace, they continually worked in politics and rose to be great generals, ministers, politicians and secretaries. They have

not given these occupations upto the present time and they either serve in the army in high capacities in the native states or are government servants³.

The C. K. P.'s Food Habits:-

The caste does not eat the leaving of any people not even their own. The Prabhus of the present day are as rule vegetarians and in Public dinners of the caste, animal food of any kind is strictly excluded. But in Private dinners mutton and fish are admitted to the table. Prabhus living in up country very rarely eat fish. As regards wine and other alcoholic drinks, many of the caste allow them but only in private. The caste does not eat Kachi Pakki drink or smoke with any lower caste. No Prabhu would smoke a pipe used by his caste fellow, much less by a man of any other caste⁴.

Marriage Ceremony :-

Nowadays the age of the marriage is above 18 and 20 for a girl and for a boy respectively. In the actual marriage ceremony there are numerous forms the following are the Principal :-

1. 'Vagdan', i. e. gift by word.
2. 'Simantpujan', i. e. reception and adoration of the bridegroom at entrance of the town.
3. 'Vadhugrihagaman' i. e. going to the place of the bride.
4. 'Madhupark', i. e. a respectful offering made to a guest or the bridegroom on his arrival at the door of the father of the bride.
5. 'Parasparanirikshan', i. e. the ceremony of gazing at each other through the screen called 'Antarpat' and of the garlanding the bride groom by the bride.
6. 'Kanyadan', i. e. ceremony of giving away the girl in marriage.
7. 'Vivahahoma', i. e. offering of the oblation by throwing 'Ghee' into the consecrated fire in honor of the marriage.
 - a. 'Panigrahan', i. e. ceremony of taking water by the hand.
 - b. 'Lajahoma', i. e. throwing parched grains into the consecrated fire.
 - c. 'Saptapadi', i. e. the ceremony of bride and bridegroom wading together seven steps after which the marriage becomes irrevocable.

The 'Vivahahoma' ending in the 'Saptapadi' is the operative and essential portion of the ceremony. On completion of the last step the actual marriage is considered to be complete⁵.

Religion And Pantheon :-

The Hindu law of inheritance is followed by the caste. The members of the caste follow the vedic form of religion and are Shaivas. They worship God 'Shiva' in preference to other members of the Hindu trinity, a usage based on immemorial custom and the assumed superior potency of this diety. They are followers of the Advait school Shankaracharya but also worship Vishnu, Ganapati and other gods. Such of the minor gods as are admittedly manifestations of the supreme spirit are recognized by the Prabhus. Khandoba and Bhairav are regarded as the incarnation of Shiva and the goddesses such as 'Ekavira'. 'Vinazai', 'Vyaghrambari' are manifestations of 'Parvati' the wife of 'Shiva'. Brahmins are employed for religious and ceremonial purposes and for the recital of Mantras but actual ceremony is performed by the members of the community⁶.

Birth And Naming Ceremony :-

On the birth of a child they hold the family impure for ten days. On the 5th day after the birth of a child, sword and pen, paper and ink are worshipped, the sword being a symbol of the Kshatriya origin and the Pen, Paper and Ink that of the present occupation of a writer. On the 6th day they worship the goddess 'Satavi' and on the 12th day they 'Cradle' and name the child. They gird their boys with the sacred thread before they are 10 years old⁷.

Worship:-

The 'Cow' is regarded as sacred and is worshipped. A cow is not killed or eaten or cut or burnt or yoked to the plough. The only other animal worshipped by the prabhush like other Hindus is the Serpent. This Serpent worship has legendary justification in the ancient myth that the earth rests on the hood of a thousand headed Cobra called 'Shesh' whose mighty coils form also the resting place of the great lord of the universe. In honor of this Indian Atlas, the divine Cobra. Cobras are worshipped every year on the 'Nagapanchami' day and in some families a golden image of a cobra is chosen as an object of special worship along with the Shivalingamban. The Tulasi, Pipal, Banyan, Shami and 'Umbar' are considered sacred trees and are worshipped generally on particular days assigned for the worship of each of them⁸.

Funeral Rites :-

Prabhush burn their dead but infants who have not cut their teeth as well as persons dying of smallpox are buried. The ashes whenever possible are finally disposed of in holy waters and a few bones at least are invariably set aside from ashes and consigned to holy waters. The 'Shraddhas' and funeral obsequies are the only ceremonies performed for the salvation of ancestors. The funeral obsequies are performed during the first 13 days after death. During the first year after the death the offering is repeated every month as the soul accomplishes each portion of its journey. In 12 months the journey ends and a 'Shradha' ceremony is performed on an extensive scale on anniversary of the death. This ceremony is repeated on each successive anniversary. In the dark half of the 'Bhadrapada' a 'Shradha' ceremony technically called 'Paksha' or 'Mahalayashradha' is performed for the salvation of the man. On the same day of the month as place of death. The leading rite in the 'Shradha' is the offering of the funeral ball made of rice. Three such balls are offered to the three paternal ancestors and three to the maternal ancestors, the rest of the ancestors receive a smaller balls while the remote relations only receive oblations of water⁹.

Houses :-

Previously most of them live in one or two storied brick or stone and lime built houses with tiled roofs. On the ground floor there is a kitchen a room for the gods, a dining room, a receiving hall and two or three bed rooms. On the second stair a public room 'diwankhana' a receiving room or guest chamber, the womens hall 'Majghar' a store room and place for drying clothes and two or three other rooms. They have a good store of a furniture, copper, brass, iron and tin vessels, boxes, cots and bedding. Each family has a Kunabi, servant and most cattle and bullock carts. A good many have milch cows and she buffaloes¹⁰.

Dress:-

In 19th century both men and women dressed like Konkan Brahmanas, the men in the middle sized flat rimmed Brahman Turban with a plain boardered waist cloth, waist coat, short

coat, a shoulder cloth passed round the neck and falling to the knees and Brahman shoes. Their women wear their hair like the Brahman women, tightly drawn back and formed into a knot, or a bunch on the top of the head. It is generally hard to tell a Prabhu from a Brahman woman. They are equally richly dressed and with quite as much neatness and care¹¹.

Features of C. K. P. People:-

As a class the men are middle sized and slightly built fair with regular features and handsome, intelligent faces. Their women are refined and graceful. The young men generally speak correct and well pronounced Marathi.

They are clean, neat, hardworking and faithful and hold places of trust both in native states and under the British Government to whom, they have always been loyal.

They are mostly writers and accountants and regard such duties as their birthright.

Some are husbandmen, holders of hereditary grants of land and traders. But most are clerks, quick and neat enough workers to hold their own against Brahman or any other rivals¹².

They are hardworking hospitable, orderly and loyal but extravagant and fond of show. They are writers, husbandmen, moneylenders and moneychangers¹³.

Ornaments:-

The C. K. P.'s are tradition bound, in their dress and choice of ornaments. Men wear gold line cap, for an auspicious occasion (at least for five minutes during a Pooja) and women wear traditional nine-yard sari, huge pearl naths (nose rings) and 'Chandrahari' and exquisite gold necklace made of twenty five separate chains which fall down to the navel¹⁴.

Of ornaments well to do men wear a gold ring on the little finger of the left hand. Their women wear the same ornaments as Brahman women most families have a rich store of good clothes for high days¹⁵.

Surnames:-

The C. K. P. cannot lie about their jobs. It is tagged on their names. Their profession from ancient times has been connected with the Pen. They were Account-keepers, 'Bakhar' (Diary) writers secretarial workers, collectors or those connected with Zilla or land accounts like Deshmukh or Deshpande.

Their surnames have also come from the ministerial posts. They occupied Pradhan, Thakare, Samarth, Gupte. But as a rule Chaubal, Ranadive, Karnik, Chitre, Korade, Tamhane, Tipnis, Dharkar, Junarkar, Phanase, Sule, Bhise, Gadakari, Raje may safely be accepted as belonging to a C. K. P.¹⁶.

Daily Life :-

The Prabhus rise at seven 'o' clock in the morning, the females a little before the males. After the toilet and bath the ladies worship the Tulasi (basil plant) serve tea and then prepare the morning meal, which is served at about 9.30 o'clock. The males pass their morning in reading, and attending to household affairs. After a bath at about 9 o'clock they worship the gods, take their food and go to office. The females dine after the males at about 11 o'clock. They then take a nap and pass the afternoon in reading novels or other kinds of Marathi literature, in needle work or embroidery or in cleaning rice and preparing vegetables and other food for the evening meal. Supper is served at about 8 o'clock in the evening. The Prabhus go to bed at about 10 o'clock¹⁷.

Position of the Women:-

Amongst the Prabhus the position of the women has always been very high. At home she is consulted in all domestic affairs and is now beginning to take an intelligent interest in social national activities¹⁸.

Joint Family System:-

The social institutions of the Prabhus like those of the Hindus in general are undergoing a revolution. Chief among these is the joint family system, which is fast breaking up or rather has broken up and given place to tenancy-in common. Brothers no doubt, sometimes live together but they keep their earnings separate, and pay their proportionate share in the family expenses. They are joint in residence, food, and worship, but not in earnings¹⁹.

Education:-

The Prabhus for their number are a well-educated community. Nor is education confined to boys alone. Girls are freely sent to school and in many cases allowed to continue their studies even after attaining the age of puberty where means permit them are given a college education²⁰.

Population Of C. K. P. Community In 1901 :-

In Bombay city in 1901 A. D. the Kayastha Prabhu males were 1580 and females were 1342 and in all total were 2922 and percentage to total population in Bombay city was 4% and percentage to the total population in the Bombay Presidency was 13.3%²¹.

C. K. P.'s population according to the census of 1872 was 22000²² and in 1901 it rose to 26060²³, and in 1911 it rose again to 27120²⁴ and in 1980 it was 1 lakh 30 thousand in former Bombay Presidency²⁵.

Opinions about C. K. P. Community:-

Dr. Iravati Karve writes that "During the Maratha period they fought against Aurangzeb and they distinguished themselves as loyal and staunch supports of Shivaji, Sambhaji and Rajaram and made a name as warriors also²⁶.

J. C. Grant Duff says that "The Prabhus (Purbhoo or Purvoo) are found in Bombay and central provinces and styled themselves 'Chandraseniya Kayastha Prabhus' the first word alluding to their supposed descent from 'Chandrasen' a Kshatriya King of Oudh and the second to their professional occupation of clerks, writers and accountants. Stone inscriptions exist to prove that they were civil officials in the Konkan and Deccan from the 11th century²⁷".

'Geil Omwet' says that "The 'prabhus', more fully 'Chandraseniya Kayastha Prabhus' or C. K. P.'s were the 'writer' caste of Maharashtra, similar to the Kayasthas of northern India. Educationally they were even more advanced than the Brahmins and many had held administrative positions under Shivaji. However the Brahmins considered them to be as 'Shudras' and Peshwa repressed their efforts to perform high rituals resulting in long-standing and bitter feud between this caste and the Chitpavans. Their position was ambiguous in terms of class and education they belonged with the Brahmin elite but due to their rivalry with the Chitpavans over status issues, many took part in the non-Brahmin movement, and others were to provide important educated backing for Ambedkar's movement²⁸.

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Regional Disparity and Sustainable Development in North- Eastern States: A Policy Perspective

SN Singh

Abstract

Regional disparity is one of the obstacles for ensuring sustainable development in India particularly north –eastern regions. To accelerate the growth amongst regions the Central government as well as state government have launched several special schemes besides the Central Ministries have been mandated to allocate 10% of their plan funds for the development of the NE Region. Apart from stepping up public investment, both the Central and the State Governments are taking pro-active steps towards creating an enabling environment for private investment in productive sectors. The paper has attempted to measures the various central government assisted projects and their impacts on development which in turns caused regional disparities. The policy has also been formulated and recommended for balanced development and attains sustainable development come across in the regions.

Introduction

The Northeast region can be physiographically categorised into the Eastern Himalayas, Northeast Hills (Patkai-Naga Hills and Lushai Hills) and the Brahmaputra and the Barak Valley Plains. Northeast India (at the confluence of Indo-Malayan, Indo-Chinese, and Indian bio geographical realms) has a predominantly humid sub-tropical climate with hot, humid summers, severe monsoons and mild winters. Along with the west coast of India, this region has some of the Indian sub-continent's last remaining rain forests which support diverse flora and fauna and several crop species. Similarly, reserves of petroleum and natural gas in the region constitute a fifth of India's total potential. The region is covered by the mighty Brahmaputra-Barak river systems and their tributaries. Geographically, apart from the Brahmaputra, Barak and Imphal valleys and some flat lands in between the hills of Meghalaya and Tripura, the remaining two-thirds of the area is hilly terrain interspersed with valleys and plains; the altitude varies from almost sea-level to over 7,000 metres (23,000 ft) above MSL. The region's high rainfall averaging around 10,000 millimetres (390 in) and above creates problems of eco-system, high seismic activity and floods. The states of Arunachal Pradesh and Sikkim have a montage climate with cold, snowy winters and mild summers.

The economy of the regions is agrarian. Little land is available for settled agriculture. Along with settled agriculture, *jhum* (shifting cultivation) is still practised by a few indigenous groups of people. The inaccessible terrain and internal disturbances has made rapid industrialisation difficult in the region. In the 21st century, there has been recognition among policy makers and economists of the region that the main stumbling block for economic development of the North-eastern region is the disadvantageous geographical location (*et al.*) It was argued that globalisation propagates deterritorialisation and a borderless world which is often associated with economic integration. With 98 percent of its borders with China, Myanmar, Bhutan, Bangladesh and Nepal, Northeast India appears to have a better scope for development in the era of globalisation. As a result, a new policy developed among intellectuals and politicians that one direction the North-eastern region must be looking to as a new way of development lies with political integration with the rest of India and economic integration with the rest of Asia, with East and Southeast Asia in particular, as the policy of economic integration with the rest of India



did not yield much dividends. With the development of this new policy the Government of India directed its Look East policy towards developing the North-eastern region.

For accelerating rapid growth and socio-economic development in the region the government of India has established the **Ministry of Development of North Eastern Region (MDONER)** in September 2001, which functions as the nodal Department of the Central Government to deal with matters related to the socio-economic development of the eight States of Northeast India viz., Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. MDONER acts as a facilitator between the Central Ministries / Departments and the State Governments of the North Eastern Region including Sikkim in the economic development including removal of infrastructural bottlenecks, provision of basic minimum services, creating an environment for private investment and to remove impediments to lasting peace and security in the North Eastern Region including, Sikkim. The Main activities/functions of the DoNER are Non Lapsable Central Pool of Resources (NLCPR), North Eastern Council (NEC), Coordination with the Central Ministries and the State Govts of the NE states, Capacity Building, Advocacy and Publicity, International Cooperation and Enterprises of the Department. The ministry has organisations like North Eastern Council (NEC), North Eastern Development Finance Corporation Ltd. (NEDFi), North Eastern Regional Agricultural Marketing Corporation Limited (NERAMAC), The Sikkim Mining Corporation Limited. (SMC), North Eastern Handlooms and Handicrafts Development Corporation (NEHHDC).

During the Eight Plan Period and onwards the special attention has been given to the economic development of the region. Consecutively, in October 1996, the Central Government's announcement of 'New Initiatives for the North Eastern Region' included a number of measures for the development of the NER which covered policy changes, special area development and development projects in key sectors. In order to mobilize financial resources, a policy decision was taken to earmark at least 10% of the Plan Budget(s) of the Central ministries/departments for development of the North Eastern states.

Research Methodology

The study is based on secondary data particularly poverty estimates for NER for 2004-05 & 2009-10 based on Tendulkar Methodology and the Press note of Planning Commission on Poverty Estimates, 2009-10. Accordingly, the Tendulkar Committee computed implicit price indices from the 66th Round, NSS (2009-10) data on Household Consumer Expenditure Survey for estimating state wise poverty lines for the year 2004-05. Using these poverty lines and distribution of monthly per capita consumption expenditure based on mixed reference period (MRP), the Tendulkar Committee estimated poverty ratios for the year 2004-05.

State Domestic Product is a measure in monetary terms of the volume of all goods and services produced by an economy during a given period of time accounted without duplication. SDP is a reflection of economic development of the State and its determinate Per Capita Income is a suitable measure of the well-being of its people.



The estimates of State Domestic Product (SDP) of the Northern –states are prepared at current and constant prices by the Directorate of Economics & Statistics, New Delhi. The estimates of State Domestic Product at current prices are obtained by evaluating the product at current prices prevailing during the year. The estimates of State Domestic Product at current prices, over the time do not reveal actual economic growth because these contain the combined effect of (i) the changes in volume of goods and services and (ii) the changes in the prices of goods and services. In order to eliminate the effect of price changes/inflation, the estimates of State Domestic Product are also prepared by evaluating the goods and services at the prices prevailing in the fixed as base year (2004-05) and are known as the estimates of State Domestic Product at constant prices.

Three major components influencing the present revision exercise include (i) revision to the base year to a more recent year (for meaningful analysis of the structural changes in the economy), (ii) complete review of the existing data base and methodology employed in the estimation of various macro-economic aggregates including choice of the alternative databases on individual subjects and (iii) to the extent feasible, implementing the recommendations of the System of National Accounts (1993 and 2008) prepared under the auspices of the Inter Secretariat Working Group on National Accounts comprising of the European Communities (EUROSTAT), International Monetary Fund (IMF), Organization for Economic Cooperation and Development (OECD), United Nations and World Bank.

In the new series, efforts have been made to make use of as much current data as possible. Further, the results of latest available surveys have also been made use of. Some of the important sources of data, which have been used in the new series, are as follows:

- i) NSS 61st round (2004-05) on employment & unemployment and consumer expenditure;
- ii) NSS 62nd round (2005-06) on unorganized manufacturing;
- iii) NSS 63rd round (2006-07) on services sector;
- iv) All India Livestock Census, 2003;
- v) NSS 59th round (2002-03) on All India Debt and Investment Survey;
- vi) Population Census, 2001; and
- vii) Fourth All India Census of Micro, Small and Medium Enterprises, 2006-07.

Further, the results of various studies undertaken by the CSO through the Ministry of Agriculture, Ministry of Environment and Forestry and also CSO's input output transaction tables and the Ministry of Agriculture's Cost of Cultivation Studies have been used in the new series for updating the rates and ratios used to estimate the production/consumption of fodder, market charges paid by the farmer, yield rates of meat, meat products and meat by products for different categories of animals, input rates for agriculture and forestry and the trade and transport margins.

The improvements in terms of coverage have been mainly the inclusion of production of industrial wood from trees outside forests (TOF), fodder from forest sources and output of wind power generation in the GSDP estimates. Under the present series estimates of State Domestic Product of Delhi are compiled with effect from 2004-05 to 2009-10. Provisional estimates for 2010-11 have been prepared on the basis of provisional data from CSO and other data providers.

Quick estimates and advanced. Estimates of SDP for the year 2011-12 and 2012-13, respectively, have been projected by using extrapolation techniques/national trends at sub-economic activity level of various sub-sectors.

ESTIMATION OF SDP

For the purpose of estimation of SDP, the whole economy of the state has been divided into seventeen (17) sub-sectors in conformity with the procedure followed at the national level to estimate the National Income estimates. The procedure is followed by each state and union territory of the country to make the estimates comparable. The fourteen sectors have been further categorized into three broad sectors as follows.

- (i) Primary Sectors like Agriculture and Livestock; Forestry and logging; Fishing and Mining and Quarrying.
- (ii) Secondary Sectors like Manufacturing (registered and unregistered both); Electricity; Gas; Water Supply and Construction
- (iii) Tertiary Sectors like Trade; Hotels and Restaurants; Railways; Transport by Other Means Storage; Communication; Banking and Insurance; Real Estate; Ownership of dwellings; business and legal services and Public Administration and other services.

Estimates of these sectors are prepared individually by adopting one or more of the following approaches.

- (i) **Production Approach:** In this method, the sum of economic value of all goods and services produced within the State during the year is considered after deducting the inputs consumed in the process of production. This approach is followed in Agriculture, Livestock, Forestry, Fishing, Mining and Quarrying and Manufacturing (Registered) sectors.
- (ii) **Income Approach:** The income accrued to the factors of production namely land, labour, capital and entrepreneurship in form of rent, salaries and wages, interest and profit is taken into consideration in estimation of value added. This approach is being followed in Manufacturing (un-registered), Electricity, Gas and water supply, Trade, Hotels and restaurants, Transport, Storage and Communication, Financing, Insurance, Real Estate, Business services, Public Administration and other services.
- (iii) **Expenditure Approach:** This method is based on the measurement of income at the stage of disposal. All that is produced is either ultimately consumed or part of it is saved for further consumption or future production of goods and services. Thus, the money value of consumption expenditure plus the savings gives the income. This approach is used in estimating income from construction sector.

Population as on 1st March, 2010 has been used for estimating no. of persons below poverty line (interpolated between 2001 and 2011 population Census)

Results and Discussion:

(i) Gross State Domestic Product

Gross state domestic product at factor cost assuming constant prices (2004-05) has been calculated for all states in view of comparative analysis. The highest annual average growth rate (Table 1.1) was recorded in the state of Sikkim (18.23 %) followed by Mizoram (11.65 %), Meghalaya (10.61%) and Arunachal Pradesh by

10.55 % respectively. However, the total share of NER to India has been declined from 2.95 to 2.64 %. Moreover, the declining trends were observed in the state of Assam, Manipur, Nagaland and Tripura, exceptionally the Sikkim has stood with increasing trend and other rest of the states like Arunachal Pradesh and Meghalaya remain stable in the share of growth rate in compare with the country over the period of time from 2004-05 to 2010-11.

(ii) Net State Domestic Product

(iii) Per Capita Net State Domestic Product

(iv) Composition of GSDP of North Eastern States

The composition of GSDP of North Eastern States is characterised by dominance of Primary & Tertiary sectors while Secondary sector specially manufacturing remains subdued. Primary sector has contracted but is still higher than national percentages. The tertiary sector is growing due to expansion of public administration, confirming the fact that outside agriculture, Government is the main employer.

(v) Industrial Growth Rate

Whereas the annual average growth rate of industries at the all India level during the period 2004-05 to 2009-10 is 10.42%, it is only 3.94% in respect of NER.

(vi) Poverty Ratios

Highest poverty ratio in rural area lies in the state of Tripura even more than the average of all India and followed by Manipur, Assam, Arunachal Pradesh and Sikkim. The scenario of urban area is different from rural areas as the Manipur has highest percentage of poverty ratio even more than the average of the country. In combined of both rural and urban the Tripura has highest poverty ratio as compared to other states in the North East region. The states like Tripura, Manipur, Assam, Arunachal Pradesh and Sikkim are comparatively poor states as the poverty ratio in these states are literally high as compared to other states of North Eastern region.

At the all India level rural poverty has declined from 8.0 percentage points from 41.8% (42%) in 2004-05 to 33.8% in 2009-10. The urban poverty declined by 4.8 percentage points from 25.7 % to 20.9%.

Poverty has increased in Assam, Manipur, Meghalaya, Mizoram and Nagaland in 2009-10.

In case of Meghalaya while combined poverty ratio has increased from 16.1% in 2004-05 to 17.1% in 2009-10, there is a slight reduction in urban poverty from 24.7% to 24.1% in the same period.

Policy Recommendations:

Development in phased manner required rational planning that stimulates balanced sustainable development. In development stipulate lying in the sisters states of North East must be based on strata of investment. However the following recommendations are suggested for equitable sustainable development in the region:



1. New horizon of poverty index must be defined based on phased manner household poverty index
2. Planning of investment must be based on population and its standard of living connotation with land holding capacity and educational attainment of the family
3. Elementary education is important for all regardless of gender discriminations
4. Natural resources must be harnessed with advanced technology without disordering ecological balance
5. Educational institutions are important and the central government must take initiative based on priorities
6. Skilled based infrastructures required to be developed in the region and the government should provide equal opportunity to all specially youth

Conclusion:

From the viewpoint of sustainable development needs, it is necessary to ensure the development of regions with parity on the one hand, and, on the other hand, to reduce the disparity and to ensure the environment protection.

The artistic creation is the high degree of proficiency. The complex problems of the human/nature relation are based on certain philosophical foundations in each historical era.

The present period can be characterized as the era in which the humans incessantly start turning the higher merry-go-round of substances and energies in order to satisfy their needs, with reality that the bulk of these substances are growing much faster than the human needs.

On one side it displays deficiencies of resources and energy (resource stocks have been stretched) and on the other side it wastes with resources and with energy. Sustainability considers the nature and human from the viewpoint of optimum development of the whole biosphere. The ecological behaviour should not be reduced to the riotous discussions around the nuclear power plants and water structures or industrial complexes. We must plan and build big structures. At the same time, we must consider the impacts of these constructions on the environment and human health.

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ANNEXTURES

Table 1.1

**Gross State Domestic Product at Factor Cost (Constant Prices) (2004-05) North
East States from 2004-05 to 2010-11** (Rs. In Crores)

State	2004-05	2010-11	(Annual Average Growth Rate) (%)
Arunachal Pradesh	3484	5691	10.55
Assam	53398	74215	6.49
Manipur	5133	7184	6.66
Meghalaya	6559	10736	10.61
Mizoram	2682	4557	11.65
Nagaland	5839	8591	7.85
Sikkim	1739	3642	18.23
Tripura	8904	14203	9.91
Total NER	87738	128819	7.80
All India	2971464	4885954	10.73

Source: Central Statistical Organisation (MOSPI)

Table 1.2

Composition of GSDP of NE States

(Percentage)

Sector	1993-94	1999-00	2004-05	2009-10
Primary sector	42.67	36.76	32.37	28.48 (16.93)

Secondary sector	15.09	13.98	20.24	18.14 (25.76)
Of which manufacturing	7.24	5.99	7.59	5.79 (15.2)
Tertiary sector	42.25	49.27	47.39	53.38 (57.29)
GSDP at factor cost (constant prices)	100.00	100.00	100.00	100.00

Source: CSO (MOSPI)

NOTE: Figures in parenthesis show all India percentages.

Table 1.3

Net State Domestic Product at constant prices (2004-05) North East States
(Rs. In Crores)

State	2004-05	2010-11	2004-05 to 2010-11 (Annual Average Growth Rate) (%)
Arunachal Pradesh	3188	5119	10.09
Assam	47181	65102	6.33
Manipur	4603	6458	6.71
Meghalaya	5846	9375	10.06
Mizoram	2400	4160	12.22
Nagaland	5421	8040	8.05
Sikkim	1511	2902	15.34
Tripura	8170	13394	10.65
Total NER	78320	114550	7.70
All India	2651573	4321491	10.49

Source: Central Statistical Organisation (MoSPI)

Table 1.4

Per Capita Net State Domestic Product of North East States at constant prices
(2004-05) (In Rupees)

Arunachal Pradesh	26610	37417	6.77
Assam	16782	21406	4.59
Manipur	18640	23298	4.16
Meghalaya	24086	35932	8.19
Mizoram	24662	36732	8.16
Nagaland	30441	40957	5.75
Sikkim	26693	47655	13.08
Tripura	24394	37216	8.76

NER	192308	280613	7.65
All India Per Capita Net National Income (NNI)	24143	35993	8.18

Source: Central Statistical Organisation (MoSPI)

Table 1.5
Industrial Growth Rate of North East States *(In Rs. Crores)*

State	2004-05	2009-10	2004-05 to 2009-10 (Annual Average Growth Rate) (%)
Arunachal Pradesh	1112.18	1675.29	10.13
Assam	14705.09	15104.95	0.54
Manipur	188204	2277.49	4.20
Meghalaya	1714.67	2617.61	10.53
Mizoram	445.29	851.35	18.24
Nagaland	752.30	1150.58*	10.59
Sikkim	501.54	1288.74	31.39
Tripura	2158.84	2889.19	6.77
Total NER	23271.95	27855.20	3.94
Total (Industry All India)	829783	1261999	10.42

Source: Central Statistical Organisation, M/o Statistics & Programme Implementation.

Note: Figures pertaining to industrial growth rates for North Eastern States are calculated from CSO data on Gross State Domestic Product at factor cost by industry of origin at constant (2004-05) prices - (State series). Figures pertaining to India's industrial growth rates are calculated from CSO data on GDP by economic activity at constant (2004-05) prices at factor cost. Industry includes mining & quarrying, manufacturing, electricity, gas & water supply and construction* For the period 2008-09.

Table 1.6
Poverty Ratios of North East States -2004-05 (Tendulkar Methodology)

Sl No.	States/U.Ts	Rural		Urban		Combined / Total	
		%age of persons	No. of Persons (Lakhs)	%age of persons	No. of Persons (Lakhs)	%age of persons	No. of Persons (Lakhs)
1.	Arunachal	33.6	3.2	23.5	0.6	31.4	3.8

	Pradesh						
2.	Assam	36.4	89.4	21.8	8.3	34.4	97.7
3.	Manipur	39.3	6.7	34.5	2.3	37.9	9
4.	Meghalaya	14	2.9	24.7	1.2	16.1	4.1
5.	Mizoram	23	1.1	7.9	0.4	15.4	1.5
6.	Nagaland	10	1.5	4.3	0.2	8.8	1.7
7.	Sikkim	31.8	1.5	25.9	0.2	30.9	1.7
8.	Tripura	44.5	11.9	22.5	1.5	40	13.4
9.	All India	42	3258.1	25.5	814.1	37.2	4072.2

Note: Population as on 1st March 2005 has been used for estimating number of persons below poverty line. (Revised on the basis of 2011 population census)

Table 1.7
Poverty ratios of North East States - 2009-10 (Tendulkar Methodology)

Sl No.	States/U.Ts	Rural		Urban		Combined / Total	
		%age of persons	No. of Persons (Lakhs)	%age of persons	No. of Persons (Lakhs)	%age of persons	No. of Persons (Lakhs)
1.	Arunachal Pradesh	26.2	2.7	24.9	0.8	25.9	3.5
2.	Assam	39.9	105.3	26.1	11.2	37.9	116.4
3.	Manipur	47.4	8.8	46.4	3.7	47.1	12.5
4.	Meghalaya	15.3	3.5	24.1	1.4	17.1	4.9
5.	Mizoram	31.1	1.6	11.5	0.6	21.1	2.3
6.	Nagaland	19.3	2.8	25.0	1.4	20.9	4.1
7.	Sikkim	15.5	0.7	5.0	0.1	13.1	0.8
8.	Tripura	19.8	5.4	10.0	0.9	17.4	6.3
	All India	33.8	2782.1	20.9	764.7	29.8	3546.8



Social Exclusion in India and the Role of Rural Development

Name: Siddharth Shrihari Maske

Designation: Research Student (Ph. D.)

Centre: Comparative Literature & Translation Studies

School: Language Literature & Culture Studies

Central University of Gujarat, Sect-29

Gandhinagar- 382030.

Email: smaske0430@gmail.com

Abstract: Rural development has significant role in the process of nation building. In India, the socially excluded groups segregated because of caste, gender, ethnicity, disease and mental health etc. The above-mentioned group have a stigma of their social status that was given by the so-called dominant caste of the society. Various inclusive policies help to overcome from the social inclusion and uplift the lives of the oppressed. The socially excluded groups are lacking various welfare programmes like education, employment, health, food because of their geographical location, lack of awareness, culture, language and marginalization. The rural development helped to give the livelihood security to the marginalized groups and make them self-sufficient in the economic production system. The rural development programmes helped to end the degraded condition of the socially excluded groups opening with the various schemes like health, education, food, employment etc. One of the significant things is that rural development programmes helped to provide alternative jobs that resist the traditional caste based profession.

Key Words: Rural Development, Marginalisation, Social Exclusion.

Rural development have the dominant role in the process of nation building and socio-economic progress (William and Christopher 2011: 2). The social exclusion becomes one of the major obstacle in the process of development. According to Amartya Sen, "Social exclusion and discrimination have particular relevance in societies that are built on watertight, strict and hierarchical social stratifications such as caste, race or descent-based occupations" (cited. in Jeyaseelan 193). Rene Lenoir first used the term social exclusion in France in 1970s and later it was used in Europe in the late 1980s (Sudin and Premchander 2009: 3). Because of the caste, religion, gender, and de-notified act women, Dalit, Muslim and Tribal remained marginal groups India. The other categories including those are suffering from the HIV/AIDS, other diseases and disabled people (Premchander et al. vii). There is no an alternative business to the socially excluded people except the traditional jobs. Dalits served in in the village territory by doing various jobs and de-notified communities wander place to place for the survival. The socially excluded communities are still struggling for the daily wages and equality. In India, the narrow view of development is considered in terms of economic development (ibid). Various terminologies stands for the measuring the development. For instance, growth measured for the quantitative changes and development helped to measure qualitative and quantitative changes (ibid).

Various factors are responsible for the degradation of the socially excluded groups. Caste, gender and ethnic identity becomes the medium for insufficient employment and the lack of infrastructure which results the below poverty line of excluded groups (Sudin and Premchander 2009: 2). The oppressed lost their opportunity to uplift the lives under the dominant role of above-mentioned factors that is caste, gender and ethnic identity. SC/ST 1989, Prevention of Atrocity Act helped to raise voice against the social discrimination (Namala 2009: 70). Indian caste system decides the social relations and it is based on the social exclusion and discrimination. The



caste system have an economic base of domination. The so called upper caste have the means of production. Then how can the oppressed communities access the employment within the village life (62). In India Tribal are most isolated communities if we compare with the other communities. They are isolated from the geographical location, culture, language, behaviour etc. they are lacking various welfare programmes like good road, transport, telecom services, educational facilities, healthcare and medicine, financial services (Sohani and Desai 2009: 238-239).

One of the major things that helped to affect the social inclusion is the education. The 11th plan took action to help children's primary education and the development between 6-14 years of age (Sudin and Premchander 2009: 9). It helped the welfare of the socially outcaste people. 11th plan also helped the oppressed groups like SC/ST and OBC in order to have reservation in the education and scholarship for the study (10). This plan has various aims in order to bring the awareness in the society about various diseases and other welfare programmes. 11th plan has a comprehensive health approach, which included the health care facility, public health, sanitation, clean drinking water, food and knowledge. Those who are suffering from the HIV/AIDS will get special attention and those who are suffering from the mental health problems (10). In a certain sense not only socially outcaste people excluded in the name of caste, gender and ethnic identity but at the same time those who are suffering from the diseases and mentally ill have been considered quite similar with the outcaste. These people are humiliated and segregated in the society so this 11th plan has a vision to solve various problems of health and education. The stigma of disease results in the negative attitudes and different behaviour towards the diseased person. According to Goffman, stigmatization is the societal labelling of an individual or group as different deviant (Rafique 2009: 74). AAROH has provided the sex education for the HIV positive people in India. It also helped for family planning services; in relation with the contraception for the HIV treatment and it also made available and affordable the female condoms (76-86).

Women also are marginal groups and away from various development programmes because of the stereotypical gender roles in the society. There is triple marginalization of women in the society, which is based on caste, gender and class status. Women have lower economic benefits in comparison with men because their work was not acknowledged in the productive work (Pradhan 2009: 293). Women also excluded from the decision-making within the family and society as well. In results, women lost their confidence and this is the tragic end of their participation in all spheres of life (295). With the opening of Self Help Groups in all over India is a step towards the upliftment of women. This programme helped to engage in small income generating activities. These groups started the various activities like savings and credit. One of the significant things is that women provided the capacity building training in order to manage the Self Help Group (297-298). At the village levels these Self Help Groups have launched the protest to end the Anti-liquor campaign. In Orissa WORLP has helped in the process of systematic training and capacity development of women and in Bangalore MARYADA has conducted various series for training of trainers for the Livelihood Support Team of WORLP. Livelihood Support Team conduct a series of training for the Self Help Group (ibid).

The Indian government has launched a programme called NREGA (2005) that helped to have the employment for 100 days in a year and it is based on minimum unskilled wage rate in India. This programme needs to reach to the tribal and other oppressed communities with living in poverty. This programme has given livelihood security and helped to reduce the poverty. One of the significant things of this programme is to develop the rural economy of India (Holmes 2009: 31). This programme needs to develop more perfect form. Rebecca Holmes indicates that this programme does not provide the skilled training for the labourers. It only helped for the manual labourers in the rural areas (ibid). A large number of people from rural area becomes the victims of the moneylenders in rural areas. The inclusive financial system helped to end the exploitation of moneylender in the society (Swain and Singh 2009: 248). NABARD has done a significant role and helped to develop the Self Help Groups in order to end the economic dominance in India. The Self Help Groups helped to get the loan under the guarantee of the group members (264). According to Sukhdev Thorat state government has play significant role in the process of financial inclusion. For instance, the government issue the identity documents for the opening the accounts, make aware and involve the district and block level functionaries in this process. In this inclusive process state and district, administration needs to involve in the entire process (cited in Swain and Singh 2009: 269). The overall scenario of Indian society indicates that the inclusive policies and awareness programmes helps to end the economic dependence of the marginalized groups. It is the means of production helps to resist against the hegemony of so-called dominant castes in India. The orthodox society becomes one of the major obstacle in the process of rural development and socially outcaste people make themselves self-reliant only if the government's various schemes reached to them. Now days schemes like NREGA and Self Help Groups become significant in order to uplift the lives of the marginalized groups.

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PHYSICOCHEMICAL ANALYSIS OF WATER TO ACCESS ITS QUALITY OF DRINKING USE

Vikas D. Umare

Janata Mahavidyalaya, Chandrapur

E mail: vikas_umare@rediffmail.com

Abstract: The quality of water is important for existence of human beings. It is declined by daily human activity and drainage of waste material from industry. The use of such poor quality of water is hazardous for human health. Therefore in order to ascertain the quality of water in present work, water sample has been collected and certain physicochemical analysis like pH, alkalinity, electrical conductivity, TDS, BOD, DO, temporary and permanent hardness is carried out. The result showed that quality of water is good and hence suitable for drinking purpose.

Keyword: Waste water, physicochemical analysis

INTRODUCTION

Water is naturally occurring resource on earth. It plays important role in earth ecosystem, biosphere and biogeochemical cycles and is crucial for the existing of all living beings. Thus, high quality water is always a required for living organisms. The earth surface occupies 70.9 percent. Out of which 97 percent water occurs in the form of oceans and 2 percent in the form of glaciers, below ground and in the air in the form of vapor. Only 1 percent fresh water is available for domestic and industrial use. This fresh water is contaminated by manmade activity, industrial activities and degrades quality of water¹⁻⁶. Use of such water for drinking leads water borne disease. Therefore it is essential to ascertain quality of water before use by carrying physicochemical analysis of water.

Materials and Methods

The study areas are selected from chandrapur city of Maharashtra (India). Three water samples from Nehru Nagar (W₁), Saibaba ward (W₂) and Vidya Nagar (W₃) were collected in clean, air dried 1 liter polyethelene bottle. The temperature of water sample at sampling site is recorded with the thermometer. It was then brought into laboratory for physicochemical analysis. All water samples was analyzed for PH, conductivity, TDS, turbidity, dissolved oxygen, free CO₂, chemical oxygen demand (COD), alkalinity, Chloride, Total hardness, temporary hardness, permanent hardness and total solids using standard procedure recommended by IS specification.

Result and discussion: The physicochemical parameter of all water samples and statistical results like mean and standard deviation (SD) of all water samples with WHO and BIS standard are summarized in table 1.

Table 1 Physicochemical and statistical analysis of water

Para.	Nehru Nagar (W ₁)	Sai Baba Ward (W ₂)	Vidya Nagar (W ₃)	Mean	SD	WHO	IS
Color	colorless	colorless	colorless	--	--	--	--
Odor	Odorless	Odorless	Odorless	--	--	--	--
Temp.	25 ⁰ c	25 ⁰ c	27 ⁰ c	25.67	0.94	--	--

PH	7.65	8.15	8.0	7.93	0.21	7-8	6-8
EC	1123	1245	907	1091	139.7	1000	--
TDS	1000	1500	500	1000	408.2	1000	500
Turb.	1	1	1	1	0.0	--	5
D. O.	2.04	1.02	2.45	1.84	0.6	4.6	<8
F CO ₂	11	12	15	12.67	1.7	--	<50
COD	112	28	40	60	37.09	10	10
Alk.	14.6	28.2	25	22.6	5.81	120	200
Cl	69.58	146.26	207.32	141.05	56.35	250	250
TH	373	272	196	280.33	72.5	500	300
Temp. Hd.	295	182	120	199	72.45	100	75
Perm. Hd	78	90	76	81.33	6.18	30	30
TS	6	7	12	8.33	2.62	--	<20

Where EC= Electrical conductivity, TDS= Total dissolved solids, Turb.=Terbidity, DO= Dissolved oxygen, COD= Chemical oxygen demand, Alk.=Alkalinity, Cl= chloride, F CO₂= Free Carbon dioxide, TH= Total hardness, Temp. Hd= temporary hardness, Perm. Hd= Permanent hardness, TS= Total solids, SD= Standard deviation,

The result is discussed as follow.

Temperature: The measurement of temperature of water is important as it determine life cycles of aquatic animals. The temperature of W₁, W₂ and W₃ water samples was found to be 25, 25 & 27 °C respectively.

Color: The drinking water should be colorless. The color of water may be due to discharge of chemical dye into water body or may be due to oxidation of organic matter or presence of suspended colloidal substance. All the water samples were found to be colorless.

Odor: The odor of potable water should be odorless. The odor imparted to water may be due oxidation of organic matter. The bad smell to water is indicator of high organic matter in water. All the water samples were found to be odorless.

pH: It is one of important parameter in tasting water quality. It expresses hydrogen ion concentration of water sample. The permissible limit of pH in drinking water is within 6 to 8 according to BIS. In the present study pH values are ranging from 7.65 to 8.0 lie within limit.

Electrical conductivity (EC): The electrical conductivity of water sample was found to be varying from 907 $\mu\text{S/cm}$ to 1245 $\mu\text{S/cm}$ with mean value 1091 $\mu\text{S/cm}$. The EC of W_1 and W_2 was found to be high above limit given by WHO.

Total dissolved solid (TDS): The total dissolved solids in water mainly composed of chlorides, sulphate and bicarbonate of Ca and Mg ions. The TDS of water samples lies in the range of 500-1500. The W_1 and W_3 samples are within the range whereas W_2 sample showed high TDS value

Turbidity: The turbidity of all water samples is 1 NTU. It might be due to daily human being activities, decrease in the water level and presence of suspended particulate matter. All the samples are within normal range of turbidity.

Free Carbon dioxide: The free CO_2 in water samples varies from 11 to 15 mg/l. All the values are within range.

Dissolved Oxygen (DO): It indicates water quality. In the present study the dissolved oxygen ranges from 1.02 to 2.45 mg/l lie in standard range.

Total alkalinity: The permissible value of alkalinity given by the Indian standards is 250 mg/L as CaCO_3 . The alkalinity of the water samples fluctuates from 14.6 to 28.2 mg/l. All the samples showed normal range.

Total Solid (TS): The TS of all water samples are within permissible. It is mainly due to presence of suspended solids.

Chemical oxygen demand (COD)

The COD values are directly proportional to organic matter. The maximum permissible limit for COD is 10 mg/l. In our study COD fluctuates from 28-112 mg/l. All water samples showed COD value above limit. It may be due to discharge of waste water and industrial waste directly to water body.

Chloride: Chlorides concentration is important in detecting the quality of ground water. The permissible limit of chloride in drinking water is 250 mg/L. The chloride concentration found in water lies within the limit.

Total hardness (TH), temporary and permanent hardness: It is the measure of extent of ionic content in water sample. It contributes hardness to water. Only W_1 sample showed value above prescribed limit.

Conclusion: From observation, it is observed that most of physicochemical parameters lie within permissible limit. The electrical conductivity of Nehru Nagar and Sai Baba ward is just above borderline of standard prescribed by Indian standard whereas TDS of Sai Baba ward shows higher value than prescribed. Overall it is concluded that water is suitable for drinking purposes.

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Issues on sustainability of Income Generating Activities (IGAs) Run by SHGs: An Empirical Analysis from Purba Medinipur District in West Bengal, India

Dr. Swapan Kumar Barman

Assistant Professor

Department of Commerce (UG&PG)

Prabhat Kumar College, Contai

Abstract

The SHG sustainability mainly depends on the sustainability of the (Income Generating Activities / Micro Enterprises) IGAs/MEs running by SHG members. IGAs/ MEs sustainability depends on the availability of raw materials, proper marketing linkage, suitable infrastructure support, proper monitoring, updated technological support, etc. The objective of the present study is to assess the sustainability of income generating activities (IGAs) of SHGs through selected performance indicators in Purba Medinipur district of West Bengal).

The study considered 12 blocks out of 25 blocks that exist in the district of Purba Medinipur in West Bengal. Then, 519 SHG were selected at random from 48 Gram Panchayat (GP) based on the total number of SHGs functioning during the period. The period selected for the study is eight years i.e., 2008-2009 to 2015-2016. The study based on primary data. The field study was conducted during January to March, 2016. Sustainability indicators/variables like availability of raw materials, proper marketing linkage, suitable infrastructure support, proper monitoring, updated technological support, etc has been selected for the study. This empirical study established that long run existence of the SHGs are prejudiced by various performance indicators and through the sustainability of IGAs (MEs) run by SHGs.

Key Words: SHG, Sustainability, IGAs/MEs

I. Introduction

Sustainability of SHG is mainly very difficult task than forming a group. It is the complication of its carrying out. Different people talk about the meaning of sustainability in different approach. Some says sustainability is the nonstop subsistence and functioning of SHGs providing tolerant access to financial services for their members, facilitating access to higher level financial institutions with low costs and high recovery rates (Srinivasan, 2008). According to Dwarakanath, sustainability does not mean conserving a particular state. It is a dynamic process, which is constantly optimized in practice through the transport of technical and scientific innovations and information (Dwarakanath, 2001). According to Kim Willson Sustainability is the last and final stage of SHG process (Willson, 2002).

The SHG sustainability mainly depends on the sustainability of the (Income Generating Activities / Micro Enterprises) IGAs/MEs running by SHG members. IGAs/ MEs sustainability depends on the availability of raw materials, proper marketing linkage, suitable infrastructure support, proper monitoring, updated technological support, etc. In this context the present study attempt to analysis the sustainability of the IGAs/MEs running by SHG members. To avail constant assistance from SHGs in economic intermediation, its sustainability is having wider distress in donor agencies, practitioners, policy makers and academicians (N.K. Shetty, 2009). At the same time, it is understood that achieving SHGs sustainability, mutually institutional and financial level is precondition for wider force of SHG based microfinance on the rural poor

(Zohir and Martin, 2004). In this circumstance the present study attempt to analysis the issues relating to SHGs sustainability.

II. Objective of the Study

The objective of the present study is to assess the sustainability of income generating activities (IGAs) of SHGs through selected performance indicators in Purba Medinipur district of West Bengal).

II Literature Review

Badaty, Wadavi and Ananthi (2006) in their studies analyzed the issue on sustainability of Microenterprises (MEs) promoted by SHG members. Shetty (2009) attempted to study on sustainability of microfinance (SHG) group through some sustainable indicator and variable in the state of Karnataka. The study also measured the sustainability of SHG by constructing SHG-sustainability index. . NCAER (2008) analyzed the different indicators relating to organizational and financial sustainability of SHGs. It examined the sustainability provided through performance of saving activity, lending activity, high repayment rate, managerial activity, employment generation and other organizational and financial support to SHGs.

III Data base, Sample Design and Methodology

The study considered 12 blocks out of 25 blocks that exist in the district of Purba Medinipur. Four Gram Panchayat (GPs) were selected from each block at random from 12 blocks to form a total of 48 GPs. Then, 519 SHGs were selected at random from each GP based on the total number of SHGs functioning during the period. The period selected for the study is eight years i.e., 2008-2009 to 2015-2016. The study based on primary data. Primary data was collected through personal contact and interview with the help of structured questionnaire. The field study was conducted during January to March, 2016. To examine the sustainability IGAs of SHGs, some performance indicator and variable like raw materials, marketing linkage, infrastructure support, proper monitoring, updated technological support.

IV. Sustainability Analysis

The SHG sustainability mainly depends on the sustainability of the IGAs/MEs running by SHG members. IGAs/ MEs sustainability depends on the availability of raw materials, proper marketing linkage, suitable infrastructure support, proper monitoring, updated technological support, etc. This sub-section addresses all there issues faced by the IGAs/MEs run by SHGs.

a) Availability of Raw materials

The study observed that the availability of raw materials for the IGAs/MEs promoted by the HHs belonging to SHG member have been satisfactory. Most of the SHG members selected IGAs/ MEs on the basis of availability of local resources. The SHG members engaged in farm activity easily getting vegetables seeds from the local market, besides line department supply a good quality seeds on a cheapest rate. The HHs engaged IGAs like horticultures, they also easily getting seeds with the help of line department and DRDAs. The SHG members engaged in non-farm activities like ready food, tailoring and other small business did not report any problem is procuring raw materials. The SHG members with jory & Embroidery, city Gold etc. they collected their raw materials in the near by toward with is a distance of 5 kms. The HHs engaged in vermicompost and ornamental fish culture

were getting raw materials from agencies authorized by DRDAs and headquarters of district and subdivision.

The study found that the SHG members engaged in off-farm activity did not face any problem for getting raw materials. Dairy and goatary units reported that they did not faced any shortage of folder. Poultry units reported the problem in getting check at higher price because they depend on middleman. SHGs under fishery were collected fish seeds early from local hatchery with the help of PRI, block office and Meenbhavan (District head office of Assistant Director of fisheries). SHGs with rice processing reported that they did not have any difficulty to collect paddy because the Purba Medinipur district acquired top position in paddy production. SHG with cashew processing in contai block faced problems in getting cashew nut because most of the members collect cashew nut from middleman.

The study also observed that the availability of raw material for the decorative items on marine product did not face any problem to get raw materials like clam and cockles. This activity mainly run by SHG members lived nearly costal areas of Bay of Bengal. In terms of locational advantage, coastal areas of 65.5 kms have tremendous potential for SHG members to engage with this type of activities. The HHs belonging of SHG members engaged in others household activities (HHAs) like candle making, mat making, wool netting, pot Industry, hair processing etc. reported that they collect their raw materials easily from local market and Gram panchayat also help them in this respect.

b) Marketing Arrangements

The products of non-farm activities like Jory Embroidery by SHG members have not institutional arrangements for marketing. The SHG members mainly depend on private agencies to sell Jory Embroidery product and DRDAs. The SHG with city gold faced problem to sale their product because most of the SHG members sale their semi finished product to their master trainer from whom they were receiving less margin. Products of farm enterprise like rice processing unit's sale their rice to other SHG members in the village and school and college hostel in local area. The horticulture and flori-culture based SHG units' sale their different flower, in the local flower markets namely Mechada bazaar and Kolaghat rail station market. The SHG members with marine product sale their decorative item in Digha sea beach and this items were also sold to other state markets like Balsware, Chandannaswar etc. However, they were facing the harassment at check posts at the state border. There was no institutional arrangement or no proper initiative for marketing of product produced by SHG engaged in non-farm activities.

The SHG with off-farm activities reported that they can easily sale their product in local market at profitable rate. Dairy units were utilizing their product to other members and local market. Similarly, poultry, goatery and piggery enterprise activities sale their product at village market. The SHG members engaged with other HHAs, reported that they have faced problem of middleman during sale.

c) Infrastructure facilities

Facility of suitable infrastructure like better communication with markets and adequate availability and nearness to all public utilities gives scope for sustainability of SHGs as also for IGAs / MEs. DRDAs constructed several sales outlet in different places of Purba Medinipur district for SHGs. Up to March 2009, a total amounting of Rs. 197 lakhs have been disbursed for infrastructural development.

Table 01 revealed that 52.10% of the SHGs had access to DRDAs infrastructural facilities like sales centre, sales outlet, and stall for fair etc. For 61% of the sample SHGs, the market was 4 or more kms. away from village.

Table – 01
Interaction of the Group in the field

Particulars	Overall (%)
SHGs with access to DRDAs infrastructural facility	52.10
SHGs with access to public utility	48.70
Distance to market 4 or more kilometers	61.00
Distance to banks 4 or more kilometers	54.15

Source: Field Survey

Similarly, for 54.15% of the sample SHGs, banks were 4 or more kms. away from the village. Only 48.7% of the SHGs reported that they had access to public utilities like good roads water supply, medical and other public infrastructure facilities (Table 01).

d) Technology up gradation Vis-a –Vis scale of operation

Field study pointed the need for technology up gradation. The members engaged in cashew processing, city gold, marine jewelry, embroidery had not invested in drying finishing and polishing machine. They were using traditional method for produced finished goods. The SHG with IGAs/MEs like city gold had not used polishing machine due to shortage of fund and they sells their semi finished goods. Some SHG members with cashew processing had not invested anything for drying and processing machine. They were using traditional ways which was time consuming and not cost effective. Many SHG members with clams and cockles industry producing marine jewellery and other decorating items were not using polishing and finishing machine due to lack of skill up gradation training. They were managing the same through manually. Obsolete technology was the out come of the limited scale of operation of such units. These IGAs/ MEs unit for providing s were working with a very small scale with limited fund, limited raw materials as also limited marketing facilities. Many SHG members were interested to expand their IGAs /MEs unit for providing raw materials and marketing support Pricing of SHGs product is taken care of by DRDA through proper institutional arrangements

e) Conclusion

The present study has examined the sustainability of SHGs under SGSY in Purba Medinipur district of West Bengal, India. The study reveals that older SHGs had attained higher-level of sustainability than that of newer SHGs. This empirical study established that long run existence of the SHGs are prejudiced by various performance indicators and through the sustainability of IGAs (MEs) run by SHGs. In measuring the long run survival of SHGs, the present study contributed in the determinants of various performance variable and indicators for the measurement of sustainability.

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Study on comparison of Fund transfer through mobile banking pre and post Demonetization

Dr.J.Joseph Durai Selvam,

Associate Professor,

Institute of Management, Christ University.

Introduction:

The demonetization was taken by the Government of India to control counterfeit notes that could be contributing to terrorism, and to undermine or eliminate the “black economy”. This effect had various impact on the public be it changing the old notes to new notes or to deposit the old note they have to convert into new notes. It also affected the normal life of the people to some extent. There are several methods available to exchange the money viz. through National Electronic Fund Transfer (NEFT), RTGS, Mobile Banking etc.,. Through this paper an attempt is made to understand is there any significant difference exists in transferring funds through mobile banking pre and post (one month, two months) demonetization. The data were taken from the Reserve Bank of India website.

Literature Review

Historically, previous Indian governments had demonetized bank notes. In January 1946, banknotes of Rs1,000, Rs5,000, and Rs10,000 notes were taken out of circulation. The Rs10,000 notes were the largest currency denomination ever printed by the Reserve Bank of India, introduced for the first time in 1938. In the year 1945 all three notes were reintroduced.

In 1977 Wanchoo committee (set up in 1970s), a direct tax inquiry committee, suggested] demonetization as a measure to unearth and counter the spread of black money. On 28 October 2016 the total banknotes in circulation in India was Rs.17.77 trillion (US\$260 billion).] In terms of value, the annual report of Reserve Bank of India (RBI) of 31 March 2016 stated that total bank notes in circulation valued to Rs.16.42 trillion (US\$240 billion) of which nearly 86% (around Rs.14.18 trillion (US\$210 billion)) were Rs.500 and Rs.1,000 banknotes. They were taken out of circulation from 2016.

Chabi Gupta (December 2016) had studied about the payment banks and demonetization. To explain her research point, she had firstly explained about the Indian banking sector. Payment banks are generally niche banking set up by RBI , payment banks provides small saving accounts and payment services mainly for low income household, small businesses etc. Then she had explained the overall impact of demonetization move. According to the Reserve Bank Of India (RBI) figures, as of March 2016 currencies in circulation amounted to Rs.16,415 billion of this 500 notes were of around 47.8%in value and 1000 were of 38.6% in value. Jointly they had 86% value in the economy. Many banks like HDFC, ICICI and AXIS are exploring to launch the contact less debit and credit card

Objective:

The objective is to find out significant difference in fund transfer through mobile banking during pre and post demonetization period.

Hypothesis

1. Null Hypothesis: There is no significant difference in the public sector banks during the period October 2016 and December 2016.
Alternate Hypothesis: Fund transfer in October 2016 is less than December 2016.
2. Null Hypothesis: There is no significant difference in the private sector banks during the period October 2016 and December 2016.
Alternate Hypothesis: fund transfer in October 2016 is less than December 2016.
3. Null Hypothesis: There is no significant difference in the public sector and private sector banks during the period October 2016 and December 2016.
Alternate Hypothesis: fund transfer in October 2016 is less than December 2016.
4. Null Hypothesis: There is no significant difference in the public sector banks during the period September 2016 and January 2017.
Alternate Hypothesis: fund transfer in September 2016 is less than January 2017.
5. Null Hypothesis: There is no significant difference in the private sector banks during the period September 2016 and January 2017.
Alternate Hypothesis: fund transfer in September 2017 is less than January 2017.
6. Null Hypothesis: There is no significant difference in the public sector and private sector banks during the period September 2016 and January 2017.
Alternate Hypothesis: fund transfer in October 2016 is less than December 2016.

Methodology:

For this study the data that is available from Reserve Bank of India website is used. Top ten banks in the public sector and top ten banks in the private sector were taken. The study period taken was one month prior and after demonetization i.e October 2016 and December 2016 were compared and two months prior and post demonetization i.e September 2016 and January 2017 were compared. Statistical test like paired t-test was applied to find out the significant difference in these periods.

Results:

Fund Transfer through Mobile banking for Public Sector Banks.

The table 1.1 below shows the fund transfer one month before demonetization i.e on October 2016 and one month after demonetization i.e December 2016. The mean of these two periods does not reveal any significant difference ($P > .05$). The analysis of Private sector banks (Table 1.2) also didn't show significant difference ($p > .05$). There is no significant difference when all the public sector banks and private sector banks were combined ($p > .05$).

However when comparing one month prior to demonetization i.e September 2016 is compared with January 2017 both the public sector banks and private sector banks shows significant difference ($p < .05$) in the mean amount transferred through mobile banking. The total of both the public sector bank and private sector bank (Table 1.3) also shows significant difference ($p < .05$) in these periods.

Table 1.1

The table below shows the details of fund transfer through mobile banking in different periods pre and post Demonetization for Public Sector banks.

PUBLIC SECTOR BANKS	Sep-16	Oct-16	Dec-16	Jan-17
STATE BANK OF INDIA	540364060	548371335	756191453	569983267
CANARA BANK	9500323	11111361	20481401	23542716
INDIAN BANK	3073692	3173896	4884199	7106004
BANK OF INDIA	207433	107225	124708	62498
UNION BNAK OF INDIA	4928967	5519969	7961228	7588054
BANK OF BARODA	5099385	5968151	7717430	7970259
PUNJAB NATIONAL BANK	4570283.823	7800330.495	5481050	8779986
IDBI BANK	165811	200739	285818	260643
SYNDICATE BANK	1196105	1358175	2872656	3972579
ALLAHABAD BANK	924145	1089805	2044808	2571865
Mean	57003020	58470099	80804475	63183787

Source: RBI data

Table 1.2

PRIVATE SECTOR BANK	Sep-16	Oct-16	Dec-16	Jan-17
HDFC BANK	122140889	153528624	150056062	157800556
ICICI BANK	175614931	203854736	272166952	298633280
AXIS BANK	79509138	88125931	117650909	123832986
KOTAK MAHINDRA BANK	35838122	40816693	48687379	54485425
INDUSLND BANK	12215915	15419098	26966490	28512856
YES BANK	4334790	4867579	4587547	6069421
FEDERAL BANK	4166426	4406556	7872017	9302260
CITY UNION BANK	1180712	1381923	1725725	1943200
RBL BANK	381188	441575	783713	1153436
VIJAYA BANK	2010684	2182528	2010684	5300157
Mean	43739279	51502524	63250747	68703357

Table 1.3

Public and Private Sector Banks				
Banks	Sep-16	Oct-16	Dec-16	Jan-17
STATE BANK OF INDIA	540364060	548371335	756191453	569983267
CANARA BANK	9500323	11111361	20481401	23542716
INDIAN BANK	3073692	3173896	4884199	7106004
BANK OF INDIA	207433	107225	124708	62498
UNION BANK OF INDIA	4928967	5519969	7961228	7588054
BANK OF BARODA	5099385	5968151	7717430	7970259
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RBL BANK	381188	441575	783713	1153436
VIJAYA BANK	2010684	2182528	2010684	5300157

Source: RBI data

Conclusion:

Through this study an attempt is made to see the mean difference in the amount transferred through mobile banking pre and post demonetization and it revealed that there is a significant difference in the mean amount transferred one month prior to demonetization and one month after demonetization which clearly shows people tendency to adopt mobile transfer as one of the preferred way of transferring funds especially after demonetization.

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DOES AGING COMMUNITY VULNERABLE TO NON-COMMUNICABLE DISEASES IN SLUMS IN MUMBAI?

Dr. V. M. Sarode

Associate Professor of Statistics

Head, Department of Mathematics and Statistics

Mulund College of Commerce

Mulund (West), Mumbai – 400 080,
INDIA.

E-mail – vijaymsarode@yahoo.com

ABSTRACT

This study uses primary data, collected using cluster sampling of sample size of 302 of elderly suffering with Hypertension, Diabetes, TB, Throat infection, HIV, Joint pain from Rafi Nagar slum in Mumbai. The paper examines chronic diseases related to aged slum dwellers and the utilization of health services available to these elderly people in the slum. The findings using logistic regression reveals highly significant disorders among elderly men related to Diabetes and Joint pain–Knee and untreated bacterial pharyngitis; acute rheumatic fever who had Hypertension where as among elderly women who had hypertension showed highly significant disorders such as Diabetes and Joint pain–Knee and Respiratory disorders. Besides there was evidence of unimaginable low level of treatment seeking behavior which goes without adequate care taken amongst the poorest stratum of these aged slum dwellers. The need for care services is suggested at younger age for such elderly slum dwellers particularly low income category women in such slum.

KEYWORDS: Chronic diseases; Aging; hypertension, treatment; Mumbai Slums

Introduction

Diabetes is a common non-communicable disease in India, as well as the rest of the world. The estimates of prevalence of diabetes suggested that nearly 3% of adults were diabetic in the year 2000, and this figure is projected to be nearly doubled by the year 2030 (Wild S , 2004). Diabetes also contributes to 5% of the total mortality (Geneva , 2005, Roglic G et al., 2000).

The most important demographic transition in India, as well as in the world, is due to increase in the number of aged persons, leading to an increase in the prevalence of hypertension and diabetes. Recently, India has witnessed this demographic transition, with a reduction in crude birth rate and increase in life expectancy (Registrar General, 2001, Health Information of India 2003).

In spite of its high prevalence, and being a major cause of mortality, diabetes remains highly undiagnosed. Undiagnosed diabetes is associated with increased risk of all-cause mortality (Wild SH et al., 2005). Delayed diagnosis and inadequate or improper treatment result in poor disease outcomes.

Low-socioeconomic status is associated with development of diabetes (Ross NA et al. , 2010). Elderly persons living in urban slums are more vulnerable to various non-communicable diseases and their complications due to lack of basic amenities, poor health-seeking behavior and stress due to lack of social support.

Hypertension is the most prevalent risk factor for development of cardiovascular and kidney disease (KDOQI. KDOQI clinical practice, 2007, Stamler J et al., 1993). The prevalence of hypertension is estimated at about 30% of the adult population in developed countries and is

predicted to increase by almost 60% in the next 2 decades. (Hajjar I et al., 2003, Kearney PM et al., 2005).

Diabetes is a major risk factor for cardiovascular disease and the most common cause of kidney failure in the Western world.(KDOQI. KDOQI clinical practice, 2007, Buse JB et al., 2007). Moreover, cardiovascular mortality and morbidity is increased substantially in the presence of diabetes. (Nag S et al., 2007) More than 75% of adults with diabetes have blood pressure (BP) levels $\geq 130/80$ mm Hg or are using antihypertensive medication.(KDOQI. KDOQI clinical practice, 2007).

In the natural history of type 1 diabetes, development of an elevated BP (ie, $>130/80$ mm Hg) is a major predictor of nephropathy and future declines in kidney function.(KDOQI. KDOQI clinical practice, 2007,). In contrast, hypertension is already evident in most patients with type 2 diabetes at the time of diagnosis. The implications of hypertension on cardiovascular risk, however, are similar in both types of diabetes.(KDOQI. KDOQI clinical practice, 2007, Sarafidis PA et al., 2008). Mortality is increased 7.2-fold when hypertension is present in patients with diabetes.(KDOQI. KDOQI clinical practice, 2007). Since the publication of the Seventh Report of the Joint National Committee on Prevention, Detection, Evaluation, and Treatment of High Blood Pressure (JNC 7), several important observations regarding BP management and glycemic control in patients with diabetes are now apparent. (George L. Bakris et al., 2008).

Hypertension in people with type 2 diabetes is associated with an increased risk of macrovascular complications. (Alastair Gray,1998). The systolic hypertension in the elderly programme showed the effectiveness of improved blood pressure in reducing the incidence of stroke and myocardial infarction in a diabetic subgroup of elderly patients (mean age 70 years) with type 2 diabetes, but no data on microvascular complications or on younger patients were available.(SHEP Cooperative Research Group, 1991). The cost effectiveness of treatments based on antihypertensive drugs and education has been estimated for different general population groups, but these analyses have mainly been based on models and lack information on effectiveness and use of resources from long term trials, and none has considered hypertensive patients with type 2 diabetes.(Johannesson M, 1995, Edelson JT, 1990, Nissinen A, 1986).

Sitthi-amorn C and others have investigated the prevalence and factors associated with hypertension in 976 residents of Klong Toey Slum and 909 residents of government apartment houses, aged 30 and above, selected by probability sampling after systematic household surveys with an average response rate of over 80%. Hypertensives were those who had, on at least three measurements, average diastolic blood pressure equal to or above 95 mmHg and/or systolic blood pressure equal to or above 160 mmHg or had blood pressure below 160/95 mmHg but were currently on antihypertensive medication. The prevalence of total hypertensives were found to be 17.3% and 14.0% for residents of slum and government apartment houses respectively. Men and women had more or less equal mean blood pressure and similar prevalence of hypertension. The mean systolic blood pressure increased with age while the mean diastolic blood pressure, after an initial rise with age in lower age groups, tended to level off from the age group 55–64 years upwards. Only one quarter to one third were aware of their illness and less than 15% were receiving treatment. Significant risk factors include age, duration of smoking,

duration of alcohol intake, high body mass index, high Cholesterol, high Triglyceride, high Low Density Lipoprotein Cholesterol (LDLC), low High Density Lipoprotein Cholesterol (HDL), high Total Cholesterol (TC) to High Density Lipoprotein ratio (TC/HDL), high LDL to HDL ratio and diabetes mellitus. They have suggested that hypertension was an important public health problem in low socioeconomic groups in Bangkok. Some of the risk factors were related to an unhealthy lifestyle which should receive due consideration in planning for appropriate control. (Sitthi-amorn C et al, 1989).

Two cross-sectional, population-based studies were conducted by S Chaturvedi, and others (2007) to assess the prevalence, awareness, treatment and control of hypertension, among people aged 20-59 years and those over 60 years in Delhi. Study 1 (20-59 years): in total, 1213 subjects from 120 clusters spread across Delhi having age 20-59 years were studied. The prevalence of hypertension was 27.5%. Of the hypertensives, 53.3% were aware of their diagnosis; 42.8% were taking treatment and only 10.5% had controlled blood pressure. About 9.0% of the hypertensives had coexisting diabetes mellitus and 8.4% were suffering from coronary disease. The prevalence of hypertension was significantly higher in urban areas, but there was no significant difference in levels of awareness, treatment and control between urban and slum areas. The prevalence of hypertension was comparable in both sexes. Women, however, were more likely to be aware of their condition.

Study 2 (60 years and above): in total, 1105 subjects from 110 clusters were studied. Prevalence of hypertension was 63.8%. Isolated systolic hypertension (ISH) was found in 15.3% of the subjects. About 54% of the hypertensives were aware of their diagnosis; 43.4% were taking treatment and only 8.5% had controlled blood pressure. Prevalence of hypertension and ISH were comparable among sexes. Women were more aware and better treated. About 21.3% hypertensives had coexisting diabetes mellitus, and 14.3% were suffering from coronary disease. There was no significant difference between sexes. Urban and slum areas were also found to be comparable. Over 3% of the elderly were controlling their raised blood pressure by non-pharmacological measures. They belonged to the 'aware' category yet could not be labelled as 'hypertensives', highlighting an operational fault in the Joint National Committee definition.

In 2001, 28% of the total population in India was living in urban areas, which was projected to increase to about 50% (605– 618 million) by 2021–25 (Planning Commission, 2002). Demographic trends show that while the urban average growth rate stabilized at 3% over the past decade (1991–2001), the slum growth rate doubled. An alarming feature of the growth of the urban population is the proportion of people living in poverty; official estimates place it at 32%. Projections suggest that while the urban population will double in the next 10 years, the urban poor will double in just 5 years (Catley-Carlson M, 1996). It is evident that the urban poor have the worst of both worlds—they adopt a more urbanized lifestyle which places them at a higher risk for NCDs and have poor access to healthcare, partly related to their poor purchasing ability (K. Anand et al, 2007).

Recently, a few studies have been conducted mainly to explore the prevalence of non-communicable diseases among aged persons in slums (Kevin W. Ongeti et al., 2013; P Kowal, et al., 2012), but negligible attempts were made to examine the determinants of such diseases

among aged persons in slums. Hence it is necessary to impart knowledge about the prevalence of non-communicable diseases and to understand the root cause of generating such diseases among such poor aged persons in slums. Besides, aged persons in the urban slums are unaware of the existing health facilities and even though these facilities are available, it has not been adequately utilized. Thus, keeping in view of the above research work, an attempt is made, to evolve a suitable strategy for knowing

- i) the prevalence of non-communicable diseases among aged persons in slums
- ii) utilization of existing health facilities available in the study area, and
- iii) the determinants influencing non-communicable diseases among men and women in the slum in Mumbai.

Background of the study area

According to a UNESCO document, “a slum is a building, a group of buildings, or area characterized by overcrowding, deterioration, insanitary conditions or absence of facilities, or amenities which, because of all these conditions or any one of them, endanger the health, safety or morals of its inhabitants or the community (Anderson N., 1960). “Slums may be characterized as areas of substandard housing condition within a city. A slum is always an area. A single, neglected building even in the worst stage of decoration does not make a slum”(Bergel E. E., 1955). Apart from these definitions, slum is an area of darkness, an area of poverty and thus poverty is the prime characteristic of slum.

According to Census of India 2001, about 49 percent of population of Mumbai lives in slums. About 28 percent and 21 percent of total population is male and female respectively who lives in slums. These slums household people have low income. These people consists even recent migrants who do odd jobs and cannot afford to pay any rent nor can they leave the city for fear of losing whatever source of income they have. Such people have occupied a space where ever they could find a place even in the face of stringent laws of encroachment. These slums have no basic health facilities like safe drinking water, toilets etc., in fact they have open drainage. They have strong impact of religion and culture and practices of doing early marriages. According to 2001, Census of India, the slum sex ratio of Mumbai is 929 and slum literacy rate is 83.13 where as slum female literacy rate is 75.17 and slum male literacy rate is 89.08. This rate is above the national level.

Materials and methods

For the present investigation, two stage sampling procedure has been adopted. In the first stage, the slums in Greater Mumbai according to their population size were listed using the “Directory of Slums” published by office of the additional collector (ENC), Mumbai & Mumbai Sub. Dist. (see reference). Two lists were prepared, one for plain area slums and other for hilly area slums. From plain area slum list, one slum was selected at random. This plain area slum was Rafi Nagar slum located at Deonar, Mumbai which comes under M/E-ward of Brihan Mumbai Municipal Corporation. The population of this slum (study area) was 8000.

In the second stage of sampling, from this selected slum area, using cluster sampling, two clusters were selected at random. From these two clusters of Rafi Nagar slum area, 302 households were selected, which represents the slum population in Greater Mumbai. The survey

was conducted by the trained graduate/undergraduate girls who normally work with the supervision of doctors/ANMs for the pulse-polio programme. This survey was conducted from December 2012 to January, 2013.

The study instrument were included questions related to **Chronic non-infectious diseases** such as Hypertension, Diabetes, Asthma, Ignored injuries Mental illnesses (intentional or unintentional), **Chronic infectious diseases** such as Tuberculosis, latent TB infection, HIV infection, **Acute infectious disease with chronic outcomes** such as Skin lesion and super infection, Throat Infection, Joint pain (knee), Untreated bacterial pharyngitis; acute rheumatic fever. The questions on **Behavior and habits** such as Tobacco Use, Alcohol abuse, Illicit drug use, also were included. Besides the questions on morbid conditions among elderly people, whether were suffering from the illness such as Senile cataract, Hearing loss, Musculoskeletal disorders, Respiratory disorders, Gastrointestinal system, Sick (past two weeks), and any Other. At end the questions on health facilities and their utilization also were included.

Method of analysis

Logistic regression analysis was used to assess the effect of elderly health problems having hypertension on non-communicable diseases controlling for other variables included in the model. For the logistic regression analysis purpose, the elderly slum dwellers who were residing in the slum for the past 20 years prior to survey were interviewed.

Results and discussion

Table 1 shows the elderly people living in the Rafi Nagar slum, Mumbai according to the selected background. Most of them stay in a joint family (73%), are Muslims in majority (90%), with OBC (35%), having Mother tongue as Hindi (91%), of which 37% were residing in Kachha house, had owned house (71%), and had one room (79%), thus had no separate kitchen (79%), and no electricity (16%) and were using public toilet facility (85%).

Table 1: Percentage of Selected background Characteristics in Rafi Nagar Slum, Deonar, Mumbai.		
	Number	Percentage
Type of family		
Joint	222	73.5
Nuclear	38	12.6
Extended	42	13.9
Total	302	100.0
Religion		
Hindu	26	8.6
Muslim	273	90.4
Buddhist	1	.3
Christian	1	.3
Other	1	.3
Total	302	100.0
Caste		
SC	2	.7



ST	71	23.5
OBC	107	35.4
General	65	21.5
Other	57	18.9
Total	302	100.0
Mother tongue		
Marathi	18	6.0
Hindi	275	91.1
South language	5	1.7
Other	4	1.3
Total	302	100.0
Type of house		
Kachcha	111	36.8
Semi-pacca	57	18.9
Pacca	134	44.4
Total	302	100.0
Whether the house is?		
Rented	86	28.5
Own	215	71.2
On govt. land	1	.3
Total	302	100.0
No. of rooms		
One	238	78.8
Two	60	19.9
More than two	4	1.3
Total	302	100.0
	Number	Percentage
Do you have separate kitchen		
Yes	64	21.2
No	238	78.8
Total	302	100.0
Availability of electricity in the house		
Yes	253	83.8
No	49	16.2
Total	302	100.0
Toilet facility		
Inside the house	14	4.6
Public	258	85.4
Open	30	9.9
Total	302	100.0

In order to see the net effect of independent variables (description of the variables is provided in Table 2 for Rafi nagar slum area) on the dependent variable which is dichotomous, logistic regression technique has been adopted.

Table 2. Measurement of variables used in the logistic regression analysis for Rafi nagar slum area, Deonar, Mumbai.

Category Variables Code

Category	Variables	code
	Dependent variables	
Hypertension	No (Ref)	0
	Yes	1
	Independent variables	
Diabetes	No (Ref)	0
	Yes	1
Asthama	No (Ref)	0
	Yes	1
Tuberculosis, latent TB infection	No (Ref)	0
	Yes	1
Skin lesion and super infection	No (Ref)	0
	Yes	1
Throat Infection	No (Ref)	0
	Yes	1
Joint Pain (Knee)	No (Ref)	0
	Yes	1
Untreated bacterial pharyngitis; acute rheumatic fever	No (Ref)	0
	Yes	1
Senile cataract	No (Ref)	0
	Yes	1
Musculoskeletal disorders,	No (Ref)	0
	Yes	1
Respiratory disorders,	No (Ref)	0
	Yes	1
Gastrointestinal system	No (Ref)	0
	Yes	1

DETERMINANTS OF CHRONIC DISEASES AMONG ELDERLY MEN IN SLUM: A LOGISTIC REGRESSION ANALYSIS

Table 3 shows the influence of hypertension of aged men and women on self reported chronic non-infectious diseases like Diabetes, Asthma, Ignored injuries, Mental illnesses (intentional or unintentional), **Chronic infectious diseases** such as Tuberculosis, latent TB infection, HIV infection, **Acute infectious disease with chronic outcomes** such as Skin lesion and super infection, Throat Infection, Joint pain (knee), Untreated bacterial pharyngitis; acute rheumatic

fever. Besides the table also shows the influence of hypertension of aged men and women on morbid conditions among elderly male and women persons suffering from the illness such as Senile cataract, Hearing loss, Musculoskeletal disorders, Respiratory disorders, Gastrointestinal system.

Table No. 3: Percentage of chronic diseases among elderly men and women in Rafi Nagar Slum, Deonar, Mumbai.

Chronic diseases	Elderly Male		Elderly Female	
	Yes	%	Yes	%
Hypertension	47	15.6	85	28.1
Diabetes	36	11.9	46	15.2
Asthama	17	5.6	23	7.6
Ignored injuries	7	2.3	7	2.3
Mental illnesses (intentional or unintentional)	10	3.3	21	7.0
Tuberculosis, latent TB infection	4	1.3	6	2.0
HIV infection	2	0.7	3	1.0
Skin lesion and super infection	3	1.0	7	2.3
Throat Infection	9	3.0	13	4.3
Joint pain (knee)	93	30.8	135	45.4
Untreated bacterial pharyngitis; acute rheumatic fever	11	3.6	11	3.6
Senile cataract	33	10.9	57	18.9
Musculoskeletal disorders,	128	42.4	162	53.6
Respiratory disorders,	85	28.1	100	33.1
Gastrointestinal system	112	37.1	145	48.0

Table 4 reveals that the elderly men in the study area who were suffering from hypertension showed highly significant influence in causing the chronic diseases like Diabetes, ($P < .001$) Joint Pain (Knee) ($P < .10$), Untreated bacterial pharyngitis; acute rheumatic fever ($P < .10$) among the elderly men where as elderly men suffering from Asthma, Tuberculosis, latent TB infection, Skin lesion and super infection, Throat Infection showed insignificant related to hypertension elderly men had.

Table No. 4: Odds ratios from logistic regression examining the effect of Hypertension of elderly men on Chronic diseases in Rafi Nagar Slum, Deonar, Mumbai.

Chronic diseases	Sig.	Exp(B)
Diabetes	.000	.152***
Asthama	.780	.828
Tuberculosis, latent TB infection	.203	.202
Skin lesion and super infection	.879	1.246
Throat Infection	.695	.682
Joint Pain (Knee)	.059	.485*
Untreated bacterial pharyngitis; acute	.096	7.278*

rheumatic fever		
Constant	.000	7.199

*** P < 0.000, ** P < 0.05, * P < 0.10

DETERMINANTS OF CHRONIC DISEASES AMONG ELDERLY WOMEN IN SLUM: A LOGISTIC REGRESSION ANALYSIS

Table 5 reveals that the elderly women in the study area who were suffering from hypertension showed highly significant influence in causing the chronic diseases like Diabetes, ($P < .05$), Asthma ($P < .05$) and Joint Pain (Knee) ($P < .10$), Respiratory disorders ($P < .10$) among the elderly women where as elderly women suffering from Ignored Injuries, Mental Illnesses, Tuberculosis, latent TB infection, HIV infection, Skin lesion and super infection, Throat Infection, Untreated bacterial pharyngitis; acute rheumatic fever, Senile cataract, Musculoskeletal disorders, Gastrointestinal system, showed insignificant related to hypertension elderly men had.

Table No. 5: Odds ratios from logistic regression examining the effect of Hypertension of elderly women on Chronic diseases in Rafi Nagar Slum, Deonar, Mumbai.

Chronic diseases	Sig.	Exp(B)
Diabetes Q302F(1)	.012**	.359
Asthma Q303F(1)	.002***	.169
Ignored Injuries	.814	1.266
Mental Illnesses	.459	.649
Tuberculosis, latent TB infection	.508	.324
HIV infection	.999	.000
Skin lesion and super infection	.635	.434
Throat Infection	.494	.577
Joint Pain (Knee)	.014**	.430
Untreated bacterial pharyngitis; acute rheumatic fever	.330	.368
Senile cataract	.610	.830
Musculoskeletal disorders	.307	.649
Respiratory disorders	.089*	.548
Gastrointestinal system	.987	1.006
Constant	.000	9.662

*** P < 0.01, ** P < 0.05, * P < 0.10

Health facilities and Treatment seeking behavior among elderly in the study area

Health facilities available in the study area and the utilization of such facilities among elderly in the Rafi Nagar slum area concluded that 49% of elderly male have not sought treatment where as 45% of elderly female even not sought treatment.

Only 93% and 92% of elderly male and elderly female respectively have taken treatment from Govt. hospital, where as 94% of both elderly male and elderly female were found satisfied with the treatment from Govt. Hospital.

Those elderly male who have taken treatment from Private Hospital were only 50% where as treatment taken by elderly female were 45%. Even after taking treatment from private hospital, 11% and 10% of elderly male and elderly female respectively were found unsatisfactory.

Conclusion and policy implications

Elderly people living in slums have a high risk of developing hypertension (Whelton et al., 2004). Furthermore, the results indicate that awareness and treatment of hypertension in urban slum dwelling is inadequate. Generally, in developing countries, prevalence of hypertension appears to be rising rapidly and the societal response is fragmented with very low levels of awareness, treatment and control (Whelton et al., 2004). This is worse in the densely populated poor urban dwellings.

The results discussed above have important implications both for clinicians and public health professionals. Moreover there is need for public education concerning management of hypertension starting early in life and regular screening of people at risk in the urban slum dwellings. The high prevalence of risk factors for non-communicable diseases across elderly age groups in this urban slum community indicates the likelihood of a high future burden of illness. Immediate action for prevention and control is required to prevent the situation from worsening.

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Exploratory Study of “Employee Retention Policies of Financial Institutions in Private Sector (With Special Reference to Nagpur Region for the Year 2004-2013)”

Ranjana Pratik Ghode

Branch Manager Stock Holding Corporation Of India Ltd

H Add 760 New Nandanvan Nagpur 440009

Mob 9763195699

Email – ranjanaghode@gmail.com

INTRODUCTION

‘Employee Retention’ is a very important component of Human Resource Management (HRM), as it is a natural building block of an organization. Profit and goodwill is being generated by the organization through the human resources. So, there must be an effective planning to retain these employees.

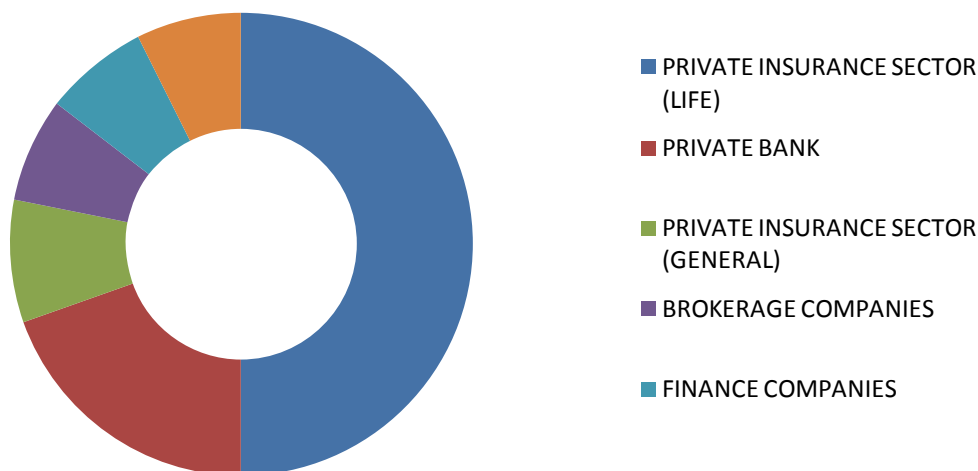
Employee retention is an effort by a business to maintain a working environment which supports current staff in remaining with the company. Many employee retention policies are aimed at addressing the various needs of employees to enhance their job satisfaction and reduce the substantial costs involved in hiring and training the staff.

Today, the prime challenge for the Indian private financial sector is retention of the employees, as the behavior of employees has been changed and these young employees always ready to switch over whenever he or she dissatisfy with any reason in the job. They are not the ones who have only one opportunity to survive but they have many offers at hand at one point of time. It is more than just keeping the employees on the job. It is the main responsibility of the employer to keep the best employees in the banks. Employee retention is an effective mean or a way to maintain a workforce in banks which is both stable and sustainable. There are certain reasons for the employees to leave an organization. Expectations play an essential role to determine whether an employee is satisfied or dissatisfied with the current job. The stronger relationship the manager and employees have with each other tends to make the employees to stay with that particular organization for a longer period of time.

Employee retention starts at orientation. HRM should provide an outline of relevant information to new employees regarding policies, values, operations, and culture. It should be thorough and include feedback should be given as to what was effective and what should be done differently for future orientations.

To understand the situation of the employee retention in private financial sector, research plot of balanced compositions are taken into consideration. Financial institution in India comprises of private insurance companies (Life), private insurance companies (general), private banks, brokerage firms, assets management companies & finance companies.

COMPOSITION OF PRIVATE FINANCIAL INSTITUTIONS IN INDIA



THE GEOGRAPHICAL AREA WHICH IS SPECIFIED FOR THE RESEARCH IS NAGPUR REGION:-

The scope of the study in terms of location covers the Nagpur division. Nagpur division covers the area of Nagpur district, Bhandara, Gondia, Wardha, Katol, Kamptee, Chandrapur. The scope of the study is the problem of its applicability in certain situations where retentions problems are involved. As it is required to do analysis of human resource strategies so here the scope of the study covers evaluating the target market, then understanding the demand and core need of employees in terms of retention in the existing companies. There is another scope to study the system of how to make the services available with best possible way and finally what should be the best possible acceptable price or fees which can be charged without compromising the quality. The scope of the research should not be limited with just evaluating the human resource policies of any institution which was earlier covered by the researcher under the title of “retention policies” but also to evaluate employees perception & satisfaction, related to their job & career perspectives.

RECESSION IMPACT ON THE SERVICE INDUSTRY

Banks act as important players in the financial markets. They play a vital role in the economy of a country. The Recession that began in December 2007 impacted the revenues and profitability of businesses worldwide. We are in a globalised world and no more immune to the things happening outside our country. Built on strong financial fundamentals, strict vigil on risk appetite and firm monetary guidelines, Indian banks have proved among the most resilient and sound banking institutions in the world. But there has been considerable divergence in the performance of the various banking institutions in the country as also among the public, private and foreign banks operating in India. The Indian banking system is relatively insulated from the factors leading to the turmoil in the global banking industry. Going by the performance for the calendar

year 2008, Indian public sector banks have not only been able to weather the storm of global recession but have been able to moderate its impact on the Indian economy as well, compared to its peers among the foreign and private banks. The banking sector faces profitability pressures due to higher funding costs, mark-to-market requirements on investment portfolios, and asset quality pressures due to a slowing economy. But Indian banks' global exposure is relatively small, with international assets at about 6 per cent of the total assets. The strong economic growth in the past, low defaulter ratio, absence of complex financial products, regular intervention by central bank, proactive adjustment of monetary policy and so called close banking culture has favored the banking industry in India in recent global financial turmoil.

AIMS /OBJECTIVES

- a) To ascertain the reasons for employees in financial institutions of private sector leaving job and finding alternate career options.
- b) To study the retention strategies adopted by financial institutions in private sector.
- c) To study the motivational factors that contributes in retaining the employees in financial institutions of private sector.
- d) To study the employee engagement tools that ensures retention in financial institutions of private sector.
- e) To suggest/recommend appropriate changes in existing retention policies of financial institutions in private sector.

HYPOTHESIS OF THE STUDY:-

1. Employee motivation has direct impact on employee retention.
2. Employee engagement tools are responsible for retention of employees
3. Satisfied employees have less intent to search for other career option.
4. Growth and de growth of financial market has direct impact over employee retention
5. Remunerations have a direct impact over employee retention.

SCOPE & LIMITATION

The scope of the study in terms of location covers the Nagpur division. Nagpur division covers the area of Nagpur district, Bhandara, Gondia, Wardha, Katol, Kamptee, Chandrapur. The scope of the study is the problem of its applicability in certain situations where human resource management strategic problems are involved. As it is required to do analysis of human resource management strategies so here the scope of the study covers evaluating the target market, then understanding the demand and core need of existing employees. There is another scope to study the system of how to make the services available with best possible way and finally what should be the best possible acceptable price or fees which can be charged without compromising the quality. The scope of the research should not be limited with just evaluating the responses of the employees or only effectiveness of HR policies which was earlier covered by the researcher under the title of "study of retention strategies in private institutions" but also to evaluate stakeholders point of view, related to, process, physical evidences, with the overall quality inputs in the field of human resource management system..

RELEVANCE, JUSTIFICATION & LIKELY BENEFIT

This study will be useful to give the proper insight of the use of human resource management strategies which are practices by the maximum numbers of private financial institutions. The analysis of the strategies will also promote to understand the ground difficulties of the institution for their overall quality improvement & sustainable development.

It should be possible in most cases to anticipate the specific and general benefits likely to be achieved as a result of completion of the proposed research.

AIMS /OBJECTIVES

- To find out the existing human resource retention in private financial institutions.
- To examine the factors affecting the human resource retention in private financial institutions.
- To study the strategies adopted by the private financial institutions in human resource retention in institutions.
- To make comparative analysis of strategies adopted by the private financial institutions functioning in Nagpur region in relation to human resource management and retention strategies.
- To analysis the students perceptions regarding development of management institutes.

REVIEW OF THE LITERATURE

A literature review was undertaken to explore the relevant existing knowledge in the area of employee retention in private sector and particularly in financial sector in the context of various urban and semi urban region of the country. A careful literature search was done to ensure that no such published work is available addressing to issues in employee retention and related policies in financial institutions in private sectors particularly in Nagpur region.

study has been mentioned earlier is conducted in order to find out the strategies and plans, its execution and impact in the line of employee retention policies of financial institutions in private sector. This study will certainly help the existing and up-coming management of financial sector & corporate houses in making more focused efforts to retain employees in financial sector.

Various studies conducts by the researchers, committees appointed from time to time and the major findings of these committees are referred to the studies which are relating to the issue of retention problem in private sector especially in private financial sector.

The literature review can be broadly be classified as below:-

- **Employee retention strategies adopted by the banks: a case study of axis bank**
- **Employee retention strategies adopted by the bank- a case study**
- **The challenges of employees retention in private institutions**

The chapter is based upon the primary research data collection and its analytical studies and reviews. The primary data had been collected by interviews of academicians, college management, college administration & students. During the field survey, observation method was extensively used to form the case studies. Cases were prepared of various promotional and human resource management strategies which were performed by various Nagpur region based management institutions. All the data analysis is prepared with the view of understanding the effects of implementation of human resource management strategies for better stability and retention of the employees in the organization. Adoption of human resource management

strategies by any institutions is proactive approach of the institutions. There are various strategies which are available for the management level to implement but it has been observed that they are mostly focusing on sales aspect & marketing aspects for more target based operation.

Abstract :-

1. Employee motivation has direct impact on employee retention.
2. Employee engagement tools are responsible for retention of employees
3. Satisfied employees have less intent to search for other career option.
4. Growth and de growth of financial market has direct impact over employee retention
5. Remunerations have a direct impact over employee retention.

RECOMMENDATIONS FOR PRIVATE SECTOR ORGANIZATIONS IN NAGPUR BASED EMPLOYEES

In relation to the identified weaknesses from the investigation's findings with regards the current HR recruitment, selection and retention practices of private sector organizations in Nagpur region and bridging from the formerly discussed empirical evidence on the best practices of these HRM functions; this section will outline improving recommendations as guiding managerial implications of the study's findings. These recommendations will also include guidelines for overcoming the identified recruitment and Nagpur based employee's challenges faced by these organizations.

Recommendations for Improving the Effectiveness of the current Recruitment Practices of Private Sector Organizations in Nagpur based employees

The recruitment sources act as the main medium for an organization's ability to access qualified talent and accordingly it is vital to endorse their improved effectiveness. It is recommended that while using employee referrals as a recruitment source, private sector organizations in Nagpur region must ensure that their referral programs are discriminatory free in order for it to be valuable and effective; whereby the organization must encourage employees to aim for referring job and organizational fit applicants which he/she is aware of rather than focusing on helping family members and friends. Organizations could therefore develop an incentive pay program compensating the employee responsible for the most successful referral of qualified talent; this way at least referees could divert their priority towards referring the qualified applicant in the first place. Meanwhile, organizations should use more campus recruitment sources as a more active approach for targeting applicants in universities having the language and technical skills that the organization is searching for and thus, help reduce their primary identified recruitment and Nagpur based employees challenge of the lack of skilled applicants.

Moreover, as the use of electronic recruitment sources is becoming essential at this era, private sector organizations in Nagpur region should continue to use more sources such as social networks and job sites for their recruitment while specifically increase their usage of such sources during their recruitment of Nagpur based employees because of the proven statistics

- Relating to the widespread usage of social networks in Nagpur based employees. These electronic sources such as the professional network – LinkedIn also provide a proximate medium for organizations to target and attract Nagpur based employees youth that are studying abroad especially since recent statistics of 2013 indicate that a large number of

Nagpur based employees are studying abroad with more than 71,000 Nagpur based employees studying in the US only. Accordingly, using such recruitment sources organizations could be able to target Nagpur based employees youth that possess the English language and technical skills that they are aspiring for and further reduce their challenge of difficulty in finding skilled Nagpur based employee's applicants. Additionally, internal promotions should be more used by these organizations as a recruitment source for filling vacant positions (if qualified employees exist) prior to seeking external recruits because it provides a source of motivation for the employee, leading to enhanced job performance and enhances employee retention who would continue in a company that provides career advancement opportunities.

- Furthermore, in order to improve their recruitment process Nagpur based employees organizations are recommended to continue to focus more on improving strategies such as providing applicants with detailed information about the job and organization (through detailed recruitment message during job announcement) since this will help increase the likelihood of attracting job and organizational fit applicants and ultimately overcome their identified Nagpur based employees challenge of difficulty in finding organizational fit Nagpur based employees candidates. Similarly, it is also recommended that they should devote more focus on articulating the right employer brand image in their recruitment campaigns and advertising which they are currently less performing. This strategy will help private sector organization in Nagpur region to overcome their second most identified recruitment challenge of their ability to provide competitive compensation as a proper articulation of the employer brand image and reputation can be strong enough to give organizations a competitive edge against their rivals when they are unable to compete for talent on the bases of factors such as wages or compensation. Finally, another recruitment improving strategy which Nagpur based employees 's private sector organizations should increase their focus on, is the quality of treatment applicants receive (in terms of fairness and respect) during the recruitment process because not only it influences the applicant's final decision of accepting a job offer (when given) but also it affects the reputation and publicity of the organization in being recommended by applicants as a potential employer.

Recommendations for Improving the Effectiveness of the current Selection Practices of Private Sector Organizations in Nagpur based employees

- Since predictive validity is considered to be one of the most important aspects or factors to consider when choosing which employee selection method to be used by an employer, private sector organization should continue to put the greatest emphasis on predictive validity as a determinant of the employee selection method to be used. However, they are also recommended to simultaneously take into consideration the cost of the selection method in terms of measuring the ROI (Return on Investment) of the selection method by measuring the validity (value received/return) of the method in relation to its cost (investment). Through an estimation of both factors; yet, while still putting greater emphasis on predictive validity, an organization would be able to improve the efficiency of its selection process. Additionally, the reliability of the selection method must also be considered in order to ensure that it

provides an equal selection bases for all applicants making employee selection decision making more effective. Meanwhile, since currently most of the involved private sector organizations in Nagpur region seemed to be using interviews (which are low valid methods) as part of their selection procedure; it is recommended that they specifically use more structured interviews in order to improve the validity and efficiency of the method since it provides a common selection criterion for applicants as was recommended by. Moreover, in accordance to their less usage of higher validity selection methods such as work sample tests and cognitive ability tests it is recommended that these organizations integrate more methods of work sample tests and cognitive ability tests as part of their selection Procedure due to these methods' capability of measuring predictive applicant job performance. These organizations should specifically use higher validity methods when selecting potential candidates for higher seniority jobs such as the use of work sample tests in the form of on the job performance test for technical manual jobs and in the form of scenario based tests for managerial non-technical jobs. Finally, it is also suggested to private sector organizations to use more personality tests particularly for those who are searching for applicants with job/organizational specific values; whereby personality tests could assist in identifying applicant characteristics (e.g. attitude and interpersonal skills) and values that are required by the job and organization (Dessler, 2008). Thus, the use of personality tests based on the necessity for examining the personality of the candidate could help organizations more easily find organizational and job fit candidates which will help in overcoming their existing challenge.

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Global Opportunities For Banking Sector & Its Future Growth

Dr. Raju N. Dhabale

Assit. Professor

Ashok Moharkar College, Adyal,

Dist: Bhandara.

Abstract

"Banking services are economic in nature, which shows a broad range of organizations that manage money, including banks, credit card companies, insurance companies, consumer finance companies, stock brokerages, investment funds and some government sponsored enterprises.

Indian economy is going through a harsh time. Our economy is facing pressure in growth rate. We need some major changes in our banking policies to control the situation. Financial services will surely help to improve this critical situation by more money into economy & to enhance retail demand for consumer goods.

The advancement of banking services will help us to increase our standard of living & also help in stabilizing our economy and push us one step towards becoming in the world. The future of banking services is very bright and more & more people should say this run of creating trust.

Keywords: stock brokerages, Investment funds, Banking policies, economy.

Introduction

The importance of banking services industry for emerging economies lies not only in channelling scarce capital for necessary economic growth and development, but also as an effective conduit for implementing monetary and debt management policies of the government. Financial services cover diversified area & also have a direct & immediate effect on various sectors of the economy, which include inflation control, stabilization of foreign exchange rates, money market & debt market situation, general liquidity in economy & demand supply scenario in the overall market. The economies around the world are more integrated than ever before. Major economies are no longer isolated from the happenings in other economies. Amidst all this, since global financial crisis in 2008-09, financial systems are undergoing many changes all over the world. These include the changes in the underlying processes. The national level financial systems are no longer immune to the events around the globe.

Financial markets in particular are becoming more integrated than ever before. When we talk about financial services, the first area come across in our mind is banking services. So, let we check, what 'wiki-pedia' says on financial services, "Financial services are the economic services provided by the finance industry, which encompasses a broad range of organizations that manage money, including credit unions, banks, credit card companies, insurance companies, accountancy companies, consumer finance companies, stock, investment funds and some government sponsored enterprises.

Recent Economic Study :

Indian economy is going through a tough time. Since last one and half year, our economy is facing pressure of slowdown in growth rate. We need some major changes in our financial policies to control the situation. The worst part is that, policy makers are heavily dependent on Foreign Direct Investment (FDI) to manage current account deficit & to maintain our foreign exchange reserve which are currently around \$280 billion, which can suffice our 7 month import bill only. The depreciating rupee is also an additional headache for Government & cause of

worry for economy which adversely affects on our import bill. It also impacts our budgeted figure of current account deficit.

This slowdown is a result of financial measures taken by the RBI towards controlling inflation by compromising growth of economy. Macro-economic condition of Indian economy continuously degraded & recession in other emerging markets has also played its part.

We can see, impact of all these in reduced GDP number at 4.4% in 1st quarter of FY 2013-14. This was the lowest quarterly growth in last 4 years. India's Index for Industrial Production (IIP), the most important indicator to judge the performance of industrial sector contracted by 2.2% in June 2013. For the month of May 13, this figure was at 1.6%. This clearly shows how our economy is performing. Though, good monsoon has given some relief, but Indian agriculture could not able to lift GDP by more than 1%. As per global economists, India will face even more critical financial & economic situation in coming 2 years, if current policy makers do not take major decisions to control the situation.

Financial condition in India

An innovative, competitive & thriving financial services industry in any country plays a vital role in its smooth functioning and development. Few years before, India's financial services sector has posited a stable growth curve over the years driven by sound fundamentals, rising personal incomes, corporate restructuring, financial sector liberalization and the growth of a consumer-oriented, credit oriented culture. This has led to the increasing demand for financial products, including consumer loans (especially for cars and homes), as well as for insurance and pension products.

According to the Central Statistical Organisation (CSO) data, released in 2009-10, financial services, banking, insurance and real estate sectors rose by 9.7 per cent over last decade. On the back of such dramatic growth, we have seen huge investment by Foreign Institutional Investors. Here it will be appropriate to mention few positive factors on which growth of our economy is based. The 1st & most important is our average saving rate of around 30% against global average saving rate of 18 to 20%. This saved us from heart threatening global recession of 2008 to 2011. The 2nd factor is favourable demographic profile which supports a higher retail off take - 54% of the population is in the 15-35 years age group. India consists of a dynamic & a growing middle-class class which on a purchasing power parity basis is much larger than the entire population of the US and a consumer credit market that is growing by more than 40% per annum.

Impact of Financial Services on Living Standard of Indian society

The growth in financial services industry has made a very positive impact on living standard of the society as a whole. When we compare 2001-02 & 2011-12, we can see tremendous growth in percentage of middle class segment. People of this segment mainly contain all salary class and Micro-Small & Medium entrepreneurs in India. 70% growth of our indigenous demand based economy is due to this group. Financial services industry provided them vehicle loan facility, home loan, furniture loan, educational loan & facilities like credit cards and net banking. This has made magical change in living standard of people. Due to EMI facility, now everybody wants to enjoy luxury facilities. India is called as 'small car hub'. Everybody wants his dream home at the

age of 30 years. So definitely, Financial Services sector has contributed to a large extent in increasing standard of living of Indian society.

Financial services in India are mainly controlled by statutory regulating bodies like Reserve Bank of India (RBI) for commercial banking sector, Insurance Authority of India (IRDA) for Insurance Sector, Securities & Exchange Board of India for Capital Markets & Investment banking.

We will see the position of all major financial services like banking, NBFCs, Insurance & Capital / stock market.

Commercial Banks :

Demand for banking services is growing significantly, albeit in a country where less than half of households have a bank account. It is in the retail sector that the surge in demand is most marked. As per data for year 2010, housing loans has seen annualised growth of around 20% over last 5 years & loans to the retail commercial sector rose by more than 32%. According to the weekly statistical supplement (WSS) of the Reserve Bank of India (RBI), Indian bank loans represented a rise of 19.1 per cent as of June 4, 2010 while deposits were up 14.3 per cent from the previous year.

When we compare our banking industry with our neighbouring country China, then we get amazing facts. Some brief comparison is as below.

Industrial and Commercial Bank of China Ltd. (ICBC) is China's largest bank and the largest bank in the world by market capitalization & by market value. As of 2009, it had assets of US\$1.6 trillion compared to which **State Bank of India**, largest Bank in India has a asset size of US\$ 200 billion. In terms of size State Bank of India stands at 93rd in world ranking. Top four Banks in China have asset size of 3 times of the entire Indian Banking industry.

Here we feel that our banking industry is lagging far behind from china but on the other hand there is good news also. When we compare NPA level of banking industry in both the countries, we will salute our Indian banking industry. The official data on China's banks on NPA levels are not reliable, but most independent analysts believe that the banks there have a staggering bad loan problem. The estimates vary, ranging from 30 to 50 per cent of total loans. So, even if we go by the lower estimate, a third of all the money lent out by China's banks has been frittered away which compared to India Banks net NPA levels of 3 to 4.5%.

Future Prospects of Indian Banking industry:

Indian Government is trying to connect as much population as possible through banking services. Government wants to use banking services to curb corruption and fast mobilisation of money. As on today 50% of our population do not have bank account or bank connectivity. India has large unorganised SME (Small & Medium Enterprises) sector. For continuous growth of banking industry, banks have to take lead in financing SME sector. With increasing computerization, banks can go to very small locations to capture maximum possible geographical area. Facilities like Debit / Credit cards are now very routine for urban & semi-urban societies but still we are not confident with facilities like Net Banking, RTGS (Real Time Gross Settlement), NEFT (National Electronic Fund transfer).

Making online banking popular is the next challenge in front of Indian banking industry. It requires aggressive advertisement and bring confidence level in the consumers. Presently internet facilities are available in large part of India. By using online banking, we can save huge number of man hours which could be used for other productive purposes. For e.g. let's think, payment of electric & mobile bills through Net banking. Online booking of flight, railway & bus tickets will save our energy, time as well as petrol & diesel also. It will have positive impact on pollution control and on traffic problems.

Non-Banking Financial Companies

Non banking financial companies are those which are doing business of financing but not directly covered under RBI rules and regulations. Non-banking financial companies (NBFCs) are fast emerging as an important segment of the Indian financial system. It is an heterogeneous group of institutions (other than commercial and co-operative banks) performing financial intermediation in a variety of ways, like accepting deposits, making loans & advances, leasing, hire purchase, etc. They raise funds from the public, directly or indirectly, and lend them to ultimate spenders. They advance loans to the various wholesale and retail traders, small-scale industries and self-employed persons. NBFC are present in all competitive fields such as, vehicle financing, housing loans, leasing, hire purchase and personal loans financing etc.

There are very popular examples of NBFCs like Diwan Housing Finance, Mahindra Finance, Tata Finance, Muthoot Finance.

NBFC's are not required to maintain CRR and SLR like commercial banks. Priority sector lending norm of 40% (of total advances) is not applicable to them. While this is at their advantage, they do not have access to low cost demand deposits. As a result their cost of funds is always high, resulting in thinner interest spread. Gradually, they are being recognised as complementary to the banking sector due to their customer-oriented services; simplified procedures; attractive rates of return on deposits; flexibility and timeliness in meeting the credit needs of specified sectors etc.

On regulatory front, NBFCs have been classified into 3 categories: (a) those accepting public deposits, (b) those not accepting public deposits but engaged in financial business and (c) core investment companies with 90 per cent of their total assets as investments in the securities of their group/ holding/subsidiary companies. The focus of regulatory attention is on NBFCs accepting public deposits as it involves money of large population.

FUTURE PROSPECTS OF NBFCs IN INDIA:

NBFCs have tremendous scope in growing Indian financial system. As NBFCs do not have sector specific regulations, they can afford to give as much finance to any particular sector which is in demand. Customers need simplified lending procedures, minimum paper work and fast speed of action. NBFCs can give all 3 thing to them.

With maximum computerization and well managed working staff, NBFCs provide far better quality services than any nationalized banks. They give door to door services whenever required. We cannot even imagine, a officer of SBI visiting our home to fill our loan application form &

verification of documents. NBFCs have created a tough competition for banking sector by creating their own customer base.

Only a fear factor in case of NBFCs is sudden increase in NPA levels may hamper their growth & profitability as whole. For e.g when rate of gold decreased from 32000 to 25000 in recent past, all NBFCs which had made loan against gold, have impacted badly and Share price of such NBFCs dropped by nearly 40%. Same case may happen with Housing Loan financing companies, If Valuation of property decreased for any reason, it adversely affects companies like DHFL and LIC Housing Finance.

Insurance

India is the 5th largest market in Asia by premium following Japan, Korea, China and Taiwan. The life insurance segment is growing at a healthy 32-34 percent annually, according to the Life Insurance Council of India.

Insurance Sector is somehow dependent on other financial services for growth and stability. Increase in vehicle finance has directly impacted on growth of automobile market & then such growth is become a primary cause of increase in general insurance segment.

When we think about Insurance, we think of LIC. Taking life insurance is not a luxury but a need in today's world of high competition and tension. Let's see some great facts about **LIC of India**

- LIC is the largest Insurance provider in the world in customer base of more than 23 Crore.
- No.1 insurance company in the world in terms of agency (about 1.1 Million agents)
- Only 4 countries in the world have more population that LIC's policy holders.
- Total assets value of LIC as on 31-03-13 is more than 14.33 lac Crore.

But still, we as a society are far behind in taking insurance for risk coverage. Most of us used to take insurance policy for saving income tax. Everybody should take proper insurance cover on their life.

As per globally acceptable standard on amount of Life Insurance you required is calculated as below :

At the age of 30-35 yrs, the most proper time to get a term insurance cover for yourself, your total cover should be :

‘Your present annual income X 20 times’.

So if you have income of 500000 P.a. then you should take term insurance cover of Rs. 1 Crore, which you can get at around 15000/- p.a.

When we talk about future prospects of Insurance Industry in India, the scope is really huge. Increased participation of private players in insurance market is a good sign for insurance industry. We need more qualitative & educated insurance advisors who will create confidence & sense of safety in the mind of insurer.

Investment In India

Investment services itself is a subject of separate paper. Investment services includes Mutual funds, Private equity players, Personal Fund managers, Portfolio management services, Share brokers, specialised institutions on ‘Mergers & Acquisitions’, franchise based services for ‘Foreign Institutional Investors’, Foreign exchange traders, real estate brokers etc.

One major sector come under Investment Services is Capital market. Indian stock market is still based on investors' sentiments. Our stock market is not yet reached to a matured stage & hence large number of people takes it as a Gamble. SEBI has made an investor education fund of Rs. 800 Crore to promote, educate & aware general public about stock & mutual fund market.

Let we check a practical examples of how good investment services can benefit investor :

1. If any company has Rs. 2 crore in its current market and it will not need it for 1 month.
2. Our bank manager never give advice to his client to make a Sweep-in Fixed deposit as bank is using this money at 0 cost (No interest on Current A/c).
3. On the other hand, a trusted investment advisor will suggest that the company must invest the full amount in Liquid Funds through RTGS / net banking services. In liquid fund, the company will earn around 1.50 lacs and do not incur any entry or exit load.
4. If you increase the amount to 20 crores, then earning would be of 15 lacs for 1 month.

Hence, we require huge number of investment advisors who have proper knowledge of all investment avenues and should have a passion of creating wealth for his clients. The future of Investment Services is very bright and our young generation should come in this stream. Presently we are lacking on awareness front and this large unorganised sector is waiting for some good news from government agencies.

Conclusion:

Here, we have discussed various details about financial services sector & its importance, classification and impact on our daily life. We can surely say that, advancement of financial services will help us to increase our standard of living & also help in stabilizing our economy and push us one step towards becoming superpower in the world. The future of financial services is very bright and more & more people should join this big journey of creating happiness.

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IMPACT OF GST ON AGRICULTURAL SECTOR

Dr. H. M. Kamdi,

Adarsh Arts & Comm. College, Desaijanj(Wadsa)

E-mail-kamdihm123@gmail.com

ABSTRACT:

The implications of GST on agricultural marketing needs further examination due to its features like business size. Even if the food is within the scope of GST, Such sales would largely remain exempt due to small business registration there hold. Also, given the exemption of food form central Value Added Tax and 4 per cent Value Added Tax on food item. The GST under a single rate would lead to a doubling of tax burden on food. There is need for more clarity on exemptions available under CGST and SGST. Some of the States are imposing Purchase Tax and Development Cess on sale of agricultural produce in the markets. For example. Maharashtra. Carns more than 13,000 crore annually from octopi. Gujarat, on the other hand, earns about 5,000 crore from the CST. Agrarian states such as Punjab and Haryana earn more than 2,000 crore from purchase tax. Therefore, on account of subsuming this Tax/Cess in to GST may adversely affect the income of States. Therefore, it would be necessary to compensate such states in the beginning of introduction of GST.

Keywords: GST, VAT, Agriculture, National Market, GDP

INTRODUCTION:

The terms of trade can also be expected to improve in favor of agriculture vis-avis manufactured goods. The prices of agricultural goods would increase between 0.61 percent and 1.18 percent whereas the overall prices are expected to improve terms of trade but at the retail level. There is need for an efficient agricultural marketing system ensuring the proportionate increase in the prices at the producers' level as well. The national agricultural market which coincides with the proposed reforms in taxation through GST may help in developing a system ensuring balanced distribution of the value created. Presently small scale of operations and low level of processing in agriculture may be one of the reasoned limiting agricultural commodities to avail benefits of GST unlike manufactured goods. NAM is expected to help scale size of business and attract big players making the agricultural marketing reach a level to start availing benefits offered by GST. GST is predicted to reduce incidence of suppressed sales since billing and payment of tax would be necessary of availing set-off of taxes at each stage. The same principle would apply to transactions between traders in agricultural commodities where there is substantial amount of suppressed sale.

The impact of GST on agricultural sector is foreseen to be positive. The agricultural sector is the largest contributing sector the overall Indian GDP. It covers around 16% of Indian GDP. The implementation of GST would have an impact on many sections of the society. One of the major issues faced by the agricultural sector is the transportation of agriculture products across state lines all over India. It is highly probable the GST shall resolve the issue of transportation. GST may provide India with its first National Market for the agricultural goods. There are a lot of clarifications which need to be provided for rates of agricultural products. Special reduced rates should be declared for items like tea. Coffee, milk under the GST.

CURRENT TAX LAWS :

There are certain food items like rice. Sugar, salt, wheat, flour which are exempted from CENVAT. Under the state VAT, Cereals and grains and are taxed at the rate of 4% . agricultural products go through a lot of licensing and a number of indirect taxes. (VAT, excise

duty, service tax) under the current tax laws. State VAT is currently applicable to all the agricultural goods at each state, it passes through prior to final consumption. Although there are certain exemptions available from state VAT for certain unprocessed food products like meat, eggs, fruits, vegetables etc.

NATIONAL AGRICULTURAL MARKET (NAM):

A scheme for the promotion of National Agricultural Market

(NAM) is introduced by the central government Involving all the farmer and traders in the regulated markets with a common e-commerce platform for a transparent, impartial trade of agri-commodities can be termed as National Agricultural Market. Due to the different state VAT and APMC (Agricultural produce market committee) law's, implementation of NAM scheme would be challenging. GST is crucial for creating a path regarding the successful implementation of NAM. Most of the indirect taxes levied on agricultural product., would be subsumed under GST. GST would provide each trader, the input credit for the tax paid on every value addition This will crease a transparent, hassle-free supply chain which would lead to free movement of agri-commodities across India.

Most of the agricultural commodities are perishable in nature. An improved supply chain mechanism due to GST would reduce the time taken for inter-state transportation. The benefit of reduction in time would be passed on to the farmers/retailers. Some states in India like Maharashtra, Panjab, Gujarat, Haryana earn more than Rs 1000 crores from charging CST/OCTROI/Purchase Tax. GST would subsume all the above taxes. Hence these states would need to be compensated for the loss of revenue.

IMPACT OF GST ON AGRICULTURAL SECTOR:

GST is essential to improve the transparency, reliability, timeline of supply chain mechanism. A better supply chain mechanism would ensure a reduction in wastage and cost for the farmers/retailers. GST would also help in reducing the cost of heavy machinery required for producing agricultural commodities. Under the model GST law, dairy farming, poultry farming and stock breeding are kept out of the definition of agriculture. Therefore these will be taxable under the GST. Fertilizers an important element of agriculture was previously taxed at 6% (1% Excise + 5% VAT). In the GST regime, the tax on fertilizers has been increased to 12% . The same impact is on Tractors. Wavier on the manufacture of Tractors is removed and GST of 12% has been imposed. This is beneficial as now the manufactures will be able to claim Input Tax Credit.

India's milk production in 2015-16 was 160.35 million ton, increased from 146.31 mt in 2014-15. Currently, Only 2& VAT is charged on milk and certain milk products but under GST the rate of fresh milk is NIL and skimmed milk is kept under 5% bracket and condensed milk is going to be taxed at the rate of 18% Tea is probably one of the most crucial items in an Indian Household. The price of Tea Might Also increase due to the tax rate of 5% under GST rate from the current average VAT rate of 4-5% with Assam and West Bengal with the exception of 0.5 and 1%

Benefits' of GST to the Indian Economy :

- Removal of bundled indirect taxes such as VAT, CST, Service tax, CAD, SAD, and Excise.
- Less tax compliance and a simplified tax policy compared to current tax structure.
- Removal of cascading effect of taxes i.e. removes tax on tax.
- Reduction of manufacturing costs due to lower burden of taxes on the manufacturing sector. Hence prices of consumer goods will be likely to come down.
- Lower the burden on the common man i.e. public will have to shed less money to buy the same products that were costly earlier.
- Increased demand will lead to increase supply. Hence, this will ultimately lead to rise in the production of goods.
- Control of black money circulation as the system normally followed by traders and shopkeepers will be put to a mandatory check.
- Boost to the Indian economy in the long run.

These are possible only if the actual benefit of GST is passed on to the final consumer. There are other factors. Such as the seller's profit margin, that determines the final price of goods. GST alone does not determine the final price of goods.

How will GST impact the Indian Economy?

- Reduces tax burden on producers and fosters growth through more production. The current taxation structure. Pumped with myriad tax clause, prevents manufacturers from producing to their optimum capacity and retards growth. GST will take care of this problem by providing tax credit to the manufacturers.
- Different tax barriers, such as check posts and toll plazas, lead to wastage of unpreserved items being transported. This penalty transforms into major costs due to higher needs of buffer stock and warehousing costs. A single taxation system will eliminate this roadblock.
- There will be more transparency in the system as the customers will know exactly how much taxes they are being charged and on what base.
- GST will add to the government revenues by extending the tax base.
- GST will provide credit for the taxes paid by producers in the goods or services chain. This is expected to encourage producers to buy raw material from different registered dealers and is hoped to bring in more vendors and suppliers under the purview of taxation.
- GST will remove the custom duties applicable on exports. The nation's competitiveness in foreign markets will increase on account of lower costs of transaction.

GST: ITS IMPLICATIONS ON NATIONAL AGRICULTURAL MARKET

India is a unique experiment in federal governance with the challenge for ensuring efficient economic development without compromising independence of state. Goods and Services Tax (GST) was envisaged to have a simple harmonized tax structure with operational ease leading to single unified market at national level for goods and services while ensuring that

there is no negative revenue impact on the states. On a similar vein, the central sector scheme on National Agricultural Market has been launched to ensure efficiency in agricultural marketing. The underlying principle in both the initiatives is to have a national market facilitation trade and transparency.

GOODS AND SERVICES TAX (GST)

Goods and Services Tax proposes to introduce a single tax on supply of good and services or both, by amalgamating all the central indirect taxes (excise duty, countervailing duty and service tax) and state indirect taxes (VAT, luxury tax, entry tax, octopi, etc) GST seems to be more comprehensive, compliable, simple, harmonized and development oriented tax system. The GST, unlike the present system, will allow the supplier at each stage to set-off the taxes paid at previous levels in the supply chain. It is essentially a tax on value added at each stage. The final consumer will thus bear only the GST charged by the last dealer in the supply chain. With set-off benefits at all the previous stages(GOI).

NATIONAL AGRICULTURAL MARKET (NAM):

A Central Sector Scheme for promotion of National Agricultural Market has been introduced by the Ministry. The scheme envisages networking of selected markets to a common electronic platform to be developed by the Central Government. The identified regulated markets across the country will be integrated with the common e-platform to provide farmers and traders with access to opportunities for purchase/ sale of agri commodities at optimal prices in a transparent manner across the country. The commodities brought in the market linked to the National Market will be traded on the basis of their assessment/grade specification electronically. In an ideal situation this implies that a traders/buyer anywhere in the country will be able to bid for this commodity. The settlement of payment will be made electronically by integrating financial institutions with the Market. The concept has the potential of eventually developing into a comprehensible model facilitating integration will lead to enhanced regional cooperation. The common market Is expected to have an advantage over existing markets in terms of transparency, competition, efficiency, market information, risk, price signal, etc due to operation on e-portal, participation of large number of traders and integration of various services. It is a paradigm shift in the existing structure of agricultural marketing requiring business re-engineering.

APMC Act :

The agricultural produce markets in different states are regulated by APMC Acts of their respective states. Each state is having different provisions under its Act. The provisions defined under these Acts create legal barriers to the inter-state trade and physical movement of goods viz (a) Taxation Related Barriers (variation in rates. Applicability of VAT, levy of market fee at multiple point, etc.) ; (b) Physical Barriers (Essential Commodities Act, Check Posts, APMC Regulations, etc.) and (c) Statutory Barriers relation to licensing and recitation of traders, commission agents. The Government of India circulated a Model Act in 2003 to all the States/UTs to bring uniformity in the regulation, management and operation of agricultural marketing.

Essential Commodity Act, 1955 (EC ACT):

The list of commodities covered under the EC Act has been reduced from 54 to 7 at present. However, in order to contain the inflationary pressure on prices of essential commodities, the Government has been imposing stock limits on paddy, rice, pulses, sugar, edible oils and edible oil seeds, etc as and when required to contain the inflationary pressure. The ad-hoc approach on imposition of control on stock limits and movement of produce goes against the spirit of reforms and hinders investment and free trade in the country.

Material Method:

This is the descriptive research paper base on secondary data. The literatures is collected from various journal, books, magazines, periodicals, various reports, publications of recent research papers available in different websites.

Conclusion:

The implementation of GST is inevitably linked to successful implementation of NAM as it aims at unified tax structure of goods and services which old eventually include agricultural produce. The National Agricultural Market envisages smoothed flow of goods across states leading to competitive and transparent prices with likelihood of increased share to the farmer in the value created in agricultural commodities. The learnings from the GST experience may also help in resolving various bottlenecks to be encountered involving a unified common agricultural market. An increase in the cost of few agricultural products is anticipated due to the rise in inflation index for a brief period. Though, implementation of GST is going to benefit a lot, the farmers/distributors in the long run as there will be a single unified national agriculture market. GST would ensure that farmers in India who contribute the most to GDP, will be able to sell their produce for the best available price. Amidst economic crisis across the globe, India has posed a beacon of hope with ambitious growth targets, supported by a bunch of strategic undertakings such as the Make in India and Digital India campaigns. The Goods and Services Tax (GST) is also expected to eliminate the cascading effect of taxes. India is projected to play an important role in the world economy in the years to come. The expectation of GST being introduced is high not only within the country. But also within neighboring countries and developed economies of the world.

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Employee involvement as a key factor in achieving Total Quality Management

Miss. Monali N. Musale

PhD. Research scholar

R.T.M.N.U. Nagpur

Email: monali_musale@yahoo.co.in

9822583479

Abstract:

This article emphasises the involvement of employees as a vital aspect for the success of total quality management in an organisation. Now a days it becomes essential for every organisation to remain competent with the changing environment of business, for that the organisation need to adopt the changes required to survive in the global market and also the employees need to understand the changes and has to deal with it. Employees are the integral part of the organisation. They affect all the processes of organisation and thus organisation should involve them in all the processes they are implementing. Employee involvement improves the capability of organisation to initiate any change associated with the new processes.

Introduction:

For the success of business and for achieving the total quality management, employee involvement is considered to be a vital aspect. Every organization has an urge to establish itself in this world of increasing competition to survive in the market, organization implement various quality initiatives required to be successful for the growth of companies. Employee involvement is a system where the employees of organization are encouraged towards acquiring improvement in their respected work areas by inspiring them to use their knowledge, skills and expertise to suggest the method for improvement. The suggestion taken from the employees could be relate to any improvement in job, product, and work atmosphere and to the company as a whole. This will lead the system of employee involvement towards the initiation of total quality management. Many of the companies while involving in the total quality management process adopt the style of participation style of management which involve employee ideas and their knowledge in the process of problem solving and decision making.

Empowerment of employees is also needed with employee involvement for total quality management process. Empowerment is the concept of management where management empower the employees by equipped them with necessary tools to take important decisions. When the decisions of employee become right, the productivity of organization increases and right decision help to acquires better quality of work life.

By involving employees and by empowering them with the means can create the way for management to initiate total quality management in the organization. When management involve employee to the decision it will improve their morale to do the work with responsibility. When management empower employee by providing them the authority for their work, they are less dependent on others to take decision on their part which help to take right decision on right time which leads to the increased productivity and innovation in work.

Benefits of Employee Involvement & Empowerment

- Improved Morale.
- Increased Productivity.
- Team Cohesion.

- Innovation. (Osgood, 2011)

Improved Morale:

To increase the productivity of the organization, and to develop loyalty of employees towards the job to reduce the turnover, confidence, sense of belongingness has to be developed in the minds of employees by treating them as an asset of the organization. This is only possible when organizations consider all the inputs given by employee at work and appreciate their efforts on each front. The employee become more experienced as long as they remain associated with the company. The experienced employee may monitor their subordinates or may train the new employees as their morale has been increased throughout their work. An employee with improved morale is responsible for increase in the productivity of organization, with the help of organization to achieve total quality management.

Increased Productivity:

Empowerment of employee as a system gives authority to the employees to take decision on their own at their workplaces on the basis of their knowledge and experience. At the same time they are responsible for their decisions, this help the organization to make its employee more independent and more self sufficient. An independent employee rely less on their superior for direction all the time this consume less time and make the employee more efficient as the employee learn to handle the responsibility associated with their job. At the same time, management can also focus on their other responsibilities than directing and monitoring subordinates at all the time which help them to concentrate on different areas like making plans, policies for effective and efficient working of organization. The whole process increased productivity of both employee and so the organization.

Team Cohesion:

Giving independence to the employee is doesn't mean that there is not any relationship between employee and managers or between employee and employee, rather their relation become more stronger when autonomy is given to the employee. When employees are given more independence in the area of their work they tend to form better relations as they see the other employees and manager equally beneficial. Involvement initiates sharing of ideas which generates respect for each other's knowledge. More stronger relations are formed with the co-workers as the dependence on manager decreases. Self governance helps the employee to direct their efforts towards the fulfilment of goals with the help of co-workers which leads the formation of team building attitude.

Innovation:

Empowering employees means to produce them the authority, ways and resources to take important decisions. Their involvement makes them the part of decision, this help employee to become more innovative in their ideas and solutions. An empowered employee can help the organization in the situations of problem by offering innovative ideas and problem solving solutions. Employees that meet the particulate challenges will faster the company's growth and sustainability. Employee involvement finds improvement in procedures and policies by more critical, imaginative thinking of the employees. (Richason)

Employee involvement improves quality and increases productivity, because:

- By using their expert knowledge about the process employees can make better decisions.
- Employees are more likely to implement and support their own decisions or the decisions where they play active part.
- Employees are able to spot the areas for improvement.
- Employees are competent enough to take corrective actions immediately.
- Employee involvement improves relation between management and workforce by encouraging more effective communication and cooperation.
- Employee involvement increases confidence by creating sense of belongingness to the organization.
- Employees are better able to accept change because they control the work environment.
- Employees have an increased commitment towards goal prepared with the help of their ideas. (Syed, 2009)

Employee adaptability towards Total Quality Management:

When we are talking about the quality management system, one thing which comes in mind first is the people of organisation who act as an essential part of the system of quality management. When the quality management get introduced to the organisation it is required to ensure that, quality becomes the personal goal for people of the organisation. Training, development, empowerment practices acts as important to make the employees well aware to the requirements of total quality management and make them able to change in order to fit to the situations. Quality is all about how an organisation meets the specified standards. Employees working together in teams are driving force for quality.

Management and employees work together for the success of quality system but there is a fine line of difference exists between the role of management and that of the employee. Management role is to enable the employee to improve continuously by providing them with the required tools. The workers are able to perform better to improve quality only if the required resources are arranged by the management. Role of employee's lies in the successful execution of given task that too with specialised efforts.

Total quality management is the developmental strategy and employees have to understand it to achieve it. The employees need to involve in the process by participating in the re-engineering process which help organisation to rethink fundamentally and redesign the way of work. They have to think on the ways to do the work and should communicate and share their ideas with the management. To practice commitment and involvement from employees, management should develop the skills of employees and need to provide authority to them to take decision at their level to their respected areas. And workers on their part believe on the management that they have trust on their working.

The balance between the workers and management can make the organisation capable of implementing total quality management by accepting changes required and by getting fit to the strategic requirement. ((RAU))

Conclusion:

Total quality management is the developmental strategy and employees have to understand it to achieve it. To practice commitment and involvement from employees, management should



develop the skills of employees and need to provide authority to them to take decision at their level to their respected areas.

Employee's involvement makes the employees the part of decision, this help employee to become more innovative in their ideas and solutions. By involving employees and by empowering them with the means, can create the way for management to initiate total quality management in the organization.

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Rationalizing a mechanism to develop, monitor and ensure a quality culture at the institutional level-a QFD case study for engineering institute

Chandrashekhar K. Patil¹, M. Husain², N.V. Halegowda³

¹ PhD Scholar, North Maharashtra University, Jalgaon, Maharashtra, India

² S.S.B.T's College of Engineering, Jalgaon, Maharashtra, India

³ Jnanavikas Institute of Technology, Bangalore, Karnataka, India

Abstract

Higher education institutions have been facing challenges for some time and are expected to go through a fierce competition in future. In the new environment that higher education has entered the quality dimension which plays an increasingly important role. In the past decade, emphasis on quality improvement has been one of the most characteristic features of higher education in many countries. By now, Total Quality Management has been adopted by many universities and colleges in the higher education world. Engineering education colleges and universities have no alternative but to follow and take advantage of the anticipated benefits that TQM has to offer. This paper implements QFD technique to monitor quality at an engineering college in India. This research article overviews the status of engineering and technology education in India in general and more specifically the state of Maharashtra. It takes a brief account of the monitoring and regulatory authorities and principles to this segment of higher education. The efforts of the regulatory bodies are to be well supported and supplemented at the institute level to assure high standards of quality in engineering and technological evidence. This study also explores the use of Quality function deployment as a tool to monitor, maintain and regulate quality in engineering and technology education at the institute level. A case study on one of the engineering institutes was done and critically evaluated through QFD in qualitative comparison with other competing institute.

Keywords: Quality function deployment, House of quality, voice of customers, gross enrolment ratio, All India Council for Technical Education, University Grants Commission,

1.Introduction

The process of education brings a transformation into the knowledge, characteristics and behaviour of an individual. It is very difficult to predict the productivity of the educational process as it is reflected in other attributes (Clayton, 1993). Thereby education process is thus conceived to be processing real resources with measurable value into resources with an imperceptible value (Brown, 1980). The role of higher education (HEI's) is to initiate, nurture and groom the creativity, logical and analytical skill. Once graduated, the students are expected to solve problems economically with a sustainable approach. Higher education mainly is a pathway with a specified times frame to achieve professional degree ultimately resulting in raising the intellectual understanding of an individual. This academically strong individual with higher intellectual capacity in turn decides the social and economic state of the country (Zhumadil et al., 2005). In the modern day's higher education is being driven towards commercial competition imposed by economic forces [Owlia and Aspinwal, 1998].

1.1 Present status of higher education in India

The higher education sector in India has a three-tier structure comprising the university, college and course. This forms a vital link with the regulatory structure, and with accreditation agencies playing the key role in maintaining quality and standards in this sector.

Indian higher education system is the largest in the world with a student enrolment of the higher education system in India is mainly dominated by the private sector constituting nearly 60 % of

the institutes and 64 % of the student enrolment. Since independence the student's enrolment in higher education has gone up from 2.1 million to 267 million to date. This is an enormous increase of approximately 125 percent. The number of universities and college has grown by 40 percent and 82 percent respectively. Today there are 711 Universities and 70760 colleges in higher education sector. The growth of the number of universities and enrollment in the last three years is as shown in Table 1.1.

Table 1.1 Higher Education Statistics at a Glance

Year	2012-13	2013-14	2014-15
Number of Universities	667	723	757
Number of Colleges	35,525	36,634	38,056
Number of Stand Alone Institutions	11,565	11,664	11,922
Enrolment in Higher Education- Total	3,01,52,4	3,23,36,	3,32,72,
Male	1,66,17,2	1,74,95,	1,79,06,
Female	1,35,35,1	1,48,40,	1,53,66,
	(45%)	(46%)	(46%)
Gross Enrolment Ratio (GER)-	21.5	23.0	23.6
Male	22.7	23.9	24.5
Female	20.1	22.0	22.7

These universities are distributed unevenly independent of the topography and demography of a region with the state of Rajasthan topping the list with 64 followed by Uttar Pradesh and Tamil Nadu at 64 and 52 respectively. The state of Maharashtra has as 49 universities.

1.2 Higher Education Institutions

The HEI comprises of central universities, state universities, private universities, deemed-to-be universities, institutions of national importance, institutions under a state legislature act, and affiliated colleges. Table 1.2 shows the number of higher education institutes in India and the Maharashtra state which is way ahead of Andhra Pradesh, next in line with 4,066 colleges.

At the national level out of the total enrolment of students (265.85 lakhs), 37.41% students were in the faculty of Arts, followed by Science 17.59% and Commerce/Management 16.39%, thus constituting 71% enrolment in just three faculties, while the remaining 29.00% enrolment are in professional faculties. This uneven distribution is an indicator demanding a policy change.

2. Engineering Education

The unprecedented expansion of the higher education system in India has arisen partly because of the substantial growth of engineering education. The number of engineering institutions doubled in merely five years, from 1,510 in 2006 to 3,390 in 2011. However, there is a slight decrease between 2013-2104 with 3384 institutions to 3364 institutions in 2015-2016. Accordingly, the total number of students enrolled in engineering education increased from 795,120 in 2004-05 to more than 1.5 million in 2009-10.

Table 1.2 HEI status

Higher education institutions	India	Maharashtra
Central universities	46	1
State universities	342	19
Private universities,	228	4

	Year	Total Institution	Total Intake	Total Enrolment	Faculties
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Deemed-to-be universities	3	21
Institutions of national importance	74	3
Institutions under a state legislature act	5	0
Colleges	37884	4,631

The main component in the significant expansion in engineering education is private institutions, which accounted for about 94 percent of engineering institutions in 2011.

Table 2.1 Status of Engineering and Technology in Maharashtra and India

	Year	Total Institution	Total Intake	Total Enrolment	Faculties
India	2013	3384	1634694	939511	302198
		2157	181563	725233	45198
	2014	3394	1702827	869233	389874
		2336	215408	120350	54239
	2015	3363	1630790	820455	403786
		2304	267325	82856	53509
Maharashtra	2013	373	164453	107591	29816
		234	18739	15793	3364
	2014	374	167395	95991	40726
		250	21521	14942	4105
	2015	376	164832	92553	40791
		249	21079	11984	3900

Till 2011, the number of AICTE approved seats for student intake in engineering and management institutions in India grew by nearly 125% and 180% respectively in five years as compared to the growth of economy (Gross Domestic Product-GDP) by only about 50%. However, since 2011 to 2015 the students enrolment dropped by an alarming 31 percent at the undergraduate level and 6 percent at the post graduate level. Similar trends were observed in the state of Maharashtra with the enrolment dropping from 11 percent in 2013 and 4 percent in 2015 as compared to previous year's enrolment. This can be attributed to decreasing employability of the engineering graduates because of the economic slowdown and low global industrial growth. The situation worsened at the PG level where the enrolment drop was nearly 20 percent.

Table 2.2 Contribution of the Private sector (Unaided) to Engineering and Technology Education in Maharashtra and India (<http://www.aicte-india.org/>)

India	2013	3073	1514457	830663	377229
		1880	147797	101669	45031
	2014	3080	1577143	757048	377829
		1880	14777	103080	37241
	2015	3029	1500250	751048	377229
		2006	170662	96666	45031
Maharashtra	2013	350	156930	102743	28274
		210	15283	13375	2941
	2014	351	159800	89127	38934
		225	17977	12474	3611
	2015	351	157037	86244	39176
		224	17583	12235	3489

In terms of types of institutions, the engineering education system follows the general higher education system as in Table 2.3. While general higher education is regulated by the UGC, engineering institutions are regulated by the AICTE. The AICTE regulates technical education institutions involved in education in engineering and technology, architecture and town planning, management, pharmacy, applied arts and crafts, and hotel management and catering technology (AICTE 2007). The AICTE established the National Board of Accreditation to evaluate technical education institutions. Currently, accreditation is voluntary, and it lasts three to five years, depending on a satisfactory assessment outcome.

Table 2.3 AICTE Approved Institutes for the Academic Year 2015-2016

Type of Institute		Institutes	Intake	Enrolment	Faculties
Central Universities	India	5	1375	371	193
	Maharashtra	0	0	0	0
Deemed Universities - Government	India	3	1110	318	170
	Maharashtra	0	0	0	0
Deemed Universities - Private	India	11	10042	8441	2590
	Maharashtra	1	498	480	116
College Government	India	1185	346208	239793	37377
	Maharashtra	60	28009	18247	2784
College Government Aided	India	210	97915	68657	14343
	Maharashtra	22	8261	5620	1121
Private-Aided	India	15	5443	3412	924
	Maharashtra	0	0	0	0
Private-Unaided	India	4917	2600370	1250451	516336
	Maharashtra	707	325520	163241	60225
University Managed - Govt.	India	60	17995	12651	3655
	Maharashtra	8	1570	1306	284

University	Managed-	India	20	12768	5619	2759
Unaided		Maharashtra	1	528	304	103

It is surprising to note that the GER at the national level for Government and Private Deemed Universities is 30 and 85 percent respectively. This may probably be due to the stringent entry level criteria implemented at the Government universities thus maintaining quality of education. There is only 50 percent enrollment in the private unaided sector at both national and state level (Maharashtra). This results in underutilization of the resources and uneconomical thereby reflecting in dropping of quality.

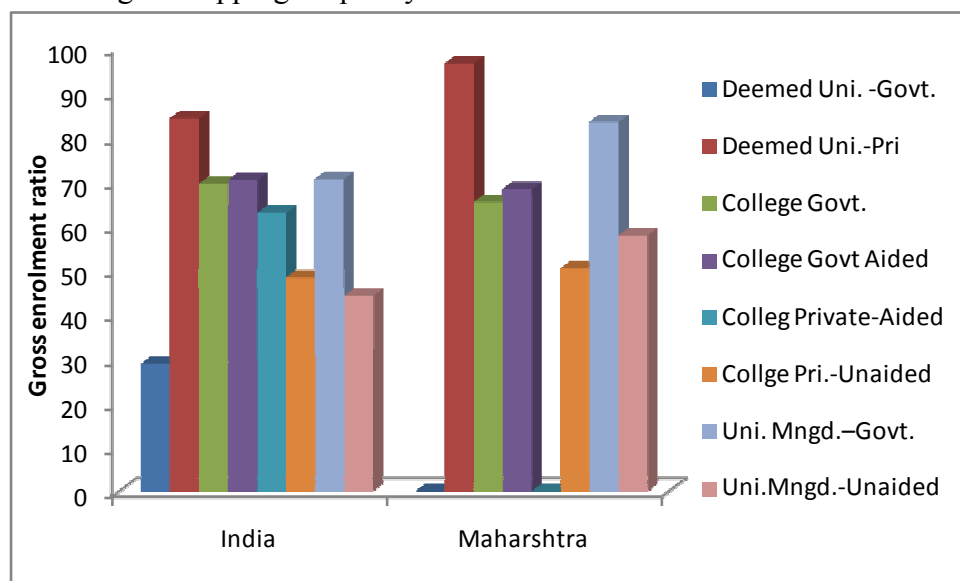


Figure 2.1 GER in AICTE Approved Institutes for the Academic Year 2015-2016

2.2 Challenges Facing India's Engineering Educationsystem

The 12th Five Year Plan working group report on technical education emphasizes the importance of three areas: expansion, equity, and excellence (or quality) (MHRD 2011a). This selection reflects the challenges facing the sector. First, expansion implies the is sue of access to engineering education. While engineering institutions and student enrollment have significantly increased in engineering education, access to engineering education remains limited. For instance, the latest available comparable figures (mostly from 2010) show that the gross enrollment ratio (GER) in higher education in India in 2011-2012 is 17.9 percent, including open and distance learning, compared to 26 percent in Brazil and China and 76 percent in Russia. Table 2.2.1 shows the first ten states GER in the year 2010-2011 with the state of Maharashtra at a GER in higher education at 27.6 percent.

Table 2.2.1 Engineering studies GER in the top 10 states in India

STATES/UTs	Male	Female	Total	STATES/UTs	Male	Female	Total
Chandigarh	42.2	40.4	41.4	Delhi	35	29.8	32.5
Manipur	38.5	33.3	35.9	Andhra Pradesh	32.1	24.4	28.4
Goa	31	35.8	33.2	Uttarakhand	26.1	29.6	27.8



Tamil Nadu	36.5	29.1	32.9	Maharashtra	30.7	24.2	27.6
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3. Policies and regulatory framework

3.1 University Grants Commission

The UGC is the apex body monitoring and regulating the quality and standards of the HEI's and related programmes. The UGC in 1994 established the Nation Assessment and Accreditation Council (NAAC) to accredit general HEI's for evaluating the quality of institutions and the programme offered. NAAC evaluates and assess the institutes and programmes on predetermined criteria through self-assessment and review. Presently, the NAAC accreditation is offered for five years and is not compulsory.

The Ministry of Human Resource Development in the 12th plans has laid down guidelines for establishment and Monitoring of the Internal Quality Assurance Cells (IQACs) in Universities. These IOAC's goal will be to develop a quality system for conscious, consistent and catalytic programmed action to improve the academic and administrative performance of the University. It will also promote measures for institutional functioning towards quality enhancement through internalization of quality culture and institutionalization of best practices.

3.2 *AICTE policy in brief on engineering education in India*

All India Council for Technical Education (AICTE) is mandated by Parliament for proper planning and coordinated development of the technical education system throughout the country. It is responsible of promotion, qualitative improvement and proper maintenance of norms and standards in the technical education system and for matters connected therewith. Currently AICTE also allows Technical Education through a Hybrid Model or blended learning model.

The maintenance of standards of technical education imparted through Blended learning mode has two aspects. One is the delivery mechanism the courses/programmes (through Blended learning mode) and the other is quality and relevance of the contents of the course. AICTE has now defined the procedures and regulations for the conduct of Technical Education through Blended learning mode.

3.3 *Quality management at the institute.*

To compete in the existing setup and to maintain the quality of engineering education, quality check needs to be performed at the institute level. If these are successfully monitored and maintained will not only benefit and help in boosting up the status of the engineering institute but also help in implementing quality strategies according to policies and guidelines of the regulatory bodies. Quality function deployment is one such technique which can be employed to higher education institutes such as the engineering colleges to understand the strength and weaknesses in order to implement necessary strategies and procedures to enhance quality of education. Quality function deployment (QFD) is a methodology for the development of features, attributes, or functions that give a product or service high quality. It is helpful in answering the question how to deliver quality education and services based on the needs of students, society, or the voices of customers (VOC). Even though the quality principles are compatible with the values of higher education, often the culture must change to support these principles (Durlabhji and Fusilier, 1999). For the culture to change, the members need to shift their thinking about how work is done. Consequently, modifying teaching

methods, redesigning the course structure, restructuring the faculty composition would be equivalent to revising the pedagogical qualities, manners of delivery and benchmarking the practices.

4. QFD Applications in Higher Education

The curriculum design, instructional resource and teaching efficiency can be analyzed and evaluated applying QFD principles. The productivity and the efficiency of the teaching learning process can be monitored and improved by QFD technique (Clayton, 1993) which can be very well complemented by proper student mentoring and counselling (Jaraiedi and Ritz, 1994). The major concerns of universities and colleges are strategic and research planning which can be qualitatively solved by employing an QFD approach (Chen and Bullington, 1993)

In the education context, the QFD technique was first employed by Ermer, 1995 where the students, staff and industry requirement were evaluated and analyzed separately. A number of studies have been reported on QFD application for design and development of engineering curriculum in universities and colleges (Koksal and Egitman, 1998; Owlia and Aspinwal, 1998). The course content and design of a college textbook has been also being done using QFD (Sheppard, et al., 1999; Chen and Chen, 2001). It has also been used to design the curriculum of higher education in order to improve and upgrade the quality of higher education. (Bier and Cornesky, 2001). QFD has also been reported to be used to identify the requirement of Turkish industry and design an engineering curriculum (Yetis, 1996)

5. Implementing QFD at BV College of Engineering and Research Center

The engineering undergraduates in four different engineering streams (Mechanical, Electrical, Computer and Civil engineering) from first year to fourth year answered a more elaborate and initial questionnaire on their discipline specific courses. The answers to the survey were collected, evaluated and analyzed using Statistical Package for the Social Sciences (SPSS).

A focus group comprising of faculty and students was formulated to categorize these needs or voice of customers (VOC). The twenty-five VOC's were then categorized into teaching faculty, course and facilities requirements. These were further classified into subsections which include well defined specific requirement. The teaching faculty requirements were classified into academic background and personality traits. The academic background promoted attributes were education and qualification, knowledge on the subject, industrial and research whereas personality traits includes passion and commitment, adaptability and openness to criticism, availability and motivational or encouraging skills. The course requirement included delivery or presentation approach of the course content which was contextualization of the content and linking it with real life situations, modernization aspects such as innovative research and computing techniques. The facility requirement was further classified into infrastructural and library resources and the flexibility of the availability of these resources.

The final year engineering students emphasized and appreciated industrial and research as the key component in the teaching faculty requirement. They acknowledged application and contextualizing of the course content to local situation and linked this to the industrial scenarios. Also, the importance of industrial visits, research topics and expert talks were amongst the prominent requirement. The second and third year students stressed the importance of the subject

knowledge and mannerism of the teaching faculty along with clarity and structure of course material and lecturing skills. The first year student's requirement were quiet basics focused on conceptual skills assisted with laboratory exercises and problem solving in tutorials.

The importance of the VOC was then ranked by the focus group based on the responses of the student's survey and its critical evaluation. The 25 VOC elements add to a total of 81. The n a correlation matrix between the VOC and the service elements is charted and developed. Scores of 3, 6 and 9 were assigned to the degree of these correlations as weak, medium and strong. The correlation matrix is arrived through a rigorous brainstorming session amongst the focus group. The service elements are in general the activities undertaken at the BV institute e of Engineering and Research center, Nashik. Then the House of Quality summarizes these prioritized needs with the service elements. The attributes that require further improvement and development are at the bottom of the HoQ. The key attributes were obtained by combining the number and strengths of the relationships within each column and the code of the associated needs. The key attributes identified from the HoQ are lecture preparedness, industrial visit, research and classroom discussions whereas the areas of improvement are

6. Research Methodology

The identity of the streams and the course were concealed by coding these courses. The targeted students to answer this questionnaire were so chosen so that the sample size covered students with all possible academic and demographic background. There were in total 18 questions with addition 8 subqueries. The courses were selected in such a way that it covered teaching faculty from diverse background, qualification and experience.

The course delivery is highly influenced by the Lecturer's class organization skills, ability to explain content to students, ability to address any doubts or questions, spoken communication, availability for consultation outside of class time, respectful treatment of students, clear interest in this subject and ability to motivate students.

Table 1 Sample survey results

Course Attributes	ME11	CE31	CIE4 1	EE21	EE42	ME42
Lecturer's class organization skills	51	70	90	55	71	71
Lecturer's ability to explain things to students	51	71	91	56	72	75
Lecturer's ability to address any doubts or questions	52	74	92	56	66	71
Lecturer's spoken communication	52	73	91	57	68	71
Lecturer's availability for consultation outside of class time	50	74	89	54	74	74
Lecturer's respectful treatment of students	50	69	91	55	69	68
Lecturer's clear interest in this subject and ability to motivate students	52	71	90	56	72	78

Overall, how rate this teacher in this course	52	75	87	57	72	71
Was the course well organized	51	72	90	56	71	73
Rate the availability of study materials	53	71	81	57	69	74
Useful of the course materials provided	48	72	77	52	71	64
Rate the delivery of this course	50	67	73	54	67	64
Usefulness of the course information provided	54	72	81	58	71	72
Syllabus covered during the semester	50	71	74	54	69	67
Overall rate this course	50	72	86	54	73	73

Table 1 shows sample survey results for 6 courses where in the students express whether the course outcomes and learning objectives are met in CE31, CIE41, EE42 and ME42 (above 70 %) where as in ME11 and EE21 are unsatisfactory and students express their concerns. This may be attributed to the fact that the syllabus covered in ME11 and EE21 is approximately 50 and 54 percent coupled with the fact that the class organizational skill and teaching skills in both these course is quiet low.

The application of the total quality model for educational development clearly predicts a model pattern exhibiting focus shifting from the students as passive consumers of information to active participators in achieving learning outcomes and objectives (Ermer, 1995). Modern day engineering education institutes need these students as active customers with a participatory role (Sakthivel, 2005). Needless to point out that this customer empowerment puts extra onus on the students and the students have to give substantial inputs to improve the teaching learning process. This is more relevant with engineering and technological education. The active customers thereby need to be well informed and balanced to choose between the numerous options and choices available with them and manytimes have the probability to be overdoing or overexciting. There is every possible chance that the instructor and the institute gets stressed and have to reflect up with the renewed expectation of this active customer, the student. The instructors need to come up with innovative teaching techniques and skills, adopt a practical and software based approach and resolve to novel methods of assessments and evaluation thus moving from the traditional teaching style to a more object oriented learning. However, much care and focus is needed to understand the competency level of the empowered customers as they will have to make balanced and right choices. It must be very well understood that an attempt to empower the customer must not ever result in dilution of the learning outcomes and objectives. Therefore, implementing customer empowerment and level of customer participation must be meticulously decided by Brahma Valley Institute of Engineering and Research (BVCOER).

7. Results and Discussion

The students' needs and requirement are clear from the HoQ and it also gives insights into the characteristics of programme specific courses. 53.5% of the students were satisfied with the quality of the courses at the target department at BVCOER. This dissatisfaction level is of huge



concern to the management implying that if these issues are not addressed immediately will result in lowering the rank of the institute. The consequence of this will be a drop in student's enrolment and attract the attention the quality concerned UGC and AICTE cells. This in turn will hamper the sustainability of the BVCOER.

A close liaison need to be established with Industry through the Training and Placement cell which is already in existence at VCOER. A long term strategy needs to be framed to achieve the learning outcomes through industrial and site visits and expert lectures and training from industry professionals. This is the most preferred aspect of today's education process and most prominent BVCOER deficiency as pointed by the students.

Due care must be taken while implementing any change as it may face resistance from the faculty and students, but BVCOER must be firm on its corrective action plan. The loop needs to be closed through an improved coordination between students, employees and industries in order to achieve organization goals and objectives. As revealed through the HoQ matrix the high turnover ratio of the instructors is a major concern which is affecting quality of education. Majority of the instructors are in the age group of 25-30 years who are their career start, though enthusiastic are still in their training years. It is recommended that BVCOER has a 70:30 ratios between the experienced and young instructors. The young instructors must be groomed and supported at various stages of their educational and training needs.

The young faculty is sometimes favored by the students who have lesser motivation for studies and they find the high attrition rate of the faculty to their benefit. The average and the advanced students are not satisfied with the level of quality of the course delivery and the competency of the faculty or instructor. An inconsistency in the teaching, learning and assessments in many of the courses was reflected in QFD analysis.

Smaller number of students in the tutorial and laboratory session can be one of the means to enhance the level of understanding of the students. However, the number of faculty members increases proportionally and has economic concerns. But a further analysis and experience by extracting more outputs will result in qualitative improvement in other services and research.

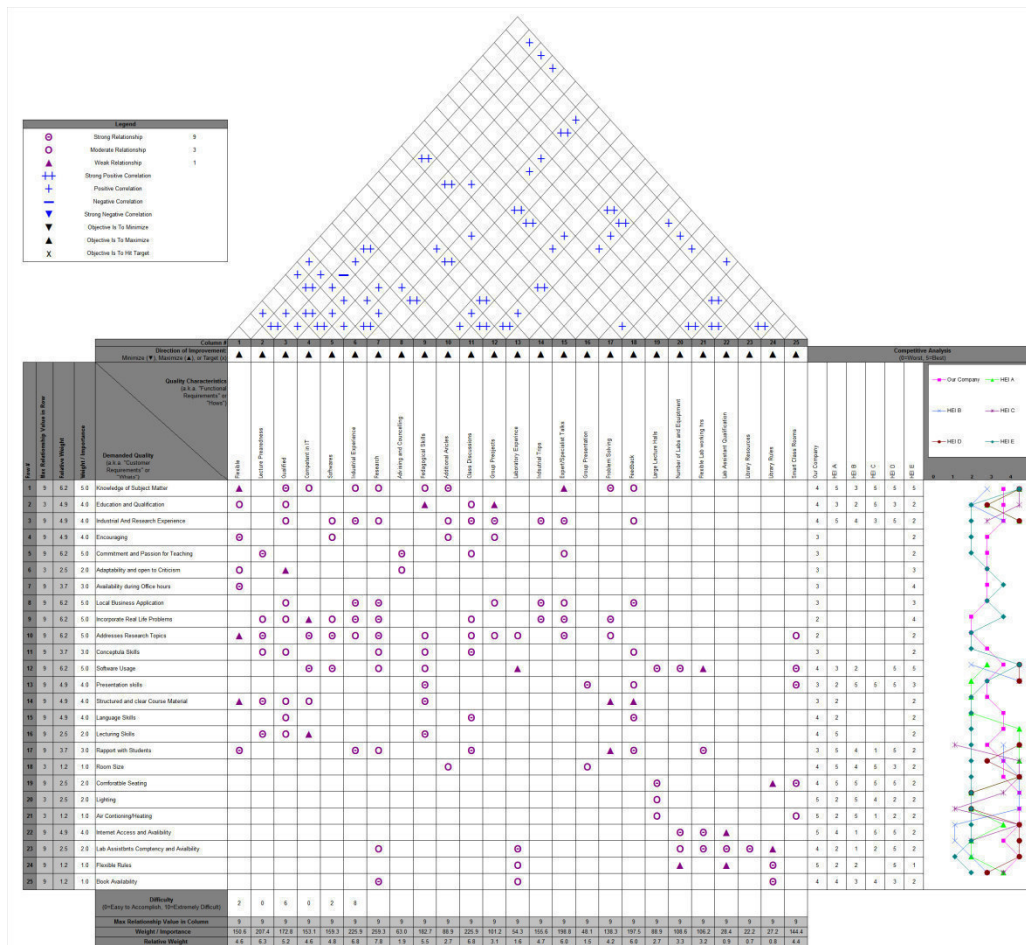


Figure 5.1 HoQ at BVCOER

8. Conclusions

The QFD studies conducted at the BV college of Engineering and research center raises the following issues;

The students perceived that the academic and industrial background of the instructor plays a crucial role in the level of knowledge they attain. The importance of industrial visits and linkages with industries are of prime importance. At the BV College of Engineering the HoQ matrix authenticities the need for upgrading the qualification and expertise of the instructors. Most of the instructors are young and enthusiastic but they lack industrial and professional exposure and hence less weightage to industry-institute collaborations and linkages.

The course contents do not account for different teaching learning methods and more focused on the closed book written exams. The weightage given to the course component seem to be appropriate. The course content must be reframed to include real life problems and problem solving skills. It was also a revelation that some instructors deliberately avoided the problems solving part and hence the learning exercise just reduces problem solving skills and techniques. The course contents are framed by the University and hence a proper recommendation of the requirements has to be followed at appropriate level. The management of BV College can very well identify its teaching training and development needs indoor to bridge the gap between OC, thus ensuring the quality of technical education is thoroughly met.

The lack of appropriate number of computer labs with relevant software affected students' performance. The students' performance was also affected by the unprofessional attitude of the library staff. Availability of sufficient numbers of titles of appropriate title of books is also a concern expressed by the students. There is a constant need to print out study material, assignment which imposed additional financial burden.

It has to be noted that these issue areas have not been originated in a single day and it has been accumulated over the years of operation of BVCOER. The judgement and establishment of the quality of faculty needs time but with the high attrition faculty rate the students do not get enough time to evaluate and appraise the faculty. Therefore, the BVCOER management is recommended to recruit faculties from 1st tier institutes who are supposed to have strong academic skills and with a research and industrial background. The recruitment of the faculty must be a key area of focus. The HR department must implement a highly acclaimed recruitment process right from scrutiny of educational and professional qualification to elaborate interviews with field expert and specialist. This can also be through practical teaching sessions with feed from the students.

The structure of the course curriculum must be done to embed the use assessment and evaluation of the software's, group exercises, quizzes site and industry visits and practical problem solving. The traditional closed book assessment must be replaced by combination of summative and formative assessments. This must be very well reflected in understanding students level of achievement of programme out comes.

BVCOER needs to update its library and laboratory resources with sufficient number of titles and upgrade its number and nature of laboratory equipment's. Attempt must be made to ensure utilization of these resources by having flexible realistic timings. The staff supervising and managing these resources must be trained professionally to exhibit highest level of understanding and care for students need and development.

As revealed by these studies the management at BVCOER the key improvement areas are clearly pointed out. These issues need to be addressed in order to sustain competition from the other HEI's in the region. These issue are to be addressed on emergency basis as the resulting change will be reflected in 3-5 years' time and further delay will lead the institution on a virtual standstill. Also, the quality requirement of the regulatory bodies must be mandatorily met.

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English for the Marginalised: A Case Study of A Municipal Corporation School in Nagpur City

Nidhee Meshram

Assistant Professor

Department of English

L.A.D. and Smt R.P. College for Women,

Nagpur- 10 (Maharashtra)

Email id: cnidhee@yahoo.co.in

Abstract

The globalized world has opened multiple avenues for Indians all over the world in all walks of life. The concept of global village has put in a demand to standardize English as a global language owing to the Western influence chiefly. The eastern countries that once proscribed the use of English as a language have also shown some flexibility in adopting the English language, at least professionally. The Nagpur Municipal Corporation Schools in Nagpur, Maharashtra have introduced English as a compulsory subject from the primary level, to give the otherwise marginalised students (due to their socio- economic status), a chance to learn and compete through this language. It can bring- in a ray of hope in the minds of this deprived class due to the language policy in India to make English a compulsory language right from the primary level which incidentally has been accepted by most of the Indian States. The English language caters not only in trying to provide equal status; it also serves as a neutral language that would help climb the topmost rung of the professional ladder in a multilingual country like India. The introduction of this foreign language as a compulsory second/ third language in our country can prove to be fruitful in terms of improving the professional, socio- cultural and socio-economic scenario.

This case study would try to discuss how the NMC school students would benefit with the help of English in the long run professionally and socially against the harsh reality prevailing in to existence. This school is located at the urban rural set- up in the northern part of the Nagpur city run by its Municipal Corporation.

Keywords: Marginalised, English, second language, third language, compulsory language, corporation schools, primary level,

English as a Compulsory Subject

27 States in India introduced English as a compulsory second / third language to be studied from the primary level. Today, English remains one of the dominant killer subject at all levels. Whatever the realities regarding English - whether its course content / material, 'the textbook trap', the students' backgrounds, the facilities available, the debate should English be at all made compulsory at any level can be taken into consideration since the importance of English language is felt globally. The reason of its importance could be attributed chiefly to-

- The Colonial rule spread worldwide
- America as the sole superpower today
- Introduction of Computers in the 20th century
- Globalization

Surveys in India regarding employability have continuously hinted at the knowledge of English and its application.

A Global overview

Many orthodox and rigid countries today have begun offering English as a subject to cater to the professional, economic, status quo proficiency globally. The demand has naturally escalated to

have one common language for communication, interaction and establishing interpersonal relationships. English comes to the forefront and perhaps is the reason to have instantly become the international language.

Reality V/s Ideology

This case study will leave apart the politics, diplomacy involved in the introduction of English worldwide and in the majority of States in India restricting it to one of the Nagpur Municipal Corporation run school in the northern part of the Nagpur city. The positive approach, the humanistic approach, the feeling of 'being' in the world of several distinctions, discriminations because of this language, the ease that it has brought about in the day- to- day life situation, the neutrality, the miracles, the adaptability, the efficiency and all that is helpful, constructive, encouraging and upbeat is presented through the questionnaires, observations and interviews made at the course of the doctoral research undertaken by the investigator of this paper.

It is a general observation that those who have command over the English language are the ones who usually debate about endorsing the 'language teaching' aspect. Many teachers at the higher level teaching avoid engaging the *bhasha* medium classes. The communicative aspect, the basics involving grammar in particular is normally ignored by the teachers of higher education. Many students in India start studying English seriously as an independent subject either from class V or VIII. For them it becomes difficult to learn the language nuances in a short time span whereas their counterparts who have studied English from the kindergarten level seem to have mastered over the English language at the class X level.

A huge disparity is maintained in the education system in India when the students of different Boards at the urban or rural set- up have common syllabi for the subject English. Those in English medium excel in the subject with ease whereas the students introduced to English late in their education, experience it as their most challenging subject. The policy of the Indian government to start English studies since 2009 from the primary level is a noteworthy step to make these otherwise deprived class students to compete in the local and global societal structure.

The Primary Level in the NMC schools

At present there are 136 NMC schools that are spread in the 10 zones of Nagpur city. These schools are Marathi, Hindi and Urdu medium schools and English medium section/s exist within this framework of these media presently. A steady decline in the number of schools is evident in the last five years. The maximum dropout rate is seen in the Marathi medium schools, the Hindi medium schools are managing to survive and interestingly, the Urdu medium sections and schools are receiving positive response today.

English syllabus and curriculum clubbed with the socio- economic status of students

The Municipal Corporation Schools of Nagpur have initiated as per the State of Maharashtra Education amendment to start English teaching from the primary level when the students are 5-6 years old. These students by and large are from the economically weaker sections, exposed to both the urban and rural set- up simultaneously.

The Nagpur Municipal Corporation School students in this case study are Marathi medium students who study English as their third compulsory language. These students are wards of

domestic help, masons, mechanics, migrant labourers, etc. They joined this school especially for the mid- day meals and also for day boarding when their parents, in particular their mothers are busy with work. Nevertheless the school caters to the development of the students where they are exposed to different subjects and learning process begins. The attraction of uniform, new bags, stationery, new books, etc. is motivation enough for them to be lured to schools automatically.

Taking into consideration this imperative sociological, economic and psychological position of the students, the State of Maharashtra has provided free textbooks and uniforms to the students. Though no examination or evaluation is done for class I and II students, the class III and IV students have an internal evaluation system.

In the first and second class, students are given basic usage of the English language. Few units are based upon the day- to- day situation. The class III and IV students are examined through the textbook that contains units comprising of structures based on –

- Real life situation
- Basic English skills
- Listening skills
- Mime
- Poetry recitation
- Mannerisms
- Values, etc.

In short the syllabus tries to include the life skills. The Preface of ‘My English Book’ says that, “... we have taken into account the environment in which the children are placed and which requires knowledge of English. The textbook aims at helping children learn English joyfully through graded and engaging activities. We have tried to give children a systematic exposure to English so that gradually, they get a grasp of the language.” (My English Book, First Edition: 2014 Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune). The examiner when evaluated the textbook found it to be veritable.

The known fact of introducing English is to provide the marginalized students knowledge through the English subject. Introduction of English from the primary level will serve these socially subjugated weak students a chance to acquire better job opportunities in future under the *Sarva Shiksha Abhiyan*.

Review of the Literature

Debates after debates have followed over the years regarding introduction of English as a subject. The language policy adopted by the Indian government in its multilingual scenario to provide the students a chance to compulsorily let them acquaint with the English language from the primary level as a second / third language has influenced a lot of studies.

A brief survey of related issues in the form of various reports, academic research papers, academic oriented investigations have been put forward as the Review of Literature in the current study by the researcher.

1. *Teaching of English at Primary Level in Government Schools*, a Synthesis Report 2012, prepared by Dr. Usha Dutta, NCERT and Dr. Neeru Bala, TSG - SSA, EdCIL. The report in its findings stated that both the pre- service and in- service training programmes for teachers

stressed more on theory rather than practical approach. Within the classroom, the listening and speaking skills were ignored including pronunciation, intonation and pauses by the teachers and grammar was taught through memorisation of rules. These training programmes should undergo an evaluation system and include short term programmes, develop bridge courses, need based modules and certification programmes in English be endorsed for teachers since the primary teachers teach all subjects. The report also suggested that the teachers should concentrate more on their personal reading, writing and speaking skills for better teaching and learning of English at the primary level.

2. The Position Paper of 2006 by the *National Focus Group on Teaching of English* under the Chairperson Prof. R. Amritavalli states that “the aim of English teaching is the creation of multilinguals who can enrich all languages...”(p.3) Teaching should aim at coherent textual meaning. The disadvantaged learners should be supported by the system, comprising both the schools and teachers. At the primary level, parallel language editions published in newspapers and magazines should be made available. Field trips for students can enrich language learning. The teachers should form self- help groups to encourage grass – roots- level innovation.

3. The Position Paper on the *Teaching of English in DEd Course* published under the Convenership of Prof. N. S. Raghunath focuses on the professional development of the teacher and teacher training. At the primary level where English is taught for communication purpose, the teacher is expected to develop the basic four skills in the students. Since the mechanical way of teaching has resulted due to teacher’s low proficiency in using English, a rigorous teachers training programme in spoken English is recommended. The DEd teachers in particular should have knowledge of modern grammar, usage and the communicative language teaching (CLT) methods, the various nuances of English language along with the communicative skills. They should use other supportive resources like radio, television, audio- visual aids, books, newspapers, magazines, computer, etc. other than the prescribed textbook. Use of cartoons and children’s literature can be introduced for the DEd programmes and at the schools for teaching learning is also suggested.

4. *Materials Development in English as a Second language in India - A Survey of Issues and Some Developments at the National Level*, a paper by Rama Meganathan discusses about a single textbook for the entire nation that may meet all the aspects of teaching English in India. He suggests that teachers can be effective material developers and contribute to the overall need of the textbook to be developed. Since they have direct access to students and bridge the gap between them (students) and materials developers, policy planners, etc., the gaps in the textbook/s could be filled up through their proposals. These auto- suggestions would perhaps motivate teachers to facilitate and cater effective teaching learning in return.

5. Bonnie Piller and Mary Jo Skillings through the research paper titled *English Language Teaching Strategies Used by Primary Teachers in One New Delhi, Indian School* studied and made observations of English teachers teaching at the primary level comprising of kindergarten to class 5. The investigators studied the teachers’ behaviours, their lesson delivery and sequence of content and learning expectations used by the school teachers. The findings of this study showed that the learners of English develop proficiency in natural language or conversation

through everyday experiences with adequate learning opportunities that include rigorous repetition, recitation, over- learning through understanding and development of thinking skills, an outcome of questioning, modelling and demonstration.

Methodology

The school taken into consideration for the present case study is a Marathi medium school. It has only one section of the primary classes from I to IV. The class I and II students have a common teacher teaching English and classes III and IV each have separate teachers as their class teacher. Both Class III and IV had six students in the class and class I and II comprised of total 4 and 7 students respectively.

The methodology carried out for this research paper involved interviews with the three teachers, the Headmistress along with informal interview responses from students were acquired. Questionnaire was administered to the teachers and Headmistress and the students were given a test after a thorough understanding of the textbook prescribed. Direct observation of the teachers teaching and the students learning in the real classroom situation were made when English classes were held. Their textbook 'My English Book' based on 'Primary Education Curriculum 2012' was also taken into consideration.

Limitation of the study

Classes III and IV were concentrated for the test responses since the first two levels are not evaluated through examinations and writing skill is introduced for English from class III. This paper presents a theoretical response to the interviews conducted, observations made and tests administered rather than probing into the analytical findings of each response. A cumulative response of the overall methodology applied has been presented in the findings. No attempt of comparison between this school to any other NMC school was made.

Results

Interview Responses

The common questions put forth in the interview for the English teachers, the Headmistress and students of class I, II, III and IV were-

- 1) Should English be made mandatory from the primary level?

All the responses were Yes

- 2) Why should it be studied?

Responses of all were more or less the same proclaiming it is essential in today's times and the students will have better opportunities ahead.

- 3) Do you like reading English?

Teachers and the Headmistress' response- Yes, but personally find English reading difficult.

Students responded that they enjoyed reading the English textbook and more so enjoyed reading that portion they were well acquainted with as it boost their self-confidence.

- 4) Do you listen, speak or write in English?

Headmistress' response- I get very little opportunity to speak or write in English as most of the documents are to be responded in Marathi language as an administrator. At times listen to English news.

Teachers- All the three teachers said they sometimes read English newspapers, listen the English news and its only for the students that they write on the blackboard in English. Textbook helps them use English in the classroom.

Students- They look forward for the English classes to happen for listening to their teacher speak in English and get motivated when the teacher praises them with expressions like 'Good', 'Well done'. They like to recite poems learnt and find reasons to speak in English by using expressions like, 'Thank you' or 'Good Morning/ Afternoon/Evening' or 'Please' or 'Monday, Tuesday, Wednesday...'. Class III and IV students in particular look forward to homework in written form.

Observations

In the classroom observations of both the teacher and students it was found that the teacher teaching classes I and II struggled hard to teach alphabet. When she recited jingles, 'poems' the students made an attempt to listen to her and recite it only after she instructed them. They tried to copy her way of tune and pronunciation. She mechanically (by rote) tried to make them recite it. She and the students seemed more comfortable with a few 'poems' rather than the letters.

Class III teacher took interest in teaching poems and story that was prescribed. She skilfully taught the students days of week with support to their mother tongue, Marathi. She would often use motivating expressions like 'Very Good', 'Well done'. She tried to connect the Units of the textbook and it seemed she was learning the same with them.

Class IV teacher seem to be 'busy' with paper work and instruct the students in Marathi. The teacher would tell the students to open a particular page that was 'taught' and read it to which most of the times the students looked puzzled. Very less teaching happened in this class.

The students on the other hand in class I and II seem to really struggle with the written form of a letter that their teacher told them to identify from the textbook. They tried to recite jingles but were uncomfortable.

The class III students seemed all excited to write, even their homework, read the textbook, recite a jingle from the book and alertly tried to correct their peer that Tuesday is *mangadwad* and the spelling of twenty is TWENTY.

The class IV students were involved in 'reading' the Unit/s taught and flicking through the pages. All the classrooms were dimly lit. The charts displayed in the classrooms belonged to the higher classes since the school like any other NMC school runs in two shifts. The timetable was displayed in all the primary classes and English classes had flexibility. No projects on English subject were made or displayed in the classes as per the guidelines provided by the textbook. The alphabet and number charts were seen only in class III.

Questionnaire Responses

A cumulative gist of the Headmistress' Questionnaire along with the teachers' questionnaire is provided below.

- 1) Do you feel that a separate teacher should be appointed to teach English?

Response- Yes, for effective learning and teaching

- 2) Would a computer or any other supportive aid help in the teaching and learning of English?

Response- Yes, very much

- 3) Should there be training for teaching English and do you feel it will benefit the English teachers?

Response- Yes, very much

- 4) Is there a teachers training for English teachers and how often do they attend such programmes?

Response- Yes, as per the NMC instructions.

- 5) Do feel that English teachers at the primary level should give inputs to the framing of the English syllabus since they are in touch with the ground reality?

Response- Yes.

The class III teacher elaborated on this point that the primary teachers should hold a dialogue with the authorities for certain directions and guidelines to be put in paper as a final draft of the English syllabus.

Test Responses

The students of class III and IV were given a separate test on the basis of whatever they had studied in the previous classes and are studying currently. The class III students were able to solve the test quite efficiently that was based on all the four skills of language acquisition. In the written section they were able to write the correct responses. They read and recited the excerpt of the jingle with ease and in the listening section were able to guess the word/s promptly.

The class IV students continued with their struggle for all the four skills of language acquisition. They were not able to read the test paper, nor were able to write their name in English as a question to be responded. The students failed to even respond to the listening skills when they were asked to guess the word but could recite the poem taught in the previous class.

Findings

Self-reliance

Irrespective of how the teaching is, the infrastructure, material content observed in the classroom situation, the present case study focuses chiefly on the students' attitude and approach towards English. Most of the students were elated to use English in their conversation. The confidence they showed suggests that the language is liked by them and indicates at the same time that they have some knowledge about the vitality of English to achieve something in life.

The communicative aspect related units, the reading comprehension, reciting poems, self introduction in English, writing their name in English with ease, speaking few short sentences like *I am in school*, *Today is Friday*, wishing elders, using words of respect, etc. gives them a belief of satisfaction that knowledge is at their doorstep.

The English Textbook

At all the levels, from class I to IV, the textbooks of English have been found designed and framed well atone to the directions of the 'Primary Education Curriculum 2012'. It is child centred, activity oriented, skill based. Regarding self- learning, the teachers themselves should inculcate the nuances of English language usage with ease themselves, to let the students get motivated for self- learning in return. This is recommended especially through the observations made in the real classroom teaching learning taking place.



Conclusion and Recommendations

Optimism

Many sociolinguists feel that English can become a language of potential to solve/ resolve socio-cultural, socio- economic, socio- class, socio- gender, caste system biases that exit.

In a multilingual set- up like India, marginalized students find a comfort zone by using English and indication of-

- Education being sought
- Progress taking place
- Urge to learn, read and use language (English of course) through words, vocabulary, situations, phrases, etc.
- A level of achievement is seen gained
- Hints at success
- Equality

is prominently evident. Through the English language, the students understand that coordination of the Listening, Speaking, Reading and Writing (LSRW) is interconnected and that all the skills hold equal importance to improve and the language itself serves as a neutral source to communicate and maintain diplomatic relations at least in the urban scenario like Nagpur city, in India.

The teachers should take their job of teaching English seriously and should try to improve their personal language skills. Teachers training / workshops need to take place at regular intervals as in this particular school the teachers attended only one training programme SMART that was organised almost a decade ago. The training programmes should instruct teachers on intonation, pronunciation, phonics, grammar that are essentially required for communicative purpose including teaching methodology. Administrators should allow their teachers to be motivated by providing them an opportunity to use other supportive aids along with the book prescribed. As per the responses procured, today a teacher to teach English exclusively should be taken seriously if the children are to progress.

All this contributes more to the humanitarian approach. Since language/s fall under the category of Humanities, the English language is subtly trying to break barriers, indicate progress, be global, be glocal and also be a part of the community irrespective of class discrimination. Since most of them reside in the ghettos, the use of the language makes them feel equal, bring- in neutral approach and gain confidence.

“The English language must be seen in relation to other subjects; a language across the curriculum is of particular relevance to primary education, and later all teaching is in a sense language teaching. This perspective will bridge the gap between “English as subject” and “English as medium” (NCF 2005).” Similarly, the tender minds of the Nagpur Municipal Corporation school students through their approach towards studying English from the primary level have shown optimism of achieving positive success against all odds in their life in the times to come.

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Communication: the key element of business success

Pro. Dr. Suresh A. Bhagwat

Dept. Of commerce,

P.W.S. College of art and commerce, Nagpur.

Abstract:

The managers of the contemporary business organisation are confronted with the most difficult challenge of building a successful organization. In facing this challenge, they set an objective of crucial importance to instituting a solid and efficient communication within the organization.

Communication is one of the key ingredients of any organization. It will not be an amplification to say that communication deserves the utmost position in the list of the important elements compulsory for ensuring the smooth execution of an organization. Communication involves diffusion of ideas, view, information, opinions and plans between various parts of an organization and also to those who have a vested interest in the business.

Keyword : Communication *job* productivity relationship

Introduction

Human relations will fade away if communication becomes wiped out. Good and effective communication is highly crucial for managing business relations. Various types of business software can be used for written communication or for verbal communication, but talking and listening is important and should take place simultaneously and there should not be a communication gap, the listener should understand the message in totality. Apart from this, proper business communication is essential, as it determines the growth of the business organizations.

To smooth the progress of business processes, all the three forms written communication, in-person communication, and face-to-face communication are need to be practiced. It is a generally accepted fact that in order to win the confidence of the customers, reputation building is a necessity. Therefore, an organization should ensure that every business interface is given due importance. Business communication not only involves communicating with external contacts, but also with the human capital engaged in various processes of the organization. (Sinha)

The role via by communication throughout amendment within the business organizations is important for fortunate amendment management. The workers are unit key sources to induce amendment in organizations. To encourage workers for desired amendment, organizations should address the apprehensions and problems connected with them. Job insecurity ought to be shrunk and a way of community ought to be created so workers could feel their responsibilities. The requirement for amendment and its blessings can inspire the workers to participate in amendment set up and execute it.

Effective communication should be highly suggested to every organization in all the sectors of the economy. Any management that is eager of ensuring the success and competence of its workforce should be conscious of implementing effective communication programmes to their employees for better performances. Therefore, effective communication process should be a fundamental part of management strategy because it goes a long way to enhancing the apprehension of organizational goals. (NEBO, 2015)

Effective communication builds robust relationships between all factors of organisation. Trust and loyalty are key factors in any relationship and both are boosted by communication that is focused on passing on important information and providing feedback. Open channels of communication help the organisation to generate new ideas and innovation at different areas. Effective communication leads to strong teamwork which help the organisation to achieve company goals. (Richards)

In order to ensure that each one of the functions of management, such as, planning, organizing, directing be performed effectively and with efficiency, communication is needed. And it's through the communication method that the staff area unit alert to policies and objectives of a business. Where as at work communication is very important to market motivation and smart operating atmosphere, it's completely necessary for the daily operations of a business, because it helps in achieving the structure objectives with success.

The communication is so important in a business that it is considered the lifeblood of a business organization to succeed and survive. Employees are most highly motivated and make their greatest contribution to the business when there is full and open communication at the workplace. Effective communication is an inseparable part of successful organizations. Better communication skills at the workplace enable the employees as well as the employer to function smoothly and effectively, which leads to higher performance and higher productivity. Communication leads to success as it established following

Enhanced Job Satisfaction

Providing job satisfaction to its workers forms the key component for a booming organization. Open communication between the managers, subordinates and different vendors creates a hassle-free setting and every of the staff feels thought-about upon. This helps to create loyalty and trust among that organization.

Increased Productivity

Improper communication leads to lack of information and wastage of useful resources, whereas better communication leads to better understanding of the matter, which in turn improves the productivity.

Good Relationships with Co-workers

Open communication is highly important for each employee to understand different viewpoints. If every employee shows willingness to find out about opinions of others and feels free to express their own views, then it becomes unproblematic to maintain better relationships at workplace. Team work is very essential for any organization to be successful. Good relationship among the team members uplifts the team spirit.

Optimum Utilization of the Resources

Clarity in communication helps the managers and the employees to plan and schedule different resources so as to ensure optimum utilization. This in turn increases the productivity.

Reducing Confusion

Confusion is not only a major interruption at work, but it can reduce productivity. Confusion can also lead to anger and offence among employees and supervisors. When a boss, owner or supervisor is not clear in communicating what they expect, then the employee gets in trouble for

not doing something properly, this leads to bitterness. (Role of Effective Communication in an Organization, 2011)

It is typically found that people tend to neglect concerning the importance of getting an honest communication in a corporation. This typically results in a vital state of affairs and therefore the organization faces difficulties in many aspects like reduced productivity, wastage of resources, delays in deliveries and geographical point conflicts. Communication gap might be the most important enemy inside a specific organization that hinders creative thinking and profit. So higher communication goes hand in hand with the success of a corporation or any geographical point, for that matter. Thus it's ideal for the organizations to introduce skilled communication, skills coaching for its entire staff. Such coaching results in professional success.

Conclusion:

Communication play an important role in any type of business organisation as it enhanced job satisfaction, increased productivity, help to maintain good relations, thereby reduce confusion among the employees which will lead the organisation towards the achievement of their goals. Better communication skills at the workplace enable the employees as well as the employer to function smoothly and effectively.

Proper communication helps to operate all the managerial functions of the organisation in a smooth way. Good communication helps the employee to understand message clearly.

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A Study of Emotional Intelligence among under-graduate Student in Aurangabad

Vitore Kalpana Ramrao

Asst. Proffeser arts collage tirthpuri
Research student tq ghansavangi dist jalna

Dr.Shantaram Raypure

Asst. Proffesor arts,sci,collage jalna.
Reasearch guide pychology department.

Abstract:

Objective: The purpose of the present study is to compare emotional intelligence among under-graduate students. Sample: The present study is carried on 40 male and 40 female students selected from 4 different colleges in Aurangabad city, 20 students were taken from each college to make the sample of 80. Tools: Emotional Intelligence Scale (EIS) is developed and standardized by Singh (2004) consists of 60 statements. Statistical method: Descriptive statistical methods used for mean, SD and t test out for analysis of the data. Result: Female under-graduate students emotional intelligence level is high than male under-graduate college students.

Keywords- Emotional intelligence and under-graduate students

Introduction

Emotions play a crucial role in everybody's life. Outrage, appall, fear, tension, happiness... are only a piece of sentiments and feelings which people may involvement in specific circumstances. In some cases, feelings may not happen unmistakably. Enthusiastic encounters give data to individuals about themselves and their condition, so they connect with the earth and adjust to it. All kinds of emotional experiences ranging from pure and basic affections to emotions based on the complex feeling result from mental ramifications (Kennedy, et al., 1999).

Emotional Intelligence

Today, the most acceptable definition for EI has been provided by Salovey and Mayer (1990) According to them, "EI is a type of emotional information processing that includes an accurate appraisal of emotions in oneself and others, appropriate expression of emotion, and adaptive regulation of emotion in such a way as to enhance living" (p. 773). More recently, they modified the above definition (Mayer, Caruso, & Salovey, 1999) and conceptualized EI as "an ability to recognize the meanings of emotions and their relationships, and to reason and problem-solving on the basis of them, Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them" (p. 267). Following five factors also included in emotional intelligence

Self Awareness: Self-awareness is the capacity of a life form to be aware of it and separate itself from different life forms. Some similar analysts trust that lone comprehension of the physical self can be portrayed as self-awareness. Others recommend that social self-awareness, or the comprehension of a living being inside its social strata, is the best means for setting up a genuine meaning of self-awareness (Amore, 2008).

Self Regulation: Self-regulation is the self's ability for adjusting its practices. It enormously builds the adaptability and versatility of human conduct, empowering individuals to modify their activities to an amazingly expansive scope of social and situational requests. It is a vital reason for the well-known origination of through and through freedom and for socially attractive conduct. It gives advantages to the individual and to society, and without a doubt, decent discretion appears to add to a large number of alluring results, including undertaking execution,

school and work achievement, notoriety, emotional well-being and alteration, and great relational connections (Tangney, et al., 2004; Duckworth & Seligman, 2005).

Social Awareness: Social awareness is basic for powerful learning. Social awareness can be characterized as the capacity of a creature to comprehend the informal community of which it is a section and its capacity to act in coinciding with the convention that oversees that system. In this way, Social awareness can be seen as the antecedent to Social awareness in socially complex life forms, for example, nonhuman primates (Amore, 2008).

Motivation: Motivation is the inside mental condition of a man which identifies with the start, course, steadiness, power, and end of conduct. The term motivation can be used in different ways; however, basically, it alludes to any kind of general drive or slant to accomplish something. That is, the reason advancement chose for expanded a power of thought is that those expanded forces empower individuals to get what they want and need. (Baumeister & Vohs, 2007).

Social Skills: Social skills have been defined as the "ability to express feelings or to communicate interests and desires to others" (Lieberman, et al., 1975). Some authors define it as "the ability to express both positive and negative feelings in the interpersonal context without suffering the consequent loss of social reinforcement" (Hersen & Bellack, 1977).

Review of Literature

Rukmini, S.; Patil, Vijaya U (2012) aimed to study the emotional intelligence among college students, to find out the level of emotional intelligence of a sample of college students. To find out whether there is a gender difference in emotional intelligence. A sample of the study consisted 70 undergraduate students of Government home science college Hassan, Karnataka, studying in B.A. & B.Sc. Among them, 30 are male & 40 are female. Personal and socio-demographic datasheet (prepared by the Investigator), Emotional Quotient scale (prepared by Anukool Hyde, SanjyotDethe, and UpinderDhar) was used to collect the data. Scoring was done as per the direction is given in the Manual. 'P' value & inter correlation has been calculated to find out the objectives of the present study. The result indicates that among 70 undergraduate's student's males have slightly high self-awareness, empathy, integrity, emotional stability, self-development, commitment when compared to females and high self-motivation, managing relations compared to females. While females have slightly high altruistic behavior compared to male.

S. Katyal and E. Awasthi (2005) explored Gender Differences in Emotional Intelligence among Adolescents of Chandigarh. 150 students of Xth class from different Government Schools in Chandigarh were selected randomly for assessment of gender differences in emotional intelligence. The data were collected through standardized "Emotional Intelligence Test". The findings revealed that majority of boys, girls, and the total sample had good followed by low emotional intelligence. Girls were found to have higher emotional intelligence than that of boys. However the difference touched only 0.10 levels, hence findings are just suggestive of the trend.

Van Rooy, Alonso & Viswesvaran (2005) studied the role of gender differences and age in EI of 275 undergraduate students studying in a large South-eastern university. They found that

females had higher levels of EI than males and age had a positive and significant association with EI.

Problem of the study

The purpose of the present study is to compare emotional intelligence between under-graduate students.

Objective

1. To find out the level of emotional intelligence among under-graduate students.

Hypotheses

1. There will be significantly different between male and female under-graduate students on emotional intelligence

Methodology

Sample

For the selections of sample, purposive sampling method was adopted 40 male and 40 female students selected from 4 different colleges in Aurangabad city, 20 students were taken from each college to make the sample of 80.

Variables

- **Independent variable**
Gender – (Male and female)
- **Dependent Variable**
Emotional Intelligence

Tools Used

Emotional Intelligence Scale (EIS) Developed and standardized by Singh (2004) consists of 60 statements. These 60 statements were grouped into five dimensions i.e.: Self Awareness, Self Regulation, Motivation, Social Awareness, and Social Skills. A Higher score indicates a high level of emotional intelligence in that respective area. The five areas of emotional intelligence scale contain same numbers of items which are mentioned as below: Self Awareness 12, Self Regulation 12, Motivation 12, Social Awareness 12, Social Skills 12, and Total 60. The scores range from 12 to 60 for each area and 60 to 300 for the whole scale, higher the scores is the indicator of high emotional intelligence and lower the scores low emotional intelligence. Cronbach's Alpha has been taken as a measure of reliability. It was decided that a scale with an Alpha reliability of 0.70 or more would be considered adequate reliability (Nunnally, 1978).

Procedure

Emotional Intelligence Scale was administered to under-graduate students. The Students were requested to fill the questionnaires by themselves after careful reading the statements one by one according to the instructions written on each of the questionnaires. Respondents were requested not to leave any item unanswered and were asked to give each and every response truly and if they feel any problem to respond in any item, they were told to ask without any hesitation. Each respondent took almost 40-45 minutes in answering all the questionnaires. They were assured

that the responses given would be kept strictly confidential and would be used exclusively for research purpose. After the data collection scoring was done by the investigator for the purpose of analysis.

Statistical Analyses:

Descriptive statistical methods used for mean, SD and t-test out for analysis of the data.

Result and Discussion

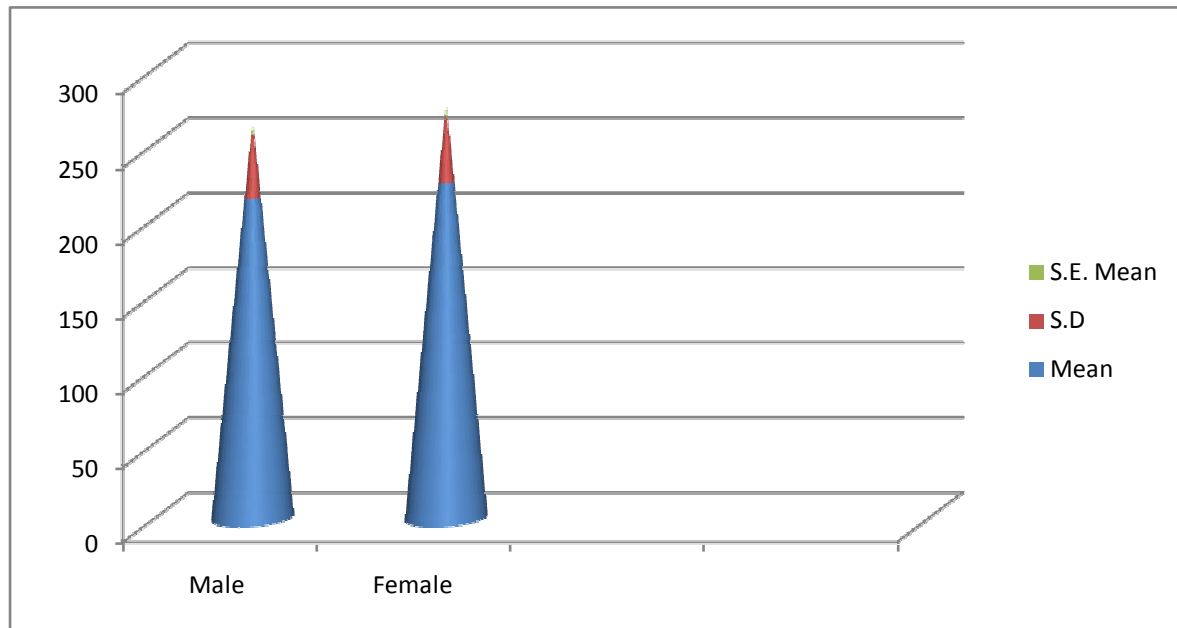
The Main finding of the present study

Table No.1 showing means, S.D, and T value of Emotional Intelligence between males and females under-graduate students.

Variables	Gender	Number	Mean	S.D	S.E. Mean	df	t ratio
Emotional Intelligence (Total)	Male	40	213.52	41.86	6.62	78	2.08*
	Female	40	223.88	43.21	6.83		
Self-Awareness	Male	40	40.40	8.93	1.41	78	1.72**
	Female	40	43.88	9.12	1.44		
Self-Regulation	Male	40	42.32	12.35	1.95	78	0.63
	Female	40	40.08	12.17	1.92		
Social-Awareness	Male	40	44.48	8.73	1.38	78	1.96**
	Female	40	48.10	7.70	1.21		
Motivation	Male	40	40.85	8.80	1.39	78	2.21*
	Female	40	45.50	9.93	1.57		
Social-Skills	Male	40	45.72	8.48	1.34	78	1.39**
	Female	40	48.58	9.72	1.53		

Significant level 0.01* and 0.05**

Chart No.1 showing means, S.D, and T value of Emotional Intelligence (Total) between males and females under-graduate students.



The above result table No. 1 and chart No -1 we can see that “t” test was used to know the level of emotional intelligence among male and female under-graduate students. Where male under-graduate students mean is 213.52 & SD is 41.86 and female under-graduate students mean is 223.88 & SD is 43.21, whereas t values are 2.08 it is significant at 0.05 levels. That means female under-graduate students emotional intelligence level is high than male under-graduate students. Female under-graduate Students score above four emotional intelligence dimensions such as Self Awareness (M=43.88, S.D= 9.12), Social Awareness (M=48.10, S.D= 7.70), Motivation (M=45.50, S.D=9.93), Social Skills (M=48.58, S.D= 9.72) whereas male under-graduate students Self Awareness (M=40.40, S.D= 8.93), Social Awareness (M=44.48, S.D= 8.73), Motivation (M=40.85, S.D=8.80), Social Skills (M=45.72, S.D= 8.84) it mean and S.D Indicates that female under-graduate students found high level emotional intelligence above dimension than male under-graduate students. Just one self-regulation dimension is high for male under-graduate students M=42.32, S.D=12.35) than female under-graduate students (M=40.08, S.D= 12, 17). There are numbers of studies conducted in this dimension which support this finding. S. Katyal and E. Awasthi (2005) Girls were found to have higher emotional intelligence than that of boys. And Van Rooy, Alonso & Viswesvaran (2005) found that females had higher levels of EI than males and age had a positive and significant association with EI. Thus, the hypothesis is validated on the basis of this investigation.

Major findings

The study led to following findings:-

The female under-graduate students are more Emotional intelligence level as compared to the male under-graduate students.

Limitation of present study

- The scope of the study was limited to college students of Aurangabad only hence result may be not generalized to the whole Maharashtra.



- In this present study sample size was taken small but comprehensive study need to be conducted on a larger domain of sample to obtain a more precise result.

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Innovations in Teaching and Learning English as a Foreign Language Through Literature

Mr. Hussein Ahmed Abdo Rajhy

Lecturer, College of Education-Abs, Hajjah University, Yemen

Ph. D. Researcher, Dept. of Education, Dr. B.A.M.U. Aurangabad, M.S.

Abstract :

This paper aims to explore the various methodologies and practices of teaching literature, examine the situation of teaching of language and literature in the English as a foreign language situation, and finally comment on the dominant practices of teaching literature in the English language classrooms under consideration in this research.

Four issues concerning the teaching and using of English Literature have been discussed: 1) advantages of teaching literature to language learners, 2) approaches to using literature with language learners, 3) teaching literature as a reading course or as reading materials and 4) teaching English literature in under graduate level in Yemen.

Introduction :

Looking at any curriculum of any department of English in any university, one realizes that English literature courses constitute a major portion of the whole curriculum material. One assumption behind this practice of teaching literature is that the study of literature is somehow helpful to learning a language.

Teaching literature in English language departments is a highly controversial subject, and research does not pretend to give all the answers; indeed, the very nature of the language-literature controversy does not encourage anyone to claim to know all the answers about the place of teaching literature in language classrooms. This paper surveys how teaching English literature in departments of English in Yemen is viewed. What has been attempted here is simply a rationale for including literature in the classroom and exploring the practices of teaching of literature courses in the undergraduate level in Departments of English, colleges of education in Yemen.

There is a commonly held view that English departments in Yemen as well as in the Third World universities have been dominated by the literature component of the curriculum at the expense of the needs, motives, and aspirations of the learner and his community. But no deny that literature courses help to develop through studying literature in English. The positive impact of literature upon language skills is by no means novel, since students exercise or practice all of the skills in literature courses. Rajhy Hussein A. (April, 2013)

Advantages of Teaching Literature to Language Learners:

The value of teaching or using literature in the language teaching programme cannot be denied in developing the language skills. Literature provides readers with a very rich source of language use of varied levels of difficulty to suit all kinds of learners / readers. It has also many examples of the different functions of usage of language to suit the purpose and the aims of the readers / learners. Given below are some of the important advantages of teaching literature to language learners.

A. Linguistic Enrichment :

"Reading literary texts exposes the students to many functions of the written language and enriches them with linguistic knowledge " Collie (1987:4) "and literature exposes students to complex themes and fresh, unexpected uses of language" Lazar (1993: 15) "In terms of language, literary texts offer genuine samples of a very wide range of styles, registers, and text types at many levels of difficulty. For this reason alone they are worthy of consideration ". Duff (1990: 6)

Literature provides instances of language structure in use, which can form the basis for instruction and practice in the language skills especially reading comprehension accompanied by a varying amount of grammatical analysis and explanations. Reading literature thus helps transferring linguistic structures into the learners' repertoire. Brumfit (1986)

A. Literature as an Authentic Material:

Most of the works of literature are not fashioned for the specific purpose of teaching a language. By this, reading literature in classrooms provides examples of language in use that can be interpreted in any situation. So reading literature provides learners with a real language use unlike other texts which are written for language teaching purposes-"literature offers a bountiful and extremely varied body of written material which is important in the sense that it says something about fundamental human issues". Collie (1987:3)

A major problem of language teaching in the classroom is the creation of authentic situation for language. A language classroom, especially one outside the community of native speakers, is isolated from the contexts of events and situation that produce natural language. In the case of literature, language creates its own context. The actual situation of the reader becomes immaterial as he \ she takes the role of the onlooker looking at events created by the language which in their turn create a context for language able to transcend the artificial classroom situation. The world created in the work of literature is a way of assimilating the knowledge of the foreign world and of the view of reality, which its native speakers take for granted when communicating with each other. In this way, literature offers the learners of the foreign language authentic materials with an authentic context for language production. Brumfit, (1986)

B. Literature and interpretative abilities:

Literary texts are often rich in multiple levels of meaning and demand that the reader is actively involved in searching different levels of meaning by looking for the unstated implications of the text. This encourages learners when reading literary texts share their opinions and how they arrive at some particular meanings. Also it makes teachers promote some activities by which they help their learners express their minds about meanings of some given texts.

Literary texts are, by their very essence, open to multiple interpretation . This means that only rarely will two readers' understanding of or reaction to a given text be identical. This ready-made opinion gap between one individual's understanding and another can be bridged with genuine interaction". Duff (1990:6)

"It has been argued that literature is a particularly good source for developing students' abilities to infer meanings and to make interpretations. This is because literary texts are often rich

in multiple levels of meaning and demand that the reader / learner is actively involved in teasing out the unstated implications and assumptions of the texts" (Lazar, 1993).

So teaching or using literature in the language teaching programme, helps in encouraging students to grapple with the multiple ambiguities of literary texts, and by this, students are helped to develop their overall capacity to infer meaning. This very useful skill can then be transferred to other situations where students are in need of making interpretations based on implicit or unstated evidence.

C. Personal Involvement:

"Above all, literature can be helpful in the language learning process because of the personal involvement it fosters in the reader". Collie (1987:5) The reader of literary texts is drawn into the text he is reading. Pinpointing individual words or phrases or sentences becomes less important than pursuing the development of the story in work of art being read. The language of the text becomes transparent and the ideas of the text summon the whole person into the world of the text. This has its beneficial effects on the whole language learning process. The reader is eager to find out what happens next as events unfold. The reader feels close to certain characters and shares their emotional responses.

D. Literature and Liberal Education:

"There is no denying the fact that education does and should in addition to its utilitarian purpose serve the function of liberating the mind by cultivating, sharpening, and expanding its responses and elasticity. The more it is exposed to a variety of experiences, the more comprehensive it becomes. The teaching of foreign literature is advocated because it brings new experiences of life in a different society and tradition". Awad, (1976)

He emphasizes the value of literature teaching as it improves the readers taste and sharpens his / her capacity for making aesthetic judgment besides imparting emotional satisfaction to the learner which is of a great importance in motivating the learners to read more .

As a reader of literature, one gains emotive experience, cultivation of taste and new experience which are derived from literature. Literature thus broadens the learners mind and makes him / her more cultured. Therefore, the knowledge and sciences presented in the literary texts help improving the intellect and like this, literature cultivates the soul. For the reasons above, reading /studying literature educates the whole person.

Approaches to Using Literature with Language Learners:

There are some different approaches to using literature or studying literature in language classrooms. These approaches vary according to the aims of using literary texts and the methodology used in the teaching of these literature based syllabuses. The most important approaches to using of literature with language learner are :

1) A Language Based Approach :

This approach assumes that 'studying the language of the literary texts will help to integrate the language and literature syllabuses more closely. Detailed analysis of the language of the literary texts will help students to make meaningful interpretations or informal evaluations of them. At the same time students will increase their general awareness and understanding of English'. Lazar (1993:23)

In this approach, students are helped to develop responses to literature through examining the linguistic evidence in the texts. They are encouraged to draw on their knowledge of English, so they are provided with an exposure to the response to the literary texts to improve their knowledge of the language.

2) Stylistic Approach to Teaching Literature:

Stylistics is an approach to the teaching of literature. It involves a close study of the literary texts themselves to enable students to make meaningful interpretations of texts and to expand the awareness of the language they study in general.

Widdowson (1975) describes the method of stylistics to the teaching of literature as "a mediate discipline between linguistics and literary criticism". Widdowson (1975:4) He also differentiates among the treatment of the three linguists, literary criticism and stylistics-and the way they try to study literary texts. He says 'linguistics are largely interested in the codes which transmit particular messages, but not really in the messages. The literary critic, on the other hand, is concerned with the interpretation and evaluation of literary works. Stylistics provides a link between the two in that it uses linguistic analysis to understand how messages are conveyed.'

Using stylistics, students will be helped to illustrate how particular linguistic forms function to convey specific messages. It helps the students use their existing knowledge of the language to understand literary texts and deepen their knowledge of the language itself .

3) Literature as Content:

"This is the most traditional approach, frequently used in tertiary education" (Lazar 1993: 24). This approach examines the history and the characteristics of the literary movements; the social, political and historical background to a text; the biography of the author and its relevance to his or her writings. Though this approach is related to literature teacher than to language teacher, it is also useful in language classrooms to study about literary texts .

4) Literature for Personal Enrichment:

In this approach, 'literature is a useful tool for encouraging students to draw on their own personal experiences, feelings, and opinions. It helps students to become more actively involved both intellectually and emotionally in learning English, and hence aides acquisition' Lazar (1993: 24)

This approach tries some ways of cueing students into a text so that it seems more relevant to their own experience and they can respond personally to it by a careful selection of materials which help encourage a strong personal response from students .

5) Literature as a Reading Course or as Reading Materials:

Teaching and reading literature vary according to the type of the course of literature and the aims of the course. As a result, literature courses are of different types They can be syllabuses of their own-as separate courses. Also literature as a separate course takes different shapes according to the aims of the course whether literary texts are used for educating language learners or used for literary purposes.

Literature teaching can be found not only as a subject standing alone but can constitute a part of another like a reading course. In this way, literary texts are chosen to fulfill some needs



for developing, widening the students' skills of language and train the learners to read materials similar to that needed in their authentic, real life of reading career.

Literature teaching as an extensive reading, in a language teaching programme, is viewed and constructed in different ways according to the attitude of the teachers to the importance of it in the programme. Due to the attitude of the variations of the teachers' attitudes literature teaching, as an extensive reading, is found in four major shapes in the programme of language teaching. These four ways of including the extensive reading with language learners (as suggested by Day 1998) are:

i. As a Separate Course:

Extensive reading can be indicated as a stand-alone course in the programme of the language teaching. Setting up an independent extensive reading course involves-as any other course- a teacher, a syllabus, a classroom, materials and a set of time slot.

ii. As a Part of an Existing Reading Course:

This can be done when building into an existing course a certain amount of extensive reading. This happens when a teacher of some course asks his/her students to read a certain number of books per week/semester both in classrooms and for homework in addition to their course.

The amount of credit to be given for the extensive reading assignment is calculated in relation to the whole curriculum time that extensive reading occupies.

iii. As Non-Credit Addition:

This happens when students are encouraged to read according to their interest and for their own enjoyment. It is an optional assignment and not a formal part of a course. Although no credit is given for the purpose of awarding grades, extra credit that might help tilt a student's final grade could be given if the student is on the borderline between two grades.

The attention of the students towards the extensive reading as an optional supplement depends on the attitude of the teacher. If the teacher is firmly committed to extensive reading and promotes it actively, then students generally catch the teacher's enthusiasm and are drawn into doing it.

iv. As an Extracurricular Activity:

Optional extensive reading can be taken also as a form of extracurricular reading club, not connected to required courses in the curriculum. Such an extensive reading club can be open to anyone in the language programme regardless the level and all can be encouraged to join.

Like any other extracurricular activity, extensive reading is held after the classroom time. The teacher in charge treats it like any extracurricular activity. The amount of reading depends entirely on the interests of the participants, including the teacher.

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ROMANTICISING INDIAN RAILWAYS IN HINDI CINEMA.

RashmiCondra¹

Cinema is related to trains from the time of its inception. Both inventions brought world closer and introduced newer aspects of modern world to mankind. They are more than century old and have heritage status. Trains shown in films have many connotations including physical, commercial and philosophical. There had been something about trains that makes them irresistible to film-makers including in that of India. The concept of train and cinema in India could be categorised into different genres such as romance, thrillers, social drama and so on where many momentous twist of plot in films has taken place as a train winds its way past fields and forests of India. The following paper will explore some aspects of Indian Railways in Indian cinema, especially in made in Hindi as canvas of Indian cinema is very large. For an Indian audience from emotion to action, trains have adorned movies and entertained people.

Indian Railways had different type of representations in pre-independence India then called GPR (Grand Peninsula Railways). In the Raj era railway companies often used the print and cine medium to attract passengers and to educate them in proper utilisation of their services. In post independence period this became more subtle and sublime. The various aspects under consideration here includes Railways as a messenger of new beginning, Trains and Veerangana movies, Train and Partition, Trains and Swadesh, Railway professions and films, romance, commercial aspects and so on. A special reference will also be made on the train songs which are almost a genre unto itself, with the locomotive serving as a veritable orchestra with its piercing toots and the chuk-chuk of its wheels. Thus, the paper aims to see the dynamic history of cinema and railways shaping India through narratives of mobility.

Keywords : Commercial, Indian Cinema, Indian Railways, Genre, Train songs.

“Cinema is not the station. Cinema is the train”

-Jean-Luc Godard

Cinema is related to trains from the time of its inception. Both inventions brought world closer and introduced newer aspects of modern world. They are more than century old and have heritage status.

Indian Railways and Hindi Cinema in colonial period:

Lumiere's film *Arrival of the Train* (1895) attained fame, entering film history as an icon of the medium's origin. Lumiere's cinematographic locomotive and its startling effect are mentioned repeatedly as an illuminating example from the first day of cinema. The German magazine *The Munich Abendzeitung* purportedly knew that 'at the time, people, appalled by *Arrival of the Train*, were said to have leaped from their chairs. Such was the effect of Cinema and screening of arriving train.ⁱ

In July 1896 *The Times of India* ran an advertisement proclaiming the arrival of the 'marvel of the century' and 'wonder of the world' at the elite Watson's Hotel in Bombay. The agent of Lumiere, Marius Sestier held four screenings each for one rupee. This particularly included *Arrival of Train*. Thus, as in western world Train too became an inseparable part of Indian cinema. In fact the first motion picture in India was set on the railways, as a 'jerky, silent, shirt, black and white film', *Train Arriving at Bombay Station* (1898)ⁱⁱ but it did not materialize fully. DadasahebPhalke who is credited with starting Indian Film industry induced cultural nationalism through films and dealt mostly in mythologies. In the era of Silent films Indian audience were

¹RashmiCondra is Assistant Professor in Department of History, R.T.M Nagpur University and Research Scholar at Tilak Maharashtra Vidyapeeth Pune. Maharashtra. India.

more influenced by 'Swadeshi' thoughts propagated by LokmanyaTilak. As soon as the financial potentialities of film industry were realised there were more makers. British government too taking cognizance of the same introduced Cinematography Act and began to regulate film making in Indian subcontinent. Now the film makers under governmental constraints aspired to make more advanced films, having western thoughts and considered cinema as representative of 'modern' times. As time wore on film makers grappled hard to design an aesthetic that was colonial and modern at the same time. This meant an imminent possibility of a flirtatious engagement with American and European genres such as action, comedy or gangster without compromising with the broader goal of creating a product that was uniquely recognisably indigenous.ⁱⁱⁱ Trains were one of the most apt technologies used in films that represented speed, motion, change and modernism.

Among was Himanshu Rai the founder of Bombay Talkies who collaborated with German film maker Franz Osten (Film Director) and technicians Joseph Wirsching (Cameraman), Carl von Spratti. Their first film *Jawani Ki Hawa* (1935) became an instant hit. What was interesting about the film is that it was made entirely on a train. GIP (Grand Indian Peninsula) Railways had put a complete train at the disposal of the Bombay Talkies unit with one engine and four bogeys. The train kept playing between Karjat and Lonavala on the way to Pune while shooting was going on. A lot of money was spent on that. Later they created a set of a railways station in the studio and shot the rest of the scenes indoors. Like Indian Railways, Indian Cinema too was truly national in character and did not bother about religion, caste creed or language. Both reflected every single aspect of human life in the country. Though it embodied class system it annihilated caste system. This correlation and interpretation can be seen in movie *Achhut Kanya* (1936). The story is based on an untouchable girl who is a daughter of a low caste railway employee, living in hut like railway quarters, and finally who give her life to save passengers boarded on train from a major accident. The film mostly revolves round train and railway and caste system and gives message of human sacrifice disregarding caste and social status. Infact, British government did not immediately ban the practise of following untouchability completely, but rendered it somewhat inoperative by imparting western education to large body of Indian and employing depressed caste community in Health and Railways department that had greater mass contact than other branches of public administration. The film was a good exemplar of the said practise.

Another film company Wadia Movietones promoting trans-nationalism elements in Indian cinema and mainly for dearth of female actors of Indian origin launched series of movies advocating women empowerment and modernism. The female counterpart of 'warrior woman' alias *virangana* was a popular concept. J.B.H Wadia introduced the 'fearless Nadia' as the warrior woman who masqueraded as a male to fight against injustice and oppression. This representation of her valour, speed, fastidious movement and strength was compared to 'the train' and so her films were named after Indian trains. The films were named *Toofan Mail* (1932), *Miss Frontier Mail* (1936), *Deccan Queen* (1936), *Toofan Express* (1938), *Flying Ranee* (1939) and *Punjab Mail* (1939). They all epitomised and related women to train. Film scholar Rosie Thomas on film *Miss Frontier Mail*^{iv} writes, Four weeks before *Miss Frontier Mail*'s release in May 1936, producer J.B.H. Wadia was contacted by an angry B.B. & C.I. Railway company official

complaining that he had betrayed their trust. The company had allowed Wadia's crew to film on their trains and tracks. He had rewarded them with *Frontier Mail*, a film about the dangers of rail travel, starring India's top female box-office draw, Fearless Nadia. Advertising it throughout the country with a graphic image of a train crash, a misguided publicist had added: By kind permission of the B.B. & C.I. Railway Company. The film company came out with the booklet that announced 'We hereby inform the public that our Rail-Road Thriller, *Miss Frontier Mail*, has no connections whatsoever with the well-known, *Frontier Mail* of the B.B. & C.I. Railway. It refers to the name of the heroine of the story and not to any train whatsoever in India. *Miss Frontier Mail* publicity booklet, May 1936'. In 1936 the *Frontier Mail* train was the height of glamorous modernity, its name synonymous with speed, sophistication and the adventure of the railways. Thomas suggests that the filmmakers ostensibly chose *Frontier Mail* as the heroine's nickname because of its connotations as the acme of speed and modernity, the notion of the frontier.^v Thus, the protagonist became '*Veerangana* on wheel'.

From 1920 Indian National Movement entered into new phase under the leadership of M. K. Gandhi. Mahatma Gandhi had strong activist background from his movement in South Africa and it was believed that his anti-colonial sentiment was first elicited when he was thrown out of the first class compartment despite carrying a valid ticket for being coloured. When he returned back to India he was suggested by a senior leader to first 'understand' Hindustan. Mahatma Gandhi along with his wife Kasturba travelled across the subcontinent and it was trains that made this journey accessible, fast and within time. While travelling in third class compartment through Hindustan, Mahatma Gandhi 'nationalist' feeling for the country accelerated and began to relate to 'real' India. Mahatma Gandhi's life has been described as a 'crash course in semiotics'^{vi}. His travelling in third class compartment of Indian railways, much like the symbols of *Khadi* and *Charkha* became an artifact of commonality which Mahatma Gandhi shared with the poorest.^{vii} Before independence, Nehru and his colleagues had even been welcomed by festoons and bunting hung about the stations, not by Congress supporters but by railway officials themselves,^{viii} suggesting that the railways at that time were almost meeting point for the diarchy of British bureaucracy and Indian freedom fighters.

Oscar winning movie *Gandhi* reflected this aspect and did show Mahatma Gandhi's preference to travel in third class made him relate more to Indian masses. In the film Mahatma Gandhi touring the villages is orchestrated by a background score set on *deshraag* which is often used in patriotic compositions played by Pandit Ravi Shankar. The film shows that this train journeys make him give away with his luxuries, empathise with mass suffering and collectively launching civil disobedience movement in later years.^{ix} Mahatma Gandhi in 1917 authored book *Third Class in Indian Railways* and in the first article with the same title wrote, '... having resorted to third class travelling among other reasons for the purpose of studying the conditions under which this class of passengers travel, I have naturally made as critical observations as I could... Let the people in high places...who generally travel in superior classes without previous warning go through the experience and then of Third class travelling. We will then see a remarkable change'.^x Movies effectively reflected this effectively while projecting rise of Mahatma Gandhi on political scene of Hindustan. Similar sentiments are reflected in the movie *Swadesh* (2004) starring Shahrukh

Khan shown as a Non Residential Indian who began to understand real India while travelling through rail.

Thus, the symbiotic relationship that the railways shared with the nationalist movement led to its news making capacity. The railways were, accordingly, a cultural force, a common platform for staging dissent and oppression, a regimen for Gandhians, a den of anti-colonial extremism, tailor made vehicle sometimes run independently by the princely states, and finally underbelly of India's diverse social fabric.^{xi} Interestingly when Her Highness Queen Elizabeth II visited India in 1961, did inspect the third class compartment of the Indian train that Mahatma Gandhi travelled on.

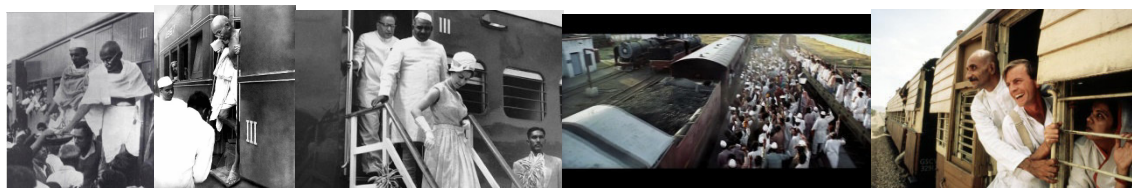


Figure 1 (From L-R) Mahatma Gandhi alighting from train; Queen inspecting Third Class compartment in which Mahatma had travelled; Scenes of Mahatma's travel in train in the movie Gandhi.

Hindi Cinema and Trains in Independent India:

As India became independent the tragedy of Partition broke the country into two. The communal violence that distanced two communities followed by brutal violence is well depicted in movies even after more than 50 years. The frequently shown episodes to illustrate this dreadful catastrophe are trains running between India and Pakistan carrying dead bodies from both the sides. These trains came to home stations with mutilated bodies, corpses of assaulted women, blood filled compartments. Movies like *Gandhi* (1982), *Train to Pakistan*^{xii} (1998), *Earth*^{xiii} (1998), *Partition 1947*^{xiv} (1998), *Gadar- Ek Prem Kahani*^{xv} (2001) successfully recreated the tragedy on screen and aptly presented its brutality. In many plots presented in Bollywood films based on Partition Railways automatically became an integral part of the narration. On celluloid, trains have been described as not only a medium of transport but also a beacon of hope for millions of people escaping to the other side of the border. Of course, there have been a lot of bloodshed and communal scars but the best of human stories of survival and acceptance have also originated from the railway platforms.^{xvi} Jisha Menon in her book opines that 'ironically, subverting the colonist image of the train as the purveyor of the industrial modernity that united the length and breadth of the diverse nation, the Partition transformed its image into a foreboding emissary, an uncanny reminder of the 'gift' of slaughtered bodies sent across in trains by Muslims in Pakistan and Hindus and Sikhs in India'.^{xvii}

As things settled down and reconstruction process began in India, trains too began to be represented in different ways such as harbinger of New India. Film makers began to look at railways with different perspective such as philosophical, nationalist, a symbol of transition from conservative to modern vis-à-vis journey towards freedom, accelerating romance between the protagonists, thriller contrivance and so on. Similarly, songs of reel and rails too achieved great popularity and illustrated Indian railways in most fascinating manner. Films have pictured and

used certain sequences with dramatic association with railway compartment or railway station and this has proved to be exceedingly memorable.

This includes first romantic encounters including boy meet girl and love unions. In 1960s and 70s films featured this sweet coincidence in special class compartment for ladies also called as *Zenadabba* and interiors shots are can be considered archived illustrations. The shot capture the plush interiors of wood varnished carriages bequeathed by the colonial railways.^{xviii} A scene from film *Pakeezha* (1972) where protagonist sees the feet of the heroine and leaves a note that triggerromantic relationship is considered to be most celebrated in history of Indian cinema.^{xix} According to Kathryn Hansen, 'the heroine, a courtesan who is down on her luck, falls in love with the hero in a moving train. Throughout the film, the trai'swhistle recurs in conjunction with her memories, fantasies, and dreams of the hero. Here the auditory impression is a trigger for romance, but the train also clearly symbolises freedom and escape from feudal oppression.'^{xx} Similar sequence is shown in movies likes *Half Ticket* (1962), *Mehboobki Mehendi* (1971) *Mere Huzoor* (1968) and so on.



Figure 2 Railways and Hindi Films.

Courtesy : <http://www.natgeotraveller.in/railway-reel-10-movies-where-trains-are-the-stars/>

Romantic union where heroine extends her hand to hero and their new 'happy journey' begins is another cherished shot. The best sequence being from *DilwaleDulhaniya Le Jayenge*(1995) where actor Kajol as Simran runs toward her onscreen lover Raj played by Shahrukh Khan, who's on a train departing the platform, and their outstretched hands meet in the nick of time. The day is saved, the hero gets the girl, and the train rolls merrily into a happily ever after.^{xxi} Likewise, romance blossoming in train and during its journey is well presented in movie *Baton Baton Mein* (1979) where the protagonists meet regularly in Mumbai local train, a relationship is developed and finally enter into bond marriage. Movie like *Jab We Met* (2007) .This Imtiaz Ali romcom starring KareenaKapoor and ShahidKapoor begins on a train. A depressed young man and a vivacious Punjabi girl meet on an overnight journey from Mumbai to Delhi and sparks fly, but unlike conventional Bollywood dramas, love does not follow suit. In this case, the girl saves the boy and then they go their own ways. However, a series of serendipitous and humorous mix-ups result in the duo being thrown together and eventually love blossoms. Recently, similar shot and storylines inspired movie *Chennai Express* (2013) where film is even titled after train name. Similarly lovelorn couple uniting is also shown on railway stations such as *KoraKagaz*(1974)*Baghban*(2003) and so on.

Trains have been also symbol of modernity and freedom. They have been represented by film makers to show progress, transition from old to new and carrier of hope of new beginning. Film *Water* (2005) by Deepa Mehta in its decisive shot has Gandhiji seated on a railway station and protagonist carrying the little widow out of unscrupulous traditionalist surroundings to a better, evolved and progressive life. A through Gandhian, he is shown travelling through train on the path of freedom. Train epitomised freedom here, a journey to modern world which is more humanitarian. Similarly, the climax shot of movie *Dor* (2006) is heart warming when a Rajastani Hindu widow breaks the barrier of old victimising mal-customs and travel with her Kashmiri Muslim friend to the new world of self dignity, liberation and freedom to live.

The Oscar winner Director Satyajit Ray too used trains as an emblem of modernity. He used this symbol in his first most recognised and the one that is considered as a bench mark Indian cinematic history, *Pather Pancholi* (1955) in *Apu Trilogy*. The twinning of the ideas of modernisation and modernity are evident in the fact that the train sequence in the film was the first shot, filmed little farther south of Calcutta in Palsit, though it appears late in the film. Apu and his sister Durga running across the field encounter a train for the first time in one of the most poignant moments in the film.^{xxii} The train scene became diagrammatic in the narrative scheme of *Apu Trilogy*.

Trains had been also inspiration for action scenes and creating high thrill. Certain shots have created an 'awe' projecting action scenes. The most recognised of all is being, film *Sholay*'s (1975) iconic train sequence that became a legend even before the film's release. Inspired from John Ford's Western, *Stagecoach* (1939) the railway chase sequence is considered as most breathtaking shot in Indian cinema. The sequence too has interesting off-screen background history. For Director Ramesh Sippy Action was the *raison d'être* of the film.

In the beginning of the film, when asked to Thakur played by Sanjeev Kumar why is he searching for these two petty criminals, he replies, 'They're thugs but they're brave, and dangerous because they know how to fight; they may be crook but they are human'^{xxiii}. The train sequence was to be its visual proof. A recce was conducted as train track had to be rough hewn, barren look and appropriate spot to make tunnel and use of operational steam engine. Thus Uran-Panvel track was finalised. Shooting began but there was a big problem of railway law that dictated that two trains could not be on the same track at the same time. Thus the unit would shoot early in the morning come back to Panvel, get off the track well before local train was scheduled. But this was not feasible and railway authorities were approached and an 'understanding' was reached that per day charge was levied and film unit was told to organise a daily *langar*, a free public meal. Officer came there with their families and friends. Another grievance came from the local farmers, who had a hard enough time with infertile terrain and now additional train belching burning coal fell into their meagre crops starting fire. Another 'understanding' was reached and *langar* was thrown open to farmers too. As news of free food spread crowd swelled and became so unmanageable that their report attracted another problem, that is coming of anti-corruption bureau. However, they were also made to understand. Thus, large money was pumped into local economy by film crew and also provided them with livelihood for sometimes.^{xxiv}

Coordination too was a herculean task as when cameras were ready, the train wouldn't be in momentum, when train was in motion, the horses refused to move. The log shot too was very articulately done. It took almost seven weeks to shoot.^{xxv} Movie Moghul Dilip Kumar loved the film and known saying that after the train sequence he did worry a little: after all, if a film started on such high notes where it would go from there?^{xxvi}

Thus trains have been used in several films to create exhilaration such as in movie *Gulam* (1998) where Amir Khan jumps from the front of the local train, Ajay Devgan escape in *KaccheDhage* (1999), Salman Khan in his movie *Kick* (2014) calmly crossing the railway track when railway engine is approaching, fighting goons inside railways compartment in movie *Wanted* (2009) and so on. The movie like *Burning Train* (1980) is entirely based on launching of new train called Super Express, its terrorising journey and final rescue. The films like *The Train* (2007), *Waiting Room* (2016) were suspense thrillers based on train journey.

Recently, the most popular storyline that used trains symbolically throughout the film is *Toilet-EkPrem Katha* (2017). The protagonists meet in train and the major problem of using toilet is resolved through train. The same train incident almost separates them and the train serves as a mode of uniting them. The train symbolises same idea as discussed before of modernity, move from conventionalism to contemporaneity. The film has interesting comments such as the protagonist says that he finds 'train toilets as best example of gender equality as it is used by both.

Films have also explored professions related to Indian railways such as train driver's life in *Julie* (1975), *Vidhaata*^{xxvii} (1982), Station master's life in Rajesh Khanna starrer *Ajnabee* (1974), protagonist from movie *Gunday* (2014) who choose a job to loot coal trains and sell the pilfered coal as a business, railway clerk in *Masan* (2015) and so on. The most prominent of all has however been film *Coolie* (1983) starring superstar Amitabh Bachchan where the film explored the pitiable life of luggage carriers on railway stations and took a socialist approach of the same. Likewise, National Award winning film *WohChokri* (1994) too groped into the lives of destitute children through the story of abandoned girl living on Delhi railway station with three children even acquiring the status of leadership.

Films, Trains and Songs:

Indian movies have several songs sequences surrounding trains. Interestingly, for filmmakers, train can symbolise several things including journey of life and most of it reflected through songs. Songs pictured in train or songs based on train has reflected different emotions and tried to impart messages. In the song *Gadibularahihai*^{xxviii} from *Dost* (1974) train is a metaphor for life and for never-die spirit. In the song like *AaoBachchotumhedikhayedharti Hindustan ki* the teacher takes his students through country in train in *Jagriti* (1954) and while explaining glorious past of the country inculcate spirit of nationalism and pride in them.

Songs with train around have also kindled romance, such as *haiapnadil tau awara*^{xxix} in *SolvaSaal* (1958), *hogatumsepyarakaun*^{xxx} on train top in *ZamaaneKaudikhanahai* (1982), *hum dono do premiduniyachodchale*^{xxxi} in *Ajnabee* on goods train, *dhannokiankhonmein* sung by engine driver while driving coal engine in *Kitaab* (1977) and so on. Most popular has been *mere sapnoki rani kabaayegitu*^{xxxii} from film *Aradhana* (1969) which was shot in close confines of the Darjeeling

Himalayan Railways^{xxxiii}. The song relied on the capacity of sights and illusions in visions of the Batasia loop – the silver firs and rhododendrons. The Darjeeling Himalayan Railway acquired world heritage status.^{xxxiv}

Trains have also very showcased protagonist step into new realm of life, a journey into unknown. Movies like *Doctor* (1941), *Love in Shimla* (1960), *Pareenita* (2005) and so on express these sentiments. Thus the train here is not just mean of travelling from one place to another but its movement has a metaphorical sweep that covers a whole gamut of human emotions and sentiments.^{xxxv} Here special mention can be made to song from movie *Pareenita* where children are very excited to see the train and sing chorus *Kasto Maza hai Rail Maath* that is what a fun to ride in a train. Children and toy train has been another aspect that is explored in Hindi movies. Songs like *rail gadi, railgadi* in movie *Ashirwad* (1968), *Chakke Chakka* in *Bramhachari* (1968), or song picturised in movie *Amar Akbar Anthony* (1977) where children are shown enjoying world famous National Park toy train *Van Rani* (Jungle Queen)^{xxxvi} and so on.

There also have been catchy numbers shot on trains such as *Chukk Chukk.. Dilli se Baroda tak* in *Rafoo Chakkar* (1975), *Chiya Chiya* in *Dil Se* (1998), *Dhadak Dhadak* in *Bunty and Babli* (2005) based on train sounds and so on. They all signified individual free spirit, enthusiasm to explore new avenues and make big in life.

Thus there are many more perception of looking at train, films and meanings they signify.

Conclusion :

Train became perhaps the central image of the industrial revolution. Train as moving image with its steam engine and noise bringing the light to distant and forgotten places.^{xxxvii} As the prehistory and beginnings of cinema strongly suggest, film finds an apt metaphor in railroad. The train can be seen as providing the prototypical experience of looking at a framed, moving image, and as the mechanical double of the cinematic apparatus. Both are means of transporting a passenger to a totally different place, both are highly charged vehicles of narrative events, stories, intersections of strangers, both are based on a fundamental paradox: simultaneous motion and stillness. These are two great machines of vision that give rise to similar modes of perception, and are geared to shaping the leisure time of a mass society.^{xxxviii}

Trains and their reference in Indian cinema varied with times. Railway ministry has made use of film star casts to popularise their services. In pre independence period they used even film magazines like *Filmindia* to popularise their message during Second World War. The train journeys on some routes gained popularity due to their screening in movies such as Darjeeling railways, Doodh Sagar Fall route of Konkan railways in *Chennai Express* and so on. The trains and films both have heritage and archival status^{xxxix}. Indian Government too has taken cognizance of the same. Suresh Prabhu popularised connection between films and railways through his programmes and speeches where as ex railway minister Mamata Banerjee suggested that 347/348 Karapur – Dalbhumgarh passenger train can be named as *Pather Panchali*.

Thus there have been many connotations to define, represent, establish and analyse interrelation between Indian railways and Indian cinema, something that is celebrated for more than a century.

Endnotes:

- ⁱ Martin Loiperdinger, Bernd Elzer, 'Lumiere's Arrival of the Train: Cinema's Founding Myth', *The Moving image*, 4.1, 2004, pp. 84-118.
- ⁱⁱ Ian J Kerr, *Engines of Changes*, Greenwood Group publication, London, 2007, p.88.
- ⁱⁱⁱ Lalit Joshi, 'The Magical World of Bombay Talkies', [http://www.phalanx.in/](http://www.phalanx.in/pages/article_i005_magical_world.html) pages/article _i005_magical_world.html. Accessed: 22 October 2017.
- ^{iv} Movie *Miss Frontier Mail* tells of the fight between Savita Devi (Fearless Nadia) – on behalf of the good people of Lalwadi – and a wicked villain who disguises himself as the mysterious Signal X and wreaks mayhem in the community. With his gang of *rail kedaku* (railway gangsters) and his vampish floozy Gulab, Signal X orchestrates a series of robberies and murders on the railways and then frames innocent men for the crimes. He is her uncle Shyamlal and after a series of fast-paced adventures, thrill, spectacular fights, murders, kidnappings, heroic rescues and a rail crash, Savita's daring and determination expose Shyamlal.
- ^v Rosie Thomas, 'Miss Frontier Mail : The Film that mistook Star for a Train', *The Edge of the Frame*, Sarai Reader, Frontiers, 2007, p. 294-305.
- ^{vi} Vidyadhar Date, 'Railways', *Claims of Freedom Struggle Raise Brow*, in the *Times of India*, May 6, 2002.
- ^{vii} Arup K Chatterjee, *The Purveyors of Destiny A cultural Biography of the Indian Railways*, Bloomsbury, New Delhi, 2017, p.133.
- ^{viii} Visalakshi Menon and Suchita Mahajan, *Indian Nationalism and Railways*, Foundation Books, p.170.
- ^{ix} Richard Attenborough, movie *Gandhi*, 1982.
- ^x M.K. Gandhi, *Third- class Class in Indian Railways*, Gandhi Publication League, Lahore, 1917, p.3.
- ^{xi} Chatterjee, *The Purveyors of Destiny*, p.146.
- ^{xii} Khushwant Singh, *Train to Pakistan*, Chatto and Wandus publication, 1956.
- ^{xiii} In Aamir Khan-Nandita Das starrer *Earth*, yet another moving saga on Partition, the otherwise peaceful story gets stirred up by a sight of a train, carrying corpses to Lahore from Gurdaspur.
- ^{xiv} The film captures melancholy of life at the railway station of Mano Majra, a village in Punjab. In a particular scene that evokes anguish and disguise, the train halts at the station but the only man who gets off the train is the engine driver himself. He gives a dismal look to the station master. In another shot, a police inspector receives the magistrate, who has arrived at the station for inspection. As both of them enter into a compartment, they are clearly disgusted to find a heap of butchered bodies. The scene captures gloomy peace after storm of partition.
- ^{xv} Family of Ashraf Ali, face turbulent times and wrath of rioters but somehow manage to claim their life once they get onto the train. However, Ali's daughter Sakeena, played by Amisha Patel, disconnects with her family and fails to migrate. Pouncing on her religious identity, random goons attack her at the station. It was Tara Singh, played by Sunny Deol, who protects the helpless girl and eventually marries her. The film that has a lot of violence and communal rhetoric ends on a train journey, again the only mode of transport to come back to India.
- ^{xvi} <http://railbandhu.in/railways-romance-bollywood/>. Accessed: 22 October 2017.
- ^{xvii} Jisha Menon, *The Performance of Nationalism : India, Pakistan and Memoir of Partition*, Cambridge University Press, 2013, p. 93.
- ^{xviii} Op.cit. Chatterjee, *The Purveyors of Destiny*, p.196.
- ^{xix} Dialogue *Aapke paondekhe, bahuthaseenhai ... inhezameen par mat utaarienga ... mailayhojayenge*, Transl: Saw your feet, they are very beautiful ... don't place them on the ground...they will get dirty.
- ^{xx} Op. Cit, Chatterjee, *The Purveyors of Destiny*, p.202.
- ^{xxi} Diya Kohli, 'Bollywood on Wheels: 10 Movies Starring the Indian Railways - Memorable celluloid moments where trains are the stars.' <http://www.natgeotraveller.in/railway-reel-10-movies-where-trains-are-the-stars/>. Accessed: 24 October 2017.
- ^{xxii} Alice Thorner (ed.) *Land, Labour and Rights*, Anthem Press, University of Michigan, 2002, p.258.
- ^{xxiii} Actual dialogue in Film *Sholay* in Hindi : '*Vo badmashhain, lekin bahadurhain, khatarnakhain siliyekiladnajanantehain, burehain magar insaanhain.*'
- ^{xxiv} Anupama Chopra, *Sholay – The making of a Classic*, Penguin Books, India, 2000, p.130-135.
- ^{xxv} Ibid.



- ^{xxvi} Ibid, p.160.
- ^{xxvii} Veteran actors Dilip Kumar and Shammi Kapoor played the role of engine drivers.
- ^{xxviii} English translation – Train is calling...
- ^{xxix} English Translation- My heart is a vagabond, don't know on whom he will take a liking.
- ^{xxx} English Translation- Who is more lovable than you.
- ^{xxxi} English Translation – We two lovers leave the world behind.
- ^{xxxii} English Translation – Queen in my dreams when shall you come?
- ^{xxxiii} It was shot in Mahanadi, Ghayabari and Tindharia in the Kurseong subdivision.
- ^{xxxiv} Op.cit. Chatterjee, *The Purveyors of Destiny*, p. 186-188.
- ^{xxxv} A.C. Tuli, 'The role of rail in reel life', www.tribuneindian.com. Accessed: 22 October 2017.
- ^{xxxvi} Another song 'Jawani Ki Rail Gadi' from movie Coolie released on 14th November 1983, both starring Amitabh Bachchan was shot here on this *Vanrani* then in Yellow colour.
- ^{xxxvii} <https://chtodelat.org/b8-newspapers/12-55/gal-kirn-on-medvedkin/>. Accessed: 20 October 2017.
- ^{xxxviii} Lynne Kirby, *Male Hysteria and Early Cinema*, Camera Obscura, May 1988, p.217.
- ^{xxxix} Lester in his blog has elaborated on type of engine and place names (if known) of engine, trains and location. It enlist large number of Hindi film songs related to Indian railways. <https://gcirc.wordpress.com/2011/01/06/bollyrail-indian-movie-songs-on-trains/> Accessed: 24 October 2017.

REVIEW ON LONG AFTERGLOW PHOSPHORS

GURJEET TALWAR

Hislop College, civil line,
Nagpur, India.

INTRODUCTION

Luminescence that persists after the removal of the excitation is called afterglow or persistent phosphorescence. Long-lasting phosphorescence is a phenomenon due to the thermal stimulated recombination of holes and electrons at traps which leave holes or electrons in a long-lived excited state at room temperature(1). The first record of persistent phosphorescent material is in the Song dynasty of China (11th century A.D.). In the miscellaneous notes by a Song monk, of which the title is Xiang-Shan Ye-Lu, there is a story about a long lasting phosphorescent painting. On the painting was a cow that appeared during the daytime as eating grass outside the pen, but at night as resting in it. The ink that was shown in the dark for a given duration after absorption of light is long lasting phosphorescent material (2, 3).

As novel functional materials, the long afterglow phosphors are drawing more and more attention in recent years because of their applications in traffic signs, emergency signage, watches and clocks, textile printing etc. As a new generation of long afterglow phosphors, lanthanide ion doped alkaline earth silicates or aluminates yield much better characteristics, such as longer duration time of the phosphorescence, brighter luminosity and improved chemical stability, than the conventional sulfide materials used earlier(4).

Among the newly developed long afterglow materials, which have already found commercial use, akermanite structure based alkaline earth silicates $R_2MgSi_2O_7$ ($R = Ca, Sr, Ba$) codoped with Eu^{2+} and Dy^{3+} are of special interest because of their excellent persistent luminescence combined with an easy process ability. $CaMgSi_2O_6: Eu, Dy, Nd$ and $CaMgSi_2O_7$ phosphors activated by Eu^{2+} , Dy^{3+} and Nd^{3+} with afterglow characteristics were prepared by Jiang et al (5) through solid-state reaction in a reducing atmosphere. Long-persistence phosphorescence in Ce^{3+} doped $Ca_2Al_2SiO_7$ with a melilite structure has been reported by Kodama et al(6,7). Phosphors like $R_3MgSi_2O_8: Eu, Dy$ ($R = Ca, Sr, Ba$) (8) blue emitting $Sr_2ZnSi_2O_7: Eu^{2+}, Dy^{3+}$ (9) and $CaAl_2Si_2O_8: Eu^{2+}, Dy^{3+}$ (10) are well known, efficient, long lasting phosphors.

DECAY CHARACTERISTICS

An examination of the decay properties of the luminescent materials indicates that they fall into two broad categories.

In first type, the decay equation is given by:

$$I(t) = I_0 \exp(-\alpha t)$$

Where, I_0 is the initial intensity, $I(t)$ is the intensity at time t , and α is a constant.

This resembles closely the process governing the progress of monomolecular reaction(11). This behaviour suggests that in these cases the luminescence takes place by simple excitation with subsequent optical emission in the active centre, the excitation energy remaining

closely localised in the centre between excitation and emission. The decay constant is independent of temperature and is small.

Most of the luminescent materials, which are valued for their long decay characteristics, obey a decay equation of second type:

$$I(t) = I_0 / (\beta t + 1)^n$$

Where, I_0 is the initial intensity, $I(t)$ is the intensity at time t and β and n are constants.

This equation is similar to the rate equation for the bimolecular reaction. The constant β depends on temperature. The atoms or clusters of atoms become ionised during the excitation and the luminescent radiation is emitted during recombination of the free electrons and the ionised centres. Johnson (12) has suggested that essentially all centres become ionised during excitation and that a majority of free electrons are recaptured into a state, which has a very long lifetime (of the order of milliseconds), because the optical transition to the ground state is forbidden. These electrons contribute an exponential component to the decay curve. The remaining electrons are captured at the trapping centres and are released over a period of time that is long compared to the life times of the excited state of the fluorescing centre. The second class of electrons is responsible for the bimolecular component of the decay curve.

During recent years, scientists have turned their attention towards chlorosilicates to get long afterglow characteristics. In silicate lattices, an introduction of chloride ion can induce a red shift of excitation and emission bands of Eu^{2+} and Ce^{3+} ions because Cl ions with strong coordination effect can strengthen the crystal field splitting.

Moreover, Chlorosilicates can be easily prepared by solid state reactions at temperatures below 1000 C, often as low as 700 C. They have good chemical, physical and thermal stability. Availability of cation sites with varying coordination and symmetries results in tunability of activator emission and excitation spectra. Variety of Chlorosilicates are known in chemistry and mineralogy. However, only few, such as CZCS, have been explored for luminescence.

In the system $\text{CaCl}_2\text{-CaO-SiO}_2$, at least 4 compounds are known. These are $\text{Ca}_2\text{SiO}_3\text{Cl}_2$ (13), $\text{Ca}_3\text{SiO}_4\text{Cl}_2$ (14), $\text{Ca}_7(\text{SiO}_4)_2\text{Cl}_6$ (15), $\text{Ca}_{10}(\text{Si}_2\text{O}_7)_3\text{Cl}_2$ (16). In recent years interesting luminescence properties have been found in $\text{Ca}_3\text{SiO}_4\text{Cl}_2$. Liu et al (17) reported luminescence of Eu^{2+} in $\text{Ca}_3\text{SiO}_4\text{Cl}_2$. They suggested its use as a green emitting phosphor for solid state lighting. Several efforts have been made since then to modify and improve luminescence properties of $\text{Ca}_3\text{SiO}_4\text{Cl}_2$ phosphor for solid state lighting applications. This phosphor also shows long decay characteristics.

In strontium chlorosilicates like $\text{Sr}_4\text{Si}_3\text{O}_8\text{Cl}_4$, $\text{Sr}_5\text{Si}_2\text{O}_7\text{Cl}_4$, $\text{Sr}_5\text{SiO}_4\text{Cl}_6$ and $\text{Sr}_8(\text{SiO}_3)_4\text{Cl}_8$ Long after glow property is observed.

CONCLUSIONS

Long Lasting Phosphorescence (LLP) is due to thermally stimulated recombination of trapped electrons and holes. The electrons or holes can get free from the traps at close to room temperature. As per conventional model, electrons and holes are distributed randomly in the host. In general, LLP is related to lattice defects.

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Gender, Sex Work and HIV&AIDS: Analysing Risks and Vulnerabilities in Female Sex Workers of Rajasthan

Alok Kumar Mathur: Associate Professor, IIHMR University, 1, PrabhuDayal Marg, Sanganer Airport,
Jaipur- 302029. India

Soibam Nepola: Researcher, - E-mail:nepolas@yahoo.co.nz

ABSTRACTS: *Even though the epidemic of HIV&AIDS knows no caste, class or socio-economic stratum, people at bottom of the social and political hierarchy are found to be at higher risk. FSWs, as being women in the 'gendered' society and work in 'immoral profession' are constantly being exposed to the vulnerable situations and risky behaviours. Here, the article draws the correlation between the constructed gender ideology and sexual behaviour to the resulting vulnerabilities and risks in the sex work places. FSWs being in lower hand of the social relation, status, power, and as victim of the sanction caste/traditional profession or socio-economic constraints, are constantly forced into unprotected sex; and blame for the expanding epidemic and being termed as the 'vector' and 'reservoirs' of the virus. Through theoretical framework of gender, and quantitative and qualitative research techniques, the article explores the field situation of FSWs in three districts of Rajasthan to evaluate the existing vulnerabilities and risky behaviours.*

Keywords: *HIV&AIDS, Female Sex Workers, sexuality, vulnerability and risk, Sex work, migration, condom use, sexual abuse*

Introduction

The evolving path of HIV&AIDS epidemics from the much-concerned sub-population of high risk pockets to the general masses is one of the most alarming and 'solution-in-need' situation of the time. Even though the epidemic knows no caste, class or socio-economic stratum, 'it is the people at the bottom of the social and political hierarchy who are most at the risk from HIV&AIDS' (Commonwealth Secretariat, 2002). Female sex workers (FSWs), as a sub-population, are highly vulnerable and at risk to the epidemics due to multiple discriminations and lower status held in a social set-up. Acknowledging its social position, constraints, connectivity and possibilities to the epidemic, NACO placed FSWs under the category of core High Risk Group (HRG) population alongside the MSMs (Men who have Sex with Men) and IDUs (Injection Drug Users). However, the 'invisibility', stigmatization and religious or/and cultural 'immorality' of homosexuality; and the under-prevalence of the geographical and/or situation born mass population of the IDUs (Transnational institutes, 2011) (as of the cheap and easy availability of the injectable drugs in the north-eastern states, especially Manipur and Nagaland, through neighbouring country - Myanmar), result to the outnumbering of the latter two sub-population by the heterosexually oriented FSWs. Also, the gendered Indian society, with poor state of socio-economic, educational, health and modern developmental facilities, inclines towards the culturally defined 'masculinity' where sexual dominance of man over women proves manliness; and sexuality lies exclusively under man's domain (Commonwealth Secretariat, 2002). As stated by NACP-III (GOI, 2006), 86 percent of the epidemic's transmission among people living with HIV&AIDS (PLHA) is taken through sexual route; and proper intervention through FSWs can only minimise the advancing situation (Saksham, 2006). Thus, numerous programmes and policies addressing the HRGs, especially FSWs, are running elaborately through governmental and non-governmental agencies. However, the ever-increasing infected population questions the validity and adaptability of the policies; and thus, hinting for further modification and changes. At the same time, FSWs are constantly conceived as the 'vector' and 'reservoirs' of the HIV (Chan et. al., 2003) and blamed for the expanding epidemic; thus, neglecting the socio-environmental context and the risk and

vulnerabilities revolving around them. Thus, the most effective means of controlling the spread of HIV in India is through the implementation of Targeted Interventions (TIs) amongst persons most vulnerable to HIV&AIDS, such as female sex workers (FSWs), men who have sex with men (MSM) and transgenders (TGs) and injecting drug users (IDUs) (NACO, 2007).

Acknowledging the situation, this article tries to examine the risk and vulnerabilities of HIV&AIDS epidemic among the FSWs in Rajasthan. The current analysis and the data being used is a part of the study "Situation Need Assessment of Targeted Interventions (TIs) in Rajasthan, India" conducted with self-finance by Institute of Health Management Research (IIHMR), Jaipur, in the year 2006-07. The study was conducted in 16 districts of Rajasthan where TIs were applied for the FSWs. The overall objective of the study was to assess the Knowledge, Attitude and Practices (KAPs) of the FSWs for a better intervention to prevent the expanding epidemics of HIV&AIDS. A total of 6986 FSWs were taken into the study from the said 16 districts (Alwar-603, Bundi-107, Churu-236, Jaisalmer-253, Jalore-251, Jhalawar-313, Jhunjhunun-573, Karauli-305, Kota-457, Pali-503, Sikar-400, Sawai-Madhopur- 333, Sirohi-271, Sri Ganganagar-1267, Tonk-492 and Udaipur-622) of TIs. Each district was covered within a time span of 4-6 months and the field work was conducted in parallel mode through collaboration of the existing NGOs/CBOs/Associations/networks/influential persons of that district/locality/area/environment. The sample covered all the available FSWs at the time of study in those districts; however, it acknowledged the high level out-migration of the FSWs in bigger cities like Delhi, Mumbai, Pune, Jaipur and other parts of the nation as well as outside the country to earn maximum through the profession, and were not available at the time of the field work. KAPs assessment was taken through quantitative questionnaires, in-depth interviews, Focus Group Discussions (FGDs) and case studies. However, the article focuses on the situations of the three districts in the south-eastern part of the state, namely Bundi, Jhalawar and Sawai Madhopur and covered all 836 FSWs available in the districts at the time of survey, particularly because of the common band and features of socio-economic, cultural and high 'inter-cum-intra' state migrations, of workers, labourers, truckers etc mainly due to the emerging industries, mines and roadways connectivity in the region, and the high prevalence of FSWs. Therefore, to grasp the vulnerabilities and risky behaviours of HIV&AIDS epidemic in association with FSWs, the article starts with the notion of gender in sex work and then illustrates how the gendered society, socio-economic hardship, cultural 'mind-set' and 'immorality' of sex work create vulnerabilities, landing FSWs into risk-generating situations and risk-taking behaviours. ; Thus, the article uses both the primary and secondary sources, and employs both quantitative and qualitative techniques to lead to the conclusion and recommendations.

Background: Gender, Sex work and Condom use

'Sexism', the sex-role stereotyping attains immense value in every human society with inscriptions of socio-cultural meanings, which are further reinforced through the process of socialization and normalization. In the context of sexuality, most societies expect young men to be aggressive, in control of sexual relationship and sexually knowledgeable, while young women are expected to be passive and innocent about sexual matters (Commonwealth Secretariat, 2002). Individual as a social actor tries to act, in most cases, through perspectives of a normalized '*habitus*'. Thus, human behaviours in a social environment is closely linked to the environmental system that determines the sex role (Burden et. al., 1987). So, the prevailing 'normalized' gender ideology marginalizes and places the body and sexuality of women in objectified position of the social functioning.

The objectification of the body and sexuality of women in the profession of Sex work promotes the epidemic of HIV&AIDS. In the profession of sex work, Sex as work is continuously overlooked to sex as fulfilment of sensual demands. During the in-depth interview and FGDs with the FSWs. It was also revealed that the male customers, many a times, connote FSWs as 'sexually open and desperate women'

then a victim of social constraints. The societal context in which individuals are born, socialized and initiated to sexuality, has a strong influence on the degree in which they are or will be likely to adopt or avoid risk-taking behaviours (Smith-Estelle et. al., 2003). So, FSWs, in many cases, are unable to protect themselves from unprotected sex due to lack of space and power for negotiation or with more inclination to the 'normalized and naturalized' social order. Therefore, in sites of sex work, most men may be able to choose when, with whom and with what protection to have sex; while most women may not be able to do so.

A study on condom use by female sex workers in India states that young FSWs are less likely to use condoms than the older ones. In an industry where youth is an important currency, the younger ones feel that the use of condoms would inhibit their earning capacity during the peak of their earning (Moodie et. al., 1993). In addition, clients mostly prefer and pay more for unsafe sex (Nag, 2001) which the FSWs provide due to their economic vulnerability and work ethic in which satisfaction and demand of clients counts. Social beliefs also play an important role in which clients, in many cases, are reported to cut or tear the tips of condom with their nails, before or during the act, in the belief that STIs can be cured if semen is released in female sex organ; thus, increasing the risk of exposure to HIV&AIDS (Mathur et. al., 2006). In rural areas, practices are also prevalent where men with STIs pay huge amounts for young girls, especially of traditional sex work communities and preferably virgins, with the faith that unprotected sex with them will cure the diseases (Mathur et. al., 2006). In many cases, sex without condom is also considered as testament to worker's cleanliness, and some clients often refuse to engage with condoms (Nag, 2001).

In arena of sex work power largely resides with the client (Chan et. al., 2003). Besides, the prevailing notion of gender, socially 'lowered' and stigmatized profession of sex work further reduces their ability. Also, power status of an individual (client) affects the negotiation of condom use (Bajos et. al., 2000). So, in the caste stratified and patriarchal society of India, the position of sex workers is low and has least negotiating power. The more dependent is the FSW on sex work for livelihood, the less choice she has in safety negotiation (Chan et. al., 2003). So, knowingly or unknowingly they work on risk of health by circumstances and situations. Thus, many FSWs lead their lives in faith, as reported during the fieldwork, when the negotiating power is low but must survive through the profession. 'If faith doesn't favour HIV/STIs can infect on the first act of intercourse itself, otherwise many are not infected lifelong', quoted Laxmi (Pseudonym), a FSW from Swai-Madhapur during an FGD to justify their situation (Mathur et.al., 2006). Thus, gender, sex work and condom use are closely linked and much depends on the social environment where personal understanding and preference of a sex worker is constantly undermined by the gendered 'mindset', perceptions of 'immoral' work and work environment.

Vulnerability and Risk of HIV&AIDS in FSWs

Through normalization and socialization processes, both men and women are subjected to - what is normal behaviour for women and men; what are 'typical' feminine and masculine characteristics; and how women and men should behave in special situations. Cultural beliefs and expectations make men responsible for deciding when, where and how sex will take place while women generally lack control over sex and reproduction (Commonwealth Secretariat, 2002). This 'constructed normalization' also draws the path for the epidemic by promoting vulnerability and risk situations. As a result, there has been a changing pattern in rates of male/female HIV&AIDS infections across the world. Today, more women than men are infected and are also dying of HIV&AIDS. In sub-Saharan Africa, women constitute 55 percent of all HIV infected adults where teenage girls are infected at a rate five or six times greater than their male counterparts (Commission on Status of Women, 2001). So, vulnerability to the epidemic is especially high for women and constantly exposes them to the risk events.

‘Vulnerability’, as defined by Anderson and Woodrow (1989), is “a set of prevailing or consequential conditions, which adversely affect the community’s ability to prevent, mitigate, prepare for or respond to hazard events” (IIRR, 2007). Vulnerability, in term of Sen (1999), is the social “unfreedom” which expose an individual or a group to risky events. Elements of social unfreedom which are vulnerable to HIV&AIDS include - poverty, migration and mobility, lack of access to information and education, gender inequality, taboo topics, weak health systems, widespread stigmatization and missing visibility of the epidemic. (Sen, 1999; IIRR, 2007). Living in an environment with these vulnerabilities exposes to events of risk through which the epidemic gets into contact and take the mass form. When vulnerabilities are high, the possibilities of being exposed to risky events are also greater. Thus, risk is directly proportionate to vulnerability. For a systematic understanding on the existing notions of vulnerability, Smith-Estelle et. al. (2003) classified vulnerability into three types:

1. **Individual vulnerability:** includes aspects of both physical and mental development, as well as behavioural characteristics of an individual. It focuses on an individual’s history of abuse, low educational attainment, limited awareness of health and sexuality issues, and lack of sexual negotiation skills etc.
2. **Societal vulnerability:** includes political and governmental, socio-cultural and economic factors. Here, factors relevant to HIV/STI vulnerability includes situation like gender inequalities, religious beliefs that prevent individuals from practicing safer sex and lack of economic opportunities etc to the modern socio-economic, educational, health and other developmental factors.
3. **Programme-related vulnerability:** focuses on how the existence, content and delivery of health and development programmes either reduce or increase individual vulnerability. With respect to HIV/STIs, relevant vulnerabilities include those focusing on information and education, and health and social services for STI/HIV prevention, treatment and care.

Further, vulnerability on basis of sex indicates that women are more vulnerable to the epidemic due to – Biological, Epidemiological and Social reasons (Kumar et. al., 2001, Commonwealth Secretariat, 2002) as explains -

1. Women are more vulnerable to HIV infection both because infected semen contains a higher concentration of virus than female sexual secretions; and because the exposed surface area of women’s reproductive tract tissue is larger than the vulnerable surface area in Man.
2. STIs in women are often less noticed and go undiagnosed, in which presence vulnerability of the epidemic is particularly high.
3. Cultural, social and economic pressures make women more likely to contract HIV infection than men. Women are often less able to negotiate for safer sex due to factors such as their lower social status, economic dependence and fear of violence.
4. Young women and girls are increasingly targeted for sex by older men seeking safe partners and by those who erroneously believe that HIV&AIDS/STIs infection can get rid by having sex with a virgin.

Analysing Risk and Vulnerabilities in FSWs of Rajasthan

Women’s higher risk and vulnerability to the epidemic is further multiplied in case of FSWs as they are both women and in the profession of sex work. So, the following section examines the profile of 836 active FSWs in the three south-eastern districts of Rajasthan (i.e., Bundi, Jhalawar and SwaiMadhopur) during the time of field work (2006-07) for the Situation Need Assessment of TIIsto understand the existing vulnerabilities and risk behaviours. The three districts are particularly chosen because of the similarities in socio-economic, cultural and features of high ‘inter-cum-intra’ state migrations, mainly in form of workers, labours, truckers etc responding to the emerging industries, mines and roadways connectivity, and the high prevalence of FSWs population. The following section examined the existing

knowledge, attitude and practices among the FSWs to understand the associating risk and vulnerabilities through quantitative opinions which is further supported by in-depth interviews and focus group discussions (FGDs).

Table 1.1: FSWs profile

Indicators	FSWs profile in District level (in %)		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Age Group (in Years)			
13-16	1.1	14.1	4.2
17-20	37.4	32.6	30.3
21-40	61.1	43.5	64.3
< 40	0.5	9.9	1.2
Education Level			
Class 1-2	24.8	75.4	17.4
Primary	4.7	21.7	4.8
Middle	0	2.6	1.2
< Middle	0	0.3	0
No Formal Education	66.8	0	76.6
Marital Status			
Married	8.9	1.3	10.5
Unmarried	84.7	98.4	88.6
Divorcee	6.3	0	0.9
Others	0	0.3	0
Having Children			
Yes	21.6	54.6	36.6
No	78.4	44.7	63.4
Others	0	0.6	0

Source: Field Survey

The personal profile of the FSWs is given due importance in analysis of the risk and vulnerability as it provides information about the age, socio-economic, educational and family support system of FSWs. In profession of sex work, young women often have less decision-making power regarding sexuality than adult women, especially because they tend to have older male partners (Commonwealth Secretariat, 2002) and their demands are particularly high with cultural beliefs of giving more sexual pleasure and ability to cure diseases. Therefore, young women are particularly vulnerable as they lack negotiation power, and their physically immature genital tracts may tear during sexual activities, creating a greater risk of HIV transmission (ibid). Here the data reported that most of the FSWs lie in the sexually active phase (17-40 year of age); and nearly half of the population comes under the age of 20 years which is the period of high importance in the profession of sex work and have multiple partners and unprotected sex due to high demand and low negotiating power. It is also indicated that a considerable part of the FSWs population comes under the age group of 13-16 year that is highly vulnerable. More than two-third of the FSWs are least educated and belong to the category of illiterate or studied up to class 1-2 only. Such a situation leads to lack of knowledge and awareness, and inability to understand the prevailing constraints systematically and logically.

Marriage as a social institution is highly regarded in Indian society. However, the socio-economic vulnerability forces married women to sell sex and cross the social boundaries, by continuation or initiation to the profession. However, married FSWs are comparatively low in demands to the unmarried; so, to sustain in trade and earn more money they agree readily to clients demand to engage in unprotected sex. Meanwhile unmarried FSWs try to develop long lasting relation with their clients and offers unprotected sex to get support in form of financial, social and emotional. FSWs of 30 plus age group having children further need more income because of rising expenditure while their demands in the profession decreases, so they easily agree to go through risky modes of physical relations to face the financial constraints.

Table 1.2: Age at initiation of sex and reason behind the profession -

Indicators	FSWs profile in District level (in %)		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Age at Initiation of Sex work (in Years)			
< 13	2.6	9.6	0
13-15	30.5	46.6	36.6
16-20	64.7	42.2	59.5
> 20	2.1	1.6	3.9
Reason for joining the profession			
Tradition/Caste	15.3	37.4	45.9
Economic	81.1	62.3	54.1
Forcefully	3.7	0.3	0
Specify	0	0	0

Source: Field Survey

Age at initiation of sex has multiple importance in analysis of risk and vulnerability as young sex workers are usually offered with high amount and engage with numerous partners due to high demands. Further, their fragile reproductive tract increases the risk of infection with due scratches and tear during sexual act. Moreover, sexual engagement with old and experience male partners lead to higher chances of being infected with HIV&AIDS/STIs; also, might be ended as victim of the cultural believed to cure these diseases. Young FSWs also have least negotiation ability and power in the work environment.

Reasons behind joining the profession are also an important consideration to understand the vulnerability of the epidemic. Sex work as tradition or due to caste system usually makes girls to engage in the profession at earlier age; and their socio-cultural openness, as perceives, to sex work also makes them to consider cheaply by clients. Such a tradition further decreases their negotiability power and traditional ethic of fulfilling clients demands make open way to unprotected sex. Their dependence on sex work for family economy and those FSWs joining the profession due to economic hardship are more tentative to expose in risk behaviours.

Table 1.3: Work Migration of FSWs

Indicators	FSWs profile in District level (in %)		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Have done sex work outside native districts?			
Yes	70.0	19.8	95.5
If Yes, Age distribution (in Years) to have worked outside native districts (in %)			

13-16	0.8	12.9	3.8
17-20	33.1	24.2	31.1
21-40	65.4	46.8	63.8
>40	0.8	16.1	1.3

Source: Field Survey

Migration for sex work is an important context to the increasing level of epidemics as it comes up with numerous factors of vulnerability and risk behaviour. FSWs in new places require proper support and protection from male members due to the dominant culture of male chauvinism and sexual dominance. In addition, they need support for their living arrangements and other daily necessities if they must save maximum amount of their earnings. So, in new destinations they offer uncompromising sexual favour to numerous male partners for personal, network, financial, emotional and circumstantial support. Moreover, migrant young FSWs have less ability and power to negotiate for protected sex and sexual abuses. Thus, migration for sex work itself is one of the major vulnerability in creation of the risky events.

Table 1.4: Condom: Uses, Accessibility, Lubricants & Expenditure -

Indicators	FSWs and Condom		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Level of Condom use during the sex work (in %)			
No	1.6	0.3	0
Sometimes	13.7	2.6	0.3
Most of time	0	4.2	9.3
Always	84.7	93	90.4
Not using Condom in last month because of client (in %)			
> 5 times	0	13.1	12
5-10 times	2.6	2.6	0.3
< 10 times	0	0.3	0
Never	97.4	83.7	87.7
Procurement of Condom (in %), multiple response			
Female Peer educator	98.9	79.8	64.7
medical Shop	14.2	4.1	1.5
NGO/Organizations	95.3	82.7	65.8
Other places	1.1	0.6	0
Uses of Lubricants with Condom (in %)			
No	100	99.4	100
Monthly expenditure on Condom (in %)			
> 50	87.9	70.6	75.1
50-100	10.5	21.7	23.7
100-200	0	7.7	0.9
< 200	0	0	0.1

Nil	1.6	0	0.2
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Source: Field Survey

As described by numerous studies, condom use in sex work is not always in the hand of FSWs due to the power relation and cultural mindsets. However, in the concerned districts, most of the FSWs used condom 'always' in sex work. During in-depth interviews, it was revealed that the uses of condom in sex work was closely related to availability, as many did not prefer to spend on condoms from their hard earned money, and give far importance to the existing financial constraints. Cases were also reported in which FSWs prefer unsafe sex to the waiting clients then losing financial earning due to shortage of condoms, especially in far and highway based sex work places. In all the districts, more than seventy per cent of the population spent less than fifty rupees per month in condom.

Table 1.5: FSWs and RTI/STI

Indicators	FSWs and RTI/STI in District level		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Have you heard about RTI/STI? (in %)			
Yes	82.1	93.6	99.1
No	3.7	4.5	0.3
No Idea	14.2	1.9	0.6
If Yes, can it be cure? (in %)			
Yes	96.2	98.3	93
No	2.6	1.7	1.5
No Idea	1.2	0	5.5
Have you ever been tested for RTI/STI? (in %)			
Yes	56.3	33.9	78.1
No	33.7	57.2	21.9
Do not know	10	8.9	0
If yes, when did it tested for last time? (in %)			
1-2 month ago	28	5.7	0.8
3-5 month ago	55.1	22.6	5
6-12 month ago	15.9	50.9	72.7
> 1 year ago	0.9	20.8	21.5
Result of testing (in %)			
Positive	1.9	0	4.2
Negative	78.5	94.6	92.3
Won't tell	9.3	0.9	0.8
No Idea	10.3	4.5	2.7

Source: Field Survey

On knowledge and awareness of RTIs/STIs, most of the interviewed population have heard about them and know about their curability. However, to those who have heard, known and tested for the infection, a considerable per cent of the population did not know the result. "If the pain in the body is reduced or bearable, then what is the use for the result of the test, re-examination or the prescribed medications? Doctors always want us to come for those check-ups as to earn more", said Sushila (Pseudonym), a FSW from Jhalawar. Thus, many have not considered or taken the result of the tests. Further, data also revealed

that population who went to test the infection is comparatively minute to the overall population. Therefore, the percentage of infected population might be high with reported indulgence of unprotected sex and risky behaviours. Such invisibilities and negligence is also a vulnerable situation to the expanding epidemic.

Table 1.6: Knowledge on HIV&AIDS

Indicators	FSWs and HIV&AIDS in District level		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Have you heard about HIV&AIDS? (in %)			
Yes	96.3	95.9	98.8
No	2.1	3.5	1.2
No Idea	1.6	0.6	0
If yes, from which source? (Multiple response)			
Radio/TV	17.4	16.4	14.7
Newspaper/Pamphlet	14.2	12.6	7.2
Doctor/health worker	1.6	4.5	5.4
community meeting/friend/relatives	96.3	86.9	94.3
If yes, how it spreads? (multiple response but only with those have heard HIV&AIDS)			
Mother to child transmission	99.4	64.1	9.7
Unsafe sex	100	75.4	98.2
Sharing needle with infected people	99.4	35.3	41
Transfusion of infected blood	100	19.8	40.1
other (specify)	0	16.3	1.2
If Yes, can it be cure? (in %)			
Yes	8.4	5.1	6
No	91.6	93.9	70.6
No Idea	0	1	23.4

Source: Field Survey

On knowledge and comprehension of the HIV&AIDS epidemic, more than ninety-five per cent of the sample population have heard about the epidemic. As literacy level is low and most of the respondents belong to lower economic strata, access of idea through radio/TV and Newspaper/Pamphlet is low as compared to access through the community meeting/friend/relatives. Thus, work at community/village level turns out to be crucial for outreaching to the ground level. Surprisingly, efforts through government health facilities/doctor/health workers turned-out to be low as planned and made in control strategies. During in-depth interviews and FGDs, it was revealed that FSWs rarely visit the government or establish health facilities as they felt stigmatized on revealing the medical history that includes the profession – “in government hospital and dispensaries we were asked and have to talked about the problems in front of otherpatients and whoseever present looked at us surprisingly and laugh at and after us. So, we preferred to visit the private facilities” Sunita (pseudonym), a FSW from Swai-Madhpor. Also, they are usually not engaged with the visiting health workers due to distant work place, busy schedule or socio-economic constraints. They are more accustomed to general/home remedies for ‘minor’ sickness or prefer the regular nearby clinic whose certification and qualifications they are not fully aware. So, the available health facilities, even if poor, arefound to have least impact on lives of FSWs making them more vulnerable to HIV&AIDS.

Table 1.7: Substance abuse and violence & harassment

Indicators	Substance abuse and violence & harassment in District level		
	Bundi	Jhalawar	SwaiMadhopur
Respondents (N)	190	313	333
Consumption of Tobacco/Pan masala/Gutkha (in %)			
No	21.6	80.8	39
Yes	78.4	19.2	61
If yes, then quantity per day (in total population)			
> 5 pouches	46.8	12.5	39
6-10 pouches	24.7	2.9	20.7
11-15 pouches	6.9	1.6	1.2
<15 pouches	0	2.2	0
Smoking (in %)			
No	96.3	94.6	88
Yes	3.7	5.4	12
Consumption of alcohol (in %)			
No	80.5	89.1	45.6
Yes	19.5	10.9	54.4
If yes, then frequency (in total population) -			
Daily	2.1	6.7	6.1
Once in a week	4.2	2.6	33.9
Once /Twice in a month	12.1	0.9	11.4
Occasionally	0.5	0.6	3
Do client took advantage of intoxicated state in last 3 months, especially alcohol?			
No	91.7	76.5	82.3
Once	8.3	0	0.6
2-5 times	0	0	5.5
< 5 times	0	0	0
No Idea	0	23.5	11.6
Experience of Sexual abused/violence by clients			
No	85.3	98.7	80.5
Yes	0.5	0	18.6
Can't say	14.2	1.3	0.9
others (specify)	0	0	0

Source: Field Survey

Substance abuse, especially habit-forming items, and its relationship with violence and harassment in sex work places is one of the least but an important area relating with risk behaviour. Under influence of drugs, especially alcohol, clients usually reported to abuse FSWs and forced to unprotected sex. There is little change in the normative standard for toleration of drunkenness in women and that drinking behaviour is more stigmatized for women than for man (Corrigan, 1987). Percentage of FSWs consuming alcohol is lesser in other districts than in Swai-Madhopur where more than half of the population consumes alcohol. Among those who consume alcohol, the percentage of population that consumes daily or twice a week forms a considerable part. This FSWs usually share company to drink with frequent or

regular customers or/and man accompanied. In such situation, they are not considered as a client then the financial, emotional supporter or lover in many cases. They are treated differently from the paid customers and open to unprotected sexual relations. In many situations, physical abuses and harassment by them are placed outside the profession/work. FSWs, especially the unmarried and traditional/caste based, cannot link their lover as the part of the profession and as a client in deep sense as Anita (pseudonym), a FSW from Jhalawar quotes "Raju (name change) is my lover, my family; whether he gets drunk and beat me or wants to sleep with me – is our personal and family matters". At the same time, many sex workers reported of being confused or least considered to the idea of verbal abuses and sexual harassment in their profession as Manju (pseudonym), a FSW from Bhundi laughed-off to the word 'Gaali' – "it's hard if i remembered a day without a 'gaali'. Sometime customers turns-out to be aggressive but we can control them and feel safe in others (FSWs) company and male members protection". Moreover, their 'internalization' and 'normalization' to profession cannot distinguish and differentiate, in many situations, the verbal abuses of clients as harassment. So, defining abuses and harassment, itself is found to be problematic, except in cases where clients use force against their or for his will.

Conclusions and Recommendations:

The complexity of social network, deepness of social reality, normalization and naturalization of 'given' norm results to, and multiplies the scope of vulnerability and risk of HIV&AIDS epidemic. Even though the categorized population of HRGs, especially FSWs, is given focal importance in the preventive, care and other strategies to curve the epidemic; they are constantly forcing to act and be victim of the social system. In sex work, the caste, class and gendered social system dragged FSWs to the lower hand of the power relation. The poor socio-economic, educational, health facilities and awareness, mobility and migration, traditional and cultural preparedness to sex work make FSWs far vulnerable to the epidemic. Further, the 'constructed' ideas on sexuality, sexual role and behaviour, and 'immorality' of the sex work constantly exposed them to the risky behaviours. So, curving the existing situation needs a proper understanding and addressing of the existing scenarios through multiple level and points. It immensely requires deconstruction of the constructed normal and voice to the voiceless. So, it is necessary to introduce and modify numerous short and long terms measures; and with multiple engagement at various level. However, some generalized modes that need immediate attention in the existing scenarios is -

- Capacity building: Most of the reported vulnerabilities and risk to the epidemic are closely related to the low capacity of the FSWs and related communities. Capacity here refers to the material, attitudinal, cultural and spiritual strength that exist within the group/community, which can be used to mitigate, prepare for and cope with the existing damaging situations/disasters. Therefore, capacity building and assessment needs are requiring with long and short-term goals through proper identification of the existing gap and requirements.
- Social capitals and community based organizations: In past decades, decentralized intervention strategies in form of governmental and non-governmental organizations are given due importance in preventive and care measures of HIV&AIDS. However, in areas of sex work places and communities engaging with sex work as profession, CBOs proves to penetrate deeper in creating awareness and preventive measures, distribution of condom, motivation for save sex and medical care etc given the shared understanding, faith, belongingness, openness and approachability. So, the ability of this far-reaching development should consider carefully and elaborately.
- Integrate HIV/AIDS into General Health Programs: For a vast and decentralized mode, considering epidemics expansion in rural population, HIV/AIDS component is an essential in government health



program. However, special awareness, medical and health facilities in the form of home visit and frequent health camps should be arranged in FSWs prominent sites and communities.

- Empowerment for both male and female: The existing FSWs focused programme to create awareness and preventive measures of the epidemic needs expansion and involvement of the general masses, especially male, to adopt healthier sexual behaviour and practices. Both women and men need to be empowered to protect themselves against HIV&AIDS. Women need information and education, skills, access to services and technologies, access to economic resources, social capital and the opportunity to have a voice in decision making at all levels. Men need to become partners in prevention and education, and to encourage adopting healthier sexual behaviour.
- HIV prevention strategies often target behaviour without exploring the larger factors that shape and inform it. So, socio-cultural understanding and behavioural norms should be taken into consideration for effective interventional strategies. Program and policies should be gender sensitive and protective when talking issues of HIV&AIDS.
- Laws are needed that actively promote a protective and supportive environment. These include those that protect the right to privacy, provides redress in event of discrimination in employment, housing, access to health care etc.; ban discrimination against PLHA etc, to take proper protective and care measures to the necessary people.

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Women in Leadership and Decision-Making: Building a Different World

Dr. Meenakshi Yadav

Lect. Public Administration
Govt. Arts Girls' College, Kota

Abstract

The importance of having more women leader in political, economic and social fields has been consistently stressed on both developed and developing nations. Diversity of thoughts lead to better problem solving- especially when we collaborate with people of different genders. Women leadership and decision-making is improving in today's world-it's imperative. Women have consistently proven that they are able to benefit policy in important ways. In short, competent women in leadership and decision making roles mean increased profitability not only in business but socially, economically, politically and culturally which is making a huge impact on the world, changing the dynamics and building a new world.

Society has always highlighted the duty and service done by men, where as the role of women is always kept in dim light. Men think they're more capable than a woman and are able to perform better than them but it is no secret that women have historically faced greater barriers than men when it comes to decision making and leadership. Fact is that women's participation in decision making is highly beneficial for designing public lives, society and nation as a whole.

Women are not new to leadership. They've successfully built and run the countries and cities. Women like Rajiya Sultan, Jhansi ki Rani Laxmibai, Sarojani Naidu, Indira Gandhi, Medha Patekar, Kiran Bedi and on international platform women like Margaret Thatcher, Hillary Clinton, Dorothea Dix, Grace Abbott, Lucretia Coffin Mott are few to name who played their very important role in nation building, social reforms, freedom struggles, education reform movement etc at social and political level both.

Diversity in leadership breeds innovation. Time and time again, studies and researchers have found that diversity to thoughts leads to better problem solving- when we collaborate with people of different genders, sexual orientations, ethnicities and race in our work place. Women leadership styles have been shown to be more transformational, participative and inclusive than leadership styles of their male counterparts. The importance of women leadership has been accepted across all the sections of the world. Women leadership is advocated strongly and powerfully. Today's global problems require leaders that have different skill sets and innovation can come only from diverse ideas. Women bring the skill, different perspectives and structural and cultural differences to drive effective solutions. Feminine values are an operating system of a modern, social and open economy. And with women leadership and participation in decisions, we can improve not only society and nation but business as well. Women when they're in parliament, they promote women's rights in legislation. They tend to speak more about children's right, speak up more for the interest of communities. Having women in important decision making roles is breaking down cultural and structural barriers- improving leadership around the

world and showing everyone what women can achieve. Specially in developing nations, having women at the table impacts how policy resources are spent. It is proven and supported through research and studies that when you have more women in public decision-making, you get policies that benefit women, children and families in general.

Women bring to the table extra-ordinary talent and skills that make them very effective leaders. Women leadership is important for the current societal transformation at home and workplace. Women in leadership and decision making has provided an integrated view of work and family resulting in an engaged and rewarding personal and professional future. It is important because issues facing the world are tough and the world needs the toughest and finest minds to deliver solutions. In short, women leaders can change the way global solutions are forged and that's why it is important to keep pushing women leaders forward.

Leadership means inspiring, collaboration, communication, influence, delegation, knowledge, respect and the ability to constantly learn and change. And it is a universal truth that the women are good at building strong relations. Even researchers note that female leaders are consistently rated a notch higher than their male counterparts in the category of relationship building. It is well said that if your actions inspire others to dream more, learn more, do more and become more---you are a leader. Changes are needed in leadership and active participation in decision-making by women is the need of the hour. The dearth of female leaders in traditional leadership role is particularly troubling because it is not the result of lack of qualified women, but society, in ability to recognise and reward the full potential of half the population. Having women in key positions includes the benefits of improving financial performance, strengthening organizational climate, increase co-operate social responsibility and reputation. Their role in decision-making is very important because it is the opening act toward the more inclusive, equal and balanced society. It improves everything and as a result will form a society that enables us to listen to other important voices specifically those to other ethnicities and generations.

Strong countries and cities can be economically, socially, culturally as politically are well only and when women are given importance. Their involvement in local politics has been found to reduce corruption. And in social sector, research has shown that non-profits with women in leadership positions are more successful in realising their mission and reaching their goals. . The Universal Declaration of Human Rights recognizes the right of every person to take part in the government of his or her country. Equal access of men and women to power, decision-making and leadership at all levels is a necessary precondition for the proper functioning of democracy.

As reported in Huffington Post Women, researchers focussed on the West Bengal region of India, where quotes for female politician in local government have been in place since 1993. Villagers were surveyed for attitudes on education and achievement and then compared against villages without any female political leadership, only men. The results were astounding. In areas with long serving female leaders in local government, the gender gap in teen education goals disappeared, due to the fact that girls had set higher goals for themselves. Parents were also 25% more likely to report having more ambitions education goals for their daughters, significantly narrowing the gender gap. In a broader context, the research speaks to the powerful and inspirational effect of women leaders everywhere. The world needs well spoken women to state



opinions in every venue, from PTA (Parent Teacher Association) meetings to presidential debates. It is not that a woman perspective is better, what matters is that it is different. Women leadership is important for the current societal transformation at home and workplace. It's true and well accepted fact that women's participation in decision making is highly beneficial for designing public lives, society and nation as a whole.

What we think of "soft skills" is becoming critical to leadership. We're transitioning from command and control to facilitative and collaborative leadership that work across teams, time zone, cultures and disciplines. Women offer 'fresh eyes' and 'fresh solutions' applied to old and abiding problems—unique skills honed through family and community service, the opportunity for true democracy, transforming business and policies. Women are naturally very good multitaskers, have good sense of commitment and are have more patience towards the employees or subordinates that make them the best choice for the task of administration. They listen better and are more sensitive to the needs and demands of other works. Females in decision –making roles are helping to restore balance and wholeness to our communities. They have added different dimensions in the society—they're interested in women issues—and have tried to improve it. She is leader as well as mother who guides and protects the family and society as a whole. A strong women stands up for herself. A stronger women stands up for everyone else. Women bring to the exercise of leadership an arsenal of strengths, which increasingly are received to benefit the entities they lead on local, national and global development. Women are more solutions oriented and natural multi-taskers. Now women is no more apologizing as compare to earlier culturally-grained tendency to over-apologize to held back when they leave to raise children. Women bring value in unique and diverse perspectives which they bring to table. Females are most trusted ones, as workers perceive female executives as being honest and ethical than they do male executives. Females are more collaborative—they're better making in deals. Women make terrific mentors. They judge your thoughts, ideas or dreams—they help you to achieve them. Women are taking on the role of leadership seriously and encouraging and inspiring others to do so. Even men are taking personal responsibility to champion women. That is being done by sponsoring, promoting or using influence to help even just one woman to advance her career and changes are visible , not only in urban areas but in rural areas too. Change will only happen if women commit to excelling in their individual careers. Important is to recognise and value. The society has to understand the importance of modern leadership skills like humility, collaboration, empathy and compassion—they can see how having more women leaders will have a wholesome effect on society and nation.

Women leadership has transformed perspective and processes—in regard to sustainable development and in this regard it will drive change, break down barriers and releases the constraint of choices available to women. It isn't that women are less ambitious but women want to find balance between work, love and family. It's today's women's movement –a unique catalyst for women to embrace power and reach leadership parity. Achievement is all about hard work, choices and persistence. Decision-making is important for every women in the every stage of life. One has to give voice to leadership. It can be done right now by inspiring women to lead.



We must network, educate and unite to motivate one another. Providing opportunities to build leadership skill and encourage them.

Women leadership has narrowed down the struggle to close the gap with men on taking the roles that lead to shape the world. It is not about women against men. We all know that leadership should be defined by gender, but by ability to lead successful. Blending and balancing values with unique goals, ambition and qualities like empathy can be motivating and efficacious. Leadership lives at the intersection of that spark and values. Women leadership is imperative. The qualities that are required to lead in 21st century include the ability to connect, collaborate, empathize and communicate—all qualities that tend to be ‘female’ in nature. The world has been without the full benefit of the talent, creativity and ideas of half its population for too long. Old paradigms need to be transformed into new ways of doing things and re-creating cultures in originations. Though there’s has been a shift in traditional family roles but still we’re not in alignment- yet. But things are changing for better. Not only the women but the society is also realizing the importance of their active participation in decisions.

At the end of the day women, with the magnitude of social and environmental challenges, women can’t afford to leave any tool box unused—especially the ones that makes us human.

Key words: women, leadership, decision-making, society, participation, multitaskers, change

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Fruit/ Food Processing Industry: An Overview

paper presented by:-

Prof. Hiramani J.Molerakhi M.Com., M.Phil

Department Of Commerce

M.M.Arts , Commerce, Science And Home Science College

Belgaum, Karnataka

Guided by :

Dr. R. V. Ghadge

M.Com., PhD,

Department Of Commerce,

Shivaji College, Renapur,

Latur. Maharashtra.

Abstract -

In the early stages of economic development agro-industries occupy a prominent position in the industrial sector. Moreover, changes in the processing of the primary agricultural commodities by addition of further stages of processing and induction of new technology outside the household sector would also occur a prominent role. India is second largest producer of fruits. Due to skilled manpower deficiency, poor cold storage facilities, and inefficient post harvest management and minimal technological interventions, as India is second largest producer contributes only 1% of the global market of the fruit processing industry. The use of processed food is becoming popular due to various Socio-economic changes such as, liberalization, change in taste, high cost of household – labour, increase in the number of working women, improvement in the living standards of the people, working both man and women, men won't have time to prepare the food, faction to eat readymade food, equally contribution of wok by man and women, heavy self embossment wok or due to inflation all the members of the family are to be work to survive and family prefers to dine out in restaurants and dhabas and readily available processed foods like fruits, jams, double refined oils, butters etc .

Agro-Processing V/S Food Processing

Industry and agriculture have traditional been viewed as two separate sectors both the terms of their characteristics and their roles in economic development. Agro-processing industries are a part of the broader sector of agro-based industries. Agro-based industries are broadly defined as those, which depend on agriculture for their raw material. Agro-processing industry is one which processes bio-mass, i.e. agricultural raw material which includes grained and tree crops, milk as well as fisheries in to easily transportable forms, enhances nutritive value and extract chemicals for other uses. Agro-processing industry thus means, transforming products, originating from agriculture, livestock, fishery and forestry sectors. Indeed, a very large part of agricultural production undergoes some degree of transformation between harvesting and final use.

Argo-processing industry encourages investment both in subsequent stages of production by forward linkages and in earlier stages through backward linkages.

Food-processing industry is defined as that in which war material cost accounts for over 67 percent in its total cost. This industrial sector has a high working capital component and is labour intensive in nature covering a large spectrum of industrial units producing fruits and vegetable based products, Maine products, meat; cereals based products, livestock, sugar etc.

Agro-processing promises excellent potential to boost our economy to the enormous opportunities both in the domestic and export market segments. Changing consumer profile and also changing the life style of Indian population have opened up new market possibilities for value added, packaged and convenient food products. Therefore, it is important to develop linkages between farm and industry to help agricultural development through creation of backward linkages, adding value to farmer's products and increasing their income. This may be possible with the application of new technologies, which are most cost-efficient.

Classification of food processing industry

The Food and Agriculture Organization (FAO) has categorized food processing in to the following three sectors.

1. Primary: Involving basic processing of natural produces such as dehawking, cleaning and grading.
2. Secondary: Involving elementary modification such as hydrogenation of edible oils.
3. Tertiary: Involving high level of modification to make the natural produce ready to eat, for example, ketch up or cornflakes.

Fruits are perishable in nature and there is a need to process fruits in order to increase their storage or shelf-life significantly. Fruit processing is done to add value to the fresh fruits produce in a number of ways viz. canning, drying, freezing and new ingredient creation.

There are various forms of processed fruits:

- Pre- prepared fresh (includes fruit salads, having a shorter storage life as they include added ingredients, such as sauces and flavorings)
- Canned (includes canned pineapple, peaches, apricots, pears and mixed fruits) Frozen (includes Frozen mangoes, berries and pineapple having a longer shelf life, convenience, easy storage)
- Dried (includes dried apricots, apples and prunes with shorter life cycles than fresh fruits)
- Juiced (includes fresh fruit juices)

Planning approach for FPI development in India

Realizing the economic and social significance of the food processing sector, systematic and consented efforts have been made in India to develop the sector.

The Government of India has announced a separate food processing policy under the ministry of food processing industries (MOFPI). Further planned attempts have been made to develop the sector under various five year plan. Besides these attempts, annual plan allocations and targets are set under central budgets.

This section aims to make a critical analysis of all these under the following heads:

1. Food processing policy of the Central Government;
2. Growth of Food processing industry under various plan periods, and
3. Annual budgets

Opportunity of fruit processing industry in India -

According to Chetan Kothari, Tricom Fruit Products Ltd

Being one of the largest producers of fruits and vegetables in the world, India presents great opportunities in the fruit and vegetable processing sector Opportunity of fruit India is the

second largest producer of fruit and vegetables in the world with 150 million tons (mt) of fruits and vegetables produced annually. But, only around 2.2% of fruit and vegetable production is processed as compared to countries like the US (65%), Philippines (78%) and China (23%), so this presents immense opportunity to companies looking at investing in this sector. The food processing sector is critical to India's development. It establishes vital linkages and synergy between industry and agriculture, the two pillars of India's economy. The growth of food processing will bring immense benefits to the economy, raising agricultural yields, enhancing productivity, creating employment and raising standard of life of people across the country, especially in rural areas. This industry ranks fifth in the country and employs around 13 million people directly and 35 million people indirectly. It accounts for 14% of total industrial output of the GDP. Its turnover is estimated at Rs 1,44,000 crore, of which Rs 1,11,200 crore is in the unorganised sector. The liberalisation of the Indian economy and world trade and rising consumer prosperity has thrown up new opportunities for diversification in the food processing sector and opened new vistas for growth.

GROWTH OF FPI IN INDIA

As discussed earlier agro-processing promises excellent potential to boost our economy to the enormous opportunities both in the domestic and export market segments. Through backward and forward linkage, the FP sector is expected to bring a paradigm shift in the agricultural sector. The sector adds value to the agricultural outputs through processing and provides necessary impetus to farmers to view agriculture as an industry rather than merely as a fair-weather friend. In this section, an attempt has been made to evaluate the contribution of the sector to the economy of India using the following parameters :

- 1) Exports
- 2) Employment
- 3) Foreign Direct Investments in FPI

1) EXPORTS:-

Being a value addition segment of the economy, the food sector has been contributing vastly to increase the exports of India. Various processed food items now find a place in export list of India.

2) EMPLOYMENT:

The employment generation potential of food processing sector is much higher than the other sectors, i.e. 54000 persons get direct employment per Rs. 1000 crore of investment in food sector in comparison to 48000 in textiles and Rs. 25000 in paper industry. These are also a fourfold generation of indirect employment in the ancillary and other downstream activity on account of the investment in food sector. Further, more than 65% of the employment generation is in small towns and rural areas.

3) FOREIGN DIRECT INVESTMENT IN FPI

India has been following liberal policy for foreign investment in food processing sector. Post-harvest technology, infrastructure, building cold chains and packaging are some of the areas in which the country is seeking competent overseas collaborations.

The foreign investment involved Rs.9125 crore. 849 projects have already gone in to commercial production.

Conclusion

- Food processing has been identified as industry with employment potential.
- Most of the processed food item has been exempted from the purview of licensing under the Industries (Development and Regulations) Act 1951, except items reserved small-sector and alcoholic beverages.
- To ensure easy availability of credit, government has included food processing industries in the list priority sector for bank lending; NABARD has created a refinancing window with a corpus of Rs.1000 crore, especially for agro processing infrastructure and market development.
- Food processing industries were included in the list of priority sector for bank lending in 1999.
- Automatic approval for foreign equity up to 100% is available for most of the processed food items excepting alcohol and beer and those reserved to for small scale sector subject to certain conditions.
- Excise duty on processed fruit and vegetables was brought down from 16% to zero level in the Budget, 2001-2002.
- In the budget of 2004-2005 income tax holiday and other concessions announced for certain categories of food processing industries.
- Under Income Tax Act, a deduction of 100% of profit for five years and 25% of profits for the next five years allowed in case of new agro processing industries set up to process, preserve and package fruits and vegetables.

The proposed financial outlay of around Rs.15000 crore would have an aggregate component of around Rs. 10300 crore towards providing part capital assistance to food processing projects. Based on design of the schemes and experience so far, this may be able to attract a total investment of around Rs.35000 crore in food processing sector. Considering an incremental capital output ratio of around 4 for Indian economy, though it may be less for food processing sector, an additional investment of Rs.35000 crore may lead to an additional output of Rs.8750 crore. This level of investment may also have potential of generating additional employment for at least one million people during 12th plan assuming creation of even 30 employment opportunities for each Rs. 1 crore invested.

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INDIAN HEALTH INSURANCE SECTOR – A ROLE OF FDI

A panacea to battle with catastrophic health expenditure in India

Dr. Vikas Singh

Assistant Professor

Faculty of Commerce

S.S. Khanna Girls' Degree College

(A constituent college of the University of Allahabad)

Abstract

Foreign direct investment (FDI) plays an important role in the economic development of the country. Also, there are always pros and cons of each decision. Increasing the FDI ceiling will make the Indian Insurance sector more vibrant and dynamic in the intermediate and long term. FDI and its results is a long term process and it will reap the benefits after a few years of initiating it. Combating with the high catastrophic out-of-pocket health expenditure is not affordable by everyone. This needs to get sponsored or to be assisted. Health insurance is the only way through which this can become possible. But at the same time such health insurance players should be ready to cater with their low-premium and better claim-settlement packaged policies. This is possible only when foreign partners are associated under stringent regulatory environment like FDI. With FDI, domestic players can offer affordable policies and lower administrative costs, streamline provider contracts and ensure speedy claim management because of the foreign partner's expertise, capital, technology, better customer service mechanism and experience in the matured developed countries' markets. It would facilitate partnerships with health service providers and insurance companies and build a seamless value chain to meet health care needs of poor people by providing affordable insurance policies. After registering the developments like the standardization of health insurance with 2013 regulation, increased foreign direct investments will be the remarkable achievements in this direction.

Key words - Foreign direct investment (FDI), out-of-pocket health expenditure, premium, claim-settlement

Catastrophic Health Expenditure:

In developing economies, health shocks play a significant role in instigating and sustaining poverty. The impact of high catastrophic out-of-pocket health expenditure also fosters a culture in which people decide not to use services because they cannot afford either the direct costs, such as for health checkups, consultations, medicines, diagnostic tests or the indirect costs, such as transportation or special food (Meghan, 2010).

Exhibit 1 - Costs for medical treatment in a good or reputed hospital.

Treatment of:	Cost Required:
Angioplasty	Rs. 2,00,000 to Rs. 3,00,000
Open Heart Surgery	Rs. 2,50,000 to Rs. 4,50,000
Liver Transplant	Rs. 30,00,000
Kidney Transplant	Rs.18,00,000 to Rs.30,00,000
Hernia Surgery	Rs. 30,000 to Rs. 60,000
Cancer-Chemotherapy	Rs. 2.40,000 [Rs. 10000 per visit, may be 4 to 24 visits]

Source: http://www.healthinsuranceindia.org/need_of_health_insurance.asp

According to World Bank Reports, commenting on Indian's capability to support their health and medical necessities, some relevant studies reveal that:

- 85 % of working population do not have Rs. 5,00,000 as instant cash,
- 14 % have Rs. 5,00,000 instantly but subsequently will face a financial crunch,

- Only 1% can afford to spend Rs. 5,00,000 instantly and easily,
- 99 % of Indians will face financial crunch in case of any critical illness.

It is only that health insurance policy taken by a person can take care of hospitalization costs of this magnitude (Sethi, 2011). In simple words in order to get financing of the health shock treatments there is need of health insurance, where insurer provides the fund and makes all such contingent requirements fulfilled.

Non-availability of necessary finances is a major obstacle in the health care attainments of people in many developing countries including India. With the continuing resource constraints of the government and competing sectoral demands the allocation needed in the health sector may not increase to adequate level in the near future. Nonetheless the present trend of cut in government subsidies as a part of the 'new economic reforms' is likely to put more pressure on this sector.

Health Insurance mechanism is getting more popularity even in developing countries backed up by the evidence from the successful experience of the developed countries where Health Insurance system is an integral part of the health care system. Notwithstanding the view that health insurance is a viable solution then to it is nearly nonexistent among poor communities in rural India (Churchill 2006).

The health insurance coverage (i.e. the number of people covered by health insurance) in India, in some form or the other, i.e. whether in public or private sphere, is abysmally low and is only around 3% of the total Indian Population (IRDA. 2004). At the same time, interest in taking steps to spread insurance coverage is growing. Private insurance companies are propagating marketing methods and products which should enhance access to insurance among the wealthier segments of the population.

Health Insurance has emerged as part of the reform drive in many countries, both as a way of augmenting financial resources available for care, and as a means of better linking health demand to the provision of services (Dror and Preker, 2001).

Above mentioned instigating issues has made worldwide researchers and thinkers to work on and to explore new arms of health insurance.

Prologue: Indian Health Insurance Players

Presently, there are more than two dozen of insurance companies providing health insurance all over the India (Exhibit 1.1). These players belong to both sectors of the insurance industries, which are public sector as well as private sector.

Exhibit 1.1 - Private Voluntary Health Insurance (PVHI) Players in India

Public Sector Companies	
1. <i>Oriental Insurance Co. Ltd.</i>	2. <i>United India Insurance Co. Ltd</i>
3. <i>New India Assurance Co. Ltd.</i>	4. <i>National Insurance Corp. Ltd.</i>
5. <i>Life Insurance Corporation of India (LIC)</i>	
Private Sector Companies	
General Insurance Companies	Standalone Companies:
1. <i>Bajaj Allianz General Insurance Company Ltd.</i>	1. <i>Aditya Birla Health Insurance Co.</i>
2. <i>Cholamandalam General Insurance Co. Ltd.</i>	2. <i>Apollo Munich Health Insurance Co.</i>

3. HDFC ERGO General Insurance Co. Ltd.	3. Max Bupa Health Insurance Co.
4. ICICI Lombard General Insurance Co. Ltd.	4. Religare Health Insurance Co
5. IFFCO TOKIO General Insurance	5. Cigna TTK Health Insurance Co.
6. L & T General Insurance Co Ltd.	6. Star Health and Allied Insurance Co.
7. Liberty Videocon General Insurance	
8. Magma HDI General Insurance Co. Ltd.	
9. Reliance General Insurance	
10. Raheja QBE General Insurance Co Ltd	
11. Royal Sundaram Alliance Insurance Co. Ltd.	
12. SBI General Insurance Company Ltd	
13. Shriram General Insurance Company	
14. Tata AIG General Insurance Co. Ltd.	
15. Universal Sompo General Insurance Co. Ltd.	

Source: <https://www.policybazaar.com/health-insurance>

Besides having the general and exclusive standalone players in India, health insurance is also being catered by certain Life Insurance Companies.

Those, *Life Insurance Companies* are - Aviva Life Insurance, Bharti AXA Life Insurance Company Ltd., Birla Sun Life Insurance, Bajaj Allianz Life Insurance Company Ltd., Max New York Life Insurance, MetLife India Assurance Company

The industry has shown significant improvement in operational parameters even as claims ratios continue to remain high. However, the growth is fraught with numerous challenges including efficiency, affordability and accessibility of health insurance. The efficiency in the health insurance system is also plagued by mistrust between providers and insurers due to non-standardized practices and formats in an evolving industry. Standardization therefore is critical to enhance quality delivery of health insurance, encourage innovation and greater penetration of health insurance in the country. The IRDA notified the **Health Insurance Guidelines 2013** to standardize health insurance in the country. This definitely added an innovative and a very improving chapter to Indian health insurance business.

A Reality Check of Indian Healthcare Sector

Indian insurance sector was liberalized in 2001. Liberalization has led to the entry of the largest insurance companies in the world, who have taken a strategic view on India being one of the top priority emerging markets. The Insurance industry in India has undergone transformational changes over the last 14 years. Raising the cap on FDI into Indian insurance companies to 49% from the 26% would be a boon in upcoming decades.

Following facts revealed that Indian Healthcare Sector needs a revival and increased FDI percentage would contribute substantially in the recoupment.

A Reality Check of Indian Healthcare Sector

(Based on PWC's Report 2017 'Funding Indian healthcare catalyzing the next wave of growth')

1. **Developmental goals, communicable diseases and the growing NCD epidemic**
 - India still accounts for 16% of the global share of maternal deaths and 27% of global newborn deaths.
 - Deaths continue to occur due to communicable diseases, with 22% of global TB incidence in India.
 - India's non-communicable disease (NCD) burden continues to expand and is responsible for around 60% of deaths in India.
2. **The growing need for healthcare spending:**
 - Out of pocket expenditure (OOPE) constitutes more than 60% of all health expenses, a major drawback in a country like India where a large segment of the population is poor.
 - Approximately 63 million people fall into poverty each year due to lack of financial protection for their healthcare needs.
3. **Poor infrastructure, shortage of a skilled workforce and lack of standards impact the quality of care:**
 - With a 22% shortage of primary health centers (PHCs) and 32% shortage of community health centers (CHCs), it is estimated that 50% of beneficiaries travel more than 100 km to access quality care.
 - India has only 1.1 beds per 1,000 people in India compared to the world average of 2.7.
 - 70% of India's healthcare infrastructure is in the top 20 cities.
4. **Increasing preference for availing of medical treatment from the private sector** – people have found private health service providers much more reliable than others. As a result availing treatment in a private hospital is becoming more and more acceptable. But at the same time, independent charges and hospital bills generally hinder the seekers. After enhancement in FDI percentage many other foreign players will be able to collaborate and domestic companies will be able to cater liberal health insurance packages to the people.

FDI in India- Insurance

A Foreign Direct Investment (FDI) is a controlling ownership in a business enterprise in one country by an entity based in another country. Foreign Direct Investment (FDI) is a prudential step and a major source of non-debt financial resource for the economic development of a nation like India. It is not only an arrangement of fund to do the business but at the same time it develops the alien-relations. Also, foreign companies invest in India to take advantage of cheaper wages, special investment privileges like tax exemptions, etc. Sharing of technical know-how, investments, capital are the vital issues experienced with it.

Referring to the facts discussed in the previous topic *A Reality Check of Indian Healthcare Sector* it can be noted that Indian Insurance Industry and especially the Health Care Business and facilities need a great assistance and development. That can be possible only with the pooling of the shares with foreign corporate houses which will not only bring the capital but also enhance the facilities that will be catered by health insurance companies.

Amongst the popular Health Insurance providers it has been experienced that the company with a foreign collaboration through FDI has registered a remarkable position in the business. The

collaborations are regulated in such a manner that the best foreign investors get associated with the Indian-domestic partners.

Few of such collaborations are as follows:

Apollo Munich Health Insurance Company Limited was previously known as Apollo DKV Insurance Company Limited. The company started as a joint venture between Apollo Group of Hospitals and DKV AG, Europe's largest private health insurer (Deutsche Krankenversicherung AG) on the 8th of August, 2007. Apollo DKV started on a journey to re-define the health insurance sector in India. The stake holding of the two companies were in the ratio of 74:26 (Apollo Group of Hospitals—DKV AG).

Max Bupa Health Insurance Company Ltd. (Max Bupa) is a joint venture between Max India Limited and the UK based healthcare services expert, Bupa. While Bupa has six decades of experience in the healthcare industry and millions of customer-base in over 190 countries; the Max India Group brings expertise in both health and insurance related services including hospitals, clinical research and life insurance. The perfect blend of global expertise and local knowledge in both healthcare and insurance makes Max Bupa the perfect choice when it comes to your family's health and wellness.

Another Standalone Company, **Cigna TTK Health Insurance Company Limited** is a joint venture between the U.S. based global health services leader, Cigna Corporation and Indian conglomerate TTK Group. The Company received the regulatory license from IRDA in November 2013 and launched its operations in February 2014.

Star Health and Allied Insurance Co. is a joint venture between ICICI Ventures, Sequoia Capital, Tata Capital Growth Fund, Alpha TC Holdings and Oman Insurance Company. Indian shareholders own 63.76% while the rest is owned by foreign investors, according to the data available until September 2016.

Other than Standalone Companies the most popular Health Insurance Providers is Bajaj Allianz.

Bajaj Allianz General Insurance Company Limited is a joint venture between Bajaj Finserv Limited and a German orientation, Allianz SE.

SWOT Analysis of FDI with reference to Health Insurance

To analyze the strengths, weaknesses, opportunities and threats of FDI inflows in health care sector in India a brief coverage has been done below (Tikku, 2017).

Strengths: India has a huge market with growing urban middle class population and growing private hospitals aiming to attract health tourism are the main strengths to attract FDI inflows in this sector.

Weaknesses: Low per capita expenditure, lack of infrastructure in healthcare and implementation of government policies, untapped rural markets, excessive dependency on imports, etc., are the main weaknesses to attract FDI in this sector. Academic know- how, research and development are also not developed.

Opportunities: India's weaknesses in this sector can be opportunities for foreigner investors as overseas companies investing in India to set up research units and develop new products, may increase joint ventures and agreements to develop infrastructure, know- how, etc.

Threats: India's regulatory policies may slow down the development of the market. Unorganized market for medical disposables, lack of regulations in medical disposables and surgical items leading to spurious products are the main threats in this sector.

Conclusion:

The percentage of the Indian population that has been covered under health insurance is unfortunately very insignificant (Desai, 2016). An increase in people opting for health insurance has been witnessed over a period of time. With the increase in FDI in Insurance business, a signal for the entry of new technologies, India leading towards deeper product expertise and many other benefits has been experienced. FDI in health insurance has accelerated not only the growth in capital starved but also helped to channelize resources to the under penetrated areas and larger marginalized section of the Indian population through innovative products, healthy competition, technology infusion and new distribution channels. The treats that have been marked by the experts with the hike in FDI percentage is not that much remarkable in comparison to the returns from it. Mergers and acquisition guidelines do not undermine the interest of policy holders rather it is the key focus. The global insurance industry is facing increasing competition, which has put significant pressure on companies to become more efficient, enhance their technology-related processes and alter their business models. Only FDI can be the remedy to combat in the global market. Developing the health insurance forum, health insurance portability, standardization of health insurance and increased foreign direct investments are few of the remarkable achievements in this direction. These developments would deficiently strengthen as well as uplift the health care in India.

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Education Of Business Commerce And Society And Its Interdependence

Guide

Dr. Purnima V. Meshram
Chintamani College of Commerce
Pomburna

Researcher

Prof. Vinay D. Kawade
M.J. F. College Ballarpur

ABSTRACT:

In changing scenario of Liberalization. Globalization and Privatization. The drastic changes are taking place in commerce and industry. The changes result in the change in requirements in terms of human resources by industry and business. The output of commerce education should be multidimensional end with full global competitiveness. But we have to realize that the commerce graduate have lack of practical knowledge. The practical oriented commerce education is a need of the age, The win-win relationship should be developed with the interdependence of commerce education, business and society.

INTRODUCTION:

The first commerce school was established in Madras in 1886 by Trustees of Pachiyappa's Charities. Commerce classes started in the Presidency College, Calcutta in 1913. The Sydenham College of Commerce and Economics was established in 1913 as the first institution for higher education in commerce. In post independence period. Commerce education has emerged as one of the most potential pursuits in the wake of industrialization, economic development and techno- managerial revolution. Commerce has grown from a subject to a full-fledged faculty in most of the universities and had acquired a pride of place amongst different academic disciplines.

In changing scenario of liberalization, globalization and privatization, the drastic changes are taking place in commerce and industry. The changes result in the change in requirements in terms of human resources by industry and business. The output of commerce education should be multidimensional and with full global competitiveness. According to Dr. Amartya Sen, the education plays vital role in improving the quality of life, in economic reforms and social changes in the country.

RELEVANCE:

Today there is general apprehension that the education being imparted through our higher education institutions is relevant to the needs of society. An extreme view is that the 'average' graduate is not fit for employment. There appears to be a mismatch between what is taught in our academic institutions and what is required by industry. business administration, professions and society at large.

K. B. Power has rightly said that there are two parallel systems of education in India. The formal system represented by the universities and colleges that offer programmes that may be outdated and non-relevant but provide the academic base without emphasizing the practical aspects. And the non-formal system represented by institutes of various

size, constituting the so-called 'training industry' that imparts skills that become irrelevant soon because of the short half-life of modern technology, requiring a revisit to the institution.

In the first decade of the twenty-first century the universities will perforce have to address the question of relevance. This will have to be done through the updating of curricula following dialogue with different constituents of society, development of proper infrastructure and closer coordination with the 'users'. In the case of professional education the concept of 'practice school' need to be more widely adopted. One can also visualize a convergence of the formal and the non-formal systems. Academic programmes can be offered jointly by institutions belonging to the two systems, the formal systems providing the strong fundamental base that is so essential for the learning process, in an era of rapid development and change, and the non-formal system providing the required skills. The academic programmes offered by the universities in the twenty-first century have to be relevant to the needs of society expects of institutions and what they offer. There is a need for collaboration between the formal and non-formal systems

PURPOSE OF COMMERCE EDUCATION

Purpose of commerce education should emphasis

1. To produce entrepreneurs,
2. To assist entrepreneurs and
3. To solve the problems of entrepreneurs.

Commerce education should aim at

1. Imparting knowledge in commerce,
2. Developing skills in commercial operations and
3. Inculcating proper vocational interest, attitudes and values.

COMMERCE EDUCATION AND BUSINESS:

The experts from various areas of commerce should be involved in the process of framing curriculum of commerce courses. For instance, the representative experts from banking, insurance, transport, industries, etc. can play an important role to revitalize the commerce education. The commerce education has to provide manpower having knowledge, skills and appropriate technology for business administration.

For their own benefit, the business units should take initiative to provide extension services to the students for more practical exposure. For instance. '

1. If the banks call for Commerce graduates and post-graduates with specialization of 'Banking'.
2. If the insurance companies call for Commerce graduates and post-graduates with specialization of 'insurance'.
3. If the Industrial units call for Commerce graduates and post-graduates specialized with the accounting skills including computer technology.

The Colleges Universities may tie-up with banks, insurance companies, transport companies, industrial units. Co-operatives etc. At the same time, the universities have to make their courses need-based and practical oriented.

Intensive practical training on a systematic basis an no longer remain a "mere formality". Linking of the academic instruction with practical work experience in trade, industry and commerce has to be firmly established.

PRACTICAL EXPOSURE:

The practical training to the students in industry and business should be provided and it should be compulsory. This requires a close liaison with industry and business. Any training facilities given to the students of commerce should be made to feel to industrial business undertakings in their own interest. There should be a government policy at national level to make it obligatory on the part of the industry and business to provide practical training facilities for commerce students.

The field work scheme may be applied for attaining the objectives given below.

1. To expose themselves to and to interact with the real life situations and in the process to assist the society.
2. To have practical orientation of class room instruction. Thus this scheme is expected to help in (i) learning while working and (ii) earning while learning.

The field work programme may undertake in the modes given below-

- A. Socially useful field work with/without honorarium(SFW)
- B. Curriculum related field work with/ without honorarium (CFW)

The professional Chartered Accountants may give practical training facilities to students of commerce, without sacrificing confidentiality of their work and business.

SOCIETY AND COMMERCE EDUCATION:

Indian social system has stood on the basis of cast system and gender inequality. The restrictions on education and occupation laid down by caste system and economic inequality created from the capitalistic economy are in existence in India. These exploitation-systems disallow access and equity of higher education to the depressed classes in India.

The World Bank states: 'Higher education is of paramount importance for economic and social development. Institutions of higher education have the main responsibility for equipping individuals with the advanced knowledge and skills required for positions of responsibility in government, business and the professions. Higher education investments are important for economic growth. They increase (the) individual's productivity and incomes, as indicated by rates of return analysis, and they also produce significant external benefits not captured by such analysis, such as long term returns to basic research and to technology development and transfer.'

The commerce education has to play an important role in inculcating ethical values among business people. And also it is necessary to impart the social responsibilities in commerce and industries. The commerce students should be made aware of the social problems. The study of commerce should provide remedies to these problems and social values to business and society.

CONCLUSIONS:

1. Interdisciplinary approaches should be developed. The specializations should be developed in those areas which are needed by business in particular and society at large.



2. The educationalists, industrialists, and representatives of professional institutes and government should be involved in making a plan and programme for reorientation of commerce education with practical base.
3. As per specialization, a practical training should be provided to the student. By making relevant and practical oriented commerce education, we may impart global competitiveness to our students.
4. In 1995, UNESCO has said: 'State and society must perceive higher education, not as a burden on federal budgets but as a long-term domestic investment, in order to increase economic competitiveness, cultural development and social cohesion.'
5. In changing scenario, quality of commerce education has become a major marketing issue in the changing environment, namely scientific and technological advances, cross-country flow of resource and technology. dominant role of multinational enterprises, homogenization of market across countries etc.
6. In this context, the win-win relationship should be developed with the interdependence of commerce education, business and society.

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नारी सुरक्षा की जरूरत न कि सशक्तीकरण की

डॉ. प्रेमलता परसोया
एसो.प्रो.-राज. विज्ञान
राज. कला कन्या महाविद्यालय,
कोटा (राज.)

प्रकृति की सबसे खूबसूरत रचना के दो पहलुओं में नारी ने अपनी क्षमता काबिलियत, साहस व अन्य गुणों का परिचय प्रारम्भ से ही दिया है। उसके साथ और सहायोग से ही पुरुष ने पूर्णता को प्राप्त किया है। ये बात अलग है कि पुरुष ने बहुत सारे अधिकारों को अपना बना लिया है और पुरुष के जीवन को सार्थक व प्रासंगिक बनाने वाली नारी ने कभी उसका विरोध नहीं किया। विरोध नहीं करने को पुरुष उसकी कमजोरी समझता गया और धीरे-धीरे नारी जीवन पर अपने अधिकारों को थोपता गया।

भारतीय परिवेश पर दृष्टि डाली जाये तो पता चलता है कि यहाँ महान वीरांगनाओं, नारियों की बहुत लम्बी कहानी है जिन्होंने अनेकानेक क्षेत्रों में अपने व्यक्तित्व और कृतित्व की अमिट छाप छोड़ी है। भारत की महान संस्कृति और परम्परा को भी महिलाओं ने निरन्तर कायम रखा है और समाजीकरण के माध्यम से उन्होंने एक पीढ़ी से अगली पीढ़ी में सामाजिक मूल्यों और संस्कृति की महान् परम्परा का हस्तान्तरण किया है। चाहे अति प्राचीन काल, वैदिक काल या रामायण, महाभारत काल हो या स्वतन्त्रता संग्राम का काल हो या आजादी प्राप्ति के बाद का काल, सभी में भारतीय महिलाओं ने पुरुषों के साथ कंधे से कंधा मिलाकर न केवल सहयोग दिया है अपितु नवीन भारत के सुदृढ़ निर्माण में अपना महत्वपूर्ण योगदान देकर विश्व के समक्ष मिशाले प्रस्तुत की हैं।

मीरा बाई, पन्नाधाय, राजमाता जीजा बाई, अहिल्याबाई, महारानी लक्ष्मीबाई, ऐनीबेसेन्ट, कमला नेहरू, कस्तूरबा बाई, सविता अम्बेडकर, सरोजनी नायडू, सुभद्रा कुमारी चौहान, इन्दिरा गाँधी, मायावती, जयललिता, किरण बेदी, कल्पना चावला, सुनीता विलियम्स, चन्दा कोचर, साइना नेहवाल, सानिया मिर्जा, पी.वी. सन्धू, सुष्मिता सेन, ऐश्वर्या राय ऐसी लम्बी फेहरिस्त है भारतीय महान् महिलाओं की जिसे कागजों पर पूरा नहीं दर्शाया जा सकता। भारतीय महिलाएँ आज शिक्षा, चिकित्सा, वकालत, खेल, राजनीति, अन्तरिक्ष, सिनेमा, तकनीकी, अध्यात्म सभी क्षेत्रों में अपनी काबिलियत का परचम फहरा चुकी है परन्तु भारतीय समाज पुरुष प्रधान समाज है और नारी का जीवन पुरुष पर निर्भर बना दिया गया है। यद्यपि आज पश्चिमी सभ्यता और संस्कृति के प्रभाव से भारत में अंग्रेजी शिक्षा का प्रचार-प्रसार बढ़ा तथा उदारवादी सोच से भारतीय महिलाएँ भी अधिकारों तथा व्यक्तित्व विकास के लिए जागरूक हुईं। भारत द्वारा आजादी प्राप्ति के बाद से भारतीय संविधान द्वारा महिला-पुरुष की समानता को स्वीकार किया तथा पुरुष के समान नारी को सभी अधिकारों का उपयोग करने का पात्र माना गया। महिला के जन्म से मृत्यु पर्यन्त उसके विकास, सुरक्षा से सम्बन्धित प्रावधान हमारे देश में आज मौजूद है।

नारी सशक्तीकरण : पिछले डेढ़-दो दशकों में पूरे देश भर में सर्वाधिक चर्चित और अभिव्यक्त अवधारणा महिला सशक्तीकरण कही जाये जो कोई अतिशयोक्ति नहीं मानी जायेगी। आजादी के बाद पहले नारी कल्याण, फिर नारी विकास, तत्पश्चात् नारी समानता की बात की जाती थी और 1990 के दशक के मध्य से महिला सशक्तीकरण अवधारणा प्रचलित हुई। इस विषय पर हजारों सेमिनार, कॉन्फ्रेंस, संगोष्ठियाँ भी आयोजित हुई। सरकारी संगठन व गैर-सरकारी संगठनों में इस अवधारणा पर विचार व कार्यान्वयन किया गया। महिला सशक्तीकरण के विभिन्न स्तरों पर प्रभत्व किये गये।

महिला सशक्तीकरण से तात्पर्य है महिला द्वारा अपनी निजी स्वतन्त्रता और अपने से जुड़े फैसले स्वयं द्वारा लेने देने के अधिकार का उपयोग होना। सशक्तीकरण की अवधारणा से महिलाओं में आत्मविश्वास उत्पन्न होता है जिससे वो स्वयं की अन्तर्निहित क्षमताओं का विकास करके समाज में बखूबी अपना योगदान देती है। महिलाएँ, भारत की आधी आबादी हैं और इनके बिना समाज का सम्पूर्ण विकास हो ही नहीं सकता। प. जवाहरलाल नेहरू ने कहा था कि लोगों को जगाने के लिए महिलाओं का जागृत होना जरूरी है। दिमाग में यह प्रश्न आना स्वाभाविक ही है कि महिला सशक्तीकरण की आवश्यकता क्यों पड़ी? क्योंकि भारतीय समाज में पुरुषों ने अधिकतम अधिकार अपने बिना लिए और महिलाओं की महिमा का इस तरह मण्डन किया कि वो मूक दर्शक व मूक श्रोता बनती गई और पुरुष के अधिकारों में ही अपनी जिन्दगी की सार्थकता समझती गई।

प्रकृति ने महिला को पुरुष से कहीं अधिक चतुर, होशियार, दूरदृष्टा, सहयोगी, समझदार बनाया है परन्तु नारी के सहनशीलता के गुण के उसके अधिकारों को धीरे-धीरे कम कर दिया। चालाक पुरुष वर्ग ने महिला अधिकारों को उपयोग ही नहीं करने दिया अपितु उसे खुद पर निर्भर बनाकर अपने इरादों को पूर्ण करता गया। भारत ही नहीं विश्व स्तर पर महिलाओं को अधिकार प्राप्त करने के लिए संघर्ष करना पड़ा है भारत में संविधान 26 जनवरी, 1950 को प्रवृत्त हुआ। इस संविधान में समस्त भारतीयों को संवैधानिक अधिकार दिये गये हैं, जिनको मूल अधिकार कहा गया है जिसके अन्तर्गत राज्य सरकारों का कर्तव्य है कि वे समस्त भारतीय चाहे पुरुष हो या नारी, उनकी समान रूप से जीवन सुरक्षा, संरक्षण व समुन्नति व संवर्धन के अवसर प्रदान होना, ऐसी व्यवस्था सुनिश्चित करें।¹ महिला के दो घर होते हैं – (i) पिता का घर (ii) पति का घर। महिला को दोनों के बीच सन्तुलन बनाकर जीवन जीना पड़ता है परन्तु कई बार पिता के घर से उसे प्रताड़ना, मानसिक तनाव मिलता है, जबरदस्ती विवाह कहीं भी कर दिया जाता है। इन सबसे महिला को निजात दिलाने का कार्य भी भारतीय संविधान के अन्तर्गत पारित अधिनियम ने कर दिया।

स्वतन्त्र भारत में पहला अधिनियम पारित हुआ, विशिष्ट विवाह अधिनियम 1954, जिसके अन्तर्गत अन्तर्जातीय, अन्तर्धर्मीय व अन्तर्राष्ट्रीय विवाह कर सकते हैं, जिनमें जाति, धर्म वर्ग, देश, प्रदेश, बन्धन, प्रजाति बन्धन कुछ भी रूकावट नहीं डाल सकते।² महिला, पुरुष के समान किसी भी पद को प्राप्त कर सकती है, समान कार्य के लिए समान वेतन मिलेगा। इन सबके बावजूद महिलाओं के लिए विशेष प्रावधान कुछ राज्यों ने व भारत सरकार ने रखे हैं

जिसका नतीजा है कि आज महिलाएँ सरकारी व गैर-सरकारी क्षेत्र के विभिन्न फील्ड्स में कार्यरत हैं और प्रतिभा और क्षमताओं में पुरुषों से एक कदम आगे ही साबित हो रही हैं, पीछे नहीं। अन्तरिक्ष में जाने वाली भारतीय मूल की दो महिलाओं कल्पना चावला और सुनीता विलियम्स का यह देश और समाज ऋणी है, तिहाड़ जेल का किरण बेदी द्वारा सुधार या खेलों में मेरीकॉम, कर्णम मलेश्वरी, फोगाट बहनें और वर्तमान में भी दुबई वर्ल्ड सुपर सीरीज फाइनल्स टूर्नामेंट में पी.वी. सिन्धु से भी फाइनल में पहुँच गई है जबकि श्रीकान्त हार चुके हैं।

सरकारी नौकरी में महिलाओं के आने के बाद उनकी स्थिति में बहुत अधिक सुधार आया है। वो आर्थिक रूप में आत्मनिर्भर हो गई है तथा परिवारजन उनकी कद्र करने लगे हैं अपितु उनकी सामाजिक गरिमा व प्रतिष्ठा में काफी वृद्धि हुई है।

हाँ, महिलाओं का राजनीतिक प्रतिनिधित्व उच्च संस्थानों में अभी भी बराबरी की स्थिति प्राप्ति की आशा में हैं। भारत विश्व का सबसे बड़ा लोकतन्त्र है परन्तु महिलाओं की संसद में हिस्सेदारी महज 11 फीसदी है। इन्टरनेशनल पार्लियामेन्ट्री यूनियन के आँकड़े बताते हैं कि विश्व में औसतन 21.8 फीसदी महिला सांसद है। ऐसे में महिला सांसदों के औसत के लिहाज से भारत 111वें पायदान पर खड़ा है।³ यदि महिलाओं की संख्या अधिक होगी तो भारतीय राजनीति की दशा व दिशा दोनों ही बहुत अच्छी होगी। महिलाएँ घर व बाहर के कामों में सन्तुलन बिठाकर भी समय पर अच्छे निर्णय लेती हैं जबकि पुरुष वर्ग शीघ्र ही धैर्य खो देता है। लोकसभा का लेटेस्ट चुनाव 2014 में हुआ उसके परिणामों के बाद का दृश्य भी यही दर्शाता है कि भारत, महिलाओं के प्रतिनिधित्व में बांग्लादेश, नेपाल और पाकिस्तान से भी पीछे है, इसे निम्न तालिका द्वारा समझा जा सकता है –

लोकसभा या एकल सदन में हिस्सेदारी

4

क्र.सं.	देश	महिला प्रतिनिधित्व
1	भारत	11%
2	बांग्लादेश	19.7%
3	चीन	23.5%
4	नेपाल	33.2%
5	पाकिस्तान	20.7%
6	श्रीलंका	5.8%

इन आँकड़ों के अध्ययन के बाद यही तथ्य उभरकर आता है भले ही हम विश्व में तीसरी या चौथी आर्थिक शक्ति बनने जा रहे हो, परन्तु महिलाओं के सर्वोच्च लोकतान्त्रिक संस्था में प्रतिनिधित्व को लेकर सर नहीं उठा सकते। जबकि सच्चाई यह है कि जब भी महिलाओं को मौका मिला है उन्होंने अपनी क्षमताओं का लौहा मनवाया है।

महिलाओं के सशक्तीकरण के क्षेत्र में एक सन्तोषप्रद तस्वीर सामने आई है कि महिला आज एक लिपिक से लेकर आई.ए.एस. अधिकारी के पद पर सुशोभित है, सरपंच से लेकर राष्ट्रपति/प्रधानमंत्री पद को सुशोभित कर चुकी है, साइकिल से लेकर हवाईजहाज तक उड़ा रही है रस्सी कूदने से लेकर क्रिकेट व कुश्ती जैसा खेल खेल रही है अर्थात् भारतीय नारी, आज अपनी क्षमताओं तथा सरकार द्वारा किये गये प्रयत्नों के फलस्वरूप बहुत सशक्त हो चुकी है परन्तु उसके साथ होने वाले दुराचार तथा अत्याचारों का सिलसिला अभी रुका नहीं है अपितु ज्यादा रफ्तार पकड़ चुका है।

राष्ट्रीय अपराध रिकॉर्ड ब्यूरो के आँकड़े बताते हैं कि भारत में प्रतिदिन लगभग 50 बलात्कार के मामले थानों में दर्ज होते हैं। भारत में प्रत्येक घण्टे के भीतर दो महिलाएँ दरिन्दों का शिकार होती हैं।⁵ शर्मनाक बात यह है कि 24923 बलात्कार की घटनाओं में से 24470 मामलों के आरोपी पीड़ित के करीबी ही थे।⁶ हालांकि महिला सुरक्षा से जुड़े कानून बहुत पहले से ही हैं, परन्तु महिलाओं पर हिंसा व सुरक्षा की स्थिति आज भी दयनीय है।

2007 से 2011 तक दिल्ली में महिलाओं पर अत्याचार, हिंसा की दृष्टि से पहले न. पर हैं। 2012-13 के ये आँकड़े महिला दर्द की कहानी बयां करते हैं –

दिल्ली	—	2012	—	2013
बलात्कार	—	590	—	1330
घरेलू हिंसा	—	526	—	2844
छेड़खानी	—	1605	—	2487

(स्रोत स्टेट क्राइम रिकार्ड ब्यूरो)

साल 2014 में महिलाओं के खिलाफ बलात्कार के मामले के 2096 मामले दर्ज हुए।

यूनिसेफ की एक रिपोर्ट 'हिडेन इन प्लेन साइट' से यह उजागर हुआ कि भारत में 15 से 19 वर्ष की उम्र के बीच 34% महिलाएँ विवाहित हैं, जिन्होंने अपने पति या साथी के हाथों शारीरिक या यौन हिंसा झेली है जबकि 77 फीसदी महिलाएँ अपने पति या साथियों के यौन उत्पीड़न की शिकार हुईं। वहीं लगभग 21% महिलाएँ 15 वर्ष की उम्र में ही सभी प्रकार की हिंसा की शिकार हुई हैं।⁷

ये भी सत्य है कि भारतीय महिलाओं की स्थिति में सुधार के अनेक कानून मौजूद हैं, कुछ खास कानूनों पर एक नजर डालना समीचीन होगा –

- अनैतिक व्यापार (निवारण) अधिनियम, 1956
- दहेज प्रतिषेध अधिनियम, 1961
- कुटुम्ब न्यायालय अधिनियम, 1984
- महिलाओं का अशिष्ट – रूपण प्रतिषेध अधिनियम, 1986
- गर्भाधारण पूर्व लिंग-चयन प्रतिषेध अधिनियम, 1994
- सती निषेध अधिनियम, 1987
- राष्ट्रीय महिला आयोग अधिनियम, 1990

- घरेलू हिंसा से महिलाओं का संरक्षण अधिनियम, 2005
- बाल विवाह प्रतिषेध अधिनियम
- कार्यस्थल पर महिलाओं का लैंगिक उत्पीड़न (निवारण, प्रतिवेध, प्रतितोष) अधिनियम, 2013

इसी तरह भारतीय दण्ड संहिता की कुछ खास धाराओं और सम्बन्धित सजा पर भी दृष्टि डाली जानी चाहिए –

- अपहरण, भगाना, औरत को शादी के लिए मजबूर करना – धारा-366, सजा-10 वर्ष
- पहली पत्नी के जीवित रहते दूसरा विवाह करना, धारा-494, सजा-7 वर्ष
- दहेज – धारा-304, सजा-आजीवन कारावास
- आत्महत्या के लिए दबाव बनाना – धारा-306, सजा-10 वर्ष
- बलात्कार – धारा-376, सजा-10 वर्ष या उम्र कैद
- बेइज्जती करना, झूठे आरोप लगाना – धारा-499, सजा-2 वर्ष
- महिला की सहमति के बगैर गर्भपात करवाना – धारा-313, सजा-आजीवन कारावास या 10 वर्ष की कैद या जुर्माना
- महिला की शालीनता भंग करने की मंशा से की गई अश्लील हरकत – धारा-354, सजा- 29 वर्ष

जब भारत में इतने कानून हैं, इतनी धाराओं के तहत कड़ी सजा का प्रावधान है फिर भी महिला पर अत्याचारों में कमी क्यों नहीं आ रही हैं ? महिला सुरक्षा पर आज भी प्रश्न सूचक चिन्ह लग रहा है। पहली बात तो यही नजर आती है कि भारतीय समाज में आज ऐसी मानसिकता के लोग ज्यादा हैं जो महिला के शारीरिक और मानसिक घावों के लिए उसे स्वयं को ही जिम्मेदार ठहराते हैं। उसी के आचरण, चाल-ढाल, पहनावे को लेकर कई तरह की खामियाँ उसके समक्ष प्रस्तुत कर दी जाती हैं। या फिर लोकलाज के भय से महिला के साथ हुए शारीरिक व मानसिक अत्याचारों को छुपा लिया जाता है क्योंकि हमने झूठी लोकलाज की कृत्रिम दीवार हमारे चारों ओर बना ली है। महिला और पुरुष के बीच अन्याय वाली स्थिति किसी समाज को पतन तक ले जाती है।

मार्टिन लूथर किंग ने भी कहा था कि 'किसी भी स्थान पर अन्याय, हर स्थान पर न्याय के लिए खतरा है।' आज भौतिकवादी सोच के तहत महिला को नौकरी व अन्य फील्ड में कमाने के लिए अवश्य भेजा जाने लगा है परन्तु उसके सर से घर के काम की जिम्मेदारियाँ भी नहीं हटी हैं और उसको सदैव यह अहसास करवाया जाता है कि तुम बेशक कमाने लगी हो परन्तु तुम अपने आप को पुरुषों के समकक्ष समझने की भूल मत करना। खैर, महिला कामकाजी होने के बावजूद भी घर व बाहर की जिम्मेदारियों को अच्छी तरह से निभाती है, बच्चों की परवरिश भी करती है तथा संस्था के काम भी पुरुष की तुलना में अधिक ईमानदारी से करती है। फिर भी नारी को खुले आकाश में विचरण करने जैसी स्थिति में नहीं रहने दिया जाता क्योंकि पुरुष सत्तात्मक समाज स्त्री के विस्तार, उसकी क्षमताओं से कहीं न कहीं

भयभीत हैं। वे जानते हैं कि स्त्री हर विकट परिस्थिति में भी स्वयं को स्थापित करने की क्षमता रखती है इसलिए कभी प्रतिष्ठा के नाम पर, तो कभी उनकी सुरक्षा के नाम पर उन्हें खुले आकाश से वंचित करने की साजिश की जाती है।⁸

महिला सुरक्षा :

विभिन्न कानूनों, प्रावधानों व महिला सशक्तीकरण की अच्छी स्थिति पर विचार के बाद महिला सुरक्षा पर दृष्टिपात किया जाये तो परिणाम अमावस की रात जैसा अर्थात् अन्धेरा ही नजर आता है। आज किसी भी पद व किरदार की महिला हो, ग्रामीण या शहरी महिला हो, शिक्षित या अनपढ़ हो, नेता या अभिनेता महिला हो, सभी अपने आप को विभिन्न स्तरों पर असुरक्षित पाती है। आज किसी भी उम्र व स्थिति की, महिला की सुरक्षा खतरे में है। जब दिल्ली में 'निर्भया काण्ड' हुआ था तो विरोध स्वरूप किये गये प्रदर्शन, धरना आदि के बाद ये कयास लगाये जा रहे थे कि अब दरिन्दों का साहस चुक जायेगा और महिला बलात्कार खत्म, नहीं तो कम अवश्य हो जायेंगे, परन्तु राष्ट्र में स्थिति कुछ अलग ही नजर आ रही है। महिलाओं का खतरा खेत-खलिहानों, स्कूल, कालेजों, बाग-बगीचों, कार्यस्थलों, परिवहन साधनों सभी जगह पर बढ़ रहा है। जैसे एक महिला अपने दिमाग से परीक्षा पास कर, आत्मविश्वास की बदौलत पुलिस अधिकारी बन जाती है, परन्तु उसकी ड्यूटी रात में गश्त करने में लगा दी जाती है तो महिला बखूबी वह ड्यूटी कर सकती है, परन्तु समाज के कलंक व दरिन्दों द्वारा उस अधिकारी के साथ भी कुछ भी किया जा सकता है।

सुबह-सुबह हम जब भी अखबार पर दृष्टि डालते हैं, देश-दुनिया की खबरों की जानकारी लेना चाहते हैं, परन्तु समाज की कुछ ऐसी स्थितियाँ अखबार द्वारा मिलती हैं कि दुख होता है और लगता है कि आखिर कब महिला सुरक्षित होगी ? इस तरह की खबरों से हमारा सामना होता है – महिला के साथ गैंगरेप और बाद में हत्या की गई, भांजे ने किया मामी से दुष्कर्म, चाचा ने भतीजी की इज्जत लूटकर शर्मसार किया, शिक्षक ने छात्रा से किया दुष्कर्म, शादी का झांसा देकर 3 साल से करता रहा देह शोषण, विवाहिता से दुष्कर्म, कॉन्स्टेबल ने नाबालिग से किया दुष्कर्म, कॉलेज जाती छात्रा के साथ छेड़छाड़ की, किशोरी कर अपहरण कर बलात्कार और लाश खेत में मिली, पाँचवी कक्षा की मूक बधिर छात्रा बनी माँ, 10 वर्ष की बच्ची बनेगी माँ, सौतले बाप ने बेटी से किया दुष्कर्म, ससुर ने बहु की इज्जत लूटी, युवक ने प्रेमिका पर ऐंसिड फेंका, कन्डक्टर द्वारा महिला से बस में छेड़छाड़.....में ऐसी खबरें और घटनाएँ हैं जिनसे शर्म को भी शर्म आ जाती हैं। अभी हाल ही में दंगल फिल्म की 17 वर्षीय अभिनेत्री जाहिरा वसीम के साथ हवाई यात्रा में किसी अधेड़ उम्र के व्यक्ति ने छेड़छाड़ की गई। समाज की ये तस्वीर चीख-चीख कर ये प्रश्न पूछा रही है कि आखिर कब तक महिला सुरक्षा इस तरह खतरे में ही रहेगी ? जब देश में एक से बढ़कर एक कानून व सजा का प्रावधान है तो दरिन्दों का साहस क्यों इस कदर बढ़ रहा है ? क्यों नहीं उनको कानून का डर ? इन स्थितियों पर हमें समय रहते चिन्तन करना होगा तथा समाधान के कदम बढ़ाने होंगे। महिलाओं की असुरक्षा के लिए कुछ खास कारण शायद ये हों-

महिला को परिवार की इज्जत बनाकर महिमा मण्डित रखना तथा किसी हादसे के बाद उसे इसलिए छुपाना कि समाज में इज्जत खत्म हो जाएगी। इसी कारण पुलिस थानों में जाकर रपट लिखवाने में भी लोग कतराते हैं, और इसी से दरिन्दों के हौसले बढ़ते रहते हैं।

पुलिस थानों में जब महिला व परिवारजन रपट लिखवाने जाते हैं तो पुलिसकर्मी पीडित महिला की सामाजिक, आर्थिक स्थिति के अनुसार केस दर्ज करने में रुचि लेते हैं। पुलिसकर्मी पीडिता से इस तरह के प्रश्न पूछते हैं कि या तो वह परिवारजनों के सामने शर्म से जवाब नहीं दे पाती है और कभी-कभी पूछे जाने वाले प्रश्नों से वह और पीडा महसूस करती हैं।

कभी-कभी तो ऐसा भी हुआ है कि महिला बलात्कार की रपट लिखवाने थाने पहुँची तो मौका देखकर पुलिसकर्मी ने ही अपनी हवस का शिकार बना लिया।

यदि सामान्य घर की महिला हो और आरोपी धनी समृद्ध परिवार से हो तो पुलिसकर्मी केस दर्ज करने में आनाकानी करते हैं और केस दर्ज भी हो जाये तो आरोपियों को गिरफ्तार नहीं किया जाता, उल्टा पीडित परिवार को डरा-धमका कर या कुछ तुच्छ लालच देकर केस वापस लेने व समझौता करने का दबाव बनाया जाता है। कई बार परिवारजनों के साथ अन्य प्रकार से दुर्यवहार किया जाता है।

भारत की न्याय प्रक्रिया अच्छी है लेकिन इसके लम्बी व जटिल होने से भी इन्कार नहीं किया जा सकता है। किसी भी केस में गवाही व साक्ष्यों का होना आवश्यक हाता है और इस गरीब और बेरोजगारी से जकड़े देश में छोटे से लालच में गवाह बिक जाते हैं या अपने बयानों से मुकर जाते हैं।

कई बार गवाहों का अपहरण कर लिया जाता है कभी तो हत्या तक भी कर दी जाती है। एन.सी.आर.बी. की रिपोर्ट के अनुसार बलात्कार व अन्य मामलों का निपटारा करने में देरी भी इनके पीछे का एक कारण है। इसके अनुसार 2014 में देरी भी इनके पीछे का एक कारण है। इसके अनुसार 2014 में राजस्थान में बलात्कार के 26.1% मामले लम्बित थे, मध्यप्रदेश के 23.6% मामले, छत्तीसगढ़ के 24.5% मामले और दिल्ली के 41.5% मामले लम्बित पड़े हैं। यद्यपि 2013 में सी. आर पी सी की धारा 309 में संशोधन कर यह निर्णय लिया गया था कि रेप के जघन्य मामलों के फास्ट ट्रेक कोर्ट में चलाया जाये इसके तहत कुछ मामले फास्ट ट्रेक कोर्ट में चलाये गये और 3-6 माह के भीतर फैसले भी सुनाये गये परन्तु यह कुछ ही मामलों में रहा और बाकी स्थिति वही ढाक के तीन पात।

लोगों के दिमाग से कानून का डर खत्म होता जा रहा है। बलात्कार की घटनाओं के पीछे यौन आकर्षण तो होता ही है परन्तु उससे ज्यादा पुरुषों की महिलाओं पर प्राधिकार वाली सोच होती है। अक्सर लोग यह दलील देते हैं कि महिलाओं का बहन-बेटी की तरह देखो, इसमें भी उनका पुरुषत्व झलकता है वरना ये कहा जाता है कि महिलाओं को इन्सान की तरह देखा।

एक समय था जब बलात्कार व यौन छेड़-छाड़ की घटनाएँ ग्रामीण अनपढ़ महिलाओं के साथ ज्यादातर होती थी परन्तु आज किसी भी तबके की महिला के साथ किसी भी समय ये घटनाएँ घट सकती हैं।

आज डिजिटल क्रान्ति व पश्चिमी संस्कृति के अन्धानुकरण के प्रभावस्वरूप भी भारतीय महिलाओं का की सुरक्षा को खतरा बढ़ा है। आज हथेली में मोबाइल रहा है और उसमें समस्त विश्व की अच्छी बुरी बातें समाहित रहती है और बुरी बातें एडल्ट अवस्था या किसी भी उम्र में अधिक आकर्षित करती है। पहले संयुक्त परिवार में हम लोग रहा करते थे तब कदम कदम पर संस्कारों का निर्माण होता था और नैतिक आचरण सिखाया जाता था, परन्तु आज एकल परिवार उसमें में माता पिता कामकाजी होते हैं तो बच्चों के साथ अन्तर्क्रिया बहुत कम हो पाती है तो स्वाभाविक ही सामाजिक संस्कारों का निर्माण भी नहीं हो पाता है। इसलिए लोगों में धीरे धीरे नैतिकता का स्तर गिरता जा रहा है और इसी का परिणाम है कि व्यक्ति निकटतम रिश्तों को भी शर्मसार कर बैठता है।

समाज की एक प्रवृत्ति यह भी इन मामलों के लिए जिम्मेदार मानी जा सकती है कि लड़की को बचपन से संयमित जीवन जीने के लिए कहा जाता है। लड़की से कहा जाता है कि अकेली बाहर मत जाओ, शाम होने से पहले घर वापस आ जाना, बाहर जा रही हो तो ये पहनो, ऐसे जाओ, ऐसा करो, ... परन्तु लड़को से कभी नहीं कहा जाता कि शाम के पहले घर आओ या देर हुई तो क्यों हुई ?

समाधान :-

महिला की सुरक्षा पर मण्डराते खतरे के कारणों का विश्लेषण करने के उपरांत इसके समाधान करने के लिए भी चिन्तन आवश्यक है। सबसे पहले तो बने हुए कानूनों का क्रियान्वयन ऐसे हो कि अपराधी, अपराध करने से पहले 100 बार सोचे। कानून का डर, आम अपराधी में व्याप्त होना चाहिये। कितनी भी बड़े घर का अपराधी हो, 24 घण्टे के भीतर उसे गिरफ्तार कर लिया जाना चाहिये और 1-2 महीने के भीतर उसे कड़ी से कड़ी सजा मिल जानी चाहिये। इसके लिए विशेष आन्दोलन भी स्थापित की जा सकती है और न्यायाधीशों के खाली पदों को शीघ्र भरा जाना चाहिये। अपराधी को मिली सजा का प्रचार प्रसार करना चाहिए ताकि अन्य लोगों में कानून का डर व्याप्त हो। आमतौर पर होता यह है कि अपराध के समय घटना को अखबार व टी वी पर बढ़ा कर दिखाया जाता है, एक तरह से उसकी पब्लिसिटी कर दी जाती है परन्तु अपराधी को सजा 5-10 वर्ष बाद मिलती है तो लागो के दिमाग से घटना गायब हो चुकी होती है और अखबार के छोटे से कॉलम में सजा की खबर छप जाती है जिससे सजा की पब्लिसिटी नहीं हो पाती है।

बलात्कार के मामले में फाँसी की सजा अनिवार्य होनी चाहिये। कई बार काँस्टेबल व पुलिस कर्मियों द्वारा इस तरह का अपराध कर दिया जाता है तो उन्हें अन्य अपराधियों की तुलना में शीघ्र ही सजा और वो भी फाँसी की सजा ही होनी चाहिये क्योंकि रक्षक ही भक्षक बन जायेंगे तो समाज को बचाना कैसे सम्भव हो पायेगा। यह भी सत्य है कि पुलिस वालों को कई मामलों में फ्रीहैण्ड कार्य नहीं करने दिया जाता है उन पर राजनीतिक दबाव इस कदर हावी होता है कि चाहकर भी कुछ नहीं कर पाते हैं। महिला सभी के लिए सम्माननीय व एक आम इन्सान की तरह व्यवहार की जानी चाहिये, ये नहीं कि वह किस जाति, धर्म, वर्ग, परिवेश से संबंधित है।

आज आवश्यकता है घर-घर में लड़कियों से ज्यादा लड़कों को समझाने की कि उन्हें कोई गलत आचरण नहीं करना चाहिये लड़कों के बाहर के आचरण पर माता पिता व परिवारजनों को ध्यान दिया जाना चाहिये। यदि बच्चों द्वारा कोई गलत सोच या हरकत बयां की जाये तो उसे इस कदर डांटा जाए कि वह भविष्य में कभी यह हरकत करने की सोचे भी नहीं।

इसमें स्कूल व कॉलेज जैसी शिक्षण संस्थाओं में नैतिक शिक्षा अनिवार्य कर देनी चाहिये। इन संस्थानों में विद्यार्थियों के मोबाइल लाने पर पूर्णतः प्रतिबन्ध लगा दिया जाना चाहिये। लड़कियों को आत्म सुरक्षा हेतु ताईक्वांडो, कुंग फु, जूडो कराटे जैसी सिक्ल्स की ट्रेनिंग दी जानी चाहिये। बचपन से उन्हें खान पान ऐसा दिया जाना चाहिए कि उनका शरीर मजबूत व स्वस्थ हो और आवश्यकता पड़ने पर वह अपनी रक्षा कर सके। इस तरह के कोर्सेज स्कूल व महाविद्यालयों में अनिवार्य प्रारम्भ कर दिये जाने चाहिये। साथ ही बालिकाओं का आत्म सम्मान इतना सुदृढ़ कर दिया जाना चाहिए कि वो अपने साथ घटित किसी भी अपराध को छुपाये नहीं बल्कि अपराधी को सजा दिलवाये। इसके लिए बालिकाओं/महिलाओं का स्वावलम्बी होना आवश्यक है। यदि महिला आर्थिक रूप से आत्म निर्भर होगी तो वह अपने से संबंधित फैसले स्वयं स्वतन्त्र रूप से लेगी अन्यथा बदाव में जीवन जीना पड़ेगा।

सरकार व गैर सरकार संगठन मानवाधिकार आयोग, महिला आयोग सभी महिलाओं की सुरक्षार्थ अच्छे प्रयत्न कर रहे हैं परन्तु जनता जब तक इनमें उक्त संस्थानों का साथ नहीं देगी तब तक अच्छे परिणाम सामने नहीं आ सकते। सरकार कानून बना सकती है परन्तु कानून का उपयोग फायदा स्वयं पीड़ित/व्यक्ति को ही लेना पड़ेगा अर्थात् जितना जागरूक समाज होगा उतने ही अपराधों में कमी आयेगी। अभी कल ही राजस्थान की माननीय मुख्यमंत्री महोदया ने भी कहा है कि बलात्कार के मामलों का शीघ्र निपटारा और फांसी की सजा का प्रावधान होगा, यह एक सराहनीय कदम होगा राजस्थान की महिलाओं के हित में। यदि राष्ट्र की आधी आबादी के साथ सुरक्षा से जुड़े खिलवाड़ रुक जायेंगे तो वह राष्ट्र की प्रगति में अपनी चाल की ताल भी सम्मिलित कर पायेगी और यह किसी भी समाज व राष्ट्र के लिए बहुत ही महत्वपूर्ण बात होगी।

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महिला एवं शिक्षा – समसामयिक संदर्भ में

डॉ. लालिमा सिंह
समाजशास्त्र विभाग,
एस.एस. खन्ना महिला महाविद्यालय
इलाहाबाद।

प्रस्तावना

वर्तमान समय में महिला के विकास एवं सशक्तिकरण का मुद्दा एक ऐसा मुद्दा है जिस पर न केवल भारत बल्कि विश्व के सभी देश इससे जुड़े हैं। महिला विकास एवं सशक्तिकरण कहीं न कहीं महिला शिक्षा से जुड़ा है। क्योंकि शिक्षा ही उन्हें अपने अधिकारों के प्रति, अपनी सामाजिक स्थिति के प्रति जागरूक कर सकती है शिक्षित महिला उस तरह का औजार है जो भारतीय समाज और अपने परिवार पर अपने ज्ञान के द्वारा सकारात्मक प्रभाव डालती है समाज पर प्रभाव वह इस तरह डालती है कि उसके पीछे देश का सामाजिक और आर्थिक विकास छिपा होता है महिला और पुरुष समाज के दो पहलू हैं और मात्र पुरुष के शिक्षित होने से समाज का विकास नहीं हो सकता। वर्तमान में अगर महिला शिक्षा पर प्रकाश डाला जाय तो पुरुषों साक्षरता 82.14% है जबकि महिलाओं में 65.46%। इस आकड़े के आधार पर यह अवश्य कहा जा सकता है कि पिछले कुछ दशकों में महिला शिक्षा का प्रतिशत बढ़ा है किन्तु यह भी कुछ राज्यों तक सीमित है केरल जहाँ 93% साक्षरता है, वहीं दूसरी तरफ बिहार राज्य भी है जहाँ महिलाओं की साक्षरता अत्यधिक कम है।

अगर हम कुछ पहले के समाज की बात करें जहाँ महिलाओं का प्रथम कार्य घर ग्रहस्थी चलाना सीखना था, इसके अतिरिक्त बच्चों को जन्म देना, उनका पालन-पोषण करना आदि था किन्तु इसके अतिरिक्त अगर कोई कार्य करना होता था तो वो पुरुष करते थे महिलायें कहीं जाना चाहती हैं तो साथ में पुरुष होना चाहिए, बाहर निकले तो बड़े ही निर्णय ले, या फिर माइके कब जाना है और कब आना है, ये महिला स्वयं न तय कर घर के पुरुष निर्णय लेते हैं इन सब का प्रमुख कारण शायद महिला अशिक्षा है, क्योंकि शिक्षा ही हमें जीवन जीने का तरीका सिखाती है, हमें अपने अधिकारों के प्रति जागरूक करती है, हमारे लिए क्या अच्छा है क्या बुरा है, ये सारी चीजें हम शिक्षा के माध्यम से सीखते हैं।

परिवार के स्तर पर यदि देखा जाय तो माँ अर्थात महिला ही बच्चे की पहली शिक्षिका होती है जो उन्हें जीवन की हर कठिनाई के बारे में बताती है इसी लिए किसी ने कहा है कि एक महिला के शिक्षित होने से एक परिवार शिक्षित होता है। किन्तु प्रत्येक समय, काल में महिला शिक्षा का विषय विमर्श का मुद्दा रहा है जिसका कारण समाज में महिलाओं पर विभिन्न पाबन्दियाँ लगाया जाना है। और आज के इस शिक्षा युग में अगर नारी शिक्षित नहीं है तो समाज में असंतुलन की स्थिति पैदा हो जायेगी, वह महत्वहीन समझी जायेगी और समाज में उपेक्षा की पात्र बन जायेगी।

अगर ग्रामीण क्षेत्रों पर एक नजर डाले तो यह तथ्य सामने आते हैं कि 30% लड़कियाँ पाँचवी तक और 60% लड़कियाँ बारहवीं तक शिक्षा प्राप्त कर पढ़ाई छोड़ देती हैं। और उन्हें घर ग्रहस्थी के कामों में लगा दिया जाता है और सबसे महत्वपूर्ण तथ्य कि निम्न जातियों में जब महिला खेत पर काम करने चली जाती है तो उसके होते बच्चों को बड़ी बहनें सम्हालती हैं और निम्न जातियों में सबसे ज्यादा लड़कियों के स्कूल छोड़ने की संख्या है जो मात्र 1 या 2 तक पढ़ कर स्कूल छोड़ चुकी हैं। गुड़गाँव में स्कूल छोड़ने की संख्या सबसे अधिक है यहाँ 'बेटी बचाओ बेटी पढ़ाओ' के सरकारी योजना के बावजूद स्कूल छोड़ने की संख्या बढ़ती जा रही है। जब सरकार द्वारा इसका पता लगाया गया तो यह सामने आया कि स्कूल का infrastructure न होना तथा शिक्षिकाओं की कमी इसका प्रमुख कारण है अगर पूर्व के आंकड़ों को देखा जाय तो लड़कियों में सबसे ज्यादा स्कूल छोड़ने की दर उत्तर प्रदेश में है। एक शिक्षाविद मिलिंग वाद्य स्कूल छोड़ने को 'Forced out' कहा और कहते हैं कि लड़कियाँ अपनी इच्छा से school नहीं छोड़ती बल्कि परिवार उनकी पढ़ाई छुड़वाता है तो कहीं न कहीं महिलाओं में शिक्षा की कमी का कारण समाज की सोच है, जो यह कहती है कि लड़कों को शिक्षा आवश्यक है क्योंकि नौकरी करनी है जबकि लड़की को मात्र घर सम्हालना है जिसके लिए शिक्षा की नहीं, ग्रहस्थी सम्बन्धी कुशलता की आवश्यकता है, हमें इस सोच को बदलना है, और परिवार में समस्त लोगों को जागरूक करना है शिक्षा प्राप्त करने पर लड़का एवं लड़की का बराबर का अधिकार है।

महिलाओं को ऐतिहासिक रूप से शिक्षा से वंचित रखने का षडयंत्र भी इसलिए किया गया कि न वह शिक्षित होंगी और न ही वह अपने अधिकारों की मांग करेंगी, यानी, उन्हें दायम दर्जे का नागरिक बनाये रखने में सहूलियत होगी। इसी वजह से महिलाओं में शिक्षा का प्रतिशत बहुत ही कम है। हाल के वर्षों में अंतर्राष्ट्रीय परिस्थितियों एवं स्वाभाविक सामाजिक विकास के कारण शिक्षा के प्रति जागरूकता बढ़ी है, जिस कारण बालिका शिक्षा को परे रखना संभव नहीं रहा है। इसके बावजूद सामाजिक एवं राजनीतिक रूप से शिक्षा को किसी ने प्राथमिकता सूची में पहले पायदान पर रखकर इसके लिए विशेष प्रयास नहीं किया। कई सरकारी एवं गैर सरकारी आंकड़ें यह दर्शाते हैं कि महिला साक्षरता दर बहुत ही कम है और उनके लिए प्राथमिक स्तर पर अभी भी विषम परिस्थितियाँ हैं। यानी प्रारम्भिक शिक्षा के लिए जो भी प्रयास हो रहे हैं, उसमें बालिकाओं के लिए अनुकूल परिस्थितियाँ निर्मित करने की सोच नहीं दिखती। महिला शिक्षकों की कमी एवं बालिकाओं के लिए अलग शौचालय नहीं होने से बालिका शिक्षा पर विपरीत प्रभाव पड़ रहा है और प्राथमिक एवं मिडिल स्तर पर बालकों की तुलना में बालिकाओं की स्कूल त्यागने की दर ज्यादा है। यद्यपि प्राथमिक स्तर की पूरी शिक्षा व्यवस्था में ही कई कमियाँ हैं।

73 वें संविधान संशोधन के बाद पंचायती राज व्यवस्था के तहत निर्वाचित स्थानीय प्रतिनिधियों ने भी पिछले 10-15 वर्षों में शिक्षा के लिए उल्लेखनीय कार्य नहीं किया। सामान्य

तौर पर ऐसा देखने में आया है कि पुरुष पंचायत प्रतिनिधियों ने निर्माण कार्यो पर जोर दिया क्योंकि इसमें भ्रष्टाचार की संभावनाएं होती हैं।

भारत सरकार ने महिला शिक्षा के प्रोत्साहन के लिए अनेक कार्यक्रम चलाये जैसे सर्वशिक्षा अभियान, इंदिरा महिला योजना, बालिका समृद्धि योजना, राष्ट्रीय महिला कोष, रोजगार हेतु प्रशिक्षण केन्द्र आदि और सबसे महत्वपूर्ण वर्तमान में देश के प्रधानमंत्री श्री नरेन्द्र मोदी द्वारा चलाया जा रहा 'बेटी बचाओ बेटी पढ़ाओ' योजना महिलाओं की उन्नति एवं शिक्षा का महत्व बढ़ाने के लिए चलाया गया। हरियाणा के पानीपत में 22 जनवरी 2015 को प्रधानमंत्री ने इस योजना की शुरुआत की इस योजना का उद्देश्य भारतीय समाज में महिलाओं के लिए कल्याणकारी कुशलताओं के साथ-साथ लोगों के बीच जागरूकता उत्पन्न करना है।

साहित्यिक समीक्षा

पाण्डे सरोज (1993) ने उड़ीसा में अनु सूचित जाति की लड़कियों पर शोध कार्य किया जिसमें यह निष्कर्ष दिया कि अनुसूचित जाति में लड़कों की तुलना में लड़कियों के शिक्षा का स्तर निम्नतम है जिसका प्रमुख कारण जागरूकता की कमी है।

इसी जागरूकता के सन्दर्भ में प्रो. बासु ने अपने अध्ययन के आधार पर स्पष्ट किया कि शिक्षा महिलाओं के स्तर को प्रभावित करने वाला प्रमुख कारण है उन्होंने आकड़ों के द्वारा स्पष्ट किया कि निरक्षर महिलाओं की तुलना में शिक्षित महिलायें अपने अधिकारों के सम्बन्ध में अधिक जागरूक रहती हैं।

इसी सन्दर्भ में प्रो. जगदीश भगवती ने अपने अध्ययन में यह निष्कर्ष निकाला कि अत्यधिक खर्चीली शिक्षा भी लड़कियों की शिक्षा में बाधा उत्पन्न करती है। गरीब परिवारों में यह अधिक बोझ होता है लड़कियाँ गृहकार्य में मदद करती हैं। और वयस्क सदस्यों को उत्पन्न कार्य करने का समय मिल जाता है।

वहीं प्रो. झारिया ने अपने आलेख में महिला रोजगार के सन्दर्भ में लिखा है कि मध्य प्रदेश में महिलाओं के लिए रोजगार की अपार संभावनाएं हैं आवश्यकता इस बात की है शासन में साथ-साथ स्वैच्छिक संस्थाएं की इस दिशा में आगे आभार कार्य करें। प्रो. लक्ष्मी एवं बन्दोपाध्याय ने अपने अध्ययन से पाया कि महिलाओं की शिक्षा का स्तर तथा रोजगार जन्म दर को प्रभावित करते हैं आकड़ों से उन्होंने स्पष्ट किया कि निरक्षर महिलाओं की तुलना में साक्षर महिलायें देर से विवाह करती हैं जिससे सामाजिक संरचना प्रभावित होती है।

प्रो. पापा द्वारा ग्रामीण महिलाओं पर किया गया इन्होंने जोकि अध्ययन में बताया कि ग्रामीण महिलाओं को विश्व के सम्बन्ध में बहुत काम जानकारी हो जिसका प्रमुख कारण उनकी अज्ञानता है उनमें कोई राजनैतिक जागरूकता नहीं है। गरीबी उन्मूलन तथा महिलाओं के विकास के लिए शासकीय कार्यक्रमों की जानकारी भी उनको नहीं है, और गरीबी ही वह प्रमुख कारण है जिसमें बालिकाओं को स्कूल भेजने में कठिनाई होती है।

इसी सन्दर्भ में प्रो. डी.पी. पटनायक एवं शैलबाबा देवी ने ग्रामीण महिलाओं का अध्ययन रोजगार के सन्दर्भ में करते हुए यह तथ्य स्पष्ट किया कि वे मुख्य रूप से कृषि कार्य एवं कृषि भिन्न कार्य के द्वारा पारिवारिक आय में वृद्धि करते हैं उनके लिए शिक्षा प्राथमिक न होकर द्वैतीयक है।

निष्कर्ष

भारत में महिला साक्षरता नए जमाने की अहम जरूरत है। महिलाओं के शिक्षित हुए बिना हम देश के उज्ज्वल भविष्य की कल्पना भी नहीं कर सकते। परिवार, समाज और देश की उन्नति में महिलाओं की भूमिका बहुत महत्वपूर्ण है। भारत के लोकतंत्र को सफल बनाने का एकमात्र रास्ता यही है की महिलाओं तथा पुरुषों को शिक्षा हासिल करने के लिए बराबरी का हक दिया जाए। शिक्षित महिलाएं ही देश, समाज और परिवार में खुशहाली ला सकती हैं। यह कथन बिलकुल सत्य है की एक आदमी सिर्फ एक व्यक्ति को ही शिक्षित कर सकता पर एक महिला पूरे समाज को शिक्षित कर सकती है जिससे पूरे देश को शिक्षित किया जा सकता है। शहरी तथा ग्रामीण इलाकों में महिला शिक्षा का स्तर काफी बढ़ा है। हालाँकि ग्रामीण क्षेत्रों में महिलाओं के लिए अलग से विशेष योजनायें चलाई गयी हैं। गावों में महिलाओं को शिक्षित करने के साथ-साथ उनके लिए रोजगार संबंधी अवसर भी बढ़ाये जाने चाहिए जिससे वे अच्छी आमदनी अर्जित कर अपने परिवार का सही गुजारा कर सकें।

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नक्षलवाद — भारतासमोरील एक आव्हान

डॉ.प्रा.विजया एच.राऊत

राज्यशास्त्र विभाग प्रमुख

नटवरलाल जशभाई पटेल कला व वाणिज्य महा. मोहाडी, जि. भंडारा

सारांश:- भारताला स्वातंत्र्याला मिळून ७० वर्षे झालीत. स्वातंत्र्योत्तर भारतासमोर अनेक प्रश्न व अनेक समस्या होत्या. भारतात लोकशाही रूजविणे, तिचा विकास करणे त्याचप्रमाणे आर्थिक विकास, गरीब निर्मूलन, धार्मिक मतभेद, आरोग्य, जातीभेद, लिंग भेद, सिमाप्रश्न, बाह्य आक्रमणे, आतंकवाद, नक्षलवाद अशा अनेक समस्यांनी भारत ग्रस्त होता. या समस्यांचा निपटारा करणे अत्यंत आवश्यक होते. अनेक समस्या सुटण्याच्या मार्गावर आहेत. भारत त्या समस्यांचा यशस्वी मुकाबला करीत आहे. भारतासमोर आवासाून उभी असणा—या अनेक समस्यांपैकी एक समस्या म्हणजे नक्षलवाद ही आहेत. काही राज्यात या समस्येनी थैमान मांडले आहे. निरपराध लोकांचे बळी या नक्षलवादाने घेतले आहे. सरकार, सरकारी कर्मचारी, कंत्राटदार, काही संशयाच्या आधारावर पोलीसांचे खबरे समजून निरपराध लोकांचे नक्षलवादाने बळी घेतले आहे. आदिवासी क्षेत्राचा विकास होवू नये. जैसे थे तैसे अशीच परिस्थिती राहीवी. आदिवासीयांना विकासाच्या वाटेपासून दूर ठेवावे अशी मनोवृत्ती नक्षलवादाची काहीशी आहे. त्यामुळे नक्षलवाद ही आतंरीक गहन समस्या हे जाणून प्रस्तुत प्रकरणात नक्षलवादावर अध्ययन करण्यात आले आहे. या समस्येचा उदय, विकास, कारणे, परिणाम, सरकारचे अभियान, उपाययोजना इ. चा उहापोह प्रस्तुत अध्ययनात करण्यात आलेला आहे.

मुख्य शब्द:- नक्षलवादी, मॉर्क्सवादी वर्गसंघर्ष, गोरकला डोरा, लोकतंत्र व्यवस्थेला अडथळा, सरकारी अभियान

प्रस्तावना:- जगातील एक सर्वात मोठे लोकतंत्र म्हणून भारताकडे पाहिले जाते. १५ ऑगस्ट १९४७ ला भारताला स्वातंत्र्य मिळाले. तेव्हापासून भारत सतत प्रगती साधत आहे. स्वातंत्र्यपूर्व भारतात एक सुई उत्पादीत होत नव्हती. त्या देशाने क्षेपणास्त्रे देशाच्या यादीत नाव प्राप्त केले आहे. पण हेही खरे की, एकीकडे भारत हा ग्लोबल झालाय तर दुसरी कडे लोकल आहे. एकीकडे झगमगाट आहे. तर दुसरीकडे अंधप्रकाश आहे. काही क्षेत्र असे आहे की, त्याकडे सरकारचे पाहीजे तसे लक्ष गेले नाही. ज्या क्षेत्रात राहणा—या बहुसंख्य लोकांच्या निम्नतम गरजा पूर्ण होत नाहीत. अन्न, वस्त्र, निवारा, स्वास्थ्य, शिक्षण या प्राथमिक गरजांपासून तो घटक वंचित आहे. त्या कारणास्तव तो घटक व्यवस्थेपासून दुरावल्या गेला. व्यवस्थेविषयी त्यांच्या मनात असंतोष निर्माण झाला. त्या घटकाने व्यवस्थेविषयी विरोधी पवित्रा घेतला आहे. वैधानिक मार्गाने मागण्यापूर्ण करण्यापेक्षा हिंसक मार्गाने आपण आपल्या मागण्यापूर्ण करू शकतो असा विश्वास त्यांच्या मनात निर्माण करण्यात आला. भोळ्या बाबळ्या लोकांच्या मनात सरकार विरोधी विष कालविण्यात आले. त्या हिंसक मार्गाला आंदोलनाचे नाव देण्यात आले. या हिंसक आंदोलनाने नक्षलवादाचे रूप धारण केले आहे. भारतीय राज्यव्यवस्थेसमोर ज्या अनेक समस्या आहेत. त्यापैकी नक्षलवाद ही एक गंभीर समस्या आहे. तीने व्यवस्थेसमोर अनेक प्रश्न चिन्ह निर्माण केले आहे. तिला समूट नष्ट करणे आज जिकरीचे आहे. त्यादृष्टीने सरकार प्रयत्नशील आहे. केन्द्र सरकार व राज्यसरकारांच्या मदतीने या समस्येचा निपटारा करण्याचा प्रयत्न होत आहे. स्थानिक लोकांची मदत सुध्दा घेतली जात आहे. नक्षलग्रस्त प्रभावित क्षेत्रातील लोकांचे प्रबोधन होत आहे. त्यामुळे नक्षलवाद समाप्त व्हावे या करीता स्थानिक लोकांची मदत मिळत आहे. हेही तेवढेच खरे की, या करीता अनेक लोकांचे बळी सुध्दा गेलेले आहे. नक्षलवाद्यांनी त्यांना संशयीत मानून त्यांचे प्राण घेतले आहे. तर दुसरीकडे पोलीसांनी म्हणजेच प्रशासनांनी सुध्दा नक्षलवाद्यांचे समर्थक म्हणून अनेक स्थानिक लोकांना शस्त्रे दिले आहे. नक्षलवाद पसरण्याचे अनेक कारणे आहेत. त्याचे परिणाम पण भयंकर आहेत. परंतु, नक्षलवाद कोणत्याही प्रकारे समाप्त करावे त्याकरिता हिंसेचे उत्तर हिंसेने दिले जात आहे. त्याचबरोबर नक्षलवाद्यांनी आत्मसमर्पण करावे, नक्षलग्रस्त प्रभावित क्षेत्रात विकास घडवून आणावा यासाठी सरकार प्रयत्नशील आहे.

इतिहास :- भारतीय नक्षलवादी विचारधाराचा जनक कन्हाई चटर्जी ला मानले जाते. त्यांनी सीपीआई (कॅम्युनिस्ट पार्टी ऑफ इंडिया) पक्षाची स्थापना केली. या पक्षाच्या कार्यकारणीत कानू सन्याल व चारू मुजुमदार हे सदस्य होते. हे पक्ष सशस्त्र विद्रोह

व क्रांतीचे प्रबळ समर्थक होते. आज ज्या नक्षलवादाच्या प्रखर ज्वालेत अधिकांश भारताचा भू भाग धगधगत आहे. त्या सशस्त्र आंदोलनाची सुरुवात भारतीय कम्युनिस्ट पार्टीचे चारू मुजुमदार आणि कानू सन्याल ने १९६७ ला नक्षलवाडी या गावापासून केली. त्यामुळे या आंदोलनाला नक्षलवाद असे नाव प्राप्त झाले. या आधी श्रीकाकुलम आंध्रप्रदेश मध्ये १९४९ मध्ये सशस्त्र आंदोलनाला सुरुवात करण्यात आली. पण तो प्रयत्न विफल ठरला.

नक्षलवाडी मधील तीर धनुष्यधारी लोकांनी भू-मालकाच्या जमीनीवर जबरदस्ती कब्जा केला आणि स्वतः शेती करण्यासाठी नागर चालविले. जे श्रीमंत जमीनीचे मालक होते. त्यांच्या घरासमोर प्रदर्शन केले. जबरदस्ती त्यांची संपत्ती लुटण्याचा प्रयत्न केले. यामध्ये काही हिंसक घटना घडल्या. मार्च ते मई १९६७ पर्यंत जवळजवळ १०० हिंसक कार्यवाही झाल्यात. पोलीसाच्या जोरावर हे आंदोलन चिरडून टाकण्यात आले. पण नक्षलवाडीची ज्वाला सर्वत्र पसरलेली होती.

चारू मुजुमदार व कानू सन्याल सारख्या मॉर्क्सवादी नेत्यांनी भू मालकांना त्याच्या जवळील जमीन त्यांच्या जमीनीवर काम करणा-या मजुरांना देण्याची मागणी केली. त्यावेळी तत्कालीन मुख्यमंत्री अजय मुखर्जी व उपमुख्यमंत्री ज्योती बसू यांनी १५०० पुलीस कर्मचा-यांची सेवा नक्षलवाडी मध्ये लावण्यात आली व आंदोलन दडपून टाकण्यात आले. कानू सन्याल व त्यांच्या समर्थकांना कारागृहात डांबण्यात आले. अनेक समर्थक भूमिगत झाले आणि तेव्हा पासून वंचित आदीवासी व नक्षलवादी आंदोलनाला सुरुवात झाली. या घटनेमुळे चीनी सरकार आनंदित झाली. कारण या सशस्त्र आंदोलनामुळे भारतात सशस्त्र क्रांतीचे बिजोरपण झाले होते. तसेच ब्रिटेन, अल्बानिया आणि श्रीलंका मधील लेनिनवादी समुहाने भारतातील नक्षलवादाला मान्यता प्रदान केली.

विकास- नक्षलवाडी पासून सुरू झालेले आंदोलन भारताच्या सर्वत्र पसरले. पण गोवा, पांडीचेरी, अंदमान, निकोबार, द्विपसमुह यापासून दूर राहिले. हे आंदोलन मॉर्क्सवादी वर्गसंघर्षावर आधारित आहे. या आंदोलनाचा प्रमुख नेता चारू मुजुमदार याचा एक अनुमान होता की, 'भारताचा प्रत्येक कानाकोपरा ज्वालामुखी बनलेला आहे. आता तो फुटणारच आहे आणि भारतात खुप अस्थिरता होण्याची संभावना आहे.' हे गृहित धरून त्यांनी आपल्या आंदोलनाच्या सदस्यांना आवाहन केले की, 'संघर्षाचा कुठेही आणि प्रत्येक ठिकाणी विस्तार करा.' आंध्रप्रदेश मधील श्रीकाकुलम, पं. बंगाल मधील देवरा गोपीवल्लभपूर, बिहार मधील मसुहरी आणि उत्तर प्रदेशामधील लखीमपूर जिल्ह्यातील पलिया क्षेत्र नक्षलवादाचा फार प्रभाव दिसून आला.

१९७०-१९७१ दरम्यान नक्षलवादाच्या हिंसक घटना पराकोटीला पोहचल्या होत्या. याकाळात जवळजवळ ४००० हिंसक घटना घडल्या यामध्ये अधिकांश घटना पं. बंगाल (३५००) आणि बिहार (२२०) आणि आंध्रप्रदेश (७०) यामध्ये घडल्या.

१९७२ मध्ये चारू मुजुमदार यांचा मृत्यू झाला व २०१० मध्ये कानू सन्याल यांनी आत्महत्या केली. तरीही ही चळचळ अनेक राज्यात विस्तारलेली आहे. आंध्रप्रदेश, छत्तीसगड, ओरीसा, झारखंड, मध्यप्रदेश, पं.बंगाल, बिहार आणि महाराष्ट्र इ. राज्यात नक्षलवाद विस्तारलेला आहे.

सन १९८० मध्ये आंध्रप्रदेशातील कोंडापल्ली सीतारमैय्या यांच्या नेतृत्वाखाली पीपुल्स वार ग्रुप (पीडब्ल्यूडी)स्थापीत झाला व यासोबत आंदोलनाला नवी दिशा मिळाली. पीडब्ल्यूडीच्या कार्यक्रमात पुढील गोष्टी समाहित होत्या.

१. जमिनीचे पुनर्वितरण
२. मजुरांना न्यूनतम वेतन देणे
३. जन न्यायालयाचा संचालन करणे
४. सरकारी संपत्तीला क्षती पोहचविणे
५. सरकारी कर्मचा-यांचे अपहरण करणे
६. पोलीस कर्मचा-यांवर हमला करणे
७. सामाजिक सहिता लागू करणे

पीडब्ल्यूडीने आंध्रप्रदेशमध्ये जवळपास पांच लाख एकर भूमिचा पुनर्वितरण केले. न्यूनतम वेतन यासारखे कार्यक्रम त्यांनी यशस्वी राबविला. तेव्हा तेथील आदीवासीयांना वाटू लागले की, सरकार आश्वासन देतो पण ते पूर्ण करीत नाही.परंतु

नक्षलवादी ते काम झटपट करतात. त्यामुळे त्यांना 'गोराकला डोरा' (जंगलात लपलेला देव) म्हटले जावू लागले. एवढेच नाहीतर आपल्या सदस्यांना मुक्त करण्यासाठी त्यांनी 'बंधक' बनविणे सुरू केले.

गृहमंत्रालयाच्या सरकारी सुत्रानुसार शेकडा १० टक्के नक्षली हे ३५ जिल्ह्यात सक्रिय आहेत. जेव्हा की १० राज्यातील ६८ जिल्ह्यातून त्यांचा प्रभाव आहे. एक अंदाज असे दर्शवितो की, जवळपास एकूण ३०-५० हजार सशस्त्र नक्षली असावेत. ज्याच्या जवळ आधुनिक सशस्त्र गोळाबारूद आहेत.^१

नक्षलवादी प्रभावित राज्य व जिल्ह्यांचे नाव

राज्य	राज्यातील एकूण जिल्हे	राज्यातील नक्षलवादी प्रभावित जिल्हे	प्रभावित जिल्ह्यांचे नाव
आंध्रप्रदेश	१३	०७	गुंटुर, प्रकाशम, अनंतपूर, विजयनगरम्, पूर्वी गोदावरी, श्रीकाकुलम, विशाखापटनम्
बिहार	३८	११	औरंगाबाद, गया, रोहतास, भोजापूर, काईमूर, पूर्वी चंपारण, पश्चिम चंपारण, सीतामढी, मुंगेर, नवादा, जामुई
झारखंड	२४	१८	हजारीबाग, लोहरदगा, पालमू, छत्र, गढवा, रांची, गुमला, सिमडेगा, लातेहार, गिरिडीह, कोडरमा, बोकारो, धनबाद, पूर्व सिंहभूम, पश्चिम सिंहभूम, सरेकीला खारसाना, खुती, रामगढ
छत्तीसगढ	२७	१०	बस्तर, बीजापूर, दंतवाडा, कांकर, राजनांदगांव, सरगुजा, जशपूर, कोरिया, नारायनपूर, सुकमा,
महाराष्ट्र	३५	०३	गडचिरोली, चंद्रपूर, गोंदिया,
ओरिसा	३०	०९	मलकानगीरी, गंजम, कोरापूर, गजपती, रायगढ, मयुरगंज, सुंदरगढ, देवगढ, कंधमाल
तेलंगाणा	१०	०८	वारंगल, करीमनगर, आदिलाबाद, खम्मम, मेडक, नलगोंडा, महबूबनगर, निजामाबाद
उत्तरप्रदेश	७५	०३	सोनभद्र, मिर्जापूर, चांदोली
पं.बंगाल	१९	०३	बांकुरा, पश्चिम मिदनापुर, पुरूलिया
मध्यप्रदेश	५०	०३	बालाघाट, भिंड, मोरेना
एकूण	३२१	७५	

स्रोत:- Posted on April 28, 2017 by Districts in India

नक्षलवादाची कारणे -

१. भारत आज शस्त्रअस्त्राने सुसज्जीत आहे. अनेक क्षेत्रात नेत्रदिप प्रगती केली आहे. पण आजही दूरवर्ती क्षेत्रात आदीवासी बहुल क्षेत्रात प्राथमिक शिक्षा, स्वच्छपाणी, स्वास्थ्य सेवा पोहचलेल्या नाहीत.
२. आदीवासींच्या जीवनाचा आधार जंगल होते. आज निरंतर जंगलाचा -हास होत आहे. मोठमोठ्या कंपन्या जंगलातील खनिज संपदा बळकावून घेत आहे. ज्यावर कधी आदीवासींचे अधिकार होते. शहरीकरणाच्या नावाखाली जंगले तोडले जात आहे. शेतीची जमीनी अधिग्रहीत केली जात आहे. त्यामुळे उदरनिर्वाहाचा प्रश्न त्यांच्या समोर निर्माण झाला आहे.
३. सामाजिक कुप्रथा, गरीबी, बेरोजगारी, कुपोषण, असाक्षरता या करणामुळे ही नक्षलवाद या क्षेत्रात टिकून आहे.

४. स्वातंत्र्योत्तर भारतात अनेक सरकारे आलीत पण कोणत्याही सरकारने आदीवासी लोकांकडे विशेष लक्ष दिले नाही. काही योजना त्याच्या करीता बनविण्यात आल्या. पण त्या योजना त्यांच्या पर्यंत पोहचू शकल्या नाही. त्याचा लाभ बिगर आदीवासी यांनी घेतला. नविन आर्थिक नितीमुळे निश्चितच भारत प्रगतीच्या दिशेने जात आहे. पण एवढे मात्र खरे आहे की प्रगतीचा प्रवाह गरीब वर्गापर्यंत पोहचला नाही.
५. नक्षलवादाचा सुरुवातीचा मुलकारण जमीनदार वर्ग होता. जमीनदारांना स्थानिक भूमिहीन लोकांवर अत्याचार केले. अल्पभूधारकांच्या जमीनी अधीग्रहीत केल्या. त्यामुळे या क्षेत्रात बेरोजगारी वाढत गेली आणि ते नक्षलवादाकडे आकृष्ट झाले.

नक्षलवादाचे परीणाम :

१. नक्षलवादाचे भारतीय आंतरिक सुरक्षिततेला गंभीर धोका आहे.
२. आज नक्षलवादी संघटन पाकिस्तानच्या गुप्तहेच संस्था आई एस आई सोबत हातमिळवणी करीत आहे.
३. नक्षलवादी किंवा माओवादी हे विकास विरोधी आहे. रस्ते, पुल, विज, शिक्षण, आरोग्य अन्य सुविधा पासून आदीवासी यांना वंचित करीत आहे. छत्तीसगढचे मुख्यमंत्री रमनसिंह एक मुलाखती मध्ये बोलले की, 'बस्तर मध्ये मागील ३०-४० वर्षांपासून नक्षलवाद आहे. याचे मुख्य कारण या क्षेत्रातील गरीबी व मागासलेलेपणा आहे. त्या क्षेत्रात रस्ते, शाळा, आंगणवाडी, विज, संचारसुविधा करण्याचा प्रयत्न सरकार करीत आहे. या देशात विकास व लोकतंत्र व्यवस्थेला सगळ्यात मोठा अडथळा नक्षलवाद आहे.'^३ याचे प्रतिउत्तर देतांना नक्षलवादी म्हणतात की, 'आम्ही सरकारच्या शोषणाविरुद्ध आहोत. या देशात लालकांती येणे आवश्यक आहे. २०५० पर्यंत या देशात मजुरांचे शासन प्रस्थापित करू या.' त्यांचे ब्रिद वाक्य आहे की, 'बदल किंवा विकास हा बॉयलेटने नाही तर बुलेटने होत असते.'
४. सरकारी कामात नक्षलवादी अडथळा आणीत आहे. सरकार व सरकारी कार्मचा-यांशी यांचे वैरभाव आहे. अधिकारी, सेना, पोलीस, नेता यांना त्रास देण्याचे काम नक्षलवादी करीत आहेत.
५. संविधानावर नक्षलवाद्यांचा अविश्वास नसल्यामुळे संवैधानिक मार्गावर त्यांचा विश्वास नाही. हिंसेला प्राधान्य देणे व देशात आतंक पसरविणे या मार्गावर त्यांचा विश्वास आहे.
६. गरीब व शोषित वर्गाला न्याय देणारा नक्षलवाद लोकतंत्राला विरोध करतो. 'सत्ता बंदूकसे निकलती है।' या तत्वावर आधारित नक्षलवाद निवडणुकांना विरोध करतो. निवडणुकीवर बहिष्कार टाकतो. निवडणुक प्रक्रियेत घातपात घडवून आणित असतो.

नक्षलवादाचे निर्मूलन करण्यासाठी अभियान :

सरकारने सीमावर्ती राज्य विशेषतः पं. बंगाल, बिहार आणि उड़ीसा क्षेत्रात सेनाच्या सहाय्याने संयुक्त अभियानाला सुरुवात केली. हे अभियान ०१ जुलै ते १५ ऑगस्ट १९७१ पर्यंत चालले. या अभियानाला 'ऑपरेशन स्टीपलचेंज' असे कोड नाव देण्यात आले होते. या अभियाना अंतर्गत भक्कम असी घेरेबंदी करण्यात आली होती. नक्षलवादाचे सर्व मार्ग बंद करण्यात आले होते. बाह्यसुरक्षा करीता सैनिक व अंतर्गत सुरक्षा करीता केन्द्रीय रिजर्व पुलीस दल तैनात करण्यात आले होते. स्थानिक पोलिस कर्म्यांची सुध्दा मदत घेण्यात आली होती. संशयीत नक्षलवाद्यांना गिरफ्तार करण्यात आले होते. अवैध शस्त्र हिसकावून घेण्यात आले होते. विस्फोटक सुध्दा हिसकावून घेण्यात आले होते.

आंतरीक सुरक्षा ही एक गंभीर समस्या बनत आहे. या करीता केन्द्र सरकारने एक व्यूहरचना तयार केली आहे. या अंतर्गत माओवादी संघटन नक्षलवादाचा निपटारा करण्यासाठी जंगल युध्दासाठी २६ हजार जवानांना प्रशिक्षण देण्यात आले. प्रशिक्षित व अस्त्र शस्त्रधारी ७० कंपन्यांना नक्षलवादाचा निपटारा करण्यासाठी तैनात करण्यासाठी आले. नक्षलवादांशी लडण्यासाठी अभियानाचे एक सुत्र तयार करण्यात आले. 'घेरो, रोको, हथियार न छोडे तो मारो' हे अभियान भारतातील नक्षलवादी प्रभावित राज्य विशेषतः झारखंड, बिहार, ओरिसा, छत्तीसगढ आणि आंध्रप्रदेश क्षेत्रातील ४०,००० वर्ग किलो मिटर क्षेत्रात चालविण्यात आले.

प्रमुख नक्षलवाद उन्मूलन अभियान :

- **ग्रे हाउंड्स** — हे अभियान १९८९ मध्ये आंध्रप्रदेश सरकारद्वारे चालविण्यात आले.
- **सलवा जुडुम** — सलवा जुडुम चा अर्थ होतो. शांती मार्च. छत्तीसगढ सरकारने बस्तर आणि दंतेवाडा जिल्ह्यातील नक्षलवादाचा निर्मूलन करण्यासाठी २००५ मध्ये हे अभियान आरंभिले. यात सर्वसामान्य लोकांना शस्त्र चालविण्यासाठी प्रशिक्षण देण्यात आले व नक्षलवादाला तोंड देण्याचे धोरण स्वीकारण्यात आले.
- **कोबरा**— हे अभियान ओरिसा सरकारने २००५ मध्ये सुरू केले. आज या अभियानात २००० जवान सम्मिलित आहे.
- **ग्रीन हंट**— झारखंड, छत्तीसगढ, पं.बंगाल, ओरिसा या चारही राज्यात सर्वाधिक नक्षलवादी प्रभावित क्षेत्रात नक्षलवादाचा उन्मूलन करण्यासाठी केन्द्र व राज्य सरकारने संयुक्त अभियान सुरू केले.^१

या अभियानामुळे नक्षलवाद्यांना समाजाच्या मुख्य प्रवाहात सामील करण्यासाठी पुनर्वास धोरण लागू करण्यात आली. या धोरणामुळे आत्मसमर्पण करण्या—या नक्षलवाद्यांना १.५० लाख रुपये व २५०० रु प्रतिमाह राशी प्रदान करण्यात येईल. सरकारद्वारे राष्ट्रीय ग्रामीण रोजगार गारंटी योजना व अन्य विकास योजना नक्षलवादी प्रभावित क्षेत्रात सुरू करण्यात आल्या.

त्याचबरोबर केन्द्र सरकारने 'नॅशनल पॉलिसी ऍड ऍक्शन प्लान' तयार केला आहे. त्याचा उद्देश स्थानिक लोकांना सुरक्षा प्रदान करणे, त्यांचे अधिकार सुनिश्चित करणे. या योजने अंतर्गत तीन वर्षात नक्षलवाद प्रभावित क्षेत्रात ३०७ पुलिस स्टेशन बनविण्यात आले. फेसवन अंतर्गत दुर्गम क्षेत्रात १३९१ किलोमीटर सडक बनविण्यात आली. ११७२५ करोड रुपये खर्च करून नक्षलवाद प्रभावित ९ क्षेत्रात ५४१२ किलोमीटर अतिरिक्त रस्ते बनविण्यात आले.^२

या अभियानाला ब—याच प्रमाणात यश आले आहे. नक्षलवादी संघटन विखुरला गेला. हिंसक कार्यवाहीला थोड्या प्रमाणात आडा बसला. मुख्य म्हणजे सरकारच्या क्षमतेविषयी लोकांमध्ये विश्वास निर्माण झाला.

उपाययोजना : —

अनेक वर्षांपासून नक्षलवाद्यांच्या हिंसक घटना सुरू आहेत. रेल्वे, शाळा, दवाखाने, पुलिस चौकी, सुरक्षा कर्मचा—यांचे कॅम्प आणि अनेक ठिकाणी नक्षलवादी घातपात कृत्य घडवून आणित आहेत. अनेक लोकांच्या संशयाच्या आधारावर हत्या करित आहे. अनेकदा मनुष्यहानी व वित्तहानी सारख्या घटना घडत आहेत. या सारख्या समस्यांचा निपटारा करण्यासाठी काही विशेष प्रकारच्या कृती करणे आवश्यक आहे. बेरोजगारी, अशिक्षा, गरीबीमुळे युवकवर्ग पैसाच्या प्रलोभनामुळे नक्षलवादाकडे आकृष्ट होत आहे. दिवसेंदिवस नक्षलवादाचा ताकद वाढत आहे. या समस्येचा निपटारा करण्यासाठी सरकारने या क्षेत्राकडे विशेष लक्ष द्यावे. प्राथमिक शिक्षा, प्राथमिक स्वास्थ्य सेवा केन्द्र, रोजगार या क्षेत्रात उपलब्ध करून द्यावे. औद्योगिक केन्द्र सुरू करावे. आदिवासी आधी करित असलेल्या कुटिर उद्योगाला लघुउद्योगात रूपांतरीत करावे. रोजगार प्रशिक्षण देण्यात यावे. वित्तीय पुरवठा करावे. अनेक योजना राबवून त्याच्या जिवनात प्रकाश आणावा जेणे करून मुल आदिवासी स्वतः नक्षलवादाचा निपटारा करण्यासाठी सरकारला पाठिंबा देतील. आदिवासीयांच्या सहाय्याने सरकारने नक्षलवादी कार्यवाह्यांना पूर्ण विराम देवू शकेल.

संदर्भ:

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५. नवभारत टाईम्स ११ जुलै २०१७

भटके विमुक्त त्यांचे प्रश्न व बदलते जीवन

संशोधक

धारा श्रीहरी पंचभाई

मार्गदर्शक

प्रा.डॉ.विद्याधर बन्सोड

सरदार पटेल महाविद्यालय चंद्रपुर

गेल्या काही वर्षांपासून भटक्या आणि विमुक्त जमातींच्या प्रश्नाची चर्चा देशात चालू आहे. वेगवेगळ्या माध्यमातून त्यांचे प्रश्न सोडविण्याचे प्रयत्न केले जात आहेत. सभा संमेलने मौचे आणि शोधयात्रा यातून भटक्या विमुक्तांचे दुखणं प्रस्थापित समाजापर्यंत आणि शासनापर्यंत पोहचविण्याचे काम त्यांच्यातील कार्यकर्ती मंडळी करीत आहे. परंतु अजूनही हवं तसं यश त्यांना मिळाले नाही. मात्र त्या निमित्ताने या समाजात होत असलेली जागृती ही त्यातल्या त्यात मोलाची बाजू आहे. कोणत्याही समाजाच्या प्रश्नांचा विचार करीत असताना त्यांच्या समाजजीवनाकडे दुर्लक्ष करून चालत नाही. त्यांचे अनेक प्रश्न हे त्यांच्या जनजीवनाशी निगडित असतात. पिढ्यान पिढ्या ज्यांच्या वाटयाला केवळ उपेक्षाच आली, वेशीच्या आत आणि वेशीबाहेरही ज्यांना स्थान मिळाले नाही. किंबहुना उपरेपणाचे, दुर्लक्षित व अस्थिर जीवन ज्यांच्या वाटयाला आले किंवा गुन्हेगार जमात म्हणून ज्यांना समाज प्रवाहापासून दुर ठेवण्यात आले आणि त्यांचे जगणे मरणे गुन्हा ठरविण्यात आहे. अशा भटक्या आणि विमुक्तांच्या जीवनाचे अनेक प्रश्न निर्माण झाले आहेत. नागरी वस्तीत वास्तव्य करूनही सर्व दृष्टीने मागासलेपणाचा शाप भोगणा-या भटक्या विमुक्त समाजाला चांगल्या दिवसाची प्रतीक्षा आहे. "पूर्वाश्रमीचे अस्पृश्य आणि सर्व दृष्टीने मागास असूनही ते महाराष्ट्रात केंद्राच्या सोयी सवलतीस पात्र नाहीत 13 कोटी लोकसंख्येच्या सामाजिक आणि आर्थिक विकासासाठी केंद्रशासनाने सामाजिक न्याय खात्याकडे 10 कोटीची तरतूद केली परंतु 54 टक्के असलेला हा समाज आजही पालातच राहत आहे." ¹ गेल्या अनेक वर्षांपासून ते खेड्यापाड्यात वस्त्या करून राहत आहेत. परंतु अद्यापही प्रशासनाच्या लेखी त्यांचे वागणे उपरेच आहे. त्यामुळे त्यांना शासनाच्या कुठल्याही योजनेचा लाभ मिळाला नाही. हे भीष्ण वास्तव्य आहे.

"घरे देण्यासाठी शासनाने यशवंतराव चव्हाण पालमुक्त योजना आखली व त्यासाठी 60 कोटी रुपयांची तरतूद केली. परंतु अ.ब.क.ड. प्रवर्गानुसार 11 टक्के आरक्षण दिले. या योजनाच्या अमलबजावणी अभावी आणि निरक्षतरतेमुळे समाजाला आरक्षणाचा फायदाच होत नाही" ² त्यामुळे समाजात प्रचंड असंतोष निर्माण होताना दिसत आहे. शिधापत्रिका किंवा नागरीकत्वाचे कोणतेही पुरावे नसल्याने समाजबांधवाना जात प्रमाणपत्र मिळत नाही. परिणामी कोटयावधी रुपयांच्या सरकारी योजनापासून हा समाज वर्षानुवर्षे दुरच आहे. त्यात योजना राबविण्याऐवजी सरकार या समाजासाठीचा निधी दुस-या कामासाठीआहे. "सतत भटकंती आणि अस्थिर जीवनामुळे जातीचे दाखले मिळत नाही" ³ पिढ्यानपिढ्या भटकंती करून कशीबशी जगणारी माणसं स्वातंत्र्यातील आपल्या घटनात्मक हक्कांना वंचित झालेली आहेत. यांना मतदानाचा हक्क नाही. त्यांच्या अस्थिर जीवनामुळे जातीचे दाखले मिळत नाही. शिधापत्रिका नाही कायमचा निवारा नाही. सतत भटकंतीमुळे शिक्षणाचा संबंध नाही. आपले पोट भले नि आपण भले इतकेच जगणे त्यांच्या नशिबी आले. ज्या गावात पोट भरले तिथं चार दिवस पालं ठोक्याची, पोटाला काही मिळाले नाही की पाल उचकटून दुस-या गावाला रस्ता धरायचा. मरण येईपर्यंत जगायचं आणि जगण्यासाठी वणवण भटकत राहायचं. वर्षानुवर्षे जीवनाचं रहाट गाडगं फिरवत राहायचं! त्यामुळे त्यांच्या जन्माची नोंद होत नाही. परिणामी जातीचे दाखले मिळत नाही. या बदल सुप्रसिद्ध साहित्यिक आणि बिराडकार अशोक पवार यांनी 64 वे विदर्भ साहित्य संमेलन तळोधी येथे आपले मत व्यक्त केले आहे ते म्हणतात "माझा बाप नेहमीच भटकंतीवर असायचा एका गावी तीन दिवसाचा मुकाम झाला की पाल दुस-या गावी जायचे त्यामुळे माझा जन्म कुठे झाला याची कुठलीही नोंद नाही. याबद्दल बापाला विचारले तर, बाप सांगतो त्या दिवशी मी खुप दारू पिवून होतो. तर आई सांगते तुझा जन्म अर्ध्या रात्री झाला" ⁴ यावरून असे लक्षात येते की यांचा जन्म कुठे झाला, कोणत्या तारखेला झाला, कोणत्या गावी झाला यांची कुठलीही नोंद नसते परिणामी जातीचा दाखला तपासण्यासाठी असलेली अपुरी व कलिष्ट यंत्रणा यामुळे त्यांना जातीचे दाखले मिळत नाही. सरकारी योजनापासून वर्षानुवर्षे वंचित राहावे लागते.

स्वातंत्र्यपूर्व काळात इंग्रजांनी गुन्हेगार म्हणून नोंद केलेल्या जमातींकडे स्वातंत्र्योत्तर काळातही गुन्हेगारच म्हणून पाहिल्या जाते. "आपल्या स्वतःच्या व समाजाच्या स्वातंत्र्यासाठी व हक्कासाठी लढणा-या समाजास गुन्हेगार ठरवले, जन्माने गुन्हेगारी ही संकल्पना भारतीय समाजव्यवस्थेत व सामाजिक संस्थामध्ये रुजली गेली व त्यांचे परिणाम आजही हा समाज भोगत आहे. या दुषित समाज समाजगुहातून वंचितीकरण होत आहे" ⁵ आजही या जमातींच्या बायामाणसावर गुन्हे दाखल आहेत. गावखेड्यात राहणारा पारधी सांसी, मांग-गारुडी, सिकलगर यांना गावात शहरात झालेल्या गुन्हेगारीच्या घटना प्रकरणात संशयित आरोपी म्हणून ताब्यात घेतात. त्यांना जेलमध्ये डांबले जाते. वर्षानुवर्ष त्यांना न्यायलयाच्या चकरा माराव्या लागतात. पोलिसांच्या रोषाला बळी पडावे लागते. यासंदर्भात "मुंबई उच्च न्यायालयाने विमुक्त भटक्यांवर होत असलेले अत्याचार थांबविण्यासाठी, त्यांचा सामाजिक विकास करण्यासाठी 13 विभागांच्या सचिवांची समिती गठित करण्याचे निर्देश दिले होते" त्यानुसार "गृहनियोजन, विधी व न्याय, महसुल व वन उच्च व तंत्रशिक्षण, सामान्य प्रशासन, ग्रामविकास, रोजगार व स्वयंरोजगार, आदिवासी विकास, शिक्षण विभाग आदी विभागांच्या सचिवांची समिती गठित झाली. या समितीची बैठक 27 ऑक्टोबर 2014 रोजी पार पडली. बैठक याचिका कर्तारतर्फे अॅड. निहालसिंग राठोड यांच्यासह सर्व भटक्या विमुक्तांच्या संघटनांच्या मागणीचे संयुक्त निवेदन समितीला सादर केले. बैठकीत विभागनिहाय मागण्यावर चर्चा करण्यात आली. सर्वाना मोफत शिक्षण, एससी-एसटी नुसार शिष्यवृत्ती घरकुल योजना, लोकसंख्येच्या प्रमाणात स्वतंत्र्य आर्थिक तरतूद, स्थानिक स्वराज्य संस्थेत वेगळे आरक्षण, अनुसूचित जमातीचा घटनात्मक दर्जा द्यावा, या मागण्यासंदर्भात संघर्ष वाहिनीचे संयोजक दीनानाथ वाघमारे, आमदार हरीभाऊ राठोड निर्माण संस्थेचे संतोष जाधव, लक्ष्मण गायकवाड, वैशाली भांडवलकर, भरत विटकर यांनी आपआपली मते मांडली" ⁶ याप्रमाणे भटक्या विमुक्तांच्या प्रश्नावर चर्चा करून निवेदन समितीला सादर केले.

"शासनाने भटक्या व विमुक्त जमातींच्या यादीमध्ये नव्या नव्या जमातींचा वेळोवेळी समावेश केल्यामुळे भटक्या व विमुक्त जमातींच्या संख्येत झालेली वाढ, वाढलेल्या संख्येच्या प्रमाणात राखीव जागा न वाढविणे यामुळे या जमातींतील लोकांना शैक्षणिक, आर्थिक, व सामाजिक विकासाच्या संधीपासून वंचित व्हावं लागणं, तसच या जमातींच्या सर्वांगीण विकासासाठी अर्थसंकल्पात स्वतंत्र्य तरतूद नसल्यानं व आदिवासीप्रमाणे आर्थिक उपाययोजना नसल्यानं या जमातींचा विकास खुटलेला आहे". ⁷ "1931 च्या जातवार सेन्ससप्रमाणे पूर्वीच्या या बेचाळीस जमातींची लोकसंख्या ऐंशी लाख होती. ही आकडेवारी सरकारचीच असताना ती का गृहीत धरत नाही. धनगर समाजाला यांच्यामध्ये घेतल्यानंतर ही आकडेवारी आणखी ऐंशी लाखांनी वाढून दीड कोटी झाली आहे. या दीड कोटी लोकांचा हा प्रश्न आहे." ⁸ म्हणजेच धनगर समाजाला या जमातींत घेतल्यामुळे विमुक्त भटक्या जमातींची संख्या त्रेंचाळीस झालेली असून या जमातींची लोकसंख्या वाढलेली आहे. वाढलेल्या लोकसंख्येच्या राखीव जागा न वाढविल्यामुळे या जमाती विकासापासून वंचित आहेत.

अलिकडे जात, धनगर, मराठा, मुस्लिम यासारख्या आरक्षणावर देशात व राज्यात रान माजविले जात आहे. दुसरीकडे मुळचे भटके-विमुक्त मात्र आजही अहवालाच्या शिफारशिवर आस लावून 65 वर्षांपासून वसले आहेत. "कॉंग्रेस सरकारने नेमलेल्या रेनक आयोगाचा अहवाल लागू न करता मोदी शासनाने अलिकडे दादासाहेब इद्राते यांच्या अध्यक्षतेखाली एक नविन आयोग नेमला आहे." ⁹ शासन बदलले की आयोग नेमला जातो. त्याला मर्यादित कालावधी व सिमीत मर्यादा असल्यामुळे हे आयोग भटक्या विमुक्तांना आजपर्यंत न्याय देऊ शकले नाही. आजवरचे बळंशी आयोग आणि समित्यांनीही विमुक्त-भटक्यांचा अनुसूचित जमाती मध्ये समावेश केल्यास विकास होईल असे सुचविले. अशा अनेक शिफारशींना आजवरच्या सरकारने गाभिर्याने न घेतल्यामुळे भारतातील 15 कोटी लोकसंख्येच्या जीवनात स्वातंत्र्याचा सुर्य उगवला नाही.

"मानववंश शास्त्राचे भारतातील विविध प्रांताचे अभ्यासक डब्ल्यू कुक (1886) एडगट ब्रस्टन (1909) रसेल आणि हिरालाल (1996) बटुबीटसन (1916) एंथोवन (1922) स्वातंत्र्यानंतर सिमला येथील 'इंडियन इस्टिट्यूट ऑफ अँव्हांस स्टडीज' 1985 ते 1992 यांच्या अहवालानुसार गुन्हेगार आणि भटक्या जमाती मुळात आदिवासीच असल्याचे नमूद केले आहे. त्यांची मते आजही प्रमाण मानण्यात येतात " ¹⁰ हे मुळ संशोधन उपलब्ध असताना केंद्र आणि राज्य सरकारने भटक्या विमुक्तांना अनुसूचित जमातीमध्ये का टाकले नाही असा प्रश्न निर्माण होतो. 1931 च्या जातीनिहाय जनगणनेनुसार विमुक्त-भटक्या जमाती आदिवासीच आहेत. परंतु सर्वेक्षणातील 'धर्म' या रकान्यात हिंदू टाकल्यामुळे हा गोंधळ झाल्याचे म्हटले आहे. 1935 च्या कायदानुसार 1936 मध्ये अनुसूचित जमातीची अनुसूची जाहीर झाली. त्यानुसार बहुतांश भटके विमुक्त समुदायाचा समावेश अनुसूचित जाती आणि

जमातीत झाला आहे. धर्म टाकलेल्या आणि काही धर्म न टाकलेल्यालाचा मात्र समावेश झाला नाही अशी अभ्यासकाची माहिती आहे. महाराष्ट्र सरकारने नेमलेल्या धांडे समितीच्या शिफारसीनंतर 21 नोव्हेंबर 1961 ला जीआर काढला व आदिवासीप्रमाणेच सोयी सवलती देण्यात याव्या असे निर्देश देत 'डीएटी' प्रवर्ग करून शिक्षण आणि नोक-यामध्ये चार टक्के आरक्षण दिले. त्यानुसार 2003 पर्यंत आदिवासीप्रमाणेच विमुक्त भटक्या जमातींना सवलती मिळत होत्या पूढे त्या थांबविल्या गेल्या धनगर ही जमात अनुसूचित जातीमध्ये होती. परंतु बारामती, माठा हे मतदार संघ राखीव झाले असते म्हणून 'एनटी क' मध्ये समाविष्ट करण्यात आले. भटके पूर्वीपासून आजपर्यंत ज्या स्थितीत जीवन जगत आले आहेत. त्याच स्थितीत आजही जीवन जगत आहेत. आजही कोठेही जावे तर रस्त्यावर काम करताना, दगडांच्या खदानामध्ये शेतमजुरी उसतोडी करताना दिसतात. तसेच इग्रज काळापासूनच आजपर्यंत राज्यकर्त्यांनी भटक्यांना गुन्हेगारी कायदा, नॉनकिमिलेअरचा कायदा, वेगवेगळ्या राज्यात, वेगवेगळ्या प्रवर्गात केलेला समावेश या सर्व बाबींमूळे पूर्वीचेच जीवन जगत आहे" ¹¹ पूर्वीपासूनच भटक्यां विमुक्तांना उपेक्षित जीवन जगावे लागले आहे. आजसुद्धा त्यांच्या वाटयाला केवळ वंचित आणि वंचिताचे जीणे आले. इग्रजांच्या काळात शस्त्रबंदी कायदा, जंगलबंदी कायदा, सेंटलमेट कायदा गुन्हेगार जमाती कायदा अशा प्रकारच्या कायदयाने सतत त्यांचा छळ करण्यात आलेला आहे. स्वातंत्र्यानंतरही चोरी करणे, भिक्षा मागणे, लोकांची करमणूक करणे. कनिष्ठ दर्जाचे काम करणे, टिचभर पोटाची खडगी भरण्यासाठी रोजगाराच्या शोधात सतत भटकत राहणे होते. व आजही भटकत राहणेच आहे. भारत आज जागतीकीकरण, उदारीकरण, आणि खाजगीकरण यांच्या रूपातून जगातील एक महासत्ता होण्याचे स्वप्न उराशी धरून वाटचाल करीत आहे. परंतु भटक्याचे काय? कित्येकवर्षांपासून प्रगत समाजापासून अलिप्त राहणारा अजूनही विकासाची गंगा त्यांच्यापर्यंत पोहचलेली नाही. एकंदरीत भटक्या विमुक्तांचे जीवन, त्यांचे प्रश्न म्हणजे छळाचीच गाथा आहे.

संस्कृती अत्यंत गुंतागुंतीची बाब आहे. जगातील एकूण एक मानवी समुहाची त्यांची त्यांची म्हणून एक संस्कृती असतेच असते. प्रत्येक मानवी समुहाची संस्कृती त्यांच्या त्यांच्या दृष्टीने श्रेष्ठच असते. समग्र समाज हा मोठा मानवी समुदाय आहे. भटका विमुक्त समाज हा समुह आहे. त्यांचे आणखी लहान लहान उपसमुह आहेत. ज्याप्रमाणे समुहाची संस्कृती असते. तसेच प्रत्येक उपसमुहाची सुद्धा स्वतंत्र संस्कृती असते. भारतीय समाज व्यवस्थेत विविध संस्कृतीचे लोक प्राचीन काळापासून एकत्रच राहात आलेले आहेत. या मानवी समुहाना दोन प्रकारात विभागात येईल. गावगाड्यातील समुह, गावगाड्याबाहेरील समुह गावगाड्या बाहेरील लोक भटक्या विमुक्त जमातीतील आहेत. काही प्रमाणात गावगाड्यावर अवलंबून असलेल्या परंतु गावगाड्यापासून सुरक्षित अंतरावर असलेल्या जमातीत कैकाडी, वडार, गोधळी, गोपाळ, चित्रकथी, कुळमुळे जोशी, कंजारभाट, पायरवट, कोल्हाटी डोंबारी, पारधी, बंजारा इत्यादी लोक गावगाड्यात भीक मागून किंवा आदिम कौशल्याचा वापर करून उपजिविका करतात हे उपेक्षित वंचित लोक प्रस्थापितांच्या सांस्कृतिक परिघाबाहेर फेकले गेलेले समुह आहे या लोकां समुहाची एक वैशिष्ट्यपूर्ण संस्कृती आहे.

"संस्कृतीची संकल्पना केवळ मानसिकता, मुल्ये इतक्यापर्यंत मर्यादित नसून सामुहिक पातळीवर वापरणा-या धारणा, सामाजिक व्यवहार रूढी, पंरपरा प्रथा या सा-या गोष्टींचा समावेश संस्कृतीत होतो ". ¹² संस्कृती या संकल्पनेच्या ओळखीसाठी एवढे मत पुरेसे आहे. "ज्ञान अनुभव, मुल्ये, परिस्थिती, आणि समायोजन यांच्या भिन्नतेमुळे प्रत्येक मानवसमुहाची संस्कृती भिन्न असते" ¹³ माणसाला कोणत्या प्रकारचे जीवन लाभते यावर त्यांची संस्कृती आणि तिचा विकास अवलंबून असतो. आयुष्यभर गुन्हेगारी जमाती म्हणून जगणा-या जमाती, आयुष्यभर घाणीत राहणा-या आणि भीक मागणा-या जाती गावाच्या दया बुद्धीवर जगणा-या जाती, शिक्षणापासून, आत्मसन्मानापासून वंचित राहणा-या जाती, सामाजिक, राजकीय, आर्थिक, हक्कांपासून दुर फेकल्या गेलेल्या जाती आपला विकास कसा घडविणार? संस्कृती कशी घडविणार? हा प्रश्न आहे. भटक्या विमुक्त जमाती म्हणजे दुंभगलेली माणसे आहेत. त्यांच्या अस्तित्वाचे चिन्हही स्थिर समाज मान्य करत नाही. खरे तर हा समाज मुलनिवासी, परकीयाशी टक्कर देणारा, स्वातंत्र्यासाठी बंड करणारा असा आहे. पण त्यांच्या वाटयाला उप-याचे, चोराचे जिणे आले आहे. त्यांनी वेगवेगळ्या क्षेत्रात निर्माण केलेली आपली म्हणून जी काही संस्कृती आहे ती बहुतांशी वेगळी आहे. त्यांचे कायदे वेगळे त्यांच्या त्या संस्था वेगळ्या, विवाह वेगळे, घटस्फोट वेगळे, बहुतांशी ते निसर्गपुजक आणि मातृप्रधान आहे. त्यांची गाणी वेगळी, त्यांचे उपजिविकेचे मार्ग वेगळे, त्यांचे पुजाविधी वेगळे आहेत. तो स्वतःच समाजापासून वेगळा असल्याने त्यांची संस्कृतीच वेगळी आहे.

“भटक्या-विमुक्त जाती जमातीचे नागरी किंवा एका ठिकाणी वस्ती करून राहण्याचे हक्कच गुन्हेगारी कायदयामुळे नाकारण्यात आले. त्यामुळे भटक्या-विमुक्तांना एका ठिकाणी तीन दिवसापेक्षा जास्त दिवस थांबताच आले नाही. म्हणून त्या जाती-जमातींना भटकण्याची सवय लागली ही भटकंती त्यांची पूढे संस्कृती बनली” ¹⁴ याप्रमाणे भटक्या विमुक्तीची एक स्वतंत्र संस्कृती निर्माण झाली.

“प्रस्थापित समाज भटक्यांकडे दुराव्याने किंवा परकेपणाने व पारंपारीक दृष्टीने आजही पाहतो आहे. परकेपणाची भावना कायम असल्यामुळे प्रस्थापित आणि भटका यांच्यात संवाद घडणे कठीण आहे.” ¹⁵ भटके विमुक्त म्हणजे कोणीतरी भिकारी,भामटे किंवा परके,परदेशी आहेत असे समजून समाज त्यांच्याकडे पहातो. त्यांना आपल्यात सामावून घेण्याचा किंवा त्यांना समजून घेण्याचा कधी प्रयत्न करीत नाही. किंबहुना परकेपणाची भावना त्यांच्या मनात सातत्याने रुजल्याने हा समाज प्रस्थापित समाजप्रवाहाच्या संस्कृतीपासून दुर गेला आहे. स्वतंत्र भारतात या जाती-जमाती अजूनही पारंपारिक पद्धतीने जीवन जगत आहेत. गावगाड्यात त्यांना स्थान नाही. उदरनिर्वाहासाठी भिक मागावी लागते. ती मिळाली नाही तर चोरी करावी लागते. चोरी करणा-याचा विचार न करता प्रस्थापित समाज त्यांच्याकडे पूर्वग्रहदुषित भूमिकेतून पहातात.

‘बदल’ हा निसर्गाचा शाश्वत नियम आहे. मानव समाज सुद्धा त्याच निसर्गाचा एक भाग असल्यामुळे तो सुद्धा परिवर्तनशील असणे स्वाभाविक आहे. मानव समाजाच्या इतिहासावर दृष्टी टाकल्यास नित्य बदल हा मानवी समाजाचा स्थायीभावच आहे. असे दिसून येते जगामध्ये जेथे मानव समाज आहे तेथे परिवर्तन किंवा बदल अटळ आहे. कोणताही समाज दीर्घकाळपर्यंत आहे. त्या अवस्थेत राहू शकत नाही. कालचा समाज आज नव्हता आणि आजचा समाज उद्या राहणार नाही. एखादया ओहळाप्रमाणे सामाजिक जीवन लहान लहान वळणे घेत पुढे पुढे झोपावत असते. बदलत्या काळाबरोबर समाजजीवनात लहान-मोठे बदल घडून येत असतात. कालमान परत्वे समाजाच्याही गरजा वाढतात. वाढत्या गरजा पूर्ण करण्यासाठी विविध साधने निर्माण होतात. त्यानुसार जूने रितीरिवाज, आचार-विचार रुढी-परंपरा, सामाजिक संस्था, जीवनपद्धती यामध्ये बदल घडून येते. जून्याचा नाश व नव्याचा स्वीकार हे चक्र प्रत्येक मानवी समाजात सुरूच राहते. परंतु बदलाची गती मात्र सर्व समाजात सारखी नसते. या बदलाच्या प्रक्रियेमुळेच रानटी अवस्थेत कसेबसे जीवन जगणारा मानव आजच्या प्रगत अवस्थेत येऊन पोहचला आहे. त्या बदलाला भटका विमुक्त समाजसुद्धा अपवाद राहणे शक्य नाही. तर भटक्या विमुक्त समाजामध्येही बदलाची प्रक्रिया सुरू आहे.

स्वातंत्र्योत्तर काळात भटक्या जमातींना भारतीय कायदयाद्वारे संरक्षण दिल्यामुळे शैक्षणिक, आर्थिक, आणि राजकीय सवलतीच्या माध्यमातून विकासाची संधी प्राप्त झाली आहे. या जमाती गावगाड्याच्या आसपास स्थिरावू लागल्या आहेत. गावगाड्याच्या विस्कटलेपणामुळे ग्रामीण अर्थव्यवस्था कोलमडून पडल्यामुळे, भांडवली तंत्रज्ञान व प्रगतीमुळे एकूणच सामाजिक नागरीकरणाचा वेग, वाढते शहरीकरण, ग्रामीण भागातील रोजगारीचा अभाव व शहरामुळे उपलब्ध झालेल्या रोजगाराच्या नवनवीन संधी या सर्वांमुळे या जमाती अलीकडे शहराच्या आसपास स्थिरावू लागल्या आहेत. वाढते शहरीकरण, औद्योगिकरण, शिक्षणाचे सार्वत्रिकरण, शिक्षणातून उपलब्ध झालेल्या सवलती व त्यातून झिरपत येणारे तुटकेफुटके शिक्षण व या शिक्षणातून अल्प प्रमाणात का असेना काही माणसे शिकून या जमातीच्या सुधारणेचे काम करू लागली आहेत, शिकलेल्या लोकांचा एक वर्ग असाही पहावयास मिळतो की, जो शिकल्यानंतर त्याला अवगत असलेल्या ब्राम्हणी ज्ञानामुळे तो या समाजापासून तो समाजापासून अलग किंवा वेगळा राहण्याचा प्रयत्न करतो आहे. तर त्यातीलही काही अपवादात्मक तरुण सामाजिक बांधिलकीचे भान ठेवून जातपंचायतीच्या विरुद्ध संघर्ष करीत असल्याचे दिसतात. “इचलकरंजीतील कंजारभाट समाजातील एका मुलीचा विवाह सोलापूर येथील मंगलसिंह रजपूत या सुशिक्षित यूवकांशी हिंदू वैदिक पद्धतीने जातपंचायतीच्या उपस्थितीत 15 जून रोजी सर्वानुमते पार पडला. तरीही समाजातील रुढी परंपरेच्या नावाखाली जातपंचायतीची बैठक घेण्यात येऊन मंगलसिंहाच्या कडून दंड आकारण्याचा निर्णय घेण्यात आला. दंड भरण्यास मंगलसिंह याने विरोध दर्शविताच 20 जून रोजी जातपंचायतीची बैठक होऊन हा विवाह मोडला व आर्थिक शोषण करण्याच्या उद्देशाने रजपूत कुटुंबावर बहिष्कार टाकण्यात आला.” ¹⁶ जातपंचायतीमुळे बेकायदेशीर अनेकावर अन्याय होत असल्याचा दावा करीत मंगलसिंह यांनी कंजारभाट समाजातील जातपंचायत बंद करून जातपंचायतीतील सदस्यावर कारवाई करावी अशी तक्रार पोलीस ठाण्यात दिली. “पिढयानपिढया सुरू असलेल्या जुलमी जातपंचायती बंद करण्याचा निर्णय वैदू समाजाच्या पंचानी श्रीरामपूर येथे घेतला” ¹⁷ पूर्वी आपआपसातल्या भांडणात मारामारीत

खून जरी पडला तरी जातपंचायतीच्या विरोधात कुणीही जात नव्हते. परंतु गेल्या अनेक वर्षांपासून जातपंचायतीनी आपल्या समाजाची पिळवणूक केली. चुकीचे निर्णय देऊन समाजावर अन्याय केला आता मात्र तो अन्याय सहन होणार नाही. अशी जाणीव होऊन आजचा सुशिक्षित वर्ग जातपंचायतीच्या विरोधात बोलताना दिसत आहे. जातपंचायत आधुनिक काळाशी सुसंगत नाही, तर ती पारंपरिक जूनाट विचारावर आधारित असून काही जमातीत तर स्त्रियांच्या बाबतीत अन्याय करणा-या आणि स्त्रीची विटंबना करणा-या आहेत. पारंपरिक विचारांवर आधारलेल्या जातपंचायतीला फाटा देऊन बदलत्या काळाची पावले आणि आव्हाने ओळखून भटक्या-विमुक्त समाजातील लोकांनी आपल्यात बदल करावेत असे या समाजातील तरुणाचे मत आहे. "माळेगाव, मढी जेजुरी या जत्रा म्हणजे या जमातींना लागणारे त्यांचे चित्रविचित्र पोशाख, भांडीकुडी, वर्षभर देवदेवासाठी लागणारे साहित्य, वर्षातून एकदा हमखास भेटण्याचे ठिकाण, गाढवाच्या खरेदी विक्रीचा व्यापार, घोडे, उंट, अस्वल, रेडे इत्यादी पाळीव प्राण्यांच्या खरेदीविक्रीचे दुर्मिळ व्यवहार या जत्रा मध्ये आजही चालताना दिसतात. या जत्रामध्ये कोणताही बदल झाल्याचे दिसत नाही मात्र अलिकडे या जत्रामध्येही गर्दीचे प्रमाण, पशुहत्येचे प्रमाण कमी होत असल्याचे दिसते" ¹⁸ शिक्षणाचा प्रसार काही प्रमाणात होऊ लागला आहे. शासनाचे एकही विद्यार्थी शाळाबाह्य राहू नये याकरीता मागील काही वर्षांपासून शिक्षण हक्क कायद्याची प्रभावी अंमलबावणी सुरू केली. यात अनेक नाविन्यपूर्ण उपक्रम राबविणे सुरू आहे. "भटक्यांच्या चिमुकल्यासाठी उजळली शिक्षणाची पहाट. वरोरा शिक्षण विभागाने पुढाकार घेऊन त्यांच्या पालावर 40 विद्यार्थी असलेली पालावरची शाळा उघडून शिक्षणाचे दार मोकळे केले आहे. 40 पटसंख्या असलेली पालावरची ही पहिलीच शाळा असल्याचे मानले जात आहे"¹⁹ वरोरा शहरा नजिकच्या नागपुर-चंद्रपुर मार्गालगत मोकळ्या जागेवर झोपड्या उभारून काही भटकंती करणारे कुटुंब राहत आहेत. एवढ्या मोठ्या प्रमाणात ही मुले येथे वास्तव्यास असल्याची बाब निदर्शनास आली. पिढ्यानपिढ्या भटकंती करीत असल्याने एकाही पिढीने शिक्षण घेतले नाही. सध्याच्याही पिढीचे भटकंतीमूळे शिक्षणाचे दार कायमचे बंद झाले. परंतु वरोरा शिक्षण विभागाने पुढाकार घेऊन त्यांच्याच एका पालामध्ये सकाळी 11 वाजता मुलांना गोळा करून शिकवणे सुरू केले आहे. ही पालावरची पहिलीच शाळा आहे. या संदर्भात पालकांनी आपल्या प्रतिक्रियाही व्यक्त केल्या आहेत "आजपर्यंत आमच्या कित्येक पिढ्यांनी शाळा व शिक्षण बघितले नाही. आज आपल्या पालावर शाळा व शिक्षण बघून मुले शिकत असल्याचा अत्यानंद होत आहे" ²⁰ शैक्षणिक क्षेत्रात भटक्या-विमुक्तांच्या मुला-मुलींची संख्या वाढत आहे. शासनाच्या सहकार्याने असे उपक्रम राबविल्या जात आहेत. आश्रमशाळा चालवल्या जातात. तेथे त्यांच्या शिक्षणाची मोफत सोय केलेली दिसत आहे. इतर शाळातूनही त्यांच्यासाठी सवलती दिल्या जातात. त्यांच्या साहित्याचा पाठ्यपुस्तकात समावेश होत आहे.

पारधी समाज आदर्शाकडे जाताना दिसत आहे. वसाहतीत तंटामुक्ती, दारूबंदी "कोल्हापूर शहरापासून 5 किलोमीटर अंतरावर उंचगाव आहे. गावाजवळ 11 एकरात उंचगाव पूर्व शांतीनगर समस्त फासेपारधी समाज या नावाने वसाहत आहे. वर्षातून चार वेळा होणारी देवीची यात्रा आता एक वेळा भरत आहे. तसेच मांसाहारी नैवेद्याची प्रथाही बंद करून शाकाहारी नैवेद्य आणि महाप्रसादाचे आयोजन केले जात आहे. विवाह समारंभ व मृत्यूनंतर केल्या जाणा-या अनिष्ट प्रथा परंपरा यांना मुठमाती दिली आहे. वसाहतमधील पंचमंडळीनी दारूबंदीचा निर्णय घेतला आहे" ²¹ या जमातीमध्ये दारूचा सर्रास वापर होताना दिसतो. ब-याच जातीत महिलाही दारू पितात पण या प्रधाना मुठमाती देऊन अतिशय संघर्षमय जीवन जगतं येथिल फासेपारधी समाजाने अन्य समाजासमोर कृतीने आदर्श निर्माण केला आहे. सुशिक्षित आणि शहरी भागातील भटक्यांच्या लग्नपध्दती अलीकडे फरक पडू लागला आहे. समाजात होणा-या लग्नातील रीतीरिवाजांचेही भटक्यांवर पडसाद उमटत आहे. "पूर्वी त्यांचे लग्न 5 दिवस, 7 दिवस, 9 दिवस चालत असत. अलीकडे मात्र बदलत्या काळाची नोंद या जमातींनी घेतल्याचे दिसते लग्न परंपरागत पध्दतीनेच होते. परंतु आता ते 1 किंवा 2 दिवसातच उरकले जाते" ²² भटक्यातील काहीजण आता "लग्नासाठी लग्नपत्रिका छापतात, तर काही जातीतील मुलांनाच आता हुडां देण्याची प्रथा चालू झाली आहे." ²³ साठ वर्षांपूर्वीचा भटका-विमुक्त समाज आणि आजचा समाज यात काही प्रमाणात बदलण्याची प्रक्रिया चालू असल्याचे दिसते. भटक्या जमातीचे जे लोक वेगवेगळ्या शहरात कायमचे निवास करून राहत आहेत त्यांची मुले, मुली शिक्षणाकडे ओढली जात आहेत. वेगवेगळे व्यवसाय लोक स्वतःहून स्विकारीत आहेत. वेगवेगळ्या जमातीच्या संघटना उभ्या राहत आहेत. काही लोक राजकारणात सक्रीय होत आहेत. "ग्रामपंचायती, जिल्हापरिषदा, नगरपरिषदा, महापालिका आणि विधान सभेपर्यंत काही भटक्या जमातीतील लोकांना जाण्याची संधी मिळते आहे." ²⁴ भटक्या विमुक्त जमातीमध्ये आता कित्येक लेखक बनले आहेत. असे असले तरी काही जमातीतील लोक

अद्यापही भटकंती करूनच उपजिविका करीत आहेत. वैदू, डोबारी, माकडवाले, गारुडी, मदारी, मरीआईवाले, नंदीबैलवाले, घिसाडी, बहुरूपी आणि डक्कलवार अशा काही जमातीतील लोक आजही भटकताना दिसतात. पण पूर्वी इतके त्यांचे प्रमाण आढळत नाही.

भटके-विमुक्त उपेक्षित असले तरी, आज नागरी समाजाला त्यांच्याविषयी आदर वाटू लागला आहे. देण्याघेण्याचे व्यवहार अंशतः होत आहेत. माणुस म्हणून त्यांच्याकडे पाहीले जाते. जे भटके-विमुक्त स्थिरावलेले आहेत. त्यांना कायम वास्तव्याचा दाखला, जातीचे प्रमाणपत्र आणि दोन व्यक्ती जामीन मिळाल्यास सहकारी व राष्ट्रीय बँका आता कर्ज देऊ शकतात. गोंधळी, गारुडी, पोतराज, बहुरूपी, देऊळवाले, कोल्हारी अशा ब-याच कलावंत जाती-जमातींना दुरदर्शन रेडिओ इत्यादी माध्यमातून प्रसिध्दी दिली जात आहे. नाटयसंपदेमार्फत रंगमंचावर गोंधळी, पोतराज यांच्याविषयीचे कार्यक्रम सादर करण्यात येतात. अशाप्रकारे भटक्या-विमुक्तांचे सांस्कृतिक जीवन समृद्ध व्हावे म्हणून प्रयत्न होत आहेत.

भटक्या विमुक्तांतील "अनेक जमातींनी आपली गाढवे डुकरे, कुत्रे, यांची संगत सोडल्याचे दिसते. या सर्व जमातीमध्ये स्थावर-जंगम मालमत्तेची वाटणी ही हिंदुप्रमाणेच अलिकडे व्हायला लागल्याचे दिसते." ²⁵ स्वातंत्र्यपूर्व काळामध्ये टोळीने मिळवलेला माल हा त्या टोळीतील प्रत्येक सदस्याला समान वाटला जात असे. वृद्ध स्त्री-पुरुष, विधवा व लहान मुले या सर्वांना टोळीच्या मालमत्तेचा बरोबर हिस्सा मिळत असे आणलेली शिकार तांडयावरचे सर्व लोक समान पद्धतीने वाटून घेत असत. अलिकडे मात्र असे दिसते की, "तूझे ते माझे आणि माझे ते माझेच" ही विषमतावादी प्रवृत्ती आता या जमातीमध्ये दिसते. 'बळी तो कान पिळी' या प्रवृत्तीने या जमातीमध्ये प्रवेश केला आहे.

सारांशः

भटके-विमुक्त स्थिर नसल्यामुळे त्यांची ग्रामपंचायतीला मतदान याद्यात नावे नाहीत. त्यामुळे त्यांना कोणत्याच सवलती घेता येत नाही. हलाखीच्या परिस्थितीमुळे व आर्थिक विवंचनेमुळे यांचे राहणीत उंचावलेले नाही. हे भटके लोक त्यांचे जीवन त्यांच्या देवदेवता व त्यांचे अघोर नवस इतर सर्वसाधारण माणसापेक्षा वेगळे आहे. प्राचीन अवस्थेपासून आजपर्यंत हजारो वर्षांच्या काळात माणसाच्या जगणाच्या पद्धतीत अनेक बदल झाले. पण आजही भटक्या विमुक्त समाजाचे असंस्कृत, भ्रमग्रस्त, अडाणी जीवन केविलवाणे पणे आपल्यासमोर उभे आहे. हजारो वर्षे एकाच पद्धतीने पाले बांधून राहणा-या या भटक्या जमातीचे तांडे आपल्या ताडपत्र्या, गोंधळ्या, चट्या, गाढवावर लादून पूढच्या मुक्कमाला चाललेले दिसतात.

असे असले तरी या सर्व जमाती 21 व्या शतकातही पूर्णपणे आदिम अवस्थेत आहेत. असे म्हणता येणार नाही. कित्येक जमातीतील लोक आता शहरात येऊन स्थिर जीवन जगत आहेत. त्यांची मुले शिकू लागली आहेत. कित्येक जण सरकारी, निमसरकारी नोकरी करीत आहेत. काहीजण शेती करीत आहेत. वेगवेगळे व्यवसाय लोक स्वतःहाहून स्वीकारीत आहेत. वेगवेगळ्या जमातीच्या संघटना उभ्या राहत आहेत. तरुण पिढी परिवर्तनाच्या दिशेने प्रयत्न करीत आहे. अन्याय अत्याचाराची जाणीव त्यांना होत आहे. अन्यायाविरुद्ध संघर्ष करण्याचे प्रयत्न करीत आहेत. आपल्या हक्काविषयी तरुण शिक्षित वर्ग बोलतो आहे. बदलत्या काळाचं भान भटक्यां-विमुक्तांना येऊ लागल आहे. साठ वर्षांपूर्वीचा भटका समाज आणि आजचा भटका विमुक्त समाज यामध्ये सामाजिक, आर्थिक, शैक्षणिक आणि राजकीय बदलाचे चित्र निश्चितच आशावादी आहे. आज ते काहीसे घुसर असले तरी भविष्यात निश्चितच स्वच्छ आणि समाधानकारक असेल असे अनुमान त्यांच्या सध्याच्या बदलत्या परिस्थितीवरून काढले तर चूक ठरणार नाही.

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“मराठवाड्यातील शेतमजूर: एक दृष्टीक्षेप”

प्रा. एस. एम. कोल्हापूर,
सहाय्यक प्राध्यापक,
विलिंग्डन महाविद्यालय,
सांगली.

भारतीय अर्थव्यवस्थेचा कणा कृषीक्षेत्र आहे. भारतातील लोकसंख्येच्या जवळपास 70 टक्के लोकसंख्या खेड्यांमध्ये राहते. या लोकांच्या उपजीविकेचे प्रमुख साधन कृषी व कृषीपूरक व्यवसाय हेच आहे. त्याचप्रमाणे अनेक उद्योग जसे साखर उद्योग, वस्त्रोद्योग, ज्यूट, तेल अशा उद्योगांना कच्च्या मालाचा पुरवठा करणारे क्षेत्र शेतीक्षेत्र आहे. त्याचप्रमाणे शेतमाल प्रक्रिया उद्योगास कच्चा माल शेती क्षेत्रातूनच पुरविला जातो. तसेच उद्योग क्षेत्रातील उत्पादने जसे खते, कीटकनाशके, कृषी अवजारे यासारख्या वस्तूंना मागणी कृषी क्षेत्रातूनच केली जाते. देशाच्या राष्ट्रीय उत्पन्नातील कृषी क्षेत्राचा हिस्सा कमी होत असला तरी या क्षेत्राचे महत्त्व कमी होत नाही. देशाच्या 121 कोटी (2011 च्या जनगणनेनुसार) लोकसंख्येस अन्नधान्य पुरवठा करण्याचे कार्य कृषी क्षेत्र करते. त्याचप्रमाणे हे क्षेत्र निर्यात क्षेत्रामध्येही मोठे योगदान देते. देशाचा आर्थिक विकास कृषी क्षेत्राच्या विकासाशिवाय होणे अशक्यप्राय आहे. त्यामुळे प्रथम कृषीवर आधारित लोकांचा विकास होणे आवश्यक आहे.

कृषीच्या उत्पादन वाढीमध्ये प्रामुख्याने शेतकरी व शेतमजूर या दोन घटकांचे योगदान महत्वाचे आहे. परंतु पूर्वीपासूनच हे दोन्ही घटक भारतीय नियोजनामध्ये उपेक्षित राहिले आहेत. शेती व शेतकरी यांच्या विकासासाठी नियोजनामध्ये काही धोरणे दिसून येतात. परंतु शेतीवर प्रत्यक्ष काम करणाऱ्या शेतमजूराला विकासासाठी कोणतेही धोरण दिसून येत नाही. शासनाने 1948 मध्ये किमान वेतन कायदा शेतमजूरालासाठीही लागू केला. परंतु या कायद्याची अंमलबजावणी शेतमजूराला वेतन निश्चितीसाठी होत नसल्याचे दिसून येते.

भारताच्या कृषी व्यवस्थेमध्ये शेतमजूर हा घटक पूर्वीपासून दुर्लक्षित / उपेक्षित / वंचित तसेच आर्थिकदृष्ट्या कमकुवत राहिलेला आहे. हा घटक उपजीविकेचे साधन म्हणून दुसऱ्याच्या शेतजमिनीमध्ये राबणारा आणि कृषी उत्पादनात प्रत्यक्षपणे भर टाकणारा महत्वाचा घटक आहे. परंतु हंगामी बेकारी, अल्प मोबदला, कमी उत्पन्न, राहणीमानाचा निकृष्ट दर्जा यामुळे हा घटक अजूनही आर्थिकदृष्ट्या खूपच कमकुवत आहे.

➤ शेतमजूर म्हणजे –

1. जो मजूर दुसऱ्याच्या शेतजमिनीवर उपजीविकेचे साधन मिळविण्याच्या उद्देशाने काम करतो.
2. त्या जमिनीवर त्याची मालकी असत नाही.
3. शेतीसंबंधित कामाचे निर्णय तो स्वतः घेत नाही.

4. शेती व्यवसायात असलेली अनिश्चितता व जोखीम तो घेत नाही.
5. शेतमजूराला त्याच्या श्रमाबद्दल मोबदला मजूरीच्या स्वरूपात दिला जातो. लाभामध्ये त्याचा हिस्सा असत नाही.
6. शेतमजूरास मिळणारा मोबदला वस्तू किंवा रोख स्वरूपात असू शकतो.

➤ **शेतमजूरांचे प्रकार:**

शेतमजूरांचे शेतीच्या मालकीवरून, कामाच्या बांधिलकीवरून आणि लिंगभेदानुसार वेगवेगळे प्रकार पडतात ते पुढीप्रमाणे.

अ) शेतीच्या मालकीवरून:

1. **भूमिधारी शेतमजूर:** ज्या शेतमजूराजवळ स्वतःच्या मालकीची जमीन असते अशा शेतमजूरांना भूमिधारी शेतमजूर असे म्हणतात. अशा शेतमजूरांची शेतजमीन इतकी कमी असते की त्यांना त्यांच्या गरजा पूर्ण करण्यासाठी दुसऱ्याच्या जमिनीवर मजूरी करावी लागते.
2. **भूमिहीन शेतमजूर:** जमिनीवर मालकी नसलेल्या व उपजिवीकेसाठी इतरांच्या जमिनीवर काम करणाऱ्या शेतमजूरांना भूमिहीन शेतमजूर असे म्हणतात.

ब) कामाच्या कराराचे स्वरूप:

1. **संबंधित शेतमजूर:** जमीन मालकाकडे महिन्याचा किंवा वर्षाचा करार करून कामाला राहणाऱ्या शेतमजूराला संबंधित शेतमजूर म्हणतात. अशा शेतमजूरांना मिळणारा मोबदला इतर शेतमजूरांच्या तुलनेत कमी असतो, परंतु अशा मजूरांना कामाची शाश्वती वर्षभर असते.
2. **रोजमजूरी करणारे शेतमजूर:** अशा प्रकारचे शेतमजूर दररोज मजूरीवर वेगवेगळ्या शेतकऱ्यांच्या शेतामध्ये काम करतात. दिवसभर केलेल्या कामाचा मोबदला ठरलेल्या दराने मिळतो. अशा शेतमजूरांचा मोबदला संबंधित शेतमजूरांच्या तुलनेत अधिक असला तरी यांना वर्षभर काम मिळण्याची शाश्वती असत नाही.

क) लिंगभेदानुसार:

1. **पुरुष शेतमजूर:** शेतीमधील अंगमेहनतीची कामे करण्यासाठी पुरुष मजूरांची आवश्यकता असते. पुरुष शेतमजूरांना दिला जाणारा मोबदला स्त्री शेतमजूरांच्या तुलनेत अधिक असतो.
2. **स्त्री शेतमजूर:** कमी अंगमेहनतीची कामे करण्यासाठी स्त्री शेतमजूरांना कामावर घेतले जाते. यांना दिला जाणारा मोबदला पुरुष शेतमजूरांच्या तुलनेत कमी असतो.
त्याचप्रमाणे ज्या शेतमजूरांचे वय 15 वर्षांपेक्षा कमी आहे अशा मजूरांना जनावरांची राखण करणे व कमी परिश्रमाची कामे करवून घेण्यासाठी कामावर घेतले जाते. त्यास बाल-मजूर असे म्हणतात. शेतमजूरांकडून करून घेतल्या जाणाऱ्या कामाच्या प्रकारावरून व लिंगभेदानुसार मजूरीच्या दरामध्ये फरक दिसून येतो.

➤ **मराठवाड्यातील शेतमजूर :**

महाराष्ट्र राज्य औद्योगिकदृष्ट्या विकसित असले तरी राज्यातील लोकांचा प्रमुख व्यवसाय शेती हाच आहे. राज्याच्या एकूण क्षेत्रफळापैकी 233 लाख हेक्टर जमीन लागवडीखाली आहे. राज्याचे प्रशासकीय सुविधेसाठी कोकण, नाशिक, पुणे, औरंगाबाद, अमरावती व नागपूर असे सहा विभाग करण्यात आले आहेत. यापैकी औरंगाबाद म्हणजेच मराठवाडा हा विभाग आर्थिकदृष्ट्या मागासलेला आहे. तसेच या विभागामध्ये पर्जन्यमान कमी असल्याने कोरडवाहू शेतीचे प्रमाण अधिक आहे. मराठवाडा विभागातील एकूण कामगार व शेतमजूर यांची संख्या पुढील तक्त्यामध्ये दर्शविली आहे.

मराठवाडा विभागातील एकूण कामगारांची संख्या (लाखात)

जिल्हा	1991			2001			2011		
	एकूण	पुरुष	स्त्री	एकूण	पुरुष	स्त्री	एकूण	पुरुष	स्त्री
औरंगाबाद	9.45	5.71	3.75	11.77	7.44	4.33	15.75	10.16	5.59
बीड	8.56	4.75	3.81	9.58	5.48	4.10	12.55	7.28	5.28
हिंगोली	उ.ना.	उ.ना.	उ.ना.	4.60	2.59	2.01	5.69	3.31	2.38
जालना	6.51	3.65	2.86	7.17	4.15	3.02	9.31	5.45	3.86
लातूर	7.35	4.25	3.10	8.40	5.25	3.15	10.47	6.70	3.77
नांदेड	10.42	5.99	4.42	12.02	7.22	4.80	14.94	9.25	5.69
उस्मानाबाद	5.78	3.38	2.41	6.54	3.90	2.63	7.74	4.74	3.00
परभणी	9.67	5.59	4.08	6.45	3.84	2.60	8.23	5.01	3.21
मराठवाडा विभाग	57.76	33.33	24.42	66.52	39.88	26.64	84.68	51.90	32.78

Source: Register General and Census Commissioner, India.

वरीलतक्त्यावरून असे दिसून येते की,

1. मराठवाडा विभागामध्ये एकूण मजूरांची संख्या 2011 च्या जनगणनेनुसार 84.68 लाख इतकी आहे. यापैकी 51.90 लाख मजूर पुरुष मजूर तर 32.78 लाख मजूर स्त्री मजूर आहेत.
2. 1991 च्या तुलनेत 2011 मध्ये एकूण मजूरांच्या संख्येमध्ये 57.76 लाखावरून 84.90 लाख एवढी वाढ झाली आहे.
3. मराठवाडा विभागातील जिल्ह्यांचा विचार करता औरंगाबाद जिल्ह्यामध्ये इतर जिल्ह्यांच्या तुलनेत मजूरांची संख्या अधिक आहे. तर हिंगोली जिल्ह्यामध्ये सर्वात कमी आहे.

मराठवाडा विभागातील लिंगनिहाय शेतमजूरांची संख्या (लाखात)

जिल्हा	1991			2001			2011		
	एकूण	पुरुष	स्त्री	एकूण	पुरुष	स्त्री	एकूण	पुरुष	स्त्री
औरंगाबाद	3.65	2.17	1.48	2.90	1.26	1.63	3.97	1.92	2.05
बीड	3.73	2.24	1.48	2.80	1.20	1.60	3.74	1.75	1.99
हिंगोली	उ.ना.	उ.ना.	उ.ना.	1.75	0.80	0.95	2.26	1.14	1.13

जालना	2.80	1.70	1.11	2.40	1.02	1.37	3.01	1.42	1.59
लातूर	2.58	1.70	0.89	3.15	1.52	1.62	4.16	2.24	1.92
नांदेड	3.41	2.26	1.14	5.01	2.33	2.68	6.32	3.23	3.09
उस्मानाबाद	2.15	1.49	0.65	2.57	1.18	1.39	2.99	1.55	1.45
परभणी	3.47	2.22	1.25	2.45	1.10	1.35	3.18	1.58	1.59
मराठवाडा विभाग	21.78	13.78	8.01	23.02	10.42	12.60	29.64	14.83	14.81

Source: Register General and Census Commissioner, India.

वरील तक्त्यावरून असे दिसून येते की, 2011 च्या जनगणनेनुसार मराठवाडा विभागामध्ये एकूण 29.64 लाख शेतमजूर आहेत. यापैकी 14.83 लाख पुरुष तर 14.81 लाख स्त्री शेतमजूर आहेत. 1991 च्या तुलनेत 2011 मध्ये एकूण शेतमजूरांच्या संख्येमध्ये 21.78 लाखावरून 29.64 लाखापर्यंत वाढ झाली आहे. मराठवाडा विभागातील जिल्ह्यांचा विचार करता नांदेड या जिल्ह्यामध्ये शेतमजूरांची संख्या सर्वाधिक आहे. तर हिंगोली जिल्ह्यात सर्वात कमी आहे.

मराठवाडा विभागातील शेतमजूरांचे एकूण मजूरातील प्रमाण (टक्केवारी)

जिल्हा	1991	2001	2011
औरंगाबाद	38.62	24.64	25.21
बीड	43.57	29.23	29.80
हिंगोली	—	38.04	39.72
जालना	43.01	33.47	32.33
लातूर	35.10	37.50	39.73
नांदेड	32.73	41.68	42.30
उस्मानाबाद	37.20	39.30	40.19
परभणी	35.88	37.98	38.64
मराठवाडा विभाग	37.71	34.61	35.00

Source: Register General and Census Commissioner, India.

वरील तक्त्यावरून असे दिसून येते की—

1. मराठवाडा विभागातील एकूण मजूरातील कृषी मजूरांचे प्रमाण थोडेसे कमी झाले आहे. 1991 मध्ये हे प्रमाण 37.31 टक्के होते ते 2011 मध्ये 35.00 टक्के झाले.
2. 2011 च्या जनगणनेनुसार मराठवाडा विभागातील नांदेड जिल्ह्यात कृषी मजूरांचे एकूण मजूरातील प्रमाण अधिक असून औरंगाबाद जिल्ह्यात कमी आहे.

➤ शेतमजूरांची स्थिती दयनीय असण्याची कारणे:

भारतीय अर्थव्यवस्थेतील शेती क्षेत्रात शेतमजूर हा घटक पूर्वीपासून दुर्लक्षित राहिलेला आहे. या घकाची आर्थिक स्थिती दयनीय आहे. शेतमजूरांची आर्थिक स्थिती हालाखीची असण्याची काही कारणे पुढीलप्रमाणे आहेत.

1. भारतीय शेतीचे निसर्गावरील अवलंबित्व आणि सिंचनासाठी पाणीपुरवठ्याच्या सोयींच्या अभाव यामुळे शेतीचे स्वरूप हंगामी आहे. त्यामुळे शेतमजुरांना वर्षातून काहीच दिवस रोजगार मिळतो, तर इतर वेळी त्यांना बेकार राहावे लागते.
 2. शेतमजुरांना मिळणारा कामाचा मोबदला अल्प आहे. कामाचा वेळ, काम करण्याची परिस्थिती, कामाचे स्वरूप या बाबींचा विचार केल्यास शेतमजुरांना मिळणारा कामाचा मोबदला अल्प आहे.
 3. शेतमजुरांना वर्षभर काम मिळेल याची शाश्वती असत नाही. त्यामुळे त्यांना इतर व्यवसायात काम प्राप्त करणे आवश्यक असते. परंतु ग्रामीण भागामध्ये लघु व कुटीरोद्योगांची कमतरता असल्यामुळे त्यांना बिगरशेती व्यवसायात पुरेसा रोजगार उपलब्ध होऊ शकत नाही.
 4. बहुसंख्य शेतमजूर अज्ञानी, निरक्षर असतात. त्यामुळे त्यांची सामाजिक व आर्थिक पिळवणूक होते.
 5. भारतामध्ये शेतमजुरांची संख्या खूप असली तरी शेतमजूर खेड्यांमध्ये विखुरलेले आहेत. ते असंघटित आहेत, त्यामुळे त्यांची सौदाशक्ती कमी आहे.
 6. शेतमजुरांना मिळणारा हंगामी रोजगार आणि मजुरीचा अल्प दर यामुळे त्यांची आर्थिक परिस्थिती कमकुवत आहे. परिणामी त्यांना सावकारांकडून जास्त व्याजदराने कर्ज घ्यावे लागते. त्यामुळे शेतमजुरांची अनेक कुटुंबे कर्जबाजारी आहेत.
 7. शेतमजुरांच्या विकासासाठी भारत सरकारने कोणतेही वेगळे धोरण राबविलेले नाही. शेतमजुरांची आर्थिक स्थिती सुधारण्यासाठी विशिष्ट योजना राबविलेल्या नाहीत.
- वरील सर्व कारणांमुळे शेतमजुरांची आर्थिक स्थिती कमकुवत आहे. अलिकडील काळात शेतमजुरीच्या दरात वाढझालेली असली तरी जीवनावश्यक वस्तूंच्या किंमतीच्या वाढीच्या तुलनेत ही वाढ नगण्य आहे. त्यामुळे शेतमजुरांचा जीवनमान दर्जा निकृष्ट आहे.

➤ **शेतमजुरांची आर्थिक स्थिती सुधारण्यासाठी शासनाचे प्रयत्न:**

1. शासनाने इ. स. 1948 मध्ये किमान वेतन कायदा शेतमजुरांना सुध्दा लागू केला.
2. आचार्य विनोबा भावे यांनी 1951 मध्ये भूदान चळवळ भूमिहीन शेतमजुरांसाठी सुरू केली होती. या चळवळीचा मुख्य उद्देश जमीनदारांकडून जमीन घेऊन शेतमजुरांमध्ये वितरित करणे हा होता. या चळवळी अंतर्गत जवळपास 68 लाख एकर जमीन भूदान स्वरूपात जमा झाली. यापैकी 15 लाख एकर जमीन वितरित केली आहे.
3. भारतीय राज्यघटनेने शेतमजुरांची वेढबिगारी प्रथा बंद केली आहे. 24 ऑक्टोबर 1975 रोजी वेढबिगारी प्रथेचे उच्चाटन करणारा अध्यादेश राष्ट्रपतींनी जारी केला.
4. शेतमजुरांची हंगामी बेकारी कमी होण्यासाठी ग्रामीण उद्योगांच्या विकासासाठी शासनाचे प्रयत्न आहेत.
5. ग्रामीण भागामध्ये रोजगार उपलब्ध करून देण्याच्या दृष्टीने शासनाने अनेक योजना राबविल्या आहेत. जसे रोजगार हमी योजना.

➤ शेतमजूरांची आर्थिक स्थिती सुधारण्यासाठी उपाय:

1. कृषी विकासावर भर देण्यात यावा जेणेकरून शेतमजूरांना वर्षभर रोजगार उपलब्ध होईल.
2. कुटीरोद्योगांचा विकास व विस्तार करण्यात यावा ज्यातून रोजगार निर्मिती होईल.
3. शेतमजूरांसाठी सहकारी समित्यांची स्थापना करण्यात यावी. ज्यामध्ये शेतमजूरांना रोजगार उपलब्ध होईल.
4. शेतमजूरांसाठी असलेल्या किमान वेतन कायद्याची अंमलबजावणी प्रभावीपणे करण्यात यावी.
5. शेतमजूरांच्या संघटना स्थापन करणे, ज्यामुळे त्यांच्या सौदाशक्तीत वाढ होईल.

थोडक्यात भारताच्या कृषी जीवनामध्ये दुर्लक्षित असलेला घटक शेतमजूर शेती उत्पादनात भर टाकणारा प्रमुख घटक आहे. हा घटक अजूनही आर्थिक विकासाच्या प्रवाहापासून वंचित आहे. शेतमजूरांची उन्नती करण्यासाठी शासनाने राष्ट्रीय पातळीवर शेतमजूर धोरण आखून त्याची अंमलबजावणी प्रभावीपणे करणे आवश्यक आहे.

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भटके विमुक्त गुन्हेगार जमाती:-समाजशास्त्रीय विश्लेषण

संशोधक
धारा श्रीहरी पंचभाई

मार्गदर्शक
प्रा.डॉ.विद्याधर बन्सोड
सरदार पटेल महाविद्यालय चंद्रपुर

साहित्य हे समाजसापेक्षा आहे. समाजाच्या सुख-दुःखाचं, भाव-भावनाचं प्रतिबिंब हे साहित्यात उमटत असतं म्हणून साहित्य हा समाजाचा आरसा आहे. (Literature is mirror of the Society) असे म्हटले जाते. कारण समाजाचा एक सदस्य म्हणून लेखकांने अनुभवलेले सामाजिक वास्तव तो त्यांच्या साहित्यकृती मधून मांडत असतो. म्हणून साहित्य आणि समाज यांचा परस्पर संबंध आहे. साहित्यातून लेखक व्यक्तिगत आणि सामाजिक अनुभव मांडत असतो. कोणताही साहित्यकृती ही समाज-निरपेक्ष असू शकत नाही. साहित्य आणि समाज यांचा परस्पर संबंध लक्षात घेऊन आधुनिक काळात समाजशास्त्राज्ञांनी साहित्याच्या समाजशास्त्रीय अध्ययनावर विशेष भर दिला आहे.

प्रत्येक लेखकाचा जीवनविषयक एक विशिष्ट दृष्टिकोन असतो. त्या जीवनविषयक दृष्टीकोनाचा प्रभाव त्यांच्या साहित्यावर देखील पडत असतो. साहित्यकृती मध्ये लेखकाच्या जीवनदृष्टीचा विचार न करता केवळ कलाकृती म्हणून विचार करणे चुकीचे आहे. लेखकाचा जीवनविषयक दृष्टीकोन आणि त्याचे साहित्य हे समाज सापेक्ष आहे.

लेखक ज्या समाजात जन्माला येतो त्या समाजाच्या काही परंपरा असतात त्या समाजातील धर्मकल्पना, रूढी, तत्त्वप्रणाली, आचारविचार, संकेत शिष्टाचार इत्यादी सर्वांमधून समाजाची जीवन जगण्याची पद्धती निश्चित झालेली असते. लेखक एक व्यक्ती म्हणून कोणत्यातरी समाजगटात वाढत असतो. या समाजगटाच्या जीवनपद्धतीतील अनेक घटकांनी त्यांच्या मनाचे पोषण होत असते. लेखकाच्या व्यक्तिमत्त्वाची जडणघडण, त्यांची साहित्यविषयक भूमिका व त्यांची निर्मिती समाजसापेक्ष आहे. लेखकाची एकदंर विचार सरणी ही समाजाशी निगडित आहे. इतकेच नव्हे तर त्याचे साहित्य हे देखील सामाजिक अनुभवातूनच निर्माण होत असते. यावरून हे स्पष्ट होते की लेखक आणि साहित्यकृती ही समाज सापेक्ष आहे. त्यामुळे साहित्यकृतीचे मुल्यांकन एक कलाकृती म्हणून व्हावे यात गैर नाही परंतु त्याचबरोबर साहित्यकृतीचे मुल्यांकन व्यक्ती, समाज आणि समाजव्यवस्थेच्या संदर्भात व्हावयास हवे असे माझे मत आहे.

‘कोणतेही साहित्य निखळ कलावादी नसते. किंबहुना आजच्या युगात ते तसे असू शकणार नाही. असले तरी ते जगू शकणारी नाही. साहित्य हे तत्कालीन, सामाजिक, आर्थिक, राजकीय आणि सांस्कृतिक जीवनाचे प्रतिबिंब असते. समाजाच्या भावजीवनाचे मानसिकतेचे दर्पणच असते’ लेखक ज्या सामाजिक परिस्थितीत वाढतो त्यांचा परिणाम त्यांच्या साहित्यकृती वर होतो. समाजाच्या विरुद्ध असणारी साहित्यकृती समाज सहजासहजी स्विकारीत नाही. म्हणून साहित्याचा व समाजाचा संबंध अन्योन्य आहे. आपली साहित्यनिर्मिती सशक्त परिणामकारक आणि दिर्घायू व्हावी असे वाटत असेल तर त्याला समाजाचा अभ्यास करावाच लागतो. साहित्याचा प्रथम अविष्कार हा सामाजिक गरजेतून निर्माण झाला असावा.

मनुष्य हा समाज करून राहतो. म्हणूनच माणुस हा समाजशिल प्राणी आहे असे म्हटल्या जाते. माणसाला शरीरपरंपरा अथवा जैवशास्त्रीय वारसा तसाच सामाजिक वारसाही असतो. मानवाचे वर्तन समजावून घेणे हा समाजशास्त्राचा विषय आहे. माणुस घडविण्यासाठी समाज कार्य करीत असतो. माणसाची गरज भागविण्यासाठी सामाजिक संस्था निर्माण होतात. समाजात वेगवेगळ्या संस्था आहेत. त्या कोणते ना कोणते तरी कार्य करत असतात. माणसाच्या अशा संस्थेशी नित्याचा संबंध येत असतो. साहित्यिक हा सुद्धा एक माणुसच असतो. म्हणून साहित्यातून साहित्यातून समाजाचे प्रतिबिंब पडत असल्याने व साहित्य हा समाजाचा दस्ताऐवज असल्याने समाजशास्त्रीय दृष्ट्या साहित्याचा अभ्यास केल्याने साहित्याचे आकलन होऊ शकेल. ज्या अनुभवातून साहित्य साकार होते. तो अनुभव व्यक्तिगत वाटत असला तरी अनुभवप्रक्रियेच्या मुळाशी सामाजिकता असते. कारण मानवी भावना, कृती, विचार, सौंदर्यकल्पना या समाजनिरपेक्ष असत नाही. कोणत्या तरी व्यक्ती वा वस्तुच्या संपर्काखेरीज माणसाला अनुभव येत नाही. त्यामुळे व्यक्तिगत सर्जनशील अभिव्यक्ती समाजाची बनते. समाज विकासाच्या प्रक्रियेत साहित्य सातत्याने गुंतलेले असते आणि ते समाजावर परिणाम घडवित असते.

साहित्यकृतीचा केवळ कलात्मक दृष्टीकोणातून विचार होऊ शकत नाही. “वेलेक आणि वॉरेन यांनीही त्यांच्या ‘साहित्यसिध्दात’ या ग्रंथात म्हटले ‘साहित्य ही एक सामाजिक संस्था आहे, व समाजनिर्मित भाषा हे त्यांचे माध्यम आहे ” ¹ साहित्याभ्यासातून उपस्थित होणारे बहुसंख्य प्रश्न हे सामाजिक प्रश्नच असतात. साहित्य ही केवळ कला नव्हे आणि साहित्याचा अभ्यास केवळ कलात्मकतेचाही अभ्यास नव्हे. ही गोष्ट आपली वाढःमयीन परंपरा जरी नीटपणे पाहिली तरी लक्षात येते. आपले संतसाहित्य हे केवळ काव्य नव्हे, तर ते तत्वज्ञानही आहे. समाजदर्शनही आहे, अध्यात्मही आहे. तीच गोष्ट आधुनिक साहित्याचीही आहे. हरिभाऊच्या, डॉ.केतकरांच्या, वामन मल्हारांच्या कादंब-या म्हणजे केवळ कादंब-या नव्हेत, तर त्यात सामाजिक प्रश्नोपश्नही गुंतलेले आहेत म्हणूनच हरीभाऊ आपटे यांच्या ‘पण लक्षात कोण घेतो’? या कादंबरीतील फक्त कलात्मकता घेऊन भागत नाही. तर त्यातील कथाविश्वाचे सामाजिक परिणाम ही लक्षात घ्यावे लागतात. त्याशिवाय त्या कादंबरीचा आस्वाद व समीक्षा पूर्ण होत नाही. म्हणूनच साहित्याचा सामाजिकतेचा अभ्यास हे साहित्याभ्यासाचे एक महत्वाचे अंग ठरते.

कोणत्याही मानवी समाजात धर्म हे एक अविभाज्य संघटन असल्याचे दिसून येते. मानवाच्या धर्मसंकल्पनेची सांगड कोणत्यातरी दिव्य शक्तीशी घातली जाते. अलौकीक शक्तिसंबंधी कोणत्याही प्रकारचे धार्मिक विश्वास व धार्मिक विधी नसणारी एकही भटकी-विमुक्त जमात आपणास आढळून येणार नाही. प्रगत समाजसुध्दा याला अपवाद आहे. असे म्हणता येणार नाही. परंतु प्रगत समाजाच्या तुलनेत आदिवासी, भटक्या विमुक्त जमातीतील धर्माचे स्वरूप आरंभिक स्वरूपाचे आहे. कोणत्याही दिव्य शक्तीचे अस्तित्व ही वादातील वस्तुस्थिती आहे. आधुनिक वैज्ञानिक युगात हे कालबाह्य ठरावे एवढे परिवर्तन झाले आहे. परंतु प्राथमिक अवस्थेतील जीवननिर्वाहासाठी झगडणारा माणूस बदलत्या परिस्थितीशी मिळते जुळते होत होता व आजही होत आहे. विविध प्रकारचे शोध लावून त्याने निसर्गावर मात करण्याचा प्रयत्न केला. शत्रुवर मात करण्यासाठी शस्त्रे व हत्यारे, रोगराई काबूत ठेवण्यासाठी औषधे इत्यादी नवीन कल्पना त्यांनी प्रत्यक्षात आणल्यात. परंतु निसर्गावर त्याला ताबा मिळविणे शक्य झाले नाही. इतकेच नव्हे, तर अनपेक्षित घटनांनी तो चकावून गेला. मानवी जीवनात व निसर्गात अनपेक्षित अनाकलनीय, संहारक ज्या घटना घडतात. त्यांचा कर्ता-करविता वेगळाच असला पाहिजे, असा समज दृढमुल झाला आहे. मानवाच्या संपूर्ण व्यवहारावर नियंत्रण ठेवणारी व सर्व चराचरा-सृष्टीवर स्वामित्व गाजविणारी एक अदभुत व विराट शक्ती असली पाहिजे अशी गाढ श्रद्धा आकारास आली व त्यातूनच ‘धर्म’ या संकल्पनेचा उदय झाला.

मानवी समाजाच्या उदयापासूनच निसर्ग आणि मानव तसेच मानवा-मानवामधील संबंधाचे स्वरूप निर्धारित,नियमित व नियंत्रित करण्यात ‘धर्म’ हा सहभागी होत आला आहे. म्हणूनच किंगजले डेव्हिस म्हणतात. “धर्म हा मानवी जीवनात एवढा सार्वत्रिक,शाश्वत व व्यापक आहे की, धर्माचे स्वरूप लक्षात घेतल्याशिवाय समाजाच्या स्वरूपाचे यथार्थ आकलन होऊ शकत नाही” ² भटक्या विमुक्त जमातीच्या संदर्भात हे विधान अधिकच महत्त्वपूर्ण ठरते.

सर्वच ज्ञात मानवी समुहामध्ये धर्म संकल्पना आहे. “धर्मसंकल्पनेमुळेच व्यक्तीच्या वर्तन-व्यवहारावर नियंत्रण ठेवता येते. व्यक्तीचे वर्तन-व्यवहार धर्मानुकूल असेल तर प्रोत्साहन अन प्रतिकूल असेल तर दंड-शिक्षा त्या न्यायाने धर्म व्यक्तिवर्तनावर नियंत्रण ठेवत असते”. ³ म्हणजेच व्यक्तीची स्वतःबदलची व स्वतःच्या इतिहासा बदलची जाणीव समाजात धर्मांमुळेच होत असल्याने धर्म एक आदिम मार्ग ठरतो. समाज व्यवस्थेला धर्माची गरज असते. समाजाच्या अभिमानासाठीही धर्म कल्पनेची जरूरी असते. धर्माच्या साधनाद्वारा समाज आपल्या संरचनेचे चित्र रेखाटतो. त्यामुळेच आपल्या कोणत्याही सामाजिक संरचना धर्माद्वारेच कळू शकतात. “धर्माचे मुलस्रोत दोन प्रकारचे असतात. पहिला उगम म्हणजे आकलन होण्याची आवयकता. जे काही आहे ते समजून घेण्याची इच्छा व आवश्यकता. दुसरा उगम म्हणजे धर्माचे सामाजिक स्वरूप धर्मात सामाजिकता अभिप्रेत असते. धर्मभावनेच्या बुडाशी सामाजिकता असतेच. समाजाभिमुखता, समाजप्रवणता हा धर्माचा प्रधान गुण आहे.” ⁴ माणसांनी अवतीभवती घडणा-या नैसर्गिक घटनांचा अन्वयार्थ लावण्याच्या दृष्टीने विचार केला तेव्हा त्याच्या आकलन शक्तीनुसार जो अर्थ लावता आला तो मुळ विचार हा धर्माचा आरंभ असला पाहिजे आणि माणसाच्या जगण्यातून, अस्तित्वाच्या लढाईतून जे विरोधी घटक त्याच्या लक्षात आले. त्याच्याविषयी भितीची भावना आणि पुज्यभाव हे दोन्ही भाव त्याच्या मनात निर्माण होऊन त्याच्याविषयी आदर आणि त्या घटकांच्या तुष्टीकरणातून धर्मसाधने निर्माण झाली असावीत, असा तर्क करता येतो. जीवन जगण्यातली गुतांगुत

सहजीवनाने सुकर होत असल्याने व्यक्ती समाजाशी जोडला जातो. भावना, जिह्वाळा, आदर, भय हया भावना केवळ एका व्यक्तीच्या न राहता वरील प्रक्रियेने सर्व समाजाच्या होतात. आणि धर्माला सामाजिक रूप लाभते. धर्माविषयी प्रथम लक्षात घेण्यासाठी वस्तुस्थिती ही आहे, की "धर्म ही एक सामाजिक संस्था आहे आणि असलीच पाहिजे. प्रत्येक धर्मासाठी अनुयायांचा एक गट असतो, ते त्या धर्माला आपली निष्ठा स्पष्टपणे किंवा अप्रत्यक्षपणे व्यक्त करतात. प्रत्येक धर्मात (आपआपल्या पद्धतीने) अनुयायी ज्या समाजाचा एक सदस्य असतो त्या समाजाचे व त्या व्यक्तीचे नातेदेखील ठरविलेले असते. धर्माच्या या सामाजिक स्वरूपामुळेच नीतीचा धर्माशी जवळून संबंध आलेला आहे." ⁵ धर्माच्या सामाजिक असण्यासंबंधी एकवाक्यता दिसून येत नाही. वैदिक मतानुसार धर्म शब्दाची व्युत्पत्ती सर्वसाधारणपणे 'धारयत इति धर्मः' अशी येते. एकत्र पकडून ठेवणे व रक्षण करणे असे धर्माचे प्रमुख विशेष असून कायदा, न्याय, नीती, रुढी, कर्तव्य, प्रस्थापित व्यवस्था, सदगुण इत्यादी धर्माचेच भाग आहेत. यावरून धर्म म्हणजे काय ही बाब लक्षात आली आता भटक्या विमुक्तं जमातींच्या देवदेवताकडे वळू.

आधुनिक समाजात धर्मश्रद्धेचे तात्विक मंथन अधिक प्रमाणात केले जाते. धर्माची संकल्पना तात्विकरूपाने, सूत्ररूपाने मांडण्याचा प्रयत्न आधुनिक समाजात केला जातो. पण आदिम, भटक्या विमुक्तं समाजात वैज्ञानिक दृष्टीचा अभाव असल्याने धर्माचे तात्विक चिंतन करण्याची कुवत नसते. निसर्गाच्या विराट दर्शनाने तो अचंभित होता व अगदी व्यावहारिक पातळीवर तो दिव्य शक्तीमुळे लीन होतो. अलौकिक शक्ती असंतुष्ट होईल म्हणून निसर्गपुजा, वस्तुपुजा, पूर्वजपुजा, देवदेवताची पुजा करताना हा समाज दिसतो. "या प्रत्येक जमातीला स्वतःचा कुलस्वामी किंवा कुलस्वामिनीच्या स्वरूपात देव आहे. या सर्वांचे देव हे आकारहीन असल्याचे दिसते. दगडांचे गोल गोटे, गारेचे दगड, कवड्या, दगडांच्या ओबडधोबड मूर्ती अणकुचीदार दगड कापडांच्या व लाकडांच्या बाहुल्या, जलदेवतेपासून ते वनदेवतेपर्यंत असलेल्या सातीआसरा, जरीमरी, त्यांचे चित्रविचित्र झेंडे, त्यांची पुजा करणारा भक्त, पुजारी, नवससायास, जादुटोणा, तत्रमंत्र सांगणारा देवर्षी आणि मृतपूर्वांचे करून घेतलेले टाक, मंतरलेल्या-कवड्या सुपा-या, गजगे, गोटे इत्यादी तसेच झाडे, पाने-फुले, वेली, पक्षी व त्यांची प्रतिके देवकांच्या स्वरूपात या जमातींच्या देव-यावर दिसतात". ⁶ या जमातींमध्ये देवदेवतांच्या बाबत कुठेच समानता आढळत नाही. मात्र सर्व भटक्या विमुक्तं जमाती आपआपल्या कुलदेवताप्रमाणे पुजा करताना दिसतात. स्वतःच्या देवतेविषयी त्यांच्या मनात प्रचंड श्रद्धा भक्तीभाव आहे. या देवता उपकारक व अपकारक स्वरूपाच्या आहेत अशी त्यांची धारणा आहे. कोणत्याही घटनाचे संबंध ते थेट देवदेवताशी जोडतात. चांगले घडले की देवदेवताची कृपा आहे असे समजतात. वाईट घडले की देवदेवताची वकदृष्टी आहे समजतात: त्यातूनच बळी देण्याची व जत्रेची प्रथा त्यांच्यात दिसते.

"महाराष्ट्रामध्ये जेजुरी, सोनारी, माळेगाव, वडापुरी आणि नगर जिल्हातील मढी या गावात दरवर्षी वेवेगळ्या देवदेवतांच्या नावाने जत्रा भरतात या जत्रेसाठी महाराष्ट्रातील आणि महाराष्ट्राबाहेरून मोठ्या संख्येने भटक्या-विमुक्तं जमातींचे लोक सहकुटूंब यात्रेसाठी येतात. या लोकांची संख्या मोठी असल्याने या जत्रा भटक्या जमातींच्या जत्रा म्हणून महाराष्ट्रात ओळखल्या जातात" ⁷ या समाजात जत्राना सर्व जमात फार पवित्र समारंभ मानते देवापुढे शरण जाऊन त्यांची शांती केल्याने पुढील वर्षभर देव आपले रक्षण करतो. व आपल्या कुलदेवतांचे कृपाछात्र आपल्यावर राहावे म्हणून आजही यांच्या जत्रा पूर्वीसारख्याच आषाढ महिन्यात या जमाती जत्रा करतात तर काही जमाती शिमगा व दसरा या दिवशी जत्रा त्यांच्या धार्मिक स्थळी करतात या जत्रामध्ये देव देवतांना नवस केले जाते. बक-या कोबड्यांचे बळी दिले जातात. आणि विशेष म्हणजे या यात्रेच्या वेळी प्रत्येक भटक्या जमातींच्या जातपंचायती बसतात.

हे भटके लोक, त्यांचे जगणे, त्यांच्या देवदेवता, त्यांचे अघोरी नवस वगैरे इतर सर्वसाधारण माणसापेक्षा अगदीच वेगवेगळे आहे. आफ्रिकेतल्या एखादया अज्ञान देशातले लोक तर आपण पहात नाही ना, असे वाटते. यांच्या जीवनाची एकेक त-हा समोर उभी राहते. तेव्हा जाणवते की, दहापंधरा हजार वर्षांपूर्वीच्या आदिमानवाच्या काळात ही माणसे आजही वावरत आहेत असे वाटते. अंतराळात माणसांसह रॉकेट सोडणे, त्या माणसाने लाखो मैल अंतरावर रॉकेटातून निर्वातात उतरणे, यानात यान जाडे, चंद्रावर गाडीने प्रवास करणे यासारख्या नित्य नव्या गंमती व धाडसे करणा-यांच्या समाजात "ही भटकी माणसं मरीआई, म्हसोबा यासारख्या आदिम दैवतांना चळवळा कापतात त्या कोपू नयेत म्हणून हजारो जनावरे दरवर्षी बळी देतात" ⁸ आदिम समाजात माणसाला निसर्गाचे ज्ञान इतके कमी होते की ठरलेल्या जीवनाव्यतिरिक्त काही घडले की तो देवी देवतांचा

कोप समजून बळी दयायचा परंतु आधुनिक वैज्ञानिक युगात हे कालबाह्य ठरावे एवढे परिवर्तन झाले आहे. तरी आजही या जमाती मरीआई म्हसोबा यासारख्या देवतांना बळी देताना दिसतात.

भटक्या विमुक्तं या सर्वच जमाती देवदेवता मानणा-या आहेत. त्यांच्या देवदेवतांची संख्या मोडी आहे. "अंबाबाई, दुर्गादेवी, महाकाली, खोडीयार माता, हनुमान, शंकर, मशाश्या, खंडोबा, उर्म्या कुरकुंभची देवी, काळुबाई, मरीमाता, जलदेवी, फिरस्ती अम्मा, पीर देव्हरकुलर अम्मा, येल्लमा, तिरुपती बालाजी, गुरुनानक, नाथबाबा, लक्ष्मीआई, व्यंकटेश्वर, सलादीबाबा, सैलानी बाबा, अंबाजी-लिंबाजी, कालोका, पोरख माता, अल्ला, कानिफनाथ, माता टुकरावी वाघोरी आई, राजमोगलदेवी, सातदेवी, शितलादेवी, जोतीबा, एकलिंगजी, चतुःशुंगी, माणकेश्वरची सटवाई, म्हसोबा, मुंजोबा कंदलवार, धावजी बाबा, माता मसाणी, महावीर, गौरा भैरव, कृष्णगंगा बजरंग, चंडकी माता, शिव-पार्वती, नरद माता, भैरु महाराज, भैरव मुंडा, चावत्रमाता," ⁹

भटक्या विमुक्तांची भारतातील लोकसंख्या 10 टक्के असो नसो ती करोडोंची आहे हे कोणी नाकारू शकणार नाही. त्यातील 5/10 टक्के स्थिर जीवन जगत असले तरी भटक्या समाजातील जाती-उपजाती धरून पाचशे जमातींतील आपले कोटयावधी बांधव एकविसाव्या शतकातही " वामनदादा कर्डक म्हणतात तस पोटाच्या खडगीसाठी । बांधून बि-हाडपाठी । तांडा चालला ।।" अशा पध्दतीने अनिकेत अवस्थेत कच्च्या बच्च्यांना घेऊन गावोगाव भटकत आहेत हागनदारीत 2-3 दिवसासाठी तात्पुरत्या झोपड्या उभारून कसेबसे जीवन ढकलीत आहेत " ¹⁰ विंचवाचं बि-हाड पाठीवर तंस हे लोकही आपलं बि-हाड पाठीवर घेऊन, सगळा संसार सोबत घेऊन भटकताना दिसतात. कुठे जायचे, कुठे थांबायचे, किती दिवस थांबायचे असे काही त्याचे ठरलेले नसते. जवळपास पाण्याची सोय पाहून थांबायचे सोय वाटेल तिथे मुक्काम करायचा जमेल तसे जमेल तितके दिवस थांबून पुढच्या वाटेला लागायचे. आज इथं तर उद्या तिथं. प्रवासाचे नियोजन तसे नसतेच. एखादया गावाला जायचे ठरविले आणि मध्येच वाटेत सोयीची माहिती मिळाली की निघाले तिकडे अशी त्यांची भटकंती चालू राहते. कुठेही कायमस्वरूपी त्याचे वसतीस्थान आढळत नाही.

" भटके विमुक्त हे कुठे मजूर म्हणून काम करतात. काम संपले की तेथील त्यांचा मुक्कामही संपतो. पोटासाठी पुन्हा नव्या बांधकामाच्या शोधात ही मंडळी भटकत असतात. जिथे काम मिळेल तिथे त्यांचे पाल आणि प्रंपच आणि मुलेबाळ रांगत असतात मोठमोठ्या इमारती बंगले बांधणारे ही माणसं निवा-याशिवाय वर्षानुवर्ष भटकत असतात " ¹¹ जिथं हाताला काम आणि पोटाला अन्न मिळेल तिथेच पाल ठोकून प्रंपच थाटायचा काम संपल की पालासकट प्रंपच वाहून दुस-या गावी न्यायचा असा जीवनाचा भटका कम नियमित ठरलेला असतो. गावगाड्याने यांना बहिष्कृत मानले, तसेच यांनीही गावाला आपले मानले नाही. आपल्याच 'सांस्कृतिक कोषात स्वतःहा बंदिस्त करून घेतले. त्यामूळे उपजिविकेसाठी या जमाती गावकुसाबाहेर दूर स्मशानात, हागणदारीत, मोकळ्या माळावर, सुगीच्या दिवसात गाव मागते म्हणून राहू लागल्या. चार दोन दिवस एका गावी राहिल्यावर दुस-या गावी जाऊ लागल्या. त्यांच्या सोबत त्याची गाढव, घोडी, उंट, कुत्री, गाय-म्हैशी, शेळ्या-मेढया, कोबडया असतात. कुटुंबातील लहान मुले कोंबडयांची, कोकराची, बि-हाडाची राखण करीत असतात. प्राण्यांना सोडणे, पाणी पाजणे, त्यांच्यावर लक्ष ठेवणे ही कामे मुले करतात. ज्या शहरात आयत्या मिळणा-या इमारतीच्या सुट्या भागामूळे आठ दिवसात अनेक मजली इमारती उभ्या राहतात. त्याच शहरातल्या डांबरी सडकावरून, हजारो वर्ष एकाच पध्दतीने पाले बांधून राहणा-या या भटक्या जमातीचे तांडे आपल्या ताडपत्र्या गोंधळ्या, चटया गाढवांवर लादून पुढच्या मुक्कामाला चाललेले दिसतात.

प्राचीन अवस्थेपासून आजपर्यंत हजारो वर्षांच्या कालखंडात माणसाच्या जगण्याच्या पध्दतीत बदल झाला. पण आज या वेळेलाही भटक्यांच्या रूपाने आदिमानवाचे असंस्कृत भयगस्त, अडाणी जीवन आपल्याला पहायला मिळते. आजही भटकी माणसं आपली पाल घेऊन फिरत असतात. छोट्या मोठ्या प्राण्यांच्या शिकारी करून खात असतात. अमीबासारखा एकपेशीय प्राणी उत्क्रांत होत होत त्यातून माणसासारखा प्रगल्भ प्राणी बनला. उत्क्रांतीच्या अगदी वरच्या पायरीवर असलेल्या माणसाच्या जगात सर्वात खालच्या पायरीवरचा अमीबा त्यांच्या सर्व वैशिष्ट्यासह अजून टिकून आहे. तसे काहीसे या भटक्यांचे झाले आहे.

पिढ्यानपिढया या जमाती पोट भरण्यासाठी गावोगावी भटकत राहिल्या आणि जमेल त्या मार्गाने आपली उपजिविका करीत जगल्या. प्रत्येक जमातीची रुढी, परंपरा वेगळी, चालीरिती भाषा आणि लोकजीवन वेगळे, प्रत्येक जमातीचे तांडे वेगळे, जगण्याच्या त-हा वेगळ्या, एक इत्यादी भटकी जमात दुस-या जमातीसारखी आढळत नाही. त्यांची बोलीभाषा, दागदागिने, देवदेवता, विवादाच्या पध्दती, मयताचे विधी, व्यवसाय आणि कला यांचे वेगळेपण टिकवून या जमाती जगत

आहेत. भटकंतीला अनुकूल अशा भ्रमकल्पना व रूढी प्रथा भटक्यांमध्ये आढळतात. “बंजारा, पारधी जमातीमध्ये घर बांधणे अधर्म मानले जाते. तसेच जीवनावश्यक वस्तुसुद्धा अस्थिर ठेवल्या पाहिजेत. एका ठिकाणी चूल न करता तीन दगडावर स्वयंपाक करणे, जाते जमिनीवर गाडू नये, विहीरीचे पाणी पिऊ नये, वाहते किंवा झरा करून पाणि प्यावे या सर्व बाबी रूढी बनल्या”¹²

भटक्यांच्या जीवनात कायमचे घर नसते. त्यामूळेच तीन दगडाची चूल, झ-याचे किंवा वाहते पाणी, जाते जमीनीवर न गाडणे यासारख्या प्रथा कायमस्वरूपी घर बांधण्याच्या प्रवृत्तीतून निर्माण झाल्या. “या जमातीमध्ये जात-पंचायतीचे अतिशय महत्त्व आहे. या समाजाचे सर्वार्थाने नियमन व नियंत्रण करणारी संस्था म्हणजे जातपंचायत होय. या जमातीमध्ये जन्माला आलेली व्यक्ती जन्मानेच त्या जमातीची सदस्य बनते. व्यक्तीच्या जीवनापासून मृत्युपर्यंत तिचे सर्व जीवन जात-पंचायत नियंत्रित करित असते. पंचायतीचे कायदे कानून हे लिखित नसले तरी हजारो वर्षांच्या मौखिक परंपरेमूळे या जमातींनी ते सर्व आजही जिवंत ठेवल्याचे दिसते.”¹³ व्यक्तीचे धार्मिक, सामाजिक सांस्कृतिक जीवन असो या मध्ये सर्व व्यवहार जातपंचायत नियंत्रित करते. हे त्यांच्या साहित्यावरून दिसते. या जमातीतील कोणताही सदस्य प्रस्थापित न्यायालयाकडे दाद मागण्यासाठी न्यायालयाची पायरी चढत नाही. भांडणतंडा, आपआपसातील भांडणे मारामारीत खून पडला तरी कोर्टाची पायरी चढत नाही. संबंधित गुन्हेगाराला शिक्षा करण्याचे कामही जातपंचायत करते. जातपंचायतीच्या प्रमुखात “न्यायगाडा, ओकाळी, सरपंच, थळग्या, गौड, नाईक, पटेल, पंचप्यारे, मुखिया, चौधरी, महंत-उपमहंत, आचार्य, कोतवाल, गुरु महाराज, पंचगुरुजी, नायक” अशी नावे आढळतात.¹⁴ बहुतांशी भटके हे राजस्थान, तसेच उत्तरेकडून महाराष्ट्रात आलेले आहेत. काही भटके आंध्रप्रदेशातून आलेले आहेत. प्रत्येक भटक्यामध्ये पोट जाती आढळतात. ते ज्या प्रदेशातून महाराष्ट्रात आले त्या प्रांताची बोलीभाषा बोलतात. याशिवाय त्यांच्या जमातीची म्हणून आलेली त्यांची स्वतंत्र बोली बोलतात. त्याचबरोबर गुन्हेगारी स्वरूपाची कामे करण्यासाठी ते सांकेतिक बोली बोलतात. यामध्ये “फारशी, आरसी, पारसी, पासवी, पाटोशी पाळशी, चोरभाषा, अंबुजवाय, भातुवली, खिवारी, गुफबोली अशा भाषा आल्या आहेत.”¹⁵ या जमातीमध्ये बोलल्या जाणा-या या भाषेची कोणतीही लिपी उपलब्ध नाही. लिपीच्या अभावानेच केवळ मौखिक स्वरूपातच ही भाषा आजही टिकून आहे. कित्येकदा हे लोक सांकेतिक खुणा, निरनिराळे आवाज, मुद्रा अभिनय, इत्यादी दवारे तोंडातून एक शब्द ही न उच्चारता आपआपसात भाषीक व्यवहार करत असताना दिसतात. या जमाती “चोरी करायला जाताना देवाला कौल लावतात त्यांच्या मनासारख्या कौल द्यावा म्हणून देवाला मोठमोठयाने ओरडून आळवितात. ज्या साधनाने चोरी करावयाची असेल त्याला रक्ताचा टिळा लावतात. भानामती जादुटोणा, या गोष्टीवर त्यांचा विश्वास आहे. पितरांचे श्राद्ध घालतात. समाजातील स्त्रिया उपासतापास करतात. परडी घेऊन देवीच्या नावाने जोगवा मागतात. आषाढ महिन्यात दुषित वातावरण निर्माण होऊन साथीचे रोग उदभवतात. त्यामूळे जुलाब होतात. तो निवारण व्हावा म्हणून मरीमातेच्या नावाने रेडा बळी देतात”¹⁶ अशा चित्र-विचित्र प्रथा परंपरासह जीवन जगताना आढळतात. “पारधी जमातीत जिवंत रेड्याच्या मानेत सुरा खुपसून बायकामुलासह रक्त पिण्याची प्रथा आहे”.¹⁷ रेडा मेल्यानंतर रक्त प्यायचे नाही असा संकेत आहे. “दिवा लावणा-या वस्तीजवळ राहणे पारध्याच्या रितीरिवाजाप्रमाणे गुन्हा आहे”¹⁸ ही जमात गुन्हेगार जमात म्हणून ओळखली जाते. पोलीसांना आपल्या वस्तीची सुगावा लागू नये यासाठी दिवा लावणा-या वस्तीजवळ राहायचे नाही. घरात दिवा लावायचा नाही हा हेतू यामागे असू शकतो. बंजारा लोकांतले रितीरिवाज खुप कडक आहेत. “मुख्य गावात राहायचे नाही रात्र काढायची नाही. अंगावर नवे कपडे घालायचे नाहीत. फार तर नवे कपडे आणून ते फाडून परत जोडून घालायचे. स्त्रियांनी ठरविलेला पारंपारिक पोशाखच घालायचा. गादीवर झोपायचे नाही. जमीनीवर गवत टाकून किंवा चटईवर झोपायचे. घरात दिवा लावायचा नाही. दिवा पहायचा नाही.”¹⁹ अशा विचित्र आणि गैरसोयीच्या जीवनपद्धती त्यांच्यात दिसतात. हे लोक स्वतःहला राणा प्रतापाचे वंशज समजतात. राणा प्रतापाचा पराभव झाल्यानंतर चितोडगड सोडावा लागला. प्रत्येक जातीतील माणसांना आपले कूळ, पौराणिक ऐतिहासिक व्यक्तींशी जोडावेसे वाटते त्या इच्छेतून त्यांनी ही जीवनपद्धती स्वीकारली आहे.

भटक्यांमध्ये स्त्रीला महत्त्वाचे स्थान आहे. पुरुषांप्रमाणेच त्या कुटुंबातील आर्थिक व्यवहारातही भाग घेतात. आर्थिक गरजा भागविण्याठी त्या पुरुषाइतकेच, किंबहुना त्यापेक्षा अधिक कष्ट करतात. सुया, पिना, मणी, हार पोत घेऊन दारोदार फिरणारी वैदू समाजाची स्त्री शहरात, खेड्यात चार पैसे मिळवित भटकत असते. खलबते, वरवटे, जाते कधी डोक्यावर, तर कधी गाढवावर घेऊन रस्तोरस्ती वडार जमातीची स्त्री फिरत असते. जूने कपडे जमा करित त्याच्या मोबदल्यात भांडीकुंडी देणारी कुडबुडे, काशीकापडी जमातीची स्त्री चार पैसे कमावते. भाता चालवून अवजारे तयार करणा-या आपल्या पतीला धिसाडी स्त्री मदत करत

असते. स्त्रियांच्या रोगावर जडीबुटी देत पारधी समाजाची स्त्री भाकरी-पीठ जमा करत असते. टोपल्या, कणग्या तयार करून कैकाडी स्त्री संसार चालवते. आज मोठमोठ्या शहरात कष्टाचे काम, इमारती बांधकामावर भटक्या-विमुक्तांची स्त्री प्रामुख्याने दिसते. कसरत करणारी कोल्हारी-डोंबारी समाजाची स्त्री, मदा-यासोबत हातात डमरू (ढोलक) घेऊन ते वाजवत लोक जमा करणारी स्त्री भटकीच, तात्पर्य भटक्या-विमुक्तांच्या स्त्रीचे केवळ चूलमुलापर्यंत काम नाही. पोटाकरता मिळेल ते काम करण्यास ती नेहमीच तयार असते. स्त्रीला गहाण ठेवण्याची पध्दतीही पारधी जमातीत आहे. "पंचायतीने लय मोठा दंड केला. दंड भरायला पैका कुठला, मग आमच्यातल्याच एका सावकाराकडून पैका घेतला. बायको त्यांच्याकडे गहाण ठेवली. आता जोवर पैका देत नाही. तोवर बायको त्यांच्याकडेच राहील. त्याचा पैका फेडीन मग बायको घिवून ईन" ²⁰ कर्जासाठी स्त्रीला एखाद्या सावकाराकडे गहाण ठेवून पैसा झाल्यानंतर सोडवून आणण्याची पध्दतही या जमातीत आहे.

भटक्या-विमुक्तांची विवाहाची पध्दत पहात असताना या विविध जाती-जमातींची प्रत्येकीची एक वेगळी विवाहपध्दती असली तरीही त्यात काही समान गोष्टी आढळून येतात. "या विवाहपध्दतीत मुलगी,जातपंचायत,घराणे,जात,देव,धर्म,दारू, स्त्रीचे चारित्र्य यांना कमालीचे महत्त्व आले आहे." ²¹ या जातीत स्त्रीला जेवढे महत्त्व आहे तेवढे तिच्या चरित्रालाही महत्त्व आहे. फासेपारधी व इतर जातीत चरित्राचा संशय घेतल्यास, तिला उकळत्या तेलातून पैसा काढून आपण चारित्र्यसंपन्न असल्याचे सिद्ध करावे लागते. चारित्र्य डागाळल्याचे सिद्ध झाल्यास जातपंचायत तिच्या आई-वडीलांकडून दंड वसूल करते. याशिवाय व्याभिचारी स्त्रीला शिक्षा म्हणून तिला कोरड्याने मारणे, तिचे नाक कापणे आदि शिक्षा, करतात. आंतरजातीय विवाहाला या ठिकाणी तीव्र विरोध आहे. तसे कोणी केल्यास त्याला जातीबाहेर टाकले जाते. भटक्यांच्या लग्नात दारूचा वापर सर्रास होतो. लग्न ठरताना,लग्न लावताना,मोडताना, आणि घटस्फोटाच्या वेळी दारू घेतली जाते. ब-याच जातीत महिलाही दारू पितात. जातीत एखादा माणुस मरण पावला की त्यांच्या अंत्यविधी नंतर लागलीच दारू पिण्याची प्रथा आहे. कुटुंब कितीही गरीब असले, तरी त्याने या वेळी जातीला दारू द्यावीच लागते. या सर्व जाती गरीब असल्याने, लग्नातील त्याची मनोरंजनाची साधने आणि खेळही तशाच स्वरूपाचे आहेत. सुपारी खेळणे, माशा मारणे, रंग खेळणे, नृत्य करणे, पत्नीला खांद्यावर घेऊन नाचणे यासारख्या गोष्टी लग्नसमारंभात दिसतात.

या जमाती भटकंती करणा-या आहेत. आणि गुन्हेगारी करणा-या जमाती म्हणून बदनाम आहेत. त्यांच्या कडे सतत संशयाने पाहिले जाते. संशयी नजरेतून सुटण्यासाठी ते सतत ठिकाण बदलत फिरत राहतात असे नाही. तर ते आहेच .शिवाय त्यांच्या धारणा रूढी परंपरा त्यांना फिरायला लावतात. या फिरत्या चकाचा त्यांच्या जीवनपध्दतीवर,राहणीमानावर,खानपान पध्दतीवर, वेशभुषेवर अनुकूल प्रतिकूल परिणाम होतो. भ्रमतीला अनुकूल असे राहणीमान त्यांनी अनुसरलेले आहे. भटक्या विमुक्तांच्या पोशाखात समानता नाही. कारण त्यांच्या वेगवेगळ्या जाती आणि पोटजातीचे रितीरिवाज सर्व समारंभ रूढी परंपरा व व्यवसाय भिन्न आहे. त्यामूळे पोशाखातही विविधता आढळते. काही लोकांना पुरेसे कपडे ही नसतात. जे असतात ते जून्या बाजारातले असतात. प्राचीन काळी सर्व जाती-जमाती टोळ्या करून राहत होत्या आजही भटक्या जाती-जमाती टोळ्या करून राहतात. टोळ्यानीच भटकतात प्राचीन काळातले जीवन आज सुद्धा त्यांच्या वाटयाला आलेले आहे. निसर्गाची पुजा, भुतपिशाच्यावर विश्वास,प्राण्याला बळी देण्याची प्रथा आजही चालू आहे. डोक्यावर शिंग लावणे, अंगात चोळी न घालणे वडार स्त्रीने अंगावर गोंदुन घेणे इत्यादी प्राचीन लक्षण आजही भटक्या जाती-जमातीत दिसून येतात.

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- 15) तत्रैव पृ. क. 102
- 16) कदम नागनाथ 'महाराष्ट्रातील भटका समाज संस्कृती आणि साहित्य' 'प्रतिमा प्रकाशन पुणे' प्र.आ. 1995 पृ.क.198
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ग्राहकांच्या मनोवृत्तीचा वीद्यापीठातील वाणिज्य व व्यवस्थापन स्नातक व स्नातकोत्तर
अभ्यासक्रमात समावेश करण्याची गरज : एक समिक्षण

डॉ. प्रशांत म. पुराणिक

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

गोपवारा(ABSTRACT):

ग्राहक ही संकल्पना मुळातच चंचल आहे. त्यामुळे त्यावर अभ्यास करित असतांना ग्राहकांच्या चंचलपणाचा यथोचित मागोवा घेणे म्हणजे ग्राहकांच्या एकाएका पैलूंचे सुक्ष्म अध्ययन करणे असे होय. ग्राहक हा शब्द उच्चारताच कुठल्यातरी वस्तूची गरज नीमाणि झालेला असा एक व्यक्ती नजरेसमोर तरळून जातो. मग प्रश्न उभा राहातो, तो व्यक्ती म्हणजे नेमका कोण ? त्याला कोणत्या वस्तूची गरज भासली असेल? ती वस्तू घेण्यासाठी तो कोणत्या बाजारपेठेची निवड करेल? आणि त्याने निवड केलेली बाजारपेठ नेमकी तीच का? या समस्त प्रश्नांची उत्तरे शोधण्यासाठी त्या ग्राहकांच्या मनोवृत्तीचे सुक्ष्म अध्ययन करण्याची गरज भासते. परंतु ग्राहक काही एक नसतो. संपूर्ण अर्थव्यवस्थेचा वीचार केला तर असंख्य बाजारपेठा, असंख्य ग्राहक आणि प्रत्येक ग्राहकांचे असंख्य पैलू याप्रमाणे असंख्य ग्राहकांचे असंख्य पैलू निर्माण होतात. या सगळ्यांवर वीचारमंथन करून एकंदरीत ग्राहकीचे अंतरंग उलगडण्याकरीता करण्यात येणा-या अध्ययनाला ग्राहक मनोवृत्तीचे अध्ययन असे संबोधले जाते.

ग्राहकांची मनोवृत्ती ही क्षेत्रानुसार व प्रांतानुसार भिन्न भिन्न असते. एका क्षेत्रातील ग्राहकांची मनोवृत्ती ही दुस-या क्षेत्रातील ग्राहकांच्या मनोवृत्तीपेक्षा वीवीध पैलूनुसार भिन्न असते. या पैलूंवर प्रकाश टाकणे ही आजच्या वीपणनप्रणालीची प्रमुख गरज आहे.

बीजशब्द (KEYWORDS) : अभीप्रेरण, प्रणाली, व्युहरचना, ख्याती, खाजगीकरण

प्रस्तावना (INTRODUCTION) :

कोणताही वीपणनव्यवहार पुर्णत्वास नेण्यासाठी प्रमुख दोन घटकांची आवश्यकता असते. हे घटक म्हणजे प्रामुख्याने ग्राहक व वीक्रेता होय. ग्राहकांमुळे वीपणनाचा वीकास होउन औद्योगीकरणास चालना मीळते, देशाच्या एकूण उत्पन्नात वाढ झाल्यामुळे देशाची अर्थव्यवस्था बळकट होते व वीपणनविषयक धोरणे सरकारतर्फे राबवीली जातात. जसे उदारीकरण, खाजगीकरण आणि जागतीकीकरण इत्यादी.

आजची बाजारपेठ ही ग्राहकाभीमुख असुन पुर्वीची वीक्रेत्यांची बाजारपेठ आज कालबाह्य झालेली आहे. परीणामतः ग्राहकांना कोणत्या वस्तूची गरज आहे? त्यांच्या आवडीनीवडीचे स्वरूप कसे आहे? प्रामुख्याने कोणत्या वस्तुंकडे त्यांना आकर्षिले जाईल? या व यांसारख्या अनेक प्रश्नांचा सुक्ष्म अभ्यास उत्पादकाला वस्तूचे प्रत्यक्ष उत्पादन करण्यापुर्वीच करावा लागतो. हा अभ्यास करण्यासाठी उत्पादक वीवीध संशोधन पद्धतींचा अवलंब करित असतात. जसे वीपणन संशोधन, ग्राहक संशोधन, अभीप्रेरण संशोधन, प्रतीस्पर्धांच्या व्युहरचनेचे संशोधन इत्यादी. ही सर्व संशोधने करण्यामागचा उत्पादकाचा मुळ उद्देश, उत्पादीत वस्तूंमध्ये तसेच संपूर्ण उत्पादन आणि वीपणन प्रणालींमध्ये असलेले दोष दुर करून ग्राहकांना उत्कृष्ट दर्जाच्या वस्तूचा नीयमित पुरवठा करणे हा असतो.

बाजारपेठेसारख्या अतीसंवेदनशील क्षेत्रांमध्ये अत्यंत तीव्र स्पर्धा अस्तीत्वात आहे. आपले जास्तीत जास्त ग्राहक हे कायम ग्राहक व्हावेत व त्यांनी नेहमी आपल्याच व्यापारी प्रतीष्ठाणातुन वस्तु खरेदी कराव्यात यासाठी ग्राहकांच्या वस्तु खरेदी करण्यामागच्या मनोवृत्तीचे गहन अध्ययन वीक्रेत्यांना करावे लागते.

“आधुनीक काळात ग्राहकांना आवश्यक असलेल्या वस्तूंचे प्रचंड प्रमाणावर उत्पादन केले जाते. त्यामुळे बाजारपेठेत आत्यंतिक स्पर्धा निर्माण झाल्याचे चीत्र दृष्टीस पडते. पुर्वी वीकेत्यांची बाजारपेठ आज ग्राहकांची बाजारपेठ झाली आहे”.

संशोधनाचे उद्देश (OBJECTIVES OF THE RESEARCH PAPER) :

ग्राहकांच्या आवडीनीवडीलाच संशोधकीय भाषेत ग्राहकांची मनोवृत्ती असे म्हणतात. अशा या ग्राहकांच्या मनोवृत्तीचा परिणाम बाजारपेठांवर, उत्पादकांवर, वीकेत्यांवर, जाहीरातदारांवर व एकंदरीत संपूर्ण बाजारपेठांवर व विपणनव्यवस्थेवर होत असतो. ग्राहकांच्या या मनोवृत्तीमुळे घडून येणारे परीणाम अभ्यासण्याची गरज आज कोणकोणत्या कारणांमुळे निर्माण झाली आहे, या कारणांचा अभ्यास करणे हे या संशोधनाचे मुख्य उद्दीष्ट आहे.

संशोधनाची व्याप्ती (SCOPE OF THE RESEARCH PAPER) :

संबंधीत संशोधन हे ग्राहकांच्या बदलत्या मनोवृत्तीमुळे विपणनावर पडणा—या वीवीध स्थित्यंतरांचा अभ्यास करण्यापर्यंत व्यापक राहणार आहे.

गृहीतकृत्य (HYPOTHESIS) :

ग्राहकांच्या बदलत्या मनोवृत्तीमुळे भारतीय अर्थव्यवस्थेवर दुरगामी परीणाम घडून येत असतात.

संशोधन पद्धती (RESEARCH METHODOLOGY) :

या शोध नीबंधासाठी द्वितीय स्रोतांचा अवलंब केल्या गेला आहे.

ग्राहकांची मनोवृत्ती: वीपणनातील एक महत्वाचा घटक

ग्राहकांची मनोवृत्ती हा वीपणन प्रणालीवर प्रभाव पाडणारा अत्यंत महत्वाचा घटक आहे. ग्राहकांच्या मनोवृत्तीवर प्रभाव पाडणा—या अनेक घटकांमुळे संपूर्ण वीपणनव्यवस्था प्रभावीत होत असते. ग्राहकांच्या आर्थिक परिस्थितीत काळानुरूप होणारे बदल, बदलणा—या फॅशन्स, आकर्षक जाहिराती, बाजारपेठेत दाखल झालेल्या नवनवीन वस्तू, वस्तू संवर्धनाच्या वीवीध योजना, वयोगट व ग्राहकांची बौद्धिक पातळी, कुटूंबाचा प्रकार इत्यादी घटकांचा ग्राहकांच्या मनोवृत्तीवर व वीपणन व्यवस्थेवर प्रत्यक्ष प्रभाव पडतो. या घटकांमध्ये बदल घडून आल्यास ग्राहकांच्या मनोवृत्तीत बदल घडून येतात. अशा परिस्थितीत उत्पादकाला संपूर्ण वीपणन व्यवस्थेत मोठे फेरबदल करावे लागतात. या परिस्थितीमध्ये बाजारपेठेमध्ये आपल्या वस्तुनी चांगली ख्याती निर्माण करावी यासाठी नवीन वस्तूंचे उत्पादक प्रयत्नशील असतात. तर या नवीन वस्तूमुळे ग्राहकांनी आपल्या वस्तूंकडे पाठ वळवु नये यासाठी बाजारपेठेतील जुन्या वस्तूंचे उत्पादक प्रयत्नशील असतात. या परिस्थितीमुळे बाजारपेठेत तीव्र स्पर्धा निर्माण होते. बाजारपेठेतील तीव्र स्पर्धेमुळे आकर्षक व मनोवेधक जाहिरातींबरोबरच ग्राहकांच्या मनोवृत्तीचा सुक्ष्म अभ्यासाची गरज पुनश्च निर्माण होते.

“आज जगातील बाजारपेठा एकमेकांत गुंतलेल्या आहेत. त्यांचे वीदेशीकरण झाले आहे. त्यामुळे अमेरिकेतल्या वराहासारख्या वागणुकीमुळे निर्माण झालेले आर्थिक आरीष्ठ म्हणजे मंदीचा काळ होय आणि यामुळे आजच्या बाजारपेठांना भेडसावणा—या वीवीध प्रश्नांमुळे संबंध अर्थव्यवस्थाच खाली ओढली गेली आहे.”

ग्राहक हा संपूर्ण वीपणनव्यवस्थेचा केन्द्रबींदु असून ग्राहकांच्या वर्तणुकीचा अभ्यास करण्याची गरज ही देशातील अर्थव्यवस्था बळकट बनवीण्यासाठी करण्यात येणारा अत्यंत महत्वपूर्ण प्रयत्न होय.

आधुनीक युगातील ग्राहक (CONSUMERS OF THE MODERN AGE) :

मानवी प्रवृत्तींमध्ये, राहणीमानामध्ये व आवडीनीवडींमध्ये काळानुरूप, परिस्थितीनुरूप व स्वभावानुरूप वीवीध बदल होत गेले. पुर्वी अन्न, वस्त्र व निवारा या मुलभूत गरजा पुर्ण करण्यासाठी संपुर्ण जीवन झटणे, एवढेच मानवाच्या जीवनाचे प्रमुख ध्येय होते. वस्तूच्या नीवडीमध्ये कमालीची उदासीनता असणारा, वीक्रेता हा आपल्याला आवश्यक असणा—या वस्तूंचीच वीक्री करेल असा फाजील आत्मवीश्वास बाळगणारा व वेळप्रसंगी वीक्रेत्याला अतीरीक्त किंमत देउन वस्तूची खरेदी करणारा ग्राहकवर्ग स्वातंत्र्यपूर्वकाळातील बाजारपेठांमध्ये अस्तीत्वात होता.

“बाजारपेठेत क्रेता आणि वीक्रेता समान महत्वाचे मानले जातात.सर्व आर्थिक प्रक्रियांना सुरूवात उपभोक्ता करतो. या प्रक्रिया क्रेत्याच्या उपभोगानेच समाप्त होतात. त्यामुळे उपभोक्ता हा अंतीम क्रेता मानला जातो. असे असले तरी वस्तू क्य विक्रेत्याच्या पद्धतीत अधिकतम बाजारपेठा या विक्रेत्यांच्या बाजारपेठा मानल्या जातात. ग्राहकांच्या मागणीनुसार उत्पादन व व्यापाराची प्रक्रिया अंमलात येते.परंतु, संपूर्ण बाजारपेठांवर विक्रेत्यांचेच प्रभुत्व असल्यामुळे क्रेता शोषणाला बाध्य होतो.”

आपल्या गरजा व अपेक्षेनुसार उत्पादकाला वस्तूचे उत्पादन करायला लावणारा, वस्तूची कींमत जास्त वाटल्यास वीक्रेत्याशी सौदेबाजी करणारा व स्वतःच्या हक्काबद्दल जागृत असणारा ग्राहकवर्ग आज अस्तीत्वात आला आहे.

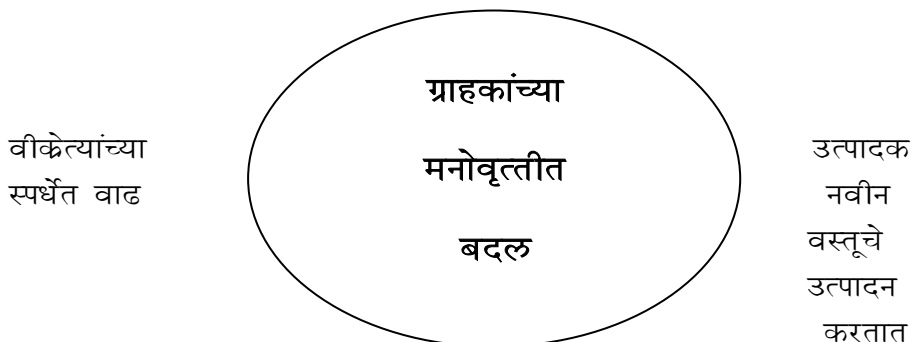
स्पर्धेचे चक्र (COMPETITION CYCLE) :

आज बाजारपेठांमध्ये तीव्र स्पर्धा अस्तीत्वात आहे. वीपणनाच्या वीवीध घटकांमध्ये ही स्पर्धा अधीकच तीव्र झाली आहे. आपल्याला अन्य ग्राहकांपेक्षा उत्कृष्ट दर्जाची वस्तू प्राप्त व्हावी, यासाठी ग्राहकांमध्येदेखील ही स्पर्धा अस्तीत्वात असलेली प्रकषने जाणवते. परीणामतः उत्पादकाला नवनवीन वस्तूंचे उत्पादन करण्यासाठी प्रेरणा मीळत असते. उत्पादकाने नवीन वस्तूंचे उत्पादन केल्यानंतर त्या वस्तूंना बाजारपेठांमध्ये स्थान मीळवुन देण्यासाठी उत्पादकाला वीशेष प्रयत्न करावे लागतात व बाजारपेठांना काबीज करण्यासाठी त्या वीवीध उत्पादकांमध्ये पुन्हा स्पर्धा नीर्माण होते. अशाप्रकारे बाजारपेठेतील हे स्पर्धेचे चक्र सतत सुरूच असते.

“ एकूणच आपण जी वस्तू बाजारात आणणार आहोत, तीची ग्राहकांवर छाप पडली पाहिजे. एखादी वस्तू कोणत्या प्रकारची आहे? तिचे बाह्य स्वरूप कसे आहे? म्हणजे तीला वरचे आवरण कीती आकर्षक लावले आहे? तीचा आकार कसा ठेवला आहे? ती हाताळायला कशी आहे? वाहुन नेण्यासाठी कीती सहज आहे? वस्तूचे नांव ग्राहकांना दीर्घकाळ लक्षात राहणारे आहे काय? इत्यादी बाबींचा वीचार उत्पादकाला वस्तू उत्पादीत करण्याच्या आधीच करावा लागतो.”

स्पर्धेचे चक्र दर्शवीणारी आकृती (FIGURE) :

ग्राहकांची वस्तू खरेदीसाठी आंतरीक स्पर्धा



आकृतीचे स्पष्टीकरण:

वरील आकृतीमध्ये दाखविलेले वक्र परस्परांकडील दीशा दर्शवीत आहेत. याचाच अर्थ बाजारपेठेतील हे तीन घटक एकमेकांवर अवलंबून आहेत.

१. बाजारपेठांमध्ये ग्राहकांची वस्तू खरेदीसाठी आंतरीक स्पर्धा वाढली की, ग्राहकांनी आपण उत्पादीत केलेल्या वस्तूंकडे ग्राहक आकर्षित व्हावेत यासाठी उत्पादकांद्वारे नवनवीन वस्तूंचे उत्पादन केले जाते.
२. उत्पादकांद्वारे नवीन वस्तूंचे उत्पादन केल्यामुळे बाजारपेठेत अगोदरच अस्तीत्वात असलेल्या वस्तूंमध्ये वाढ होते व उत्कृष्ट वस्तू कमी कीमतीमध्ये आपल्याला मीळावी यासाठी सर्व ग्राहक प्रयत्न करतात. यातूनच त्यांच्या अंतर्गत स्पर्धेत वाढ होते.
३. उत्पादकांद्वारे नवीन वस्तूंचे उत्पादन केल्यास बाजारपेठांमध्ये अगोदरच प्रचलीत वस्तूंच्या वीक्रेत्यांमध्ये आणि नवीन वस्तूंच्या वीक्रेत्यांमध्ये तीव्र स्पर्धा निर्माण होते.
४. बाजारपेठांमधील वीक्रेत्यांच्या स्पर्धेत वाढ झाल्यास त्या स्पर्धेत आपली वस्तू नावीण्यपूर्ण दीसावी व जास्तीत जास्त ग्राहकांनी आपली वस्तू खरेदी करावी, यासाठी अनेक उत्पादकांद्वारे नवीन वस्तूंचे उत्पादन केले जाते.
५. बाजारपेठांमध्ये वीक्रेत्यांमधील स्पर्धा वाढल्यास अस्तीत्वात असलेल्या अनेक वीक्रेत्यांपैकी कोणत्या वीक्रेत्याकडून कमीतकमी कीमतीमध्ये जास्तीतजास्त उत्कृष्ट दर्जाची वस्तू खरेदी करावी? हा प्रश्न ग्राहकांना भेडसावतो व त्यांच्या अंतर्गत स्पर्धेत वाढ होते.
६. बाजारपेठांमध्ये ग्राहकांची वस्तू खरेदीसाठी आंतरीक स्पर्धा वाढल्यास वीक्रेते सक्रीय होतात व जास्तीत जास्त ग्राहक आपल्या व्यापारी प्रतीष्ठाणात आकर्षित व्हावेत यासाठी ते प्रयत्न करतात. ग्राहकांमधील वस्तू खरेदीसाठी असलेल्या अंतर्गत स्पर्धेमुळे वीक्रेत्यांमध्ये गळेकापु स्पर्धेची निर्मीती होते.

उपरोक्त आकृतीचा सारांश सांगायचा झाल्यास स्पर्धेच्या चक्राची सुरुवात व मध्य हा ग्राहकांच्या मनोवृत्तीत झालेला बदल असून या चक्राचा अंतीम टप्पादेखील ग्राहकांच्या मनोवृत्तीत झालेला बदल हाच आहे. यावरून आजच्या आधुनिक वीपणनप्रणालींमध्ये सदर घटकाचे महत्व अनन्यसाधारण आहे हे लक्षात येते.

ग्राहकांच्या मनोवृत्तीचा वाणिज्य व व्यवस्थापन स्नातक व स्नातकोत्तर अभ्यासक्रमात समावेश करण्याची गरज व संभाव्य शीफारशी:

ग्राहकांच्या वस्तूनीवडीवीषयक मनोवृत्तीत बदल झाल्यास त्याच्या अनुकंपामुळे संपूर्ण वीपणनप्रणाली प्रभावीत होत असते. वीपणनप्रणालीत होणारा हा प्रभाव बरेचदा इतका तीव्र असतो की, संपूर्ण वीपणन प्रणालीच्या संरचनेत मोठे फेरबदल करावे लागतात. वीपणन प्रणालीत या संरचनेत असे मोठे बदल घडवून आणणे ही मोठी खर्चाची, वेळेची आणि संशोधनाची बाब आहे. ग्राहकांच्या मनोवृत्तीत बदल घडवून आल्यामुळे जी वस्तू ग्राहकांनी खरेदी करणे बंद केले असते, त्या वस्तूंना ग्राहकांच्या अपेक्षेनुसार पुनःउत्पादीत करणे आणि पुन्हा योग्य वितरणमार्गाचा अवलंब करून ती वस्तू फेरवीक्रीसाठी बाजारपेठेत आणणे ही उत्पादकाने घेतलेली एकप्रकारची जोखीम असते. कारण, योग्य कीमत, योग्य जाहिरात, योग्य वस्तू संवर्धन व योग्य विक्रयोत्तर सेवा प्रदान करूनसुद्धा ग्राहक या वस्तू स्वीकारतीलच याची खात्री करता येणे शक्य नसते. पुनर्विक्रीसाठी बाजारपेठेत आणलेली वस्तू ग्राहकांनी खरेदी करणे आणि त्या वस्तूची फेरमागणी झाल्यामुळे त्या वस्तूला बाजारपेठेत कायमस्वरूपी स्थान प्राप्त होणे यासाठी बराच कालावधी लागू शकतो. यावरून ग्राहकांच्या

मनोवृत्तीमुळे बाजारपेठांमध्येच नव्हे तर वीपणनप्रणालीत मोठे फेरबदल घडून येत असतात, हे लक्षात येते. यामुळे, ग्राहकांची मनोवृत्ती हा वीषय वाणिज्य व व्यवस्थापन वीषयाच्या स्नातक व स्नातकोत्तर अभ्यासक्रमामध्ये समाविष्ट व्हावा असे वाटते. ग्राहकांच्या मनोवृत्तीचे महत्व वीपणनाच्या महत्वाच्या घटकांपर्यंत पोहोचावे तसेच वीद्यापीठ अभ्यासक्रमात सदर वीषयाचा समावेश व्हावा यासाठी पुढील उपाययोजना करता येतील.

१. विद्यापीठ अनुदान आयोगाने वाणिज्य व वीपणन आणि वीक्री व्यवस्थापनाच्या स्नातक अभ्यासक्रमामध्ये ग्राहकांची वस्तूनिवडीवीषयक मनोवृत्ती हा वीषय अनिवार्य करावा.

२. वैशीष्ट्यीकृत अभ्यासक्रमांतर्गत ग्राहकांच्या मनोवृत्तीचा अभ्यास हा वीषय पर्यायी अभ्यासक्रम म्हणून ठेवण्यात यावा. या अभ्यासक्रमामध्ये एकुण चार सेमिस्टर्सचा समावेश असावा.

सेमीस्टर : १

- विषय १: ग्राहकांच्या वर्तणुकीची तत्वे
- विषय २: वीक्रेत्यांच्या वर्तणुकीची तत्वे
- विषय ३: वीपणीची संरचना
- विषय ४: प्रबंध

सेमीस्टर : २

- विषय १: विपणनाची प्रक्रिया
- विषय २: उत्पादकांची व्युहरचना
- विषय ३: वीदेशी ग्राहकांची मानसीकता
- विषय ४: प्रबंध

सेमीस्टर : ३

- विषय १: भारतातील ग्राहकांचे मानसशास्त्र
- विषय २: भारतातील ग्राहक व वीक्रेता सहसंबंध
- विषय ३: ग्राहक संरक्षण अधिनियम — १९८६ नीवडक दावे व निकाल
- विषय ४: प्रबंध

सेमीस्टर : ४

- विषय १: प्रसारमाध्यमे व जाहीराती आणि ग्राहकांच्या मनोवृत्तीचा सहसंबंध
- विषय २: ग्राहकांचे वीवीध प्रकार
- विषय ३: ग्राहकांच्या मनोवृत्तीवर प्रभाव पाडणारे विविध घटक
- विषय ४: प्रबंध

याव्यतिरीक्त ग्राहकांच्या मनोवृत्ती या विषयामध्ये डी. सी. पी. अर्थात डीप्लोमा इन कंज्युमर सायकॉलॉजी, बी. सी. पी. अर्थात बॅचलर ऑफ कंज्युमर सायकॉलॉजी हे अभ्यासक्रम सुरू करता येतील.

३. विद्यापीठ अनुदान आयोगाने ग्राहकांचे मानसशास्त्र या वीषयावर संशोधने करण्यासाठी तज्ञ व्यक्तींना अभिप्रेरीत करावे. या संशोधनासाठी आयोगाने योग्य मानधन व अभिप्रेरक राशी दिल्यास या विषयावर अधिक सखोल संशोधने होऊ शकतील.

४. विद्यापीठ अनुदान आयोगाने ग्राहकांचे मानसशास्त्र या विषयावर वीवीध सेमीनार्स, चर्चासत्रे, कॉन्फरन्सेस, कार्यशाळा इत्यादी विद्यापीठ स्तरावर आयोजित केल्यास या विषयाचे महत्व जनमाणसांपर्यंत पोहोचेल.
५. सरकारतर्फे ग्राहकांचे मानसशास्त्र या विषयाबद्दल आणि विषयाशी संबंधित बाजारपेठांमध्ये ग्राहकांच्या बदलत्या मनोवृत्तीमुळे झालेल्या प्रत्यक्ष स्थित्यंतरांचा उदाहरणासह विविध महत्वपूर्ण लेख महत्वाच्या वर्तमानपत्रांमध्ये आणि व्यवसायाविषयक महत्वाच्या मासिकांमध्ये प्रकाशित केल्यास सामान्य जनतेला वीवीध वस्तूंच्या विकासावर, व्यवसायावर आणि बाजारपेठांवर त्याचा काय परिणाम घडून येतो? हे लक्षात येईल.
६. सरकारने ग्राहकांशी संबंधित असलेल्या कायद्यात आवश्यकतेनुसार संशोधने करून आवश्यक ते बदल करायला हवेत.
७. सरकारी तत्वावर वीवीध बाजारपेठांचा शोध घेतला गेला पाहिजे.
८. अनावश्यक, उत्तेजक आणि ज्यामुळे ग्राहकांचे शील भंग पडण्याची शक्यता असते अशा जाहिरातींवर सरकारने लक्ष देऊन या जाहिरातींवर प्रतीबंध घातला पाहिजे.
९. सरकारने स्वतः वीपणन संशोधनासाठी उद्योजकांना चालना दिली पाहिजे.
१०. वस्तूंचा ग्राहकांना मागणी करताक्षणीच पुरवठा झाला पाहिजे यासाठी वाहतूक व दळणवळण क्षेत्राचा विकास झाला पाहिजे.
११. विपणन घटक अधिक कार्यक्षम होण्यासाठी प्रयत्न झाले पाहिजेत.
१२. प्रत्येक उद्योगामध्ये वस्तू दर्जा नियंत्रण विभाग असणे बंधनकारक करावे. परीणामतः ग्राहकांना उत्कृष्ट दर्जाच्या वस्तू प्राप्त करणे शक्य होईल.

गृहीतकृत्याची पडताळणी :

या शोधनीबंधासाठी खालील गृहीतकृत्य घेतले होते.

“ग्राहकांच्या बदलत्या मनोवृत्तीमुळे भारतीय अर्थव्यवस्थेवर दुरगामी परीणाम घडून येत असतात.”

गृहीतकृत्याचे सत्यापन :

ग्राहक ही संकल्पनाच मुळात चंचल आहे. बाजारपेठांमधील सर्व घटक स्थिर असतांना ग्राहकांच्या मनोवृत्तीत बदल झाल्यास ग्राहकांच्या आवडीनीवडीमध्ये झालेल्या बदलाप्रमाणे उत्पादकाला आपल्या उत्पादनात मोठे फेरबदल करावे लागतात व पुन्हा ती वस्तू बाजारपेठांमध्ये आणावी लागते. यासाठी फार मोठा कच्चा माल, मोठ्या प्रमाणात अद्ययावत यंत्रसामुग्री, कुशल मनुष्यबळ आणि मोठ्या प्रमाणात भांडवलाची आवश्यकता असते. याव्यतीरीक्त पुन्हा वीपणन संशोधन, वीपणी संशोधन, वस्तू संशोधन, वाहतूक व दळणवळण संशोधन, जाहीरात संशोधन, वीमा संशोधन इत्यादी संशोधने करावी लागतात. या सर्व प्रक्रियेसाठी मोठ्या प्रमाणात वेळ, पैसा व कौशल्याची आवश्यकता असते. या सर्व प्रक्रियेसाठी मोठ्या प्रमाणात वेळ खर्च होत असल्यामुळे व या कालावधीमध्ये उत्पादनक्रिया बंद होत असल्यामुळे सरकारला मिळणारे कर बंद होतात. याचा परीणाम प्रत्यक्षपणे अथवा अप्रत्यक्षपणे देशाच्या अर्थव्यवस्थेवरदेखील पडत असतो. या सर्व माहितीच्या अध्ययनाअंती आपण असे म्हणू शकतो की सदर गृहीतकृत्य पूर्णतः बरोबर आहे.

नीष्कर्ष (CONCLUSION) :

ग्राहकांची मनोवृत्ती हा वीपणन घटकांवर प्रत्यक्ष प्रभाव पाडणारा अत्यंत महत्वाचा घटक आहे. यासाठी उत्पादकांना वीवीध उत्पादनांमध्ये मोठे फेरबदल करणे क्रमप्राप्त ठरते. आज बाजारपेठांमध्ये वर्चस्व गाजवणा—या वस्तू ग्राहकांच्या मनोवृत्तीत बदल झाल्यामुळे नामशेष होतात. त्याऐवजी त्यांची

जागा बाजारपेठेत आलेल्या नवीन वस्तू घेतात. अशावेळी उत्पादकाला व वीकेत्याला औद्योगिक उपक्रमात व व्यापारी प्रतीष्ठाणात शील्लक असलेल्या वस्तूंची उत्पादन खर्चापेक्षा कमी कीमतीत वीक्री करावी लागते. अशाप्रकारे ग्राहकांच्या मनोवृत्तीत झालेल्या बदलांमुळे करप्रणालीवर मोठा आघात होत असतो व प्रत्यक्षपणे किंवा अप्रत्यक्षपणे देशाच्या अर्थव्यवस्थेवर याचे दुरगामी वीपरीत परीणाम पडत असतात. परीणामतः ग्राहकांच्या मनोवृत्तीचा अभ्यास हा वाणिज्य व व्यवस्थापन अभ्यासक्रमांतर्गत वीद्यापीठाच्या स्नातक व स्नातकोत्तर स्तरावर सुरू केल्यास भारतीय अर्थव्यवस्थेसाठी हे एक सकारात्मक पाउल असेल आणि आपला देश २१ व्या शतकातील महासत्ता बनण्यासाठी अग्रेसर होईल.

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प्रा.बा.ह.कल्याणकर यांची विद्रोही कविता

डॉ. सुषमा शंकरराव प्रधान/घोवंदे

(मराठी विभाग प्रमुख)

कला महाविद्यालय, तीर्थपुरी तः घनसावंगी जि. जालना

प्रा.बा.ह.कल्याणकर हे एक आणळे वेगळे व्यक्तिमत्व आहे कारण त्याचे लेखन विविध साहित्य प्रकारात दिसून येते. त्यांनी अनेक कविता संग्रह लिहीले, मात्र अन्यायाचा प्रतिकार करणारी लेखनी विद्रोहात हुबलेली दिसते. त्याच्या कवितेत विविध छटा पाहत असतांना कवितेचा मुळ विषय माणूस हाच आहे. त्याचे एकूण सहा कवितासंग्रह प्रकाशित आहे मात्र कवितेतून प्रत्येक वेळेस विद्रोहात्मकता अधिक प्रभाविपणे जाणवते.

‘उठाव’ हा त्यांचा पहिला कवितासंग्रह १९९० साली प्रकाशित झाला. त्या खालोखाल त्यांचा ‘माळझरे’ १९८० मध्ये प्रकाशित झाला. त्याच्या लेखनिला उर्मी स्वस्थ बसू देत नव्हती म्हणून १९८२ ला ‘जागल’ प्रखरता, कणखरता, घेउन त्यांचा चौथा कवितासंग्रह ‘तांबडफुटल’ १९८७ ग्रामीन जीवनाची जाण असणारा म्हणून परिचीत असणारा १९९० मध्ये ‘युद्धशाळा’ सामाजिक जीवणावर भाष्य करणारा म्हणून प्रकाशित झाला.

प्रा.बा.ह.कल्याणकर यांची एक विद्रोही कवी म्हणून मराठी वाङ्मयामध्ये सुपरिचीत आहेत. “नवापाउस घेउन येणारा नवा मान्सून अशी जाणीव देणारी कविता असा या कवितासंग्रहाचा प्रवास असेल” १ असे मत कल्याणकर आपल्या कवितेच्या संदर्भात व्यक्त करतात. ते प्रख्यात विचारवंत सोबतच ते एक सर्जनशील कवी देखिल आहेत. त्यांच्या कादंब-यातून येणारा परिवर्तनवादी विचार कवितेतून ही सहजपणे व्यक्त होताना दिसतो.

संघर्षाशिवाय कुठलंही यश शक्य नाही, मात्र आजच्या काळात प्रत्येकजण स्वार्थाने झपाटलेला आहे. स्वार्थमिनाची जिवघोणी अवस्था ‘एक झिंदाबाद स्वातंत्र्य’ या कवितेत पहावयास मिळते. क्रांतीचा जयघोष करणारी कविता प्रत्येक कवितासंग्रहातून डोकावते, समाजात क्रांतीचे वारे पसरउन त्यांनी सामाजिक परिवर्तन घडउन आणण्यासाठी अनेक ठिकाणी व्याख्याने दिली.

“अश्रुंचा व्यापार करणारे दलाल

बौद्धिक नागवैपण मिरविणारे झेंडे

दगड कुर्वाळून वाट चालवणारे जुलूस आणि

उरुस ही नाचविणारे सगळेच नरप’ू” २

अंधश्रद्धेच्या आहारी न जाता समाजात जिवंतपणा टिकविण्याचे काम सातत्याने त्याची कविता करते असा मोलाचा संदेश त्याची कविता देते.

“जिवणातल्या ठोस समस्याशी संघर्ष करणारे शब्द उठविणे हीच माझ्या कवितेची शक्ती आहे. असे मी मानतो.” ३ अनेक चालिरिती, रुठीपरंपरा, अर्थव्यवस्था वर्णभेदावर त्यांची कविता कडाडून हल्ला करतांना दिसते. समाज परिवर्तनवादी विचारांसोबत ठासाळणा-या पारंपारीक बुरुजांची अवस्थाही व्यक्त होते. समाज परिवर्तन अपेक्षित असणा-या कल्याणकरांनी आपल्या अनेक व्याख्याणतून अनेकांना आपले विचार परिवर्तन करण्यास भाग पाडले.

प्रेमकविता, निर्मलकविता, संघर्षमय कविता अशा अनेक कवितेत प्रा.बा.ह.कल्याणकरांची लेखनी रमते. आजच्या काळात माणुसकी हरवत चालली आहे. माणुस हा माणुस न राहता हिंस्त्र श्वापद बनला आहे. माणुस हाच ढंगल घडविणारा व शमविणारा. म्हणून ढंगलीचा निषेध करून 'ढंगल' नावाची कविता ढंगलीवर लिहून ढंगलीची भिषनता व्यक्त करतात.

“काळजाच्या चुराडयातूनच फुलविलेली ही मूल उदया
त्याचा नवा देश आणि मागतील हिशोब न्यायाच्या तराजुत
संस्कृतीच्या दराडेखोरांनी
ते आता युद्धशाळेत जात आहेत” ४

‘युद्धशाळा’ हा कविता सैद्यह जाज्वल्य वास्तव प्रगट करणारा आहे. हरीहरराव सौनुले हे मराठवाड्यातील पहिले दलित कवी म्हणून परिचित आहेत. महात्मा फुले यांचे जाती व्यवस्थे विरुद्ध असणारे विचार ते सौनुले यांनी कवितेतून व्यक्त केले आहे.

“धन्य महात्मा जोतिबा
अंत्यज कवळून पोटीबाबा
म्हणे लाडक्या जाच तूला बा
नकोरित ही भिन्न जातीचा
टाकवण मोडून” ५

फुले-शाहू-आंबेडकरी चळवळीचे क्रांतीकारी विचार या कवितेतून जसे व्यक्त होतात तसेच विचार कल्याणकर यांच्या विद्रोहात्मक कवितेतून व्यक्त होतात.

समारोप-

प्रा.बा.ह.कल्याणकर यांची कविता विद्रोहाची वळणे घेत आशय अभिव्यक्त करित प्रवाही होत पुढे जातांना दिसते. विद्रोहाची ठिगणी घेऊनच त्यांच पहिला कविता संग्रह ‘उठाव’ हा येतांना दिसतो. फुले-शाहू-आंबेडकरी विचारधारा त्यांच्या लेखणीतून अवतरते. दुःख, वेदना, अन्याय, नकार ही मूल्ये त्यांच्या कवितेत प्रकर्षाने येतांना दिसतात. जुने पारंपारिक बुरसटलेले विचार बदलून नवी मूल्ये नवी समाज व्यवस्था निर्माण करण्याचे सामर्थ्य त्यांच्या कवितेत आहे. कल्याणकरांची कविता वरवर पाहता न समजणारी आहे; मात्र खोलात जाऊन विचार केला तर ती फार मोठा गहण अर्थ व्यक्त करते. त्यांची कविता मुक्तछंदात्मक असलीत तरी वाचकाला चिंतन करण्यास भाग पाडते. म्हणून विद्रोहाची ठिगणीने कविता ज्वलंत ठेवत कल्याणकरांची कविता क्रांतीकारी युगाचा श्वास ठरतांना दिसते.

निष्कर्ष-

- १) प्रा.बा.ह.कल्याणकर यांची कविता क्रांतीकारी युगाला प्रेरक ठरते.
- २) अन्यायाला दूर करणारा क्रांतीकारी विचार मांडण्याचा कविचा प्रामाणिक प्रयत्न वास्तवात साकारतांना दिसतो.
- ३) जुन्या चालीरीती, रुढी, परंपरा यातून बाहेर निघणे, आधुनिक विचारांचा पाठपुरावा करणे आणि सामाजिक समतेची मूल्ये जोपासण्याचा आग्रह धरणे ही सर्वक विचारांचा चिंतन शीकवितेची लक्षणे आहेत.
- ४) अन्यायाचा प्रतिकार करित प्रकाशाकडे गुरुडझैप घेणारी कल्याणकर यांची कविता आहे.
- ५) क्रांतीची धगधगती मशाल अशा स्वरूपाची कल्याणकर यांची कविता आहे.



६) प्रा. बा. ह. कल्याणकर यांची कवित्तविविध आशय, जाणीवा स्पष्टपणे अभिव्यक्त करतांना दिसते.

७) फुले-शाहू-आंबेडकरी विचार समाजातील तळागाळातील व्यक्तीपर्यंत पोहचविण्याचे काम त्यांच्या साहित्याने केले.

संदर्भ-

१) कल्याणकर .बा.ह: ' जागल' (१९८२) प्रकाशक अस्मिता कल्याणकर सिडकौ, औरंगाबाद प्रस्थावना पृ.क्र. १

२) कल्याणकर .बा.ह : ' उठाव' (१९८०) मानवी हक्क दिन निवेदन पृ.क्र. २

३) कल्याणकर .बा.ह : ' जागल' (१९८२) उ.नि.पृ.क्र. ३

४) कल्याणकर .बा.ह : ' युद्धशाळा' (१९९७) प्रकाशन सुनिता व्ही शिंदे औरंगाबाद.पृ.क्र. १

५) सौ. कांबळे कै.जी : ' मराठी दलित कविता आशय आणि अभिव्यक्ती' कैलास पब्लीकेशन, औरंगाबाद पृ.क्र. १३

नटसम्राट : एक शोकांतिका

प्रा. संतोष सदाशिव देठे

मराठी विभाग प्रमुख

श्री शिवाजी कला, वाणिज्य व विज्ञान

महाविद्यालय, राजुरा, जि. चंद्रपूर

प्रस्तावना :

विष्णू वामन शिरवाडकर यांचा जन्म २७ फेब्रुवारी १९१२ साली झाला. प्राथमिक शिक्षण पिंपळगाव व माध्यमिक शिक्षण नाशिक येथे झाले. मॅट्रिक परीक्षा ते मुंबई विद्यापीठातून पास झाले. २४ कवितासंग्रह, नाटके १९, कविता संपादने ०७, कादंबऱ्या ०३, कथासंग्रह १६, नाटिका आणि एकांकिका ०५, लेखसंग्रह ०४ इत्यादी साहित्य संपदा त्यांच्या नावावर आहे. १९६४ मध्ये मडगाव (गोवा) येथे भरलेल्या अखिल भारतीय मराठी साहित्य संमेलनाचे अध्यक्षपद भूषविले. तसेच १९७० मध्ये कोल्हापूर येथे पार पडलेल्या मराठी नाट्य संमेलनाचे अध्यक्ष होते. १९८८ मध्ये संगीत नाट्यलेखन अकादमीचा पुरस्कारही त्यांना प्राप्त झाला. 'यथाती आणि देवयानी' (१९६८), 'वीज म्हणाली धरतीला' (१९७०) ह्या दोन नाट्यकृतींना राज्य पुरस्कारांनी सन्मानित करण्यात आले. 'नटसम्राट' (१९७१) या नाटकाला राज्य पुरस्कार प्राप्त झाला असून याच नाटकाला १९७४ चा साहित्य अकादमीचा सर्वश्रेष्ठ पुरस्कार प्राप्त झाला. मराठी साहित्य क्षेत्रात उत्कृष्ट कामगिरी केल्याबद्दल इ.स. १९८८ मध्ये शिरवाडकरांना ज्ञानपीठ ह्या सर्वोच्च पुरस्कारांनी सन्मानित करण्यात आले. मराठी साहित्यात ज्ञानपीठ पुरस्कार मिळविणारे ते दुसरे व्यक्ती होय. मराठी साहित्यात आपल्या उत्तुंग कर्तृत्वानी व अनेक पुरस्कारांनी सन्मानित असलेले व्यक्तिमत्व म्हणजे वि.वा. शिरवाडकर यांनी १० मार्च १९९९ मध्ये जगाचा निरोप घेतला.

वि.वा. शिरवाडकरांनी कथा, कादंबरी, नाटक आणि कविता इत्यादी वाङ्मयप्रकार यशस्वी व समर्थपणे लिहिले असले तरी कवी आणि नाटककार म्हणूनच ते जास्त रसिकप्रिय आहेत. 'दुरचे दिवे' (१९४६) हे त्यांचे पहिले नाटक आहेत. 'दुसरा पेशवा' (१९४७), 'वैजंयती' (१९५०), 'कौन्तेय' (१९५३), 'अथेल्लो' (१९६१), 'यथाती व देवयानी' (१९६८), 'वीज म्हणाली धरतीला' (१९७०), 'नटसम्राट' (१९७१) 'विदूषक' (१९७३) अशी एकाहून एक सरस व दर्जेदार नाटके लिहून साहित्य विश्वात मानाचा तुरा रोविला. नाटक वाङ्मयप्रकारात दिलेल्या अनमोल व भरीव योगदानाबद्दल त्यांचे नाव आजही आवर्जून घेतले जाते हे तितकेच सत्य आहे.

'नटसम्राट' हे वि.वा. शिरवाडकरांचे अत्यंत लोकप्रिय व गाजलेले नाटक आहे. नुसतेच अप्रतिम म्हणता येणार नाहीत, तर लोकप्रियतेचा कळस गाठणारे आहेत. 'नटसम्राट' हे नाटक सामाजिक नाटक म्हणून ओळखले जातात. हे नाटक समाज वास्तवाचा वेध घेणारे असून कौटुंबिक जीवन ह्या नाटकाचे प्रेरणास्थान आहे. प्रस्तुत नाटकात एका वयोवृद्ध नटाची दुर्दैवी व्यथा व वेदना आहे. 'नटसम्राट' मध्ये सामाजिक वास्तवाचे चित्रण असून वाचनीय अशी कलाकृती आहे. कौटुंबिक जीवनाचे विविध पैलू शिरवाडकरांनी उलगडून दाखविले. त्यांनी ह्या नाटकातून मानवी मनाचे रंगीबेरंगी पैलूचे विविध रंग समाजापूढे ठेवले. 'नटसम्राट' या नाटकात आप्पासाहेब उर्फ गणपतराव बेलवलकर या व्यक्तीच्या जीवनाची शोकांतिका व दुःखमय जीवनाचे वास्तवपूर्ण दर्शन घडविले आहे. म्हणून 'नटसम्राट' ह्या नाटकाचे वैशिष्ट्य अनेक कारणांनी डोळ्यात भरण्यासारखे आहे. प्रस्तुत

नाटकात नटसम्राटांच्या मनोव्यथांचे विलक्षण व कारुण्यपूर्ण आविष्करण आहे, ही एका नटश्रेष्ठांची कहाणी नसून संपूर्ण ती वयोवृद्ध व्यक्तीच्या विनाशाची दारुन कथाच वाटते. 'नटसम्राट' या वि.वा. शिरवाडकर यांच्या सामाजिक नाटकातील आप्पासाहेब ही प्रमुख अशी महत्वाची व्यक्तिरेखा आहे. कौटुंबिक जीवनातील अपप्रवृत्तीवर प्रकाश टाकणाऱ्या या नाटकात नटश्रेष्ठांच्या उमेदीच्या काळापासून वयोवृद्ध काळात घडत जाणारा प्रवास नाट्यमय रित्या शिरवाडकरांनी उलगडलेला आहे. प्रस्तुत नाटकात कौटुंबिक समस्या, व्यथा, दुःख यांचे प्रभावी दर्शन घडविणारे नाटक म्हणून नटसम्राटाकडे पाहिले जाते. आप्पासाहेबांच्या कुटुंबाची कथा व व्यथा ह्या नाटकात अत्यंत चित्रमय रित्या नाटककारांनी व्यक्त केली आहे. त्यांच्या कुटुंबात निर्माण होणाऱ्या ताणतणावांचे भेदक परिणाम ह्या नाटकाचा विषय आहे. एकुणच नटसम्राटाचे दयनीय अवस्थेचे प्रभावी दर्शन नटसम्राटमधून आपणास पाहावयास मिळते. हे संपूर्ण नाटक वाचल्यानंतर वाचकवर्ग अस्वस्थ होतो. हेच या नाटकाच्या कथानकाचे यश आहे. वास्तवदर्शी कथानकामुळे हे नाटक लोकप्रिय व यशस्वी झाले.

'नटसम्राट' या नाटकाचा पहिला प्रयोग 'गोवा हिंदू असोसिएशन, कला विभाग' या संस्थेने दिनांक २३ डिसेंबर १९७० रोजी बिल्व मातोश्री सभागृह, मुंबई येथे सादरीकरण केले. 'नटसम्राट' हे नाटक तीन अंकी असून त्यात एकुण पात्र संख्या १७ आहेत. त्यापैकी आप्पासाहेब, कावेरी, नंदा, नलू, शारदा व सुधाकर ही पात्रे प्रमुख आहेत. विठोबा, ठमी, श्री व सौ. कळवणकर व अन्य पात्रे गौण स्वरूपाची आहे. यापैकी 'नटसम्राट' या नाटकात आप्पासाहेब उर्फ गणपतराव बेलवलकर यांची भूमिका अद्वितीय आहे. वि.वा. शिरवाडकरांनी आपल्या नाटकाला दिलेले 'नटसम्राट' हे नाव सर्वच दृष्टीने सुचक व समर्पक आहे. एकाच कुटुंबातील रक्ताची नाती विचित्र स्वरूपात कशी उभी राहते. प्रस्तुत नाटकात मानवी प्रवृत्ती व विकृतीचे दर्शन घडविल्यामुळे ही नाटककृती आपल्या हृदयाचा ठाव घेते. त्यामुळे हे नाटक आपणांस अत्यंत विलक्षण व प्रभावी वाटते.

'नटसम्राट' या नाटकाचा केंद्रबिंदू आप्पासाहेब बेलवलकर आहे. त्यांच्या भोवतीच हे नाटक फिरताना दिसते. वास्तविक पाहता या नाटकातील कुटुंब, पात्रे, सुखी व सुशिक्षित आहे. त्याचबरोबर समजुतदार आहेत, पण वयोवृद्ध माणसाविषयी त्यांच्या मनात घृणा, तिरस्कार, आकस, द्वेष असतो. जर शिकलेल्या, सुशिक्षित माणसाचे विचार, भावना अशा असतील तर सामान्य लोकांचे काय? ते तसेच वागणार? हेच चित्र 'नटसम्राट' या नाटकातून वि.वा. शिरवाडकरांनी साकारलेले आहे. प्रस्तुत नाटकात एका श्रेष्ठ कलावंताची कथा असली तरी विशिष्ट परिस्थितीतून उद्भवलेले एक जीवनवास्तव आहे. ज्या नटश्रेष्ठांनी जवळपास आपल्या आयुष्याची चाळीस वर्ष नाटकात घालविले असते. त्यामुळे त्यांचा मानसन्मान, सत्कार केला जातो, त्यांना 'नटसम्राट' ही पदवी दिली जाते. त्याच नटसम्राटाला घरात कवडीचीही किंमत नसते. हीच त्यांची शोकांतिका आहे.

'नटसम्राट' या नाटकाची प्रेरणा शिरवाडकरांना 'किंग लियर' या नाटकापासून मिळाली आहे. आपणांस 'नटसम्राट' हे नाटक 'किंग लियर' चे भाषांतर आहे असे म्हणता येणार नाही. पण 'किंग लियर' ची कल्पना आपल्या दृष्टीपुढे ठेवून मात्र शिरवाडकरांनी 'नटसम्राटाची' निर्मिती केली. 'किंग लियर' आणि 'नटसम्राट' या दोन्ही नाटकांच्या कथानकाचा आशय जवळपास आपणांस सारखा वाटतो. शेक्सपियरच्या 'किंग लियर' नाटकातील राजा लियर वृद्धापकाळात आपले सर्व अधिकार व संपत्ती आपल्या तीन मुलींना वाटून देण्याचे ठरवितो. तसेच 'नटसम्राट' नाटकातील नटसम्राट (आप्पासाहेब) आपल्या मुलाला व मुलीला (नंदा व नलू) आपली संपत्ती वाटून देण्याचे जाहीर करतो. वि.वा. शिरवाडकरांनी नलू, नंदा, कावेरी, शारदा आणि सुधाकर

यांच्या कौटुंबिक प्रेमाच्या भावबंधनातून किंवा संघर्षातून निर्माण झालेली शोककथा रंगविली आहे. आप्पासाहेब बेलवलकर हा शोकांतिकेचा खरा नायक आहे. नाटकाच्या पहिल्या अंकापासून तर शेवटच्या अंकापर्यंत सारे कथानक किंवा नाटक नायकाच्याच भोवती गुंफलेले आहे. या नाटकात बाकी पात्रांना तेवढे महत्व नाही. संपूर्ण नाटकाचे कथानक आप्पासाहेबाच्या भोवती उभे राहते. 'नटसम्राट' ही एक शोकांतिका आहे. त्याविषयी कोणाचे दूमत नाही.

प्रस्तुत नाटकात आप्पासाहेबांच्या दीर्घ स्वगताने या शोकनाट्याला सुरुवात होते. आप्पासाहेब वृद्धापकाळात एक नटसम्राट म्हणून जगत नसतो. तो सर्वसामान्य बापाची भूमिका घेऊन जगत असतो. अर्थात आप्पासाहेबामधला नट केव्हाच गळून पडतो. आणि बाप म्हणून जगण्याला प्रारंभ करतो. वडिलांचे आद्यकर्तव्य म्हणून आप्पासाहेब आपल्या संपत्तीची वाटणी मुलांना करून देतो. आणि आपल्या भविष्याचे सुंदर स्वप्न पाहतो. हे कावेरीला मान्य नसते. कावेरी ही व्यवहारदक्ष आहे. 'माणसे वाईट नसतात, पण म्हातारपण वाईट असते'. हे कावेरीचे विचार भविष्याची नांदी ठरते. 'पुढचं वाढलेलं ताट द्यावं, पण बसायला पाट देऊ नये माणसानं' म्हातारपणात कोणी साथ देत नाही. आपण आपलाच विचार करावा. 'ताट द्यावे पण पाट देऊ नये' हे वाक्य बरेच काही सांगून जाते. थोडेफार द्यावे पण सर्व देऊन आपण आधारहीन होऊ नये. या कावेरीच्या वास्तव सुचनेकडे आप्पासाहेब (नटसम्राट) दुर्लक्ष करतो आणि येथेच सर्वकाही संपते. इथेच दुःखाचे बीज पेरले जाते. आप्पासाहेब बेलवलकरांच्या दुःखाला, यातनांना प्रारंभ होतो.

आप्पासाहेब स्वतःला नट म्हणून विसरू शकत नाही. मी एक श्रेष्ठ नट, कलावंत आहोत असा अभिमान आपल्या उराशी बाळगतो. पण आपल्या वडिलांची किर्ती, प्रसिद्धी मुलांना आवडत नाही. आप्पासाहेबांचे बोलणे मुलांना कमीपणाचे वाटते. मुलगा (नंदा) देखील आप्पांचा अपमान करतो. "अरे तुमच्यासारखे नवरे म्हणजे बायकांनी कमरेला खोचलेले हातरूमाल" हे आप्पासाहेबांचे वाक्य शारदेला आपला व आपल्या नवऱ्याचा अपमान वाटतो. वृद्धापकाळात माणूस थोडाफार विचलित होतो. तो मोठमोठ्याने आवाज करतो. कधीकधी भ्रमिष्टासारखा सुध्दा वागत असतो. हे आप्पासाहेबांचे वागणे, स्वभाव शारदेला अजिबात आवडत नाही. तेव्हा शारदा शिष्टाचाराच्या, सौजण्याच्या आणि सभ्यतेच्या गोष्टी आप्पासाहेबांना सांगते. मुलगाही आपल्या पत्नीला दोष देण्याऐवजी तो आपल्या पत्नीची बाजू घेतो. इथे आप्पासाहेबांचा दोष नाही दोष आहे तो त्यांच्या वयाचा हे आपण समजून घेतले पाहिजे. "गोल छिद्रामध्ये चौकोनी खुंटी ठोकता येत नाही! बसतच नाही!" या मुलाच्या बोलण्यावरून आप्पासाहेबांच्या भावनांचा बांध फुटतो. मुलगा आप्पासाहेबांची जबाबदारी सांभाळत नाही. शारदा या घराची मालकीण आहे. आजपर्यंत झालं ते झालं यापुढे तिची तुमच्यासंबंधीची एकही तक्रार माझ्या कानावर येता कामा नये. नंदा आपल्या वडिलांना महत्व देण्यापेक्षा तो आपल्या पत्नीला जास्त महत्व देत असतो. "आपले चिखलाचे पाय आमच्या गालिच्यावर आणून आमचे संसार मलीन आणि अमंगल करण्याचा तुम्हाला अधिकारी नाही. मी हजारदा तुमच्या पायांवर डोके ठेवीन, पण माझ्या संसाराचा आणि शारदेचा बळी तुमच्या पायावर देणार नाही". नटसम्राटाच्या विरोधात शारदा जशी हिरीरीने भाग घेते. त्याचप्रमाणे नंदा सुध्दा घेताना दिसतो. आपल्या बायकोची बाजू घेऊन तो वडिलाला बोल असतो. पदोपदी आपल्या पतीचा अपमान कावेरीला सहन होत नाही. आता आपण येथे राहयचे नाही. आता आपण आपल्या मुलीकडे रहायला जाऊ असे कावेरी नटसम्राटाला सांगते. ती आपल्याला अशी वागविणार नाही असा विश्वास तिला होतो. इतके सहन करूनही आप्पासाहेबांचे मुलांविषयी प्रेम

कमी होत नाही. मुले कसेही असेल तरी आईवडिलांना सारखीच वाटतात. त्यांच्यावर सारखेच प्रेम करतात. “आपली पोर चांगली आहेत सरकार, आपलं म्हातारपण वाई आहे” तेव्हा कावेरी त्यांना म्हणते, “मागे जाऊन आपणास तरुण होता येत नाही आणि पुढे जाऊन मरता येत नाही” ह्या जाणीवेने शेवटी आप्पासाहेब व कावेरी स्वतःच्या मुलांचे घर सोडून जातात. अशा अवस्थेत शेवटी आप्पा व कावेरी अशा मोठ्या आत्मविश्वासाने व आशेने आपल्या कुलीकडे (नलू) राहयला जातात.

आप्पासाहेबांना जेव्हा मुलांच्या घराचा विपरित अनुभव येतो. पहिल्या अंकात नंदा व शारदा यांच्याबरोबर वाद घातल्यानंतर मुलीकडे जाताना आप्पाला (नटसम्राटाला) इतका आनंद होतो. तेव्हा आप्पासाहेब बेलवलकर म्हणतात,

सूर म्हणतो साथ दे, दिवा म्हणतो वात दे
उन्हामधल्या म्हाताऱ्याला, फक्त तुझा हात दे
आभाळ म्हणत सावली दे, जमीन म्हणते पाणी दे
माळावरच्या म्हाताऱ्याला, फक्त तुझी गाणी दे

आप्पासाहेबांचा वागण नंदाच्या घरी जसं होत तसचं मुलीकडेही सुध्दा असते. ती प्रथम नंदाला व शारदाला (भाऊ बहिणी) दोष देत असते. जेव्हा नलूच्या लक्षात येते तेव्हा ती म्हणते. “ह्यांना सामावून घेण किती कठीण आहे. हे माणसं खरंच जगण असल्या करतात” सुधाकर (जावई) तिला पुष्कळ समजावून सांगतो. वडिलांचे वागणे तिलाही पसंत पडत नाही. तेव्हा नलू वडिलांना आऊट हाऊसमध्ये हाकलते. ती वडिलाला आपल्या पासून दूर ठेवण्याचा प्रयत्न करते. तेव्हा आप्पाला व कावेरीला अतीव दुःख होते. काय करावे? काय नाही? अशा मनस्थितीत कावेरी आप्पाला म्हणते, “आपण कपड्यात शिरलेल्या कुसळाप्रमाणे झाली आहोत. म्हणूनच कुसळाचा काटा होण्याअगोदर आपण शहाणपणाने बाहेर पडावं”. असा विचार ती बोलून दाखविते. आपण आपल्या मोरवाडीलाच जाऊन राहू असा विचार कावेरीच्या मनात येतो. ह्या विचारातून कावेरीचे पतिप्रेम दिसून येते. कावेरीचे दुःख हे एका मातेचे दुःख आहे तसेच ते एका पत्नीचे दुःख आहे. नटसम्राटाला जे भोगावे लागते ते कावेरीला सुध्दा भोगावे लागते.

एकदा नलूच्या नवऱ्याचा म्हणजे सुधाकर कार्लेकर यांचा पगार चोरीला जातो. तिचा संशय स्वतःच्याच आईवडिलांवर असतो. पैसे तुम्हीच चोरले असा आळ आईवडिलांवर लावतो. नलू आप्पाच्या खोलीची तपासणी करतो. शेवटी पैसे नलूच्या घरातच सापडते. प्रत्यक्ष आपल्या मुलीनं आपल्याला चोर ठरविलं, आपल्यावर वाटेल ते आरोप करावे हे आप्पासाहेब व कावेरीला सहन होत नाही. अशा प्रसंगी कावेरीला दुःख होते ती हा अपमान सहन करू शकत नाही. कावेरीच्या छातीत असाह्य कळा येऊन ती जमीनीवर कोसळते. त्याच ठिकाणी कावेरीचा मृत्यु होतो. नलूच कावेरीच्या मृत्युला जबाबदार ठरते. इथेच नाटकाचा दुसरा अंक संपतो. आता आप्पासाहेबांचे काय होणार? कसे जगणार? हाच प्रश्न रसिक प्रेक्षकांना पडतो. कावेरीच्या मृत्युनंतर आप्पासाहेबांच्या जीवनात नैराश्य येते. नटसम्राटाला कावेरीच्या रुपाने जो आधार होता तोही नियतीने हिरावून घेतला होता. नटसम्राट आता एकाकी जीवन जगतात. त्यांच्या अंगावरचे कपडे मळलेले व चिखलाने भिजलेले आहेत. ते आपल्याच मनाला विचारतात ‘कुणी घर देतां कां?’ अशा प्रसंगी नटसम्राट स्वतःला तुफान म्हणवून घेतात. नटसम्राट स्वगतातून बोलतात तेव्हा रसिकांचे अंतःकरण भारावून जाते, व्याकुळ होते. तेव्हा आप्पासाहेब बेलवलकर म्हणतात,

खरच सांगतो बाबांनो, तुफान आता थकून गेलयं

झाडाझुडपात, डोंगरदऱ्यात, अर्धेअधिक तुटून गेलयं

नटसम्राटाला एकटेपणाची जाणीव कशी होते हे त्यांच्या स्वगतावरून लक्षात येते. कावेरीशिवाय आप्पासाहेब राहू शकत नाही. अजुनही कावेरीची आठवण त्यांच्या मनात ताजी आहे. अतिशय भावुक व व्याकुळ होऊन आप्पा ‘सरकार—सरकार’ म्हणून रडतात. म्हातारपणात आश्रयासाठी एक घर असाव असा विचार त्यांच्या मनात येतो. तेव्हा आप्पासाहेब म्हणतात,

तुफानाला महाल नको, राजवाड्याचा सेट नको

पदवी नको, हार नको, थैलीमधली भेट नको

एक हवं लहान घर, पंख मिटून पडण्यासाठी

तिसऱ्या अंकात आप्पासाहेबांच्या जीवनातील खऱ्या संग्रामाच अखेरच दर्शन घडते. शेवटच्या अवस्थेत राजा एक माणुसकी असलेला मुलगा त्यांना सांभाळतो. राजावर आप्पाचा फार जीव असतो. रक्ताची नाती दूर झाल्यावर एकाकी जीवनात राजा भेटतो. “बाबा, तुला तुझ्या पोरानी टाकलं, मला माझ्या आईवडिलांनी टाकलं” म्हणूनच आप्पा राजाशी आपलेपणांनी बोलत असतो. राजा आप्पांना स्वतः सांभाळण्याचे ठरवितो. विठोबा आप्पासाहेबांचा शोध घेतो. आप्पा दिसल्यावर विठोबाला अतिशय आनंद होतो. आप्पाचे काहीही संबंध नसतानाही त्यांना घरी चालण्याची विनंती करतो. थोड्या वेळातच मुलगा, मुलगी, सुधाकर व पोलीस वेशातील जाधवराव येतो. हे सर्व आप्पांना घेऊन जाण्याचा प्रयत्न करतात. परंतु आप्पा त्यांच्यासोबत जायला तयार होत नाही. राजा त्यांना अडवितो. “तो आता तुमच्या दुनियेतला राहिला नाही” असे स्पष्ट सांगतो. आप्पासाहेबांना आता आपल्या मुलांविषयी प्रेम, आपुलकी राहिली नाही. त्यांना मुलांपेक्षा राजा जवळचा वाटतो. “सगळे महापुरुष माझ्या देहाच्या शामियान्यात राहायला आले आहेत आणि महापुरुषांची छाती म्हणजे मारेकऱ्यांच्या कट्टारींना कायमच आव्हान! चिरंतन आव्हान! ते पहा—ते पहा, मारेकऱ्यांनी आपल्या कट्टारी उपसल्या आहेत. मला या ज्युलियस सीझरला मारण्यासाठी! मग—मर—झीझर—मर” असे म्हणून आप्पासाहेब खाली कोसळतात. राजा जवळ जातो ‘बाबा’ म्हणून हाक मारतो. आप्पा त्याला सांगतात “असं नाटक असतं राजा असं” आणि इथेच नाटक संपते. प्रस्तुत नाटकात शिरवाडकरांनी आप्पासाहेब वेलवलकरांचे संपूर्ण जीवन प्रभावीपणे रंगविले आहे. नाटक पाहताना किंवा वाचतांना वाचक—प्रेक्षकांच्या डोळ्यांसमोर सदैव एकच व्यक्ती असते ती म्हणजे आप्पासाहेब! त्यामुळे वाचकांच्या, प्रेक्षकांच्या मनावर एकजिनसी शोकाकुल परिणाम होतो. बाकीच्या पात्रांवर असा प्रकार झालेला दिसत नाही. तरी सुद्धा मराठी वाङ्मय क्षेत्रात एक श्रेष्ठ नाटक आहेच व आप्पाची शोकांतिका आहे.

‘नटसम्राट’ नाटकातील आप्पासाहेब आपल्या मुलांवर जिवापाड प्रेम करतो. आपली संपत्ती त्यांना बहाल करतो. आपले नंतरचे आयुष्य सुख—समाधानात जाईल अशी अपेक्षा बाळगतो. कोणत्याही आईवडिलांना अशी अपेक्षा बाळगणे स्वाभाविकच आहे. आपली मुलेच आपल्याला दगा देत असतील त्याला आपण काय करणार? आपल्या मुला—मुलींवर प्रेमाची पाखर घातली पण त्यांनाच उलटा अनुभव यावा. प्रेम करणाऱ्या वडिलांचा अपमान व्हावा, आपलाच त्यांनी तिरस्कार करावा. त्यांनी आपल्या घराबाहेर काढावे असा दुःखमय अनुभव व प्रसंग जेव्हा एखाद्या आईवडिलांना येतो तेव्हा नटसम्राटच नाहीतर कोणत्याही आईवडिलांचे जीवन उद्ध्वस्त होणारच. हेच दृश्य आपणांस ‘नटसम्राट’ या नाटकात दिसते. आपली मुले आपल्याला दया देणार

नाही असा फाजील आत्मविश्वास बाळगणाऱ्या नटसम्राटाचे वृद्धापकाळात शारीरिक व मानसिक सामर्थ्य संपलेले असते. आप्पासाहेब बेलवलकर मराठी रंगभूमीवर एक श्रेष्ठ नट म्हणून लोकप्रिय असतो. पण त्याच नटाची वृद्धापकाळातील दुःखद कहाणी हाच ह्या नाटकाचा मुख्य विषय बनतो. म्हणूनच ‘नटसम्राट’ या नाटकाविषयी स्वतः शिरवाडकर म्हणतात, “नाटकाला तशी फार कथा आहे पण कथेपेक्षा हे नाटक म्हणजे विशिष्ट परिस्थितीतील एक जीवनदर्शन आहे. नाना प्रकारच्या आंतरिक आणि परिस्थितीजन्य कारणातून, परस्पर संबंधावर येणाऱ्या तणावातून ही शोकांतिका घडत असावी” नाटकाच्या शेवटावरून त्या नाटकाची पार्श्वभूमी आपल्या लक्षात येते. ‘नटसम्राट’ या नाटकाचा शेवट निश्चितच शोकात्मक स्वरूपाचा आहे. म्हणूनच ‘नटसम्राट’ हे नाटक शोकांतिकाच आहे असे म्हणता येईल. हे नाटक केवळ एका वृद्धाच्या शोकांतिकेइतके मर्यादित न राहता ती एक मानवी जीवनाचीच शोकांतिका ठरते. मानवी जीवनातील एकाकीपणा भयानक रीतीने मांडला जातो. या दृष्टिने बघितले तर ती नाट्यकृती शोकांतिकेच्या पातळीवर सतत स्पर्श करीत राहते.

आप्पासाहेब बेलवलकरांच्या कौटुंबिक समस्या, ताणतणाव व प्रेमसंबंधातून झालेल्या यातना, दुःख आणि त्यांच्या मनातील संघर्ष बघितला तर आप्पासाहेबांची वैयक्तिक पातळीवरची शोकांतिका आहे. तिसऱ्या अंकात वि.वा. शिरवाडकरांनी नटसम्राटाचे मानसिक, दुःखात्मक वाटचालीचे भावनात्मक व भीषण चित्र रेखाटले तेव्हा कोणत्याही प्रेक्षकांच्या शोकाकुल भावना उत्तेजित होताना दिसतात. आप्पासाहेबांचा झालेला शेवट हा खरोखरच प्रेक्षकांचा, वाचकांच्या हृदयाला चटका लावून जातो. आप्पाची शोकांतिका ही नटसम्राटाची वाटत नाही, तर ती एका मनस्वी स्वभावाच्या अहंकारी वृद्धाची वाटते. शेवटी अहंकारी मनुष्याचा शेवट कसा होतो हे आपणांस ज्ञातच आहे. तरी सुद्धा सारासार दृष्टिने विचार केल्यास ‘नटसम्राट’ ह्या नाटकाला शोकनाट्य किंवा शोकांतिका म्हणतात येईल. नाटककारांच्या काव्यात्मक भाषेमुळे या शोकनाट्याचे सौंदर्य आणखीच वाढले आहे. आप्पासाहेब बेलवलकर हेच ह्या शोकांतिकेचे प्रमुख केंद्र आहे. हे प्रस्तुत नाटकातून आपणांस निदर्शनास येते. ‘नटसम्राट’ ह्या नाटकाचा मराठी साहित्यात एक सर्वोत्कृष्ट शोकनाटक आहे असा उल्लेख करावाच लागेल.

संदर्भ ग्रंथ :

- १) ‘नटसम्राट’, वि.वा. शिरवाडकर

“महाराष्ट्रातील पशूधन आणि दुग्ध व्यवसाय”

डॉ. एस. एस. अंभोरे,
प्राध्यापक,
अर्थशास्त्र विभाग
पंडित जवाहरलाल नेहरू
महाविद्यालय, औरंगाबाद.

पशुपालन हा मानवी इतिहासातील सर्वात जुना व्यवसाय आहे. मानव रानटी अवस्थेत असताना स्वतःच्या अन्न, वस्त्र व निवारा विषयक गरजा पूर्ण करण्यासाठी पशूवर अवलंबून होता. मानवाची उत्क्रांती होत गेली तशी त्याने उपजिविकेची अन्य साधने शोधून काढली,परंतु आजही मानवाच्या अन्नविषयक व इतर गरजा पूर्ण करण्यासाठी पशूधनाचे महत्त्व कमी झालेले नाही. शेती कामासाठी, दुग्धोत्पादनासाठी, मांस, चामडी कमावण्यासाठी तसेच इतर अनेक उत्पादनासाठी पशूंचा उपयोग मोठ्या प्रमाणात केला जातो.

अर्थव्यवस्थेतील पशूंचे महत्त्व:

1. आधुनिक यांत्रिकीकरणाच्या युगातही शेती कसण्यासाठी बऱ्याच अंशी पशूंचा उपयोग होतो. नांगरणी, कुळवणी, पेरणी, आंतरमशागत यासाठी प्रामुख्याने बैलांचा वापर केला जातो.
2. ग्रामीण भागामध्ये पक्क्या रस्त्यांच्या अभावामुळे ट्रक, मोटारी यांचे प्रमाण अल्प आहे. त्यामुळे ग्रामीण भागात अजूनही बैलांचा वापर वातूकीसाठी केला जातो. शेतातून माल घरी आणणे व तेथून बाजारपेठेत नेण्यासाठी बैलांचा वापर केला जातो.
3. जनावरांपासून शेण मिळते. शेणाचा उपयोग प्रामुख्याने पीकासाठी शेणखत म्हणून मोठ्या प्रमाणात केला जातो. तसेच इंधनासाठी ही याचा उपयोग केला जातो.
4. दुध हे पूर्णान्न आहे जे पशूंपासून मिळते. म्हैस, गाय या जनावरांचा उपयोग प्रामुख्याने दुग्धोत्पादनासाठी केला जातो.
5. मांस उत्पादनासाठी जनावरांचा मोठ्या प्रमाणात वापर होतो.
6. लोकर मिळविण्यासाठी मेंढीचा उपयोग होतो. लोकरी पासून अनेक वस्तू निर्माण केल्या जातात.
7. जनावरांपासून चामडी / कातडीचे उत्पादन घेतले जाते.

मानवी जीवनामध्ये पशूंचे स्थान अनन्यसाधारण असून त्यांच्या माध्यमातून मानवाच्या सर्व मूलभूत गरजा पूर्ण केल्या जाऊ शकतात.

महाराष्ट्रातील पशूधन:

महाराष्ट्र राज्य देशपातळीवर एकूण पशूधनाच्या बाबतीत 6 व्या कमांकाचे (19 व्या राष्ट्रीय पशूधन जनगणनेनुसार-2012) राज्य आहे.

महाराष्ट्रातील पशूधन (लाखात)

पशूचा प्रकार	18 वी जनगणना 2007	19 वी जनगणना 2012	टक्केवारी वाढ / घट
गाय व बैल	161.84	154.84	-4.32
म्हैस व रेडे	60.73	55.94	-7.88
मेंढी	29.09	25.80	-11.31
शेळी	103.91	84.35	-18.82
घोडे आणि पोनी	0.38	0.37	-1.75

उंट	0.0013	0.0018	42.19
डुक्करे	3.27	3.26	-0.30
एकूण	359.54	324.89	-9.64

स्रोत: Report on 19th Livestock Census - 2012, Commissionerate of Animal
Husbandry, Pune, Maharashtra State.

वरील तक्त्यावरून असे दिसून येते की महाराष्ट्र राज्यातील एकूण पशूधनामध्ये 2007 ते 2012 या कालावधीत 9.64 टक्क्यांनी घट झालेली आहे. राज्यातील पशूधनापैकी शेळी पशूधनातील घट सर्वाधिक असून ती 18.82 टक्के तर सर्वात कमी घट डुक्करे (-0.30) पशूधनातील आहे. फक्त उंट पशूधनामध्ये वाढ झाली आहे ती वाढ 42 टक्के इतकी आहे.

महाराष्ट्रातील दुग्धोत्पादन:

दुग्धव्यवसाय पशूपालन व्यवसाया इतकाच जूना व्यवसाय आहे. आहारामध्ये दुधाचे महत्वपूर्ण स्थान आहे. दुधामध्ये आरोग्यास लाभदायक सर्वजीवनसत्वे असल्याने त्याला पूर्णानं म्हटले जाते. दुग्धव्यवसाय हा शेतीपूरक व्यवसाय असून शेतकऱ्यांच्या उत्पन्नाचे प्रमुख साधन आहे. स्वातंत्र्योत्तर काळात धवलक्रांती, दुधाचा महापूर योजना या सारख्या कार्यक्रमांतून दुध उत्पादन वाढविण्यासाठी चालना देण्यात आली. तसेच चांगल्या जनावरांची पैदास, सकस आहार यावर सातत्याने संशोधन सुरू आहे. आज भारताने दुग्धोत्पादनात जगामध्ये अव्वल स्थान मिळविले आहे. महाराष्ट्रामध्ये सध्या 13735 प्राथमिक दूध संस्था, 21 जिल्हा सहकारी दुध संघ आणि 46 तालुका सहाकारी दूध संघ दुधाची वितरण व्यवस्था सुलभीकरणासाठी कार्यरत आहेत. महाराष्ट्रातील दुग्धोत्पादन पुढील तक्त्यामध्ये दर्शविले आहे.

महाराष्ट्र व भारतातील दुग्धोत्पादन आणि दरडोई उपलब्धता

वर्ष	दुधाचे उत्पादन (दशलक्ष मे. ट.)		दरडोई उपलब्धता (ग्रॅम प्रतिदिन)	
	महाराष्ट्र	भारत	महाराष्ट्र	भारत
2012-13	8.7	132.0	213	299
1213-14	9.1	137.7	219	307
2014-15	9.5	146.3	228	322
2015-16	10.1	155.5	239	337
2016-17 [#]	10.5	उ.ना.	239	उ.ना.

स्रोत: महाराष्ट्राची आर्थिक पाहणी 2016-17

टीप: # = अपेक्षित

वरील तक्त्यावरून असे दिसून येते की 2012-13 ते 2015-16 या कालावधीत राज्यातील दूध उत्पादनात 8.7 दशलक्ष मेट्रीक टन वरून 10.1 दशलक्ष मेट्रीक टन इतकी वाढ झाली आहे. तर देशपातळीवर वरील कालावधीत 132 मेट्रीक टन वरून 239 मेट्रीक टन इतकी वाढ झाली आहे. 2016-17 या वर्षात महाराष्ट्र राज्यातील दुग्धोत्पादन 10.5 मेट्रीक टन अपेक्षित आहे. वरील कालावधीत राज्यातील दरडोई दूध उपलब्धता 213 ग्रॅम प्रति दिनावरून 239 ग्रॅम प्रतिदिन इतकी वाढली आहे. याच कालावधीत देशातील दरडोई दुध उपलब्धता 299 ग्रॅम प्रतिदिनावरून 337 ग्रॅम प्रतिदिन इतकी वाढली आहे. महाराष्ट्र राज्यातील दरडोई दूध उपलब्धता देशाच्या दरडोई दूध उपलब्धतेच्या तुलनेत जवळपास 100 ग्रॅम प्रतिदिन इतकी कमी आहे.

महाराष्ट्रात दुग्धोत्पादन वाढविण्यासाठी सधन दुग्ध विकास कार्यक्रम, स्वच्छ दूध उत्पादन योजना, इंटिग्रेटेड डेअरी फार्म प्राजेक्ट, वेग वर्धकदुग्ध विकास कार्यक्रम, राष्ट्रीय प्रथिने पूरक कार्यक्रम यासारखे कार्यक्रम राबविले जात आहेत.

पशूपालन व दुग्धोत्पादनातील अडचणी:

1. चान्याची कमतरता तसेच सकस चान्याचा अभाव.
2. जातीवंत पशूंच्या पैदासीकडे दुर्लक्ष.
3. साथीच्या रोगांचा प्रादुर्भाव.
4. शेतकऱ्यांकडील सुविधांचा अभाव
5. जनावरांच्या वैद्यकीय सोयींचा अभाव
6. दुधातील भेसळ

पशूपालन व दुग्धव्यवसाय सुधारणात्मक उपाय:

1. भाकड जनावरांसाठी स्वतंत्र व्यवस्था असावी.
2. चांगली प्रजनन व्यवस्था असावी. ज्यामुळे जास्त दूध उत्पादन देणाऱ्या पशूंची पैदास केली जाऊ शकेल.
3. सकस चारापीकांची लागवड करणे.
4. वैद्यकीय सोयींचा विस्तार ग्रामीण भागापर्यंत होणे आवश्यक आहे. रोगराईच्या काळात जनावरांवर योग्य उपचार होणे आवश्यक असते.
5. प्रदर्शने, प्रशिक्षणाच्या माध्यमातून शेतकऱ्यांना पशूपालन व दुग्धव्यवसाया संबंधी माहिती देण्यात यावी.
6. सकस व समतोल आहार असावा. जनावराचे आरोग्य आणि त्याची दूध देण्याची क्षमता आहारावर असलंभून असते.
7. जनावरांसाठी निवारा योग्य असावा, तो स्वच्छ असावा, हवा खेळती असावी. निवारा वातावरणातील बदलांपासून संरक्षण देणारा असावा.
8. दूध उत्पादकांना आधुनिक साधनांचा वापर करण्यासाठी प्रोत्साहन देणे.
9. दुग्धोत्पादकांना दुधाची वाजवी किंमत मिळणे आवश्यक आहे.
10. दुधातील भेसळ रोखण्यासाठी दूध व अन्नभेसळ प्रतिबंधक कायदा अस्तित्वात आहे. त्याची अंमलबजावणी प्रभावी होणे आवश्यक आहे.

संदर्भ:

6. साळुंखे दत्ताजीराव आणि पवार जगन्नाथराव, (1982) "महाराष्ट्राची कृषी अर्थव्यवस्था", कॉन्टिनेन्टल प्रकाशन, पुणे.
7. Report on 19th Livestock Census - 2012, Commissionerate of Animal Husbandry, Pune, Maharashtra State.
8. महाराष्ट्राची आर्थिक पाहणी 2016-17.

साहित्यशास्त्रीय संशोधनात प्रमेयाचे स्थान व महत्व

प्रा. संतोष सदाशिव देठे

मराठी विभाग प्रमुख

श्री शिवाजी कला, वाणिज्य व विज्ञान

महाविद्यालय, राजुरा, जि. चंद्रपूर

प्रस्तावना :

‘ज्ञानासाठी शोध’ या अर्थानेच संशोधन हा शब्द सर्वसामान्य व्यवहारात प्रचलित आहे. बौद्धिक आणि व्यावहारिक पातळीवरचे उत्तरे शोधून काढणे हा संशोधनाचा एकमेव प्रयत्न असतो. त्यासाठी वैज्ञानिक पद्धतीचा अवलंब केला जातो. संशोधन ही अत्यंत काळजीपूर्वक आणि टीकात्मक स्वरूपाची पद्धत असून त्याद्वारे तथ्ये आणि तत्वे शोधून काढली जातात. काहीतरी निश्चित ज्ञान प्राप्त करण्यासाठी यात जाणीवपूर्वक तपास केला जातो. ज्ञान संपादन करणे हा मानवीय स्वभाव आहे. मानवी जिज्ञासू वृत्ती मानवाला ज्ञान संपादन करण्यास प्रवृत्त करित असते. ज्ञान संकलन करून त्याचा व्यावहारिक जीवनात प्रत्यक्ष किंवा अप्रत्यक्षपणे वापर करण्याची मानवाची प्रवृत्ती असते. मानवी जीवनात येणाऱ्या विविध समस्या व प्रश्न सोडविण्यासाठी मानव आपल्या ज्ञानाचा सतत उपयोग करित असतो.

संशोधन हा ज्ञानाचा अंगभूत घटक आहे. मानवी जीवनात संशोधनाचे परम महत्व आहे. वर्तमान ज्ञानात नवीन ज्ञानाची भर घालणे हे संशोधनाचे मुलभूत कार्य आहे. अविरत संशोधन आणि त्यावर आधारित निष्कर्ष याद्वारे समाज उन्नत अवस्थेत पोहोचला आहे. आणि संशोधनामुळे भविष्काळातही समाजाची प्रगती झाल्याशिवाय राहणार नाही. संशोधन ही ज्ञान प्राप्त करण्याची वैज्ञानिक पद्धती आहे. संशोधनामुळे सर्व शास्त्रांचा विस्तार आणि विकास होत असतो. प्रत्येक शास्त्राच्या अभ्यासविषयानुसार संशोधनाचे स्वरूप वेगवेगळे असते.

संशोधन हा विषय आपल्या व सर्वांसाठी अतिशय उपयुक्त आहे. भारतीय विद्यापीठातून त्याला विशेष महत्व प्राप्त झाले आहे. संशोधन हे अतिशय सापेक्षी लेखन असते. संशोधन हे शोधक्रियेचे वैशिष्ट्य मानता येईल. संशोधन करित असताना विषयनिवडीपासून प्रबंध सादर करण्यापर्यंत अनेक बारीक-सारीक बाबींची काळजी घ्यावी लागते. संशोधन करित असताना चिंतन कसे करावे, विवेचनात मौलिकता कशी आणावी, ती कशी आत्मसात करायची इ. संबंधित विषयांकडे संशोधकाला विशेष लक्ष देणे जरूरीचे असते. संशोधनासाठी विषय कसा निवडावा, साधनसामुग्रीचे स्वरूप, जुळवाजुळव, पारिभाषिक स्वरूपाची रुपरेषा ही संशोधकाला प्रथम लक्षात घेणे हे त्यांचे आद्य कर्तव्य असते. संशोधन करताना जे जे कष्ट किंवा परिश्रम घेतले आहेत, जे नवे शोधून काढले आहे ते प्रत्यक्ष लेखन स्वरूपात, प्रबंध, अहवाल, ग्रंथरूपाने जनसामान्यापुढे येत असते. त्या दृष्टीने प्रबंधलेखकाला किंवा संशोधनाला अनन्य साधारण महत्व आहे. आज सर्वच क्षेत्रात ज्ञानाचा प्रचंड विकास झालेला आपण पाहतो. प्रत्येक क्षेत्रात ज्ञान आवश्यक झालेले आहे. तेव्हा हे ज्ञान कसे घ्यायचे, कसे मिळवायचे हे आपल्यावर अवलंबून असते. कोणत्याही अभ्यासकाला याची जाणीव ठेवावी लागते. ज्ञान हे आत्मजागृत झालेले आहे. त्यामुळे ज्ञानार्जन व संशोधनात महत्वाचे प्रश्न उपस्थित होतात. प्रत्येक ज्ञानक्षेत्रे आपली स्वतःची व्यक्तिमत्त्व शोधत असते. त्यासाठी विषय, वैशिष्ट्यपूर्ण तंत्रे, साधने, पद्धती, प्रक्रिया, संकल्पना इ. निश्चित करित असताना दिसतात. संशोधनात काही चुक असल्यास त्यातील निष्कर्ष प्रमाण मानले जात नाही. ज्ञानक्षेत्रे आत्मजागृत झाल्यामुळे प्रत्येक ज्ञानशाखा अगदी खोलात जाऊन संशोधन करित आहे. त्यातून नवीन शास्त्रे, ज्ञानशाखा निर्माण होतात. त्या ज्ञानशाखेचा जीवनाशी संबंध असतो.

संशोधन म्हणजे काय? :

रीसर्च ही संज्ञा जुन्या फ्रेंच शब्दावरून आलेली आहे. संशोधनाला इंग्रजी भाषेत ‘Research’ म्हणतात. ह्यात Re आणि Search असे दोन शब्द आहे. Re म्हणजे पुनः आणि Search म्हणजे शोध घेणे. वेस्टरच्या शब्दकोशात संशोधन या शब्दाचा जो अर्थ देण्यात आला आहे. त्यावरून सामान्य माणसासाठी संशोधनाचा साधारण अर्थ काय होतो हे स्पष्ट होते. या शब्दकोशाप्रमाणे संशोधन म्हणजे तथ्य व तत्वे शोधण्यासाठी करण्यात येणारी चिकित्सा किंवा परिक्षण संशोधनाच्या संदर्भात

शब्दकोशातील या अर्थावरून तथ्यांचा शोध घेण्याशी या शब्दांचा संबंध आहे. याची सहजच कल्पना येते. ह्याची आपणास जाणीव होत नाही. त्यासाठी संशोधनाच्या संदर्भात काही अभ्यासकांनी व्याख्या केल्या आहेत त्याचा विचार करणे अपरिहार्य ठरते.

‘संशोधन म्हणजे नवीन ज्ञान प्राप्त करून घेण्यासाठी केलेले पद्धतशीर प्रयत्न होय’ असे रेडमन व पेरी यांचे मत आहे. यांचे मत आहे. ‘इन सायकोपिडिया ऑफ सोशल सायन्सेस’ मधील अर्थ असा सांगता येईल. ‘संशोधन ही कुशल मांडणी आहे. ती घटना, संकल्पना किंवा प्रतिके यांची मांडणी आहे. संकल्पना म्हणजे गृहित तत्व आजपर्यंत उपलब्ध झालेल्या ज्ञानात भर टाकण्यासाठी किंवा त्या ज्ञानाचा खरेखोटे पडताडून पाहण्यासाठी संशोधन केले जाते. त्याचप्रमाणे आपणांस ऑक्सफर्ड शब्दकोशातून संशोधनाचा अर्थ सांगता येईल. संशोधन म्हणजे अभ्यासपूर्ण पाहणी. नवनवीन ज्ञानातून गवसलेल्या सत्याचा निर्दोषता किंवा परिपूर्णता निश्चित करण्यासाठी प्रयोगांच्या तार्किक अनुभवाच्या व चिकित्सात्मक दृष्टिकोणाच्या साह्याने निष्कर्ष म्हणजे संशोधन. वरील व्याख्यांचा खोलवर विचार केल्यास असे निदर्शनास येते की, नव्याने उजेडात आलेल्या तथ्यांच्या आधारे परीक्षण करण्याच्या हेतूने चिकित्सा अथवा प्रयोग म्हणजे संशोधन.

संशोधनाचा हेतु :

मनुष्य हा एक बुद्धिजीवी प्राणी आहे. त्याला प्रत्येक घटनांची कारणमीमांसा जाणून घेण्याची इच्छा असते. त्याची हीच इच्छा किंवा जिज्ञासा हाच संशोधनाचा आधार आहे. नवीन ज्ञान प्राप्त करण्यासाठी केलेल्या पद्धतशीर प्रयत्नांना ‘संशोधन’ असे म्हणतात. संशोधनामुळे समस्येला उत्तर सापडते. सत्य शोधून काढणे, अस्तित्व आहे त्याची वास्तविकता शोधून काढणे. संशोधनात कसोटी व प्रयोगाची आवश्यकता असते. संशोधन ही कोणतीही घाई गडबड न करता शांत चित्ताने करावयाची अध्ययन प्रक्रिया आहे. त्यासाठी सूक्ष्म विचारमंथनाची आवश्यकता आहे. संशोधनामुळे शास्त्रीय अभ्यास करता येतो. संशोधनामुळे तथ्यांचे वर्गीकरण केले जाते. तथ्यांमध्ये असणारा सहसंबंध स्पष्ट केला जातो. त्यामुळे समाज जीवनातील विविध संकल्पनांची श्रृंखला लक्षात येते. संशोधनात मानवी जीवनावर प्रभाव पाडणाऱ्या विविध घटकांचे आणि घटनांचे विश्लेषण केले जाते. त्याशिवाय कार्यकारण संबंधाचा शोध घेता येतो.

संशोधनाची व्याप्ती :

संशोधनाच्या पूर्वनिर्धारित नियमांची पूर्णा चिकित्सा आणि विश्लेषण करणे आवश्यक आहे. संशोधनाचे नियम स्थिर किंवा शाश्वत नसतात. ते नियम सदैव खरे राहतील असे नाही. त्यामुळे जुन्या तथ्यांचे पुनर्रपरिक्षण करणे हे संशोधनाचे क्षेत्र सुद्धा कमी महत्वाचे नाही. इ.स. १८०४ साली सर जेम्स मार्किटॉस यांनी एसियाटिक सोसायटी ऑफ बॉम्बे ही संस्था काढून महाराष्ट्रात आधुनिक ज्ञानोपासनेची मुहूर्तपमेढ रोवली. पुढे इंग्रजी राजवटीनंतर संशोधनाचा पद्धतशीर विकास झाला. संशोधन कार्याला समर्पित असणाऱ्या संस्था महाराष्ट्रात निर्माण झाल्या. १९०० नंतर संशोधनाच्या कार्याला खऱ्या अर्थाने गती प्राप्त झाली. संशोधन ही एक प्रवृत्ती असून आज जीवनाचे सर्वच क्षेत्र तिने व्यापली आहे.

संशोधनाचे महत्व :

आजचे जीवन हे अतिशय गतिमान आहे. त्याची गतीमानता झेपेनासी झालेली आहे. असे कित्येकदा वाटते. अलीकडे संशोधनाला अतिशय महत्व येत आहे. संशोधनाच्या दृष्टीने महत्वाचे विषय, पद्धती, प्रश्न, संकल्पना इत्यादी बाबतीत महत्व प्राप्त होत आहे. संशोधनामुळे विषयातील नवे ज्ञान, विविध क्षेत्रातील ज्ञान आपल्याला पुढे आणण्यास मदत होते. उदा. अनेक विद्यापीठातून वेगवेगळ्या विषयांवर संशोधन होत आहे. गेल्या अनेक वर्षांपासून शिक्षणामध्ये स्थित्यंतर होत आहे. शिक्षणाचा अध्ययन अध्यापनाचा नव-नवीन संशोधनामुळे कायापालट होत आहे. मनुष्याच्या जीवनाचे असे एकही अंग राहिलेले नाही की जे संशोधनाच्या कक्षेत आलेले नाही. त्यामुळे आधुनिक मनुष्यास संशोधनमनस्क होणे अवश्य झालेले आहे.

सर्व क्षेत्रातील संशोधनाला उपयुक्त होईल अशी एक संशोधन दृष्टी निर्माण झालेली आहे की तिचा अंगीकार प्रत्येक सुशिक्षिताने करावयास हवा. मनुष्य मानवी समाज, मानवी जीवन व सृष्टी आणि विश्व याबाबतचे औत्सुक्य हा संशोधनाचा पाया आहे. त्यामुळे संशोधनाची प्रगती ह्यापूढेही अधिक वेगाने होत राहणार आहे.

संशोधनात अभ्युपगमाची गरज :

संशोधन करताना संशोधकापूढे जी संशोधन समस्या असेल त्याचे एक संभाव्य उत्तर अथवा स्पष्टीकरण म्हणून मांडण्यात आलेले विधान म्हणजे अभ्युपगम होय. अभ्युपगम निश्चितीसाठी त्या विषयाचे पुर्वज्ञान आधार म्हणून उपयोगी पडते. अभ्युपगमामुळे संशोधकाचे लक्ष आपल्या विषयात केंद्रित होण्यास मदत होवून त्याच्या संशोधन कार्याला योग्य दिशा प्राप्त होते. अर्थात अभ्युपगम हे एक प्रकारचे अनुमान असते. शोधक्रियेत हायपॉथेसिस किंवा अभ्युपगमाचे महत्व अनन्य आहे. एवढेच नव्हे तर सारा 'ज्ञानविकास' हा त्यावर अवलंबून आहे. तथ्ये जमा करतो तेव्हा त्याची विविधता पाहून तो प्रथम स्मित होणे नंतर तो त्याचे आंतरसंबंध शोधायला लागतो. कोणत्याही नियमाचा, तत्वाचा, सूत्राचा बोध होतो. हेच 'हायपॉथेसिस' होय. ज्ञानक्षेत्रातील पुढच्या प्राप्तीसाठी एक परिफलक निर्माण होतो व त्यावर आरुढ होऊन त्याचा उपयोग करून पूढे प्रगती सुरु होते. अशारीतीने शोधक्रियेसाठी व ज्ञानविकासासाठी अभ्युपगम हे केवळ अपरिहार्य असतात. त्याशिवाय ज्ञानप्राप्ती ही केवळ अशक्य होय.

शोधक्रियेत गृहीत धरावी लागणारी हायपॉथेसिस ही एक महत्वपूर्ण संकल्पना आहे. ही एक स्वरूपी नाही. विषयाप्रमाणे तिचे स्वरूप बदलते. शोधक्रियेस ज्या साधनभूत गोष्टी, अवलोकन इत्यादी प्रयत्न पुर्वक जमा झालेल्या असतात त्यांचे स्वरूप, परिस्थिती, कार्य इ. स्पष्ट होण्यासाठी व शोधकार्य पुढे चालू राहण्यासाठी चालचलाऊ स्वरूपाचा असा जो विलक्षण अंदाज किंवा निष्कर्ष आपण करू शकतो तो 'हायपॉथेसिस किंवा अभ्युपगम होय' अशी व्याख्या सांगता येईल. रोजच्या व्यवहारात सामान्य मनुष्य मला असे वाटते की, माझे असे मत आहे की, अशा प्रकारच्या शब्दसंहती ज्या वृत्तीतून वापरतो त्याच वृत्तीचे शोधक्षेत्रातील शास्त्रपूणीत प्रत्यंतर म्हणजे हायपॉथेसिस होय. आपले चिंतनपुर्वक बनलेले मत आपण जमाविलेली साधन सामुग्री, परिस्थिती इ. कार्यवैशिष्ट्य यांना कसे लागू पडते हे शास्त्रज्ञ वा संशोधक दाखवून देतो, म्हणून तो नुसता अंदाज न राहता त्याला वास्तव महत्व प्राप्त होत असते. अभ्युपगमातील गृहीत गोष्टी जेव्हा मिळविलेल्या साधनसामुग्रीला, परिस्थितीला अगर अवलोकन, वास्तवदर्शकांना यशस्वी रीतीने लावून दाखविल्या जातात तेव्हा त्या अभ्युपगमाचे सिद्धांतसुत्रात रूपांतर होते. त्यातून एखादा नियम सुचित होतो व तो व्यापक अर्थाने सर्वत्र लावला जातो.

हायपॉथेसिस ह्या शब्दात 'थेसिस' हा शब्द आहे. थेसिस म्हणजे सिद्धांतसुत्र होय. 'हायपॉ' म्हणजे 'काहीतरी कमी' म्हणजे सिद्धांत या अवशेषात न पोचलेले, असे असते त्यावेळी ते हायपॉथेसिस होते. हायपॉथेसिसमध्ये निरनिराळे निष्कर्ष, समालोचने, विविध अवलोकने, विविध मार्गसुचन इ. सर्वकाही येते. म्हणजे त्या दृष्टीने हायपॉथेसिसचा संबंध काटेकोरपणे कोणत्यातरी 'थिअरी' शी सिद्धांतसुत्राशीच असतो असे नाही. एखादा अभ्युपगम सुचतो कसा किंवा त्याचे मूल्यमापन कोणते हा प्रश्न वाटतो तेवढा जटिल नाही. एखाद्या क्षेत्रातील विषयाचे ज्ञान, जाण, दुरदृष्टी व कल्पकता यांच्यापासून अभ्युपगम उद्भूत होतो. निरनिराळ्या क्षेत्रातील निरनिराळी तत्वे, सुत्रे कशी अस्तित्वात आली हे पाहणे त्या दृष्टीने उद्बोधक होईल. सगळी गृहीतकृत्य किंवा हायपॉथेसिस ही सिद्ध होतातच असे नाही, पण तरीही त्याचे कार्य महत्त्वाचे आहे. अभ्युपगमाने संशोधनाला विशेष गती येते व तत्त्वचिकित्सेच्या दिशेने शोधक्रियेची वाटचाल सुरु होते हे खरे आहे पण याचा अर्थ प्रत्येक शोधप्रकल्पात अभ्युपगमाला स्थान आहेच असे म्हणता येणार नाही. इतिहास कथन करावयाचा असेल तर त्यासाठी वस्तुस्थितीदर्शक बाबी, घटना इ. अपार महत्व असते. व्यक्तिचरित्राच्या बाबतीत हेच म्हणता येईल किंवा एखादी दर्शिका तयार करावयाची असेल तर येथे अभ्युपगमाची आवश्यकता नाही. ही सर्वच शोधसमान कार्येच होय.

बोलुनचालून ही एक मानसिक व बौद्धिक प्रक्रिया आहे. जॉन ड्युई यांनी या प्रक्रियेचे एकंदर पाच टप्पे सांगितलेले आहे. (१) संभाव्य असा मार्ग निघाला पाहिजे. अशी मनाला जाणीव होणे, (२) प्रत्यक्ष प्रश्न कोणता व त्याचे संभाव्य उत्तर काय असते शक्य आहे या बाबतचे बौद्धिकीकरण, (३) एकामागोमाग एक अशी संभाव्य उत्तरे सुचणे व उपलब्ध साधनसामग्री इत्यादीच्या अवलोकनातून ती सुचलेली असणे, (४) तर्कशक्ती वापरून सुचलेली कल्पना किंवा अभ्युपगम हा मानसिकदृष्ट्या अधिक सुस्पष्ट करणे, (५) जे सुचलेले आहे ते बरोबर आहे का हे पुन्हा परीक्षण करून पडताडून पाहणे. ह्या वरील पायऱ्या शोधकाला मार्गदर्शन होण्याच्या दृष्टीने महत्त्वाच्या आहेत.

संशोधन व ज्ञानक्षेत्रात हायपॉथेसिस उर्फ अभ्युपगम किती महत्त्वाचा आहे हे विविध क्षेत्रातील उदाहरणांनी स्पष्ट होईल. सिद्धांत वा तत्त्वनिर्मिती हे महत्त्वाचे ज्ञानक्षेत्रीय उद्दिष्ट आहे. प्रत्येक क्षेत्रात महत्त्वाचे असे सिद्धांत असतात. अभ्युपगम

मानल्याशिवाय ज्ञानक्षेत्रीय प्रगती अशक्यच आहे. प्रत्येक क्षेत्रास असे महत्वपूर्ण सिद्धांत आहेत. राज्यशास्त्रातील रुसोचा, सामाजिक कराराचा सिद्धांत, प्लेटो अरिस्टॉटल यांचे विशिष्ट सिद्धांत. इतिहास क्षेत्रातील कॉप्ट, मार्क्स, कालॉईल यांचे सिद्धांत. वाङ्मयाच्या क्षेत्रातील आपल्याकडील भरतमूनीचा रससिद्धांत, प्राणीशास्त्राच्या क्षेत्रातील डार्विनचा उत्क्रांती सिद्धांत इत्यादी कितीतरी उदाहरणे देता येईल की, ज्यांनी त्या क्षेत्रात अशी प्रगती घडवून आणली आहे. पुढच्या संशोधनाने त्यापैकी काही जरी बदल झाले तरी त्याचे महत्व अनन्य आहे. अलिकडे प्रयोग सिद्धांत वा प्रामाणिकता या गोष्टी महत्वाच्या मानल्या जातात व त्यामुळे अभ्युपगम हे केवळ मानसिक प्रक्रियेचे उदाहरण न राहता त्याला शास्त्रीय बैठक प्राप्त झाली आहे.

अभ्युपगमातून सर्वसामान्य स्वरूपाचा एखादा सिद्धांत निर्माण होण्यासाठी त्याला काही निकषांवर उतरावे लागते. अगदी पहिले म्हणजे अवलोकनात जे निरनिराळे घटक विचारात घेतलेले असतात त्या सर्वांना तो लागू पडत नाही. व असे झाले की, अर्थातच तो सिद्धांत बाजुस सारावा लागतो. आणखी संशोधन करून दुसरा अभ्युपगम मानने आवश्यक ठरते. अवलोकनीय अशा सर्व घटकांना लागू पडल्याविना तो सिद्धांत 'सिद्धांत' या पदवीस पात्र होत नाही. जरी एखादा सिद्धांत सर्व अवलोकनीय घटकांना लागू पडत असला तरी तो विशेष गुंतागुंतीचा असता कामा नये.

अभ्युपगम परीक्षणासाठी खंडनपर म्हणजे अनुकूल मजकूर पुढे करणे किंवा मंडनपर म्हणजे प्रतिकूल मजकूर पुढे करणे गरजेचे असते. तथ्य संकलनाला दिशा देण्याचे कार्य अभ्युपगम करीत असते. परंतु त्याचबरोबर जी माहिती गोळा केली जाते. त्या आधारे एकदा तात्पुरता सिद्धांत मांडला जातो, पण हा सिद्धांत प्रारंभिक खरा अथवा खोटाही असू शकतो. अधिक पुरावे गोळा करून जो सिद्धांत टिकेल तो स्वीकारला जातो व सर्वमान्य होतो. जो खोटा ठरला त्याचा त्यागही करता येतो. जे सिद्धांत पुर्वी मांडलेले आहेत त्याची तपासणी देखील खंडन-मंडन पद्धतीने करणे सहज शक्य होते.

अभ्युपगम हा सिद्धांतच असतो. सिद्धांत म्हणजेच अंदाज किंवा अनुमान होय. सिद्धांताचा संबंध तत्वज्ञानाशी आहे. सिद्धांत म्हणजे केवळ नमुना नव्हे तर अनुभव व निरीक्षण ह्यांच्या कसोटीवर टीकणाऱ्या विधानाला सिद्धांत असे म्हणतात. परसी एस. कोहेन यांच्या मते— सिद्धांत हा कोऱ्या चेक प्रमाणे असतो. कुठलाही सिद्धांत मांडताना त्याची पुन्हा पुन्हा चिकित्सा होण्याची गरज असते. गृहितकृत्यांचा उगम देखील विविध शास्त्रातील सिद्धांतामधून होतो. सिद्धांतामुळे एकाच विषयाच्या विविधपैलुंची माहिती प्राप्त होते. ही माहिती संशोधन विषयाचा आधार ठरू शकते.

संशोधनाला वैज्ञानिक अधिष्ठान प्राप्त करून देण्यासाठी अभ्युपगम अत्यंत आवश्यक ठरते. ज्या मजकुरांच्या आधारेने अभ्युपगम अथवा सिद्धांत स्पष्ट केल्या जाईल त्याला मुद्देसुदपणे क्रमविकासी पद्धतीने त्याची मांडणी करणे म्हणजे निबंधन होय. अभ्युपगम मांडताना संशोधनाचा उद्देश आणि त्यांच्या प्राप्तीच्या साधनाबाबत पूर्ण विचार करणे आवश्यक असते. संशोधकाने आपले संशोधन कार्य अशारीतीने चालू ठेवावे. याचे मार्गदर्शन करण्यासाठी अभ्युपगमाच्या निबंधनाचा उपयोग होतो.

संशोधकाला कोणत्याही विषयात किंवा विविध क्षेत्रात संशोधन करावयाचे असेल तर प्रथम संशोधकांनी संशोधनाचा विषय, हेतु, नियोजन, त्याचा अवलंब कसा करावयाचा हे प्रथम ठरविणे अत्यंत आवश्यक आहे. कोणत्याही क्षेत्रात संशोधन असले तरी त्यांच्या काही सर्वसामान्य मर्यादा, व्याप्ती लक्षात घेणे स्वाभाविक आहे. संशोधनाच्या क्रियेत संशोधकाला विषयाची आखणी व नाविण्य ह्याकडे कटाक्षाने दृष्टी ठेवावी लागते. संशोधकाच्या संशोधनात योग्य आखणी व नाविण्य नसेल तर संशोधनाचा विषय पाहिजे तेवढा उपयुक्त होणार नाही. म्हणजेच विषयाची निवड करताना संशोधकाला दक्षता बाळगावी लागते. ज्या विषयासंबंधी तथ्ये संकलित करता येतील असाच विषय निवडावा. विषयात वस्तुनिष्ठता असणे आवश्यक आहे. संशोधनाचे कार्य हे व्यापक असल्यामुळे संशोधकाची दृष्टी संतुलीत असणे हे त्याच्या दृष्टिकोणातून महत्वपूर्ण ठरते. म्हणून आपणास असे म्हणता येईल की, संशोधनाचा हेतु, संशोधनाची व्याप्ती व महत्व आणि नाविण्य काढल्याशिवाय अभ्युपगम निश्चिती होऊ शकत नाही. यात कुणाचेही दुमत नाही.

संदर्भ ग्रंथ :

- १) शोधविज्ञानकोश, डॉ. दु.का. संत
- २) भाषा व साहित्य संशोधन, डॉ. वसंत जोशी
- ३) संशोधन पद्धती, प्रक्रिया व अंतरंग, डॉ. दु.का. संत

संत साहित्याची सामाजिक बंडखोरी

प्रा. डॉ.सूर्यकांत हरिश्चंद्र गिते
भगवान बाबा कला व वाणिज्य महाविद्यालय लोणार
ता. लोणार जि. बुलडाणा

प्रा. डॉ. व्यंकटी वाल्मीक नागरगोजे
ऑरेंजसीटी समाजकार्य महाविद्यालय,
नागपूर

प्रास्ताविक

आधुनिक महाराष्ट्राच्या जडणघडणीमध्ये प्राचीन संत साहित्य, मध्ययुगीन पंडिती साहित्य आणि आधुनिक साहित्याचे वादातीत योगदान आहे. प्रामुख्याने प्राचीन आणि मध्ययुगीन कालखंडातील संत साहित्याच्या प्रवाहाने आपल्या अंगभूत गुणवैशिष्ट्यांनी मराठी जनमनाला अधिकच प्रभावित केले आहे. जनसामान्यांच्या मनावर अजर-अमर ठसा उमटविला आहे. तो ठसा अक्षरत्त्वाचा आणि अभंगत्त्वाचा आहे. संतांना प्रत्येक प्राणिमात्राच्या उध्दाराची तळमळ होती. भुतदयेचा जणू त्यांनी संकल्प केला होता. त्या विषयी संत ज्ञानेश्वरांचे पुढील विचार अधिक बोलके वाटतात.

“विश्वाचे आर्त माझ्या मनी प्रकटले”

ही विश्वउध्दाराची तळमळ संतांच्या साहित्यात ठायी-ठायी अभिव्यक्त होते.

“बुडते हे जन न देखवे डोळा ।

येतो कळवळा म्हणोनी ।।”

ही जनउध्दाराची आर्त तळमळ संत तुकारामांच्या वरील विचारातून अधिक प्रकर्षाने व्यक्त होते. हे सामाजिक विचार करत असता. तत्कालीन सामाजिक पार्श्वभूमी लक्षात घेणे महत्त्वाची आहे. प्राचीन, मध्ययुगीन, महाराष्ट्रातील सामाजिक, राजकीय, धार्मिक, सांस्कृतिक परिस्थिती अत्यंत गंभीर आणि सोचनीय होती. प्रस्थापितांच्या सामाजिक निर्बंधाखाली संपूर्ण महाराष्ट्र गळीतगात्र झाला होता. धर्माच्या नावाखाली तथाकथित धर्मरक्षकांनी सर्वसामान्यांना वेठीस धरले होते. महाराष्ट्रावर इस्लामी राजवटीच्या वरवंटयाखाली सामाजिक, राजकीय, धार्मिक सांस्कृतिक मूल्य गतप्राण झाली होती. अशा विदारक आणि भयानक परिस्थितीत समाजउत्थानाचे दिव्य संतांनी पैलतिराला नेले. ते त्यांच्या कालातील आणि बंडखोर विचारांच्या सहायाने, त्यांच्या साहित्याने प्रस्थापित व्यवस्थेचे, बुरसटलेल्या विचारांचे कंढाच सिमोल्लंघन केले होते. प्रस्थापितांची बेगडी निर्बंध पायदळी तुडवून संत वाङ्मयाने सामाजिक बंडखोरीचा उंच पताका फडकवला होता. यासाठी नैतिक अधिष्ठान हवे. ते संतांच्या चरित्रातून आपल्याला पदोपदी जाणवते.

विषयाचे महत्त्व :-

आपण 21 व्या शतकात वावरत असताना देखील संतांचे 13 व्या शतकातील विचार अंगीकारण्यास जड वाटतात. तत्कालीन परिस्थितीत त्या विचारांची किती तिब्रता असेल याची कल्पना करवत नाही. स्वतःला विज्ञानवादी म्हणून घेणारे संगणक युगातील आपण स्त्रीच्या मासिक पाळीला आपण विटाळ म्हणून पाहतो. आज ही तिला चार दिवस घराच्या, गावाच्या बाहेर रहावे लागते. तो निसर्गनियम आहे हा विचार स्विकारण्यास जड जातो. तो विचार चक्रधर स्वामिनी तेराव्या शतकात मांडला.

“सर्वज्ञे म्हणीतले : वाइ : मे नवद्वारे : तैसी नाकी सेंबुड ए;

डोळ्यां चिपूड ; कानामळ : तोंड थुंका ऐ ; गुदिद्वारा मळ एति :

ऐसी हे एकि धातु सवे : मग नीवते : याचा विटाळा धरु नए :

जरी धरिजे प्रेतदेह होएः”

स्त्री मासिक धर्माची अस्पृश्यता न मानणारा महात्मा त्यांच्या विचारांची धग तेराव्या शतकात किती मोठी असेल याची कल्पना करवत नाही.

तेरावे शतक ते सतरावे शतक या कालखंडाला महाराष्ट्राच्या इतिहासात अंधार युग असे म्हणतात. महाराष्ट्राच्या समाजमनावर नैराश्याचे काळे कुट्ट ढग जमले होते. राजकीय, सामाजिक, सांस्कृतिक, धार्मिक बाबतीत येथील समाज नागवला गेला होता. राजकीय बाबतीत 400 ते 450 वर्ष सुलतानी संकटांचा नंगानाच संपूर्ण महाराष्ट्रभर होता. हिंदूंच्या धार्मिक भावनांचा चोळामोळा करून टाकला होता. हिंदूंची देवळे, मुर्त्या, देवस्थाने उध्वस्त करून त्या ठिकाणी मस्जिद, दर्गे बांधले गेली. स्त्रीयांची अब्रु दिवसा ढवळ्या लुटली जात होती. अनेकांवर इस्लामची बळजबरी केली जात होती. एकूणच समाज दिशाहीन झाला होता. धर्मातर्गत परिस्थिती त्याहून विदारक होती. हिंदू धर्मात अनेक जाती पंथ होते. समाजात चतुरवर्ण व्यवस्था दृढ होती. ब्राम्हणांकडून धर्माच्या नावाखाली समाजाचे शोषण चालू होते. कर्मकांडात, अंधश्रद्धेत समाज गुरफटला होता. स्त्री, शुद्रांना अमानवी वागणूक दिली जात होती. धर्माचे अवास्तव स्तोम माजले होते. ज्ञानाची दारे सामान्यांना बंद होती. अशा काळात संत मंडळींनी वारकरी संप्रदायाच्या माध्यमातून पंढरपूरच्या विठ्ठलाची वारी सर्वांसाठी खुली केली. जीती-भेदाला तिलांजली दिली आणि प्रथमच सामाजिक अभिसरण घडवून समतेचा स्विकार केला. ईश्वर भक्तीची कवाडे सर्वांसाठी उघडली. समतेची हाक दिली.

“यारे यारे सान थोर ।

भलते नारी नर ॥

हे बंडखोरीचे विचार प्रस्थापितांना रुचले नाहीत. संतांना अनेक पातळ्यांवर विरोधाला सामोरे जावे लागले. यासाठी संत ज्ञानेश्वरादी भावंडाचे चरित्र वाचल्यास आपल्या लक्षात येते. संत तुकारामांचे विचार हे कालसापेक्ष आहेत. आज सुध्दा दगडाच्या देवाला शेंदूर फासून अंधश्रद्धा पसरवणा-यांना तुकाराम महाराज आपल्या अभंगातून सडेतोडपणे प्रश्न करतात.

“षेंदरी हेंदरी दैवते ।

कोण ती पुजिता भूते केते ॥”

आज संगणक युगात सुध्दा देवाला नवस करून इच्छाप्राप्तीची अपेक्षा करणारांची कमी नाही. स्वतःला सुशिक्षित, सुसंस्कारीत म्हणून घेणारे सुध्दा आज देवाला नवस करतात. तुकाराम कालीन परिस्थिती तर किती भयानक असेल याचा अंदाज न केलेला बरा. अशा भयानक अंधश्रद्धेत गुरफटलेल्या, ब्राम्हणशाहीचा पगडा असणा-या तत्कालीन समाजाचा नवस-सायास यावर भयानक विश्वास होता. त्या काळात तुकारामांचे पुढील विचार कांतीकारक वाटतात.

“नवसे सायासे कन्या -पुत्र होती ।

मग का ? करणे लागे पती ॥”

संतांनी आपल्या बंडखोर विचारांच्या माध्यमातून तत्कालीन समाजव्यवस्थेच्या जणू डोळ्यात विचारांचे अंजन घालून आत्मभान आणून देण्याचे कार्य केले. तत्कालीन समाजात भोंदू बाबा, बुवांचे प्रस्त माजले होते. “अंधश्रद्धा, देवभोळेपणा, आणि धर्माच्या नावाखाली लोकांचे शोषण केले जात होते. साधू, वैराग्याचे सोंग घेऊन अंधश्रद्धा पसरवून लोकांना लुटणा-यांचा खरपुस समाचार घेताना दिसतो.

“अंगा लावुनिया राख । डोळे झाकूनी करिता पाप ।

दावोनी वैराग्याची कळा । विषय भोगिती सोहळा ॥”

संत तुकाराम अशा लोकांच्या विरोधात केवळ विचार मांडून थांबत नाहीत तर त्यांना शासीत करण्याची भाषा करतात.

“तुका म्हणे ऐषा नरा । मोजोनी मारावे पैजरा ॥”

स्वयंघोषित धर्माचे ठेकेदार, बहुजनांचे शोषण करणारे दुर्जन प्रवृत्तीच्या लोकांना तुकाराम त्यांच्याच भाषेत उत्तर देतात.

“आम्ही झालो गावगुंड ।

अवघ्या पुंड भुतांसाठी ।।”

किंवा

“मेनाऊनी मऊ आम्ही विष्णुदास ।

कठीन वज्रासही भेदू ऐसे ।।

सज्जना देऊ कासेची लंगोटी ।

नाठाळाच्या माथी मारु काठी।।”

असा सज्जड दम तुकाराम देतात. तेव्हा त्यांच्यातील बंडखोरी वृत्ती दिसून येते.

तत्कालीन धार्मिक नेतृत्व स्वार्थपरायण झाले होते. त्यांनी समाजाला जो मार्ग दाखवत होते त्यात विवेकनिष्ठा कुठेच नव्हती. समाजाला धर्माच्या नावावर भोंदण्याचा प्रयत्न होता. भोळ्या, अज्ञानी समाजाला चुकिचा मार्ग दाखवून त्यांचं शोषण आणि लुट चालू होती. हे ज्या-ज्या ठिकाणी संतांना जाणवलं त्या-त्या ठिकाणी संतांनी त्या संदर्भात तिघ्र शब्दात संताप व्यक्त केला आहे. हा संताप सर्वच संतांच्या अनेक अभंगातून अत्यंत फटकळ शब्दात व्यक्त झालेला आहे. ढोंगी गुरु हे परमार्थ साधनेचं ढोंग करून समाजाला फसवतात, लुटतात, ती समाजाला लागलेली कीड आहे. असे बंडखोर विचार तुकारामांनी पुढील अभंगातून मांडले आहेत.

“शुध्द परमार्थ बुडविला तेणें ।

गुरुत्त्व भूषणे भोग भोगी ।।”

किंवा

“गायत्री विकुनी पोट जे जाळीती ।

तया होय गती यमलोकी।।”

धर्माचा व्यापार किंवा बाजार मांडला जाऊ नये ही संतांची आंतरिक तळमळ आहे. म्हणून स्वयंघोषित धर्माच्या ठेकेदारांविरुद्ध बंड करून उठतात. स्वार्थाच्या मागे लागून त्यासाठी धर्माचा दुरुपयोग करणा-यांबद्दल सात्त्विक संताप व्यक्त करतात.

“नेत्रे झाकोनिया काय जपतोसी ?

जंव नाही मानसी प्रेमभाव ।।”

धर्मविचार आणि आचार पारदर्शी असावा असे संतांना वाटते. तथाकथीत धर्मरक्षकांनी धर्माला दिलेलं ओंगळ रुप बदलून धर्म हा समाजाची धारणा करणारा असावा असे परखड विचारांची अभिव्यक्ती संतांच्या वाङ्मयातून दिसून येते.

भारतीय समाजव्यवस्थेत ज्वलंत प्रश्न हा वर्णव्यवस्थेचा, जातीयव्यवस्थेचा आणि स्पृशास्पृश्यतेचा होता. वर्णाचा, जातिचा गर्व, अभिमान बाळगून शुद्रादी शुद्रांना तुच्छ लेखना-या उच्च वर्णियांना संतांनी पुढील प्रश्न विचारून सामाजिक अभिसरणाचा पाया रचला आहे.

“वर्ण अभिमाने कोण जाले पावन ।

एसे द्या सांगून मजपाशी ।।”

संतांनी देशात भावनिक एकात्मता जपण्याचे कार्य केले. समाजातील उच्च-निच, स्पृशास्पृश्यतेच्या भिंती उध्वस्त केल्या. त्यांनी पंढरीच्या वारिच्या माध्यमातून सर्वांना समानतेची संधी प्राप्त करून दिली. तत्कालीन समाजात ब्राम्हणांकडून होणारी पिळवणूक आणि होणारी सामाजिक कुचंबना याबद्दल प्रत्यक्ष विठ्ठलालाच प्रश्न विचारणा-या सोयराबाईचे अभंग सामाजिक बंडखोरीच मूर्तिमंत उदाहरण आहे.

“आमुची केली हीन जाती। तूज न कळे श्रीपती।।”

किंवा

“जन्म गेला उष्टे खाता। लाज नाही तुझ्या चित्ता।।”

ज्या व्यवस्थेत शुद्धांच्या सावलिचा विटाळ होता त्या व्यवस्थेलाच शुद्ध स्त्री सोयराबाई प्रश्न विचारते. पंढरपुरात महाद्वारी चोखोबाची समाधी बांधून केवळ बंडखोर विचार मांडले नाहीत. तर प्रत्यक्ष बंडखोरीची कृती करणारे नामदेव दिसून येतात.

सर्वसामान्यांचे जीवन किडामुंग्याप्रमाणे तृणवत लेखणारे, वृत्तवैकल्याने ग्रासलेला, बहूजनांचे जगणे नरकाप्राय करणा-या वैदिक धर्माबद्दल व ब्राम्हण्यवादांबद्दल सडेतोड, उघडपणे सतराव्या शतकात संत तुकाराम म्हणतात.

“अभक्त ब्राम्हण जळो त्याचे तोंड ।

काय त्यासी रांड प्रसवली।।”

त्या काळातील सामाजिक दंभ, छळादी पुरोहितशाही आणि धर्मांध अन्यायी इस्लाम राजवटी यांच्या विरोधात नैतिक बंड करणे सोपे नव्हते. त्यासाठी तेवढ्याच ताकतीचे नैतिक अधिष्ठान असणा-याची गरज होती. ते अधिष्ठान प्राप्त संत मंडळींनी हा बंडाचा झेंडा सर्वदूर पसरवला.

समारोप :-

तत्कालीन समाजाची अधोगती पाहून हळव्यामनाच्या संत मंडळींनी ती थांबवण्याचा प्रयत्न कृती आणि उक्तितून केला. स्वयंघोषित धर्मरक्षकांकडून होणारी समाजाची लुट आणि शोषणाला आळा बसावा या आंतरिक तळमळितून संतांचे कठोर आणि बंडखोर विचार अभिव्यक्त झाल्याचे दिसतात. समाजाची विस्कटलेली घडी सुस्थितीत बसवून समाजाची धार्मिक आणि आध्यात्मिक उन्नती घडवणे. प्रत्येकाला ज्ञानप्राप्तीचा अधिकार प्राप्त करून देणे. होणारी लुट थांबवून मनोबल बाढवणे आणि समाजात सामाजिक समता निर्माण करून सामाजिक अभिसरण घडवणे. हा व्यापक उद्देश डोळ्यासमोर ठेवून संतांनी आपल्या सामाजिक बंडखोरीच्या विचारांची अभिव्यक्ती केल्याचे दिसून येते.

निष्कर्ष :-

- 1) संतांना समाज उध्दाराची आंतरिक तळमळ होती.
- 2) तत्कालीन समाजाचे सामाजिक, धार्मिक, राजकीय, सांस्कृतिक अधपत झाले होते.
- 3) तत्कालीन समाज धार्मिक कर्मकांड आणि ब्राम्हण्यवादात आडकला होता.
- 4) धर्माच्या अंधश्रद्धेच्या नावाखाली समाजाचे शोषण, लुट चालू होती.
- 5) संतांचे तत्कालीन विचार काळाच्या सीमा पार करून काळसापेक्ष ठरतात.

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भारत की विदेश नीति के बदलते आयाम समसामयिक संदर्भ में एक विश्लेषण

चंद्रदीप नंदलाल यादव,

शोधार्थी,

राजनीति विज्ञान विभाग,

राजस्थान विश्वविद्यालय, जयपुर.

सामान्य शब्दों में विदेश नीति एक प्रक्रिया है। जिसमें कोई देश अपने हितों की सुरक्षा अंतर्राष्ट्रीय स्तर पर अन्य देशों के साथ संबंध बनाते हुए करता है इसके लिए वह अन्य राज्यों के व्यवहार को बदलने तथा अन्तर्राष्ट्रीय परिवेश में अपनी गतिविधियों को साम, दाम, दंड, एवं भेद के आधार पर संचालित करता है। भारत का सांस्कृतिक अतीत अत्यन्त गौरवमय रहा है। यह न केवल पड़ोसी देशों के साथ अपितु दूर-दूर स्थित देशों के साथ भी सांस्कृतिक एवं व्यापारिक आदान-प्रदान करता रहा है। भारत की विदेश नीति के निर्माण में भी उन्हीं तत्वों का प्रभाव पड़ा है जो अन्य देशों की विदेशी नीतियों के निर्धारण में प्रभाव डालते हैं ऐसे तत्वों में कुछ स्थिर होते हैं है कि भारत की विदेश नीति का उसके आवश्यक परिवेशों में मूल रूप से विदेश नीति की जड़े अद्वितीय ऐतिहासिक पृष्ठ भूमि राजनीतिक संस्थाओं, परम्पराओं, आर्थिक आवश्यकताओं, शक्ति कारकों, आकांक्षाओं विचित्र भौगोलिक परिस्थितियों और राष्ट्र के मान्य आधारभूत मूल्यों में पायी जाती है। बंदोपध्याय के अनुसार "भूगोल, आर्थिक विकास, राजनीतिक परम्पराएं, सैन्य शक्ति, आन्तरिक और बाह्य संबंध और राष्ट्रीय चरित्र का मुख्य कारक मानते हैं। अतः विदेश नीति के संघटकों पर विहंगम दृष्टि डालना ही उचित है। इस वस्तुनिष्ठ मूल्यांकन के पश्चात् बनी विदेश नीति सफल होती है। प्रकारांतर में कहा जा सकता है कि किसी देश की विदेश नीति की सफलता उसके निर्धारक तत्वों की वस्तुनिष्ठ मूल्यांकन पर ही निर्भर करती है। जहाँ तक इन तत्वों की तुलनात्मक महत्ता का प्रश्न है, यह महत्ता समय काल और परिस्थिति के बदलते परिप्रेक्ष्य में घटती-बढ़ती रहती है।

दक्षिणी एशिया की 76 प्रतिशत आबादी भारत में रहती है। दक्षिण एशिया के कुल भूमि क्षेत्र का 73.25 प्रतिशत भारत में है। क्षेत्र के प्राकृतिक संसाधनों का अधिकांश भाग भारत के पास है। इसके प्रभुत्वशाली आकार और क्षमताओं, साझा ऐतिहासिक, राजनीतिक तथा सांस्कृतिक सम्पर्कों ने हमेशा ही इसके पड़ोसियों के बीच पहचान के संकट की भावना पैदा की है जिससे भारत विरोधी भावनाओं का उभार हुआ है। विभिन्न शासकों ने बड़ी ही सुविधा से देश के सामने खड़ी समस्याओं की ओर से जनता का ध्यान भटकाने, सैनिक शासन के न्यायोचित ठहराने और क्षेत्रपारीय संबंधों की तलाश के लिए इसका इस्तेमाल किया है। भारत की कुल आठ देशों, बांग्लादेश, भूटान, चीन, मालदीव, नेपाल, पाकिस्तान और श्रीलंका के साथ लगती हुई भूमि और समुद्री सीमा है। चार दक्षिण एशियाई देशों, बांग्लादेश, भूटान, नेपाल और पाकिस्तान के साथ इसकी साझा सीमा है। मालदीव और भूटान के अलावा इनमें से अधिकतर देशों के साथ इसके सीमा विवाद, नदी जल में हिस्सेदारी, सीमा पार संचालित और जातीय संघर्ष जैसे

असुविधाजनक संबंध है। 1990 के दशक की शुरुआत में लुक ईस्ट पॉलिसी के विकास के बाद दक्षिण एशियाई देश भारत के विस्तारित पड़ोस के रूप में देखे जाते हैं।

भारत की पूर्वाभिमुख नीति और उसके सार्थक परिणामों की जो श्रृंखला आज दृष्टिगोचर हो रही है। उसने इस नीति की उपयोगिता ही सिद्ध नहीं की है अपितु इसकी व्यापकता का नया द्वारा भी खोल दिया है भारत तो सांस्कृतिक रूप से पूर्वी एशिया से प्राचीनकाल से ही जुड़ा है। गुप्त काल में जिस वृहत्तर भारत के इतिहास का उल्लेख होता आया है उसमें कम्बोज, मलयद्वीप, स्वर्णद्वीप आदि अनेक ऐतिहासिक नामों का उल्लेख आता है। आज यहीं द्वीप समूह नये नामों से अभिहित होते हैं जैसे-एशियान के सदस्य-थाईलैण्ड, लाओस, वियतनाम, कम्बोडिया, म्यांमार, मलेशिया, इण्डोनेशिया के साथ सिंगापुर, फिलीपींस और ब्रूनेई-भारतीय संस्कृति के अवशेषों से भरे पड़े हैं। ये सारे देश यूरोपीयनों के ही उपनिवेश रहे थे और भारत के साथ ही स्वतंत्र हुए थे परन्तु द्वितीय विश्वयुद्ध के बाद विश्व में जो सैनिक गुटों का आविर्भाव हुआ उसके परिणामस्वरूप अमेरिका और ब्रिटेन ने इन देशों की अनेक सैनिक संधियों से जोड़कर भारत से काट सा दिया था। ये देश भी भारत से कतराने लगे थे यद्यपि निर्गुट आंदोलन के माध्यम से इन देशों का संपर्क बना था परन्तु मूल रूप से ये देश ब्रिटेन और अमेरिका परस्त माने जाने लगे थे जबकि भारत को रूस परस्त (तत्कालीन सोवियत संघ) कहा जाता था अब शीत युद्ध की समाप्ति के बाद भारत और इन देशों की आपसी झिझक समाप्त हुई और 1967 में बने एशियान को भी खुलकर अपनी नीतियों को विस्तार देने का अवसर प्राप्त हुआ है। आज तो भारत के इन देशों के साथ द्विपक्षीय समझौतों के साथ 'एशियान' के साथ भी मुक्त व्यापार समझौता हो गया है। उदारीकरण और वैश्वीकरण के इस दौर में भारत ने पूर्व की ओर देखों नीति को नये-नये आयाम दिये हैं। मोरे हताम, कलोवा मार्ग, भारत-म्यांमार थाईलैण्ड त्रिपक्षीय राजमार्ग, ट्रांस-एशियन राजमार्ग, भारत म्यांमार रेल सम्पर्क, स्टिल बेल राजमार्ग कालाउन मल्टी मॉडल परियोजना, भारत-बांग्लादेश म्यांमार गैस पाइप लाइन, पूर्वोत्तर भारत से होकर पूर्वी दक्षिण एशिया तथा पूर्वी एशिया तक ऑप्टिक फाइबर बिछाने की योजना आदि ऐसे कार्यक्रम और परियोजना हैं। जिनमें "पूर्वी की ओर देखों नीति" का एक अच्छा खाका तैयार हो सकता है।

वास्तव में लुक ईस्ट पॉलिसी (पूर्वोन्मुखी नीति) दूरदर्शी प्रधानमंत्री पी.वी. नरसिंहा राव की महत्वपूर्ण देन है जिन्होंने 1991 से पाँच वर्ष के कार्यकाल के दौरान भारत की नियति को आकार देने की कोशिश की थी। यह सही समय पर सही दिशा में उठाया गया सही कदम था। यह 1990 के दशक के शुरू में भारत में शुरू किए उदारीकरण कार्यक्रम का स्वाभाविक परिणाम था। इस बात को कोई भी व्यक्ति आसानी से समझ सकता है कि लुक ईस्ट पॉलिसी स्वतंत्र भारत के इतिहास की एक अद्वितीय नीति रही है। जिसके परिणामयुक्त नतीजे निकले हैं। देश की क्रमिक सरकारों ने इस नीति का अनुसरण किया। इससे लुक ईस्ट पॉलिसी की प्रभावशीलता और क्षमता जाहिर होती है। लुक ईस्ट पॉलिसी का जन्म घरेलू और बाहरी मोर्चों पर बाधाओं के कारण हुआ। नरसिंह राव के सत्ता में आने से पहले देश के

समाजवादी प्रयोग और उसकी अनुदार आर्थिक नीतियों के कारण अर्थव्यवस्था के चरमराने के संकेत मिलने लगे थे। भारत के महत्वपूर्ण आर्थिक एवं रणनीतिक साझेदार सोवियत संघ के विघटन के बाद हमारा देश मित्रविहीन हो गया था और हाशिए पर चला गया था। पूर्व के राष्ट्र जिन्हें भारत "अमरिकी साम्राज्यवाद का पिट्टू कहते हुए खारिज कर देता था, नाटकीय आर्थिक सुधारों के जरिये अपनी जनता को अभूतपूर्व रूप से समृद्ध बना रहे थे। दरअसल, इन राष्ट्रों ने बहुत पहले आर्थिक सुधारों को अपना लिया था शीत युद्ध बाद की अवधि में विश्व के बदले हुए आर्थिक एवं रणनीतिक परिदृश्य ने भारत को अपनी विदेश एवं आर्थिक नीतियों की पुनर्समीक्षा के लिए बाध्य कर दिया। इन मुश्किल परिस्थितियों में भारत ने लुक ईस्ट पॉलिसी नामक एक बिल्कुल नई नीति की पहल करने का साहस किया।

लुक ईस्ट पॉलिसी का उद्देश्य व्यापार एवं निवेश, राजनीतिक एवं रणनीतिक हितों को बढ़ावा देते हुए भारत और विस्तृत एशिया-प्रशांत क्षेत्र के बीच (इण्डो प्रशांत क्षेत्र यू.एस.ए. राष्ट्रपति द्वारा 31वें आसियान शिखर सम्मेलन 2017 में कहा गया) एक नए तरह का संबंध बनाना था। इस उद्देश्य में भारत के पूर्वोत्तर क्षेत्र (एनईआर) का इस्तेमाल मोर्चे के रूप में करना था। विस्तृत एशिया-प्रशांत क्षेत्र में दक्षिणपूर्व एशिया, पूर्व एशिया और ओसिनिया आते हैं। लुक ईस्ट पॉलिसी राष्ट्रीय हितों को आगे बढ़ाने और एक सुसंगत राजनीतिक-आर्थिक और रणनीतिक एशियाई ढांचे के निर्माण में भारत को सक्षम बनाने की युक्ति थी। प्रधानमंत्री नरसिंह राव ने 8 अगस्त 1994 को सिंगापुर में अपने ऐतिहासिक भाषण में एशिया प्रशांत क्षेत्र से 'निवेश और सहयोग' आमंत्रित करते हुए कहा, "मैं इस सभा की भरोसा देता हूँ कि भारत न केवल आपके समय और पैसे का स्वागत करता है, बल्कि वह इसके योग्य भी है। भारत में निवेश भविष्य का निवेश है-वह भविष्य जो न केवल निवेशकों के लिए है बल्कि एक अरब जनता का भी है। यह जनता दुनिया में स्थिरता की ताकत बनी रहेगी। इसके एवज में, एशिया प्रशांत के देश भारत के रूप में एक विश्वसनीय देश एक विशाल बाजार पाएंगे। जिसके विकास की प्रक्रिया में एक महान उत्कृष्ट सभ्यता का पुनर्जागरण शामिल होगा। इस सभ्यता में हम सभी लोगों की कुछ न कुछ भागीदारी है।

हालांकि लुक ईस्ट पॉलिसी का लक्षित क्षेत्र समूचा एशिया प्रशांत था, लेकिन आसियान अपनी भौगोलिक समीपता साम्य संबंधों के कारण लुक ईस्ट पॉलिसी का आधार बनने का हकदार था। इसलिए आसियान को पूर्व में भारत का द्वार माना गया। भारत की रणनीतिक योजना में, एसियान को एनईआर के बाजारों को बाकी भारत और आसियान के साथ जोड़ने में एक बड़ी भूमिका भी निभानी थी। पूर्वोत्तर क्षेत्र के पूर्व केन्द्रीय विकास मंत्री मणिशंकर अय्यर ने ठीक ही कहा था, "दक्षिणपूर्व एशिया पूर्वोत्तर भारत से शुरू होता है।" एशियान भी भारत के साथ व्यावहारिक रिश्ते बनाने के लिए इच्छुक था और भारत को आसियान देशों के माल और सेवाओं के लिए एक अरब लोगों का विशाल बाजार खोलना था। सहयोग, प्रौद्योगिकी और सुरक्षा सहायता के विश्वसनीय स्रोत भारत का चीन के प्रभाव के संतुलन के लिए वांछनीय

और सभ्य कारक भी माना गया। एक-दूसरे से जुड़कर भारत और आसियान पीछे मुड़कर नहीं देखना चाहते थे।

शीतयुद्ध की समाप्ति और भू-आर्थिक कारकों का बढ़ते महत्व ने भारत की विदेश नीति में आधारभूत परिवर्तन किए। इस व्यापक बदलाव ने घरेलू स्तर पर जहां उदारीकरण, निजीकरण और वैश्वीकरण (एलपीजी) के कार्यक्रमों को अपनाया वहीं भारत की 'लुक ईस्ट' (पूर्व की ओर देखो) की नीति का कारक भी बनी। यह नीति 1990 के शुरुआती दौर में आई और क्षेत्रीय संगठन आसियान द्वारा दक्षिण पूर्व एशिया की महत्व देने की कोशिश की। प्रारम्भिक चरण में यह मुख्य रूप से ऊर्जा और आर्थिक जरूरतों के कारकों से संचालित था। हांलाकि बाद में राजनीतिक और रणनीतिक पहलू भी इनमें जुड़ गए। परिणामस्वरूप, भारत 1992 में आसियान का 'सेक्टरल डायलॉग पार्टनर' बना फिर 1995 में आसियान क्षेत्रीय फोरम (एआरएफ) का सदस्य बना और 1996 में आसियान का "फुल डायलॉग पार्टनर" बना। बाद में, इन संबंधों में मजबूती की पराकाष्ठा 2002 में भारत और आसियान के बीच वार्षिक शिखर सम्मेलन के रूप में फलीभूत हुई। इसके अलावा, भारत ने सिंगापुर और थाइलैण्ड जैसे देशों के साथ द्विपक्षीय मुक्त व्यापार समझौता (एफटीए) करने के बाद आसियान समूहों के साथ मुक्त व्यापार (समझौतों को अंतिम रूप दिया)

लुक ईस्ट की नीति के दूसरे चरण में, भारत दक्षिण-पूर्व एशिया और आसियान के साथ व्यापारिक व संस्थागत संबंधों में इजाफे से आगे बढ़ा, जैसा कि विदेशी मामलों के मंत्रालय के 2003-04 के वार्षिक रिपोर्ट में दृष्टिगत होता है। नतीजा कि इस नीति का विस्तार दक्षिण-पूर्व एशिया से आगे आस्ट्रेलिया व न्यूजीलैण्ड समेत प्रशांत क्षेत्र में हुआ। इसे आगे पूर्वी एशिया में बढ़ाते हुए भारत ने कोरिया, जापान व चीन के साथ संबंध बढ़ा दिए और अपने आर्थिक रिश्ते मजबूत किए। भारत की वार्षिक ईस्ट एशिया समिट (ईएएस) में भागीदारी 1033 (आसियान) भारत, न्यूजीलैण्ड और आस्ट्रेलिया (दक्षिण कोरिया, जापान व चीन) के रूप में भागीदारी एक वृहत्तर आर्थिक समूह के निर्माण की कोशिशों की ओर इशारा करता है। भारत ने आर्थिक क्रियाकलापों की इस क्षेत्र से बाहर ले जाने में यथार्थवादी दृष्टिकोण अपनाया है। दक्षिण एशिया में साफ्टा द्वारा मुक्त व्यापार के लक्ष्य के क्रियान्वयन नहीं होने के बाद भारत ने दक्षिण और दक्षिण पूर्व एशिया के बीच अंतरक्षेत्रीय आर्थिक सहयोग के निर्माण के लिए प्रयास किया। इस उद्देश्य के लिए दक्षिण और दक्षिण पूर्व एशिया के कुछ देशों को सम्मिलित करके बिस्मटेक का गठन किया गया जिसे बाद में बंगाल की खाड़ी की पहल की संज्ञा दी गई। दरअसल इसका मूल उद्देश्य दक्षिण एशिया के उभरते आर्थिक सहयोग में परेशानी का कारक बनने वाले पाकिस्तान को इससे दूर रखना था। इसके अलावा इसे एक समूह के रूप में देखा गया जो कि दोनों दक्षिण एशिया और दक्षिण पूर्व एशिया को देखे।

भारत एवं एशियान देशों के बीच संबंधों को सुधारने का सर्वप्रथम प्रयास पंडित जवाहर लाल नेहरू ने इंडोनेशिया के राष्ट्रपति डॉ. सुकर्णो के साथ मिलकर किया था। परन्तु सैनिक गुटों

का विभाजन होने के कारण वह प्रयास सफल न हो सका था परन्तु शीतयुद्ध काल की समाप्ति के बाद इस प्रयास में काफी सफलता मिली है। भारत ने एसियान देशों की ही नहीं, जापान और आस्ट्रेलिया की भी विश्वसनीयता प्राप्त कर ली है। भारत की पूर्व की और देखो नीति का एक और पड़ाव मीकांग गंगा को-आपरेशन (MGC) है। यह सहयोग संधि मीकांग नदी द्वारा लायी गयी मिट्टी से निर्मित देशों, थाईलैण्ड, म्यांमार, कम्बोडिया, लाओस और वियतनाम को गंगा की धरती अर्थात् भारत से जोड़ना है। जो बांग्लादेश से भी होकर गुजर सकता है। यह संगठन 2000 में बना था इस संधि के अन्तर्गत धार्मिक सांस्कृतिक, व्यावसायिक और पर्यटन एवं टेक्नोलॉजी के क्षेत्र में सहयोग बढ़ाना है। इसके अंतर्गत म्यांमार होकर गंगा-मीकांग राजमार्ग का निर्माण करने की व्यवस्था है जो कि भारत के पूर्वोत्तर क्षेत्र से म्यांमार होती हुई वियेन-तियेन (वियतनाम) तक जायेगी।

आज भारत की लुक ईस्ट पॉलिसी लगभग दो दशक पुरानी हो चुकी है। इस दौरान, भारत को एशिया प्रशांत क्षेत्र में लुक ईस्ट पॉलिसी से कई आर्थिक रणनीतिक और राजनीतिक फायदे हुए। लुक ईस्ट पॉलिसी के दृष्टिकोण से देखा जाए तो भारत का प्रदर्शन अच्छा रहा। लेकिन इस अवधि में उसकी तुलना में एसिसान के साथ चीन की उपलब्धि कहीं अधिक काबिले तारीफ है। अगर हम पूरी स्थिति का विश्लेषण करें तो हम भारत की लुक ईस्ट पॉलिसी के प्रतिपादन के भीतर कुछ अवरोधों के साथ-साथ कुछ बड़ी प्रमुख बाधाएं भी पाएंगे जिनका सामना नई दिल्ली ने किया। ये अवरोध क्षेत्रीय और क्षेत्रीयेतर शक्तियों से पैदा हुए थे, जिनके कारण लुक ईस्ट पॉलिसी अपनी सम्पूर्णता में अधिक प्रभावी नहीं हो पाई परिणामतः भारत की विदेश मंत्री सुषमा स्वराज ने अगस्त 2014 में वियतनाम की यात्रा के दौरान आधिकारिक तौर पर एकट ईस्ट नीति का खुलासा किया जो लुक ईस्ट का फिर से तैयार और फिर से सक्रिय अवतार थी उन्होंने जब घोषित किया कि अब यह समय केवल देखने का नहीं बल्कि काम करने का है प्रधानमंत्री नरेन्द्र मोदी की सरकार के तहत हम एक एकट ईस्ट नीति पर काम करेंगे –

दक्षिण पूर्वी एशियाई देशों के साथ भारत पूर्व की और देखो नीति से एकट ईस्ट की ओर संक्रमण कर गया है, भारत की विदेश मंत्री ने दक्षिण पूर्व एशियाई देशों के साथ सक्रिय नीति अपनाने पर बल दिया और इसे एकट ईस्ट नाम दिया। जीवंत एशिया के दोनो विकास धुरियों के बीच सभी क्षेत्रों में संलग्नता के नये स्तर तक ले जाना है। मोदी सरकार के डेढ़ वर्षों में ही द्विपक्षीय यात्राओं की निरन्तरता से यह नीति जमीन पर भी उतरती दिखायी दी। अपनी सिंगापुर यात्रा के दौरान विदेश मंत्री ने कहा कि पूर्व की और देखो अब पर्याप्त नहीं है। बल्कि एकट ईस्ट, की जरूरत है। म्यांमार में आयोजित 12वें भारत, आसियान शिखर सम्मेलन में प्रधानमंत्री नरेन्द्र मोदी ने आसियान के साथ संबंधों को मजबूत करने पर जोर देते हुए कहा कि देश की लुक ईस्ट पॉलिसी अब एकट ईस्ट पॉलिसी में तब्दील हो चुकी है उन्होंने म्यांमार के साथ भारत की ऐतिहासिक विरासत का विशेष रूप से उल्लेख किया। म्यांमार दक्षिण पूर्व एशिया में भारत का प्रवेश द्वार है। आसियान के साथ क्षेत्रीय संपर्क बढ़ाने के लिए भारत-म्यांमार-थाईलैण्ड

एक त्रिपक्षीय हाइवे बिन्दुओं को शामिल किया गया है। सरकार द्वारा देश के भीतर बौद्ध तीर्थ सर्किट को विकसित किया जा रहा है। ताकि अधिकाधिक दक्षिण पूर्व एशियाई पर्यटक को आकर्षित किया सके। तथा उ.पू. राज्यों में आधारभूत संरचना के विकास पर प्रमुख बल दिया जा रहा है। तभी उ.पू. राज्यों को आसियान के साथ क्षेत्रीय सम्पर्क बढ़ाने के लिए भारत म्यांमार थाईलैण्ड एक त्रिपक्षीय हाइवे विकसित किया जा रहा है। भारत-म्यांमार-थाईलैण्ड के बीच 3200 किमी लम्बे हाइवे का निर्माण हो रहा है उत्तर पूर्व के मोरोह (मणिपुर) से शुरू हो कर मेसोट (थाईलैण्ड) तक इसका विस्तार है। यह 2018 तक पूरा होने की संभावना है। इससे द.पू. एशियाई देशों तक सड़क मार्ग से भारत का सम्पर्क होगा। माल और कंटेनर ट्रकों में सीमा से आवागमन का रास्ता साफ होगा। व्यापार और निवेश बढ़ेगा। रोजगार सृजन होने के साथ लोगों के बीच सम्पर्क होगा वर्ष 2000 में गंगा-मेकांग परियोजना के द्वारा वियतनाम लॉओस, योजनाओं के निर्माण पर बल दिया जा रहा है तथा म्यांमार के सितवे पतन के साथ भारत को जोड़ने की योजना को क्रियान्वित करने पर बल दिया गया है। म्यांमार के साथ सुदृढ़ संबंध है। 'एक्ट ईस्ट पॉलिसी का सर्वाधिक महत्वपूर्ण भाग है क्योंकि म्यांमार, आसियान का प्रवेश द्वार है, तथा भारत-म्यांमार के बीच मधुर एवं सांस्कृतिक संबंध पहले से बने हुए है। इसलिए एक्ट ईस्ट नीति के अन्तर्गत उत्तरी पूर्वी राज्यों के विकास पर मूल बल दिया जा रहा है और स्थानीय लोगों के विकास के बिना "पूर्व की ओर देखो" की नीति सफल नहीं हो सकती है। उत्तरी-पूर्वी राज्यों में सिक्किम, मिजोरम, मेघालय और कुछ हद तक त्रिपुरा के अलावा अन्य सभी राज्य उग्रवाद से पीड़ित है। विशेष तौर पर असम व मणिपुर उग्रवाद से अत्यधिक प्रभावित है और आन्तरिक असुरक्षा के विद्यमान होते हुए उस क्षेत्र का आर्थिक विकास संभव नहीं है।

"एक्ट ईस्ट नीति" के द्वारा दक्षिण कोरिया जैसे पूर्वी एशियाई देशों के साथ संबंध पर महत्वपूर्ण बल दिया जा रहा है तथा आस्ट्रेलिया के साथ संबंधों को भी केन्द्रीय महत्व दिया जा रहा है। इसलिए प्रधानमंत्री के द्वारा आस्ट्रेलिया जापान तथा दक्षिण कोरिया की यात्रा की गई। इस नीति के द्वारा इन देशों के साथ सामरिक संबंधों के विकास को भी महत्व दिया जा रहा है और प्रधानमंत्री की आस्ट्रेलिया यात्रा के दौरान (2014) भारत और आस्ट्रेलिया के मध्य सुरक्षा और सहयोग के फ्रेमवर्क पर हस्ताक्षर हुए तथा वर्ष 2015 में भारत-आस्ट्रेलिया के बीच पहले नौ सैनिक अभ्यास की घोषणा की गई। जापान के साथ हथियारों की खरीद के अलावा आतंक के विरुद्ध सहयोग तथा समुद्री सुरक्षा क्षेत्र में सहयोग पर समझौते हुए है। इसलिए एक्ट ईस्ट नीति में पूर्व की ओर देखो की नीति को ही प्रभावी रूप में क्रियान्वित करने पर बल दिया जा रहा है तथा दोनों के बीच में कोई गुणात्मक अन्तर नहीं है, बल्कि पहले की मान्यताओं को व्यवहार में लाने पर बल दिया जा रहा है। उल्लेखनीय है कि भारत अभी भी एपेक का सदस्य नहीं है तथा चीन, जापान, दक्षिण कोरिया, आसियान+3 के भाग हैं भारत का इसमें भी प्रतिनिधित्व नहीं है एक महाशक्ति की क्षमता रखने वाले देश का प्रभाव अपने निकट के क्षेत्रों पर होना चाहिए, इसलिए पूर्व की ओर देखो की नीति को 'एक्ट ईस्ट नीति' में परिवर्तित करने की आवश्यकता है। भारत की एक्ट ईस्ट नीति तथा जापान

व आस्ट्रेलिया के साथ निकटता वस्तुतः दक्षिण पूर्व एशियाई क्षेत्र में चीन के बढ़ते प्रभाव को संतुलित करने का प्रयास है। ऐसा अमेरिकी थिंक टैंक मानते हैं। चूंकि चीन क्षेत्र में अपनी सैन्य उपस्थिति बढ़ा रहा है और दक्षिण चीन सागर पर अपना दावा करने वाले देश चीन की बढ़ती उपस्थिति की और उन्मुख हो रहे हैं।

भारत की एकट ईस्ट नीति के मार्ग में सबसे बड़ी बाधा आधारीक संरचना संपर्क का अभाव है। हालांकि दोनों क्षेत्रों के बीच सांस्कृतिक व वाणिज्यिक संबंध हैं। परन्तु आधारित संरचना संपर्क का नहीं होना प्रमुख बाधा है। इस दिशा में कई प्रयास किये जा रहे हैं। भारत-म्यांमार थाइलैण्ड त्रिपक्षीय राजमार्ग परियोजना पर काम चल रहा है जो मणिपुर के मोरेह से म्यांमार के मांडले होते हुये थाइलैण्ड के माए सोत तक जाएगी इसी प्रकार कालादान परियोजना के द्वारा मिजोरम के लॉवंगतलाई के म्यांमार के सितवें बन्दरगाह को जोड़ा जाएगा। इसके अलावा म्यांमार से संपर्क बढ़ाने तथा व्यापार बढ़ाने के लिए रिह-तिदिम व रिह फलाम सड़क परियोजनाओं पर काम चल रहा है। बांग्लादेश-चीन-भारत-म्यांमार आर्थिक गलियारा इन चारों देशों को जोड़ेगी। दक्षिण एशिया एवं दक्षिण पूर्व एशिया के बीच कोई रेल संपर्क नहीं है। एक बार इन क्षेत्रों के बीच सड़क सम्पर्क स्थापित हो जाता है। तो ट्रांस एशियन रेलवे दिल्ली हनोई के बीच रेल सम्पर्क बहाल कर सकती है।

संदर्भ

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राष्ट्रसंत तुकडोजी महाराजांनी १९४२ च्या स्वातंत्र्य लढयात भजनाच्या माध्यमातून
केलेली राष्ट्र जागृती (क्रांती)

प्रा.धनराज डी. मुरकुटे
सरदार पटेल महाविद्यालय,
गंजवार्ड, चंद्रपूर

सारांश

राष्ट्रीय भजने गाणे ह्या पुर्वीच्या साधु संतांचाच मार्ग आहे. आजच्या परिस्थितीनुसार वळण देणे, एवढीच गोष्ट नविन आहे. आपल्या वेद-ग्रंथातून सुद्धा राष्ट्राच्या उन्नतीची प्रार्थना गीते व उपदेश वचने भरपूर दिसून येतात.

राष्ट्रसंत तुकडोजी महाराजांनी स्वातंत्र्य प्राप्तीसाठी राष्ट्र जागृती भजने गाऊन तेजस्वी भाव शब्दा शब्दातून प्रगट करीत राष्ट्राला राष्ट्रीय भावनेने चेतवून स्वातंत्र्यासाठी तरुणांना जागृत करण्याचे कार्य भजनाच्या माध्यमातून केले. चिमूर-आष्टी या ठिकाणी हजारो तरुणांनी १९४२ च्या क्रांती लढयामध्ये उडी घेवून इंग्रजांना परतवून लावले. चिमूर-आष्टी या ठिकाणी क्रांती झाली. अनेक शहिदांच्या व क्रांतीकारकांच्या आहूतीनेच १९४७ ला भारताला स्वातंत्र्य मिळाले.

प्रस्तावना

विदर्भातील भूमीत अमरावती जिल्ह्यातील यावली नामक चिमुकल्या गावात एका अशिक्षित दरिद्री घरण्यात दिनांक ३०/०४/१९०९ रोजी जन्म झाला. जन्म नांव माणिक बंडोजी इंगळे. विसाव्या शतकात ते राष्ट्रसंत म्हणून उदयास आले.

“वाईट भावना नाशावया । लोकी कर्तव्यशीलता यावसा।

समाज सुस्थिती नांदवया । भजने केली संतानी” ।१३।। ग्रा.अ. ३०

लोकांच्या मनातील वाईट भावना नाहीशी होऊन ते कर्तबगार व्हावेत, समाजामध्ये सुव्यवस्था निर्माण व्हावी या करिताच संत महात्म्यांची भजने केली.

साधूसंतानी भजनातून भावभक्ती भरली व त्यातून जनजागृती करून लोकांना शहाणे करण्याचे कार्य केले.

संत तुकाराम, नामदेव, शेख मंमद, ज्ञानदेव, चैतन्य प्रभु, नानकदेव, जनाबाई, मीराबाई, मुक्ताबाई, कबीर, तुळशीदास, रामानंद, सुरदास, दादू, बहमानंद, नरसी, देवनाथ, परमानंद अशा कितीतरी संतानी अभंग व भजनाच्या माध्यमातून कित्येक जनलोकांचा उध्दार केला. साध्या-भोळ्या लोकांना भजनाव्दारे शहाणे करून सोडण्याचे कार्य केले. चैतन्य महाप्रभूंच्या वाणीने अनिष्ट रुढ्यांचे उच्चाटन झाले. त्याकाळी सारा बंगाल कृष्णभक्तीने पावन झाला.

कबीर, नानकदेव यांनी परदेशातही जाऊन भजने गाईली. तसेच स्वामी विवेकानंद, रामतीर्थानी सर्व जगाला प्रभावित केले.

संत गाडगेबाबा, राष्ट्रसंत तुकडोजी महाराजांनी कर्तन, प्रवचन व भजनाच्या माध्यमातून समाज जागृतीचे कार्य केले. एवढेच नाहीतर देशाच्या स्वातंत्राकरिता भजनाव्दारे तरुणांना जागृत करण्याचे कार्य, राष्ट्रवृत्ती जागवण्याचे कार्य राष्ट्रसंतानी केले व स्वातंत्र्या करिता स्वतः तुरुंगवास भोगला.

बीजशब्द :

संतकवी, भजन, राष्ट्रभक्ती, राष्ट्र जागृती, देशभक्त, क्रांतीकारक स्वातंत्र्य.

भजनाने जनहृदयातील जनार्दन जागृत करा:

कवी आणि संतकवी यात महत्वाचा फरक हा आहे की, कवी हे राष्ट्राच्या शरीरावर सुंदर शृंगार चढवीत असतात आणि संतकवी हे राष्ट्राचे शरीरच सुदृढ व तेजस्वी करण्याचा प्रयत्न करीत असतात.

भजन हे केवळ ईश्वरलाच संतुष्ट करण्यासाठीच संतानी केले नसून जनतेच्या हृदयातील जनार्दन जागृत करण्यासाठीच ते प्रामुख्याने केले आहे. भजनाच्या प्रेमळ भावनेतून राष्ट्राचे कठिण कार्य मोठ्या कुशलतेने ते करीत आले आहे.

आपल्या देशामध्ये इस्ट इंडीया नावाची कंपनी आली व इंग्रजांनी आपल्यालाच गुलाम बनवून दिडशे वर्ष राज्य केले. स्वातंत्र्यासाठी हजारो क्रांतीकारकांनी आपली आहुती दिली, आपले रक्त सांडवले. अनेक क्रांतीविर हसत हसत फासावर चढले, शहीद झाले.

१९४२ चा चिमूर—आष्टी स्वातंत्र्य संग्राम. तुकडोजी महाराजांच्या नेतृत्वात क्रांती झाली.

राष्ट्रसंत तुकडोजी महाराजांनी भजनाच्या माध्यमातून राष्ट्र जागृतीचे कार्य केले.

राष्ट्रसंत तुकडोजी महाराज म्हणतात—

“राष्ट्र जागवा, राष्ट्र जागवा, जागृत व्हा तरुणानो । अमुच्या ।

वीर वृत्तीच्या दिवा उजळवा, जागृत व्हा तरुणानो । अमुच्या ।”

देशाच्या स्वातंत्र्यासाठी देशातल्या तरुणांना जागृत करण्याचे कार्य केले.

क्रांतीप्रवण कार्यची चुंबक

राष्ट्रसंत तुकडोजी महाराजांनी १९३० च्या विदर्भ गोंडवनातील सत्याग्रही शिबीरामध्ये ‘झुटी गुलामशाही क्या डर बता रही है’

अशी ओजस्वी राष्ट्रीय भजने गाजविल्यामुळे तेव्हाच महाराजांना पकडण्याचा असफल प्रयत्न इंग्रजाकडून झाला होता. १९३४ चा चिमुरचा चातुर्मास क्रांतीप्रवण कार्याची चुंबक दाखविणारा ठरला. १९३५ चा सालबर्डीचा महायज्ञ ‘न भूतो न भविष्यति’ असा झाला. महाराजांचे व्यक्तिमत्व लोकांसमोर प्रगट झाले. भजनाच्या माध्यमातून अनेक राष्ट्र जागृती करणारे अनेक भजन तरुणांना प्रेरणादायी ठरले.

राष्ट्रसंत आणि स्वातंत्र्याची चळवळ :

तुकडोजी महाराजांनी क्रांतीची कल्पना ताडली होती. म्हणूनच त्यांनी १९३८-३९ नंतर प्रसंगी प्राण देणारा एक दल उभारला. सगळी कामे गुप्तपणे चालू झाले. १९४१ साली युवकांचा स्वतंत्र राष्ट्रधर्म शिक्षण वर्गच महाराजांनी घेतला. तिथूनच तेजस्वी तरुण संघटना रुपास आली. राष्ट्रीय स्वयंम संघ, भारत सेवा दल अशा अनेक संस्था मध्येही जाऊन 'जाग उठो बालवीरो, अब तुम्हारी बारी है'

“अग्नी भडकला युद्धाचा, अन तू आळश होऊन बसे ।

तरुण असोनी रक्त न उसळे, नौजवान तुज म्हणा कसे ॥

लाव छातीला माती उभा हो, सैन्यामध्ये भरती व्हाया।

देशासाठी धर्मासाठी अर्पण कर अपुली काया ॥ ”

अशा क्रांतीकारी भजनांनी देशातील कित्येक तरुण स्वातंत्र्य लढयासाठी सज्ज झालेत.

१९४२ चा क्रांती लढा. आष्टी-चिमूर १९४२ पर्यंत आरती मंडळाच्या दोनशेच्या वर प्रमुख शाखा भरीत काम करीत होत्या. आष्टी-चिमूर परिसरात वाढल्या व पासशेच्या वर प्राणास प्राण देणारे लोक निवडून तयार करण्यात आले आरती मंडळ, काँग्रेस, राष्ट्रीय स्व. संघ तसेच गावा-गावातून क्रांतीकारी भजनांच्या माध्यमातून तरुणांना तयार केल्या गेले. चिमुर-आष्टी इथे राष्ट्रसंताच्या नेतृत्वात एका क्रांतीकारी भजनाने चिमूर आष्टी परिसरातील जनता पेटून उठली ते क्रांती घडविणारे भजन.

“झाड झडूले शस्त्र बनेगे ।

भक्त बनेगी सेना ।

पत्थर सारे बॉम्ब बनेगे ।

नाव लगेगी किनारे ॥

अब काहे को धुम मजाते हो ।

दुखवाकर सारे आते है नाथ हमारे ॥”

या एका क्रांतीकारी भजनाने चिमूर आष्टी येथील जनता पेटून उठली.

“ ऐ नौजवान, ऐ नौजवान, ले हात में जान करणे बलीदान,

तेरे देश की शान मे हो कुर्बान,

परवा न कर तू अपने तन-बदन की ॥”

अशा अनेक क्रांतीकारी भजना व्दारे इथल्या तरुणांना देशासाठी, स्वातंत्र्यासाठी क्रांती लढयात उडी घेण्याचे आव्हान त्या राष्ट्र संतानी केले.

“आओ आओ जवान

रखो भारत की शान ॥

तुम्हरी सेवासे होगा

जमाने का मान ॥”

भजनाव्दारे जवानांना, तरुणांना आव्हान करीत देशाची शान वाढविण्यासाठी स्वातंत्र्य लढयात येण्याचे आव्हान केले.

“लढ जायेगे, बढ जायेगे, हम हिंमत के साथ ।

मजाल क्या है, किस शत्रुकी? धरे हमारा हात ॥”

या प्रस्तुत भजनातून राष्ट्रसंतानी शिवाजी, महाराणा, झाशीची राणी, भगतसिंग, गुरुगोविंद, सुभाषबाबू अशा अनेक क्रांतीकारीकांच्या कार्याचा उल्लेख करून राष्ट्र जागृतीचे कार्य केले.

१४ ऑगस्ट १९४२ ला चिमूर येथे महाराजांचे जाहीर भजन झाले. १५ ऑगस्ट १९४२ ला लोकांनी सब इन्स्पेक्टर ला पकडले मला मारू नका म्हणून इन्स्पेक्टरने हात जोडले. महाराजांनी मधस्ती केली व सब इन्स्पेक्टर ला सोडले.

राष्ट्रसंतानी सर्व जनतेला क्रांतीसाठी लढण्यास त्यांच्या मनात क्रांतीची ज्योत पेटवली होती ती ग्रामगीतेतील पुढील ओळीतून दिसून येईल.

“अरे । उठा उठा श्रीमंतानो । अधिकाऱ्यानों । पंडीतानो । सुशिक्षितानो ।

साधुजनानो (संतानो) हाक आली क्रांतीची” ।११४।। ग्रा.आ.अ. १७

१५ ऑगस्ट १९४२ रोज शनिवार ला ग्राम प्रदक्षिणा (फेरी) निघाली. लोकांनी फेरी पुर्वी पोलीसांना अडविले. महाराजांच्या सल्ला घेण्यात आला होता. महाराजांनी सांगितले होते “ आपआपली कर्तव्ये करा”

१६ ऑगस्ट १९४२ रोज रविवार चिमूर च्या लोकांनी फेरी काढली असंख्य लोक होते. फेरी सर्कल इन्स्पेक्टर ने अडविण्याचा व उधळण्याचा प्रयत्न केला पण ती पुढेच रेटत होती. सर्कल साहेबाने एकाला मारले त्या युवकाने ध्वजाच्या काठीने सर्कल इन्स्पेक्टरला झोडपले. पोली पळाले पुन्हा हे क्रांतीकमारी भजन गायले गेले. ‘

‘झाड झडुले शस्त्र बनेगे, भक्त बनेगी सेना ।

पत्थर सारे बॉम्ब बनेंगे । नाव लगेगी किनारे॥”

महाराजांना चंद्रपूरला चातुर्मासास जातांना आपल्या गळ्यातील हार तोडून फुले जनतेवर उधळली. भारत माताकी जय म्हणून सारे वातावरण निनादले. तरुण मुल, मुली, वृद्ध सगळे सामील झाले. पोलीसांना रोकण्यासाठी दगड, धोडे, झाडे रस्त्यावर टाकून पोलीस अधिकाऱ्यांना झोडपले. अधिकाऱ्याने गोळीबाराचा आदेश दिला. लोक भडकले व पोलीस अधिकाऱ्यांना पळावे लागले. पोलीस स्टेशन जाळल्या गेले. कार्यालये पेटवल्या गेलेत. इंग्रज अधिकाऱ्यांना बांबूने टोचू टोचू मारले. दगडांनी ठेचून काढले. इंग्रज अधिकारी घाबरून जिव वाचवित पळाले.

२८ ऑगस्ट १९४२ ला चांदयात महाराजांना अटक झाली. यानंतर हजारो सहयाचे पत्र गव्हर्नरला गेल्यानंतर डिसेबर महिन्यात महाराजांची मुक्ता केली. स्वातंत्र्य आंदोलनात राष्ट्रसंतानी आपल्या विर रस पूर्ण भजनाने लोकांना चेतविले.

यानंतर अनेक क्रांतीकारकांनी भगतसिंग, राजगुरु, लोकमान्य टिळक, महात्मा गांधी, सुभाषचंद्र बोस सारख्या अनेक क्रांतीकारकांचे योगदान व आहूती नंतरच १९४७ ला देश स्वतंत्र झाला.

निष्कर्ष —

१. राष्ट्रीय एकात्मता निर्माण होईल.
२. स्वातंत्र्य व क्रांतीकारकाचा इतीहास आजच्या तरुणांच्या डोळ्यासमोर उभा राहिल.
३. देशाच्या रक्षणासाठी क्रांतीकारक निर्माण होऊ शकेल.
४. लोकांना जागृत करण्याचा उपाय भजन
५. भारत मातेचे व तिरंग्याचे रक्षण होऊ शकेल.

संदर्भ सूची

१. संपादक : स्व. सुदामजी सावरकर
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२. ग्रामजागृती भजनावली व राष्ट्रसंत तुकडोजी महाराज विरचित श्री गुरुदेव प्रकाशन मंडळ १० ऑगस्ट २०१४ श्री गुरुदेव आत्मानुसंधान, भु-वैकुंठ अडयाळ टेकडी ता.ब्रम्हपुरी, जि. चंद्रपुर
३. लेखक : प्रा. रघुनाथ कडवे , मानवतेचे महापुजारी राष्ट्रसंत तुकडोजी प्रकाशन तिथी दि. २७ ऑगस्ट २०१० अमोल प्रकाशन, नागपूर
४. संपादक : प्रा. रघुनाथ कडवे, सुराज्य साधना
प्रकाशक : प्रा.राम गावंडे प्रथम आवृत्ती १९९९
अध्यक्ष, देशभक्त वामनराव गावंडे सुराज्य प्रतिष्ठान, २११, सुयोगनगर नागपूर (महाराष्ट्र)
५. संपादक : सुदामजी सावरकर, साहित्यरत्न (अमरावती)
विवेचन—कर्मयोगी संत तुकारामदादा गीताचार्य जन्मशताब्दी महोत्सव
गीता—जयंती २०१२—२०१४

साठोत्तरी दलित कथांचा सामाजिक आशय

प्रा. बादलशाहा डोमाजी चव्हाण

मराठी विभाग,

महात्मा ज्योतिबा फुले महाविद्यालय, बल्लारपूर.

साहित्य व जीवन यांचे अतुट नाते आहे. त्यातल्या त्यात 'कथा' हा वाङ्मयप्रकार सर्वांच्याच परिचयाचा व जिवाळयाचा आहे. मनोरंजनाच्या दृष्टीने कथेला महत्वपूर्ण स्थान असले तरी ती सत्याचा शोधही घेते. या गुणामुळेच कथा हा वाङ्मयप्रकार लोकप्रिय ठरला. मनोरंजन आणि लोककल्याण यांचा सुरेख संगम कथेशिवाय दुसऱ्या वाङ्मयप्रकारात नाही.

दलित साहित्यात कथा या वाङ्मयप्रकारामध्ये अत्यंत कलासंपन्न कथा लिहिल्या गेल्या आहेत. दलितांना पशुपातळीवरचे जीवन जगावे लागत आहे. त्याला समाजरचनाच कारणीभूत आहे. विषमतेमुळे दलितांना भोगावी लागणारी गुलामगिरी आणि आंबेडकरी चळवळीमुळे निर्माण झालेला विद्रोह हा दलित कथेतून होतांना दिसतो. अनेक दलित कथाकारांनी मराठी कथेच्या इतिहासात मानाचे स्थान भूषविले आहे. त्यात बंधूमाधव, शंकरराव खरात, अण्णाभाऊ साठे, वामन होवाळ, सुखराम हिवराळे, योगिराज वाघमारे, अमिताभ, अविनाश डोळस, प्रकाश खरात, जालंदर सोनुने, योगेन्द्र मेश्राम, केशव मेश्राम व धर्मराज निमसरकर, चंद्रकांत वानखेडे व जालंधर सोनुने इत्यादी कथाकारांचा यात समावेश आहे. दलित कथाकारांनी आपल्या कथेत दलितांच्या वेदना मांडल्या दलितांच्या जीवनातील संघर्ष चितारला.

बाबुराव बागुल यांनी दलितांचे खरेखुरे वास्तव जग कथेत रंगविले. विद्रोहापेक्षा त्यांची मानवतावादी दृष्टी व सहानुभूती हीच त्यांच्या कथांमध्ये प्रभावी वाटते. त्यांनी आपल्या 'जेंव्हा मी जात चोरली' व 'मरण स्वस्त होत आहे'. या कथातून सामाजिक वास्तव मांडले. डॉ. प्रकाश खरात बागुलांच्या कथेविषयी म्हणतात. "बागुलांच्या कथेतील वैचारिक जाणिव ही देव, पुनर्जन्म व आर्थिक शोषण यांच्या विरोधात आहे. सामाजिक विषमतेच्या विरोधात बंड करून उठली आहे. त्यात जसे जीवनाचे वास्तव असते त्याचप्रमाणे वैचारिकताही आहे." बाबुराव बागुल यांचे स्थान महत्वाचे आहे.

शंकरराव खरात यांनी आपल्या 'बारा बलुतेदार' 'तडिपार', 'दौडी', 'सांगावा' या कथासंग्रहामधून गावकुसाबाहेरचे जीवन साकार केले आहे. वामन होवाळ यांनी दलित वेदना कथारूपाने प्रकट केल्या आहेत. दलितांच्या वास्तवाचा शोध घेत असतांना, बदलत्या राजकीय, सामाजिक, धार्मिक वातावरणामुळे निर्माण होणारे संघर्ष त्यांनी चितारले आहेत. त्यांचा 'बेनवाड' हा कथासंग्रह उल्लेखनीय आहे. 'उद्रेक', 'बेगड' या कथासंग्रहांनी प्रसिध्दीच्या झोतात आलेले कथाकार योगिराज वाघमारे होत. जातिव्यवस्थेमुळे दलितांना शिक्षणासारख्या पवित्र क्षेत्रात कशी वागणूक मिळते. ऐन वेळी मुलगी बाळंतपणात आजारी पडून मरले. परंतु मास्तर तिला वाचवू शकत नाही. परिस्थिती विरुद्धचा संघर्ष 'महार मास्तर' या कथेमध्ये योगिराज वाघमारे यांनी मोठया ताकदीने मांडलेला आहे. समाजव्यवस्थेने लादलेल्या जीवनासंबंधी भीमराव शिवराळेची 'पोळा' ही कथा आहे. या कथेत महार मांगांना दिलेल्या कामाची विभागणी बिनतक्रार अंमलबजावणी करावयाची हा नियम आहे. आपणसुद्धा इतर सवर्णीयांसारखे राहावे ही चुडा मातंगाच्या मनातील खळखळ भीमराव शिवराळे यांनी मांडली आहे.

लेखक, कवी म्हणून नावारुपाला आलेले श्री. अर्जून डांगळे हे यशस्वी कथाकार आहेत त्यांचा 'ही बांधावरची माणस' हा पहिला कथासंग्रह आहे. त्यांनी आपल्या कथेतून दलित जाणिव साकार केल्या आहेत. जीवन कलहाचे भिषण दर्शन घडविणारी 'गारदी' ही कथा परिणामकारक वाटते. कथाकारात मान्यता पावणारे अमिताभ पद्मपाणी (डॉ. वामन नगराळे) यांचा 'पड' हा कथासंग्रह आहे. त्यातील कथा जीवनानुभूतीपूर्ण असून तीव्र सामाजिक जाणिव व्यक्त करतात. 'सत्येकाम वल्द जाबाली' ही कथा एका दलित असहाय्य स्त्रीवर झालेल्या बलात्काराचे बिकट पक्षोभक चित्र उभे करते. कथा वाचून पाहिली तर त्यांची बोली कथेला अधिकच जीवंत करतांना दिसते.

प्रकाश खरात यांचे 'अंधाराचा अस्त', 'अक्षरांची पहाट' व प्रवर्तनाचा युगस्पर्श हे तीन कथासंग्रह आजवर प्रसिध्द झालेले आहेत. त्यांची कथा दारिद्र्यात जीवन जगणाऱ्या माणसांचे जीवन साकार करते. खरातांच्या कथा माणसांच्या वेदनांची

जाणिव करुन देतात. अन्यायाविरुद्ध संघर्ष करणारी विद्रोह करणारी माणसे इथे आढळतात. डॉ. यशवंत मनोहर म्हणतात, “वर्तमानातील सामाजिक संघर्षाची लेणी खोदणारी प्रकाश खरातांची कथा इतिहासातील घटितांनाही नव्या प्रतिकांच्या रूपात उभी करते इतिहासातील घटनांचे आजच्या संदर्भात नवे अन्वर्थन सादर करण्याचे लक्षणीय कौशल्य ही कथा प्रकट करते”^१. खरातांची कथा जशी ऐतिहासिक, पौराणिक लोककथांचा विचार संशोधनात्मक करते तसेच ग्रामीण जीवनावरही भाष्य करते. ग्रामीण—दलित—पिडीत—दुःखी मनाचा व्यापक विस्तार त्यांनी आपल्या कथेतून अधोरेखांकित केलेला आहे. मानवी मनाची विविध स्पंदने त्यांनी शोधलेली आहेत. दलित माणसाचे प्रेम आदर्श जाणिवेतून निर्माण झालेले आहे.

मराठी कथासाहित्यात दलित कथाकार म्हणून प्रकाश खरात यांचे नाव चिरकालीन टिकणारे आहे. कारण त्यांच्या कथेत विविध वैशिष्ट्ये ही आशयाच्या जाणिवेच्या पातळीवर निर्माण झालेली आहेत. डॉ. आंबेडकरांच्या आंदोलनातील संघर्ष असो की दलितांवर स्पृश्यांकडून होणारे अत्याचार असो. यात भरडली जाणारी कुटुंबाची चित्रे, वस्तीची चित्रे, गावाची चित्रे, साधेसुधे पण भयानक रूप घेऊन प्रगट झालेले आहे.

योगेन्द्र मेश्राम हे दलित कथा क्षेत्रातील एक तोलामोलाचे नाव आहे ‘रक्ताळलेली लकतरे’ व ‘जगण्याचा प्रश्न’ हे दोन त्यांचे कथासंग्रह व ‘हाहाकार’ हा दोन दीर्घ कथांचा संग्रह आहेत. त्यांच्या कथासंग्रहामधील गाजलेल्या कथा ह्या अनेक प्रतिनिधिक कथासंग्रहामध्ये समाविष्ट झालेल्या आहेत. त्यांच्या कथेतील सामाजिक, आर्थिक क्षेत्रात उपेक्षित, वंचित ठेवला गेलेला माणूस गुदमरून अगतिकतेत पडून राहत नाही. तर तो ‘जगण्याचा प्रश्न’ सोडविण्यासाठी धडपडतो आहे. योगेन्द्र मेश्रामांच्या कथांच्या संदर्भात डॉ. वि. स. जोग लिहितात “आजच्या द्रकश्राण्य माध्यमाच्या काळात मेश्रामांच्या कथांना एक विशेषच महत्त्व आहे. कारण या कथांचे लेखन इतके जिवंत आणि प्रत्ययकारी आहे की आपण ही कथा केवळ वाचत नसून कथानकातील घटना पहात आहोत, पात्रांचा आक्रोश आणि आव्हान ऐकत आहोत असाच पदोपदी भास होतो. मेश्रामांची कथा ही रोरावत, धोंगावत येणारी आणि थरथरून सोडणारी आहे.”^२

योगेन्द्र मेश्राम यांच्या कथांमधून व्यक्त होणारे सामाजिक जीवन अतिशय व्यापक, सर्वस्पर्शी व समृद्ध झालेले आहे. त्यांच्या कथांमधील मायबोलीचे लेणे लेवून आलेली अनुभव संपन्न भाषा त्यातील दुःख वेदनेची जाणिव करणारी आहे. जालंदर सोनुने ‘कथाकार’ म्हणून मान्यता प्राप्त लेखक आहेत. त्यांचे ‘भाबडी’, ‘संवेदना’, ‘मी झक मारली’ ही त्यांची कथासंग्रह आहेत. त्यांच्या कथेतील पात्रे ग्रामीण व शहरीही आहेत. त्यामधील पात्रांची प्रवृत्ती ही जशी विनोदी तशीच करुण भावनेने साकारलेली आहे. माणुसकीने ओतप्रोत भरलेली आहेत. त्यांच्या कथेतून भारतीय समाजातील जातियता दारिद्र्य भोगणारी असंख्य माणसे भेटतात. जातीसंस्थेने निर्माण केलेले दुःख या देशातील सुशिक्षित माणसालाही भोगावे लागते व अशिक्षित माणसाला तर भोगावेच लागते. नागपूर सारख्या शहरात अवर्ण संबोधणाऱ्या जातीतील माणसाला सवर्ण वस्तीत भाड्याने घर मिळत नाही हा त्यांना आलेला अनुभव ते कथेत मांडतात स्वातंत्र्य उलटून सत्तर वर्ष झाली तरी अस्पृश्यता गेली नाही मनामनातून ती जिवंत आहे हा प्रत्यय त्यांची कथा देते असे विषय साहित्याचा समाजशास्त्रीय अभ्यासासाठी कथालेखन म्हणून मौलिक ठरले आहेत.

चंद्रकांत वानखेडे यांचे आजपर्यंत ‘विटाळ’, ‘मयतीची फुल’, ‘भूक’ हे कथासंग्रह प्रकाशित झालेले आहेत या तिनही कथासंग्रहातील कथांची संख्या एकूण चौतिस आहे. त्यांच्या कथांनी मराठी कथेला योगदान दिले. त्यांनी आपल्या कथेतून समाजदर्शन घडविले सामाजिक जाणिव प्रखरपणे मांडली विटाळ या कथासंग्रहातून त्यांनी अस्पृश्यता हा विषय विद्रोही स्वरूपात मांडला. त्यांच्या कथेचे रूप एकाच वेळेस जीवनानुभवाचे आहे आणि कथानुभवाचे आहे. दलितांचेच दुःख, अनुभव निवडणे व कथाविषय करुन मांडणे हे या कथांचे निराळेपण आहे. भारतीय समाजात जातियता ही वर्णव्यवस्थेच्या उत्तरंढीसारखीच रचलेली आहे. एकाच वर्णसमुहातील जातीमध्ये ही श्रेष्ठ—कनिष्ठता आहे. स्पर्श—अस्पर्शतेची जाणीव आहे. भारतीय माणसाचे मन हिंदू धर्माचे श्रेष्ठ—कनिष्ठतेचा संस्कार करुन पोखरुन काढले आहेत. त्यांनी जीवनदर्शनाच्या आणि व्यक्तिदर्शनाच्या माध्यमातून कथन केले आहे. हे सगळेच समाजवास्तव हजारो वर्षे जोपासले गेले या अमानवी वास्तवावर प्रखर प्रहार दलित कथासाहित्याने केला आणि सामाजिक जाणिवेचे वस्तुनिष्ठ दर्शन मराठी वाङ्मयात साकार झाले तीच सामाजिक वास्तवता चंद्रकांत वानखेडे यांच्या मनाचे अंतरंग घेऊन कथेत साकारली आहे.



एकविसाव्या शतकातील साहित्याचे व मराठी कथासृष्टीचे स्वरूप विविध अंगांनी विकसित झाले आहे. भारतातील सामाजिक स्तरातून लेखकांचा एक मोठा वर्ग साहित्यात दाखल झाला. त्याने आपले स्वतःचे अनुभव विविध वाङ्मय प्रकारांच्याद्वारे मांडले. त्या अनुभवाचे जे वाङ्मय रूप आहे ते मराठी साहित्यात क्रांतिकारी व नवे ठरले. कारण या वाङ्मयाच्या प्रेरणा मानवतावादी तत्वज्ञानातून उदयास आल्या. समतेच्या व बंधूभावाच्या संकल्पनेतून जन्मास आल्या. त्यामूळे या वाङ्मयाचे जीवनदर्शन सर्वसामान्य माणसाला केंद्र ठरवून आकारास आले. मराठी कथेत सहानुभूतीने दलितांचे चित्रण जरी झाले असले तरी त्या दारिद्र्याच्या मुळाशी जाऊन त्या समस्यांच्या उगमाचे स्थळ सांगितले नाही. दलित जीवनातील आर्थिक, सामाजिक प्रश्नांची निर्मिती येथील विवक्षित संस्कृतीच्या कशी जवळची आहे याची चिकित्सा प्रथमच साठोत्तरी दलित कथाकारांनी केली आहे.

संदर्भ ग्रंथ :-

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- ३) वि. स. जोग, जगण्याचा प्रश्न (प्रस्तावना), प्रचार प्रकाशन कोल्हापूर. १९८९

“चंद्रपूर जिल्ह्यातील वनक्षेत्राचा भौगोलिक अभ्यास”

डॉ. वनश्री लाखे
भुगोल विभाग प्रमुख
सरदार पटेल महाविद्यालय,
चंद्रपूर

वृक्षांची दाटी असलेला जमिनीचा भाग म्हणजे वन. वनामध्ये वृक्षांची घनता, ऊंची, वनभुती उपयोग आणि वनातील परिस्थितीची कार्य याचा समावेश होतो. पर्जन्यमान, आर्द्रता व सुर्यप्रकाश या घटकांमुळे उरत असते. महाराष्ट्रातील एकूण वनक्षेत्र 64000 चौ.कि.मी. असून चंद्रपूर जिल्ह्यातील वनक्षेत्राचा त्यात महत्वाचा वाटा आहे. वनक्षेत्र म्हणजे जीवजंतुंच्या वाढीसाठी संरक्षित क्षेत्र व भौगोलिक विविधता असलेले क्षेत्र होय. तसेच राष्ट्रीय उद्यान व वन्यजीव अभयारण्याचा त्यात समावेश होतो. या क्षेत्रातील वैशिष्ट्यांमध्ये सर्वच वनस्पती उष्णकटीबंधीय या गटातील आहे. कोरड्या ऋतुत पर्णसंभार झडून जाणाऱ्या वनासाठी पानझडी प्रकार या क्षेत्रात असून आर्द्र पानझडी व मोसमी वने आढळून येतात.

बीजशब्द वन परिस्थितीची कार्य, वनक्षेत्र, अभयारण्य, पानझडी

प्रस्तावना – महाराष्ट्रातील दाट वनांचे विभाग राज्यातील डोंगराच्या पायथ्याशी, जास्त पर्जन्यमान प्रदेशात आढळून येतात अभ्यास क्षेत्रात एकूण क्षेत्रफळाच्या 50 टक्के पर्यंत क्षेत्र जंगलव्याप्त आहे. समुद्र सपाटीपासून सुमारे 700 मी. ऊंची पर्यंतच्या प्रदेशात आर्द्र पानझडीव ने आहेत. या क्षेत्रात 140 से.मी. पर्यंत पावसाचे प्रमाण दिसून येते. राष्ट्रीय उद्यानाच्या क्षेत्रातील श्रेणीतील ताडोबा अंधारी व्याघ्र प्रकल्प याच क्षेत्रात आहे.

प्रस्तुत लघुशोध निबंधात चंद्रपूर जिल्ह्यातील वनक्षेत्राचा भौगोलिक अभ्यास पाहतांना खालील उद्देश्य आहेत.

- एकूण भुमी उपयोजनात जंगलव्याप्त क्षेत्राचे प्रमाण पाहणे.
- चंद्रपूर जिल्ह्यातील वनविभागानुसार वनक्षेत्राचा अभ्यास.
- चंद्रपूर जिल्ह्यातील वनाच्या वर्गीकरणातील वर्षातील बदल.
- वनक्षेत्रामधून प्राप्त होणारे मुख्य व गौण उत्पादन पाहणे.

अभ्यास क्षेत्र – प्रस्तुत लघुशोध निबंधात महाराष्ट्रातील चंद्रपूर जिल्ह्यातील वनक्षेत्राचा विचार करण्यात आलेला आहे. या क्षेत्रात संरचनात्मक पहाड, नदीखारे आणि वैनगंगा, वर्धा नदीचे गाळाचे मैदान असून समुद्र सपाटीपासून 190 मी. ऊंचीचा प्रदेश दिसून येतो. ताडोबा राष्ट्रीय उद्यान व अंधारी व्याघ्र अभयारण्य 625.74 चौ.कि.मी. परिसरात पसरलेले दिसून येते.

माहिती स्रोत व अभ्यास पद्धती – प्रस्तुत शोधनिबंधासाठी आवश्यक असणाऱ्या सांख्यिकी माहितीचे संकलन सामाजिक आर्थिक समालोचन चंद्रपूर जिल्हा व महाराष्ट्र राज्य या संग्रहातून केले आहे. वनक्षेत्रविषयक आकडेवारी द्वितीय स्वरूपाची असून सांख्यिकीय विभागातून घेतलेली असून काही निरीक्षण पद्धतीचा वान केलेला आहे.

संकल्पीत माहितीचे भौगोलिक दृष्ट्या विश्लेषण करून ते नकाशाशास्त्रीय पद्धतीने दर्शविलेले आहे. अभ्यास क्षेत्राचे भौगोलिक स्थान व विस्तार – महाराष्ट्राच्या पूर्व भागात चंद्रपूर जिल्हा 19°27'50" ते 79°59'43" पूर्व रेखांश मध्ये 11,30,8000 चौ.कि.मी. क्षेत्रात पसरलेला आहे.

या जिल्ह्यात खनिज संपत्तीची प्रचुरता असून वनसंपत्ती व कृषी उत्पादनात अग्रेसर आहे. या व्यतिरिक्त प्राकृतिक संसाधनावर आधारित उद्योगाचे वितरण दिसून येते. उत्तर पश्चिमी भागात ताडोबा राष्ट्रीय उद्यान असून ते भारतातील 28 व्याघ्र प्रकल्पांपैकी एक आहे.

या क्षेत्रात लोकसंख्येची घनता प्रति चौ.कि.मी. 193 आहे. एकूण लोकसंख्या 2204307 असून त्यात पुरुष 1124000 स्त्रियां 1080000 आहेत.

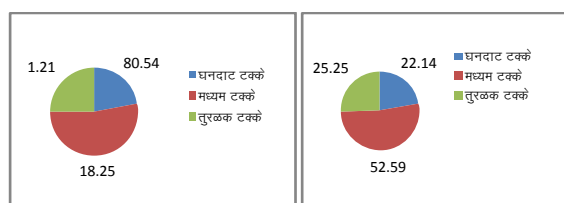
हवामान व पर्जन्यमान – चंद्रपूर जिल्ह्याचे हवामान उष्ण व कोरडे असून पावसाळ्यात दमट व उन्हाळ्यात जास्त गरम असून पर्जन्यमान 140 से.मी. (1578 मी.मी.) आहे.

चंद्रपूर जिल्ह्याचे वनविषयक भुमीउपयोजन वर्ष 2011-12 नुसार एकुण भौगोलिक क्षेत्र 831000 हेक्टर असून त्यातील जंगलव्याप्त क्षेत्र 137000 हेक्टर आहे. म्हजेच एकुण क्षेत्राशी प्रमाण 16.5 टक्के आहे. व्याघ्र प्रकल्प (ताडोबा राष्ट्रीय उद्यान व अंधारी वन्यजीव अभयारण्य) अंतर्गत क्षेत्र 1320.4 चौ.कि.मी. आहे.

चंद्रपूर जिल्ह्यातील एकुण वनक्षेत्राचा विचार करता राष्ट्रीय वनधोरणानुसार राज्यामध्ये 33.33 टक्के क्षेत्र अभयारण्याखाली पाहिजे म्हणजे वनस्पतीचे संवर्धन जरूरी आहे. या राखीव संरक्षित आणि अवर्गीकृत असे विभाजन आढळून येते.

चंद्रपूर जिल्ह्यातील वनक्षेत्र –

वर्ष	राखीव टक्के	संरक्षित टक्के	अवर्गीकृत टक्के	जिल्ह्याच्या एकुण भौगोलिक क्षेत्राशी टक्के
2014-15	80.54	18.25	1.21	41.93
2015-16	80.72	18.14	1.13	42.00



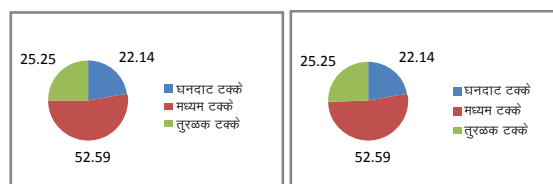
वर्ष 2014-15

वर्ष 2015-16

वरील आकडेवारीचे निरीक्षण केले असता, 2015-16 मध्ये राखीव वनात 0.18 चौ.कि.मी. ने वाढ झालेली असून संरक्षित वनात 0.8 चौ.कि.मी. ने घट दिसून येते. तर अवर्गीकृत वनक्षेत्र 0.08 चौ.कि.मी. ने कमी झाले. एकुण भौगोलिक क्षेत्रातील टक्केवारी मध्ये बदल कमी दिसून येतो.

वनक्षेत्राचे वर्गीकरण – राज्यातील राज्यातील वनांच्या वृक्षाच्छादनाच्या घनतेची वर्गवारी अतिघनदाट 70 टक्केपेक्षा जास्त, मध्यम दाट घनता 40 ते 70, खुले वन 40 टक्के इतके निर्धारित असून उर्वरीत वनक्षेत्रात पाण्याखालील क्षेत्र व वृक्ष विरहित भागाचा समावेश आहे.

वर्ष	घनदाट टक्के	मध्यम टक्के	तुरळक टक्के
2014-15	22.07	52.80	25.14
2015-16	22.14	52.59	25.25



वर्ष 2014-15

वर्ष 2015-16

आधार – वनसंरक्षक कार्यालय, चंद्रपूर

वरील आकडेवारीचा विचार करता घनदाट रकान्यात 0.07 चौ.कि.मी. चा फरक असून मध्यम विभागात 0.21 चौ.कि.मी. चा क्षेत्राचा फरक आहे. तुरळक क्षेत्र 0.11 चौ.कि.मी. ने वाढलेले आहे. जिल्ह्यातील घनदाट वनक्षेत्राची एकुण वनक्षेत्राच्या टक्केवारीत 0.1 टक्केचा फरक दिसून येतो. वनक्षेत्र कमी झालेले दिसून येते.

मुख्य व गौण वन उत्पादने – वनांचे अनेक फायदे आहे. वनांतून इमारती लाकुड, जळाऊ लाकुड, गुरांना चारा व अनेक उद्योगांना कच्चा माल उपलब्ध होतो. याशिवाय डिंक लाख, तेंदुपाने, सुगंधी द्रव्ये अशी उत्पादने वनांतून मिळतात पूर्व विदर्भातील जंगलातून सुमारे 50 टक्के टिंबर उपलब्ध होतो. महाराष्ट्रातील चंद्रपूर व गडचिरोली जिल्ह्यातील वनातील साग चांगल्या दर्जाचा म्हणून प्रसिद्ध आहे. याशिवाय फेन, नाना, किंदळ, शिसव हळद, खैर यापासून कठीण लाकुड मिळते याशिवाय अनेक दुय्यम उत्पादने मिळतात.

चंद्रपूर जिल्ह्यातील मुख्य व गौण वन उत्पादने –

अ) वनउत्पादने उत्पादनाचे एकूण उत्पादन

अ.क्र.	लाकुड	एकूण उत्पादन (हजार घ.मी.)
1	इमारती लाकुड	5762.4
2	जळाऊ लाकुड	9165.2
3	चंदन लाकुड	9165.2

ब) गौण वन उत्पादने

अ.क्र.	गौण वन उत्पादने	नग
1	बांबू	267772.0 संख्या
2	विडी पाने	65530.5 गोणी
3	डिंक	43 क्विंटल
4	मोहाची फुले	40 क्विंटल
5	इतर ताडी झाडे	211 संख्या

चंद्रपूर क्षेत्राचा विचार करता वन उत्पादनात इमारती लाकडाचे उत्पादन 5762.4 हजार घ.मी. असून जळाऊ लाकुड 9165.2 हजार घ.मी. आहे. गौण उत्पादनात बांबू, विडीची पाने, डिंक, मोहाची फुले इत्यादीचे उत्पादन प्रमुख आहे.

प्रस्तुत शोधनिबंधाचे निरीक्षण केले असता खालील गोष्टी निर्देशनास आल्या.

- 1) एकूण भौगोलिक क्षेत्राशी जंगलव्याप्त क्षेत्राचे प्रमाण 16.5 टक्के दिसून येते.
- 2) प्रस्तुत लघुशोध निबंधात एका वर्षाच्या कालावधीत राखीव वनक्षेत्रात वाढलेले आहे. तर संरक्षित वनक्षेत्रात घट दिसून येते.
- 3) जिल्ह्यातील वनविभागानुसार वनक्षेत्राचे वर्गीकरण पाहिले असता घनदाट व तुरळक क्षेत्रात थोडी वाढ झालेली असून मध्यम प्रतीचे वनक्षेत्रात घट झालेली दिसून येते.
- 4) वनांमधील कच्च्या मालाचा उपयोग उद्योगात केला जातो. चंद्रपूर जवळील बल्लारपूर येथील कागद गिरणीत आसपासच्या वनांतील बांबू व तत्सम गवतांचा वापर कच्चा माल म्हणून करतात. तसेच या क्षेत्रातील जंगलातील वृक्षांचा वापर टिंबर म्हणून केला जातो. तसेच पानझडी वनातून जळाऊ लाकुड मोठ्या प्रमाणावर मिळते.

याशिवाय दुय्यम उत्पादनात डिंक, मोहफुले, आपटा, टेभुर्णा व कुडा इत्यादी झुडूपाचा उपयोग बिडीपाने तयार करण्यासाठी होतो. रोशा गवत, कुसूम व नीम याचा उपयोग सुगंधी तेल काढण्यासाठी करण्यात येतो.

उपाय योजना –



- 1) सामाजिक वनीकरणात डोंगराळ भाग, रेंताळ भुमी, रस्त्याच्या दुतर्फा, वनीकरण अधिक प्रमाणात व्हायला पाहिजे.
- 2) पडित जमीन व कुरण विकास करण्यासाठी प्रकल्पाला गती द्यावी.
- 3) महत्वाच्या योजनांतर्गत वृक्षारोपनासाठी व सामाजिक वनीकरण संचालनालय राज्यात वृक्ष लागवडीच्या योजना अमलात याव्यात.
- 4) वनशेती अंतर्गत निलगिरी व सुबाभुळची स्वतंत्र लागवड अधिक प्रमाणात करण्यात यावी.
- 5) जिल्ह्यातील वनांद्वारे गौण वनउत्पादनावर आधारित स्थानिकांना रोजगार उपलब्ध करून देण्यात यावा.

संदर्भ ग्रंथ सुची

- प्रा. सवदी ए.बी., महाराष्ट्र भुगोल
- डॉ. सुभाषचंद्र सारंग, महाराष्ट्र भुगोल
- सागर के., असा हा महाराष्ट्र
- प्रा. सवदी ए.बी., द मेगा स्टेट महाराष्ट्र
चंद्रपूर जिल्हा – सामाजिक व आर्थिक समालोचन 2016

बहुजन समाजातील महिलांच्या उत्थानात मा. कांशीरामजींचे योगदान

प्रा.किशोर शेषराव चौरै

इतिहास विभाग प्रमुख

महात्मा ज्योतिबा फुले महाविद्यालय

बल्लारपूर, जि. चंद्रपूर

प्रस्तावना :

तथागत भगवान गौतम बुद्धाने २५०० वर्षांपूर्वी स्त्री-पुरुष समतेचा विचार मांडला. बुद्दाला स्त्री स्वातंत्र्याचे पहिले उद्गाते म्हणतात. बौद्ध संघात भिक्षुणीच्या रुपाने स्त्रियांना प्रवेश दिला. राजवंशातील थोड्या तेजस्विनी सोडल्यास सर्वच स्त्रिया रुढीच्या व पुरुषी वर्चस्वाखाली गुलामगिरीचेच जीवन जगत होत्या जेव्हा संपूर्ण शिक्षण व्यवस्था मनुवाद्यांच्या हातात होती तेव्हा महिलांना शिक्षणाचा अधिकारच नाकारला होता. त्यांना चूल आणि मूल ह्यातच बंदीस्त करून ठेवण्यात आले होते. तेव्हा म. फुलेंनी, सावित्रीबाई फुलेंनी ब्राह्मणवादी व्यवस्थेविरुद्ध बंड पुकारून महिलांना शिक्षणाचा अधिकार मिळवून दिला. १५ ऑगस्ट १९४७ रोजी भारत स्वतंत्र झाला आणि भारताची स्थिती बदलण्यास प्रारंभ झाला. त्याचबरोबर याचा प्रभाव महिलांवरही पडला. २६ जानेवारी १९५० रोजी राज्यघटना स्वीकारण्यात आली व तेथून महिलांच्या स्थितीत परिवर्तन होण्यास प्रारंभ झाला. डॉ. बाबासाहेब आंबेडकरांनी राज्यघटनेत महिलांना राजकीय, सामाजिक, आर्थिक स्वरूपाचे सर्व अधिकार बहाल केले. महिलांची राजकीय भागीदारी वाढविण्याच्या दृष्टीने त्यांना राज्यघटनेने मतदान करण्याचा अधिकार बहाल केला, ज्या अधिकाराकरीता पाश्चिमात्य देशांमध्ये महिलांना संघर्ष करावा लागला. डॉ. बाबासाहेब आंबेडकरांनी महिलांना दिलेला मतदानाचा अधिकार हाच बहुजन महिलांच्या राजकारणातील प्रवेशाचा वळण बिंदू ठरला. इ.स. १९५२ च्या निवडणूकांपासून महिलांचा आजपावेतो सहभाग सतत वाढत आहे. परंतु ज्याप्रमाणे बहुजन महिलांचा राजकारणात सहभाग पाहिजे तसा नाही. ज्या महिला राजकारणात सहभागी आहेत त्या बहुतांश उच्चवर्णीय व राजकारणातील सक्रिय असलेल्या घराण्यातीलच महिला दिसतात, म्हणून मा. कांशीरामजींनी बहुजन समाजातील महिलांच्या राजकारणात, समाजकारणात सहभाग वाढावा त्याकरीता ते सतत कार्यरत दिसतात. मायावतीसारख्या एका मागासवर्गीय महिलेला मुख्यमंत्री पदापर्यंत पोहचविण्याचे कार्य मा. कांशीरामजींनी केले. मायावतीने भारतातील लोकसंख्येने सर्वात मोठ्या उत्तरप्रदेशासारख्या राज्यातील चारदा मुख्यमंत्री म्हणून नेतृत्व केले आहे. तशाच प्रकारचे नेतृत्व महाराष्ट्रातील बहुजन समाजातील महिलांत निर्माण व्हावे. त्यासाठी मा. कांशीरामजींनी जे प्रयत्न केलेत त्याचा अल्पसा शोध प्रस्तुत शोधनिबंधात घेण्यात आलेला आहे.

महाराष्ट्र बहुजन समाज पार्टी तर्फे महिला मेळावे :

महाराष्ट्रात दलित-शोषित महिलांच्या उत्थानासाठी मा. कांशीरामजींनी बहुजन समाज पार्टीतर्फे महिलांचे मेळावे भरविले. यामागे त्यांचा उद्देश म्हणजे महाराष्ट्रातील या बहुजन समाजातील महिलांनी पुढे यावे, नेतृत्व करावे हा होता. त्यानुसार नागपूर व मुंबई येथे हे मेळावे घेण्यात आले.

(अ) नागपूर येथे राज्याव्यापी महिला मेळावा :

बहुजन समाज पार्टीतर्फे ३ जानेवारी १९९९ रोजी नागपूर येथील चिटणीस पार्क महाल स्टेडियमवर क्रांतीज्योती सावित्रीबाई फुले जयंती समारोह तथा राज्यव्यापी महिला मेळाव्याचे आयोजन केले गेले. या समारोहाला मुख्य अतिथी मा. कांशीरामजी होते. या मेळाव्याची तयारी २८ नोव्हेंबर १९९८ च्या महात्मा ज्योतिबा फुले यांच्या स्मृती दिनापासूनच तयारी करण्यात आली होती. केवळ

विदर्भातूनच नव्हे तर संपूर्ण महाराष्ट्रातून या मेळाव्यात मोठ्या प्रमाणावर महिला प्रतिनिधी सहभागी झाल्या होत्या.

नागपूर जिल्ह्यातील उमरेड, भिवापूर, कामठी, पारशिवनी, हिंगणा, काटोल, नरखेड, सावनेर, कुही सर्व तालुक्यांच्या गावी मोठ्या प्रचारसभा घेण्यात आल्या. नागपूर जिल्ह्याच्या उपाध्यक्षा श्रीमती जेबुत्रीसाताई यांच्या नेतृत्वाखाली महिलांचे एक शिष्टमंडळ नागपूर जिल्ह्याचा प्रचार दौरा केला. त्यामुळे नागपूर शहर आणि जिल्ह्यातून ३ जानेवारीला होऊ घातलेल्या क्रांतीज्योती सावित्रीबाई फुले जयंती तथा महिला मेळाव्यात महिला तसेच पुरुष मोठ्या संख्येने सहभागी झाले.^१

विदर्भानंतर मराठवाड्यातील औरंगाबाद, नांदेड, जालना, परभणी, बीड आणि लातूर येथे बसपाचे प्रदेश सचिव मा. दिगांबर मोरे, मा. मुकूंद सोनोने यांनी या निमित्ताने प्रचार सभा घेतल्या.

“मुंबई परिसरातही या मेळाव्याची नुकत्याच पार पडलेल्या ६ डिसेंबर या डॉ. बाबासाहेब आंबेडकर यांच्या महापरिवाण दिनी सदर मेळाव्याची माहिती देण्यात आली. या प्रचारासाठी बसपा मुंबई प्रदेशचे अध्यक्ष मा. विलास गरूड यांनी चैत्यभूमीवर एक स्टॉल उघडला होता. याशिवाय परिसरातील या निमित्ताने प्रचार सभांचे आयोजन केले गेले. मुंबईतील बसपाच्या झुंझार नेत्या श्रीमती फुलाताई जाधव यांच्या नेतृत्वाखाली मुंबई आणि परिसरातून मोठ्या संख्येने महिला प्रतिनिधी या मेळाव्याला उपस्थित झाला”.^२

या राज्यव्यापी महिला मेळाव्याला मार्गदर्शन करताना मा. कांशीरामजी म्हणतात की, “आज महाराष्ट्रातील महिलांकडून महिला मेळावा ठेवला गेला. आज सावित्रीबाई फुले यांच्या कार्याची, संघर्षाची आठवण करून बहुजन समाजातील महिलांनी प्रेरणा घेऊन आज आपली जिम्मेदारी पार पाडण्यासाठी तयार राहतील. आपल्या महान आदर्शाला आठवण करणे, ही चांगली गोष्ट आहे. परंतु त्या महान आदर्शाचे जे ध्येय होते, ते पूर्ण करणे हे खरे ध्येय आमच्या समोर असायला पाहिजे. जर त्यांच्या आदर्शाचा आमच्यावर प्रभाव पडला नाही तर त्यांच्या तत्वज्ञानाचा आम्हाला काहीच लाभ होणार नाही”.^३ म्हणून या गोष्टीला आठवणीत ठेवावे लागेल की, सावित्रीबाई फुलेच्या जन्मदिनी आम्ही का एकत्र आलो, त्यांनी जे कार्य केले त्याचा जो संघर्ष राहिला. त्यांच्या कार्याला पुर्नजीवित करून त्यापासून प्रेरणा घेऊन जी आजच्या समाजात आपली जिम्मेदारी आहे त्या जिम्मेदारीला पार पाडण्यासाठी आम्ही स्वतःला तयार नाही केले आणि जिम्मेदारी समजली नाही, तर ही जिम्मेदारी कोण घेईल? जे आपचे महान आदर्श महापुरुष, महिला यांचे जे काम अपूर्ण राहिलेले आहे, ते कोण पूर्ण करतील? कांशीरामजी पुढे म्हणतात की, “जेव्हा जेव्हा मी महाराष्ट्रात येतो तर तुम्ही लोक मोठ्या जोरजोराने नारे लावता ‘बाबा तेरा मिशन अधुरा, फुले तेरा मिशन अधुरा, शाहू तेरा मिशन अधुरा बीएसपी करेली पूरा’ काय महाराष्ट्रात बीएसपी या मिशनला पूर्ण करण्यासाठी लायक बनली आहे? तर या पूर्ण करण्यासाठी योग्यता निर्माण करावी लागेल, आणि योग्यता निर्माण करून त्या योग्यतेचा उपयोग करून ही जिम्मेदारी पार पाडावी लागेल. कदाचित मिशन पूर्ण नाही होत, तरी कमीत कमी त्याला पुढे ढकलण्याचा प्रयत्न झाला पाहिजे, तेव्हा आज नाही उद्या मिशनला पूर्ण करू शकू”.^४ असा आत्मविश्वास मा. कांशीरामजी जनमुदायात मिशनविषयी निर्माण करतात.

सत्ताधारी समाजाला आपला हिस्सा दुसऱ्यांना मागावा लागत नाही व आपल्याला ओरडू ओरडू भागिदारी, आरक्षण मागावे लागते. या आरक्षण विषयी मा. कांशीरामजी म्हणतात की, “आरक्षण कोण घेतो? आरक्षण कोणाला मागीतले जाते? आणि आरक्षण देते कोण? आरक्षण देणारे सत्ताधारी असतात आणि म्हणून त्यासाठी आपणाला हुक्मराज बनावे लागेल. जेव्हापर्यंत आपण या देशाचे हुक्मराज बनू नाही तेव्हापर्यंत आमच्या समाजावर आमच्या महिलांवर अत्याचार होत राहतील. सर्व समस्यांचे हल

सत्तेत आहे, त्यासाठी आम्हाला सत्ता मिळवावी लागेल”.^५ आरक्षण मिळूनही आजच्या समाजाचे भले होत नाही. तर त्यासाठी सत्ताच गरजेची आहे तेव्हाच आमचे प्रश्न सुटू शकतील ते पुढे म्हणतात की, “मी मुट्टीभर पठाबाणा पाहिले, मुट्टीभर मुगलांना पाहिले आणि खूप कमी संख्येच्या इंग्रजांना पाहिजे, इंग्रज गेल्यानंतर १५ टक्के उच्चवर्णीय लोकांना पाहिले. या सर्व हुक्मराजांना मी पाहिले, त्यांच्यावर अन्याय अत्याचार झाला नाही. त्यांच्या महिलांवर बलात्कार झाला नाही, का नाही झाला कारण ते हुक्मराज होते, म्हणजेच सत्ताधारी लोकांवर अन्याय अत्याचार होत नाही, जर आम्हाला अन्याय अत्याचाराचा अंत करायचा असेल तर त्यासाठी सत्ता मिळविणे आवश्यक आहे”.^६ त्यासाठी मा. कांशीरामजी उपस्थित जनमुदायासमोर उत्तर प्रदेशातील मुख्यमंत्री मायावतीचे उदाहरण देतात की, सत्ता हातात आल्यावर गुंडागर्दी संपविण्यासाठी कशा उपाययोजना करण्यात आल्या, कसे कायदे निर्माण केल्या गेले. एका महिलेने इतक्या कमी वेळात कसे कार्यकरून दाखविले, हे सर्व कथन उपस्थित महिलांसमोर एक आदर्श घालवून दिला.

या सावित्रीबाई फुले जयंतीच्या शुभप्रसंगी या देशातील समाज व्यवस्था परिवर्तन करण्यासाठी भटजी आणि शेटजीचा मुकाबला करून शुद्र आणि अतिशुद्रांना आपले स्थान प्राप्त करून देण्यासाठी महात्मा फुले आणि सावित्रीबाई फुले यांनी जे कार्य केले. नंतर शाहू महाराज, डॉ. बाबासाहेब आंबेडकर यांनी पुढे चालविले. त्या कार्याला ध्यानात घेवून बहुजन समाजांनी या देशाचा हुक्मराज बनने गरजेचे आहे.

अशाप्रकारे या राज्यव्यापी भव्य महिला मेळाव्यातील उपस्थित हजारो महिलांना मा. कांशीरामजींनी संबोधित केले. याप्रसंगी बसपा प्रदेशाध्यक्ष सिद्धार्थ पाटील उपस्थित होते. मेळाव्याचे संचालन बसपा प्रदेश संयोजिका नंदाताई फुकट, तर नागपूर शहर महासचिव रमेश पाटील यांनी आभार व्यक्त केला. मा. कांशीरामजी व्यतिरिक्त महिला नेत्या रूपाली सरदेसाई, नंदाताई सावंत (मुंबई), सुधाताई मोहिले, फुलाबाई जाधव, कीर्ती मेश्राम, सीता तोंडले, शोभाताई इंगळे (ठाणे), आशाताई भैसारे (धुळे), सविताताई देशमुख (बुलढाना), नंदाताई सावंत (सातारा), श्रीमती पाटील (सांगली), सोनाली भोयर (यवतमाळ), आदिवासी महिला नेत्या पुष्पा आत्राम (वर्धा), सुप्रिया इंगळे (सावनेर), हेमलता पाटील (कामठी), नंदाताई चौके (गडचिरोली-चंद्रपूर), जैबुन्नीसा शेख (नागपूर), विश्रंतीताई झांबरे आदी महिलांनी याप्रसंगी आपले विचार व्यक्त केले.

(ब) बसपा मुंबई प्रदेश महिला मेळावा :

८ मार्च १९९९ रोजी मुंबई येथे सावरकर स्मारक सभागृहात बहुजन समाज पक्षाद्वारे भव्य महिला मेळावा आयोजित करण्यात आला. या भरणे भरलेल्या सभागृहात मा. कांशीरामजी मेळाव्याला संबोधित करताना म्हणतात की, “महाराष्ट्रातील लोक सत्ताधारी बनण्याचे स्वप्न कधीच पहात नाही. त्यांनीनिदान राजकीय ग्राऊंड तरी तयार करावे. मायावती उत्तर प्रदेशाची मुख्यमंत्री झाल्यावर आता पंतप्रधान बनण्याचे स्वप्न बघते. येत्या शतकात आम्ही लवकरच आमच्या ध्येयापर्यंत असू. महाराष्ट्रातील लोकांनीही आपली ताकत ओळखून परिवर्तनाच्या या लढाईत साथ द्यावी असे आवाहन मा. कांशीरामजींनी उपस्थित महिलांना केले”.^७ महाराष्ट्रातील महिलांनी आपले सामर्थ्य ओळखून राजकीय शक्ती सिद्ध केली तर त्यांना इतरांपुढे भिक मागावी लागणार नाही व त्या स्वयंसिद्ध होतील.

मुंबई प्रदेश बसपा महिला आघाडीच्या महासचिव फुलाताई जाधव यांनी मेळाव्याचे प्रारंभक संचालन केले. याप्रसंगी नागपूरच्या जैबुन्नीसा शेख, मुंबईच्या शोभा तायडे, शारदा वाकडे, रामटेकेताई, फुलाबाई शृंगार आदींनी आपले विचार मांडले. सभामंचावर सर्व महिलाच कार्यकर्त्या विराजमान होत्या. कार्यक्रमाचे प्रस्ताविक व संचालन बसपा महिला आघाडीच्या संयोजिका प्रा. सुध्दा मोहिले यांनी केले.

हॉलच्या बाहेर अवती भवती झेंडे—तोरणे—बॅनर्सने सुंदर प्रवेशाद्वारे परिसर रंगून गेला होता. मुंबईच्या मुख्य रस्त्यावर पेंटींग व भितीपत्रके यामुळे जागतिक महिला दिवस फक्त बसपाच मुंबईत साजरी करित आहे असे दिसून येत होते. संपूर्ण सभागृह महिलांनी भरणे भरले होते तर हॉल बाहेर व आजुबाजूला पुरुष मंडळी उभे राहून कार्यक्रम शिस्तबद्धतेने ऐकत होती. पुष्कळशी महिला मंडळी पहिल्यांदाच कांशीरामजींना ऐकण्यासाठी उत्स्फूर्तपणे लोकलने, जीपने व पायी चालत आलेत”.^१ तसेच विदर्भ आणि मराठवाडा विभागतूनही महिलांचे प्रतिनिधी आले होते. अशाप्रकारे मा. कांशीरामजी यांनी महाराष्ट्रातील बहुजन समाजातील महिलांच्या उत्थानासाठी जागतिक महिला दिनी मेळाव्याचे आयोजन केले गेले. याप्रसंगी सभागृहात व बाहेर ‘नारी के सन्मान में बीएसपी मैदान में’ अशा जयघोषाने सभागृह दणाणून गेले होते.

अशाप्रकारे महाराष्ट्रातून महिलांचे राजकीय नेतृत्व पुढे यावे यासाठी बहुजन समाज पार्टीने वरील मेळावे आयोजित केले होते. या मेळाव्या व्यतिरिक्त मा. कांशीरामजींनी महाराष्ट्रात अनेक कार्यक्रम आयोजित केले, त्यापैकी ‘कही हम भूल ना जाये’ या राष्ट्रव्यापी आंदोलनांतर्गत ३ जानेवारी २००० रोजी पुणे येथील डॉ. बाबासाहेब आंबेडकर सांस्कृतिक भवन येथे आयोजित ‘क्रांतीज्योती सावित्रीबाई फुले जयंती समारोह’ प्रसंगी मा. कांशीरामजी यांनी बहुजन महिलांमध्ये नेतृत्वगुण निर्माण करण्याविषयी म्हणतात की, “ज्या प्रमाणे आम्ही लोकांनी बहुजन समाजातील पुरुषांना तयार केले आहे. त्याप्रमाणेच महिलांना देखील तयार करावे. त्यांच्यातही नेतृत्व गुण निर्माण केले पाहिजे. ज्याप्रमाणे उच्चवर्णीय महिलांमध्ये किंवा त्यांच्या सहयोगी महिलांमध्ये नेतृत्व कौशल्य दिसत आहे, तसेच नेतृत्व कौशल्य आम्हाला मोठ्या प्रमाणावर आपल्या बहुजन समाजातील महिलांमध्येही निर्माण करावे लागेल”.^१ असे आव्हान या प्रसंगी मा. कांशीरामजी यांनी केले.

सारांश :

भारतीय स्त्रीच्या क्षमतेची जान बाळगून डॉ. बाबासाहेब आंबेडकरांनी वेळोवेळी स्त्रीवर्गाला उद्देशून स्त्रियांच्या वेगळ्या परिषदा घेतल्या. वेळोवेळी सभा समेलने, सत्याग्रह, चळवळी यामधून भाषणाद्वारे बहुजन समाजातील स्त्रीवर्गाला जागृत केले. जेव्हा कौटुंबिक दास्यातून स्त्री जेव्हा मुक्त होईल तेव्हाच तिच्या प्रतिमेला प्रजेचे पंख फुटतील ती आकाशात झेप घेऊ शकेल हे सत्य बाबासाहेबांना माहीत होते, म्हणून भारतीय स्त्रियांच्या आणि एकुणच हिंदू समाजाच्या परिवर्तनासाठी त्यांनी ‘हिंदू कोड’ बिल मांडले परंतु ते संसदेत पास झाले नाही. डॉ. बाबासाहेबांचा एक महत्वाचा संदेश ‘दलित बांधवांनो, तुमच्या मुलामुलींना शिक्षण द्या. तुमच्या संघटना आणा आणि आपल्या न्यायहक्कांसाठी झगडत राहा’. या संदेशानुसार मा. कांशीरामजींनी समस्त बहुजन समाजाच्या महिलांसाठी उत्थानाचे कार्य केले. तथागत बुद्धाप्रमाणेच स्त्री व शूद्रांना राजपदावर बसण्याचे स्वातंत्र्य कांशीरामजी यांनी बहाल केले. त्यांनी एका दलित स्त्रीला मुख्यमंत्री करून आपल्या मृत शरीराला एका स्त्रीच्या हाताने मुखाग्नी द्यायला सांगून स्त्रीजातीचा सन्मान केला. मा. कांशीरामजींच्या हयातीत त्यांच्या प्रयत्नामुळे महाराष्ट्रात बहुजन समाज पक्षात अनेक बहुजन महिला नेतृत्व पुढे आले. त्या महिलांनी बहुजन समाज पक्षात विविध उच्च पदे प्राप्त केली. आजही ग्रामीण ते शहरी असा त्यांच्या कार्याचा प्रभाव बहुजन समाजाच्या महिलांत दिसून येतो.

संदर्भ सूची :

- १) कांशीराम (संपा.), बहुजन नायक, वर्ष १९, अंक ५०, नागपूर, रविवार दिनांक १३ डिसेंबर १९९८, पृ. १
- २) किता



- ३) थिकींग बहुजन सोसायटी ऑफ इंडिया, नागपूर, 'बहुजन नायक मा. कांशीराम साहब के भाषण', खण्ड-२, सन २००६, पृ. ५०७
- ४) कित्ता
- ५) कित्ता, पृ. ५०८
- ६) कित्ता
- ७) कांशीराम (संपा.), बहुजन नायक, वर्ष २०, अंक १३, नागपूर, रविवार दिनांक २८ मार्च १९९९, पृ. १
- ८) कित्ता, पृ. ३
- ९) कांशीराम (संपा.), 'बहुजन नायक', मराठी साप्ताहिक, नागपूर, वर्ष २२, अंक ४, रविवार, दिनांक २१ जानेवारी, २००१, पृ. १

वैराग्यमुर्ती संत गाडगे बाबांचे समाजकार्य — एक दृष्टीक्षेप

डॉ. राजेंद्र ओ. बेलोकार

सहा. प्राध्यापक व राज्यशास्त्र विभागप्रमुख,
एस. एन. मोर कला, वाणिज्य आणि श्रीमती गोदावरीदेवी
सराफ विज्ञान महाविद्यालय, तुमसर, जि. भंडारा

प्रस्तावना :

भारत ही थोर विद्वानांची आणि थोर संतांची पवित्र भूमी म्हणून ओळखली जाते. आपल्या देशाला नैतिकतेचे आणि सांस्कृतिकतेचे तसेच पुरोगामी विचारांचे धडे देऊन मानव जातीचे कल्याण करणारे महान विचारवंत म्हणजे वंदनीय संत गाडगे महाराज होत. त्यांनी आपल्या खराटारूपी झाडू, भजने, किर्तने, प्रबोधने आदींच्या माध्यमातून समाजसुधाराची अजब अशी किमया केली. अंध, अपंग, अनाथ, पंगू, एकाकी जीवन जगणारे तसेच दुबळ्या लोकांच्या समस्यांची जाणिव ख—या अर्थाने गाडगेबाबांनी ठेवली. स्वातंत्र्यपूर्व आणि स्वातंत्र्योत्तर काळामध्ये राष्ट्राच्या उभारणीसाठी नैतिक व आध्यात्मिक उंची देण्याचे सुद्धा कार्य केले. प्राचीन भारतीय समुदाय हा गरीब—श्रीमंत, श्रेष्ठ—कनिष्ठ, उच्च—निच्वसारख्या उतरंडीवादामध्ये दुभागलेला होता. या पोखरलेल्या ग्रामीण भारतीय समुदायातील विषमता नष्ट करण्यासाठी त्यामधील अहंकार क्षमवण्यासाठी, समाजातील वाईट गोष्टीची घाण साफ करण्यासाठी झाडूरूपी शस्त्र वापरून किर्तनाच्या माध्यमातून समाज जागृतीचे महान कार्य केले.

उक्ती आणि कृती हा संयोग त्यांच्या कार्यामध्ये दिसून येतो. ‘बोले तैसा चाले त्याची वंदावी पाऊले’ या वैचारिक विधायक कार्यक्रमाचे खराटा हे अतिशय बोलके आणि सुचक प्रतिक आहे. आपल्या किर्तनाद्वारे प्रत्यक्ष स्वच्छता करून, मार्गदर्शन करण्याच्या अनौपचारिक शिक्षण पद्धतीत त्यांचे विद्यार्थी समाजाच्या सर्व स्तरातील लोक होते. त्यामध्ये गरीब—श्रीमंत, साक्षर—निरक्षर, स्त्री—पुरुष, मुले—मुली, शेतकरी—व्यापारी, राजकारणी तसेच समाजसेवक ह्यांचा एकच वर्ग असे तो म्हणजे किर्तन. ते एक कर्मठ शिक्षक असल्यामुळे सर्वाधिकार त्यांना प्राप्त झाले होते. बाबा नेहमी आपले किर्तन ‘गोपाला गोपाला देवकीनंदन गोपाला’ अशा नामस्मरणाने सुरू करत व प्रश्नोत्तर पद्धतीने किर्तन करून श्रोत्यांशी संवाद साधीत असत. सर्वांना सुचेल व पचेल अशीच त्यांची प्रबोधनरूपी किर्तनाची भाषा होती.

कर्मवादाला महत्व न देता ज्योतिष्य बघणारे आणि ईश्वरीवादावर श्रद्धा ठेवणा—यांवर त्यांनी मुळीच विश्वास ठेवला नाही. असहाय्याला साहय्येसाठी आणि त्याच्या अन्न, वस्त्र, निवारा, शिक्षण आणि आरोग्य अशा पाचही प्राथमिक गरजांची पूर्तता करण्यासाठी वर्गणीच्या माध्यमातून लाखो रुपये संपत्ती गोळा करून गरजू पर्यंत पोहचविण्याचे आणि त्यांना सेवा देण्याचे महान कार्य केले. मेलेल्या व्यक्तीचे अंत्यसंस्कार करण्यासाठी पैसे नसतांना कर्ज काढणा—या लोकांवर सडेतोड टिका केली. त्यावेळचा निरक्षर समाज हा अंधश्रद्धाळू असून कथा पुराणावर विश्वास ठेवणारा होता. म्हसोबा, मरीमाय, सितामाता, खंडोबा, आसरा माता यासारखे शेकडो गावठी देवी—देवता त्याकाळात निर्माण झाल्यामुळे सर्व भोळ्या जनतेची मोठ्या प्रमाणामध्ये होणारी दिशाभूल दूर करण्याचे काम त्यांनी केले.

संत गाडगेबाबांचे समाज प्रबोधनाचे साधन किर्तन असून ते एक चालते फिरते मानवतावादी होते. त्यांनी मुर्तिपुजेचा विरोध करून गोर-गरीबांची सेवा केली. धर्माच्या नावावर सर्वसामान्यांचे शोषण करणा-या ब्राम्हणवादी विचारधारेवर, शेतक-यांचे शोषण करणा-या बाजारपेठेतील अडते-व्यापारी वर्गावर, किर्तनाच्या माध्यमातून समाज प्रबोधन करून प्रकाश टाकला. त्यांचे मत परिवर्तन करून त्यांच्यामध्ये दिन-दुबळ्यांबद्दल आपलेपणाची भावना निर्माण केली. त्यामुळे श्रीमंत लोकांनी बाबांना सरळ हाताने देणगीरूपी दान दिले. या दानातून त्यांनी पंढरपूरसारख्या ठिकाणी अस्पृशाच्या सोयीसाठी पाच लक्ष रुपये खर्च करून चोखामेळा धर्मशाळा बांधली. बाबांनी आपल्या किर्तनातून संत तुकाराम, महात्मा फुले, शाहु महाराज, डॉ. बाबासाहेब आंबेडकर, पंजाबराव देशमुखांचे सामाजिक-शैक्षणिक विचार समाजापर्यंत पोहचविण्याचे कार्य केले. म्हणून सामाजिक सुधारणेला आधुनिकतेची जोड देणारे संत गाडगे बाबा सर्वाना आपलेसे वाटतात. महाराजांबद्दल म्हणायचे झाल्यास ते समतोल आणि स्थितप्रज्ञ वृत्तीचे होते. त्यांनी कोणताही जातीभेद न पाळता स्त्री आणि पुरुष ह्या दोन जाती त्यांनी मान्य केलेल्या दिसून येतात. लोक सेवा हिच ईश्वर सेवा मानून गाडगे बाबांना लग्न-विवाहामध्ये समाजासाठी होणारा अमाप खर्च, त्यासाठी कर्ज, वेळेचा अपव्यव, हुंड्याची प्रथा या गोष्टी अजिबात मान्य नव्हत्या. समाजातील शिक्षणाचा अभाव, अज्ञान, व्यसने, लोकांतील आळशीपणा यावर सुद्धा त्यांनी प्रखर विरोध केला. शेतीला उत्कृष्ट बैल मिळविण्यासाठी गौ-पालनाची आवश्यकता समाजाला पटवून दिली. अस्पृश्यता निवारण, दारूबंदी तसेच कर्जमुक्ती यावरही प्रबोधने करण्यासाठी ते गावोगावी फिरले.

ऐहिक जीवनाकडे दुर्लक्ष करणारा धर्म गाडगे बाबांना मान्य नव्हता तर त्यांनी आपल्या सामाजिक वास्तविकतेला सहकार्य करणारा धर्म सांगितला. गाडगे बाबांनी ऐहिक जीवनाला महत्व दिले असून समाजाला पुढील दहा कलमी संदेश दिला.

१. भूकेल्याला अन्न,
२. तहानलेल्याला पाणी,
३. उघडया-नागडयाला वस्त्र,
४. गरीब मुलामुलींना शिक्षण,
५. बेघरांना आसरा,
६. अंध-पंग-रोग्यांना औषधोपचार,
७. बेकारांना रोजगार,
८. पशु-पक्षी, मुक्या प्राण्यांना अभय,
९. गरीब तरूण-तरूणींचे लग्न,
१०. दुःखी निराशांना हिम्मत

हाच त्यांचा नवा रोकडा धर्म असून परलोकापेक्षा ऐवढे इहलोकी जीवन सुखी आणि समृद्ध बनविणे हा गाडगे बाबांच्या सामाजिक कार्याचा उद्देश होता. यज्ञसंस्थेला आणि कर्मकांड, पशु हत्या याला विरोध करून शाळा, धर्मशाळा, वसतीगृहासाठी करोडो रूपयाचे बांधकाम करणा-या बाबांनी यज्ञ कधीच केला नाही. परंतू हजारो गरीब जेवण करतील अशी व्यवस्था केली. गाडगे बाबांनी चातुर्वर्ण व्यवस्थेचा धिक्कार केला कारण चातुर्वर्ण व्यवस्थेमुळे समाजामध्ये उच्च-नीच असा भेदभाव तयार होऊन अमानवियता आणि अस्पृश्यता तयार झाली

होती. ब्राम्हण, क्षत्रिय, वैश्य आणि शुद्र अशा चातुर्वर्ण व्यवस्थेमध्ये शुद्रांना समाजामध्ये पशुपेक्षाही हिन वागणूक दिली जात होती म्हणून माणसाची माणूसकी ही एकच जात आहे हे सांगणारी आणि सर्व समाजाचे कल्याण करणारी विश्वस्त कल्पना आपल्या विचार आणि कार्यातून स्पष्ट केली.

त्यांनी कर्मकांड करणा—या पुरोहिताविरुद्ध, अंधश्रद्धेविरुद्ध, बुरसटलेल्या जुनाट रूढीविरुद्ध, प्रथा—परंपराविरुद्ध तसेच धार्मिक भेदाभेद करणा—यांविरुद्ध आवाज उचलून आपल्या किर्तनाच्या माध्यमातून ‘देव रोकडा सज्जनी’ हा संदेश दिला. बाबांनी हाती झाडू घेऊन समाजातील सर्व प्रकारची अस्वच्छता दुर करणा—याचे काम करून श्रमप्रतिष्ठेचे महत्व समाजाला पटवून दिले. समाजातील पारंपारिक मूल्ये आणि आधुनिक मूल्ये यांची योग्य सांगड घालून स्वातंत्र, समता, न्याय आणि बंधुत्व याद्वारेच कार्ये केले. त्यामुळे समाजामध्ये करूणा, सेवा, सहकार्य आणि त्याग करण्याची प्रवृत्ती तयार होण्यास मदत झाली. संत गाडगेबाबांनी बुद्धी प्रामाण्यवादी कार्याच्या माध्यमातून समाज प्रबोधन करून समाज परिवर्तन आणि सामाजिक क्रांती घडवून आणली. त्यांनी लोककथा, लोकगीते, म्हणी, वाक्यप्रचार, कुट प्रश्न यांच्याद्वारे सामाजिक समस्यांची सोडवणूक करण्याचा आटोकाट प्रयत्न केला. समाजातील दीन—दलित, गरीब, मागास समाजासाठी धर्मशाळा, वस्तीगृहे बांधण्यासाठी जमीनदार, श्रीमंत सावकाराकडून संपत्ती दान करण्यासाठी प्रोत्साहित केले.

माणसाला माणुसपण देण्यासाठी सतत समाजरूपी सुर्योसारखे झटणारे गाडगे बाबा एक अग्निपुरूष म्हणून समोर येतात. त्यांनी पीडित—शोषित गरीब दीन—दुबळ्या समस्या जाणून त्या मिटविण्याचे काम करून विषमतेने व्यथित झालेल्या भारतीय समाजाला एकतेचा, एकात्मतेचा आणि प्रेमाचा संदेश दिला. गाडगे बाबा एक अलौकिक व्यक्तीमत्वाचा धनी होते. त्यांनी आपल्या बुद्धीवादी विचारांना प्रत्यक्ष व्यवहारामध्ये उतरवून ‘नाचू किर्तनाच्या रंगी, ज्ञान दीप लाऊ जगी’ ह्या नामदेवाच्या वाणीनुसार किर्तनाच्या माध्यमातून समाजातील अडाणी, अशिक्षित, भोळ्या—भाबळ्या जनतेला गावोगावी जाऊन खरे ज्ञानदान करण्याचे कार्ये केले.

भारतीय समुदायातील कष्टकरी, मजुर, शेतकरी इ. सारखे समाजघटक आज सर्वाधिक दुर्लक्षित झालेले असून भौतिक सुख समृद्धीसाठी नैतिक मूल्ये ही पायदळी तुडविली जात आहेत, असेच चित्र दिसते. संत गाडगे बाबा म्हणजे अनासक्ती योग आणि पूर्णपणे सार्वजनिक जीवन जगणारे व्यक्तिमत्व होय. त्यांनी व्यक्तीगत जीवन पूर्णतः सार्वजनिक जीवनामध्ये समर्पित करून आयुष्यभर ‘वसुधैव कुटूंबकम्’ यानुसार सर्वांचे हित जोपासले.

संत गाडगे बाबांच्या कार्यकर्तृत्वामुळे समाजशास्त्रीय आणि वैचारिक वाडमयालासुद्धा मोठा हातभार लागला. आपल्या प्रबोधनाच्या माध्यमातून जनतेची दिशाभूल व अज्ञान दूर करण्यासाठी त्यांनी बुद्धीचा व विवेकाचा कस लावून कर्मकांडावर प्रहार केला. बाबांनी तळागाळातील लोकांसाठी सामाजिक सुधारणेच्या चळवळी उभारून महाराष्ट्रावर अत्यंत उपकार केले असे म्हटल्यास वावगे ठरणार नाही. त्यांचे शैक्षणिक विचार हे श्रमप्रतीष्ठा, स्वावलंबन, शिस्त, संवेदनशिलता, सत्य, अहिंसा, वैज्ञानिक दृष्टीकोण तसेच सर्वधर्म समभाव यावर आधारलेले आहेत. त्यांनी आपल्या आचाराला, विचाराची जोड देऊन व्यक्तीपूजा, विभूती पूजा तसेच अवतारवाद याला विरोध केला. आळशी आणि निकोप झालेल्या ग्रामीण भारतीय समुदायाला योग्य ती शिकवण देण्याचेच कार्ये केले. गाडगे बाबा स्वच्छतेचे महत्व पटवून देतांना आपल्या खास शैलीमध्ये म्हणतात, “अरं अशी कशी रं तुमी माणसं! अरं मांजर कुत्रंसुद्धा आपल्या घाणीवर माती ओढतं आणि तुमी माणसं. खुशाल

तशीच बसता. काय म्हणावं तुमाला?’’ अशा प्रकारे आपल्या साध्या—सोप्या पद्धतीने भारतीय समाजाला इष्टतेचे व स्वच्छतेचे धडे दिले.

गाडगे बाबांनी स्वतः निरक्षर असूनही सामाजिक, आर्थिक, राजकीय, शैक्षणिक, तसेच सांस्कृतिक अशा सर्व क्षेत्रांमध्ये आपले महत्वपूर्ण योगदान दिले. त्यांचे सामाजिक कार्य हे मानवी समाजाला हितकारक असून वास्तविकतेची आणि वैज्ञानिकतेची कास धरणारे तसेच बृद्धीप्रामाण्यावादी ऐहिक जीवनाचा पुरोगामी विचार करणारे असेच आहेत. स्वर्ग ही संकल्पना त्यांना मान्य नसून वास्तविक जगाला आणि जीवनालाच ते स्वर्ग मानतात. खेड्यातील अज्ञानावर आणि अंधश्रद्धेवर भांडवलशाहीचे पोषण होत असते हे गाडगे बाबांनी आपल्या दिव्य दृष्टीने ओळखले होते. आचार्य अत्रेच्या मते मार्क्स नावाचा माकड आहे की माणूस आहे हे ठाऊक नसणा—या माणसाने समतावादी विचार झोपडी—झोपडीपर्यंत पोहचविले. अंगारे, धुपारे, जादुयोगा, नवस फेडणे यासारख्या अंधश्रद्धा, यज्ञाचे आणि कर्मकांडाचे पाठबळ असलेल्या धार्मिक प्रवृत्तीला त्यांनी कडाडून विरोध केला. ग्रामीण समाजाचे सूक्ष्म निरीक्षण ख—या अर्थाने बाबांनी केले.

संत गाडगेबाबांचे व्यक्तिमत्व समजून घेण्याची प्रज्ञादृष्टी आज भारतीय समाजाकडे असणे आवश्यक आहे. गाडगे बाबांनी सांगितलेला दहा कलमी संदेश म्हणजे सर्व जाती—धर्मातील सारभूत तत्वे होय. अतिरिक्त सुखवादी विचाराला गाडगे बाबांच्या जीवनामध्ये कुठेही जागा नसलेलीच दिसून येते. त्यांनी नेहमी रेल्वेच्या लोकल डब्ब्यातून प्रवास केला यावरून त्यावेळच्या गरीब, दरिद्र्यामध्ये जगत असलेल्या भारतीय जनतेला गाडगे बाबा आपल्यासारखेच वाटल्याने ती त्यांच्या छत्राखालीच एकत्र आलेली दिसतात. मृतप्राय भारतीय समुदायाला संजीवनी देणारा समाज सुधारक आणि शांततेच्या मार्गाने समाजपरिवर्तन घडवून पाहणारा देदीप्यमान लोकनेतृत्व अशी ओळख त्यांची आपल्या कार्यकर्तृत्वामुळे निर्माण झाली. बाबांच्या थोरपणाचा विचार करता ते प्रत्यक्ष आचरणवादी होते. हिंसेला त्यांनी प्रकटपणे विरोध करून देवी—देवताला नवस फेडण्यासाठी कोंबडे—बकरे कापणा—यांवर त्यांनी टिकास्त्र सोडले. समाजाला पुरोगामी आणि सुधारणावादी दृष्टी देण्यासाठी, पराकोटीचा जातीभेद, माणुसकीची सतत होणारी पायमल्ली, धर्माधिता, दारिद्र्य, गरीबी, शेतकरी—आत्महत्या, महिलांवरील अन्याय—अत्याचार, वाढती लोकसंख्या, बेरोजगारी, देशातील भ्रष्ट राजकीय नेतृत्व व कामचुकार नोकरशाही पाहता गाडगे बाबांच्या विचाराची आजही नितांत गरज असलेलीच दिसून येते.

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पश्चिम विदर्भाच्या आर्थिक विकासात सोयाबीन उत्पादक शेतक-यांच्या योगदानाचे विश्लेषणात्मक अध्ययन

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2. नाव - डॉ. महेश चं. डाबरे, सहयोगी प्राध्यापक, श्रीमती ल.रा.तो. वाणिज्य महाविद्यालय, अकोला

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पत्ता - ' शिव स्नेह ' श्रद्धा अपार्टमेंट, ३, अग्रसेन नगर, गोरक्षण रोड, अकोला

सारांश

भारतामध्ये कृषी मालावर प्रक्रिया करणारे अनेक उद्योग आहेत. भूईमूग, तीळ, जवस या तेलबियांप्रमाणेच सोयाबीनवर सुद्धा प्रक्रिया करून येथे तेल निर्मिती करणारे अनेक उद्योग आहेत. या उद्योगामधून अनेक लोकांना रोजगाराच्या संधी सुद्धा उपलब्ध झाल्या आहेत. म्हणूनच संशोधकाने पश्चिम विदर्भाच्या आर्थिक विकासात सोयाबीन तेल निर्मिती उद्योगाचे योगदान कितपत असू शकते या दृष्टीने या विषयावर संशोधन केले आहे. याकरिता संशोधकाने संशोधनाच्या सर्वेक्षण पद्धतीचा वापर केला आहे. प्रश्नावली, प्रत्यक्ष मुलाखत आणि निरीक्षण तंत्राचा वापर करून तीस उद्योजकांकडून प्राथमिक माहिती गोळा केली आहे. विविध वर्तमानपत्रे, अहवाल, पुस्तके आणि इंटरनेटच्या माध्यमातून द्वितीयक माहिती गोळा केली. गोळा केलेल्या माहितीचे विश्लेषण आणि अर्थनिर्वचन केल्यानंतर असे लक्षात आले की, शासनाकडून सोयाबीन तेल निर्मिती उद्योगाच्या विकासाचा चालना दिली जाते व या उद्योगाचे पश्चिम विदर्भाच्या आर्थिक विकासात मोलाचे योगदान आहे.

मुख्य शब्द : उत्पादन, सोयाबीन, उद्योग, सोयाबीन तेल, उद्योजक इ.

प्रस्तावना :- आपल्या देशात सोयाबीन उत्पादनापैकी 48 प्रतिशत सोयाबीन सोया तेल प्रक्रियेसाठी वापरले जाते. सोयाबीन प्रक्रिया उद्योगाची निर्मिती झाल्यामुळे आपल्या देशातील बेरोजगारांना रोजगाराच्या संधी तर उद्योजकांना नविन उद्योगक्षेत्राच्या संधी प्राप्त झाल्या आहेत. देशातील पहिल्या सोयाबीन प्रक्रिया केंद्राची सुरुवात इ.स. 1972 मध्ये इंदोरला झाली. सद्यस्थितीत सोयाबीन प्रक्रिया उद्योगांच्या संख्येत मोठ्या प्रमाणात वाढ झाली आहे आणि सोयाबीन तेल भरपूर प्रमाणात वापरले जाते.

पश्चिम विदर्भात लघु व मध्यम असे मिळून अंदाजे 2,200 उद्योग आहेत. त्यांची वार्षिक उलाढाल रुपये 14,000/- कोटी फक्त आहे. यापैकी 1,200 उद्योग हे तेल निर्मिती क्षेत्राशी संबंधित उद्योग आहेत. त्यांची वार्षिक उलाढाल रुपये 4,000/- कोटी फक्त आहे. यापैकी 15 उद्योग हे सोयाबीन तेल निर्मितीशी संबंधित आहेत. त्यांची वार्षिक उलाढाल रुपये 1,000/- कोटी फक्त आहे. सोयाबीन तेल निर्मिती उद्योगांमुळे पश्चिम विदर्भाच्या आर्थिक विकासाचा चालना मिळाली. तसेच त्याच्याशी संबंधित पूरक उद्योगांची संख्या वाढली आहे. परिणामी पश्चिम विदर्भाच्या विकासाचा दिशा मिळाली आहे.

सोयाबीन तेल निर्मिती उद्योग हा पश्चिम विदर्भाच्या आर्थिक विकासातील मैलाचा दगड ठरला आहे. या उद्योगामुळे सोयाबीनच्या लागवड क्षेत्रात वाढ झाली आहे. शेतक-यांच्या उत्पन्नातही वाढ झाली आहे. या सर्वांचा परिणाम होऊन पश्चिम विदर्भामधील लोकांच्या आर्थिक स्थितीत, रोजगाराच्या प्रमाणात, गुंतवणुकीत वाढ होऊन नवनविन कारखाने स्थापन झालेत.

विषयाचे महत्त्व :- भारतात सोयाबीनचा उपयोग मुख्यतः तेल काढण्यासाठी होतो. तेल काढण्याच्या दोन पद्धती आहेत. मोठ्या कारखान्यात 'सॉल्व्हेंट एक्स्ट्रॅक्शन' पद्धतीने बियातील तेल काढण्यात येते किंवा लहान प्रमाणात

तेलघाणीत (एक्सपेलर) बियातील तेल काढण्यात येते. या दोन्ही पध्दतीत जी पेंड (सोयामील) मिळते ती माणसांनी खाण्यास योग्य प्रतीची नसते म्हणून ती पाळीव प्राण्यांच्या खाण्यासाठी वापरतात. या पेंडीचा भारतात कमी उपयोग होतो. परंतु परदेशात या सोयामीलला चांगली मागणी असल्याने बव्हंशी पेंड परदेशी निर्यात होते.

'सॉल्व्हेंट एक्स्ट्रॅक्शन' कारखाना उभारण्यासाठी भांडवली खर्च बराच येतो. म्हणून विकासशील देशात तेल काढण्यासाठी घाणी (एक्सपेलर) वापरतात. या पध्दतीने तेल काढण्यासाठी कोरडे सोयाबीन 116 ते 132 अंश से. तापमानात गरम करतात. त्यामुळे सोयाबीनमधील कुपोषण तत्वे कमी होतात. सोयाबीन मधील 50% पेक्षा अधिक तेल मिळण्यासाठी सोयाबीन अनेक वेळा तेल घाणीतून काढावे लागते. या प्रक्रियेत जास्त उष्णतेमुळे तेल व पेंड यांची प्रत कमी असते. ग्राहकांना ही पेंड पसंत नसते.

सोयाबीनवर प्रक्रिया करून तेल निर्मिती उद्योगांची स्थापना मोठ्या प्रमाणावर झाली आहे. त्यामुळे अनेक लोकांना रोजगाराच्या संधी उपलब्ध झाल्या आहेत. दिवसेंदिवस सोयाबीन खालील लागवड क्षेत्रात झपाट्याने वाढ होते आहे. एक रोख पिक म्हणून सोयाबीनकडे बघितले जाते. सोयाबीन चा विविध खाद्यपदार्थांमध्ये सुध्दा उपयोग वाढला आहे. आरोग्याच्या दृष्टीने सुध्दा सोयाबीनच्या वापरावर भर देण्यात येत आहे. अतिशय महत्वाचे असे हे पिक आहे. त्याला कामधेनूची उपमा दिल्यास वावगे होणार नाही. संशोधनाच्या दृष्टीने अतिशय महत्वाच्या या विषयाकडे दूरक्ष करून चालणार नाही. जागतिक अर्थव्यवस्थेचा मोठा आधार बनत चाललेल्या या उद्योगाने पश्चिम विदर्भाच्या आर्थिक विकासात महत्वपूर्ण भूमिका निभावली आहे ह्यात दुमत नाही.

संशोधन पध्दती :-

संशोधनाच्या सर्वेक्षण पध्दतीचा माहिती संकलित करण्याकरिता उपयोग करण्यात आला. प्रत्यक्ष माहितीच्या संकलनासाठी प्रश्नावली, मुलाखत तंत्र आणि निरीक्षण पध्दतीचा उपयोग करण्यात आला आहे. संशोधकाने तथ्य संकलनासाठी विविध दैनिके, साप्ताहिके, मासिके, वार्षिकांक, पुस्तके, ग्रंथ, नियतकालिके आणि इतर प्रकाशित साहित्याचे अध्ययन केले. पश्चिम विदर्भात असणा-या लघु व मध्यम अशा जवळपास 1200 विविध तेलबियांपासून तेलनिर्मिती करणा-या उद्योगांपैकी सोयाबीन तेलनिर्मिती करणारे 15 उद्योग संशोधनासाठी निवडण्यात आले. अकोला जिल्ह्यातील चार उद्योग, अमरावती, बुलडाणा आणि वाशिम जिल्ह्यातील तीन उद्योग आणि यवतमाळ जिल्ह्यातील दोन उद्योग निवडण्यात आले.

संशोधनाची उद्दिष्टे :-

1. सोयाबीन तेल निर्मिती उद्योगास शासनाकडून / जिल्हा उद्योग केंद्राकडून मिळणा-या सोयीसुविधांचे अध्ययन करणे.
2. सोयाबीन तेल निर्मिती उद्योगांची उत्पादकता वाढविण्यासाठी उपाययोजना सुचविणे.
3. सोयाबीन तेल निर्मिती उद्योगांचा पश्चिम विदर्भाच्या आर्थिक विकासातील सहभागाचा अभ्यास करणे.

सामग्रीचे विश्लेषण आणि अर्थनिर्वचन :-

प्रत्येक प्रकारच्या कच्च्या मालावर उद्योगातून प्रक्रिया केल्यानंतर त्याचे पक्क्या मालात रूपांतर होते. सोयाबीन हे पिक ही त्याला अपवाद नाही. सोयाबीन पासून विविध प्रकारचे पदार्थ तयार करतांना त्यावर आवश्यकते नुसार वेगवेगळ्या प्रक्रिया केल्या जातात. सध्या शेतकऱ्यांद्वारा सोयाबीनचा पेरा खूप वाढला आहे. त्यामुळेच संपूर्ण भारतात विविध ठिकाणी सोयाबीन प्रक्रिया उद्योग स्थापन झाले आहेत. महाराष्ट्रही त्याला अपवाद नाही. पश्चिम विदर्भात अनेक ठिकाणी सोयाबीन तेल उद्योगांची स्थापना झालेली आहे. अकोला, अमरावती, बुलडाणा, वाशीम आणि यवतमाळ जिल्ह्यात त्यामुळे अनेकांना रोजगाराच्या संधी उपलब्ध झाल्या आहेत. पश्चिम विदर्भाच्या आर्थिक विकासात या

उद्योगाचे अनन्यसाधारण महत्व आहे. सोयाबीन तेल निर्मिती करणारे उद्योजक आणि व्यवस्थापकांना प्रश्नावलीद्वारे आणि मुलाखत सूचीद्वारे प्रश्न विचारण्यात आले. त्यांनी दिलेल्या प्रतिसादाचे विश्लेषण आणि अर्थनिर्वचन पुढीलप्रमाणे करण्यात आले आहे.

सारणी क्र. 1

शेतक-यांना विशेष सवलती

अ.क्र.	विवरण	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	होय	24	80
2	नाही	06	20
	एकूण	30	100

वरील सारणीवरून असे दिसून येते की, उद्योजक व व्यावसायिक सोयाबीन उत्पादक शेतक-यांना विशेष सवलती देतात. विशेष सवलती देणा-या उत्तरदात्यांचे एकूण प्रमाण 80 प्रतिशत आहे. सोयाबीन उत्पादक शेतक-यांना विशेष सवलती देत नाही असे म्हणणा-या उत्तरदात्यांचे एकूण प्रमाण 20 प्रतिशत आहे.

सोयाबीन उत्पादक शेतक-यांना विशेष सवलती देणा-या उत्तरदात्यांचे प्रमाण खूप जास्त असून ते 80 प्रतिशत इतके आहे.

सोयाबीन उत्पादक शेतक-यांना कोणत्या विशेष सवलती देता असा प्रश्न उत्तरदात्यांना प्रश्नावलीत विचारला असता त्यांनी पुढील प्रमाणे प्रतिसाद दिला. ते शेतक-यांना सोयाबीन लागवडीचे शिक्षण, वातावरणातील बदल, बाजारपेठेची माहिती देतात आणि शेतक-यांसोबत करार करून शेतीही करतात.

सारणी क्र. 2

शेतक-यांना आर्थिक मदत

अ.क्र.	विवरण	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	नेहमीच	09	30.00
2	कधी-कधी	13	43.33
3	क्वचित	02	6.67
4	कधीच नाही	06	20.00
	एकूण	30	100

वरील सारणीवरून असे निदर्शनास येते की, शेतक-यांना नेहमीच आर्थिक मदत करणा-या उत्तरदात्यांचे एकूण प्रमाण 30 प्रतिशत आहे. शेतक-यांना कधी-कधी आर्थिक मदत करणा-या उत्तरदात्यांचे एकूण प्रमाण 43.33 प्रतिशत आहे. शेतक-यांना क्वचित आर्थिक मदत करणा-या उत्तरदात्यांचे एकूण प्रमाण 6.67 प्रतिशत आहे. शेतक-यांना कधीच आर्थिक मदत न करणा-या उत्तरदात्यांचे एकूण प्रमाण 20 प्रतिशत आहे.

शेतक-यांना नेहमीच आणि कधी-कधी आर्थिक मदत करणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 73.33 प्रतिशत आहे. शेतक-यांना आर्थिक मदत केल्यास त्यांचा विश्वास संपादन व्हायला मदत मिळते आणि त्यांचीही अडचण रहात नाही असे उत्तरदात्यांशी झालेल्या चर्चेवरून दिसून आले.

सारणी क्र. 3

खरेदी-विक्रीची पध्दत

अ.क्र.	विवरण	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	रोख	05	16.67
2	उधार	--	--
3	रोख व उधार दोन्ही	25	83.33
	एकूण	30	100

वरील सारणीवरून असे आढळून येते की, सोयाबीनची खरेदी-विक्री रोख पध्दतीने करणा-या उत्तरदात्यांचे एकूण प्रमाण 16.67 प्रतिशत आहे. रोख व उधार दोन्ही पध्दतीने सोयाबीनची खरेदी-विक्री करणा-या उत्तरदात्यांचे एकूण प्रमाण 83.33 प्रतिशत आहे.

रोख पध्दतीने सोयाबीनची खरेदी-विक्री करणा-या उत्तरदात्यांचे प्रमाण कमी आहे. उधार पध्दतीने सोयाबीनची खरेदी-विक्री करणारे उत्तरदाते नाहीत. मात्र रोख व उधार अशा दोन्ही पध्दतींचा खरेदी-विक्रीसाठी उपयोग करणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 83.33 प्रतिशत आहे.

सारणी क्र. 4

उधार खरेदीचे शोधन

अ.क्र.	विवरण	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	0-15 दिवस	09	36
2	15-30 दिवस	10	40
3	30-45 दिवस	04	16
4	45-60 दिवस	02	08
	एकूण	25	100

वरील सारणीवरून असे लक्षात येते की, उधार मालाची खरेदी करणारे उत्तरदाते 0-15 दिवसात शोधन करतात असे म्हणणा-यांचे एकूण प्रमाण 36 प्रतिशत आहे. 15-30 दिवसात उधार खरेदीचे शोधन करणा-या उत्तरदात्यांचे एकूण प्रमाण 40 प्रतिशत आहे. 30-45 दिवसात उधार खरेदीचे शोधन करणा-या उत्तरदात्यांचे एकूण प्रमाण 16 प्रतिशत आहे. 45-60 दिवसात उधार खरेदीचे शोधन करणा-या उत्तरदात्यांचे एकूण प्रमाण 08 प्रतिशत आहे.

सोयाबीनची उधार खरेदी केल्यानंतर 0-45 दिवसात शोधन करणा-या उत्तरदात्यांचे प्रमाण सर्वाधिक असून ते 92 प्रतिशत आहे. फारच अल्प प्रमाणात उत्तरदाते 45-60 दिवसात उधार खरेदीचे शोधन करतात.

सारणी क्र. 5

वार्षिक उलाढाल

अ.क्र.	विवरण (रूपयात)	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	100-300 कोटी	06	20.00
2	300-500 कोटी	11	36.67
3	500-700 कोटी	08	26.67
4	700-900 कोटी	05	16.66
	एकूण	30	100

वरील सारणीवरून असे आढळून येते की, सोयाबीन तेल निर्मिती उद्योगाची वार्षिक उलाढाल रु.100-300 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे एकूण प्रमाण 20 प्रतिशत आहे. वार्षिक उलाढाल रु. 300-500 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे एकूण प्रमाण 36.67 प्रतिशत आहे. वार्षिक उलाढाल रूपये 500-700 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे एकूण प्रमाण 26.67 प्रतिशत आहे. वार्षिक उलाढाल रूपये 700-900 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे एकूण प्रमाण 16.66 प्रतिशत आहे.

सोयाबीन तेल निर्मिती उद्योगाची वार्षिक उलाढाल रूपये 100-500 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 56.67 प्रतिशत आहे.

निष्कर्ष :-

1. रोख पध्दतीने सोयाबीनची खरेदी-विक्री करणा-या उद्योजक व व्यवस्थापकांचे प्रमाण कमी आहे. उधार पध्दतीने सोयाबीनची खरेदी-विक्री करणारे उत्तरदाते नाहीत. मात्र रोख व उधार अशा दोन्ही पध्दतींचा खरेदी-विक्रीसाठी उपयोग करणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 83.33 प्रतिशत आहे.

सोयाबीनची उधार खरेदी केल्यानंतर 0-45 दिवसात शोधन करणा-या उद्योजक व व्यवस्थापकांचे प्रमाण सर्वाधिक असून ते 92 प्रतिशत आहे. फारच अल्प प्रमाणात उत्तरदाते 45-60 दिवसात उधार खरेदीचे शोधन करतात.

शत प्रतिशत उद्योजक व व्यवस्थापकांच्या मते बाजारपेठेत स्पर्धा आहे. स्पर्धेशिवाय कल्पनाच करता येत नाही. कारण सोयाबीन तेल उद्योगामध्ये एकाधिकार नाही. त्याठिकाणी अपूर्ण स्पर्धा दिसून येते.

2. उद्योजक शेतक-यांना सोयाबीन लागवडीचे शिक्षण, वातावरणातील बदल, बाजारपेठेची माहिती देतात आणि शेतक-यांसोबत करार करून शेतीही करतात.

शेतक-यांना नेहमीच आणि कधी-कधी आर्थिक मदत करणा-या उद्योजक व व्यवस्थापकांचे प्रमाण अधिक असून ते 73.33 प्रतिशत आहे. शेतक-यांना आर्थिक मदत केल्यास केल्यास त्यांचा विश्वास संपादन व्हायला मदत मिळते आणि त्यांचीही अडचण रहात नाही असे उत्तरदात्यांशी झालेल्या चर्चेवरून दिसून आले.

3. सोयाबीन तेल निर्मिती उद्योगाची वार्षिक उलाढाल रूपये 100-500 कोटींच्या दरम्यान आहे असे म्हणणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 56.67 प्रतिशत आहे.

जास्तीत जास्त उत्तरदात्यांच्या मते सोयाबीन तेल निर्मिती उद्योगामध्ये वार्षिक खर्च हा रु.50-250 कोटींच्या दरम्यान येतो, त्यांचे प्रमाण 73.33 प्रतिशत आहे. वार्षिक उलाढाल आणि वार्षिक खर्च यांची तुलना केल्यास असे निदर्शनास येते की, सोयाबीन तेल निर्मिती उद्योगामध्ये चांगल्या पैकी उत्पन्न प्राप्त होऊ शकते.

सोयाबीन तेल उद्योग स्थापण्याचा प्राथमिक खर्च हा त्या उद्योगाच्या आकारावरून अवलंबून असल्याचे आढळून येते. लहान उद्योग स्थापन करण्याचा खर्च कमी तर मोठा उद्योग स्थापण्याचा खर्च जास्त येतो. एकूण 56.67 प्रतिशत उत्तरदात्यांनुसार त्यांचा उद्योग स्थापन करण्यासाठीचा प्राथमिक खर्च त्यांना रु.0-150 कोटींच्या दरम्यान आलेला आहे.

उद्योजक व व्यवस्थापकांनी प्रश्नावलीत दिलेल्या प्रतिसादावरून अंदाजे नफा वरीलप्रमाणे दिसून येतो. रु.0-20 कोटींच्या दरम्यान अंदाजे वार्षिक नफा मिळतो असे म्हणणा-या उत्तरदात्यांचे प्रमाण अधिक असून ते 66.67 प्रतिशत इतके आहे.

शत प्रतिशत उत्तरदाते विक्री कर आणि उत्पन्न कर भरतात. शासन नियमानुसार जेवढा कर देय आहे तेवढा ते भरताना दिसून येतात.

शिफारशी :-

1. जे उद्योजक सोयाबीन प्रक्रिया उद्योगात आहेत त्यांनी सुध्दा आधुनिक तंत्रज्ञानाचा वापर करण्यावर भर द्यावा. त्यांच्या संपर्कातील शेतकऱ्यांना आधुनिक तंत्रज्ञानाचा वापर करण्यास प्रोत्साहन द्यावे. शेतकऱ्यांना आर्थिक मदतही करावी.
2. उद्योजक जेव्हा शेतकऱ्यांकडून सोयाबीनची सरळ खरेदी करतात तेव्हा त्यांनी शेतकऱ्यांना तात्काळ त्यांच्या मालाची किंमत रोख स्वरूपात द्यावी. कारण बरेचदा उद्योजक उधार खरेदीचे शोधन दोन-दोन महिने करीत नाहीत.
3. बँकांनी शेतकऱ्यांना व उद्योगपतींना कर्ज देताना भेदभाव करू नये. सहज आणि सोप्या अटींवर त्यांना कर्ज उपलब्ध करून द्यावे.
4. उद्योगपती आणि शेतकऱ्यांनी बँकांकडून घेतलेल्या कर्जाची नियमित परतफेड करावी.
5. ग्रामीण भागांमध्ये आजही वाहतुकीची समस्या भेडसावते. रस्ते खराब झालेले आहेत. तेव्हा शासनाने चांगल्या दर्जाचे रस्ते तयार करावेत. वरचेवर त्यांची दुरुस्ती करावी. ग्रामीण भागातील तरूणांना बँकांनी माल वाहतूक करणारी वाहने खरेदीसाठी सुलभ अटींवर कर्ज उपलब्ध करून द्यावे. परिणामी माल वाहतुकीची समस्या सहज सुटेल.
6. उद्योजकांनी अकुशल श्रमिकांसाठी नियमित प्रशिक्षण वर्ग आयोजित केल्यास ते कुशल बनतील. त्यांच्या मजुरीमध्ये वाढ होईल. परिणामी त्यांचा जीवनमानाचा व राहणीमानाचा दर्जा सुधारेल. देशामध्ये कुशल श्रमिकांच्या प्रमाणात वाढही होईल.

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जागतिकीकरण आणि शिक्षण

संशोधक

श्रीमती कदम मिरा लिंबाजीराव

मार्गदर्शक

डॉ.बनाळे यु.व्ही.

अध्यापक महाविद्यालय, आष्टी

सारांश -

जागतिकीकरण हा शब्द सध्याच्या काळामध्ये परावलीचा झाला आहे. आज संपूर्ण विश्व हे खेडे बनलेले आहे. समाजाच्या सर्व क्षेत्रावर जागतिकीकरणाचा प्रभाव पडलेला आहे. शिक्षण क्षेत्रावरही जागतिकीकरणाचा प्रभाव पडलेला दिसून येतो. त्यामुळे इतर देशातील अनेक संस्था भारतामध्ये येत आहेत. त्यामुळे भारतातील शिक्षण व्यवस्थेपुढे अनेक आव्हाने उभी राहिले आहेत. ज्यात शैक्षणिक संस्था, शिक्षक, विद्यार्थी यांच्या पुढे ही आव्हाने उभी राहिलेले दिसून येतात. जागतिक व्यापार संघटनेच्या मते फक्त भारतातच नव्हे तर संपूर्ण जगातील उच्च शिक्षणात पूर्णपणे आंतरराष्ट्रीयत्व जागतिकीकरणामुळे अपरिहार्य झाले आहे. शिक्षणाच्या जागतिकीकरणामुळे अनेक फायदे व तोटे झालेले आहेत.

प्रस्तावना -

आज संपूर्ण जग एक खेडे बनले आहे. आजचे युग हे स्पर्धेचे युग आहे. या स्पर्धात्मक युगात प्रत्येक जण आपले अस्तित्व शोधण्यासाठी धडपडत आहे. २९ व्या शतकाची खरी नांदी जागतिकीकरणतूनच सुरु झाली. त्याचे मुळ कारण आर्थिक असले तरी त्याचा परिणाम शिक्षणाच्या सर्व क्षेत्रावर पडलेला दिसून येतो.

संशोधन विषयाचे उद्देश -

१. जागतिकीकरण आणि शिक्षण यांच्या संबंधांचा अभ्यास करणे.
२. शिक्षणातील जागतिकीकरणाचे स्वरूप अभ्यासणे.
३. जागतिकीकरणामुळे शिक्षणासमोर उभी राहणारी आव्हानांचा अभ्यास करणे.
४. जागतिकीकरणाचे फायदे व तोटे यांचा अभ्यास करणे.

संशोधन पद्धती -

प्रस्तुत संशोधन पद्धतीत दुय्यम स्त्रोत्राचा वापर करून तथ्य संकलन केले आहे. व विविध पुस्तके, मासिके, वर्तमान पत्रातील लेख, बातमी इत्यादींचा वापर केलेला आहे.

जागतिकीकरणाचा उदय -

१९९१ साली जॉर्ज बुश (सिनियर) अमेरिकेचे अध्यक्ष असताना नव्या जागतिक व्यवस्थेचा विचार मांडण्यात आला. आणि त्यातून जागतिकीकरणाच्या प्रक्रियेला सुरुवात झाली. इतिहास असा सांगतो की अमेरिकासारख्या देशांच्या शोषणाचा आधार घेतला व जगाच्या अर्थव्यवस्थेवर आपले प्रभुत्व ठेवले. जगातील विकसनशील व अविकसित राष्ट्रांनी आपल्या विकासासाठी आयात-निर्यात आणि परकीय भांडवलावर निर्बंध लावले यावर मार्ग काढण्यासाठी प्रगत राष्ट्रांनी भांडवलाचा मुक्त संचार आणि बाजारपेठांचा विस्तार या दोन प्रमुख बाबी नजरे समोर ठेवून जागतिकीकरणाचे धोरण पुढे आणले.

GATT आणि WTO -

जागतिकीकरणाचा उदय झाल्यानंतर डंकल यांनी असा प्रस्ताव मांडला त्यामध्ये जागतिकीकरणाच्या धोरणाचा समावेश करण्यात आला. GATT (General Agreement on Trade and Tariff) म्हणजेच व्यापार व जकातविषयक सामान्य करार व पुढे WTO (World Trade Organisation) जागतिक व्यापार संघटना यांच्या माध्यमातून मांडण्यात आलेल्या प्रमुख बाबी जागतिकीकरणाच्या गाभा ठरल्या.

जागतिकीकरणामध्ये प्रमुख चर्चा होते ती GATT ची आंतरराष्ट्रीय व्यापार वृद्धी व्हावी व्यापारातील अडथळे व गैरमार्ग दुर व्हावेत हाच उद्देश डोळ्यासमोर ठेवण्यात आला हा करार १९४० साली जिनेव्हा येथे करण्यात आला यामध्ये सुरुवातीला २३ राष्ट्रे सहभागी होती पुढे ती वाढून १०० वर पोहचली आर्थिक व्यवहारांवर नियंत्रण ठेवण्यासाठी आणि त्या संबंधी निर्माण होणाऱ्या समस्या व वादविवाद सोडविण्यासाठी गॅटची जागा WTO जागतिक व्यापार संघटनेने घेतली १९९५ पासून कार्यरत असलेल्या या संस्थेच्या

माध्यमातून सभासद राष्ट्रांना बांधून घेण्यात आले या नियमानुसार आपली धोरणे ठरवावी अशी परिस्थिती सध्या जगात निर्माण झाली आहे. यामध्ये खालील सेवांचे वर्गीकरण समावेश करण्यात आला.

१. व्यापार (Business)
२. संप्रेषण (Communication)
३. बांधकाम आणि अभियांत्रिकी (Construction & Engineering)
४. वितरण (Distribution)
५. शिक्षण (Education)
६. वित्तीय (Finance)
७. आरोग्य (Health)
८. पर्यटन (Tourism & Travel)
९. पुर्ननिर्माण (Recreation)
१०. दळणवळण (Transport)

जागतिकीकरण, खाजगीकरण आणि उदारीकरण संबंध -

आज आपल्या सतत कानावर पडणारा शब्द म्हणजे LPG

L = Liberalization

P= Privatization

G= Globalization

उदारीकरण व खाजगीकरण या दोन्ही संकल्पना जागतिकीकरण सोबत घनिष्ठतेने निगडित आहेत. किंबहुना जागतिकीकरणाचा मुख्य आधारच आहेत.

जागतिकीकरणाचा अर्थ व्याख्या -

जागतिकीकरणाची सुरुवात प्रामुख्याने आर्थिक क्षेत्रात झाली आर्थिक बदलातून अनेक सामाजिक सांस्कृतिक व राजकीय बदल घडून एक नवीन व्यवस्था अस्तित्वात आली या व्यवस्थेच्या प्रभावापासून कोणताही देश अलिप्त नाही.

साधारणतः देशादेशामध्ये होणाऱ्या व्यापाराच्या मुक्त प्रवाहातील तांत्रिक ज्ञानावरील व गुंतवणुकीवरील संरक्षणात्मक अडथळे दूर करणे म्हणजे जागतिकीकरण असे म्हणता येईल वेगवेगळ्या शब्दात देशाचे उत्पादन व्यापार आणि वित्तीय व्यवहाराच्या बाबतीत इतर विकसित देशासोबत आंतरक्रिया म्हणजे जागतिकीकरण होय.

- | | |
|--|--|
| १. राष्ट्रा-राष्ट्रातील राज्यांना मिळालेली स्वायत्ता | २. गॅट्स करार |
| ३. तंत्रविज्ञानाची गरुडझेप | ४. माहिती संप्रेषण तंत्रविज्ञान क्षेत्रातील प्रगती |

या कारणामुळे या दशकात जागतिकीकरणाची प्रक्रिया अधिक गतिमान झालेले आहे.

अॅन्थनी गीडेन्स -

विभिन्न लोक आणि जगातील विभिन्न क्षेत्रांमध्ये वाढत असणारी पारस्परिकता आणि परस्पर निर्भरता म्हणजे जागतिकीकरण होय. ही पारस्परिकता सामाजिक आणि आर्थिक संबंधांमध्ये असते तसेच काळ व स्थान यातील अंतर मिटून जाते.

युरोपियन आयोग -

जागतिकीकरण अशी प्रक्रिया आहे की, ज्यामध्ये निरनिराळ्या बाजार आणि उत्पादन परस्परांवर आश्रित असतात. या आश्रिततेचे मुख्य कारण म्हणजे व्यापार आणि वस्तुंची गतिशीलता तसेच भांडवल आणि तांत्रिक साधनांचे प्रवाहीकरण होय.

मालकोम वाटर्स -

जागतिकीकरण ही एक सामाजिक प्रक्रिया आहे तिच्या अंतर्गत सामाजिक व सांस्कृतिक व्यवस्थेवर असणारे आहेत याची जाणीव लोकांना होते.

जागतिकीकरणाचा शिक्षणाशी संबंध -

जागतिकीकरणाचा संबंध आर्थिक क्षेत्राबरोबर मर्यादित न राहता इतर क्षेत्राशी विकास करण्यासाठी झाला ही संकल्पना शिक्षणक्षेत्राशीही लागू पडते यांचा विचार करताना आशय, समानसंधी बुद्धीमत्ता व आंतरराष्ट्रीय सामंजस्य याकडे लक्ष ठेवावे लागते.

जागतिक स्पर्धेला समर्थपणे सामोरे जाणारे मनुष्यबळ तयार करणे हे शिक्षणाच्या जागतिकीकरणाचे मुख्य उद्दिष्ट आहे त्यासाठी पात्र व्यक्तीची निवड व त्यांचे उच्च दर्जाचे प्रशिक्षण या गोष्टी आवश्यक आहेत. जागतिकीकरणाचा आधुनिक माहिती तंत्रज्ञानावर व शिक्षण पद्धतीवर तसेच विविध विषयांतील ज्ञानात्मक माहितीवर प्रभाव दिसून येतो आजच्या काळात अभ्यासक्रम अदययावत ठेवण्यासाठी तसेच त्यात आवश्यक ते बदल करण्यासाठी माहिती तंत्रज्ञानाची मदत अनिवार्य झाली आहे.

आज युरोपातील बऱ्याच शिक्षणसंस्था भारतात अथवा इतर देशात आपल्या शैक्षणिक संस्था उभ्या करीत आहेत. आज एका देशाकडे असलेले ज्ञान दुसऱ्या देशाला मिळू लागले आहे. शिक्षणाची देवाणघेवाण मोठ्या प्रमाणावर सुरु असलेली आपणास दिसून येते.

जागतिक व्यापार संघटनेच्या (WTO) मते फक्त भारतातच नव्हे तर संपूर्ण जगातील उच्च शिक्षणात पूर्णपणे आंतरराष्ट्रीयत्व जागतिकीकरणामुळे अपरिहार्य झाले आहे.

शिक्षणातील जागतिकीकरणाचे स्वरूप -

१. एखाद्या देशातील विद्यार्थी त्याच्या देशात राहून इतर देशातील विद्यापीठात प्रवेश होवून आपला अभ्यासक्रम पूर्ण करतो.
२. एखाद्या देशातील विद्यार्थी दुसऱ्या देशात प्रत्यक्ष जावून तेथील विद्यापीठात प्रवेश घेवून तेथील अभ्यासक्रम पूर्ण करतो व पदवी घेतो.
३. बाहेरच्या देशातील विद्यापीठे ही दुसऱ्या देशात जावून त्यांच्या स्वतःच्या Teaching Faculty, Curriculum, Infrastructure इत्यादी सुविधा पुरवितात. परंतु इतर लाभ घेणारे विद्यार्थी बाहेरील असतात बाहेरील म्हणजेच जेथे सुविधा पुरवितात त्या देशातील असतात.

शिक्षणातील जागतिकीकरणाची व्याप्ती -

GATTS & Education या १९९४ च्या कराराद्वारे शिक्षणामध्ये विकासात्मक स्वरूप देण्याच्या प्रयत्न झाला. यामुळे शिक्षण ही एक सेवा बनली व ती सेवा GATTS च्या अंतर्गत येते. सध्याच्या काळात शिक्षण हे महत्वाचे आहे त्यामुळे यातून फायदेशीर गोष्टी मानवास प्राप्त होत असतात याचा अर्थ असा की सध्या शिक्षणास एक बाजारपेठ मिळाली आहे.

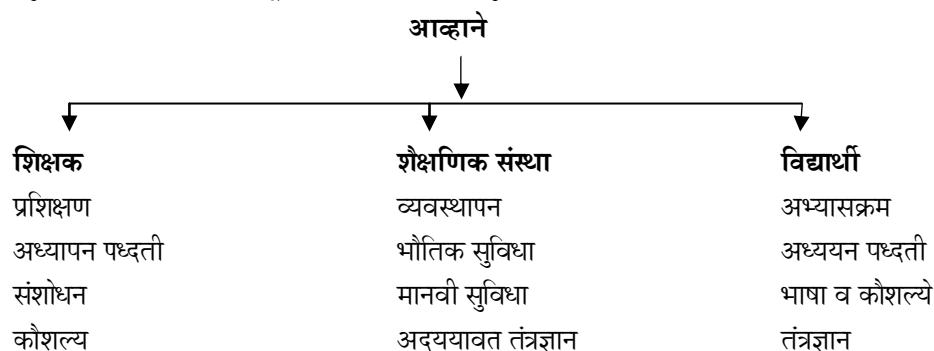
शिक्षण ही एक सेवा असली तरी जागतिकीकरणाच्या या युगात सर्व ठिकाणी स्पर्धा चालू आहे. जगातील इतर व्यापाराशी शिक्षण ही स्पर्धा करीत आहे व ती ठामपणे टिकून आहे. GATTS च्या करारातून मिळालेल्या संमतीवरून शिक्षण हे सर्व स्तरावरती खुले केले आहे. यातून शिक्षणात विविध कौशल्ये व त्या बरोबर गुणवत्ता ही दिली जात आहे. WTO द्वारे शिक्षणातील सेवा या पाच भागात विभागल्या आहेत.

१. प्राथमिक शिक्षण २. माध्यमिक शिक्षण ३. उच्च शिक्षण ४. प्रौढ व निरंतर ५. इतर शिक्षण प्रक्रिया (व्यावसायिक)

भारतात मुबलक प्रमाणात उच्च शिक्षणाचा विकास होण्यासाठी योग्य प्रकारच्या सोयी उपलब्ध नाहीत. उदा. पायाभूत सुविधा अभ्यासक्रम शिक्षक वर्ग इ. बाबत कमतरता असल्याने भारत उच्च शिक्षणात मागे असल्याचे दिसून येते याचे कारण गुणवत्ता त्यामुळे भारतातील बुद्धीवंत वर्ग भारताच्या बाहेर उच्च शिक्षणात अथवा पुढे आपल्या बुद्धीचा उपयोग इतर देशाच्या प्रगतीसाठी करतो.

जागतिकीकरणामुळे शिक्षणासमोर उभी राहणारी आव्हाने -

जागतिकीकरणामुळे निर्माण झालेल्या विविध आव्हानाबरोबर शिक्षणातही आव्हानांना ही सामोरे जावे लागत आहे यावरून भारतातही शिक्षणाची गुणवत्ता वाढविण्यासाठी एकूणच शिक्षण प्रक्रियेची गुणवत्ता वाढविणे एक आव्हानच आहे.



अद्यावत तंत्रज्ञान
आंतर शाखीय दृष्टीकोन

आर्थिक स्रोत
अभ्यासक्रम
प्रवेश व परीक्षा
गुणवत्ता व्यवस्थापन

व्यवसाय संदर्भात
जीवन कौशल्ये
प्रवेश व परीक्षा

वरील प्रमाणेच मूल्यांचे आव्हानही जागतिकीकरणामध्ये आहे ती खालील प्रमाणे

१. संस्कृतिक मूल्ये २. सामाजिक मूल्ये ३. राजकीय मूल्ये

शिक्षणाच्या जागतिकीकरणाचे फायदे -

१. आंतरराष्ट्रीय सामंजस्याला चालना मिळेल व राष्ट्रा-राष्ट्रातील सुसंवाद वाढेल.
२. लोकांना त्यांच्या आवडीनुसार, गरजेनुसार, वेळेनुसार शिक्षण घेता येईल.
३. शिक्षणात गुणवत्तेला अधिक महत्त्व येईल.
४. शिक्षणाच्या प्रसाराला बाधक असणाऱ्या अटी नष्ट होऊन शिक्षणाचा विस्तार झपाट्याने होईल.
५. बहुमार्गी संप्रेषण व आंतरक्रिया ह्या बहुसांस्कृतिक विकासात मदत करतील.
६. निकोप स्पर्धा वाढून शिक्षणाचे क्षेत्र अधिक प्रगत होईल.
७. स्थानिक पातळीवर विद्यार्थ्यांच्या क्षमतांचा विकास होणार आहे.
८. नवी तंत्रे, नवे ज्ञान पद्धती जगभर पोहचून शिक्षणाचा दर्जा सुधारेल.
९. गुणवत्ता पूर्ण शिक्षण मिळाल्यामुळे व्यवसायाच्या नोकरीच्या संधी विद्यार्थ्यांना प्राप्त होतील.

शिक्षणाच्या जागतिकीकरणाचे तोटे -

१. जगातील काही देशातीलच संस्कृतीचे व मूल्यांचे इतर देशावर वर्चस्व निर्माण होईल.
२. वंचित, दुबळे आणि स्त्रिया यांच्या शिक्षणाला मर्यादा पडतील.
३. सामाजिक आर्थिक भौगोलिक असमानता वाढून कलह वाढण्याची शक्यता निर्माण होऊ शकते.
४. शिक्षण महाग झाल्याने सर्वसामान्य जनतेला शिक्षण मिळणार नाही.
५. जागतिकीकरणामुळे खाजगी करणास चालना मिळेल.
६. शिक्षणातून प्रचंड शोषण केले जाईल काळ्या पैशाची उलाढाल करणाऱ्या क्षेत्रामध्ये शिक्षणाचाही समावेश होईल.
७. स्थानिक उत्पादनाचे स्रोत नष्ट होऊन स्थानिक संस्कृतीचाही नाश होऊ शकतो.
८. निकोप व्यापाराला भागीदाराला विकसित व अविकसित देशातील तंत्रविज्ञानातील फरक अडथळे निर्माण करते.

समारोप -

आज भारताबरोबर अनेक देशांमध्ये जागतिकीकरणाने प्रवेश केला आहेच तो शिक्षणामध्ये मोठ्या प्रमाणात आहे. भारतासारख्या विकसनशिल देशाने या स्पर्धेत टिकून राहण्यासाठी शिक्षण संस्था विद्यार्थी व शिक्षक या तीनही घटकांना आव्हानच आहे. ते आव्हान स्विकारून त्याचा सामना केला पाहिजे जागतिकीकरणामुळे शिक्षणाचा प्रसारच होत आहे. त्यातून गुणवत्तापूर्ण शिक्षण प्रक्रिया होत आहे.

संदर्भग्रंथसूची :-

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२. डॉ. दादासाहेब इंगळे, (डिसेंबर २००९), जागतिकीकरण भारतापुढील आव्हाने, पुणे, धम्मधिका प्रकाशन.
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४. प्रा. जगन कऱ्हाळे, (२००८), जागतिकीकरण भारतासमोरील आव्हाने, पुणे, डायमंड प्रकाशन.

शोमन राजकपूर

संशोधक - पंकज मोहरीर

मार्गदर्शक - डॉ. डी. के. पोखरापुरकर

सारांश---सिनेमा हा जितका रमण्याचा विषय आहे, तितकाच तो अभ्यासाचाही विषय आहे. संगीत, साहित्य,चित्रकला त्यांच्यासारखीच ती महान कला आहे. विविध प्रकारे संज्ञापन करू शकणारे ते एक प्रभावी माध्यम आहे. भाषाभेद ओलांडणारी ती एक जागतिक भाषा आहे. आपल्या समाजाच्या प्रतिभा दाखविणारा तो एक आरसा आहे.

बीजशब्द - सिनेमा, संगीत, साहित्य, चित्रकला, कला, माध्यम

प्रस्तावना- आजच्या बहुतांश चित्रपटातून अश्लीलता ,हिंसा, व्यसनाधीनता यांचा मानवी मनावर पाश होताना दिसून येतो. ते करत असताना कोणता सामाजिक संदेश निर्मात्याला द्यायचा आहे ,हे समजत नाही.केवळ व्यावसायिक दृष्टी लक्षात घेऊन आजचे चित्रपट तयार होतात. आज राजकपूरच्या चित्रपटांसारखे समाजासाठी महत्वाचा संदेश देणारे चित्रपट निघणे ही काळाची गरज आहे. आज वाढत्या दूरचित्रवाहिनीच्या जाळ्यात असे चित्रपट काढून प्रेक्षकांना थिएटरकडे वळविणे ही किमया राजकपूरच्या चित्रपटांमधून दिसून येते.

राजकपूर हे नाव भारतीय चित्रपट सृष्टीत एक प्रख्यात नाव .राजकपूर यांना ओळखत नाही असा व्यक्ती या देशात मिळणे कठीणच .राजकपूर जेवढे भारतात प्रसिद्ध होते, तेवढेच ते चीन, रशिया, फ्रान्स सारख्या साम्यवादी देशात देखील ओळखले जात होते. त्यांच्या चित्रपटात डाव्या विचारसरणीचा प्रभाव होता. हे देखील एक प्रमुख कारण असू शकेल. राजकपूर हे एक चांगले कलावंत ,निर्माता, दिग्दर्शक होते.

बालपण-

राजकपूर यांचा जन्म एका अभिनय संपन्न कलावंताच्या घरी १९२४ मध्ये झाला. त्यांचे वडील पृथ्वीराजकपूर हे उत्कृष्ट कलावंत म्हणून प्रख्यात होते. वारसारूपाने प्राप्त झालेल्या अभिनय प्रतिमेला त्यांनी आपल्या मेहनतीने पैलु पाडून त्या प्रतिमेचे चीज केले. लहानपणापासून अभिनय कलेला पोषक असे वातावरण घरात होते. त्यांनी आपल्या अभिनय कारकिर्दीची सुरुवात वयाच्या पाचव्या वर्षापासून केली.

राजकपूरला शिक्षणात फारसा रस नव्हता. त्याचा पिंडच मुळात कलावंताचा होता.राजकपूरचे चित्रपटात पदार्पण झाले. ते एका शुल्लकश्या पात्राच्या अभिनयातून .सुरुवातीला फारसा प्रभाव आपल्या अभिनयातून दाखवू न शकलेल्या राजकपूरने मेहनतीने शिखर काबिज केले.राजकपूर

यांच्या कर्तृत्वाविषयी अभ्यास करत असतांना त्यांच्या वडीलांचा देखील थोडा विचार करणे महत्वाचे ठरते. पृथ्वीराजकपूर हे पेशावरचे. तेथेच त्यांनी शिक्षण पूर्ण केले. महाविद्यालयात नाटकात काम करायला मिळाले. रुबाबदार व्यक्तीमत्वामुळे ते सगळ्यांमध्ये उठून दिसायचे. नाटकाचे वेड तिथेच सुरु झाले, आणि वाढलेही. मात्र पृथ्वीराज कपूर यांना नाव दिले चित्रपटांनी. चित्रपटांनीच पैसा दिला हे खरे. रंगभूमीचा जिवंतपणा चित्रपटात नाही. प्रयोगावेळी नट व प्रेक्षक यांच्यामध्ये जे नाते निर्माण होते, ते चित्रपटात नाकारले गेले आहे. हा विचार मनातून जाईना. नाटकामध्ये भूमिका केल्या पाहिजेत, असे त्यांच्या मनाने घेतले आणि १९४४ मध्ये 'पृथ्वी थिएटर्स' ही फिरती नाटक मंडळी घेऊन फिरायचे. 'पृथ्वी थिएटर्स' ची नाटके घेऊन पृथ्वीराजकपूर तब्बल १६ वर्षे देशभर प्रयोग करीत गेले. वडीलांप्रमाणेच राजकपूर यांनी देखील आपला प्रवास सुरु केला. वडीलांचा प्रभाव त्यांच्या वागणुकीतून दिसून येतो. नाटकाविषयी त्यांच्या मनात विशेष आदराची भावना होती. वडीलांच्या मदतीशिवाय आपला आगळा- वेगळा ठसा राजकपूर यांनी मिळविला हे विशेष.

चित्रपटसृष्टीचा प्रवास -

राजकपूर यांचे चित्रपट समीक्षक आणि सामान्य चित्रपट चाहत्यांनी सदैव कौतुकच केले आहे. चित्रपट इतिहासकार व चित्रपटप्रेमी त्याला "भारतीय सिनेमाचे चार्ली चॅपलिन" म्हणून संबोधतात, कारण अनेकदा त्यांनी एका भटक्या व्यक्तिसारखी भूमिका वठविली, ज्यात आयुष्यात अनेक समस्या असताना तसेच त्रास होत असला तरीही तो सदैव आनंदी आणि प्रामाणिक होता. त्याबाबतची प्रसिद्धी जागतिक स्तरावर पसरली. त्याला आफ्रिका, मध्य पूर्व, पूर्व सोव्हिएत युनियन, चीन आणि दक्षिणपूर्व आशियातील मोठ्या भागांमध्ये प्रेक्षकांनी पसंत केले; त्याच्या चित्रपटाचे हे जागतिक व्यावसायिक यश होते.

अभिनेता व्हायला निघालेल्या या तरुणाने केदार शर्मा यांच्याकडे सहाय्यक म्हणून काम करायला सुरुवात केली. कालांतराने आपली आर.के. फिल्मस हि संस्था स्थापन केली. आपल्या कारकिर्दीच्या पहिल्या वीस वारसाच्या कळत ते स्वतःच आपल्या चितारपटाचे नायक होते. आणि नर्गिस त्यांची नायिका. राजकपूरच्या यांच्या अनेक चित्रपटांमध्ये देशभक्तीपर विषय होता. आग, श्री ४२० आणि जिस देश मैं गंगा बहती है अश्या चित्रपटांचा त्यात प्रामुख्याने उल्लेख करता येईल. या चित्रपटांतून देशभक्त बनण्यासाठी त्यांनी प्रोत्साहन दिले. राजकपूर यांनी श्री ४२० मध्ये मेरा जुता है .. जपानी ये पतलून इंग्लिशस्तानी... सर पे लाल टोपी रुसी .. फिर भी दिल है

हिन्दुस्तानी.. अश्या गाण्यांची निवड करून हिंदुस्तानी असल्याचा दाखल देत देशभक्तीचा मोलाचा संदेश दिला.

शहरातील शान शौकीन व विलासी काळ्या धंदेवाल्यांचे एक वर्तुळ त्यांच्या काही चित्रपटांत दिसते. त्याचवेळी प्रामाणिकपणे जगणारी कष्टाळू, निर्धन माणसे त्याच कथेचा दुसरा भाग असतात. या दोन वर्तुळांमध्ये धक्के खाणारा मुळचा सत्यशील नायक राजू आवारान (१९५१) आणि श्री ४२० (१९५५) या चित्रपटामध्ये दिसला. ख्वाजा अहमद अब्बास यांच्या लेखणीची त्यांना या चित्रपटांमध्ये विशेष मदत झाली. इटालियन नव वास्तववादी चित्रपट, चॅपलीनची व्यक्तीरेखा यांचे काही अंश घेऊन त्यांनी स्वतःची व्यक्तिरेखा निर्माण केली. नेत्रदीपक नेपथ्य, स्वप्नदृश्य, उत्कृष्ट संगीत, गाण्याचे अप्रतिम चित्रीकरण या वैशिष्ट्यांनी राजकपूर यांचे चित्रपट उठून दिसतात. आग (१९४८), बरसात (१९४९), संगम (१९६४), मेरा नाम जोकर (१९७०), बॉबी (१९७३), सत्यम शिव सुंदरम (१९७८), राम तेरी गंगा मैली (१९८५) हे राजकपूर यांचे गाजलेले चित्रपट आहेत.

आर. के. च्या बहुतांश चित्रपटातून कोणता ना कोणता सामाजिक संदेश देण्याचा प्रयत्न केलेला दिसून येतो. राजकपूरने आपल्या चित्रपटातून सामाजिक समस्या हाताळल्या. त्यामुळे शासनसुद्धा प्रभावित झाले. जिस देश मी गंगा बहती है या चित्रपटाने हे सध्या केले. या चित्रपटानंतर जयप्रकाश नारायण यांनी डाकुंच्या पुनर्वसनाचा प्रयत्न केलेला दिसून येतो.

निष्कर्ष

- १) आजच्या चित्रपटातील संस्कृती लयास जात आहे. या चित्रपट निर्मात्यांनी राजकपूरच्या चित्रपटांचा थोडा तरी मागोवा घ्यावा .
- २) राजकपूरच्या चित्रपटातून समाजाचे दर्शन होते. समाजातील विविध समस्यांना त्यांनी आपल्या चित्रपटातून प्रदर्शित करण्याचा पुरेपूर प्रयत्न केला.
- ३) राजकपूरने आपल्या चित्रपटात कालानुरूप प्रसंगाचे यथेच्छ चित्र उभारलेले आपल्याला बघायला मिळते.

संदर्भ साहित्य-

झणकर अजय ; गोष्ट सिनेमाची; राजहंस प्रकाशन , पुणे

मेहेंदळे डॉ. विश्वास; मिडिया ; अनुबंध प्रकाशन

जोशी डॉ. श्रीपाद भालचंद्र ; जनसंवाद आणि जनमाध्यम -सैद्धांतिक संकल्पना ; मंगेश प्रकाशन

असंघटीत क्षेत्रातील कामगारांचे स्थलांतरण आणि परिवर्तन

प्रा. डॉ. आर. बी. साठे

समाजशास्त्र विभाग प्रमुख

सरदार पटेल महाविद्यालय, चंद्रपूर

विविधतेने नटलेला भारत देश विविधते मधुनही निर्माण झालेली एकता हे आपले वैशिष्ट्य देशात प्रगतीचे शिखर गाठले जात आहे. प्रगतीच्या थराराचे दैदिव्यमान यश मात्र भारतातील जनसामान्यांना दिलासा देण्यात अपयशी ठरते आहे. विविधतेत एकता असली तरी समाजातील प्रत्येक वर्ग समाधान आणि तृप्तीचा ठेकर देतांना दिसत नाही. प्रगत देशातील सर्व समाजाला भूक शमविण्याइतके अन्न, अंगभर कपडे, सुरक्षित निवास, शुध्द पाणी, स्वच्छ हवा याची कमतरता का भासते एकीकडे डोळे दिपवून टाकणारी प्रगती, साधनांची रेलचेल तर दुसरीकडे अन्नधान्यापासून प्रत्येक बाबतीत चणचण का?

शेतीची नापीकी, दरवर्षी निर्माण होणारे अवर्षन, पूर, नैसर्गिक आपत्ती या कमी म्हणुन की काय? नक्षलवाद बिघडणारे पर्यावरण कर्ज-बाजारीपणा, बेकारी, ग्रामीण भागातील राजकारण जंगल आणि शेतीचे बदलते कांकीट स्वरूप बंद झालेले लघु व कूटीर उद्योग नसलेला पैसा नवनविन वस्तूंचे आकर्षण, वाढती भौतीकवादी विचार प्रणाली. या सर्वांचा एकच परिणाम म्हणजे शहराकडे धाव अनेक स्वप्नांचे इमले घेवुन नविनच नव्हे तर जूनी पिढी देखील शहराकडे धाव घेत आहे. खास करुन कृषक भूमिहीन मजूर लघु शेतकरी यांना पोटाची खळगी भरण्यासाठी स्वतःचे अस्तित्व शहराकडे धाव घ्यावी लागत आहे. असे का?

अनेक प्रश्न आज आपल्या समोर फेर धरुन नाचत आहे. याशिवाय खाणकाम मोठी धरणे राखीव जंगले याकरिता पिढ्यांन पिढ्या वसलेल्या जागेवरुन खेडी हरवीली जात आहे. लोकांचे प्रश्न वाढत आहे स्वप्न दाखविली जावून ती मोडली जात आहे. फायदा होत आहे तो केवळ श्रिमंताचा असणारी शिक्षण पध्दती पैसा मिळविण्याकरिता कूचकामी ठरत आहे तरुण पिढी शिक्षण घेवून शहराकडे वाटचाल करित आहे भारताला आज अनेक प्रश्नांनी घेराव घातला आहे.

भारतात असलेले महाराष्ट्र राज्य मुंबई महाराष्ट्राची राजधानी या सोबतच अनेक ठिकाणचे व्यक्ती इतरही जिल्ह्यात स्थलांतरण करित आहे. मुंबई कडे होणारे स्थलांतरण पहाता एक दिवस लोकसंख्येचा स्फोट होणार की काय हा प्रश्न निर्माण होत आहे. आज नविन तयार होणारे औद्योगिकरण नवनाविन उपनगर आणि नगरात

होत आहे. या उपनगरात असलेल्या साधन संपत्तीचा उपयोग करून नवनविन व्यवसाय उघडले जात आहे. सहाजिकचक अनेक राज्यातून लोक या ठिकाणी नौकरी करण्याकरिता धाव घेत आहे.

महाराष्ट्र राज्यातील चंद्रपूर हा एक मागासलेला जिल्हा म्हणून ओळखला जातो. या जिल्ह्यात भरपूर जंगल, खनिज संपत्ती म्हणजेच कोळसा सोबतच एम. ई. एल सारखे पोलाद निर्मितीचे उत्कृष्ट कारखाने, पेपर मिल नवनविन बिज निर्मिती केंद्र यासारखे अनेक औद्योगिक तांत्रिक निर्माण केंद्र आहे. या शिवाय भरपूर नैसर्गिक साधन सामग्री यातूनच निर्माण होणारा व्यवसाय व रोजगार या सर्व घटकांनी आकर्षित होवून केवळ आजूबाजूच्या जिल्ह्यातूनच नव्हे तर प्रत्येक राज्यातून देखील अनेक कूशल – अकूशल कामगार चंद्रपूर जिल्ह्यात स्थलांतरीत होत आहे. स्थलांतरणामूळे अनेक प्रकारचे रोजगार मिळत आहे. परंतु सोबतच अनेक समस्यांना तोंड द्यावे लागत आहे.

भारतातील विविधता एकट्या चंद्रपूर जिल्ह्यात दिसून येते. बांगला देशातून निर्वासित झालेले बंगाली बांधव, सिंध प्रदेशातून निसकासित झालेले सिंधी, शासनाने स्वतःच्या अखत्यारित चंद्रपूर जिल्ह्यात वसवले आहे. यांच्या शिवाय स्थलांतरीत करून आलेले पंजाबी, यूपी. बिहारी तिबेटीयन छत्तीसगढी, आंध्रीयन या ठिकाणाहून आलेले अनेक व्यक्ती दिसून येतात. प्रत्येकाची संस्कृती वेगळी तरीही स्थलांतरामूळे रोजगार मिळेल आपली स्वप्न साकार होतील या इच्छेने अनेक व्यक्ती आजही स्थलांतरण करून या जिल्ह्यातील, अनेकांनी चंद्रपूर जिल्ह्यात स्थलांतरण केले आहे. भंडारा गोंदिया जिल्ह्यातील व्यक्ती सूद्धा शेतीची कामे संपली की हंगामी स्वरूपात चंद्रपूरात स्थलांतरण करित आहे. अनेक रंगाचे ढंगाचे विविध संस्कृती असणाऱ्या व्यक्ती एकत्र राहत असल्या तरी त्यांच्यात संघटन घडून येत नाही कारण प्रत्येक व्यक्ती स्वतःची संस्कृती जपण्याचा प्रयत्न करित आहे. येथे होणारे परिवर्तन अनेक प्रकारचे असले तरी ते चांगल्या बरोबर वाईट बाबींचा देखील ठसा उमटवत आहे. प्रमुख समस्या स्थलांतरणामूळे घडून येतांना दिसत आहे.

स्थलांतर आणि परिवर्तन :-

स्थलांतरण म्हणजे काय ही संकल्पना थोडक्यात पाहणे आवश्यक आहे तेव्हाच ख-या अर्थाने हा विषय स्पष्ट झालेला दिसून येईल स्थलांतर म्हणजे एका ठिकाणाहून दुस-या ठिकाणी जाणे होय. परंतु हे जाणे वास्तव्यासाठी जातात तेव्हा त्यास ख-या अर्थाने स्थलांतरण म्हणतात स्थलांतरण अनेक प्रकारचे दिसून येते. भारतात मात्र जास्तीत तास्त प्रमाण खेडयाकडून नगराकडे असेच स्थलांतर दिसून येते व्यक्ती किंवा कुटुंबाचे निवास परिवर्तन होत आहे. नविन सामाजिक व्यवस्थेचा स्विकार त्यांना करावा लागत आहे. गावात श्रीमंत असणारी व्यक्ती स्थलांतर केल्या नंतर शहरात मजूराचे काम करित आहे. विविध भागातून आल्यामूळे त्यांच्या

एकवाक्यता निर्माण होत नाही आहे. त्यामूळे संघटन घडून येणे कदापि शक्य होत नाही. त्यामूळे असंघटीत क्षेत्रातील कामगाराचे शोषण होत आहे.

स्थलांतर घडून आल्यामूळे अनेक प्रकारचे परिवर्तन दिसत आहे. प्रामुख्याने संभाव्य पद्धतीच्या प्रकारे होणारे परिणाम दिसून येत आहे. ग्रामीण भागाकडून नागरी भागाकडे झालेल्या स्थलांतरणामध्ये सामाजिक, सांस्कृतिक, आर्थिक या घटकात परिवर्तन होत आहे. मूळात व्यक्ती जन्मापासून मिळालेल्या सांस्कृतिक वारश्याला जिवापाड जपण्याचा प्रयत्न करते. संस्कृति त्याची खरी ओळख असते स्थलांतर घडून आल्यामूळे कुटूंबातील संघर्ष स्वतंत्रपणे राहण्याची अपेक्षा परंपरागत बंधनातून मुक्तता, वाढती दळणवळण आणि संचार साधने, विविध मनोरंजनाच्या साधनांचा प्रभाव नविन सामाजिक वातावरण व मूल्यांचा हयास भौतिकवादी जिवन सरणी यातून मानव शहराकडे आकर्षित होत आहे.

स्थलांतर झाल्यामूळे काही वाईट चालीरिती संपल्या तरी अनेक नवे प्रश्न निर्माण झाले आहे० नविन पिढी स्वतःची संस्कृती सोडून जेथे स्थलांतर झाले तेथील संस्कृती स्विकारण्याचा प्रयत्न करित आहे परंतू मूळ निवासी त्यांना स्विकारण्याची तयारी दाखवीत नाही यामधून अनेक सामाजिक, मानसिक समस्या निर्माण झालेल्या दिसत आहे. मानसिक आजार निर्माण होवून व्यक्ती संभ्रमित अवस्था जगत आहे. खरे स्वरूप काय? याचा विचार करायला देखील वेळ मिळत नाही.

स्थलांतर घडून आल्यामूळे एकाच ठिकाणची लोकसंख्या वाढून रोजगार मिळविने कठिण जात आहे. विशिष्ट भूप्रदेशा पेक्षा जास्त लोकसंख्येचे घनत्व वाढल्यामूळे पर्यावरण प्रश्न तयार होत आहे. नविन पिढी सांस्कृतिक प्रश्न निर्माण करून राजकिय पक्षांना बळी पडून नशेच्या आहारी जात आहे. या सर्वान सोबतच राहण्याची व्यवस्था अतिशय गलिच्छ स्वरूपाची दिसून येत आहे. राहण्याकरिता छोट्या छोट्या झोपड्या सांडपाण्याचा निचरा नाही, निट पिण्यासाठी पाणी नाही, स्वतःचे सण समारंभ करण्यासाठी आजूबाजूचा शेजार नाही वाढता जातीवाद या सारखे अनेक प्रश्न दिसत आहे.

स्थलांतरकरणारा जास्तीत जास्त कामगार वर्ग शेतकरी किंवा शेती संबंधित काम करणारा होता आज याच वर्गाला दुस-याची गुलामी करावी लागत आहे. आवश्यकते पेक्षा जास्त मजूर सहज उपलब्ध असल्यामूळे व संघटन नसल्यामूळे मिळणाऱ्या मजूरीत कपात केल्या जात आहे. नवी पिढी जुन्या संस्कृती पासून तूटत आहे. सांस्कृतीक परिवर्तनामधील संकमण काळात जूनी पिढी भरडली जात आहे.

स्थलांतर केल्यामूळे नागरी वातावरणाचा जातीच्या परंपरागत बंधनावर आघात झाला आहे व्यावसायीक गतिशीलता निर्माण झाली आहे नागरीकरण, औद्योगीकरण, आधुनिक शिक्षण, संशोधन, तंत्रज्ञान विकास,

सामाजिक आंदोलने जातीचे बंधन सैल करत आहे. शहरिकरणाचा व्यक्तीवर दबाव निर्माण करत आहे. जातीनुसार कामा पेक्षा मिळेल त्यानुसार काम केल्या जात आहे. व्यक्तीच्या व्यवहारिकतेला आणि कौशल्याला प्राधान्य दिल्या जात आहे. खानपान व्यवस्था रोटी-बेटी व्यवहारात बदल झाला आहे. विचार पद्धती बदलत आहे. यासारखे अनेक चांगले परिवर्तन झाले असले तरी त्यासोबत अनेक प्रश्न देखील निर्माण झाले आहे.

सरांश बघता असे लक्षात येते की, स्थलांतरणामुळे अनेक कामगारांना रोजगार प्राप्त होत आहे. गतिशीलता वाढत आहे. श्रम शक्ती उपयोगी ठरत आहे. जाती सारखी बंधने शिथील होत आहे. अनेक प्रकारच्या सामाजिक कुप्रभा संपुष्टात येत आहे. तर दुस-य बाजुला मानवाला किंमत नसून कुत्र्या पेक्षा वाईट स्वरूपात त्याचे जीवन होत आहे. मानवी गरजा वाढत असुन साधे जीवन हळूहळू गढूळ होत आहे. स्थलांतरीत कामगारांमुळे मूळ निवासी कामगारांना काम मिळत नाही आहे. यातून दोन्ही वर्गात संघर्ष निर्माण होत आहे. या संघर्षाला सांस्कृतिक परिवर्तन जबाबदार मानल्या जात आहे.

सूचना व शिफारशी :-

1. असंघटीत क्षेत्रातील कामगारांना त्यांच्या हक्काविषयी जागरूक करण्यात यावे.
2. स्थानिक रहिवाशांना या कामगारांसोबत सलोख्याचे व सहकार्याचे संबंध ठेवावेत.
3. या क्षेत्रातील कामगारांना परिसर स्वच्छतेसंबंधी जाणीव करून दयावी.
4. स्तुलित आहारासंबंधी जागरूक करावे.
5. समाजिक सहभाग वाढविण्याकरता प्रोत्साहित करावे.
6. स्थलांतर करणाचा शोध घ्यावा.
7. मूळ कामगार आणि स्थलांतरीत कामगार यांच्यात होणा-या संघर्षांना कमी करावे.
8. शक्यतोवर स्थलांतरण घडून येणारच नाही यावर भर दयावा.
9. शेती व्यवस्था व्यापारी स्वरूपाची करावी.
10. शेतमालाला योग्य भाव दयावा.
11. गांधीजींनी दिलेला मूल मंत्र "खेडयाकडे चला" याचे अवलंबन तरुण पिढी कडून करावे.
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13. देण्यात येणारे शिक्षण ग्रामीण व्यवहारात पैसा आणि व्यापार उपलब्ध होईल असे असावे.
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डॉ. बाबासाहेब आंबेडकरांचे प्राध्यापकांविषयीचे विचार

डॉ. सुनिता हनुमंतराव गित्ते

सहाय्यक प्राध्यापक

श्रीमती मीनलबेन महेता

कॉलेज पांचगणी

ता. महाबळेश्वर, जि. सातारा.

भारत देशाच्या आधुनिकीकरणामध्ये डॉ. बाबासाहेब आंबेडकरांचा सिंहाचा वाटा आहे. आपले मानवी हक्क मिळविण्यासाठी वंचितांनी प्रस्थापितांशी संघर्ष करावा, त्यासाठी सर्वप्रथम शिक्षणाकडे लक्ष पुरवावे, उच्च शिक्षण घ्यावे असे सांगितले, त्यांनी स्वतः उच्च शिक्षणाच्या प्रसारासाठी प्रयत्न केले होते. या प्रयत्नांमधूनच त्यांचे उच्च शिक्षण प्रदान करणा-या प्राध्यापकांविषयीचे विचार प्रसूत झाले. बाबासाहेबांचे सामाजिक, राजकीय, आर्थिक, स्त्रीमुक्ती इत्यादीसाठी केलेले कार्य आणि मांडलेल्या विचारांची विविधअंगी दखल इतिहासात आहे. त्यांच्या शैक्षणिक कार्याचा आलेख सुद्धा अनेकांनी रेखाटला आहे. तसेच शैक्षणिक विचारही अभ्यासले आहेत. परंतु त्यांचे प्राध्यापक विषयक विचार स्वतंत्रपणे मांडण्याचा प्रयत्न अद्यापही झालेला नसल्यामुळे प्रस्तुत शोधनिबंधात त्याची मांडणी करण्यात आलेली आहे. हा शोधनिबंध 'जनता', 'नवयुग' आणि उच्च आणि तंत्रशिक्षण विभाग, महाराष्ट्र शासन यांनी प्रकाशित केलेल्या डॉ. बाबासाहेब आंबेडकर लेखन आणि भाषणे यांमधील माहितीवर आधारित आहे. ही याची मर्यादा आहे.

शालेय शिक्षणाच्या पूर्ततेनंतर साधारणतः वय वर्षे १८ किंवा अधिक असणा-या वयोगटातील पिढीला दिले जाणारे शिक्षण उच्चशिक्षण म्हणून ओळखले जाते.

१. उच्च शिक्षणाचे प्रमुख ठिकाण महाविद्यालय आहे. येथे प्राध्यापकांकडून विद्यार्थ्यांना ज्ञान प्रदान करण्यात येते. म्हणून बाबासाहेबांनी प्राध्यापकांविषयी महत्वपूर्ण विचार मांडले आहेत.

बाबासाहेब म्हणतात हिंदू समाजाच्या अगदी खालच्या थरातून आल्यामुळे शिक्षणाचे किती महत्व आहे हे मी जाणता. खालच्या समाजाची उन्नती करण्याचा प्रश्न आर्थिक असल्याचे मानण्यात येते पण ही मोठी चूक आहे. भारतातील दलित समाजाची उन्नती करणे म्हणजे त्यांच्या अन्न, वस्त्र व निवा-याची सोय करून पूर्वीप्रमाणेच त्यांना उच्च वर्गाची सेवा करावयास लावणे नव्हे, खालच्या वर्गाची ज्याच्यामुळे प्रगती खुटून त्यांना दूस-याचे गुलाम व्हावे लागेल तो न्यूनगंड त्यांच्यापासून नाहीसा करणे. चालू समाजपद्धतीमुळे जे त्यांचे जीवन निर्दयपण लुबाडण्यात आले. त्याचे त्यांना स्वतःच्या

आणि राष्ट्राच्या दृष्टीने काय महत्व आहे याची त्यांना जाणीव करून देणे हाच खालच्या वर्गाचा प्रश्न आहे. उच्चशिक्षणाच्या प्रसाराखेरीज दुस-या कशानेच हे साध्य होणार नाही. आमच्या सर्व सामाजीक दुखण्यावर माझ्या मताप्रमाणे हेच औषध आहे. असे हे औषध देणारा वैद्य म्हणजेच प्राध्यापकाविषयीचे त्यांची ठाम मते होते.

मुंबई येथील सेंट जवियर्स कॉलेजचे पुरातत्वशोध आणि प्राचीन इतिहासाचे विद्वान प्रो. रेव्हंड फादर हेरॉस यांचा सिध्दार्थ कॉलेज, मुंबई येथे 'मोहोनजोदाचे लेख वाचन' या विषयावर व्याख्यान आयोजित केले होते. त्यात बाबासाहेब म्हणाले फादर हेरॉस सारखे विद्वान प्राध्यापक आपल्याकडे का नाहीत ? ही गांधीयाने विचार करण्याची बाब आहे. तेव्हा उपस्थित प्राध्यापकांना मार्गदर्शन करण्यासाठी त्यासाठी प्रचलीत असलेली महाविद्यालयातील जी सामान्य स्तराची शिक्षण पद्धती आहे, ती बदलली पाहिजे. एकाच शहरातील वेगवेगळ्या महाविद्यालयामध्ये एकच विषय अनेक प्राध्यापकांकडून शिकविला जातो. त्याऐवजी विशिष्ट महाविद्यालयात विशिष्ट विषय शिकवण्याची सोय करून त्या विशिष्ट विषयातील पोटविषयाची वाटप केले पाहिजे. म्हणजे एकाच विषयाचे सात, आठ प्राफेसर असतील त्यामुळे त्यांच्या कार्याची विभागणी होईल. परिणामी विषयाचे सूद्धा विभाग पडतील आणि प्रत्येक प्राध्यापक स्वतःच्या विषयाचा सखोल अभ्यास करू शकेल आणि त्यास त्याच्या विषयामध्ये संशोधन करण्यासाठी भरपूर वेळ मिळेल.

संशोधन व अध्यापन यात फरकत झालेली बाबासाहेबांना मान्य नव्हती. संशोधन अध्यापनापासून दुरावले की ते अधोगतीला जाते असे त्यांचे मत होते. त्यासाठी त्यांनी १८९१ सालच्या युनिव्हर्सिटी एजुकेशन ऑफ लंडनच्या कमिशनरला जो अहवाल दिला त्याचा पुरावा सादर केला होता. डॉ. आंबेडकर म्हणतात, "अध्यापनापासून दुरावले की प्रगत संशोधन अत्यंत धोकादायक परिस्थितीत अडकते ते मला पक्के ठाऊक आहे. युनिव्हर्सिटी ऑफ लंडन आणि अन्य विद्यापीठामधून पदव्युत्तर शिक्षण घेउन आलेले अनेक विद्यार्थी त्यांच्या विषयात तज्ञ नसतात हे एक बदनामीकारक वास्तव आहे. तरीही हे विद्यार्थी शिक्षणक्षेत्रात अत्यंत उच्च स्तरावरील पदे पटकावून असतात. याचे कारण शोधले असता ते त्यांच्या पदवीपूर्व शिक्षणात आढळते ते शिक्षण प्रगत संशोधनासाठी कमालीचे अपूरे असते. पदव्युत्तर शिक्षण फार आधुनिक उत्पत्तीचे व दृष्टीचे आहे. कांब्रिज व ऑक्सफर्ड येथे पदव्युत्तर विभागाच्या प्रमुखपदी फक्त पदवीधर असलेले लोक आहेत. तरीही ते पदव्युत्तर विद्यार्थ्यांना मार्गदर्शन करतात. जगभरातून विद्यार्थी त्यांच्याकडे येतात. त्याचे कारण या अध्यापकांचे पदवीपूर्ण शिक्षण उत्कृष्ट दर्जाचे झाले होते.

शिक्षणपद्धती बरोबरच प्राध्यापकांच्या वृत्तीविषयी सुद्धा बाबासाहेबांचे असे मत आहे की प्राध्यापकांना विद्यार्थ्यांमध्ये उत्साह निर्माण करता आला पाहिजे. त्यासाठी तो स्वतः उत्साही असला पाहिजे. प्रोफेसरांनी अध्ययनाच्या अध्यापनाच्या व संशोधनाच्या

कार्यात स्वतःला वाहून घ्यावे. घरकाम पत्नीवर सोपवावे. प्रोफेसरांनी भलत्यासलत्या जबाबदा—या अंगावर घ्याव्यात हे बाबासाहेबांना मान्य नव्हते. प्राध्यापकांच्या निष्क्रीयतेवर टीका करताना ते म्हणतात मला वाटते की थोडेसे रुपये मिळवावेत व आपली सुखाने कालक्रमणा व्हावी याशिवाय आपल्याकडे आमच्या प्राध्यापकांच्या आयुष्यात काही महत्वाकांक्षाच नाही या महत्वाकांक्षेच्या अभावामुळे त्यांच्या हातून काहीही भरीव कार्य होत नाही. ते मधूनमधून पाठयपुस्तकावर टिपणे लिहितात. टिपणे लिहिण्याच्या पलीकडे काही महत्वाचे कार्य आहे याची माहिती त्यांना आहे की नाही कोण जाणे. प्राध्यापकांनी अध्ययन अध्यापन, संशोधन यात स्वतःला गुंतवून ठेवावे. अभ्यासाची शिस्त बाळगावी. प्रोफेसर नुकताच विद्वान असून चालणार नाही तो सर्वश्रूत असावा, उत्साही असावा, संशोधक असावा.

वरीलप्रमाणे डॉ. बाबासाहेब आंबेडकरांचे प्राध्यापकांविषयीचे विचार अंश रूपाने मांडले असता पुढील निष्कर्ष मांडले जाऊ शकतात.

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भारतातील चर्मव्यवसायाची ऐतिहासिक पार्श्वभूमी

डॉ. एस. एस. कावळे

प्राचार्य तथा अर्थशास्त्र विभाग प्रमुख
श्री.गोविंदप्रभु कला व वाणिज्य महा.
तळोधी (बाळापूर) ता. नागभीड
जि. चंद्रपूर

प्रस्तावना :

भारतीय संस्कृतिची रचना ही व्यवसायावर आधारलेली आहे. भारतात शेतीसचा व्यवसाय हा फार प्राचीन असून त्यावर आधारित अनेक व्यवसाय केले जातात. जगात दुसऱ्या क्रमांकाची लोकसंख्या भारतात आहे. शेती हाच जास्तीत जास्त लोकांचा प्रमुख व्यवसाय आहे. त्याकरिता जनावरे पाळले जातात. भारतात जनावरांची संख्याही फार जास्त आहे. जनावरे मेल्यानंतर त्यांची चामडी काढून त्यापासून विविध वस्तू तयार केल्या जातात. शेतीच्या कामाच्या व इतरही वस्तू तयार केल्या जातात. हा व्यवसाय फार प्राचीन असून भारतातून विदेशात चामडे व चामड्याच्या वस्तू निर्यात केल्या जात असत.

ऋग्वेद काळात भारतीय समाजात धातूच्या, चामड्याच्या, कापडाच्या वस्तूंचे उत्पादन करणारे अनेक उद्योग प्रचलित होते. त्यामुळे भारतामधील औद्योगिक स्वरूपाची उद्योजकता ही ऋग्वेदाइतकीच जुनी आहे अशी मान्यता आहे. मानवी संस्कृतीच्या प्रारंभिक अवस्थेतही भारतात उच्च प्रतीचे कौशल्य व क्षमता असलेले कारागीर होते. त्यांनी उत्पादित केलेल्या विविध वस्तू एका बाजूने नवाबांच्या, राजांच्या व श्रीमंतांच्या महालांची शोभा वाढवीत होत्या. तर दुसरीकडे अनेक वस्तू सामान्य नागरिकही दैनंदिन जीवनात वापरीत होते. त्या काळात लोक खेड्यामध्ये राहत होते. वाहतूक व दळणवळणही फारसी साधने उपलब्ध नव्हती. प्रत्येक खेडे स्वयंपूर्ण होते. प्रत्येक खेड्यातील व्यक्तींच्या सर्व गरजा व अपेक्षांचा पूर्ण विचार केल्यानंतरच कारागीर वस्तूंच्या उत्पादनाचा विचार करीत.

चातुर्वर्ण्य व्यवस्थेत ब्राम्हण, क्षत्रिय, वैश्य आणि शुद्र या चार वर्णांचा समावेश होतो. या चार वर्णांत अर्थात स्तरात भारतीय समाजाचे विभाजन झाले होते. परंतु नंतरच्या काळात हे चार वर्ण चार जाती बनल्या आणि नंतर शेकडो जाती निर्माण झाल्या. साधारणतः इ.स.पूर्व ३०० पासून जातीव्यवस्था अस्तित्वात आली असे मानले जाते. आज संपूर्ण देशभर जात ही स्त्रीकरणाचा एक मुलभूत आधार बनली आहे. १९८१ च्या जनगणनेनुसार देशात २३७८ जाती व जमाती आहेत.

अशाप्रकारे भारतीय समाजाचे वेगवेगळ्या जातीत विभाजन म्हणजेच स्त्रीकरण झालेले आहे. प्रत्येक जातीचा एक व्यवसाय ठरलेला आहे. तो परंपरागत पद्धतीने एका पिढीकडून दुसऱ्या पिढीकडे जायचा. प्रत्येक व्यक्तीला आपल्या जातीचा परंपरागत व्यवसायच करावा लागत होता. आपल्या आवडी-निवडीनुसार किंवा गुणवत्तेनुसार व्यवसाय निवडण्याचे स्वातंत्र्य जातीव्यवस्थेत नव्हते. जातीचा जो परंपरागत व्यवसाय असेल तोच व्यवसाय त्या जातीच्या लोकांना करावा लागत असे.

ब्राम्हणांचा अध्ययन व अध्यापन, क्षत्रियांचा सैनिकी आणि संरक्षणाचा व्यवसाय, वैश्यांचा शेती व व्यापाराचा व्यवसाय आणि इतर खालच्या जातींचा व्यवसाय हा कनिष्ठ स्वरूपाचा होता. प्रत्येक जातीचा व्यवसाय हा निश्चित आणि ठराविक असल्यामुळे त्या जातीच्या लोकांना आपल्याच जातीचा व्यवसाय करणे अनिवार्य होते. उदा. लोहार जातीचा लोहयापासून विविध शेती उपयोगी व घरगुती उपयोगाच्या वस्तू तयार करण्याचा व्यवसाय, कुंभारांचा मातीपासून विविध वस्तू जसे मडके, सुऱ्या, भांडी, रांजन इत्यादी घरगुती वापराच्या तसेच मातीच्या मूर्ती व शोभीवंत वस्तू तयार करण्याचा

व्यवसाय, सोनारांचा सोन्यापासून विविध दाग दागिने बनविण्याचा व्यवसाय, बुरडांचा बांबुपासून टोपल्या, सूप, ढोली इत्यादी वस्तू बनविण्याचा व्यवसाय, त्याचप्रमाणे चांभारांचा चामड्यापासून विविध समाज उपयोगी वस्तू तयार करण्याचा व्यवसाय इ.

स्थानिक जातींपासून अपवित्र जातींची उत्पत्ती :

अस्तीत्वात असलेल्या अपवित्र व्यवसाय करणाऱ्या जातींची उत्पत्ती स्थानिक जमातींपासून झाली आहे, हे निश्चितपणे सांगता येईल. पंजाब आणि संयुक्त प्रांतातील चमार आणि कोरी, चुरा आणि भंगी किंवा सफाई कामगार आणि मानवी मलमुत्र वाहून नेणारे त्या आणि काही स्वतंत्र व्यवसायीक जाती असून यांचे मुळ निवासी व्युत्पत्तीचे स्रोत दृष्टीआड झालेले आहे. उरिया देश आणि मध्य प्रांतातील छत्तीसगड जिल्ह्यातील विनकर, मजूर आणि खेड्यांतील संगितकार म्हणून व्यवसाय करणारे अपवित्र गंड जात ही छोटा नागपूर मधील पन हया जमातीमधून झालेली आहे. मराठा विभाग व बाम्बेमधील महार जात जी विनकर आणि मजूर वर्ग आहे. जी मूळात उत्तर भारतीय चमार आणि कोरी जातीप्रमाणे चामडे कमवायची. शेती करणाऱ्या कुणबी जातीचे गुलाम वा वेठबिगार म्हणून ते काम करायचे आणि अपवित्र समजले जायचे. अपवित्र समजल्या जाणाऱ्या जवळपास सर्वच जातींचा संबंध मुळनिवासी जमातींशी आहे ज्यांना पराभूत व गुलाम बनविले गेले. प्राण्यांची कातळी काढणे, खेडूतांनी वापरावयाचे सामान्य दर्जाचे कपडे विनणे, बांबूच्या सालीपासून टोपल्या बनविणे, ढोल वाजविणे, मानवी मलमुत्र साफ करणे व ते वाहून नेणे इत्यादी कामे खालच्या आणि अपवित्र जातींवर टाकण्यात आली. मेलेल्या पाळीव प्राण्यांचे कातळे खूपच अपवित्र असते. अशा मेलेल्या प्राण्यांचे चामडे काढणे नव्हे तर त्या मृत प्राण्यांना स्पर्श केल्यानेही हिंदूंचे पावित्र नष्ट होते. त्या मृत प्राण्यांच्या चामड्यापासून बनविलेले ढोल ताशेही अपवित्र असते. मात्र विनकाम करणे आणि टोपल्या बनविणे याला अपवित्र समजले जात नसे. १

वैदिक काळात चामड्याचे स्थान :

चामड्यापासून बनणाऱ्या अनेक वस्तूंचे उल्लेख वेदकाळापासून सापडतात. ऋग्वेदात पखालीचा उल्लेख आहे. त्याकाळी बैलाच्या चामड्यापासून धनुष्याची दोरी, लगाम इ. वस्तू बनवीत. सोम गाळतेवेळी ज्या फलकावर तो ठेवून दगडने दाबीत, त्या फलकावर बैलाचे चामडे अंथरीत. ऋग्वेदकाळात कातळे कमविण्याची कलाही ज्ञात होती. ते काम करणाऱ्याला चर्मण म्हणत. कातडी कमविण्याच्या कलेचा उल्लेख ऐतरेय ब्राह्मणात व पाणिनीच्या अष्टाध्यायीतही आहे. पाणिनीच्या अष्टाध्यायीत चामड्यांच्या कित्येक वस्तूंचा उल्लेख आढळतो. नाड व वस्त्र म्हणून उपयोजिले जाणारे चर्म यांचा उल्लेख पाणिनी करतो. पूर्णपणे चामड्याची बनलेली वस्तू या अर्थाने पाणिनी सार्वचर्मीण असा शब्द वापरतो. विहीरीतून पाणी काढण्याची मोट ही सार्वचर्मीण मानलेली आहे. मोट, नाड, कोश, क्षदी, पादत्राण इ. वस्तूंचा उल्लेख पतंजली करतो. रथ चालवणारा सारथी ज्या भागात बसत असे, तो भाग चामड्याने मढविलेला जाई अशा स्थाला चर्मण म्हणत.

व्यवहारात चामडे ही विटाळाची वस्तू मानलेली आहे. चामड्याला सोवळ्याने शिवत नाहीत असे असले तरी काही चामडी आपल्या संस्कृतीत पवित्र मानली जातात. व्याघ्रचर्म शिव पांघरतो असे सांगितले आहे. सूत्रकाळात लग्न लागल्यानंतर वधूला बैलाच्या कातड्यावर बसविण्याची पध्दत होती. पूर्वी उपनयनाच्या वेळी बटूला मृगचर्म पांघरायला देत असत. त्याऐवजी सांप्रत मुंजीत बटूच्या गळ्यात यज्ञोपवीताच्या बरोबर मृगचर्माचा तुकडा बांधतात. यज्ञात दीक्षित यजमानाला मृगचर्म पांघरायला देतात.

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अशुद्ध चामड्याच्या उदयाचा इतिहास :

सात हजार वर्षापूर्वी सुध्दा प्राचीन मानव चामड्याच्या वस्तू बनवित असे व त्या वापरीत असे. तो ताजी कातळी सूर्यप्रकाशामध्ये वाळवून तिला प्राण्यांची चरबी व मेंदूमध्ये काढून नमर बनवित असे. त्यानंतर ते कातळे दिर्घकाळ टिकविण्यासाठी मिठाच्या पाण्यात ठेवून धुरी देवून त्याला अधिक कोरडा व टिकावू बनविले जात असे. अर्थात हे चामड्याचे साहित्य/वस्तू/उत्पादने अतिशय कच्च्या स्वरूपातील असायच्या व त्यांचा वापर दिखावूपणासाठी न करता संरक्षणासाठी अधिक केला जात असे. ख्रिस्त जन्माच्या चारशे वर्षापूर्वी इजिप्शीयन आणि हिब्रुंनी कातळे सुकवून वापरण्यायोग्य करण्याची प्रक्रीया विकशीत केली. मध्ययुगीन काळात अरबांच्या वर्चस्वाखाली चामडे बनविण्याची अत्याधुनिक कला विकशित केली. मोरोक्को आणि कार्डीवन चामड्यांची खुप मागणी होती. प्राचीन काळी उत्तर भारतात कथपुतळ्यांच्या खेळात बाहुल्या वापरल्या जात असत. आजही ही प्रथा अस्तित्वात आहे. युरोप खंडात औद्योगिक क्रांती नंतर कातड्याचे विभाजन करणे, कातड्यावरील मासाचा थर बाजुला करणे, कातड्यातील केस वेगळे करणे इ. प्रक्रियांमध्ये विज्ञानाच्या शक्तीवर/विद्युतवर चालणाऱ्या यंत्रांचा वापर सुरू झाला. एकोणीसाव्या शतकाच्या शेवटी रासायनिक प्रक्रियेद्वारा कथ्या रंगाच्या चामड्याच्या निर्मितीस सुरुवात झाली. ३

चांभाराच्या उत्पत्तीविषयी काही आख्यायिका आहेत, त्यापैकी एक अशी —

एका ब्राम्हण कुटुंबात चार भाऊ होते. ते शेती करून राहत. एक दिवस त्यांची एक गाय मरून पडली पण तिला उचलायला कोणी मिळना. तेव्हा मोठया तिघा भावांनी धाकटया भावाला सांगितले की, “तू त्या गायीला रानात नेऊन टाक आणि मग आंघोळ कर, म्हणजे आम्ही तुला परत आमच्यात घेऊ” धाकटया भावाने त्याप्रमाणे केले, पण तो परत आल्यावर मोठया भावांनी त्याला आपल्या घरात घ्यायचे नाकारून म्हटले, “यापुढे तू चांभाराचे काम कर आणि त्या बदल्यात आम्ही तुझा सांभाळ करू.” त्याचे वंशज तेच चांभार होत. ४

वैदिक आणि बुध्दपूर्व काळात चर्मकारांचा धंदा हलका मानला जात नसे. वाजसनेयी संहितेत पुरुषमेघ प्रकरणात चर्मम्न म्हणजे चर्मकार हा योग्य बळी म्हणून सांगितला आहे. चांभारात असंख्य पोटजाती असून त्यापैकी जटिया, जैस्वार, घारीया, चौधरिया, बुंदेला, चामर, दोहर, कुरिल, पूर्बिया, कोरी किंवा कोली, अहिरवार, घुसिया किंवा झुसिया इ. काही प्रमुख होत. अहिरवार मुलीला जोडयावर कलाबतून काम करता आल्याशिवाय तिचे लग्न होत नाही. जैस्वार हे मोतद्दाराचा व्यवसाय करतात व फक्त डोक्यावरून ओझे नेतात. हे लोक कातडी कमावतात व त्यापासून चपला, जोडे, पखाली वगैरे बनवतात. काही शेतमजुरीही करतात. छत्तीसगड व त्याच्या आसपासच्या प्रदेशातील चांभारांनी स्वतःला उर्जिता अवस्था प्राप्त करून घेतली आहे. मध्यप्रदेशातील सतनामी चांभार चामड्याला स्पर्शही करीत नाही, हे विशेष आहे. ते शेती करतात. इतर भागांतील चांभार मात्र हीन दर्जाचेच उरले आहेत. ५

चर्मकार कुटुंबातील जागतिक किर्तीचे क्रांतीकारक आणि वैधानिक :

भारतात चर्मव्यवसाय हा घृणास्पद/अपमानास्पद समजल्या जातो. या व्यवसायाला भारतात प्रतिष्ठा नाही. भारताच्या विपरित जगातील अन्य देशांमध्ये चर्मव्यवसायासारखाच एक सर्वसामान्य व्यवसाय आहे. विदेशात चर्मकार कुटुंबात जन्माला आलेल्या काही प्रसिध्द व्यक्तींची चर्चा केलेली आहे. व्यवसायाने उच्च निच ठरत नाही. मनुष्य त्याच्या कर्मनि महान किंवा हीन ठरतो.

नेपोलियन बोनापार्ट :

फ्रान्सचा जगप्रसिध्द सम्राट, एक असामान्य सेनानी व कार्यक्षम प्रशासक होता. नेपोलियनचा जन्म १५ ऑगस्ट १७६९ ला एका गरीब चर्मकार कुटुंबात कार्सिका बेटावर झाला. त्यांच्या वडीलाचे

नांव कालो तर आईचे नाव मारीआ लेतीत्सा रामोलीन होते. ब्रीएनच्या लष्करी विद्यालयात पाच वर्षासाठी तो दाखल झाला. ब्रीएन येथील लष्करी परिक्षा उत्तीर्ण झाल्यावर पॅरिसच्या इकाॅल मिलितेअर अकादमीत तोफखान्याचे शिक्षण घेण्यासाठी त्याने नांव नोंदविले. जगाच्या इतिहासात एका असामान्य लष्करी सेनापती म्हणून नेपोलियनचे नाव प्रसिद्ध आहे. त्याच्या लष्करी जीवनाला १७९३ मध्ये सुरुवात झाली व वॉटर्लू ही नेपोलियनच्या जीवनातील अखेरची लढाई ठरली. नेपोलियनचे चरित्र रोमांचकारी घटनांनी भरलेले आहे. त्याच्या अंगी सेनापतीस योग्य असे धैर्य आणि धाडस, त्याची बुद्धिमत्ता व स्मरणशक्ती विलक्षण होती.

अब्राहम लिंकन :

अमेरिकेच्या या १६ व्या राष्ट्राध्यक्षाचा जन्म १२ फेब्रुवारी १८०९ रोजी केंटुकीमधील होजनव्हिल नावाच्या खेड्यातील एका गरीब कुटुंबात झाला. त्याच्या वडील थॉमस यांनी चर्मकाराचा व्यवसाय केला, सुतारकाम, शेती, मजुरी करून आपली स्थिती सुधारण्याचा प्रयत्न केला. त्याच्या आईचे नाव नान्सी होते. अब्राहम जेव्हा राष्ट्राध्यक्ष बनले त्यावेळेस पूर्ण देश गुलामांच्या प्रश्नावर दोन भागात विभागला होता. शेवटी अमेरिकेत यादवी युद्ध सुरू झाले. युद्धाचे नेतृत्व त्यांनी यशस्वीपणे पार पाडले. राजकारणातील यशस्वीतेसाठी बुद्धिवैभव, नीतीधैर्य, भावनाशील वृत्ती या गुणांचे लिंकन धनी होते.

जोसेफ स्टालीन :

विसाव्या शतकाच्या पहिल्या पूर्वार्धातील सर्वात यशस्वी राजनेता म्हणून स्टालीनचे नाव घेतले जाते. स्टालीनचा जन्म २१ डिसेंबर १८७९ रोजी जॉर्जियातील गोरी गावात झाला. त्याचे वडील विसेरियविच जमीनदाराकडे गुलाम होते. आजोबा व पणजोबा सुद्धा गुलामच होते. स्टालीनची आई एकटेरिना ही सुद्धा एका गुलामाचीच मुलगी होती. एक दिवस स्टालीनच्या वडीलाला जमीनदाराने गुलामगिरीतून मुक्त केले. तेव्हापासून एका छोट्याशा जागेत तो चांभाराचे काम करीत असे. आई रात्रंदिवस कपडे धुण्याचे काम करून चार पैसे मिळवायची. एक दिवस स्टालीनने डार्विनचा उत्क्रांतीवादचे सिध्दांत सांगणारे पुस्तक वाचले आणि जोसेफचा धर्मावरील विश्वासच उडाला. त्याने धर्माविरुद्ध बंड फुकारले.

अॅडॉल्फ हिटलर :

अॅडॉल्फ हिटलरचा जन्म २० एप्रिल १८८९ ला ऑस्ट्रियातील बोनो शहरात एका गरीब चर्मकार कुटुंबात झाला. त्याने एक महान चित्रकार बनण्याचा असफल प्रयत्न केला. व्हिएन्नामधील शाही अॅकेडमीमध्ये प्रवेश न मिळाल्यामुळे त्याने घरी पेंटरचे काम सुरू केले. आणि आपली उपजिविका केली. त्याच्या मनात साम्यवादी आणि यहूदी लोकांविषयी घृणा होती. जर्मन राष्ट्रीयता तसेच जर्मन जातीची श्रेष्ठता व महानतेचा तो पुजारी होता. पहिले महायुद्ध सुरू झाल्यावर तो जर्मन सेनेत सामील झाला तसेच त्याने विविध सैनिक सन्मान प्राप्त केले.

लुईस पाश्चर :

हा फ्रेंच सूक्ष्मजंतुशास्त्रज्ञ होता. त्याचा जन्म दोल येथील एका गरीब चर्मकाराच्या घरी २७ डिसेंबर १८२२ मध्ये झाला. विज्ञानाच्या प्रगतीत आपल्या विविध क्षेत्रातील संशोधनाने त्यांनी मौल्यवान भर घातली. सूक्ष्मजंतू हे काही रोगांना तसेच कार्बनी पदार्थांच्या किण्वनाला (आंबण्याला किंवा कुजण्याला) कारणीभूत असतात, हे त्यांनी सिध्द केले. त्यांचे किण्वन व स्वयंजनन यांच्या विषयीचे कार्य, सेच शिर्का (व्हिनेगर) व अल्कोहॉल यांचा अभ्यास केला. त्याचप्रमाणे निर्जंतूक शस्त्रक्रियेत

तत्व, रेशमाच्या किडयांवर होणारे रोग, पटकी, यांत्रिकसस इत्यादी रोगांवरील औषधी त्यांनी शोधून काढल्या.

ब्रेल ल्वी :

फ्रेंच अंधशिक्षक व ब्रेल लिपीचा जनक. जन्म पॅरिसजवळील कुपव्हे येथे ४ जानेवारी १८०९ रोजी झाला. त्याचे वडील जिनगर (चर्मकाराची उपजात) होते. ल्वी तीन वर्षांचा असतांना डोळ्यास दुखापत होवून त्याला अंधत्व आले. अंध असूनही स्मरणशक्तीच्या बळावर त्याने आपल्या जन्मगावी इतर मुलांबरोबरच शालेय शिक्षण घेतले. १८१९ मध्ये त्याला पॅरिस येथील राष्ट्रीय अंधशिक्षण संस्थेत दाखल करण्यात आले. तेथे ब्रेलने विज्ञान व संगीत या विषयात विशेष प्राविण्य संपादन केले. शिक्षण पूर्ण झाल्यानंतर याच संस्थेत त्याने शिक्षकाची नोकरी पत्करली. अंधासाठी त्याने एक वेगळी लिपी तयार केली. ती ब्रेल लिपी या नावाने संबोधली जाते. त्याच्या निधनानंतर दोन वर्षांनी त्याच्या लिपीला माण्यता मिळाली. ६

परंपरागत चर्म वस्तूची उत्पादन प्रक्रिया :-

१) चामडे कमवीणे :

चर्मकाराकरिता चामड्याची नितांत आवश्यकता असते. चामडे काढण्यासाठी गावाच्या परिसरात मृत असलेल्या जनावरांची परंतू न सडलेल्या जनावरांची निवड केली जाते. प्रथम रापीच्या मदतीने जनावराचे चामडे काढले जाते. चामडे काढतांना ते फाटणार नाही याची काळजी घेतली जाते. जनावरांचे चामडे काढल्यानंतर ते चामडे घरी आणल्या जाते. नंतर चामडे चुना मिश्रीत पाण्यात एका मडक्यात आठ दिवसपर्यंत मूरवत ठेवल्या जाते. त्यानंतर त्या चामड्याला चुण्याच्या पाण्यातून बाहेर काढून स्वच्छ पाण्याने साफ केल्या जाते. नंतर त्या चामड्याला खुरपीच्या मदतीने घासून साफ केल्या जाते. त्यामुळे चामड्यावर असलेले केस निघून जातात. नंतर आवळी हया वृक्षाच्या १० किलो ग्रॅम पाल्यामध्ये त्या चामड्याला तिन ते चार दिवस पर्यंत दाबून ठेवल्या जातो. आवळीच्या पाल्यातून चामडे काढल्यानंतर त्याला ऐन वृक्षाच्या सालीपासून तयार थैल्यामध्ये चामडे व पाणी घालून तीन-चार दिवस पुन्हा ठेवल्या जाते. ही प्रक्रिया संपल्यानंतर चामडे थैल्यामधून बाहेर काढल्या जाते. त्यानंतर रणरणत्या उन्हामध्ये एक दिवस सुकविल्या जाते. चामडे सुकल्यानंतर त्या चामड्याची गुंडाळी करून तिला पिटणीच्या मदतीने पिटल्या जाते. त्यामुळे चामडे मुलायम होते. त्यानंतर तो तयार चामडा चप्पल, जोडे व चामड्याच्या इतर वस्तू बनविण्यासाठी तयार होतो.

२) चामड्याची निवड :

चप्पल, जोडे, कमरपट्टे बनविण्यासाठी साधारणतः गाय, बैल, म्हैस इत्यादी जनावरांपासून काढलेल्या तयार चामड्याचा उपयोग केल्या जातो. चामड्याची निवड करतांना गाय व बैल हया जनावरांपासून काढलेल्या तयार चामडा चप्पल तयार करण्यासाठी वापरला जातो. तर जोडे व कमरपट्टे तयार करण्यासाठी म्हशीपासून काढलेला तयार चामडा वापरला जातो. वापरण्यात येणारा चामडा हा मुलायम व जाळीमध्ये एकसमान असावा. कडक चामड्याची निवड केली जात ननाही.

३) चामडे घासणे :

चामडे घासण्यापूर्वी त्याला १२ तास पर्यंत चामड्याला तुरटीच्या पाण्यात ठेवल्या जाते. त्यामुळे चामडे वारण्यासाठी मुलायम होते. नंतर त्या बाहेर बाढून गोल दगडाच्या मदतीने घसाई केली जाते. घसाई केल्यामुळे चामड्यावरील उंचवटे व उरलेले केस निघून जातात. त्यामुळे चामडा सफाट व गुरगुळीत बनतो.

४) चामडे कापणे :

चप्पल जोडे विविध वस्तू तयार करण्यासाठी चामड्याला पायाच्या नंबर नुसार चप्पल, जोळे व कमरपट्ट्यांच्या आकारात कापल्या जाते. त्यासोबत चप्पलचे पट्टेसुद्धा आकारात कापले जातात. चप्पल, जोड्यांना लागणारे टाच (कुरुज) सुद्धा योग्य आकारात कापले जाता. कमरपट्टे कापतांना वयोमानानुसार लांबीचा विचार करून चामडे कापल्या जाते.

५) फिटींग करणे :

चामडे कापण्याची प्रक्रिया संपल्यानंतर फिटींगसाठी तयार होते.

चप्पलांची फिटींग :- आकारात कापलेल्या चप्पलांना प्रथम पट्टे लावण्याची छिद्र पाडले जातात. छिद्र पाडल्यानंतर कापलेले पट्टे त्यात फिट्ट केले जातात व खिळे ठोकून त्याला पुन्हा मजबूत केले जाते. त्यानंतर चप्पलच्या आतील बाजूला (टाचेच्या बाजूला) कुरुज सोलेशनच्या सहाय्याने चिपकविली जाते. नंतर धाग्याच्या सहाय्याने शिलाई केली जाते.

जोड्यांची फिटींग :- जोडे तयार करतांना चामड्याला प्रथम साच्यामध्ये ताणून फिट्ट केले जाते व हस्तीच्या सहाय्याने चामड्याला पिटले जाते. पिटल्यामुळे चामड्याला जोड्यांचा आकार प्राप्त होतो. जोड्यांचा आकार प्राप्त झाल्यानंतर त्या चामड्याला सोलेशनने जोड्यांच्या तळव्यावर चिपकाविले जाते. जोड्यांना नंतर कुरुज लावली जाते. त्यानंतर धाग्याच्या सहाय्याने त्याला शिवले जाते.

६) पॉलिश लावणे :

चप्पल व जोडे पॉलिश करण्यासाठी प्रथम त्यांना ब्रशच्या सहाय्याने साफ केले जाते. नंतर त्यांना क्रिम लावून घासले जाते. त्यामुळे चामड्याला चमक येते. क्रिम लावल्यानंतर पाच मिनीटे त्यांना वाळत ठेवावे लागते. पाच मिनीटे वाळत ठेवल्यानंतर त्यांना पॉलिश लावल्या जातो. त्यामुळे चप्पल, जोडे व कमरपट्टे चमकदार दिसतात.

संदर्भ

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- ३) <http://www.leatherresource.com/history.html> Accessed on 12/10/2011
- ४) जोशी, प. महादेवशास्त्री, भारतीय संस्कृती कोष खंड ३, अमोल प्रकाशन, पुणे पृष्ठ क्रमांक ३५८
- ५) जोशी, प. महादेवशास्त्री, भारतीय संस्कृती कोष खंड ३, अमोल प्रकाशन, पुणे पृष्ठ क्रमांक ३५८
- ६) डॉ. जोशी एस. एम., आधुनिक युरोपचा इतिहास

पंचवार्षिक योजना आणि कृषी व्यवस्था

प्रा. राजु लिपटे

सहायक प्राध्यापक, राज्यशास्त्र विभाग,
यशवंतराव गुड्डे पाटील महाविद्यालय,
नागपूर.

भारतीय अर्थव्यवस्थेत कृषिक्षेत्राचे महत्वाचे योगदान असून रोजगार भागीदारीचा प्रत्यक्ष संबंध कृषिक्षेत्राशी येतो. विदर्भ शेतीचे चिकित्सक दृष्टीकोनातून परिक्षण केल्यास वरील संदर्भ तंतोतंत लागू पडतो. वैदर्भीयन शेतीतील उत्पादन व्यवस्थेत वार्षिक सकल उत्पन्नाच्या घसरणीमुळे वैदर्भीयन शेतकरी आणि शेतमजुराच्या बेरोजगारीचा प्रश्न मोठी समस्या होऊन कर्जबाजारीच्या स्वरूपात पुढे आली आहे. त्याचाच विस्फोट वैदर्भीयन शेतकऱ्याच्या आत्महत्येच्या स्वरूपात दिसत आहेत. सरकारने आणि राजकीय नेतृत्वानी राजकीयकरणाच्या अनुषंगाने ही समस्या हाताळणे अत्यावश्यक झाले आहे. तक्ता क्रमांक 20 याच दृष्टीकोनावर भर घालताना दिसतो आहे. प्रस्तुत तक्त्यामध्ये सन 1950-51 मध्ये भारतीय कृषी व्यवस्थेचा वार्षिक सकल उत्पन्नात किती वाटा होता? आणि त्यामुळे किती टक्के जनसंख्या कृषी व्यवसायावर उदरनिर्वाह करीत होती, सामान्यतः किती टक्के जनसंख्याचे रोजगार शेतीवर आणि समान व्यवसायावर अवलंबून होते हे स्पष्ट निर्देशीत करण्याकरीता ही आकडेवारी घेतलेली आहे. तथापी उदारीकरणाचा परिणाम ग्रामीण कृषी व्यवस्थेवर कितपत दिसतो आणि मुक्त बाजारपेठेमुळे शेतमालाचे भाव आणि अनिश्चितता निर्माण होऊन शेतीतील वार्षिक सकल उत्पन्नात घट झाली काय? तथा शेतीव्यवसायावर अवलंबून असणारी ग्रामीण जनता रोजगारीच्या संदर्भात मुक्त बाजार व्यवस्थेमुळे शेती व्यवसायात नविन रोजगारीची व्दारे उघडली काय? हे तपासणे अगत्याचे आहे. तक्ता क्र. 20 मध्ये 1950-51 मध्ये कृषिक्षेत्राचा वार्षिक सकल उत्पन्नात 72.1 टक्के वाटा होता आणि निम्न्यापेक्षा जास्त (ग्रामीण) जनता शेती रोजगारावर अवलंबून होती. शेती व्यवसायातून 55.3 टक्के रोजगार प्राप्त होत होता. याउलट सन 2010-11 मध्ये नव्वदोत्तन कालखंडात उदारीकरणाचा परिणाम कृषीव्यवस्थेवर दिसतो. बहुराष्ट्रीय कंपन्यांचा मुक्त बाजारपेठेतील प्रवेश शेतीच्या हिताविरोधी दिसतो आहे आणि सरकारची भूमिकाही प्रश्न चिन्हात येऊन उभी ठाकते. सन 2010-11 मध्ये शेतीतील वार्षिक सकल उत्पन्नात घट होऊन 55.3 टक्क्यावरून 17.0 टक्क्यावर आलेला दिसतो. म्हणजे शेतीतील वार्षिक सकल उत्पन्नात 38.3 टक्क्यांनी घसरण दिसते आहे. मात्र रोजगारावरील दबाव कायम दिसतो आहे. उत्पन्न कमी झालेले असून रोजगारीमध्ये जवळपास 56.7 टक्के जनता अवलंबून आहे. या विपरीत परिस्थितीमुळे मिळकतीवर प्रचंड ताण पडून येणारी मिळकत कमी झाल्याचे चित्र निर्माण होते.

ग्रामीण भागात शेती हा विदर्भाचाच नव्हेतर देशपातळीवरही रोजगारीचे प्रमुख साधन आहे. देशातील 65 टक्के जनसमुहाचे रोजगारीचा प्रमुख स्रोत हा कृषीमुल्यांवर आधारित आहे. देशपातळीवर योजनाचा सरळ आणि प्रत्यक्षसंबंध विदर्भ शेतीवर पडतो. उदारीकरणाच्या स्विकारानंतर जागतिक बाजारपेठेचा परिणाम स्थानिक बाजारपेठेवर पहावयास मिळतो आहे. त्याचप्रमाणे राष्ट्रीय कृषी धोरणाचा परिणाम सुद्धा वैदर्भीयन शेतीवर स्पष्ट दिसतो. तक्ता क्रमांक 20 मध्ये रोजगारातील वाढता ताण आणि वार्षिक सकल उत्पन्नातील घट वैदर्भीयन शेतीतील उत्पन्नात झालेली घट शेतकरी आत्महत्येच्या माध्यमाने स्पष्ट होते. त्याचप्रमाणे ही उकल करताना सरकारी धोरणातील झालेला बदलही कृषी मुलभूत पायावर आघात करताना दिसतो. औद्योगिककरणाचा दिला

जाणारा बढावा वैदर्भीयन शेतीवर अनिष्ट परिणामाला सुरुवात करून बाजारपेठेतील अरिष्टांना पाठिंबा प्रदान करतो. बहुराष्ट्रीय कंपन्यांना बाजारपेठेतील साधनावर स्वामित्व देऊन करून शेतीच्या पायाभूत बाबीकडे फायद्यापोटी दुर्लक्षित करण्यात येत आहे. किंबहुना सरकारी या अयोग्य राजकीयकरणाला अप्रत्यक्ष पाठिंबा देतो आहे ही शोकांतिका म्हणावी लागेल. सन 2010-11 मध्ये शेती उत्पादनातील झालेली घट शेतकऱ्यांना आणि शेतीच्या लागवडीसाठी लगाम लावण्याचे कार्य करते. 70 टक्के जनसमुहाचे रोजगार देणारे क्षेत्र 38.3 टक्क्यांनी घसरण होणे भयंकर बेरोजगारीला आणि गरिबीला आमंत्रण देते हे निश्चित. कृषिक्षेत्रातील एकुण उत्पादनातील घट होताना सरकारने दुसरा रोजगाराचा पर्याय मात्र उपलब्ध करण्यात यश प्राप्त केले नाही. या निष्कर्षात भांडवलशाही व्यवस्थेच्या फायद्यासाठी सरकारकडून जाणीवपूर्वक शेतीकडे दुर्लक्ष केले जाते आहे हे स्पष्ट होते.

पंचवार्षिक योजनेंतर्गत सार्वजनिक क्षेत्रातील कृषीवरील खर्च :-

(प्रमाण - टक्केवारी)

अ.क्र.	पंचवार्षिक योजना	कृषीवरील खर्चाची टक्केवारी
1.	पहिली पंचवार्षिक योजना	14.8%
2.	द्वितीय पंचवार्षिक योजना	11.7%
3.	तृतीय पंचवार्षिक योजना	12.7%
4.	चौथी पंचवार्षिक योजना	14.7%
5.	पाचवी पंचवार्षिक योजना	12.3%
6.	सहावी पंचवार्षिक योजना	13.9%
7.	सातवी पंचवार्षिक योजना	5.8%
8.	आठवी पंचवार्षिक योजना	5.2%
9.	नववी पंचवार्षिक योजना	4.0%
10.	दहावी पंचवार्षिक योजना	3.8%
11.	अकरावी पंचवार्षिक योजना	3.3%
12.	बारावी पंचवार्षिक योजना	3.1%
	(त्रिवर्षीय कृती योजनाची सुरुवात)	

स्त्रोत : भारतीय आर्थिक सर्वेक्षण.

वैदर्भीयन शेतीची हालाख्याची परिस्थिती सन 1995 पासून अधिक वेगाने खालावली असे अनेक शेतीतज्ञ आणि अभ्यासक टिकात्मक परिक्षणात दर्शवितात. प्रामुख्याने हा परिणाम 90 नंतर स्विकारलेल्या उदारिकरणाचा आणि भांडवलीप्रभावाखालील बाजारपेठेचा असा प्राथमिक अंदाज दर्शविला जातो. तत्पुर्वी हा निष्कर्ष सरकारी धोरणावर प्रभाव टाकणारा होती हेही आंतरराष्ट्रीय दबाव आणि भांडवलशाही लॉबीगमुळे दिसून येते. वैदर्भीयन शेतीवर पडलेली अरिष्टे याचाच दाखला आहे. तक्ता क्र. 21 मध्ये नमुद आकडेवारी वैदर्भीयन शेतीची झालेली पडझड आणि अगणीतीय परिस्थितीला कारणीभूत असलेल्या धोरणाचा पूरावा स्पष्ट करणे यामध्यमाने वैदर्भीयन शेतीवर झालेला परिणाम आणि निर्माण झालेली अनिश्चितता ही खऱ्या अर्थाने हमीभावाचे राजकारण योग्य

राजकीयकरणाच्या आधारे न सोडविता भांडवलशाही प्रवृत्तीचा निकष यात दिसतो आहे. तक्ता क्र. 21 मध्ये पहिल्या पंचवार्षिक योजनेपासून शेवटच्या पंचवार्षिक योजनेतर्गत सार्वजनिक क्षेत्रातील कृषी खर्चाचा आढावा घेण्यात आला आहे. पहिल्या पंचवार्षिक योजनेत देश आर्थिक बाबतीत पडझडीत असतानाही कृषीवरील प्रस्तावित खर्चाची टक्केवारी 14.8 टक्के म्हणजे जवळपास 15 टक्क्यांपर्यंत खर्चाची तळजोड करण्यात आलेली होती. परंतु काळानुरूप शेती आणि समान कार्यावरील खर्च कमी करण्यात आलेला निर्देशनात येतो. प्रामुख्याने सातवी पंचवार्षिक योजना सन 1955 ते 1990 च्या कालावधीत राबविल्या गेली. या पंचवार्षिक योजनेपासून कृषी खर्चाची टक्केवारी 5.8 टक्क्यांपर्यंत खाली आल्याचा निचकांक दर्शवितो. पंधरा टक्क्यावर असलेला कृषी खर्च 5 टक्क्यावर येणे प्राथमिक अंदाजात सरकारी धोरणावर उदारिकरणाच्या स्तरीकरणाचा पडलेला प्रभाव आणि जनकल्याणाच्या धोरणात केलेली कपातीची सुरुवात म्हणावी लागेल. यासर्व विपरीत परिस्थितीचा प्रभाव वैदर्भीयन कृषी संरचनेवर प्रत्यक्ष पडलेला दिसतो. कृषी धोरणातील बदल अनुदानावर आणि शेतीच्या मुलभूत बाबींवर प्रभाव टाकणारा होता. कृषी खर्चात कपात करणे ही एक औद्योगिकीकरणाकडे बढावता सरकारी दृष्टीकोन होता. या सर्व सामाईक विरोधीय परिस्थितीचा विघातक परिणाम वैदर्भीयन कोरडवाहु शेतीवर मोठ्या प्रमाणात निर्देशीत होणे आश्चर्यकारक नव्हते. याचे पडसाद वैदर्भीयन शेतकरी डफघाईस येऊन कर्जबाजारी आणि सरकारी धोरणाला बळी पडणारा घटक ठरत गेला. शेतमजुराची संख्या विदर्भात मोठ्या प्रमाणात आहे. हा घटक सुद्धा बेरोजगारी काळोखात सापडल्यामुळे शेतकरी आणि शेतमजुरांपुढे आत्महत्येशिवाय दुसरा पर्याय नव्हता.

दुसरा दृष्टीकोनाबाधीत प्रवाह काही विश्लेषकांकडून पहावयास मिळतो. नव्वदोत्तर कालखंडात देश आर्थिक संकटात सापडलेला होता. त्यामुळे सर्वच क्षेत्रातील खर्चावरील कपात करण्यात आली होती. त्याच अनुषंगाने कृषी खर्चावरील कपात योग्य असु शकते. मात्र त्यानंतर आर्थिक सवलतेबरोबर कृषी खर्चातील कपात कमी करून शेती क्षेत्रासाठी खर्च प्रमाण वाढविणे अत्यावश्यक होते. किंबहुना सरकारकडून औद्योगिकीकरणाला वाव देण्याच्या प्रक्रियेत शासनाकडून शेती क्षेत्राला आणि संलग्नीत क्षेत्राला पुर्णपणे दुर्लक्षित केल्या जात असल्याचे दिसते आहे. यामध्ये सातव्या पंचवार्षिक योजनेनंतर (सन 1985, 1990 नंतर) शेवटच्या बाराव्या पंचवार्षिक योजनेच्या कृषीवरील सार्वजनिक क्षेत्रातील खर्चाचा आलेख दृष्टीक्षेत्रातून बधितल्यास अनुक्रमे आठव्या पंचवार्षिक योजनेत 0.6 टक्के घट, नवव्या पंचवार्षिक योजनेत 1.2 टक्के घट, दहाव्या पंचवार्षिक योजनेत 0.2 टक्के घट, अकराव्या पंचवार्षिक योजनेत 0.5 टक्के घट आणि बाराव्या पंचवार्षिक योजनेतील कृषी खर्चातील घट 0.2 टक्क्यांनी दिसून येते. तात्पर्यात शेतीवरील सार्वजनिक क्षेत्रातील खर्चात होणारी घट कृषी आणि संलग्नीत क्षेत्रावरील विपरीत परिणामाची चेतावनी देते. वैदर्भीयन शेतीवरील परिणाम याच स्तरीकरणाची परिनीती आहे.

निष्कर्ष :-

वैदर्भीयन शेतीच्या प्रमुख समस्यांपैकी मुळ समस्या आहे 'कर्जबाजारीपणा'. या समस्येला दृष्टीक्षेपाच्या वस्तुस्थितीने तपासल्यास शेतीवरील लागतीपेक्षा मिळणारी मिळकत कमी होत जात असल्याने वैदर्भीयन शेतकऱ्याचा उदरनिर्वाहाचा प्रश्न बिकट होऊन कर्जबाजारीपणाला बळी पडावे लागत आहे. मात्र शेतीमधील लागत आणि उपजेमधून मिळणारे उत्पन्न या सुत्राचे उकल केल्यास चुकणारे गणित लक्षात येते. प्रस्तुत तक्त्यामध्ये पंचवार्षिक योजनामधील शेतीवरील सार्वजनिक क्षेत्रातील खर्चाचा आलेख वैदर्भीयन शेतीची बदलती परिस्थितीला कारणीभूत घटकाचा पुरावा प्रस्तुत करतो आणि सरकारचा शेती विषयीचा बदलता दृष्टीकोन

दर्शविते आहे. या संवेदनशिलतेतून शेतीविषयीचा विरोधाभास निदर्शीत होण्यासाठी सातवी पंचवार्षिक योजना अत्यंत मार्मीक ठरते. ज्यात जगभरात उदारमतवादी धोरणाचा उदय होत असतानाच भारतीय राज्यकर्त्यांनी पारंपारीक आणि मुख्य स्त्रोत असलेल्या कृषीधोरणात मोठा बदल केल्याची चिन्हे सार्वजनिक क्षेत्रातील कृषी खर्चात झालेली कपात दर्शविते. त्यानंतर सलग प्रत्येक पंचवार्षिक योजनेत शेतीवरील खर्चाचा अंदाज 5 टक्क्यावर गेलेला दिसत नाही. याउलट देश आर्थिक पातळीवर बळकटी प्राप्त केल्यानंतरही राज्यकर्त्यांनी आणि सरकारने शेतीवरील खर्चाचे नियोजन कपात करणे सुरुच ठेवल्याचे प्रस्तुत आकडेवारी स्पष्ट करते. स्थानिक राज्य सरकारने याच धोरणाचा स्विकार करीत शेतीवरील गुंतवणूक फक्त रासायनिक खते, औषधी आणि इतर आधुनिक तंत्रे आणि अवजारे निर्माण करणाऱ्या बहुराष्ट्रीय कंपन्यांच्या गुंतवणूकीकडेच लक्ष केंद्रीत केल्याचे दिसते आहे.

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बाल कामगार समस्येचे कारणे व उपाययोजना

प्रा. डॉ. कल्पना मंडलेकर

विभागप्रमुख, अर्थशास्त्र

जवाहरलाल नेहरू कला, वाणिज्य व

विज्ञान महाविद्यालय, वाडी, नागपूर.

प्रस्तावना :

बाल कामगार ही एक वाईट प्रथा असून कोणत्याही देशाच्या अर्थव्यवस्थेवर एक फार मोठे ओझे आहे. मानवतेच्या नावावर कलंक आणि मुलांसाठी एक अभिशाप आहे. बाल कामगाराची समस्या सर्व समस्यापेक्षा वेगळी नसून ती एक मिश्रित सामाजिक, आर्थिक समस्या आहे. याला दूर करण्यासाठी सरकार सोबत जन सहयोगाची नितांत आवश्यकता आहे. बाल मजूरीची समस्या नष्ट करण्यासाठी काही ठोस कार्यक्रमाची आवश्यकता आहे. ज्यात प्रत्येक व्यक्ती सहभागी होऊ शकेल आणि याला समाजाचा एक कलंक म्हणून अनुभव करेल. समाजामधील व्यवस्थेमुळे बालकांना कष्टाचे जीवन जगावे लागत आहे. बालकांना कामाच्या ठिकाणी अमानवी वागणूक दिली जाते. तसेच त्यांचे लैंगिक शोषणसुद्धा केले जाते. लहान मुले देशाचे भवितव्य असून उद्याचे नेतृत्व आहेत. कारण हेच मुले भविष्यात देशाचे जबाबदार नागरिक होणार आहेत. देशाचा आर्थिक, सामाजिक, शैक्षणिक, संरक्षण व एकूणच सर्व प्रगतीच्या क्षेत्राचा विकास त्यांच्यावरच अवलंबून आहे. जर यांचा सर्वांगीण विकास व्यवस्थित झाला नाही तर देशाचा विकास होणार नाही.

बाल कामगार ही काही नव्याने उद्भवलेली समस्या नसून भारतात फार पूर्वीपासून चालत आलेली प्रथा आहे. इ.स. पूर्व ३०० मध्ये कौटिल्याच्या अर्थशास्त्रात बाल सेवक, कुलन असा बाल कामगारांचा उल्लेख आढळतो. मध्ययुगाच्या काळात देखिल ही प्रथा अस्तित्वात होती. या पद्धतीनुसार संरजामदाराकडे गरिब लोकांना त्यांच्या कुटुंबातील सदस्यांना व लहान बालकांना देखिल वेठबिगारी करावी लागत असे.

शब्दसंकेत : अर्थव्यवस्था, बेरोजगारी, दारिद्र्य, उद्योग, संविधान.

संशोधनाची उद्दिष्टे :

- १) बाल कामगार मजूरीकडे वळण्याच्या कारणांचा शोध घेणे.
- २) बाल कामगार समस्या निर्मूलणासाठी उपाययोजना सुचविणे.

भारतातील बाल कामगार प्रतिबंध व नियंत्रण कायदा (१९८६)

वयाचे १४ वर्ष पूर्ण न करता कोणत्याही उद्योगामध्ये, खाणीमध्ये, किंवा इतर कोणत्याही धोकादायक व्यवसायामध्ये काम करणाऱ्या बालकाला बाल कामगार असे म्हटले जाते. भारतातील बाल कामगार प्रतिबंध व नियंत्रण कायदा १९८६ नुसार बाल कामगारांचे वय १४ वर्ष निश्चित केले आहे; परंतु १४ वर्षावरील बालके देखिल सर्वांगीण दृष्ट्या अपरिपक्व असून ते देखिल धोकादायक उद्योगात कामे करतांना दिसतात. त्यामुळे मर्यादित वयाच्या अटीसंबंधीची उणीव निश्चितच या व्याख्येतून दिसून येते.

बाल कामगार मजूरीकडे वळण्याची कारणे

दारिद्र्य

दारिद्र्य हा घटक बाल मजूरीचे कारण व परिणाम आहे. कोणत्याही आई वडीलांना असे वाटत नाही की आपल्या मुलाला कामाला पाठवावे. परंतु गरिबी व दैनंदिन गरजांची पूर्तता न झाल्याने ते आपल्या मुलाला कामास पाठविण्यास मजबूर असतात. कुटुंबामध्ये पिढ्यान्पिढ्या चालत आलेली गरिबी, शेतीसारखा कष्टाचा व्यवसाय करण्यासाठी दिवसभर राबत असतात. एवढे करूनही गरजा पूर्ण होत नसल्यामुळे आपल्या मुलांना शाळेत पाठवण्याऐवजी कामाला पाठवतात.

कर्जाचा भार

आई वडील हे काही कारणासाठी कर्ज घेतात जसे, घर बांधणे, कुटुंबातील सदस्याचे दिर्घ आजारपण, बेरोजगारी. परंतु आई वडीलाकडून कर्ज देणे शक्य झाले नाही की ते आपल्या मुलाला कामावर नेतात व त्याच्या मदतीने कर्ज फेडतात. जर कर्ज देणारा मोठा शेतकरी असला तर तो कर्ज घेणाऱ्या व्यक्तीच्या मुलाला गुरेढोरे चरायला नेणे अशी कामे देतो. काही मुले कर्ज देणाऱ्याच्या घरीच घरगुती काम करतात.

आई-वडीलांची बेरोजगारी

प्रौढ व्यक्तिला कामाला ठेवले तर त्यांना जास्त मजुरी द्यावी लागते परंतु त्याच कामाला लहान मुलांना ठेवले तर त्याला कमी मजुरी दिली तरी चालते अशी मालक वर्गाची भावना असते. याच कारणामुळे ते प्रौढ व्यक्तिला कामाला न ठेवता लहान मुलांना कामावर ठेवतो. प्रौढ व्यक्तिला काम मिळत नसल्याने त्यांच्यावर उपासमारीची वेळ येते व आई वडीलांना मजबूर होऊन आपल्या लहान मुला मुलींना कामावर पाठवावे लागते.

आई-वडीलांचे आजारपण

भारतीय कुटुंबामध्ये गरिबीचे प्रमाण जास्त आहे. गरिबी असल्यामुळे पोषक अन्न मिळत नाही. आवश्यक तेवढ्या कॉलरीज त्यांना मिळत नाहीत त्यामुळे त्यांचे आरोग्य बिघडते. वेळेवर उपचार झाला नाही तर ते वाढतच जाते. आई वडील आजारी असल्यामुळे ते कामाला जाऊ शकत नाहीत. अशा वेळी ते आपल्या मुलाला काम करण्यास पाठवतात.

पारंपारीक व्यवसाय

ग्रामीण भागातील अधिकतर मुले कोणत्या ना कोणत्या कामामध्ये व्यस्त असतात. कारण ग्रामीण भागामध्ये अनेक परंपरागत असे व्यवसाय आजही केले जातात. मुलांचे आई वडील मुलाला शाळेत पाठविण्याऐवजी आपला व्यवसाय शिकविण्यावर भर देतात, यामुळे मुलाला शिक्षणाविषयी आवड निर्माण न होता कामाविषयी आवड निर्माण होते व तो तेच काम करतो.

आई वडीलांचा मृत्यु

३० टक्के भारतीय हे दारिद्र्य रेषेखाली जीवण जगतात. त्यांना दोन वेळचे जेवण मिळत नाही. जेवण मिळाले तर त्यामध्ये आवश्यक कॉलरीज नसतात. यामुळे व्यक्ति आजारी पडतात. कधी कधी आजारामुळे घरातील कामावत्या व्यक्तीचा मृत्यु होतो. अशावेळी मुलाला कामावर जावे लागते.

कुटुंबामध्ये लहान मुलांची अधिक संख्या

ग्रामीण भागातील कुटुंबामध्ये मुलांची संख्या जास्त असते. यामागचे कारण आहे की एक तर ते अशिक्षित असतात आणि त्यांना कुटुंब नियोजनाचे महत्व माहित नसते. दुसरे कारण असे की, त्यांचे असे मत असते की जेवढे घरामध्ये जास्त मुले तेवढे जास्त उत्पन्न मिळते अशी त्यांची भावना असते. याच कारणामुळे ते आपल्या मुलाला कामास जाऊ देतात.

खर्चिक शिक्षण

१४ वर्षा खालील मुलांना प्राथमिक शिक्षण मोफत व सक्तीचे केले असले तरी पुस्तके खरीदीसाठी व इतर शैक्षणिक साहित्य विकत घेण्यासाठी त्यांच्या कडे पैसे नसतात. कायद्याची योग्य अंमलबजावणी होत नसल्यामुळे मुलांना शिक्षण मोफत मिळत नाही, त्यामुळे ते शिक्षणाकडे नकारात्मक दृष्टिकोणातून पाहतात व शिक्षणाकडे न वळता कामाकडे वळल्या जातात.

श्रिमंत व्यक्तिकडून कामासाठी लहान मुलांची निवड

श्रिमंत व्यक्ति हे कामासाठी प्रौढ व्यक्तीची निवड न करता लहान मुलांना कामावर ठेवतात कारण, प्रौढ व्यक्तिला कामावर ठेवले तर त्याला जास्त मजुरी द्यावी लागते व तेच काम कमी पैशामध्ये लहान मुलांकडून करून घेता येते तसेच श्रिमंत व्यक्ती आपल्या घरची कामे जसे बाजार आणणे, गाडी धुणे यासारखी काम फक्त दोन वेळचे जेवण देऊन करून घेते.

उपाययोजना

समाजाच्या दृष्टीने बालक हा भविष्यातील संपत्ती आहे तरीसुद्धा समाजाने या बालकांवर कामाचे ओझे लादले व यामुळे बालकांवर शारीरिक व मानसिक दुष्परिणाम झाले. बाल कामगार ही समस्या फक्त भारताशीच संबंधित नसून ती एक जागतिक समस्या बनली आहे. बाल कामगार समस्येच्या निर्मूलनाकरीता पुढीलप्रमाणे काही उपाययोजना करण्यात आल्या आहेत.

दारिद्र्य निर्मूलन

भारतासारख्या विकसनशिल देशामध्ये बाल कामगारांची समस्या मग ती ग्रामीण भागात असो किंवा शहरी भागात असो तिचे प्रमुख कारण म्हणजे दारिद्र्य होय. दारिद्र्य निर्मूलन करण्यासाठी सरकारच्या विविध योजना आहेत, परंतु भ्रष्टाचार, व्यावसायिक कौशल्यांचा अभाव, उदासिनता, उद्योजकतेचा अभाव यामुळे अनेक कार्यक्रम प्रत्यक्षामध्ये न येता कागदावरच राहतात. या योजना गरिब लोकांपर्यंत पोहचत नसल्यामुळे मंजूर झालेल्या पैशाचा मोठ्या प्रमाणात दुरुपयोग होतो. बाल कामगार प्रथा नष्ट करण्यासाठी दारिद्र्य निर्मूलन करणे आवश्यक आहे व यासाठी विविध योजना गरिबांपर्यंत पोहचविणे आणि त्यांची योग्य अंमलबजावणी करणे गरजेचे आहे.

बेकारीचे निर्मूलन

भारत देश हा सर्व प्रकारच्या संसाधनांनी समृद्ध आहे तरीसुद्धा मानव संसाधनांचा हवा तसा विकास होत नसल्यामुळे बेरोजगारांची समस्या निर्माण झाली आहे. सद्यस्थितीमध्ये भारतात तरुण बेकारांची वाढती संख्या एक गंभीर समस्या आहे. या समस्येचे निर्मूलन करण्यासाठी उद्योग, व्यापारी गरजा आणि शिक्षण संस्थांच्या अभ्यासक्रमांमध्ये आवश्यक ते बदल करायला हवे, यामुळे देशातील तरुण वर्गाला रोजगाराच्या अधिक संधी उपलब्ध होतील व स्वयंरोजगाराच्या संधी निर्माण करून बेकारीचे उच्चटण करता येईल.

प्राथमिक आणि प्रौढ शिक्षण

अधिकतर बाल कामगारांचे आई वडील हे अशिक्षित असतात. त्यांचा शिक्षणाविषयी नकारात्मक दृष्टीकोण असतो, म्हणून ते मुलांना शाळेमध्ये न पाठवता कामाला पाठवतात. अशा प्रकारच्या अशिक्षित आई वडीलांना सर्वप्रथम साक्षर करण्याची गरज आहे. याचा परिणाम असा होईल की, प्रत्येक कुटुंब प्रमुख आपल्या मुलांच्या भविष्याबाबत सकारात्मक दृष्टीने विचार करू लागतील व मुलांना शाळेमध्ये पाठवतील, त्यामुळे प्राथमिक शाळामधील मुलांच्या गळतीचे प्रमाण कमी होण्यास मदत होईल. मुलांमध्ये शाळेविषयी आवड निर्माण झाली की, ते कामाला न जाता शाळेमध्ये जातील.

सामाजिक जागरूकता

लहान वयामध्ये काम केल्याने मुलांच्या आरोग्यावर विपरित परिणाम होतात. बाल वयात रोजगारात राहून संपूर्ण आयुष्याचे नुकसान न करता या वयात त्यांना शिक्षण देऊन बौद्धिक आणि शारीरिकदृष्ट्या सक्षम झाल्यानंतर भविष्यामध्ये तो अधिक उत्पन्न मिळवेल असे मुलांच्या पालकांना पटवून दिले पाहिजे. बाल कामगार हे विविध प्रकारच्या क्षेत्रांमध्ये काम करतांना दिसतात, या कामादरम्यान त्यांचे आर्थिक, मानसिक व शारीरिक शोषण केल्या जाते. या शोषणाविषयी समाजामध्ये जागरूकता निर्माण करणे गरजेचे आहे.

प्रसार माध्यमांचा उपयोग

बाल मजुरीची समस्या ही खूप पूर्वीपासून चालत आलेली कुप्रथा आहे. ती नष्ट करण्यासाठी निरंतर प्रयत्नाची गरज आहे. समाजामध्ये हे पटवून दिले पाहिजे की ही वाईट प्रथा असून यामुळे मुलांचे खूप मोठे नुकसान होते. बाल कामगारांच्या समस्याकडे लोकांचे लक्ष केंद्रीत करण्यासाठी सर्व प्रसार आणि प्रचार माध्यमांचा प्रभाविपणे उपयोग केला पाहिजे.

रोजगाराच्या संधीत वाढ

दारिद्र्य, बेरोजगारी या समस्येप्रमाणेच भारतामध्ये बाल कामगार ही एक समस्या आहे. या कुप्रथेचे समुळ उच्चाटण करण्यासाठी बाल कामगारांच्या आई वडीलांना रोजगार उपलब्ध करून द्यावा व लहान मुलांना शिक्षणाबरोबरच रोजगार प्राप्तीच्या संधी उपलब्ध करून देणारे शिक्षण दिले पाहिजे.

कुटुंबाचा आकार कमी ठेवणे

भारतामध्ये वेगवेगळ्या अभ्यासाच्या निरिक्षणावरून असे दिसून येते की, गरिब आणि अशिक्षित कुटुंबाचा आकार मोठा असतो. अशा कुटुंबातील कुटुंब प्रमुखाची अशी धारणा असते की, 'जास्त मुले म्हणजे जास्त उत्पन्न' होय. कारण अशी मुले थोडी मोठी होताच कुटुंबाचा आर्थिक आधार बनतात. अशा वेळी कुटुंब प्रमुखाला योग्य मार्गदर्शन करून लहान वयात काम केल्यामुळे होणाऱ्या दुष्परिणामाविषयी माहिती द्यावी व कुटुंबाचा आकार नियंत्रणात ठेवण्याचे कायदे सांगावे व समाजामध्ये या समस्येविषयी जनजागृती करावी.

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महात्मा गांधीजीचे शिक्षण विषयक विचार

डॉ.प्रमोद एस. शंभरकर

एम.ए.(राज्यशास्त्र), नेट, पीएच्.डी

राज्यशास्त्र विभाग प्रमुख

सरदार पटेल महाविद्यालय, चंद्रपूर

प्रस्तावना

देशात सुसंस्कृत व सुशिक्षित समाज निर्माण करायचा असेल तर देशातील राष्ट्रीय शिक्षण हे सर्व समावेशक असले पाहिजे अशा शैक्षणिक विचारात महात्मा गांधीजी यांनी देशाच्या स्वातंत्र्या सह राष्ट्रीय शिक्षणला महत्व दिले तसेच त्यांनी शैक्षणिक विचार प्रत्यक्ष उतरविण्याचा प्रयत्न केला. शिक्षणा शिवाय भारतिय जनतेला खऱ्या स्वातंत्र्याची जाणीव होणार नाही असे महात्मा गांधीजी यांचे मत होते. शिक्षणा शिवाय समाजाचा तसेच देशाचा विकास होणार नाही, शिक्षणा मुळे समाजात एकजुट निर्माण होते देशातिल विकासाचे मुख्य माध्यम म्हणजे समाजातिल सर्व घटकांनी शिक्षण घेतले पाहिजे.

महात्मा गांधीजी यांच्या शिक्षण विषयक विचारांचा आढावा घेतला असता त्यांचे शिक्षण विषयक विचार समाजाशी निगडित आहे याची प्रचीती आपल्याला येते. महात्मा गांधीजी यांनी बाल शिक्षण, स्त्रियांना शिक्षण, शारीरिक शिक्षण, प्रौढ शिक्षण, धार्मिक शिक्षण अशा विविध शिक्षणाची आवश्यकता महात्मा गांधीजी यांनी सांगितली त्यांचा शिक्षणा बाबतचा विचार हा दूर दृष्टी होता. अभ्यासक्रम, शिक्षणाच्या माध्यमातून शिस्त शिक्षकांची कार्य या बाबत आपले विचार मांडले आहे शिक्षणा शिवाय देश प्रगती पथावर जाऊ शकत नाही अशी महात्मा गांधीजीची धारणा होती. देशाला स्वातंत्र्य मिळण्या पुर्वी समाज सुशिक्षित आणि शहाना असला पाहिजे असे महात्मा गांधीजी यांचे मत होते.

महात्मा गांधीजीच्या मते शिक्षणाचा अर्थ

महात्मा गांधीजी यांनी मानवता वादी शिक्षणाचा विचार मांडला आहे. त्यांच्या मते प्रत्येक व्यक्तीला सुसंस्कृत व चारीत्र्यवाण व्हायचे असेल तर शिक्षण घेणे हा एकमेव मार्ग आहे मानवता म्हणजे सत्य होय सत्य हेच परमेश्वर असल्याने मानवाची सेवा करणे म्हणजे परमेश्वर प्राप्ती होय म्हणून मानवाला मानवता वादी शिक्षण देणे हे अधिक फायदेशिर ठरते मानसाला मानुस बनविणारे, त्याला काम देणारे त्याला चारीत्र्य संपन्न बनविणारे शिक्षण हेच मानवाचे खरे शिक्षण होय. शिक्षण हे साध्य नाही साधन आहे असे महात्मा गांधीजी यांचे मत होते.

महात्मा गांधीजी यांनी सांगितलेले शिक्षणाचे साध्य

१. स्वावलंबन व स्वयंमपुर्ण
२. चारीत्र्य संवर्धन व व्यक्तीत्व सुसंस्कृत
३. समता व सहकार्यात वाढ
४. मानवाला हक्काची व अधिकाराची जाणीव
५. राजकीय, सामाजिक व आर्थिक समानता निर्माण करणे

महात्मा गांधीजींनी शिक्षणाच्या माध्यमातून देशातिल सर्व जनतेला स्वातंत्र्य, समता, बंधूता व न्याय या खऱ्या अर्थाने समजतील, आर्थिक शोषण, पारतंत्र्य, गुलामगिरी याची जाणिव करायची असेल तर त्या साठी शिक्षणा शिवाय दुसरा पर्याय नाही. स्वयंमपूर्ण समाज निर्माण करायचा असेल तर प्रत्येक घटकातील व्यक्तीने शिक्षण घेणे आवश्यक आहे. महात्मा गांधीजी ने शिक्षका बाबत काही अपेक्षा ठेवलेल्या आहे, सत्य, सहानुभूती, आदर्श व्यक्तीमत्व, सुज्ञान नागरीक निर्माण करण्याचे कार्य शिक्षण करित असते, त्या साठी शिक्षकाला स्वयंम प्रेरनेतुन आपले कार्य केले पाहिजे केवळ

आपल्याला उदरनिर्वाहा साठी हे कार्य करत नसून हे शैक्षणिक कार्य स्वयंम प्रेरनेतुन केले पाहीजे शिक्षक हा चरीन्यवाण, बुध्दीवाण, विवेकी व भाउबंदाचा संगम असलेला विद्यार्थी साठी प्रेरक असा साधक असला पाहीजे.

महात्मा गांधीजीने शिक्षकाच्या गुणा बरोबर अभ्यासक्रमाला महत्त्वचे स्थान दिलेले आहे बालकांना मातृभाषेतुन दिलेले शिक्षण हे त्यांना अवगत करण्या साठी सहज आणि सोपे जाते. अभ्यासक्रमात बालकांना भाषिक साहीत्य, समाजसेवेची गोडी, विज्ञान, गणित असे विषय ठेवले तर त्याचा सर्व परीने विकास होईल

महात्मा गांधीजी यांचे शैक्षणिक तत्त्वज्ञान

गांधीजी यांनी शिक्षणाला सुंदर वृक्ष असे म्हटले आहे याचे कारण असे की महात्मा गांधीजीने भारतात जे ज्ञान अर्जित केले त्या मध्ये त्यांना असे आढळून आले की या देशात शिक्षण हे शासकिय यंत्रणेच्या माध्यमातुन न देता समाजाच्या अधिन राहून शिक्षण दिल्या गेले पाहीजे. महात्मा गांधीजी यांनी शैक्षणिक तत्त्वज्ञानाच्या कीही मुलतत्वे प्रतिपादीत केले आहे

१. ७ ते १४ वयोगटातील बालकांचे शिक्षण निशुल्क व सक्तीचे असावे.
२. शिक्षणचे माध्यम हे मातृभाषेत असावे
३. शिक्षण म्हनजे बालकांचा मानवता वादी दृष्टीकोनाचा विकास करेल असा असावा.
४. केवळ साक्षर होणे म्हनजे शिक्षित होणे नव्हे.
५. शिक्षण असे असावे की ज्या मुळे बालकाचे शरीर, मन आणि आत्मा यांचा संयुक्त विकास साधला जावा.
६. शिक्षणाने युवकांच्या बेरोजगारीचे प्रश्न साडविल्या गेले पाहीजे.

वरील मुद्याचा विचार केला असता आपनास असे आढळून येते की महात्मा गांधीजी चे शैक्षणिक तत्त्वज्ञान हे बालकांचा सर्वांगीन विकास साधला जावा तसेच त्यांच्या शारीरिक, मानसीक आणि अध्यात्मिक गुणांचा विकास व्हावा या उद्देशाने महात्मा गांधीजींनी शिक्षणाचे महत्व अधोरेखित केले आहे.

महात्मा गांधीजीचे शैक्षणिक तत्त्वज्ञानाचे उद्देश

उपजिविकेचा उद्देश

महात्मा गांधीजींच्या विचारा नुसार असे शिक्षण दिल्या जावे बालक आत्मनिर्भर होउन उदरनिर्वाहा साठी आर्थिक गरजांच्या अनुषंगाने तो बेरोजगार मुक्त होईल. मानवाची शिक्षणाच्या माध्यमातुन उपजिविकेचा प्रश्न सुटला तर तो सामाजीक कार्यात हिरहिरीने भाग घेईल.

विकासाचा उद्देश

महात्मा गांधीजींच्या मता नुसार खरे शिक्षण तेच आहे जे बालकांचे शारीरिक मानसीक व अध्यात्मीक विकास घडउन आनते. महात्मा गांधीजीने शैक्षणिक अभ्यासक्रमाला महत्त्वचे स्थान दिलेले आहे बालकांना मातृभाषेतुन दिलेले शिक्षण हे त्यांना अवगत करण्या साठी सहज आणि सोपे जाते. अभ्यासक्रमात बालकांना भाषिक साहीत्य, समाजसेवेची गोडी, विज्ञान, गणित असे विषय ठेवले तर त्याचा सर्व परीने विकास होईल.याचा फायदा देश सेवे साठी होईल.

सांस्कृतीक उद्देश

महात्मा गांधीजीने सांस्कृतिला शिक्षणाचा आधारशिल घटक मानलेले आहे त्यांच्या मते मानवाच्या वर्तनात सुसंस्कृत आचाराचे दर्शन घडायला हवे. महात्मा गांधीजीने धार्मिक शिक्षण, संगित,

शारीरिक शिक्षण बालकाला दिले तर या मधुन सांस्कृतिक एकता निर्माण होते या माध्यमातुन समस्त जनता एकतेच्या भावनेतुन सामाजीक कार्याला सहकार्य करेल.

नैतिक उद्देश

महात्मा गांधीजीने शिक्षणाचा चारीत्र्य संपन्न विचारातून शिक्षणला नैतिकतेचा आधार मानले आहे शिक्षणा मुळे समाजात नैतिक मुल्य आत्मसात केले तर देशातिल नागरीक एक सुजल रूपाने पुढे येईल.

मुक्तिचा उद्देश

महात्मा गांधीजीच्या शैक्षणीक अभिप्राया नुसार शिक्षण समस्त वेधनातुन मुक्त होण्याचा मार्ग आहे शिक्षण द्वारे आत्मोन्नोती साठी अध्यात्मिक स्वातंत्र्य दिले जावे असे महात्मा गांधीजीनां वाटत होते शिक्षणच्या सर्वोच्च उद्देशाच्या अंतर्गत सत्य आणि ईश्वराच्या प्राप्ती साठी ते विशेष भर देत होते आत्मानुती हे शिक्षणाचा सर्वाच्च उद्देश आहे हे त्यांच्या विचारातुन दिसुन येते.

सारांश

मुल्याधिष्ठीत शिक्षणानाचे विसृष्ट विवेचन महात्मा गांधीजीने आपल्या शैक्षणीक विचार सरणीच्या अंतर्गत केले. आज भारतिय शिक्षण पद्धतिचा विचार केला असता महात्मा गांधीजीने मांडलेले शैक्षणीक तत्वज्ञान वर्तमान काळातही आपल्याला आधार भुत घटक ठरते या संदर्भात विचार करतांना हे महात्मा गांधीजीचे विचार सध्या कालिन भारताच्या समस्त शिक्षण प्रणालीला मार्गदर्शन करण्याचे बहुमोलाचे कार्य करते ज्या मुळे शिक्षण व्यवस्थेच्या समस्येवर नेमकेपाने उपाय योजना शोधता येईल असा आशावाद वाटतो.

महात्मा गांधीजीने सांगितलेला शिक्षणाचा सिद्धंत जसे बालकांना मोफत शिक्षण आणि अनिवार्य शिक्षण देणे हे तळागळतिल समस्त वर्गांना शिक्षित करण्याचा हेतु अधोरेखित करणे वर्तमानात आपन पहात आहो.

एकंदरीत महात्मा गांधीजीच्या शैक्षणीक तत्वज्ञानाचे सारासार विचार केला असता आपन या निष्कर्षावर पोहचतो की सध्या असनाच्या ब सध्या परीस्थितीतील शिक्षणतिल बऱ्याचशा समस्या चे निराकरण महात्मा गांधीजीच्या मार्गदर्शनातून होउ शकते त्यानी शिक्षणच्या माध्यमातुन जे बहुमोल तत्वज्ञान आपल्या समोर मांडले ते आर्थिक, नैतिक, सांस्कृतिक दृष्टीने एक सुजान नागरीक बनउ शकते व देशाचा विकासाचा महत्वाचा भाग बनू शकते.

संदर्भ ग्रंथ

१. आधुनिक भारतिय राजकीय विचारवंत प्रशांत पब्लिकेशन्स ३ प्रतापनगर जळगाव
२. लाला रमन बिहारी शिक्षा के दार्शनिक और समाजशास्त्रीय सिद्धांत, रस्तोकगी पब्लिकेशन्स, मेरठ
३. पचौरी डॉ.गिरीश, उदीयमान भारतिय समाज मे शिक्षक, लायल बुक डिपो मेरठ
४. पाण्डेय डॉ. रामशकल, शिक्षके दार्शनिक एवं समाजशास्त्रीय पृष्ठभूमि, विनोद पुस्तक मन्दिर

चंद्रपूर जिल्ह्यातील वेस्टर्न कोल फिल्डस् लिमिटेड द्वारा स्विकृत श्रमिक कल्याण कार्याचा अभ्यास

प्रा. डॉ. उत्तम चि. घोसरे

सहयोगी प्राध्यपक,

विवेकानंद महाविद्यालय, भद्रावती, जिल्हा. चंद्रपूर

Email :- uttamghosare218@gmail.com

मो. क्र. ९८८१५१३४२७

सारांश —

श्रमीक हा उत्पादनाचा महत्वाचा घटक आहे. तो समाधानी असणे आवश्यक आहे. श्रमीक जर पूर्णपणे समाधानी झाला तर संपूर्ण कार्यक्षमतेने कार्य केल्यानंतर रोख स्वरूपात मिळणा—या वेतनाशिवाय श्रमीकांना इतर सोयी सवलती मिळणे आवश्यक आहे. कोळसा खाणीमध्ये काम करणा—या श्रमीकांना फार मोठी जोखीम स्विकारावी लागते. खाणीत काम करतांना काळजी घेतली तरी अपघात होण्याची शक्यता जास्त असते. त्याच्या सुरक्षिततेकरीता प्रबंधकांनी कोणती जबाबदारी स्विकारली आहे.

तसेच खाणीच्या आतील भागात व वरील भागात काम करणा—या श्रमीकाला आरोग्यकारी सोयी पुरविण्यासाठी काय उपाययोजना केल्या आहेत, एखादा श्रमीक कोळसा खाणीत अपघात होऊन जखमी होत असेल, आशिक किंवा पूर्ण विकलांग होत असेल किंवा मरण पावत असेल तर त्याला किंवा त्यांच्या आश्रीतांना कोणत्या सामाजिक सुरक्षा प्रदान केल्या जातात. जे विविध कल्याण कार्यक्रम राबविण्यात येतात त्याचा फायदा श्रमीकांना होतो किंवा नाही, या सर्व बाबींचा अभ्यास करणे हीच भूमिका संशोधना मागे आहे.

प्रस्तावना

स्वातंत्र्यापूर्वी कामगारांची कार्यस्थिती साधारण होती. श्रमीकांच्या कोणत्याही मागण्यांकडे दुर्लक्ष केले जात होते. श्रमिक ज्या स्थितीत काम करतो त्या स्थितीबद्दल कारखानदार उदासीन होते. श्रमीकांकडून जास्तीत जास्त काम करून जास्तीत जास्त नफा मिळविणे हे धोरण होते. त्यामुळे मजुरांची स्थिती फारच खालावत गेली व पारतंत्र्यामुळे देशाचीही परिस्थिती खालावत गेली. इंग्लंडमध्ये झालेल्या औद्योगिक क्रांतीची छटा भारतातही दिसून आली व भारतातही औद्योगिक क्रांती झाली. यंत्रशक्तीच्या साहाय्याने उत्पादन घेणारे मोठमोठे कारखाने भारतात स्थापन झाले. कालांतराने श्रीमंत भांडवलदार व गरीब मजूर निर्माण होऊन त्यांच्यात संघर्ष होऊ लागला. ब्रिटीशांच्या काळात श्रमीकांची पिळवणूक होऊ लागली. कारखानदारांनी श्रमीक शक्ती स्वतःच्या स्वार्थाकरीता राबविली यातून श्रमीक संघटना निर्माण झाली. श्रमीक संघटना श्रमीकांच्या असंतोशाची दखल घेऊ लागली. श्रमीकांविषयी अनेक कायदे तयार करण्यात येऊ लागले. त्यांच्या कल्याणाबाबत अनेक तरतुदी करण्यात आल्या. श्रमीक हा उत्पादनाचा महत्वपूर्ण सजीव घटक आहे. उत्पादनांच्या वाढीचे बहुतांश यश हे श्रमीकाला जाते. आजच्या औद्योगिकीकरणाच्या युगातही श्रमीकाला महत्वाचे स्थान प्राप्त झाले आहे.

श्रमीक कल्याणाची आवश्यकता आणि महत्व

श्रमीक कल्याणाची आवश्यकता आणि महत्व भारतात श्रमीक कल्याणासंबंधी कार्याची किती आवश्यकता आहे. हे जर आपण भारतातील श्रमीकांच्या कार्यस्थळाची व उद्योगाची पाहणी केली असल्यास समजून येईल. तसे पाहता आपला देश औद्योगिकीकरित्या मागासलेलाच आहे. व सध्या औद्योगिक दृष्ट्या उत्कर्ष करण्याच्या मार्गावर आहे. त्याअनुषंगाने समजून येईल. तसे पाहता आपला देश औद्योगिकीकरित्या मागासलेलाच आहे. व सध्या औद्योगिक दृष्ट्या उत्कर्ष करण्याच्या मार्गावर आहे. त्याअनुषंगाने भारतीय उद्योगाने किंवा उद्योग क्षेत्राने श्रमीकांचे महत्व अजून तरी जाणले नाही. प्रबंधकांचे व श्रमीकांचे परस्पर असलेल्या संबंधांचे विश्लेषण करणारे तत्व अजून तरी भारतात तेवढे विकसीत झालेले नाही. काही मोठ्या औद्योगिक क्षेत्रांना वगळता अजूनही काही क्षेत्रात श्रमाच्या मोबदल्यात वस्तू हे तत्व अजूनही लागू आहे. त्यामुळे हे स्पष्ट आहे की अजूनही श्रमीक व प्रबंधाचे सलोख्याचे संबंध सुधारण्यासंबंधी खुप अंतर आहे. जेव्हा की पाश्चिमात्य राष्ट्रात श्रमीकाला उद्योगातील सहकारी

म्हणून संबोधिल्या जाते. व तेवढेच त्याला महत्व आहे. पाश्चिमात्य राष्ट्रात मालकाचे आपल्या उद्योगातील श्रमिका विषयी विचार व सहानुभूतीचे व सहकार्याचे असतात. त्यानुसार ते श्रमिकांच्या कल्याणाच्या संबंधात आवश्यक असणा-या सोयी उपलब्ध करून देण्याचे प्रयत्न करतात. व हेच श्रमिक प्रबंधकाचे परस्परातील संबंध सलोख्याचे करतात.

औद्योगिक क्षेत्रात कार्य करणा-या श्रमिकांची परिस्थिती तेवढी समाधानकारक नाही. श्रमिकांना आरोग्यास अपायकारक अशा वातावरणात खुप वेळ काम करावे लागते. त्यांच्या जीवनातील दैन्य हाकलून लावण्याकरीता वाईट सवयींच्या आधिन होतात.

कार्यारित व उत्पादन वाढीस आवश्यक असलेले श्रमीक बळ तेव्हाच निर्माण होऊ शकते. जेव्हा श्रमिकांचे राहणीमानास व त्यांच्या कार्यस्थळाची पुरेपूर योग्य ती सुधारणा होईल. हे तेवढेच सत्य आहे. की औद्योगिक क्षेत्रातील श्रमिक पाश्चिमात्य राष्ट्रातील औद्योगिक क्षेत्रातील श्रमिकांच्या मानाने गरीब आहे. येथील श्रमिक आपल्या कल्याणाच्या बाबींवर स्वतःच्या उत्पादनातून काहीच खर्च करू शकत नाही. आपल्या येथील औद्योगिक क्षेत्रातील श्रमिक अशिक्षित असल्याकारणाने सर्वसाधारणपणे कामचुकार असल्याचे दोशारोपन केले जाते. त्यामुळे त्यांच्या उत्कर्षाकरीता व कल्याणाकरीता उत्तम कामाच्या सोयी असणे अत्यंत आवश्यक आहे. हे अगदी निर्विवाह सत्य आहे की उच्च कामाचा दर्जा त्याच श्रमीकांकडून अपेक्षिल्या जावू शकते कि ज्यांना राहण्याचा जागेची उत्तम सोय आहे. ज्याचे आहार पौष्टीक व सकस आहे. औद्योगिक क्रांती तेव्हाच असु शकते जेव्हा श्रमीकाला हे वाटेले कि त्यांचा प्रबंधक त्यांना त्यांच्या कामाचा योग्य मोबदला देतो. व त्यांच्या प्रबंधकाच्या मनात त्यांच्या विषयी समानतेची वागणूक आहे. औद्योगिक क्षेत्रात असलेल्या असंतोषाचे विप्लेशन केल्यावर हे निर्दर्शनास येईल की असंतोषाचे मुळ कारण हे आहे की श्रमीकांना असे वाटते की त्यांचा प्रबंधक त्यांना योग्य वागणूक देत नाही. जर प्रबंधकाची श्रमिकांशी चांगले संबंध व वागणूक आहे व त्यांच्या कल्याणाच्या सोयी जर उपलब्ध करून देण्यास आल्या. व ते मनातून जर संतुष्ट झाले की त्यांच्या प्रबंधकाने त्यांना पाहिजे असलेल्या सोयी त्यांना उपलब्ध करून दिल्या आहेत तर प्रबंधका विषयी असलेल्या कडू भावनास नष्ट होतील. आणि हयाचे प्रयोग टाटा औद्योगिक क्षेत्रात केल्यानंतर त्याचे चांगले निकाल मिळाले आहेत. त्याअनुशंगाने असे म्हटले जाते की भारतातील औद्योगिक क्षेत्रातील श्रमिकांच्या कल्याणाची पाश्चात्य राष्ट्रातील औद्योगिक क्षेत्रातील श्रमिकांपेक्षा जास्त आहे.

श्रमिक कल्याणकार्य

खाणीच्या राष्ट्रीयकरणाच्या आधीपासून जेव्हा हा व्यवसाय खाजगी क्षेत्रात होता तेव्हा पासून हया क्षेत्रातील श्रमिकांच्या कल्याणाची व त्यांच्या कार्यक्षेत्राच्या सुधारणे विषयी हया क्षेत्रातील प्रबंधक जागरूक होता. किंवा विचारशिल होता. व त्यांना कल्पना होती की हया क्षेत्रातील श्रमिकांचे कल्याण हे प्रबंधक व श्रमिक हयांच्यातील चांगले संबंध प्रस्थापित करू शकतो.

खालील बाबींवरून आपणास लक्षात येईल की,चंद्रपूर जिल्ह्यातील कोळसा खाणीतील प्रबंधकांनी श्रमिकांचे कल्याण कार्य केले व भविष्यातील कल्याणासंबंधी कार्याची कल्पना येईल.

१. पेय जलपूर्ती:

प्रत्येक कोळसा खाणीत पिण्याच्या पाण्याची तरतूद असणे हि आवश्यक अट आहे. कोळसा खाण अधिनियम १९५२ आणि खाण अधिनियम १९५५ नुसार कामगारांना विनामूल्य पिण्याच्या पाण्याची तरतूद करणे फार मोठे महत्वाचे कार्य आहे.पेय जलपूर्तीत स्लो अँड फिल्टर क्लिनरची व्यवस्था करून सध्या त्याची क्षमता ५,००,००० गॅलन करण्यात आली.

२. स्वच्छता आणि आरोग्यकारी स्थिती:

स्वच्छता आणि आरोग्यकारी स्थिती असणे हि एक महत्वाची तसेच आवश्यक अट आहे. स्वच्छता आणि आरोग्यकारी स्थिती हि फक्त खाणीच्या वरच्या भागात असणेच महत्वाचे नाही तर खाणीच्या आतमध्ये असणे सुद्धा आवश्यक आहे. तर आरोग्यकारी सोयी पुरेश्या आणि परिणामकारक पुरविलेल्या आहेत तर सर्वांचे (आरोग्य) आजारीपण आपोआपच कमी होण्याची शक्यता आहे.

३. विश्राम गृहे:-

विश्राम गृहे हि कामगारांच्या कल्याणाकरीता फारच महत्वाची जागा आहे. कोळसा खाण अधिनियम १९५२ नुसार ज्या खाणीत ५०० किंवा त्यापेक्षा जास्त कामगार काम करीत असतील तेथे विश्रामगृहे असलीच पाहिजे अशी तरतूद आहे.

४. कामाचे तास:-

खाणी अधिनियम १९५२ नुसार कोणत्याही प्रौढ माणसाला खाणीमध्ये ४८ तासापेक्षा जास्त काम करण्याची परवानगी दिली जात नाही किंवा एका दिवसात ९ तासापेक्षा जास्त आणि एका पाळीच्या कामाचा अवधी हा ८ तासापेक्षा तास्त नसावा.

उद्देश

१. श्रमीक व त्याच्या परिवारालाचंद्रपूर जिल्ह्यातील कोळसा खाणी कडून केलेल्याकल्याणकार्यच्याअभ्यास करणे
गृहीतकृत्ये

१. चंद्रपूर जिल्ह्यातील कोळसा खाणीतील श्रमीक खाणी कडून केलेल्या कल्याणकार्ययोजनांपासून समाधानी आहेत.

सारणी क्र. १कल्याणकार्ययोजनांपासून समाधान दर्शविणारी सारणी

अ.क्र.	लोक मान देतात	संख्या	शेकडा प्रमाण
१	पुर्णता सहमत	४२	२१ टक्के
२	सहमत	१००	५० टक्के
३	अनिश्चित	२४	१२ टक्के
४	असहमत	१८	०९ टक्के
५	पुर्णता असहमत	१६	०८ टक्के
	एकुण	२००	१००.००

उपरोक्त सारणीवरून असे निदर्शनास येते की, एकुण २०० श्रमीकांपैकी १००श्रमीक हे वरील मंताशी सहमत आहे व त्यांची टक्केवारी ५० इतकी आहे. ४२श्रमीक हे वरील मंताशी पुर्णता सहमत आहे व त्यांची टक्केवारी २१ इतकी आहे. २४श्रमीक हे वरील मंताशी अनिश्चित आहे व त्यांची टक्केवारी १२ इतकी आहे. परंतु १८श्रमीक हे वरील मंताशी असहमत आहे व त्यांची टक्केवारी ०९ इतकी आहे.चंद्रपूर जिल्ह्यातील विकास अतिशय झपाट्याने झाला व होत आहे. तसेच निरनिराळ्या औष्णीक शक्तीसाठी कोळशाचा वापर होत असल्यामुळे कोळशाला फारच महत्वाचे स्थान प्राप्त झाले आहे. सुरुवातीला मजूरांची संघटना नसल्यामुळे त्यांची परिस्थिती अत्यंत हलाखीची होती. दिवसेंदिवस मजूरांमध्ये देखील सुशिक्षित वर्ग निर्माण झाल्याने त्याचबरोबर त्यांच्या अधिकृत संघटना तयार झाल्याने त्यांच्या मागण्या पूर्ण होऊन त्यांना न्याय मिळत असतो. भविष्यामध्ये ह्यात आणखीही सुधारणा होण्यास आणि मजूरांच्या दृष्टीने वेगवेगळ्या सोयी आणि सवलती प्राप्त होण्यासाठी त्या संघटना कार्यरत राहतील.

निष्कर्ष

चंद्रपूर जिल्ह्यातील कोळसा खाणीत प्रबंधनामार्फत पुरविल्या जाणा-या आरोग्यकारी सवलती बाबतीत श्रमीक समाधानी आहे.विश्रामगृहाच्या मिळणा-या सवलती बाबत समाधानी आहेत. फक्त काही थोडे लोकच असमाधानी आहे. श्रमीक व खाण मालकांचे, आंतरसंबंध, श्रमीक संघटनाचा प्रभाव, दुर्घटना झाल्यास, मिळणारी नुकसान भरपाई याबाबत आहे. वरील बाबींचा परिणाम, श्रमीकांच्या पारिवारिक जीवनावर होतो. याबाबत अभ्यास केला असतांना असे दिसून येते की, श्रमीक त्यांच्या मालकांकडून सहानुभूतीपूर्ण व सन्माननीय वागणूक मिळते.

संदर्भ ग्रंथसूची

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The increasing burden of MRSA in India

Dr. Vaishali U. Thool

Department of Microbiology, S. P. College, Chandrapur. (MS), India.

vaishali.thool@gmail.com

Abstract

Methicillin Resistant *Staphylococcus aureus* (MRSA), a deadly pathogen, is prevalent in hospitals in and causing hindrance in the treatment of infections. These strains are resistant to multiple antibiotics and act as a reservoir for drug resistance genes. Hence this study reveals prevalence of MRSA in India and points the magnitude of spread of antibiotic resistance. The foremost cause of this may be unawareness and indiscriminate use of antibiotics.

Methodology: In this study 200 *S. aureus* isolates were obtained from clinical samples from different laboratories of Chandrapur district, Maharashtra. Antibigram was done for each *S. aureus* isolate by disc diffusion method (DDM) against a board of six different antibiotics. **Results:** Out of 200 *S. aureus* isolates, 142 MRSA were identified.

Conclusion: The present study reveals prevalence of MRSA and set us to think whether MRSA is creating a burden on India.

Introduction

Already resistant to different classes of antibiotics, MRSA have spread worldwide and have become established as a pandemic. Resistance to methicillin is determined by the *mecA* gene, which encodes the low-affinity penicillin-binding protein PBP 2A. (Beck *et al.*, 1986) The situation is frightening and the treatment of infections due to these organisms is very difficult except for linezolid and the glycopeptides like vancomycin. Linezolid drug has excellent activity against MRSA including MDR strains (Hannan *et al.*, 2009; Gupta *et al.*, 2003). Also once the β -lactam fails, the mainstay against MRSA infections is the use of glycopeptides like vancomycin and teicoplanin. However, the emergence of clinical infection due to MRSA with decreased susceptibility to vancomycin and linezolid is a recent and certainly a worrying fact. (Thool *et al.*, 2012) Since 1996 VISA strains have been increasingly reported in Europe, Asia and the USA. At least seven of these VRSA strains have also been reported in the USA since 2002. Multidrug resistant Methicillin resistant strains of staphylococci were identified immediately upon the introduction of methicillin into clinical practice. (Schaberg, 1994). VISA strains, on the other hand, represent an important public health threat, having been implicated in nosocomial infections. However MRSA strains tend to be multidrug resistant against a large number of currently available antibiotics, compromising treatment options and increasing the likelihood of scarce antibiotic therapy.

Methods

A total of three hundred clinical samples were collected for the period of one year from July 2015 to June 2016. The strains were collected from different pathology laboratories in Chandrapur district (Central India). The median age of patients were 25 to 63 years of which 62.2% were males and 37.8% were females. *S. aureus* were isolated from clinical samples of which pus samples were 69%, blood culture 11%, urine 10%, and other specimens (10%). The samples were collected and further processed. *S. aureus* ATCC 25923 and ATCC 29213 were taken as control in the study. Initially the swabs were inoculated on Brain Heart Infusion broth and incubated at 37°C for 24 hrs. The broth culture was then subcultured on Mannitol Salt Agar (MSA) and Baird Parker Agar (BPA). All the plates were incubated at 37°C for 24 - 48 hrs. Mannitol fermentation was observed and recorded from MSA plates whereas black colored

colonies indicating tellurite reduction was noted from BPA plates for *S. aureus*. Preliminary confirmation of *S. aureus* was done on the basis of Tube coagulase test and Latex agglutination test. All the clinical strains of *S. aureus* were stored in glycerol solution at -20°C.

Antibiotic susceptibility testing was studied for each *S. aureus* isolate by the Kirby Bauer disc diffusion method (DDM) against a board of six different antibiotics i.e. vancomycin (30 mcg), clindamycin (2mcg), teicoplanin (30mcg), linezolid (30mcg), oxacillin (1 µg) and cefoxitin (30µg). Susceptibility testing was performed according to Clinical and Laboratory Standards Institute (CLSI) guidelines (CLSI, 2006).

Results

The antibiotics selected and the susceptibility pattern studied with DDM displayed results showing the highest resistance to cefoxitin (69%) followed by methicillin (71%) which gradually decreased with clindamycin (64%), vancomycin (10.5%), teicoplanin (58%), linezolid (9.5%). Sixty nine MDR isolates were selected which were resistant to four and more than four antibiotics. Nineteen MRSA isolates were resistant to all the six antibiotics.

Table 1: Antibigram of *S. aureus* isolates (n = 200)

Antibiotic	Resistant	Percent (%)
Cefoxitin	138	69
Methicillin	142	71
Vancomycin	21	10.5
Clindamycin	128	64
Teicoplanin	116	58
Linezolid	19	9.5

Discussion

For laboratory detection of MRSA, the methicillin disc (5 µg), oxacillin disc (1 µg) and the cefoxitin disc (30 µg) test is a prediction of *mecA*-mediated resistance to oxacillin (Mathews *et al.*, 2010). Methicillin is not widely marketed hence cefoxitin is used as a surrogate marker and is a better inducer of the *mecA* gene, and disk diffusion test using cefoxitin gives clearer endpoints and is easier to read. The test is also less affected by hyper producers of penicillinase and thus is the preferred method (CLSI, 2008). Special physiological conditions like incubation temperature are maintained at 35°C for 24 hours, in disk diffusion method. BSAC (British Society of Antimicrobial Chemotherapy) recommends the use of MHA or Columbia agar with 2% NaCl and 10⁴ cfu/mL inoculum incubated at 30°C. CLSI recommends MHA with 2% NaCl and 10⁴ cfu/ml inoculum incubated at 33-35°C. Accurate detection of oxacillin / methicillin resistance can be difficult due to the presence of two subpopulations (one susceptible and the other resistant) that may coexist within a culture of staphylococci i.e., they are heteroresistant (CLSI, 2008).

MRSA have been reported from several parts of India and are endemic in India. The present study reveals prevalence of MDR *S. aureus* from Chandrapur district, Maharashtra (Central India) and indicates the magnitude of antibiotic resistance. Highest percentage of MRSA (71%)

was found in pus specimens ($n = 142$). It was shown by Dar et al, 2006 that the major reservoir of MRSA in hospitals are colonized/infected inpatients and colonized hospital workers, with carriers at risk for developing endogenous infection or transmitting infection to health care workers and patients. Gram positive infections in India are a major health concern and MRSA have significant implications with a rise from 29% in 2009 to 47% in 2014 (Laxminarayan *et al.*, 2016). The increasing burden of MRSA incidence in India are also increasing the burden on health care resources. The magnitude of the problem of multidrug resistance in MRSA is such that we are at the end of the pipeline of antibiotics.

The study is an alarm to preserve the effectiveness of antibiotics. In this study a high percentage of MRSA i.e. 71% was seen. In a pilot programme 235 MRSA (32%) were found with the individual figures of MRSA being 27% (Bombay), 42.5% (Delhi) and 47% (Bangalore). (AA Mehta 1996) High rates of MRSA incidence from various studies in India with rates as high as 54.8% (ranging between 32% and 80%) has been recorded (Van Boeckel *et al.*, 2014). In a two year study, conducted in 15 Indian tertiary care centres during a two year period from January 2008 to December 2009 on the prevalence of MRSA and susceptibility pattern of *S. aureus* isolates in India wherein a total of 26310 isolates were included, and overall prevalence of methicillin resistance during the study period was 41 per cent. (INSAR, 2013). A comparable result of multidrug resistance in MRSA (57.10%) has been reported by Hassan *et al.*, 2011, from Egyptian University Hospital. Also a study conducted at Lahore, Pakistan reported high MDR-MRSA of 83.80% (Hannan *et al.*, 2009). It was observed in this work that seven (63.63%) of the 11 MRSA were resistant to five or more than five antibiotics. One of the epidemiological studies documented 56 isolates which showed resistance to more than six antibiotics, one isolate was resistant to 16 antibiotics and two isolates showed resistance to a maximum of 17 antibiotics. According to Hannan *et al.*, 2009, there is progressive increase in MRSA prevalence and multidrug resistance in staphylococci. It was observed that the sensitivity pattern of *S. aureus* changes dramatically when it becomes resistant to methicillin (Dar *et al.*, 2006). The high percentage of multidrug resistance in MRSA is an eye opener in the present therapeutic scenario in the developing countries.

Researchers assumed that resistance to linezolid would never develop. However, earlier at the start of the decade, Rajadurai *et al.*, 2006, reported 2.4% of LRSA in South India by Kirby-Bauer DDM. Shortly thereafter, Endimiani *et al.*, 2011, from Cleveland, Ohio, reported their first LRSA in 2004, with a total of 11 LRSA infected cystic fibrosis patients being identified by 2009. Linezolid treatment started in Japan in 2006 and by 2008, 11 patients were detected positive for LR-MRSA (Ikeda-Dantsuji *et al.*, 2011). During the same period, the first ever outbreak from a teaching hospital in Madrid, Spain documented 12 LRSA patients during a short span of three months from April 13 to June 26, 2008 (Sanchez *et al.*, 2010). A worldwide program, the Zyvox Annual Appraisal of Potency and Spectrum (Jones *et al.*, 2007) for linezolid resistance, revealed the overall resistance to linezolid in 23 countries to be 0.03% (Jones *et al.*, 2009). Similarly, 0.34% LRSA was also reported in the LEADER 2009 programme that monitors and tracks linezolid resistance in the United States (Farell *et al.*, 2011). Reduction of the use of linezolid and implementation of measures to control infection resulted in the termination of

outbreak in most of the cases. In this study, 20 LRSA were detected. The testing of resistance to linezolid against staphylococci is a growing challenge for antimicrobial testing methods as the strains not susceptible to linezolid are difficult to detect with many of the recent susceptibility testing methods (Tenover *et al.*, 2007). This is an alarming observation and no precise reason could be attributed to this noticeable increase in linezolid resistance because of inability to access the data of patients and keep track of medical records due to issues of privacy. Prescribing antibiotics with a different mode of action, effective surveillance, rational use of antibiotics, and appropriateness in antimicrobial therapy may reduce the increasing selection pressure for resistance to linezolid. This study is an attempt to enable epidemiologists to understand the increasing incidence of LRSA isolates in this part of India. In future, new oxazolidinones are welcome as it is possible to alter the structure of the oxazolidinones so as to increase activity against different pathogens, but due to the changing role of pharmaceutical industries rational use of antibiotics is the requirement of time.

For almost half a century has passed, and still MRSA infections are considered difficult to tackle. There are various molecular detection methods present till date but with pros and cons. In the backdrop of this situation, this piece of research work was carried out to evaluate the performance of conventional phenotypic methods used for the detection of MRSA. India is having a large population of MRSA carriers but with resource constraint laboratories. Not all the laboratories are having the facility of molecular level studies. Hence the appropriate option to solve this problem is to find the best phenotypic method to be relied on without preceding the molecular studies. Genotypic tests to determine the *mecA* gene and *femA* gene, is the “gold standard” for the detection of MRSA. But, many studies have documented that cefoxitin is a good surrogate marker having 100% sensitivity and specificity (Mathews *et al.*, 2010). E test method is a reliable method to determine MIC value as many coworkers have adopted this method (Novak *et al.*, 1993). Babay, 2006, documented that E test can be used to detect low level methicillin resistance, which can be further confirmed by PBP 2a latex agglutination test. Rahbar *et al.*, 2006 have documented 100 % sensitivity and 100 % specificity with E test method.

To counteract with this looming problem a wise and judicious use of existing antibiotics is the need of the hour and developing new ones is necessary. The major cause of this may be unawareness and indiscriminate use of antibiotics. In 2010 India was the largest consumer of antibiotics as according to the data. (Van Boeckel *et al.*, 2014) A study from the early 1990s in the five largest European countries reported that antibiotic usage ranged from 42% to 55% with the largest usage of antibiotics was from orthopaedic units where antibiotic usage as prophylaxis by the surgical specialties consisted 75% of therapy days (Halls *et al.*, 1993). Adegoke and Komolafe, 2009, observed multiple resistance to 10 frequently prescribed antibiotics and suggested possible abuse of these drugs, poor hospital attendance and the need for better enlightenment campaign against the use of drug without prescription.

Conclusion

At the outset when Community – associated and Hospital associated MRSA are spreading its tentacles and creating an additional burden on the country's economy apart from the other problems of a developing country, a wise and judicious use of existing antibiotics is the

requirement of time. With the process of development of new antibiotics, strict national policy should be implemented in health care units. Also the extent of the menace at a larger level should be studied so that the information can be disseminated down the path, even to primary care health workers right at the grass root level.

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भारत में दलित मुक्ति आन्दोलन

डॉ. फूलसिंह गुर्जर

व्याख्याता – राजनीति विज्ञान
राजकीय स्नातकोत्तर महाविद्यालय,
झालावाड़, (राज0)
Gmail: psg22965@gmail.com
Mob. 9460174553

दलित मुक्ति आन्दोलन, प्रकृति एवं स्वरूप से सामाजिक आन्दोलन है। सामाजिक आन्दोलन की व्याख्या सामाजिक संरचना एवं सामाजिक व्यवस्था के परिप्रेक्ष्य में होती है। इस दृष्टि से सामाजिक आन्दोलन एक विद्या है जिसमें संरचना का एक भाग जो लम्बे समय तक शक्ति एवं सुविधा से वंचित होता है, कालान्तर में सामाजिक प्रवचन एवं प्रभेदन से मुक्ति पाने के लिए अपने को प्रभुत्व सम्पन्न वर्ग के विरुद्ध सामाजिक संघर्ष के लिए संगठित करता है।¹ दलित आन्दोलन का वास्तविक स्वरूप भारतीय प्राचीन वर्ण-व्यवस्था में खोजा जा सकता है। इस वर्ण व्यवस्था का उद्देश्य था व्यक्ति अपनी शक्तियों का उपयोग सामाजिक हित में सामाजिक कल्याण के लिए वर्ण-धर्म के अनुसार स्वधर्म का पालन करते हुए जीवन व्यतीत करे। वैदिक काल में सामाजिक संरचना का आधार वेद थे। जहाँ चारों वर्णों में परस्पर प्रेम, स्नेह, सहानुभूति, महत्व सौहार्द, सभी का संरक्षण, छुआछूत, ऊँच-नीच, के भेदभाव का लोप और किंचनमात्र भी टकराव, द्वेष कलह, झगड़े आदि नहीं थे। चारों वर्ण जन्मगत न होकर गुण व कर्मगत थे।² ऋग्वेद के पुरुषसूक्त में बताया गया है कि संसार की समृद्धि के लिए ब्रह्मा ने अपने मुख से ब्राह्मण, भुजाओं से क्षत्रिय, उदर से वैश्य तथा पैरों से शूद्रों को उत्पन्न किया है।³ यह चारों वर्ण अपने अपने निर्धारित वर्ण धर्मानुसार कार्य सम्पन्न करते थे। जहाँ किसी प्रकार का कोई भेदभाव नहीं था। उत्तरवैदिक काल में वर्णों का आधार गुण-कर्म के स्थान पर जातिगत हो गया। समाज में श्रेष्ठता और निकृष्टता के भाव के साथ छुआछूत की शुरुआत हुई। शूद्र वर्णों का उपनयन संस्कार, यज्ञ, हवन इत्यादि ब्राह्मणों द्वारा बन्द कर दिये। उन्हें गाँवों से पृथक्, दूर निवास बनाना होता था। उनको मंदिरों, तालाबों, कुआँ, तथा बावड़ियों से पानी नहीं भरने दिया जाता था। जैसे जैसे ब्राह्मणों का संगठन मजबूत होता गया वैसे वैसे शूद्रों की स्थिति कमजोर होती गई। मनु का मानना है कि वर्णों में प्रतिलोम विवाह तथा वर्णसंकरता के आधार पर जाति उत्पन्न हुई⁴ जो कालान्तर में कई जातियों व उपजातियों में बंट गई। बाद में, सामाजिक व आर्थिक विषमता का आधार बनी। अतः जातिप्रथा ने समाज की प्रगति को रोककर समाज में विषमता विघटन तथा विनाश को ही नहीं बढ़ाया अपितु लोगों को निम्न व उच्च, अमीर-गरीब में भी विभक्त कर दिया। इस प्रकार शूद्रों के लिए धर्म, समाज, अर्थ, राजनीति व शिक्षा के द्वार हमेशा के लिए बन्द हो गये। जिससे समाज में विषमता, बुराईयों तथा रूढ़ियों का जन्म हुआ। जो वर्तमान समय में भी परिलक्षित होती है।

जाति पर आधारित इस भेदभाव मूलक व्यवस्था एवं छुआछूत प्रथा की वैद्यता को सर्वप्रथम छठी शताब्दी में स्वामी गौतम बुद्ध ने चुनौती दी। वे पहले सामाजिक धार्मिक सुधारों के प्रणेता थे, जिन्होंने जन्म आधारित हिन्दू व्यवस्था का विरोध किया तथा ईश्वर, आत्मा कर्म व पुनर्जन्म को नकारते हुए उन्होंने सामाजिक जीवन में स्वतंत्रता, समानता तथा भ्रातृत्व को आधार बनाने पर जोर दिया। बुद्ध द्वारा विचारों में तर्क, बुद्धि और अनुभव को महत्व देने के साथ साथ सामाजिक व्यवहार में करुणा तथा प्रेम को भी महत्व दिया है। वे मानव मात्र के मध्य किसी भी प्रकार के भेदभाव के विरोधी थे।

कबीर, नानक, नामदेव, रैदास, चैतन्य आदि सन्तों ने भक्ति आन्दोलन के माध्यम से जाति प्रथा का विरोध किया और कहा है कि भगवान की भक्ति करना तो प्रत्येक व्यक्ति का अधिकार है। इसमें ऊँची और नीची जातियाँ बाधक नहीं हो सकती। रामानन्द और उनके शिष्य रामानुज के उपदेशों उपरान्त कई साधु सन्तों तथा धर्म-प्रचारकों ने ब्राह्मणवाद द्वारा फैलाये गये छुआछूत के उन्मूलन का प्रयास किया।⁵ भक्ति आन्दोलन के द्वारा जाति वंश के आधार पर भेदभाव को अस्वीकार किया तथा जाति जनित सीमाओं से बाहर व्यक्ति की महत्ता को पुनर्स्थापित किया।⁶

अस्पृश्यता उन्मूलन एवं मुक्ति का दूसरा चरण 19 वीं शताब्दी के उत्तरार्द्ध में पुनर्जागरण आन्दोलन के रूप में आरम्भ हुआ। पाश्चात्य शिक्षा, संस्कृति, उद्योग, संचार से लोगों की जीवन शैली, तथा मूल्यों पर प्रभाव पड़ा तथा सामाजिक जीवन में ऊँच-नीच, भेदभाव के स्थान पर स्वतंत्रता, समानता पर बल दिया गया।

भारत में धार्मिक सुधार आन्दोलनों ने एक ओर पाखण्ड आडम्बर तथा कर्मकाण्ड का विरोध किया वहीं सामाजिक रूप से अस्पृश्यता जात-पात एवं अन्य सामाजिक कुप्रथाओं, जो राष्ट्रीय प्रगति एवं एकता के मार्ग में बहुत बड़ी बाधा थी, के विरुद्ध संघर्ष का आव्हान किया।⁷ राजाराम मोहन राय पहले ऐसे समाज सुधारक थे, जिन्होंने अतीत और वर्तमान को जोड़ने की कड़ी का काम किया। उन्होंने ब्रह्म समाज की स्थापना की, जो एक अंग्रेजी पढ़े लिखे लोगों का, आधुनिक जीवन शैली अपनाने वालों का वर्ग था जिसने स्त्री स्वतंत्रता तथा विधवा पुनर्विवाह, तथा ऐकेश्वरवाद जैसे मूल्यों को अपनाने

पर जोर दिया था। देवेन्द्रनाथ और केशवचन्द्र ने भी इन्हीं प्रयासों का आगे बढ़ाते हुए सामाजिक सुधार तथा समानता पर जोर दिया। एम.जी. रानाडे के नेतृत्व में प्रार्थना समाज की स्थापना की गई जिसने जाति प्रथा का विरोध तथा सामाजिक समानता पर बल दिया। स्वामी दयानन्द सरस्वती द्वारा स्थापित आर्य समाज ने अस्पृश्यता का विरोध किया तथा शुद्धि आन्दोलन के माध्यम से अस्पृश्यों के लिए जो पूर्व में मुसलमान तथा ईसाई बन गये थे, उन्हें दुबारा हिन्दू धर्म में लेने के लिए द्वार खोल दिये। वहीं दूसरी ओर, बौद्ध धर्म ने दलितों को जनेऊ पहनने, मंत्रोच्चारण करने तथा वेद अध्ययन करने की स्वतंत्रता प्रदान कर दलितों को सामाजिक हीनता से मुक्ति दिलाने का उल्लेखनीय कार्य किया। आर्य समाज ने हजारों जातियों में विभक्त हिन्दू समाज को चतुरवर्णीय व्यवस्था में पुनर्गठित करने का प्रयास किया। साथ ही, शूद्र व अन्त्यज समझी जाने वाली जातियों को सामाजिक दासता से मुक्ति प्रदान कर समाज की मुख्य धारा से जोड़ा था।⁸

आधुनिक राष्ट्रीय आन्दोलन के आध्यात्मिक जनक स्वामी विवेकानन्द ने रामकृष्ण मिशन की स्थापना के माध्यम से हिन्दू समाज में व्याप्त अस्पृश्यता को अभिशाप माना था। उनका मानना था कि जाति व्यवस्था एवं भेदभाव जैसी समस्या का समाधान उच्च जातियों को गिराने से नहीं, बल्कि निम्न व दलित जातियों का विकास करके उन्हें उच्च जातियों के समकक्ष लाने से होगा।⁹ इन धर्म सुधार आन्दोलनों ने हिन्दू समाज की परम्परागत जड़ता को भंग तो अवश्य किया लेकिन इनकी सबसे बड़ी कमी यह थी कि यह जनसामान्य को सक्रिय बनाने में असफल रहे।

असमानता, अन्याय एवं अत्याचारमूलक व्यवस्था के रूप में जाति एवं ब्राह्मणवाद का सम्पूर्ण तिरस्कार सर्वप्रथम 19 वीं सदी के सामाजिक क्रान्तिकारी ज्योतिबा फुले ने किया। जिन्हें दलित ही नहीं स्त्री, किसान तथा गैर ब्राह्मण आन्दोलनों के अग्रदूत माने जाते हैं। फुले द्वारा लिखित पुस्तक 'गुलामगिरी' (1873) को आधुनिक दलित मुक्ति का घोषणा पत्र माना जाता है।¹⁰ फुले ने दमित, दलित तथा अस्पृश्यों के लिए सन् 1848 में एक पाठशाला खोलकर भारत के ढाई हजार वर्षों की कालावधि में अद्भुत क्रान्तिकारी कार्य किया। पाठशाला में अध्यापक की कमी को अपनी अशिक्षित पत्नी को शिक्षित कर, पूरा किया। शूद्रों अतिशूद्रों तथा स्त्रियों के लिए शिक्षा के माध्यम से आत्मोन्नति का मार्ग खोलकर, उन्हें अपने पैरों पर खड़ा करने का जोतीराव का कार्य बेजोड़ है।¹¹

दक्षिण भारत के केरल व तमिलनाडु के साथ साथ देश के अलग अलग हिस्सों में दलित मुक्ति आन्दोलन शुरू हुए। केरल में श्री नारायण गुरु ने जाति प्रथा के खिलाफ संघर्ष चलाया। उन्होंने ही 'मानव जाति के लिए एक धर्म, एक जाति और एक ईश्वर' का नारा दिया था, इससे अस्पृश्य जातियों को पिछड़ी हुई जातियों में परिवर्तित करने में विशेष सफलता मिली। वे चतुरवर्णीय व्यवस्था को जाति-पाति तथा अस्पृश्यता को जन्म देने तथा बनाये रखने के लिए उत्तरदायी मानते थे। तमिलनाडु में पेरियार रामा स्वामी नायकर ने 'सेल्फ रेस्पेक्ट' आन्दोलन चलाया और अपने अनुयायियों से ब्राह्मण पुरोहित के स्थान पर अपने में से ही किसी को पुरोहित नियुक्त करने की सलाह दी। द्रविड कड़गम, द्रविड मुनेत्र कड़गम और अन्ना द्रविड मुनेत्र कड़गम आन्दोलन इनकी प्रेरणा से विकसित हुए। इस आन्दोलन ने ब्राह्मणवाद तथा सम्पूर्ण आर्य संस्कृति और व्यवस्था का विरोध किया। यह आन्दोलन द्रविड़ भाषा, द्रविड़ संस्कृति एवं द्रविड़ समाज की पुनर्स्थापना द्रविड़ राष्ट्र की स्थापना पर बल देता है।¹² पेरियार ने पूरी जिंदगी हिन्दू धर्म और ब्राह्मणवाद का विरोध किया। उन्होंने तर्कवाद, आत्मसम्मान और महिला अधिकारों पर बल दिया। द्रविड़ कड़गम आन्दोलन उन सभी शास्त्रों पुराणों और देवी देवताओं में आस्था नहीं रखता है जो वर्ण तथा जाति व्यवस्था को जैसे का जैसा बनाये रखना चाहते हैं।

19 वीं सदी के अन्त तथा 20 वीं सदी के शुरुआत में देशभर के विभिन्न भागों में दलितोत्थान के उद्देश्य से निम्न जाति संगठनों का गठन हुआ तथा 20 के दशक में देश के अलग अलग हिस्सों में आदि धर्म आन्दोलन शुरू हुए। ये आन्दोलन हिन्दुओं से अलग होने का दावा करने वाले दलितों के आरम्भिक थे। पंजाब में मांगूराम, उत्तरभारत में स्वामी अछूतानन्द हरिहर, मध्यप्रदेश में घांसीराम, बंगाल में चांदगुरु ने दलितोत्थान के लिए चेतना तथा जगृति का संचार किया। इन्होंने हिन्दू समाज में व्याप्त वर्ण जाति तथा छुआछूत प्रथा को मानवीय दृष्टि से अतार्किक एवं अवैज्ञानिक बताया था।

गांधी ने भी दलितोत्थान के लिए भरसक प्रयास किया और अस्पृश्यता उन्मूलन और हरिजन उत्थान को राष्ट्रीय आन्दोलन का अभिन्न अंग बनाने की कोशिश की। उनका मानना था कि समाज में बुराईयों लोगों की अशिक्षा अज्ञानता, परम्परावादिता तथा शास्त्रों की सही समझ न होने के कारण पैदा हुई है। हमें शास्त्रों से अवांछित अंशों को निकालकर उनके सार को ग्रहण करना चाहिए। गांधी हरिजन समस्या को हिन्दू समाज की समस्या मानते थे और उसका निवारण हिन्दू समाज के दायरे में करना चाहते थे। उन्होंने हरिजनोत्थान के लिए निम्नांकित कार्य किये जैसे हरिजन साप्ताहिक का प्रकाशन, अस्पृश्यता निवारण के लिए जनजागरण तथा देशव्यापी भ्रमण, हरिजनों को मन्दिरों में प्रवेश, हरिजन सेवक संघ, दलितों के उत्थान हेतु राष्ट्रीय कोष की स्थापना, भंगी बस्तियों का भ्रमण तथा आश्रम में हरिजनों को प्रवेश देना आदि।¹³ गांधी जीवन का लक्ष्य 'सर्वोदय समाज' की स्थापना, जिसमें समाज के सभी वर्णों का सर्वोन्मुखी विकास हो।

अम्बेडकर पहले व्यक्ति थे जिन्होंने हिन्दू समाज की रूढ़ियों, परम्पराओं के विरुद्ध खुला विद्रोह किया था। उन्होंने दलितों से आह्वान किया था कि 'शिक्षित बनो, संगठित रहो और संघर्ष करो।' उनके जीवन का लक्ष्य दलित मुक्ति था। उनका मानना था कि जितनी जरूरत देश को आजादी की है उससे कहीं ज्यादा जरूरत दलितों को सामाजिक मुक्ति की है। मैं देश की आजादी के बजाय दलित मुक्ति के लिए लड़ना पसंद करूंगा। उनका जीवन अपने आप में असहमति, विरोध एवं सतत संघर्ष की कहानी है

जिसमें विराम तो है, लेकिन पूर्ण विराम नहीं। उन्होंने लौकिक धरातल पर सर्व और अछूत के मध्य समानता की स्थापना के लिए संघर्ष किया। दलितों के लिए राजनीतिक पृथक्करण की मांग की, तत्पश्चात् 'पूना पैक्ट' के माध्यम से दलितों को विशेष रियायतें मिली। दलितों को पहली बार 'राजनैतिक आरक्षण' प्रदान किया गया। इसके साथ ही दलितों के लिए प्रतिबन्धित तालाब, कुआं, बावड़ी तथा मन्दिरों में उनके प्रवेश को सुनिश्चित करने के लिए असमानता, भेदभाव पर आधारित मनुस्मृति को जलाया गया तथा महाड़ चावदार ताल से पानी पीने के लिए आन्दोलन किया।¹⁴ अम्बेडकर ने हिन्दू समाज में व्याप्त वर्ण, जाति तथा अस्पृश्यता को समाप्त करने का प्रयास किया, वहीं दलितों को जागृत, शिक्षित और संगठित कर समाज में व्याप्त बुराईयों व कुप्रथाओं को न मानने का आह्वान किया। इसी संघर्ष का परिणाम था कि आजाद भारत में वयस्क मताधिकार पर आधारित लोकतंत्र को अपनाया। समानता तथा स्वतंत्रता को मौलिक अधिकारों में शामिल किया गया। संविधान की धारा 15 में कहा गया कि धर्म, जाति, मूलवंश लिंग अथवा जन्म स्थान के आधार पर किसी व्यक्ति के साथ कोई भेदभाव नहीं किया जायेगा। धारा 17 के अनुसार छुआछूत को दंडनीय अपराध घोषित किया गया तथा धारा 23 में बलात्, श्रम एवं बेगार को दंडनीय अपराध की श्रेणी में रखा गया है। संविधान की उपर्युक्त धाराओं की प्रभावी पालना के लिए 1955 में छुआछूत निषेध कानून बनाया गया जिसे 1976 में संशोधित किया गया। सन् 1989 में अनुसूचित जाति एवं जनजाति अत्याचार निवारण कानून बनाया गया। स्वतंत्रता, समानता एवं न्याय पर आधारित समाज की स्थापना के लक्ष्य को पाने के लिए संविधान में एस.सी. / एस.टी. वर्ग के लिए राजनीतिक एवं प्रशासनिक संस्थाओं में इनकी संख्या के अनुपात में स्थानों को आरक्षित किया गया। संविधान ने राज्य को न केवल समान अवसर उपलब्ध कराने की जिम्मेदारी सौंपी बल्कि वंचित वर्गों की सामाजिक, आर्थिक स्थिति में सुधार के लिए सकारात्मक परिस्थितियों के निर्माण का काम भी दिया है। इस प्रकार संविधान द्वारा वैधानिक रूप से स्थापित समतामूलक समाज का असर धीरे-धीरे व्यावहारिक जीवन में निसरित होने लगा और शिक्षा तथा आरक्षण व्यवस्था के उपयोग के कारण दलित तबके के सामाजिक ढाँचे के गर्भ से एक बुद्धिजीवी वर्ग का प्रादुर्भाव हुआ। जिसने आजाद भारत में दलित मुक्ति के संघर्ष को आगे बढ़ाया।¹⁵

अम्बेडकर की मृत्यु के पश्चात् शोषित-दलित आन्दोलन आपसी संघर्ष, टकराव के चलते टूटता-बिखरता गया। अमेरिका में बसे नीग्रो युवकों द्वारा गठित 'ब्लैक पैथर' की तर्ज पर महाराष्ट्र के कुछ पढ़े लिखे युवाओं ने सन् 1973 में 'दलित पैथर' की स्थापना की। इस संगठन ने समाज में जाति-प्रथा, पूंजीवाद सामंवाद तथा सूदखोरी के विरुद्ध संघर्ष का आह्वान किया तथा अम्बेडकर द्वारा लिखित किताबों और विचारों को जनता तक पहुंचाया। लेकिन कुछ अंतराल बाद यह संगठन भी आपसी वैचारिक वर्चस्व में उलझकर बिखर गया। सन् 1980 के दशक में कांशीराम, 'बामसेफ' के माध्यम से भारतीय समाज में, एक नया दलित विमर्श लेकर अवतरित हुए। इस संगठन में दलित, पिछड़े और अल्पसंख्यक समुदाय के कर्मचारी थे। कांशीराम ने अपनी पत्रिका 'बहुजन संगठक' तथा अपनी एकमात्र पुस्तक 'चमचा युग' के माध्यम से ब्राह्मणवाद, मनुवाद का प्रखर शैली में विरोध किया। सन् 1981 में दलित शोषित समाज संघर्ष समिति (डी.एस.-4) का गठन कर उन्होंने अपनी राजनीतिक योजना को आगे बढ़ाया। इस संगठन ने भाषणों, गीत, संगीत तथा नुक्कड़ नाटकों के माध्यम से गाँव व शहरों में उत्पीड़ितों में चेतना पैदा की। इसी उद्देश्य से डी.एस.-4 ने कन्या कुमारी से लेकर कोहिमा पोरबन्दर तथा धुरु तक साइकिल यात्राएँ निकाली जिसका अन्त दिल्ली में करीब तीन लाख लोगों की रैली में हुआ।¹⁶ इसके माध्यम से कांशीराम ने चुनाव की मशीनरी की रूपरेखा बना ली थी। 1984 में बहुजन समाज पार्टी की स्थापना के बाद बामसेफ व डी.एस.-4 जैसे संगठन पृष्ठ भूमि में चले गये और कांशीराम का सत्ता पाने का राजनीतिक एजेन्डा हावी होने लगा। बसपा की दृढ़ मान्यता है कि यह अन्यायपूर्ण सोपानवादी व्यवस्था छिटपुट सरकारी सुविधाओं, आरक्षण जैसे प्रावधानों से नहीं, बल्कि राजनैतिक सत्ता पर नियंत्रण से बदलेगी। कांशीराम व मायावती ने गरीब, दमित, दलित व बहुजन समाज के अधिकारों के साथ कोई समझौता नहीं किया। भीम आर्मी की स्थापना 2015 में चन्द्रशेखर व विनय रतनसिंह ने की। यह संगठन छुआछूत, भेदभाव व ऊँच-नीच की भावना को मिटाने व शिक्षा के माध्यम से बहुजन मुक्ति के लिए कार्य कर रहा है। चन्द्रशेखर ने नई राजनीतिक पार्टी 'आजाद समाज पार्टी' का एलान भी कर दिया है। जो सन् 2022 के विधानसभा चुनाव में अपना भाग्य आजमाने की कोशिश में है।

भारत में दलित मुक्ति आन्दोलन गौतम बुद्ध से लेकर वर्तमान में भीम आर्मी तक विभिन्न समस्याओं से ग्रसित रहा है। जैसे आन्दोलन का लक्ष्य स्पष्ट नहीं था। जो विचारधारा थी वह जनसामान्य को जोड़ने में सफल नहीं हो

पायी। आन्दोलन की रणनीति में कुशलता की कमी के चलते उद्देश्य प्राप्ति हेतु लोगों में सक्रियता पैदा नहीं कर पायी है। दलित जातियों में ही आपस में पदसोपानीय पद्धति, जातीय अस्मिता, आपसी समन्वय, सहयोग व विश्वास का अभाव है। ये वर्ग भी अशिक्षित अन्धविश्वास, निर्धन होने के साथ साथ दलित नेतृत्व तथा राष्ट्रीय मंच के अभाव से जुझ रहा है। दलित जनप्रतिनिधियों की आस्थाएँ दलितों के बजाय अपने दल के प्रति ज्यादा है। अब दलितों में भी अभिजात्य वर्ग उभर गया है जो अपने आपको दलितों में उच्च मानता है। गेल ओमवेट का मानना है कि सामाजिक सुधार के प्रयास आमतौर पर दलित और नीची जातियों के समर्थन के समझे जाते हैं, लेकिन वास्तविकता यह है कि ये प्रयास ऊँची जातियों के प्रभुत्व को और अधिक ऊँचा करने, उसे आधुनिकता के आधार पर औचित्यता प्रदान करने के प्रयास थे। पश्चिम भारत में प्रार्थना समाज नीची जातियों तथा अस्पृश्यता के मुद्दे से बचती रही। रानाडे ने भी कहा था कि समाज सुधार महान हिन्दू परम्पराओं के है जो हिन्दू सिद्धान्तों को पुनर्स्थापित कर रहे हैं जिससे वे मौजूद रह सकें। इसके बजाय कि सारी संरचना को ध्वंस किया जाए। सुधारकों को धर्म में प्रचलित बीमारियाँ, अपवृद्धियाँ तथा असंगतियों को समाप्त कर सामाजिक जीव को नई ऊर्जा तथा ताकत प्रदान की जाए।¹⁷

आर्थिक उदारीकरण के चलते हिन्दुत्व में उभार आने से दलितों के खिलाफ जुर्म में बढ़ोतरी हुई है। रोहित वेमूला, ऊना, भीम आर्मी तथा भीमा कोरेगांव जैसी घटनाएँ यह दर्शाती हैं कि दलितों के साथ आज भी एक समान व्यवहार नहीं होता है। आजाद भारत में अछूत आज भी अर्ध नागरिक भर है। अछूत आज भी समाज में बहिष्कृत, गांव तालाब, कुआं, बावड़ी, मंदिर तथा भोजन की एक समान पंक्ति से दूर है। संवैधानिक उपाय असरदार नहीं हैं। समाज में छुआछूत की समस्या कम जरूर हुई है, लेकिन समाप्त नहीं। दलितों के लिए आरक्षण व्यवस्था का प्रावधान कर एक समतामूलक समाज की स्थापना की जानी थी, परन्तु आरक्षण का लाभ भी गिने चुने अभिजात्य लोगों को मिल रहा है। आज भी जातियों का बंटवारा कायम है। दलित समाज अपने अंदर कई जातिगत विभाजनों का शिकार है। दलितों का अपना आंतरिक श्रेणीक्रम, आर्थिक खुशहाली के आधार पर होने वाले विभेद और बिखरी हुई आजादी भी विभिन्न दलित आन्दोलनों की ताकत और कमजोरी को प्रभावित करती है।¹⁸ दलित आन्दोलन कमोबेश जाति-प्रथा के विचारात्मात्मक दायरे के अन्दर ही सक्रिय रहे हैं। फिर भी ये आन्दोलन दलितों को सामूहिक कार्यवाई के लिए गोलबंद करने में कामयाब रहे हैं। प्रचलित संस्कृति और परिवेश के साथ साथ आर्थिक विकास से उपजी परिस्थितियों ने भी आन्दोलनों के लिए जमीन तैयार की है। अगर आमदनी, शिक्षा, घर और हैसियत ठीक हो तो जाति और धर्म का महत्व घट जाता है। आरक्षण के प्रावधान की परिकल्पना तो दलितों पर वर्ण व्यवस्था द्वारा सदियों से आरोपित सामाजिक, शैक्षणिक पिछड़ेपन के प्रभाव को मंद करने के लिए की गई थी। आरक्षण प्रावधान के माध्यम से सरकारी सफेदपोश नौकरियाँ पाने वाले अनुसूचित जाति के कर्मचारी अपनी जाति को छिपाने की कोशिश करते देखे जा सकते हैं। वे अपने निजी और वंश नामों को बदलकर अपने से ऊँची जाति के सहकर्मियों के उपनाम, जातीय जीवन शैली को अपना लेते हैं, परन्तु उनकी यह कोशिश छिपती नहीं है। क्योंकि जाति का ठप्पा जो लगा रहता है। वर्तमान में, भारतीय राजनीति में आरक्षण व्यवस्था सामाजिक और शैक्षणिक उन्नति का मार्ग न होकर राजनीतिक सत्ता की रोटी सेंकने का माध्यम बन गया है। देश में आरक्षण पाने को लेकर चारों ओर आग लगी हुई है। महाराष्ट्र में मराठा, गुजरात में पटेल, राजस्थान में गुर्जर तथा हरियाणा में जाट आदि। समय रहते सरकारों को एक समावेशी नीति बनानी चाहिए जिससे समाज में वंचित, दमित वर्ग को वास्तविक लाभ पहुँचाकर उनकी उन्नति का मार्ग प्रशस्त हो सके।

आजाद भारत में दलित आन्दोलन सामाजिक एकत्व तथा धार्मिक सुधार से प्रारम्भ होकर अन्ततः आपसी टकराव, स्पष्ट लक्ष्य, रणनीति तथा जनसहयोग के अभाव के चलते बिखरता, टूटता रहा है। आज आवश्यकता इस बात कि है कि समाज के दमित, वंचित तथा दलित वर्ग के लिए सामाजिक, आर्थिक तथा राजनैतिक उन्नयन के लिए एक कारगर नीति बने, जिसकी पंचवर्षीय योजनाओं की भांति क्रियान्विति की समीक्षा की जाय।

दलित मुक्ति आन्दोलन तभी कारगर व सफल हो सकता है जब इसमें प्रचलित कमियों को दूर किया जाय। इस वर्ग में शिक्षा अनिवार्य हो, इनको प्राप्त विशेष संवैधानिक अधिकारों का प्रचार-प्रसार हो, सभी दलित वर्गों में एकता तथा दलित अभिजनों का सहयोग मिले, इनकी आर्थिक स्थिति मजबूत हो, राष्ट्रीय स्तर पर एक शक्तिशाली राजनैतिक नेतृत्व हो, जो इनकी मांगों व योजनाओं का सफल संचालन करवा सके। बुद्धिजीवियों द्वारा जनजागृति अभियान चलाया जाय तथा एक युवा टीम का गठन हो जो प्रत्येक दलित का आत्मसम्मान, आत्मविश्वास व आत्मबल को बढ़ाने का काम करे तथा विद्यालय महाविद्यालय व विश्वविद्यालयों में दलित समस्या से सम्बन्धित विषयों पर गोष्ठियाँ, सेमिनारों का आयोजन किए जाय। गैर दलित समाज को भी दलित मुक्ति में सहयोग कर, आन्दोलन को सफल बनाना होगा क्योंकि सवर्ण और अवर्ण एक दूसरे के पूरक हैं, विरोधी नहीं। हिन्दू धर्म शास्त्रों में दलितों तथा स्त्रियों से सम्बन्धित असम्मानजनक अवांछित अंशों को हटाकर धार्मिक रूप से सबको एक समान देखा जाना चाहिए। सवर्णों का दायित्व है कि अवर्णों के साथ मंदिर प्रवेश, कुआं, तालाब, बावड़ी तथा गांव शहर में एक समान व्यवहार करे। जातिगत, ऊँच नीच की भावना को समाप्त करने के लिए किसी

भी विद्यार्थी के नाम के आगे पीछे जाति का उल्लेख न हो और न ही कार्मिकों के नेम प्लेट पर जाति को दर्शाया जाये। ग्रामीण क्षेत्रों में जाति के आधार पर निम्न श्रेणी के मुहावरे व लोकोक्तियाँ प्रचलित हैं उनको पूर्ण प्रतिबंधित किया जाय।

अंत में यही कहा जा सकता है कि कितने भी आन्दोलन, संवैधानिक प्रावधान, कानून, संगठन, दल, या समितियों का गठन कर लो यह लक्ष्य तभी सफल होगा, जब समाज में व्याप्त ऊँच नीच, अमीर गरीब, अगड़ा पीछड़ा, आरक्षित-अनारक्षित के आपसी भेदभाव को मन से न निकाला जाय। सभी वर्गों में सामाजिक समरसता, स्वतंत्रता, समानता तथा बंधुत्व की भावना को बढ़ाया जाय। इसके लिए प्रत्येक व्यक्ति को अपनी भूमिका, भागीदारी व स्थिति के अनुरूप देश व समाज में एकता को बढ़ाना होगा तभी हम शोषण मुक्त, समतायुक्त तथा भाईचारे पर आधारित एकसमत्व समाज की स्थापना कर पायेंगे। जहाँ फिर किसी भी सवर्ण, पिछड़े तथा अवर्ण मुक्ति के लिए आन्दोलन की आवश्यकता नहीं होगी।

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Feminism and Shashi Deshpande

Prafulkumar Prakash Vaidhya

Assistant Professor in English

Sardar Patel Mahavidyalaya

Chandrapur 442402 (MH)

Abstract:

Feminism is one of the literary trends in recent years. It occupies significant place in the literary arena of the modern times. There are legion Indian writers in English who deal with the issues of gender and women. Shashi Deshpande occupies important place in late 20th and early 21st centuries. She penned twelve novels and number of short stories and earned name in the literary circle of the world. Though she denies the label of feminist writer, she has been considered as feminist by scholars. This research paper attempts to prove that Deshpande is a feminist writer. It also focuses on some aspects of issues she has taken in her writings. The attempt has been made in this article to find out the relation between feminism and Deshpande through her statements in her writings and in her interviews.

Keywords: Shashi Deshpande, feminism, women, gender, novels.

Introduction

Feminism appeared in Indian English Writing is a by-product of the Western Feminist Movement. It contributed a lot to Indian literature. But we cannot ignore the contribution made by our freedom fighters who struggled for the independence of the nation, social reformers who worked hard for spreading education in all corners of the states, those who concerned for economic development and stability, employment opportunities. All women, who were participated in various movements, brought new awareness among women folks. As far as feminism is concerned regional literature is to fall in line with this pattern (Prasad 9-10).

Mary John, feminist scholar, returned to India after studying feminist theory for many years in the USA. In her book, she urged western feminists to see the east from different point of view. She believed that western feminists should consider learning feminism from distant places. She asked question to western feminist that why don't they attend voices from distant places? She was not in favour of developing theoretically sophisticated weaving on the cross-cultural construction of gender,

Indian women's movements were greatly influenced by feminist movement and feminist thoughts. Then in India feminism developed in its condition and spread to the countries of the west. Uma Narayan says, "Third World Feminism is not a mindless mimicking of 'Western agendas' in one clear and simple sense, Indian Feminism is clearly a response to the issues specifically confronting many Indian women" (Weedan 1997:13).

Though feminism as an organized movement in India appeared late in 1970, it existed in our country before the arrival of the Western Feminist Movement. If the research is carried out on the ancient history of Buddhist period, there is a possibility of finding some seeds of feminism in the writings of Buddhist Theris (nuns). Buddhist nuns were pioneers of feminism in India by their creation of 'Therigatha'. They had their own experiences of life enshrined in the texts. In the later period Meerabai revolted against the patriarchal system through her writings. She

struggled for her divine love and challenged the marriage institutions thereby. In freedom struggle of India, many women participated and proved that they were full of feminist zeal.

The term 'feminism' is applied to Deshpande's works in the broadest sense. This is applied because she takes interest in women's problems. Her characters in her novels are thirsty for identity and dignity. She, in her fictions, advocates for women's rights. Feminism is a developing critical ideology which occupies a place in contemporary writings in English. This concept emerged to encompass both a philosophy and movements for socio-political changes in society. Feminism always supports the equality between men and women. It emphasizes on the equal rights and opportunities for women. The main aim of feminism is to bring awareness to women of their disadvantage position in society and also remove that disadvantages.

It is to be noted that Indian feminism exists in academic arena only. It has deep roots in literary tradition. Scholars, academics and critics talk of it either in their talks or writings. But in Indian society it has very negligible existence. At the very outset Indian feminism appeared in the writings of male writers like R.K.Narayan, Raja Rao, and Mulk Raj Anand,. Then it appeared in the last quarter of nineteenth century in the earliest Indian English Fiction which is penned by a group of educated women writers who wrote about Indian women. These women writers' list include: Toru Dutt, Krupabai Sathianathan, Swarna Kumari, Debi Ghosal, Cornelia Sorabji and others. The women writers aim to convey their personal experiences as a woman in their writings. They put forward their views on women's problems and issues through their writings and also want some desired social reforms in patriarchal society. Indian writers have made efforts to challenge and redefine the age-old myths surrounding man-woman relationship. They also tried to create awareness among women of the existing inequalities in society.

Shashi Deshpande is a feminist in her writing even though she denies the label of feminist writer. Her feminism is not a militant type. She approaches differently to feminism than other feminists. She very carefully deals with the women position for the centuries which lead them to suffering and passive resignation. At the same time she portrays a revolt of her women characters against the hostile world in her writings. She envisages a home of peace and love that can provide security and safety to her women characters. Deshpande wants her heroines to choose security through reconciliation.

Her feminism doesn't approve the image of women in the myths. Deshpande speaks from her personal experiences on this issue repudiating the myths propounded by folks and oral literature. She says that the mother myth is of course the most powerful one. The image of always loving, ever forgiving and sacrificing mother is appreciated by all but the reality is something else which has been experienced by Deshpande. But even after motherhood she is the same person. Nothing is changed in her life from feminist perspective. The traditional pattern of womanhood only substantiates the sacrificial actions of women in myth. Sita, Savitri, Gandhari and Draupadi myths are there in her writings.

In her feminism women protagonists achieve personhood yet they do not repudiate the family or society. They discover themselves as a human being. They obtain certain autonomy but value the family, love and work. The protagonists return to her husband's home after the lapse of years is not defeat but the victory of independence of women. She wants understanding and

harmony between the couples. She believes that men and women should live together in a more friendly way. There must be companionship between men and women. That is the solution and that is not going to come through sisterhood.

In her interview with Geetha Gangadharan she holds the view:

"I am a feminist in the sense that, I think, we need to have a world, which we should recognize as a place for all of us as human beings. There is no superior or inferior, we are two halves of one species. I fully agree with Simone De Beauvoir that 'the fact that we are human, is much more important than our being men and women' I think that is my idea of feminism" (Prasad, viii).

In her interview with Lakshmi Holmstrom similar opinion she has:

I now have no doubts at all in saying that I am feminist. In my own life, I mean. But not consciously, as a novelist. I must also say that my feminism has come to me slowly, very gradually, and mainly out of my own thinking and experiences and feelings. I started writing first, and only then discovered my feminism. And it was much later that I actually read books about it.

Shashi Deshpande has a very sensible approach to feminism. She believes that in Indian context no theory of feminism will solve women's problems. She has remarked in this regard:

To me feminism isn't a matter of theory; it is difficult to apply Kate Millett or Simon de Beauvoir or whoever to the reality of our daily lives in India.... I always try to make the point now about what feminism is not, and to say that we have to discover what it is in our own lives, our experiences. And I actually feel that a lot of women in India are feminists without realizing it.

Shalmalee Palekar comments on the ambiguity of Deshpande's feminism:

But it is not clear in Deshpande's statements, whether she rejects White, Western, Liberal feminism, or all feminism. If she rejects the white, Western, liberal strand of feminism, why do her characters speak of Virginia Woolf and Betty Friedan (*TDHNT* and *Come up and Be Dead*)? If, on the other hand, she is trying to formulate in her writing a new culturally specific working definition of feminism applicable to Indian/ Third World women, why does she go to such great lengths to disown the label 'feminist'? (Naik 49)

She further says that there is no satisfactory analysis of the term itself either by Deshpande or by her critics who read her works and consider her as a feminist. However Shashi Deshpande has slightly revised her position in her essay "Why I am a Feminist" (2003). She says "it took me years to say even to myself, I am feminist" (ibid., 83) she feels that people often misinterpret even after so much has been written about it. In her words, "[...] people still equate it with hating men, abandoning families, lesbianism, etc. the idea of feminism wants women to be accepted as a responsible human beings, has not still got across" (Sunilini 68).

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Passionate Intelligence and its relationship with Job Performance: An Empirical Study

Dr Vijay Prakash Srivastava

Associate Professor

Department of commerce

Govt. P G College Maldevta Raipur,

Dehra Dun.

Email id: vijay23praksh@gmail.com

Contact: - +91-8077609610

Mini Srivastava

Asst. Professor

School of Management and Commerce Studies

Shri Guru Ram Rai University

Dehradun

Email [id-mini.abhil3@gmail.com](mailto:mini.abhil3@gmail.com)

mini.mehta6@gmail.com

Dr. Monika Srivastava,

Additional Statistical Officer,

Department of Eco. & Stats. Govt Of Uttarakhand,

Email id: - monika9505@gmail.com

Abstract

The point of this exploration is to analyze the relationship of passionate knowledge with work profitability. This examination will assist representatives with knowing why it is significant for them to be genuinely smart by demonstrating that in the event that they are sincerely keen, at that point they will have the option to deal with their feelings and their work won't be influenced. The numerous factors of emotional intelligence self-awareness, emotional resilience, motivation, interpersonal sensitivity, influence, self-assessment, adaptability, initiatives, empathy. For this study, the research design chosen is descriptive in nature and the sampling technique chosen is convenient sampling. The universe of the study includes service sectors organizations like education, banks and financial organization and others within the Dehradun. A sample of 202 respondents was collected from the universe. The collected data after being coded were analyzed using Statistical Package for Social sciences Research (SPSS) and various statistical tests were applied based on hypotheses and matching variables. It has been observed that there is a significant association between emotional intelligence and job productivity.

Key words: emotional intelligence, job productivity, self-Awareness, emotional Resilience, motivation, inter-personal sensitivity, etc.

Introduction

Emotional intelligence (EQ) can be described as the ability to identify, use, understand, and manage emotions in positive ways to relieve stress, communicate effectively, empathize with others, and defuse conflict. Emotional Intelligence is the flair to be aware of own emotions and how to manage own emotions, the ability to be aware of, and understand other's emotions, and

the ability to relate to others in effective ways both personally and professionally. Emotional intelligence helps in constructing sound relationship with colleagues, directors, staff, customers, stakeholders, suppliers, competitors, networking contacts,... everyone, to have good physical health and mental health, and to show tremendous performance at work.

Gardner (1983) proposed a broader view of intelligence, suggesting a multiple construct constituting intrapersonal and interpersonal intelligence. The combination of interpersonal and intrapersonal intelligence is referred to as personal intelligence and it includes the concept of social intelligence. Salovey and Mayer (1990) integrated the concepts of social intelligence and constructive thinking to formulate the concept of emotional intelligence. In later publications they suggested that emotional intelligence should be seen as an ability or construct that can be divided into four branches: emotional perception and expression, emotional facilitation of thought, emotional understanding and emotional management (Salovey, Mayer & Caruso in Snyder & Lopez, 2002).

Emotional intelligence and job performance The greatest challenges faced by organizations, including call centres, involve coping with constant change, being more creative, managing vast amounts of information, obtaining and retaining the right kind of people, increasing customer loyalty and improving cooperation (De Waal, 2004).

According to Cherniss (2001) and others, emotional intelligence plays a vital role in satisfying these requirements. For instance, Boyatzis (1982) studied more than 2000 supervisors, middle managers and executives in 12 organizations and found that all but two of the 16 competencies that set star performers apart from average performers were emotional competencies. An analysis by Spencer and Spencer (1993) of job competencies in 286 organizations worldwide indicated that 18 of the 21 competencies in their generic model for distinguishing superior from average performers were emotional intelligence based. Various recent research studies found emotional intelligence to be predictive of job performance in a wide variety of organizational contexts and roles (Abraham, 1999; Cavallo & Brienza, 2002; Ryback, 1997; Servino, 2001; Stagg & Gunter, 2002; Vermeulen, 2004; Weisinger, 1998; Wong & Law, 2002).

Literature review

Rahim, Hussain, Saddam (2010) has investigated the effect of demographic factors like Age, Education, Job tenure, Gender and Marital Status on the level of Emotional Intelligence which leads to organizational performance among male and female employees. Research has shown that the female segment is more emotionally intelligent than their male employees in bank sector and there is inverse relationship between the age of the male and female employees and EI. With increase in education level, EI has also improved in its level. Satisfaction level of employees is also a good determinant of their performance.

Singh, Kavita (2007) found that ultimately it is the emotional and personal competencies that we need to identify and measure if we want to be able to predict performance at workplace resulting in its effectiveness, thereby enhancing the worth of the human capital. In this scenario the competencies possessed by the people will have a bearing on the extent to which they can actualize their emotional intelligence

Mayer and Salovey (1997:5) said that emotional intelligence includes “the ability to perceive accurately, appraise, and express emotion; the ability to access and or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth”.

Ashforth and Humphrey (1993) argue that

emotions are an integral and inseparable part of organizational life and that more attention should be given to the employees' emotional experience.

Goleman, 1998; Salovey and Mayor, 1990; Weinberger, 2002 have responded to the growing significance of emotional intelligence by attempting to identify factors that influence employees' performance at work.

Hochschild, (1983), found that EI has the potential to be a strong predictor of performance. Linking EI with performance can provide organizations with a valid alternative for selecting and assessing employees.

According to Brown (1999), stated that emotional intelligence, which reflects one's ability to interact with each other in a positive manner, is often the final determination of success.

Krishnaveni, R., & Deepa, R. (2008) Today's workplace is dynamic in nature and is characterized by time deadlines, cross-cultural teams, work pressures, and work-family conflicts, which in turn result in a highly stressed work force. These factors have a negative impact on the well-being of employees and the effectiveness of an organization. The individual competencies of the workforce are strong determinants of an organization's success. It is in this context that this paper explains how Emotional Intelligence (EI) can be used as a soft tool, to enhance the competencies of individuals and teams in Indian organizations and help them to gain competitive advantage

Van Rooy and Viswesvaran (2004: 72) conceptualized EI as “the set of abilities (verbal and nonverbal) that enable a person to generate, recognize, express, understand, and evaluate their own, and others, emotions in order to guide thinking and action that successfully cope with environmental demands and pressures.”

Joseph and Newman (2010) tested the incremental validity of EI measures to explain job performance over and above the Big Five personality measures and cognitive ability. They classified EI measures into three categories: performance based, self-report ability measures, and self-report mixed models. They found that all three types of EI measures demonstrated incremental validity over and above the Big Five personality traits

Offermann, Bailey, Vasilopoulos, Seal, and Sass (2004), found that EI better predicted performance on student teamwork projects and on ratings of leadership, whereas a cognitive ability measure better predicted student performance on individual cognitive tasks like tests.

Côté & Miners, (2006) said that the relative importance of EI and cognitive ability may depend on the cognitive complexity of the job being performed. In almost all work settings, individuals have to cooperate with others and do at least some group work tasks.

Tram, and O'Hara (2006) directly related the EI of the leaders to their ability to manage the job satisfaction of their subordinates.

Bono, Foldes, Vinson, and Muros (2007) found that transformational leaders helped their employees remain in a positive mood while interacting with each other and with customers. It is likely that leaders high on EI would be better at helping their employees maintain positive moods while interacting with customers and performing emotional labor

Brotheridge (2006: 139) found “the key role of emotional intelligence seemed to be as a predictor of the perceived situational demands, which, in turn, predicted the nature of emotional labor that was performed.”

Bar-On (1997), characterizes EI as “an array of non-cognitive capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressures.”

Drucker, 1996; Hooper & Potter, 2000; Nel & De Villiers, 2004; Weisinger, 1998 found that emotional intelligence has direct positive relationship with job performance and its predictive validity regarding future performance.

Objectives and methodology

Objective of the Study

- 1 To examine the emotional intelligence of the employees working in various service sectors industries in Uttarakhand.
- 2 To analyse the emotional intelligence and its impact on job performance.
- 3 To assess the emotional intelligence and its relationship with cognitive intelligence.
- 4 To compare the emotional intelligence and its impact on job across the employees working in different service sectors industry.
- 5 To draw conclusions and suggestion on the basis of study.

Research Methodology

This research is based on primary as well as secondary data. The secondary data were collected through various books, magazines, research journals and other relevant academic and non-academic sources. Primary information was collected from various respondents of various service sectors organizations like education, banks and financial organization. A structured questionnaire was designed covering various aspects of emotional intelligence. Data was collected using online as well as offline questionnaire. Total 250 filled up questionnaire were received. After edition finally 202 questionnaires were found fit and were taken for the study. Cronbach's Alpha Based on Standardized Items was carried out to check the reliability of the item placed in the questionnaire. Alpha value was found to be .852 which indicates that data is reliable enough. Kaiser-Meyer-Olkin Measure of Sampling Adequacy was carried out with SPSS software and found to be .641 which indicates that data is sufficient to go for factor analysis. different statistical analysis techniques like mean Sd, factor analysis, ANOVA were used to analyse the data. Table 1 indicate the demographic characteristics of the respondents.

Table-1 Demographic factors

	Categories	Count	Percentage
Age classification wise	UPT TO 25 YEARS	8	4.0
	25 TO 35 YEARS	147	72.8
	35-45 YEARS	30	14.9
	45-55 YEARS	17	8.4
Gender classification wise	Male	119	58.9
	Female	83	41.1
Marital status	Married	105	52.0
	Unmarried	97	48.0
Educational Qualification	Graduate	13	6.4
	post-graduate	67	33.2
	professional qualification	122	60.4
Income classification wise	Below Rs. 15000 PM	22	10.9
	Rs. 15001-Rs. 25000 PM	115	56.9
	Rs. 25001-40000 PM	37	18.3
	Rs. 40001-60000	19	9.4
	Rs. 60000 & ABOVE	9	4.5
Organization wise classification	Education organizations	151	74.8
	Bank and financial organization	21	10.4
	Others	30	14.9

The analysis presented in the above table reveals that sample is dominated by the young category respondent ranging in the age group of 25-35 years as it contributes 76.7 % in the sample. Majority of the respondent are male and married category. Since the survey was focused on academic category respondent hence sample is composed of highly educated person earning monthly income of Rs15000 to Rs.40000 and majority of the respondents belong to teaching profession. Most of the respondents are professionally qualified.

Table 2 Organizational tenure

	Frequency	Percent	Valid Percent	Cumulative Percent
0-5 Years	140	69.3	69.3	69.3
5-10 Years	44	21.8	21.8	91.1
Valid 10 to 15 Years	1	.5	.5	91.6
More than 15 Years	17	8.4	8.4	100.0
Total	202	100.0	100.0	

It has been found that majority of the employees of the organization are associated from 0-5 years. Study also reveals that there are very few employees who are associated with their present organization for more than 10 years.

Table -3 Ability of Employees in Modifying their behavior to deal with People

	Frequency	Percent	Valid Percent	Cumulative Percent
To a great extent	76	37.6	37.6	37.6
To a considerable extent	68	33.7	33.7	71.3
Valid To some extent	45	22.3	22.3	93.6
To a little extent	2	1.0	1.0	94.6
Not at all	11	5.4	5.4	100.0
Total	202	100.0	100.0	

In an organization, it is important for the every employee to know how to deal with people in different situations. The study reveals that 37.6 percent employees believed that they are able to modify their behavior in changing situation to a great extent. 33.7 percent indicated to a considerable extent. 22.3 percent employees are of the opinion that they are able to modify their behavior to some extent. Only 1 percent indicated that to a little extent. 11 percent employees believed that they are not at all able to modify their behavior in changing situation.

Table 4 Sensitivity towards others emotions

	Frequency	Percent	Valid Percent	Cumulative Percent
To a great extent	66	32.7	32.7	32.7
Valid To a considerable extent	86	42.6	42.6	75.2

To some extent	31	15.3	15.3	90.6
To a little extent	19	9.4	9.4	100.0
Total	202	100.0	100.0	

To be sensitive towards others emotions is crucial in an organization as it helps to maintain healthy relationships among the employees which further contributes to better performance. Study revealed that 32.7 percent employees are sensitive towards others emotions to a great extent. 42.6 percent employees indicated to a considerable extent. 15.3 percent employees are sensitive towards others emotions to some extent. Only 9.4 percent employees are sensitive to a little extent.

Table 5 Conformity factor Analysis

Variable Description	Factor Name	Mean	SD
My thinking is not clouded by emotions	Self-awareness	3.6328	.42290
I don't allow my emotions to affect my thinking			
I listen to the perspective of others before trying to persuade them			
I provide a rationale for change when trying to persuade others			
I do not have difficulty persuading others to change their viewpoint			
I am able to balance my short and long term goals effectively	Emotional resilience	3.4723	.66447
I am able to press my case in the face of opposition			
I initiate action to create possibilities for the future			
I have sufficient levels of energy to ensure the completion of tasks and projects			
I regulate my work/life balance in order to be flexible			
I act according to my own feelings			
I am able to pursue my goals in the face of rejection or questioning	motivation	3.5455	.67123
I am able to recognise my emotions			
I Knows how own feelings impact own performance			
I am aware of situations that cause me to think negatively			
I Acknowledges own strengths and areas of weakness			
I do not become despondent when things go wrong	Interpersonal sensitivity	3.9171	.56614
I express dissatisfaction with the status quo and seeks ways to improve performance			
I am aware when others are upset			
I find changes in my mood give me different outlooks on a situation			

I accurately read people's moods, feelings or non-verbal cues	Influence	3.4802	.71923
I understand what causes aggression			
I take into account the input received from others when making a decision			
I am able to deal with challenge or criticism	Self assessment	3.5421	.59073
I am able to perform consistently when under pressure			
I am aware of the impact my moods have on other people	Adaptability	3.6980	.62922
I have a positive outlook on life			
I do not lose control when I am angry			
I can change emotional gears when I need to	Initiatives	3.6221	.59730
I Respond to stereotyping by stating and appreciating another person's uniqueness			
I am able to put myself in others' shoes and acknowledge their feelings	Empathy	3.6221	.59730
Before making a decision I listen to the views of others			

In confirmatory factor analysis, nine factors were identified. The first factor is constituted of 6 variables i.e my thinking is not clouded by emotions, I provide a rationale for change when trying to persuade others, I do not have difficulty persuading others to change their viewpoint, I don't allow my emotions to affect my thinking, and I listen to the perspective of others before trying to persuade them and it was named as 'self-awareness' with the mean of 3.6328. The second factor is constituted of 7 variables i.e I am able to balance my short and long term goals effectively, I am able to press my case in the face of opposition, I am able to pursue my goals in the face of rejection or questioning, I regulate my work/life balance in order to be flexible, I act according to my own feelings, I initiate action to create possibilities for the future, and I have sufficient levels of energy to ensure the completion of tasks and projects and it was named as 'emotional resilience' with mean of 3.4723. The third factor is constituted of 5 variables i.e I am able to recognize my emotions, I know how own feelings impact own performance, I do not become despondent when things go wrong, I acknowledge own strengths and areas of weakness, and I am aware of situations that cause me to think negatively and it was named as 'motivation' with mean of 3.5455. The fourth factor is constituted of 3 variables i.e I express dissatisfaction with the status quo and seeks ways to improve performance, I am aware when others are upset and I find changes in my mood give me different outlooks on a situation and it was named as 'Interpersonal sensitivity' with mean of 3.9171. The fifth factor is constituted of 3 variables i.e I accurately read people's moods, feelings or non-verbal cues, I understand what causes aggression, and I take into account the input received from others when making a decision it was named as 'influence' with mean of 3.4802. The sixth factor is constituted of 2 variables i.e I am able to deal with challenge or criticism and I am able to perform consistently when under pressure and it was named as 'Self-assessment' with mean of 3.5421. The seventh factor is constituted of 3

variables i.e I am aware of the impact my moods have on other people, I have a positive outlook on life, and I do not lose control when I am angry and it was named as 'Adaptability' with mean of 3.6980. The eighth factor is constituted of 2 variables i.e I can change emotional gears when I need to, and I Respond to stereotyping by stating and appreciating another person's uniqueness and it was named as 'Initiatives' with mean of 3.6221. The ninth factor is constituted of 2 variables i.e I am able to put myself in others' shoes and acknowledge their feelings, and Before making a decision I listen to the views of others and it was named as 'Empathy' with mean of 3.6221.

Table 6 Mean of Different factors of Emotional Intelligence

Organisation wise classification	Self-awareness	Emotional resilience	motivation	Interpersonal sensitivity	Influence	Self assessment	Adaptability	Initiatives	Empathy
Education organisation	3.6839	3.5483	3.5868	3.9305	3.6049	3.6258	3.7318	3.6887	3.6788
Bank and financial organisation	3.3853	2.8571	3.2667	3.6310	3.0159	3.2262	3.5238	3.2381	3.6429
Others	3.5485	3.5200	3.5333	4.0500	3.1778	3.3417	3.6500	3.5556	3.6333
Total	3.6328	3.4723	3.5455	3.9171	3.4802	3.5421	3.6980	3.6221	3.6683

Emotional Intelligence and its Outcome

Exploratory factor analysis was carried out to analyse the different outcome of emotional intelligence across the employees of different organization. Total five outcomes were identified. the first outcome is competency which consists of 5 variables such as I am competent in my work and try to prevent problems occurring, I am accurate and deliver on my promises, I am courteous, friendly and help new colleagues settle in, even though it is not required, I am responsive to customer complaints and I maintain a good appearance at work. The second outcome is attentiveness which consists of 4 variables such as I am caring towards customer and have the customer's best interests at heart, I am quick to solve problems when things go wrong, I give personal attention to customers and meet customer needs and I attend company functions that are not required but that help the company image. The third outcome is Job integrity which consists of 4 variables such as I act with integrity and communicate well with colleagues and customers, I am ready to help or lend a helping hand to those around me, I am dependable and conscientiously follow company regulations and procedures and I consume a lot of time complaining about trivial matters. The fourth outcome is over enthusiast which consists of 2 variables such as I go overboard pleasing customers at the expense of performance and I follow the rules at the expense of the customer. The fifth outcome is indifference which consists of 3 variables I am indifferent to customer needs, I am not confident in my work and understand

customer needs, and I offer help to customers without being asked. Mean of different outcome was calculated and analyzed across the employees of different organization. The information is presented in the table below;

Table 7 Emotional Intelligence and its Outcome

	Component				
	Competency	Attentiveness	Job integrity	Over enthusiast	Indifference
I am competent in my work and try to prevent problems occurring	.858				
I am accurate and deliver on my promises	.775				
I am courteous, friendly and help new colleagues settle in, even though it is not required	.771				
I am responsive to customer complaints	.744				
I maintain a good appearance at work	.680				
I am caring towards customer and have the customer's best interests at heart		.813			
I attend company functions that are not required but that help the company image		.810			
I give personal attention to customers and meet customer needs		.783			
I am quick to solve problems when things go wrong		.582			
I act with integrity and communicate well with colleagues and customers			.779		
I am ready to help or lend a helping hand to those around me			.691		
I am dependable and conscientiously follow company regulations and procedures			.663		

I consume a lot of time complaining about trivial matters					
I go overboard pleasing customers at the expense of performance				.874	
I follow the rules at the expense of the customer				.663	
I am indifferent to customer needs					.822
I am not confident in my work and understand customer needs					.561
I offer help to customers without being asked					-.544

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 7 iterations.

Table 8 Mean of Different outcome Across Different Service Organizations

Organisation wise classification	Competency	Attentiveness	Job integrity	Over enthusiast	Indifference
Education organisation	4.0437	3.7434	3.7732	3.0166	2.6909
Bank and financial organisation	3.3905	3.5119	3.4524	3.3095	2.5714
Others	3.7467	3.3250	3.7167	3.3667	2.6111
Total	3.9317	3.6572	3.7314	3.0990	2.6667

Above table indicates that mean outcome of competency factor is highest among the employees of educational organization. It has scored highest value of 4.037.

Table 9 Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.925	.194		9.927	.000
Self-awareness	.054	.054	.067	.997	.320
Emotional resilience	.025	.037	.049	.683	.495
motivation	-.014	.037	-.028	-.382	.703
Interpersonal sensitivity	-.005	.039	-.008	-.117	.907
Influence	.260	.033	.547	7.936	.000
Self-assessment	-.060	.038	-.104	-1.572	.118

Adaptability	.106	.036	.195	2.966	.003
Initiatives	.067	.037	.117	1.809	.072
Empathy	.023	.040	.036	.582	.561

a. Dependent Variable: OUTCOME

A regression analysis was carried out to have a relationship of all the factor of emotional with the overall outcome of the employees in handling the situations. . On the basis of information presented in the table 9 it can be expressed s

Overall outcome = 1.925 +.054 x Self-awareness + .025 x Emotional resilience - .014 x motivation -.005 x Interpersonal sensitivity + .260 x Influence -.060 x Self-assessment + .106 x Adaptability + .067 X Initiatives + .023 x Empathy.

From the above table it is seen that out of different attribute of emotional intelligent, influence has got maximum contributor in achieving higher output. However, it is seen that few attributes like motivation, interpersonal sensitivity and self-assessment have got inverse relationship with emotional intelligence.

Conclusions and Suggestions

Our study indicates that emotional intelligence could be a characteristic that directly influences the Overall behavior of the employees. It is believed that emotional intelligence not only nourishes and builds individual capability, but also transfers to employees' behaviors and thoughts. As a result, emotionally intelligent managers who easily recognize and handle the emotions of themselves and others that eventually enhances employees' job performance and employee. The study revealed that there is a positive relationship between emotional intelligence and job performance. The various factors of emotional intelligence which contributes towards better job performance are self-awareness, emotional resilience, motivation, interpersonal sensitivity, influence, self-assessment, adaptability, initiatives, empathy. Thus, employees must be aware of these stated attributes of emotional intelligence in order to enhance their performance.

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‘बिराड’मधील भटक्यांच्या प्रथा—परंपरा

डॉ. संजय के. लाटेलवार

श्री शिवाजी कला, वाणिज्य व विज्ञान महाविद्यालय,
राजुरा, जि. चंद्रपूर
मराठी विभाग

sanjaylatelwar@gmail.com

भ्रमणध्वनी — ७७९८६८४५२५

सारांश :

मराठी साहित्याच्या विविध प्रकारांनी मराठी साहित्याला समृद्ध केले आहे. त्यात कांदबरी वाङ्मय प्रकारचा मोलाचा वाटा आहे. जीवितावरचे भाष्य प्रकट करणारी कांदबरी हेच सर्वोत्कृष्ट माध्यम आहे. मराठी कादंबरीच्या प्रारंभा पासून ते आजपर्यंत मराठी कादंबरीचा अद्भुतरम्य, सामाजिक, ऐतिहासिक, राजकीय, दलित, भटक्या अशा अनेक अंगांनी व अनेक प्रकारांनी विकास व विस्तार होत आलेला आहे. उपेक्षित, पीडित, शोषित समाज जीवनाच्या जाणिवेचा सर्वप्रथम मराठी साहित्यात दलित साहित्याच्या रूपाने उदयास आल्या. दलित साहित्याकांनी आपले जीवनानुभव आत्मकथनाच्या रूपाने कांदबरी वाङ्मय प्रकारात शब्दबद्ध करून शोषित उपेक्षित दलित साहित्याच्या प्रेरणा घेऊन भटक्या जातीजमातीच्या संघर्षमय जीवनाचा स्वतः अनुभव घेतलेल्या अशोक पवारांनी या समाजाचा इतिहास आत्मकथनाच्या रूपाने जगापुढे मांडला आहे.

भटक्या—विमुक्त जमातीमधील प्रत्येक जमात, पूर्वसूरींनी घालून दिलेल्या रूढी, प्रथा, परंपरा यांची जीवापाड जपणूक करतात. भटक्या विमुक्त जमाती निसर्गाच्या सानिध्यात असुरक्षित, अस्थिर जीवन जगत असतात. उघड्यावरील, असुरक्षित जीवन जगताना देवच आपला तारणहार आहे. ही भावना त्यांच्यामध्ये बालपणापासूनच दृढ होते. त्यामुळे ह्या जमातीमध्ये पराकोटीचा दैववाद दिसून येतो. या जमातीच्या आत्मकथनांमधून ठळकपणे दिसून येणारी महत्त्वाची गोष्ट म्हणजे यांची ‘जातपंचायत’ अतिशय बळकट असते. ह्या जातपंचायतीचे स्वतंत्र कायदे असतात. ते कायदे ह्या जात पंचायतीच्या जमातीचे नियंत्रण करते. या कायद्यांच्या नियमांचे कोणी उल्लंघन केले तर कठोरात कठोर, अघोरी शिक्षा ही जातपंचायत ठोठावते. भटक्या विमुक्त जमातीचा प्रश्न वेशीवर टांगण्याचा प्रयत्न बऱ्याच लेखकांनी केलेला दिसतो; पण विशेषता अशोक पवारांनी बेलदार, पारधी, वडार ह्या जमातीचा प्रश्न वाचकांच्या समोर अत्यंत पोडतिडकीने मांडला आहे.

बिजशब्द : साहित्य, शोषण, दलित, विषमता, भटक्या, जमाती.

प्रस्तावना :

‘भटक्या विमुक्त जमाती’ या शब्दसमूहांमध्ये एकूण तीन शब्द आहेत. शब्दकोशात ‘भटक्या’ म्हणजे भटकणारा किंवा अस्थिर, ‘विमुक्त’ म्हणजे मोकळा सुटलेला तर ‘जमाती’ म्हणजे समुदाय असा अर्थ मिळतो. इंग्रजीमध्ये भटक्या अथवा भटका या शब्दासाठी (Nomad, Nomads, Nomadic) असे पर्यायी शब्द आढळतात. ‘नोमॅड’ हा शब्द ‘नेमो’ या शब्दापासून तयार झालेला आहे. नेमो म्हणजे पशुपालक ‘विमुक्त’ या शब्दासाठी इंग्रजीत (Denotified) असा शब्द आढळतो,

जमातीसाठी (tribe) हा शब्द आढळतो "A parson who belongs to tribe which travels from place to place rather than living in just one place." त्यास नोमॅडिक अथवा भटक्या असे म्हणतात. अशी व्यक्ती एका ठिकाणाहून दुसऱ्या ठिकाणी फिरत असते किंवा ज्याला एकच एक ठिकाण नसते; ती व्यक्ती किंवा समूह म्हणजे भटकी जमात होय.

भटक्या विमुक्तांच्या प्रथा—परंपरा :

१) **उदर निर्वाहासाठी भटकंतीद :** भटक्या—विमुक्त जमाती स्थिर समाजाच्या तात्कालिक गरजांची पूर्तता करीत, गुजराण करीत राहिल्याने त्यांना कोठेच स्थिरता लाभली नाही. त्या त्या तात्कालिक गरजांची पूर्तता केल्यानंतर या जमातींना अपरिहार्यपणे एका ठिकाणाहून दुसऱ्या ठिकाणी स्थलांतर करावे लागले. दोन वेळच्या पोटाची भूक भागविण्यासाठी या जमातींना सततची भटकंती करणे अनिवार्य बनले आहे. या जमातींना स्वतःचे गाव, जागा, जमीन नाही. या देशातील कोणत्याही घटकांवर त्यांची मालकी नाही. एवढेच नव्हे तर या देशाचे नागरिक म्हणूनही त्यांची नोंद नाही. याबाबतचे शल्य त्यांच्या आत्मकथनांतून तीव्रतेने नोंदविलेले आहे.

२) **दैवाधिनता :** या भटक्या विमुक्त जमाती निसर्गाच्या सानिध्यात असुरक्षित, अस्थिर जीवन जगत असतात. उघड्यावरील, असुरक्षित जीवन जगतांना देवच आपला तारणहार आहे. ही भावना त्यांच्यामध्ये बालपणापासूनच दृढ होते. त्यामुळे ह्या जमातीमध्ये पराकोटीचा दैववाद दिसून येतो. याचे प्रत्यय प्रत्येक आत्मकथनातून वाचतांना येते. विशेषतः स्त्री देवतांची उपासना या जमाती मोठ्या प्रमाणात करतांना दिसतात. मातृसत्ताक व्यवस्थेच्या पाऊलखुणा या जमातींनी अवशेष रूपाने टिकवून ठेवल्याचे आहेत. या देव—देवतांच्या जत्रांचे, उत्सवांचे, नवस—सायासांचे तपशीलवार चित्रण या आत्मकथनांतून आलेले आहे.

३) **जातपंचायतीची घट्ट पकड :** या जमातीच्या आत्मकथनांमधून ठळकपणे दिसून येणारी महत्त्वाची गोष्ट म्हणजे यांची जातपंचायत अतिशय बळकट असते. ह्या जातपंचायतीचे स्वतंत्र कायदे असतात. ते कायदे ह्या जात पंचायतीच्या जमातीचे नियंत्रण करते. या कायद्यांच्या नियमांचे कोणी उल्लंघन केले तर कठोरात कठोर, अघोरी शिक्षा ही जातपंचायत ठोठावते. ह्या शिक्षेमुळे त्यांच्या जमातीतील लोक ह्या नियमांचे पालन करतात. आणि आपले जीवन व्यवहार त्यानुसार करतात. अशा जात पंचायती विरुद्ध प्रत्येक आत्मकथाकार त्वेषाने आणि उद्देगाने लिहितांना दिसतो.

४) **रूढी—परंपरांची जोपासना :** भटक्या—विमुक्त जमातीमधील प्रत्येक जमात, पूर्वसूरींनी घालून दिलेल्या रूढी, प्रथा, परंपरा यांची जीवापाड जपणूक करतात. या प्रथा, परंपरा, रूढींचे उल्लंघन केले तर आपल्यावर अरिष्ट ओढवेले, आपले जगणे अशक्य होईल, असे या जमातीतील प्रत्येक कुटुंबाला वाटते. म्हणूनच या जमातींवर रूढी—परंपरांचा खोलवर प्रभाव असल्याचे ह्या आत्मकथनांतून दिसून येते.

५) **विवाह पद्धती :** भटक्या—विमुक्त जमातीमधील प्रत्येक जमात आणि तिची पोटजात आपापल्या जमातीमध्येच विवाह घडवून आणतात. विशेषतः नातेसंबंधातच विवाह होतात. जाती संकट/जमाती संकट होऊ नये हा त्यामागील मुख्य उद्देश दिसून येतो. असुरक्षित, निराधार असे उघड्याचे जीवन या जमातींना जगावे लागत असल्याने, या जमातीमधील प्रत्येक कुटुंबात मुलगी म्हणजे गळ्यातील धोंड, एक प्रकारची जोखीम वाटत असते.

प्रत्येक जमातीची, जातीची विवाह पद्धत वेगळी असल्याचे ह्या आत्मकथनाच्या अभ्यासावरून दिसून येते. स्थिर समाजाहून अतिशय भिन्न भिन्न प्रकारच्या विवाह पद्धती या आत्मकथनांतून पाहायला मिळतात.

६) जन्मतः गुन्हेगारीचा शिक्का : भटक्या—विमुक्त जमातीमधील चौदा जमातींबाबत जन्मतः गुन्हेगार हा कलंक अद्यापही टिकून आहे. हा गुन्हेगारीचा शिक्का त्यांना जन्मभर आपल्या कपाळावर घेऊनच जगावे लागते. समाज या जमातीकडे गुन्हेगार म्हणूनच पाहतो. त्यामुळे त्यांचे माणूसपणच कलंकित होते. या आत्मकथनांतून यासंबंधीची चीड, संताप आणि अशा व्यवस्थेविरुद्धचा विद्रोह जळजळीतपणे दिसून येतो.

७) मागतेपणाची मानसिकता : या जमातीतील माणसांची आपण भिकारी आहोत ही मानसिकता दृढमूल झालेली असल्याचे या आत्मकथनांचा विचार करतांना दिसून येतो. या आत्मकथन लेखकाला त्या त्या जमातीमधील माणसांच्या अशा मानसिकतेचा वारंवार प्रत्यय येतो. मनोरंजनासाठी केलेल्या कसरतीचा, अस्वलांचा, माकडांचा, सापांचा खेळ असो किंवा दैनंदिन गरजा भागविणाऱ्या वस्तू किंवा कला कौशल्ये सादर केलेली असोत, त्यांना मूल्य असते याची जाणीवच या जमातींच्या लोकांमध्ये दिसत नाही. बघणाऱ्यांची किंवा वस्तू घेणाऱ्यांची दया बुद्धी जागृत करून भिक्षा घेण्याचीच मानसिकता त्यांच्यामध्ये दिसून येते.

८) अंधश्रद्धेचा प्रचंड पगडा : भटक्या विमुक्त जमातीमध्ये मोठ्या प्रमाणावर अंधश्रद्धा दिसून येतात. या जमातींचे जीवन अंधश्रद्धेच्या विळख्यात गुरफटले आहे. या जमातींची आत्मकथन अभ्यासतांना प्रत्येक जमात कशी अंधश्रद्धेच्या विळख्यात गुरफटलेली आहे, याची प्रखर जाणीव होते. या जमातींमध्ये असणारा टोकाचा दैववादच अंधश्रद्धांना जन्माला घालतो त्यातूनच देव—देवतांना, पशू—पक्षांचा बळी देणे, त्यासाठी अघोरी व्रत—वैकल्ये करणे, शारीरिक व्याधीवरही अंगारा—धुपारा करणे यासंबंधीचे प्रसंग या आत्मकथनांतून वारंवार येतात.

९) शिक्षणासाठी झालेली परवड : प्रत्येकच आत्मकथनामध्ये आत्मकथनकाराची शिक्षणासाठी झालेली परवड दिसून येते. अज्ञान, अंधश्रद्धा आणि टोकाचे दारिद्र्य यामुळे त्यांच्या कुटुंबामधून शिक्षणाला होणारा विरोध, त्यांचबरोबर जमातीमधील लोकांचाही विरोध या आत्मकथनांतून दिसून येतो. याशिवाय शाळांतून इतर मुलांकडून मिळणारी कुत्सीतपणाची वागणूक, आर्थिक, सामाजिक अडचणींचे डोंगर, त्यातून जिद्दीने शिकण्यासाठीचा संघर्ष या आत्मकथनांतून अतिशय प्रखटपणे दिसून येतो. शिक्षणामुळे त्या त्या लेखकांमध्ये आत्मभान आल्याचे लेखकांनी नोंदविले आहे.

१०) व्यवसाय स्थित्यंतर : या आत्मकथनांतून, भटक्या—विमुक्त जमातींची पारंपारिक कला—कौशल्ये पारंपारिक व्यवसाय कसे कालबाह्य ठरत आहेत याचे चित्रण येते. पारंपारिक कला—कौशल्यांवर किंवा व्यवसायांवर गुजराण करणे अशक्य होऊ लागल्याने, या जमाती अन्य व्यवसाय धुंडाळू लागल्याचे दिसते. परंतु त्याचवेळी अन्य व्यवसायांसाठी लागणारे भांडवल व्यावसायिक कौशल्ये या जमातीकडे नसल्याने त्यांची कुचंबना होतांना जाणवते. उदा. 'गोंधळी' 'जोशी' 'डवरी' यासारख्या जमाती देवीचा पुजारी म्हणून, लग्नसराईत गोंधळ घालून, भविष्य सांगून तर डवरी बहुरूपांचे सोंग घेऊन आपली कौशल्ये दाखवित. त्याबदल्यात मिळणाऱ्या अन्नधान्यावर, चार—दोन पैशांवर गुजराण करीत असते. मात्र सध्या मनोरंजनाची साधन वाढली, पुजारी म्हणून, गोंधळ घालून, भविष्य सांगून, सोंगे काढून या जमातींना जगणे अशक्य होऊ लागले, म्हणून गोंधळी जमात जरमन, स्टील किंवा अॅल्युमिनियमची भांडी उधारीवर घेऊन या जमातीमधील स्त्री—पुरुष घरोघरी विकू

लागले. जोशी जमात जुनी कपडे किंवा उधारीवर नवीन कपडे खरेदी करून विकत फिरू लागले. यासंबंधीचे चित्रण 'तीन दगडाची चूल' या आत्मकथनातून येते. तर 'रानभैरी' मध्ये वैदूंना वनस्पती औषधी देऊन जगणे कठीण झाल्याने पत्र्यांचे डबे, चाळण्या यासारख्या वस्तू तयार करून विकाव्या लागत असल्याचे दिसते. असेच चित्रण 'बिराड', 'फिरस्तू', 'निवडुंग' या आत्मकथनातूनही आलेले आहे.

ह्या स्वकथनामध्ये लेखकांनी पारधी समाजाच्या अगदी बारीक-सारीक गोष्टींचा त्यांच्या रीती-रिवाजांचा, त्यांच्या प्रथा-परंपरांचा, त्यांच्या व्यसनाधितेचा, त्यांच्या अंधश्रद्धांचा, त्यांच्या गुन्हेगारी प्रवृत्तींचा, त्यांच्यावर होणाऱ्या अन्याय-अत्याचारांचाही अत्यंत सूक्ष्मपणे वेध घेतलेला आहे. आजही त्यांचे जीवन कसे भयानक परिस्थितीत आहे. त्यांची व्यसनाधिनता कशाप्रकारची पराकोटीला पोहचलेली आहे. त्यातून त्यांना गुन्हेगारीकडे कसे वळावे लागते आणि त्यातून त्यांचे कुटुंब कसे लयास जातात. त्याचे अत्यंत पोडतिडकीने वर्णन केलेले आहे. त्यांना त्यांच्या प्राथमिक गरजा भागविण्यासाठीच कसा संघर्ष करावा लागतो. दोनवेळचे पोटभर जेवण मिळविण्यासाठी त्यांना कशी दारोदर भीक मागावी लागते आणि त्या भिकेतून आपली गुजराण करावी लागते. शिवाय त्यांचा परंपरांगत व्यवसाय असलेला शिकार करणे ह्यावरही बंदी आली आहे. त्यामुळे त्यांचे एकंदर जीवनच कसे उद्ध्वस्त होण्याच्या मार्गावर आहे हा प्रश्न ऐरणीवर टांगण्याचा प्रयत्न केला आहे.

'पडझड' या स्वकथनातून अशोक पवार यांनी वडार समाजाचे जीवन मांडण्याचा प्रयत्न केला असून आजही वडार समाज आपल्या अस्तित्वासाठी कशाप्रकारे भांडत आहेत. तरी त्यांच्या जगण्याचे प्रश्न सुटतांना दिसत नाही तर त्यांची एकंदर जगण्याचे प्रश्न सुटतांना पडझडच चालू आहे हे तुकाराम सारख्या प्रातिनिधीक व्यक्तिचित्रणाच्या माध्यमातून लेखक मांडतांना दिसतो. कारण वडार जमातीचं जगणं ही इतर भटक्या जमातीसारखं आहे. त्यांना प्रत्येक गावात गेल्यावर आपण ह्या गावात आलो त्याची वर्दी पोलीस पाटलाला द्यावी लागते आणि आपल्याला तिथे थांबण्याची परवानगी आपण घ्यावी अशी विनंती करावी लागते. कारण त्यांची परवानगी घेतली नाही तर त्यांच्यावर पोलिसांची धाड केव्हा येऊन पडेल याची शाश्वती नसते. म्हणून त्यांना गावातील पोलीस पाटलांच्या मर्जीनेच तिथे वास्तव्य करावे लागते.

वडार समाजाच्या जगण्याचे प्रश्न सुद्धा पारधी, बेलदार, कैकाडी समाजासारखेच आहेत त्यांच्यात जशा प्रथा, परंपरा, अंधश्रद्धा आहेत तशाच त्यांच्यातही आहे. पण ह्या समाजामधील काही होतकरू तरूणांना आपण शिकलो पाहिजे, नोकरीला लागलो पाहिजे ही जिद्दही असलेली दिसते. पण आजच्या भ्रष्टाचारी समाज व्यवस्थेत त्यांची ती नोकरीची अभिलाषा पूर्णत्वाकडे जातांना दिसत नाही. तर त्यांचाही पराभव ह्या समाजव्यवस्थेत झालेला दिसतो. कारण ही जमात आधीच दारिद्र्याने गांजलेली असल्यामुळे त्यांच्याकडे डोनेशन देण्यासाठी पैसे नसतात आणि आजच्या व्यवस्थेत डोनेशन दिल्याशिवाय नोकरी लागत नाही हेही वास्तव लेखक ह्या स्वकथनातील तुकाराम ह्या नायकांच्या माध्यमातून बोलून जातो. कारण तुकाराम सारखा होतकरू मुलगा आपल्या स्वतःच्या मेहनतीवर ह्या ठिकाणी बी. ए. पर्यंतचे शिक्षण घेतो आणि आपल्याला नोकरी लागेल ह्या आशेवर जगत असतो. पण ही समाजव्यवस्था त्याची ही आशा पूर्ण करतांना दिसत नाही तर शेवटी त्यालाही आपल्याच समाजबांधवासारखे भटके जीवन जगावे लागते. वडार जमातीकडेही गावातील लोक गुन्हेगारी प्रवृत्तीचे म्हणून कसे पाहतात त्याची अतिशय वास्तववादी उदाहरणे ह्या स्वकथनात लेखकांनी दिलेली आहेत. त्यासोबत त्यांच्यावर बलात्कार, मारामारी, त्यांचे शोषण सवर्ण समाज कशाप्रकारे करतो आणि त्यांचे जीवनच कसे उद्ध्वस्त करतो त्याचेही चित्रण लेखकांनी केलेले आहे. काही देशपांडे सरांसारखी ह्या

समाजाचे भले झाले पाहिजे अशी दृष्टी ठेवणारी आणि त्यांच्या शिक्षणासाठी प्रयत्न करणारी व्यक्तीही आहेत पण त्यांनाही कुठेतरी मर्यादा असलेल्या दिसतात.

निष्कर्ष :

तुकाराम सारखा व्यक्ती हा आपल्या शिक्षणासाठी अहोरात्र मेहनत घेते. पण त्याच्या मेहनतीचं फळ त्याला एखादी छोटी—मोठी नोकरी लागून मिळायला पाहिजे असते पण ते फळ त्याच्या नशिबात नसते. तर त्यालाही ह्या समाजव्यवस्थेचा एक भाग व्हावा लागतो. हेच ह्या स्वकथनातून लेखक मांडतांना दिसतो. त्यांचे समाजबांधव त्यांच्याकडून खूप अपेक्षा ठेवून असतात की आपला तुकाराम शिक्षण घेऊन मोठा साहेब होईल आणि आपल्या समाजाचं कल्याण करेल पण त्यांची ही अपेक्षाही फोल होतांना दिसते आणि तुकारामाचे आयुष्यच बरबादीकडे जातांना दिसते. अशाप्रकारे अशोक पवार यांनी आपल्या बिराड, इळनमाळ, दर कोस दर मुक्काम आणि पडझड ह्या स्वकथनातून बेलदार, पारधी, वडार ह्या भटक्या जमातीच्या जगण्याचे प्रश्न ऐरणीवर टांगण्याचा प्रयत्न केलेला आहे.

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भारतीय संविधान और महिलाओं के अधिकार विश्लेषणात्मक अध्ययन

डॉ. विकास यादव

सहायक आचार्य

राजनीति विज्ञान विभाग

राजकीय कला महाविद्यालय सीकर

सारांश

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता (मनुस्मृति)

भारतीय मान्यताओं के अनुसार नारियों का सम्मान होता है वहां देवता निवास करते हैं। सृष्टि सर्जन और मानवीय सभ्यता के विकास में स्त्री व पुरुष दोनों की समान सृजनात्मक भूमिका रही है। यह दोनों एक दूसरे के पूरक एवं सहयोगी हैं। किसी भी सभ्य समाज की स्थिति उस समाज में स्त्री की दशा देखकर ज्ञात की जा सकती है और स्त्रियों की स्थिति ही वह सपना है जो समाज की दशा और दिशा को स्पष्ट करता है। फिर भी प्राचीन समाज से लेकर आज के आधुनिक कहे जाने वाले समाज तक महिलाएं उपेक्षित ही रही हैं। महिला विकास यात्रा संक्रमण के दौर से गुजर रही है जिसमें सकारात्मक व नकारात्मक दोनों तत्वों का समन्वय है। इस शोध पत्र का उद्देश्य महिलाओं में सशक्तिकरण एवं जागरूकता लाना है साथ ही समाज में महिलाओं के प्रति सम्मान पैदा करना है। स्वतंत्रता के पश्चात भारतीय नारी की स्थिति में काफी सुधार आत्मक परिवर्तन हुए हैं। आजादी के 74 वर्षों के पश्चात हम यदि कानूनी दृष्टिकोण से नारी के प्रति अपराधों को रोकने के लिए बनाए गए अधिनियम की विवेचना करते हैं तो स्पष्ट परिलक्षित होता है कि हमारे देश में नारी की गरिमामयी स्थिति को बनाए रखने के लिए बहुत सारे कानून बनाए गए हैं। किंतु पर्याप्त कानूनी शिक्षा के अभाव में कानूनों की जानकारी उनको नहीं मिल पाती यहां तक की अधिकांश महिलाओं को यह ज्ञात नहीं होता कि उन्हें कौन कौन से अधिकार प्राप्त हैं। प्रस्तुत शोध पत्र में महिलाओं के उत्तर उत्थान एवं उनके प्रति अपराध को रोकने हेतु बनाए गए अधिकारों की विवेचना की गई है।

प्रस्तावना

इतिहास के पन्नों को पलटने पर ज्ञात होता है की महिलाओं की समाज में स्थिति समय एवं काल के अनुसार परिवर्तित हुई है। भारतीय समाज में स्त्रियों की स्थिति विशेषतः हिंदू समाज में अनादिकाल से ही काफी सम्मानित रही है। भारत की प्राचीनतम हड़प्पा सभ्यता में मातृ देवी को सर्वोच्च पद प्रदान किया जाना उस समाज में उन्नत स्त्री दशा का सूचक माना जा सकता है। वैदिक योगीन समाज महिला सम्मान में सशक्तिकरण का स्वर्ण युग था। गार्गी मित्रेयी, घोषा, अपाला, लोपामुद्रा जैसी विदुषी स्त्रियों की संतला इसका प्रमाण कि नारी को समाज में गौरवपूर्ण स्थान प्राप्त था। वैदिक युग के पश्चात स्मृति काल, धर्मशास्त्र काल में महिलाओं के अधिकार शनैःशनैः कम होते गए और मध्यकाल तक आते-आते इन्हें परतंत्र, निस्सहाय और निर्भय मान लिया गया।

18वीं और 19वीं शताब्दी में भारत में नारी जागरण के प्रयास प्रारंभ हुए सती प्रथा, विधवाओं के दुर्व्यवहार, विधवा विवाह, बहु पत्नी प्रथा बाल विवाह, स्त्री शिक्षा आदि मुद्दों को लेकर राजा राजाराममोहन राय, ईश्वर चंद्र विद्यासागर, महादेव गोविंद रानाडे, स्वामी दयानंद सरस्वती, श्रीमती एनी बेसेंट, महात्मा गांधी जैसे नेताओं एवं समाज सुधारकों ने भारतीय महिलाओं में जागरण का शंख फूँका। महिलाओं की स्थिति में सुधार के लिए अधिनियमों

का प्रयोग औपनिवेशिक काल से प्रारंभ हो गया था। उनसे जुड़ी सामाजिक कुरीतियों को दूर करने में शुरुआती प्रयासों के तौर पर विधवा पुनर्विवाह अधिनियम 1856, बाल विवाह निषेध अधिनियम 1925 और शारदा एक्ट 1929 अंग्रेजी हुकूमत द्वारा क्रियान्वित कर समाज को जागरूक बनाने में एक कदम था। इन् अधिनियमों से यद्यपि कोई विशेष सफलता तो प्राप्त नहीं हुई परंतु ये अधिनियम महिलाओं के पिछड़ेपन को दूर करने में प्रेरणा स्रोत साबित हुए। इससे पूर्व भारतीय समाज में महिलाएं ने केवल पिछड़ी हुई थी बल्कि भेदभाव में उनका स्थान दलितों के सम्मान था। इस मर्म को आजादी के पश्चात राष्ट्र के नीति निर्माताओं एवं विशेषज्ञों ने गहराई से समझा और यह पाया कि महिलाएं अपने कारण नहीं वरन सामाजिक व्यवहार के कारण पिछड़ रही हैं। जब तक सामाजिक परिवेश को बदल कर नायायचित एवं मानवचित परिस्थितियों का निर्माण नहीं कर दिया जाता तब तक न तो महिलाओं की स्थिति सुधारी जा सकती है और ना ही राष्ट्र के विकास में उनके बेहतर योगदान की अपेक्षा की जा सकती है। इन्हीं सब विषयों को ध्यान में रखकर स्वतंत्र प्राप्ति के पश्चात महिलाओं उन्मुख वातावरण के निर्माण पर बल दिया गया।

भारतीय संविधान और महिला अधिकार

भारत में आजादी की लड़ाई के पश्चात नीति निर्माताओं और संविधान विशेषज्ञों ने महिलाओं के पिछड़ेपन के मर्म को समझा और उनकी सहभागिता देश के लिए महत्वपूर्ण ही नहीं वरन आवश्यक है, मानकर संविधान में बराबरी का दर्जा दिया। भारतीय राष्ट्रीय आंदोलन के प्रणेता महात्मा गांधी भी स्त्री अधिकारों के समर्थक थे, उनका मानना था कि स्त्री कल्याण में ही समाज का कल्याण निहित है। स्वतंत्र भारत में महिलाओं की स्थिति को सुदृढ़ बनाने तथा सुधार अभियान को गतिशील बनाने का प्रथम अवसर संविधान के माध्यम से ही प्राप्त हुआ। भारत के संविधान का निर्माण संविधान सभा द्वारा 26 नवंबर 19 49 को पूरा किया गया तथा 26 जनवरी 1950 को लागू किया गया। भारतीय संविधान निर्माता महिलाओं की विशिष्ट सामाजिक, मनोवैज्ञानिक एवं स्थिति से भलीभांति परिचित थे अर्थात् सामाजिक विकास में स्त्रियों की रचनात्मक भूमिका को समझते थे। उन्होंने स्त्रियों की दशा सुधारने के लिए भरसक प्रयास किए। महिलाओं की स्थिति के बारे में उन्होंने स्पष्ट किया कि भारत में वैदिक युग में नारी की स्थिति कितनी ही गरिमामय रही हो मध्यकाल में वह निश्चित रूप से दयनीय थी। विधि निर्माताओं ने स्वतंत्र भारत की महिलाओं को गुलामी की बेड़ियों से मुक्त करने का प्रयास किया। उनका प्रथम प्रिया अस्थाई संसद में हिंदू कोड बिल पास कराने की कोशिश। इस बिल का उद्देश्य स्त्रीयों और पुरुषों को बराबर के अधिकार देना था। वे जानते थे कि नए भारत के निर्माण के लिए महिला -पुरुष समानता महत्वपूर्ण है। इस दौरान ही मुख्य राष्ट्रीय नेताओं में यह दृष्टिकोण विकसित हुआ कि स्वतंत्र भारत में महिलाओं की स्थिति किस प्रकार की होनी चाहिए? उनकी स्थिति को कैसे मजबूत किया जाना है तथा इन्हें किस प्रकार समाज की मुख्यधारा से जोड़ना है। स्वतंत्रता के पश्चात इस ओर ध्यान देने का पहला अवसर संविधान के माध्यम से ही प्राप्त हुआ एक लोकतांत्रिक भारत में लिंग समानता और मानवाधिकारों का महत्व और सामाजिक न्याय की स्थापना के विषय में महिलाओं की स्थिति सुधारने संबंधी प्रावधान कितने महत्वपूर्ण है? उपयुक्त बातों को ध्यान में रखकर संविधान में निम्न तीन बातों को सूत्र रूप में माना गया:-

प्रथम, लिंग के आधार पर किसी भी प्रकार के भेदभाव को प्रतिबंधित किया जाए।

द्वितीय, महिलाओं के विशेष स्थिति को ध्यान में रखते हुए राज्य को यह अधिकार दिया जाए कि वह महिलाओं के हित में विशेष प्रावधान करें।

तृतीय, नीति निर्देशक सिद्धांतों के द्वारा महिलाओं से संबंधित कुछ संदर्भों में राज्य को दिए गए विशेष निर्देश।

इन सभी प्रयासों के पीछे संविधान निर्माताओं की मनीषा महिलाओं को सशक्त बनाना रहा। भारतीय संविधान में केवल महिला पुरुष समानता पर बल देता है बल्कि महिला सशक्तिकरण का एक सुनियोजित मार्गदर्शन भी प्रस्तुत करता है।

महिलाओं से संबंधित संवैधानिक उपबंध

भारतीय संविधान द्वारा महिलाओं को बहुत से संवैधानिक एवं विधिक अधिकार प्रदान किए गए हैं। भारतीय संविधान की प्रस्तावना में उल्लेखित उद्देश्य जो सभी नागरिक को सामाजिक, आर्थिक और राजनीतिक न्याय, विचार, विश्वास, धर्म और उपासना की स्वतंत्रता, प्रतिष्ठा और अवसर की समानता प्रदान करते हैं, जिनमें महिला अधिकारों के भाव व्याख्या स्वरूप स्पष्ट दिखाई देते हैं इससे महिला सशक्तिकरण का महत्वपूर्ण आधार भी तैयार होता है। राष्ट्र की मुख्यधारा में महिलाओं को सम्मिलित करने के लिए जिस वातावरण के निर्माण की आवश्यकता थी संविधान के विभिन्न अनुच्छेदों में उनकी रूपरेखा स्पष्ट परिलक्षित होती है।

महिलाओं के अधिकारों के लिए भारतीय संविधान में निम्न संवैधानिक प्रावधान किए गए हैं:-

- 1, अनुच्छेद 14:- भारतीय संविधान के अनुच्छेद 14 के अनुसार "भारत राज्य क्षेत्र के किसी व्यक्ति को विधि के समक्ष समता से अथवा विधियों के समान संरक्षण से वंचित नहीं किया जाएगा।" समानता से यहां अभिप्राय यह है कि स्त्री व पुरुष में किसी भी प्रकार का लिंग भेद नहीं है तथा यह अधिकार समान रूप से दोनों को प्राप्त होगा।
- 2, अनुच्छेद 15:- भारतीय संविधान के अनुच्छेद 15 के अनुसार "राज्य केवल धर्म, मूल, वंश, जाति, लिंग, जन्म स्थान के आधार पर नागरिकों के बीच कोई विभेद नहीं करेगा।" भारतीय संविधान में स्पष्ट है कि पुरुष एवं महिला को समान अधिकार प्रदान किए गए हैं। इसके साथ ही इस अनुच्छेद के खंड 3 में स्त्रियों के लिए विशेष व्यवस्था भी की गई है क्योंकि महिलाओं की स्वाभाविक प्रकृति के कारण उन्हें विशेष संरक्षण की आवश्यकता होती है।
- 3: अनुच्छेद 19:- अनुच्छेद 19 में महिलाओं को स्वतंत्रता का अधिकार प्रदान किया गया है ताकि वह स्वतंत्र रूप से भारत के किसी भी क्षेत्र में आवागमन, निवास एवं व्यवसाय कर सकती है।
- 4, अनुच्छेद 23-24:- अनुच्छेद 23 व 24 के अनुसार महिलाओं के विरुद्ध होने वाले शोषण को नारी के मान सम्मान के विपरीत मानते हुए उनकी खरीद-फरोख्त, वेश्यावृत्ति कराना आदि को दंडनीय अपराध की श्रेणी में रखा गया है। इसके लिए 1956 में भारतीय संसद द्वारा "विमेन एंड गर्ल्स एक्ट" भी पारित किया गया ताकि महिलाओं के विरुद्ध होने वाले सभी प्रकार के शोषण को समाप्त किया जा सके।
- 5 अनुच्छेद 39:- आर्थिक न्याय प्रदान करते हुए अनुच्छेद 39 (क) में स्त्री को जीविका के पर्याप्त साधन प्राप्त करने का अधिकार एवं अनुच्छेद 39 (द) में समान कार्य के लिए समान वेतन का अधिकार दिया गया है जिससे उन्हें आर्थिक न्याय की प्राप्ति हो सके।
- 6 अनुच्छेद 42:- यह अनु महिलाओं को विशेष प्रस्तुति अवकाश प्रदान करता है।
- 7 अनुच्छेद 46:- अनु 46 राज्य के दुर्बल वर्गों के शिक्षा तथा अर्थ संबंधी हितों की विशेष सावधानी से अभिवृद्धि करेगा तथा सामाजिक अन्याय एवं सभी प्रकार के शोषण से संरक्षण करेगा।
- 8 अनुच्छेद 51:- संविधान के भाग 4 के अनुच्छेद 51 (क) (ड) में स्पष्ट रूप से कहा गया है कि हमारा दायित्व है कि हम हमारी संस्कृति की गौरवशाली परंपरा के महत्व को समझे तथा ऐसी प्रथाओं का क्या करें जो कि स्त्रियों के सम्मान के खिलाफ हो।

9 अनुच्छेद 243:- अनुच्छेद 243 (द) (3) के अनुसार प्रत्येक पंचायत में प्रत्यक्ष निर्वाचन से भरे गये स्थानों की कुल संख्या के 1/3 स्थान स्त्रियों के लिए आरक्षित रहेंगे और चक्रानुक्रम से पंचायत के विभिन्न निर्वाचन क्षेत्रों में आवंटित किए जाएंगे।

10 अनुच्छेद 325:- भेदभाव बिना निर्वाचक नामावली में सम्मिलित होने का अधिकार। अनुच्छेद 325 के अनुसार निर्वाचक नामावली में महिला एवं पुरुष दोनों को ही समान रूप से सम्मिलित होने का अधिकार प्रदान किया गया है।

विधिक उपबंध

महिलाओं के प्रति बढ़ते अपराधों एवं अत्याचारों के निवारण के लिए राज्य द्वारा विभिन्न अधिनियम पर आयोजित किए गए हैं ताकि महिलाओं को उनका अधिकार मिल सके एवं सामाजिक भेदभाव से उनकी सुरक्षा हो सके। भारतीय दंड संहिता में भी मिलाओ पर होने वाले अत्याचार एवं निर्दयता के विरुद्ध व्यवस्था की गई है। भारतीय दंड संहिता कानून महिलाओं को एक सुरक्षात्मक आवरण प्रदान करता है। ताकि समाज में घटित होने वाले विभिन्न अपराधों से भी सुरक्षित रह सके। भारतीय दंड संहिता में महिलाओं के प्रति होने वाले अपराधों को रोकने का प्रावधान है इसके प्रमुख प्रावधान हैं:-

1. धारा 292 से 294 के तहत विशिष्टता और सदाचार को प्रभावित करने वाले मामलों पर रोक लगाई गई है। इसके अनुसार अगर कोई स्त्रियों के अश्लील चित्र प्रदर्शित करता है अथवा क्रय -विक्रय करता है तो ऐसे व्यक्ति को 2 वर्ष तक की सजा एवं 2 हजार रुपया तक जुर्माना अथवा दोनों ही सजाओं का प्रावधान है।
2. धारा 304 बी दहेज संबंधी अपराध:- धारा 304 बी के अंतर्गत किसी महिला की मृत्यु उसका विवाह होने की दिनांक से 7 वर्ष की अवधि के अंदर उसके पति का पति के संबंधियों द्वारा दहेज संबंधित मांग के कारण क्रूरता या प्रताड़ना के फल स्वरूप हो तो दंड का प्रावधान है।
3. धारा 312 से 318 के अंतर्गत यदि कोई व्यक्ति गर्भपात कराता है, अजन्मे शिशुओं को पहुंचाता है, शिशु को अरक्षित छोड़ता है और जन्म छिपाता है तो इस तो दंड का प्रावधान किया गया है।
4. धारा 354 के तहत अगर कोई व्यक्ति किसी स्त्री को लज्जा भंग करता है अथवा करने के उद्देश्य से आपराधिक बल प्रयोग करता है तो उसे 2 वर्ष की सजा व जुर्माना अथवा दोनों का प्रावधान है। इस धारा का लक्ष्य स्त्री के अस्तित्व की रक्षा करना तथा उसके आत्मसम्मान और उसकी अस्मिता की रक्षा करना है।
5. धारा 36 के अनुसार यदि किसी महिला की आयु 18 वर्ष से कम है और उसे कोई व्यक्ति उसके विधि पूर्व संरक्षण के संरक्षकता से बिना सम्मति के या बहला अथवा फुसलाकर ले जाता है तो वह व्यक्ति अपहरण का दोषी होगा तथा धारा 363 से 366 में दंड का प्रावधान किया गया है।
6. धारा 372 के तहत अगर किसी 18 वर्ष से कम आयु की महिला को किसी वेश्यावृत्ति के प्रयोजन के लिए बेचा जाने पर दोषी व्यक्ति को 10 वर्ष तक की सजा व जुर्माना अथवा दोनों का प्रावधान है।
7. धारा 375-376:- धारा 375 में बलात्कार को परिभाषित किया गया है एवं धारा 376 में बलात्कार के लिए दंड का प्रावधान है।
8. धारा 498 (ए):- इसमें पति और उसके नातेदार द्वारा स्त्री के प्रति क्रूरता को शामिल किया गया है। मानसिक एवं सहायक दोनों प्रकार की क्रूरता को शामिल किया गया है। धारा 498 ए में प्रावधान किया गया है कि अगर कोई

पति अथवा उसका कोई रिश्तेदार विवाहित पत्नी के साथ निर्दयतापूर्वक व्यवहार करता है अथवा दहेज को लेकर यातना देता है तो उसके लिए 2 वर्ष की सजा का प्रावधान है।

9. धारा 509:- धारा 509 के तहत अगर कोई भी व्यक्ति स्त्री की लज्जा का अनादर करने के आशय से कोई शब्द कहता है कोई ध्वनि या कोई अंग विक्षेप करता है या कोई वस्तु प्रदर्शित करता है अथवा कोई ऐसा कार्य करता है जिससे किसी स्त्री की एकांतता पर अतिक्रमण होता है तो इस प्रकार की व्यक्ति को 1 वर्ष तक की सजा या जुर्माना अथवा दोनों के दंडित किया जाएगा।

महिलाओं के लिए पारित किए गए विभिन्न अधिनियम

संवैधानिक उपबंध के अतिरिक्त महिलाओं की स्थिति में सुधार लाने के लिए विभिन्न अधिनियम भी पारित किए गए। हमारे देश में सदियों से चली आ रही कुरीतियों एवं कुप्रथाओं से समाज को मुक्त करने हेतु बहुत से अधिनियम पारित किए गए हैं इसके साथ ही महिलाओं को सुरक्षा एवं अधिकार प्रदान करने हेतु भी अधिनियम पारित किए गए हैं। भारतीय संविधान में महिलाओं के लिए पारित किए गए प्रमुख अधिनियम निम्नानुसार हैं:-

- (1) राज्य कर्मचारी बीमा अधिनियम 1948
- (2) दि प्लांटेशनस लेबर अधिनियम 1951
- (3) परिवार न्यायालय अधिनियम 1954
- (4) विशेष विवाह अधिनियम ,1954
- (5) हिंदू विवाह अधिनियम 1955
- (6) हिंदू उत्तराधिकार अधिनियम ,1956 (संशोधन 2005)
- (7) अनैतिक व्यापार निवारण अधिनियम 1956
- (8) प्रस्तुति प्रसुविधा अधिनियम 1961 (संशोधन 1995)
- (9) दहेज प्रतिषेध अधिनियम 1961 (संशोधित 1986)
- (10) गर्भ का चिकित्सकीय समापन अधिनियम 1971
- (11) ठेका श्रमिक (रेग्युलेशन एण्ड एबोलिशन) अधिनियम 1976
- (12) दी इक्वल रियूनरेशन अधिनियम 1976
- (13) बाल विवाह प्रतिषेध अधिनियम 2006
- (14) आपराधिक विधि (संशोधन) अधिनियम 1983
- (15) कारखाना (संशोधन) अधिनियम 1986
- (16) इण्डिकेन्ट रिप्रेसेंटेशन ऑफ वुमन एक्ट, 1987
- (17) कमीशन ऑफ सती (प्रिवेंशन) एक्ट, 1987
- (18) घरेलू हिंसा से संरक्षण अधिनियम 2005
- (20) कार्यस्थल पर महिला दुराचार निषेध कानून 2013

अन्य प्रयास:-

इनके साथ - साथ ही महिलाओं की दशा सुधारने हेतु भारत सरकार द्वारा अन्य सराहनीय प्रयास भी किए गए हैं। महिलाओं की स्थिति सुधारने हेतु भारत सरकार द्वारा सन 1985 महिला बाल विकास विभाग की स्थापना

की गई विभाग के महत्व को देखते हुए 2006 में महिला विकास मंत्रालय अस्तित्व में आया जिसका उद्देश्य महिलाओं एवं बच्चों के समग्र विकास को वांछित गति प्रदान करना है। महिला अधिकार और उसकी आवाज को राष्ट्रीय स्तर पर महत्व दिया जाए उसके लिए राष्ट्रीय महिला आयोग अधिनियम 1990 के अंतर्गत 1992 में संवैधानिक संस्था राष्ट्रीय महिला आयोग की स्थापना की गई। महिला आयोग के गठन का प्रमुख उद्देश्य महिलाओं के संवैधानिक एवं कानूनी संरक्षण में सुधार कानूनी उपचार का प्रबंध कल्याणकारी सुविधाएं प्रदान करना तथा महिलाओं को प्रभावित करने वाली सभी सरकारी गति नीतियों में सरकार को सुझाव देने का आधार रूप में लिया गया। इसके साथ ही वित्तीय संसाधन का अभाव महिला विकास को अवरुद्ध न कर दें इसलिए भारत सरकार ने मार्च 1993 में राष्ट्रीय महिला कोष की स्थापना की। संपूर्ण देश का ध्यान महिला अधिकारों के प्रति आकृष्ट करने के लिए एवं उनके गरिमामयी उत्थान के लिए वर्ष 2001 को भारत सरकार द्वारा "महिला सशक्तिकरण वर्ष" के रूप में मनाया गया है। इसी के साथ भारत सरकार द्वारा महिलाओं के हित एवं विकास के लिए समय-समय पर विभिन्न योजनाओं एवं कार्यक्रमों का क्रियान्वयन भी किया जा रहा है। जिनमें बालिका समृद्धि योजना, स्वधारा योजना, आशा योजना, स्वावलंबन योजना, किशोरी शक्ति योजना, बेटी बचाओ बेटी पढ़ाओ योजना, जननी सुरक्षा योजना, स्वयंसिद्धा योजना, उज्जवला योजना आदि प्रमुख हैं।

निष्कर्ष

महिलाओं को प्रदत्त अधिकारों एवं उनके लिए बनाए गए अधिनियमों के बाद भी महिलाओं की दशा में कोई विशेष सुधार नहीं हुआ यह कहना पूर्णतया उचित नहीं है। शायद यही आज कोई क्षेत्र ऐसा हो जहां महिलाएं अपनी उपस्थिति का आभास न करा रही हो। यदि हम राजनीति की बात करें तो इन्हीं अधिकारों की वजह से स्वतंत्रता प्राप्ति के पश्चात भारत में महिलाएं राष्ट्रपति, प्रधानमंत्री, लोकसभा अध्यक्ष, नेता प्रतिपक्ष, वित्त मंत्री आदि के पद सुशोभित किए हैं। इसी तरह कला एवं मनोरंजन (अंजलि जला मेनन, गंगूबाई, हंगल, लता मंगेशकर, आशा भोसले, मीना कुमारी, ऐश्वर्या राय,) खेल (पीटी, उषा, साइना नेहवाल, कर्णम मल्लेश्वरी, सानिया मिर्जा, गीता फोगाट) साहित्य (सरोजिनी नायडू, शोभा डे, अरुंधति राय), वाणिज्य आदि क्षेत्रों में महिलाओं की भूमिका को नकारा नहीं जा सकता। फिर चाहे यह बदलाव बाध्यकारी नीतियों से या जागरूकता से ही क्यों नहीं आ रहे हो। सामाजिक परिदृश्य में भी महिला मजबूर नहीं, मजबूत नजर आ रही है। स्वतंत्रता के पश्चात से वर्तमान तक विभिन्न अधिनियम जैसे:- हिंदू विवाह अधिनियम, विशेष विवाह अधिनियम, विवाह विच्छेद तलाक अधिनियम, वेश्यावृत्ति उन्मूलन अधिनियम जैसे प्रमुख सुधारों से महिलाओं की सामाजिक स्थिति में पर्याप्त अंतर आया है फिर भी बहुत सी कमियां हैं जिनकी वजह से इन कानूनों का लाभ महिलाएं नहीं उठा पाती हैं। महिलाओं के प्रति होने वाले अपराधों का विश्लेषण करें तो स्पष्ट होता है कि पारिवारिक दबाव या सामाजिक दबाव से चलते अधिकांश मामलों में रिपोर्ट भी दर्ज नहीं करवाई जाती। महिलाओं के उत्थान एवं संरक्षण के लिए पर्याप्त कानून एवं अधिनियम तो हैं लेकिन महिलाओं को इन कानूनों एवं अधिकारों की पर्याप्त जानकारी नहीं है अतः प्रचार प्रसार के नियमों द्वारा तथा सेमिनारों के जरिए समय-समय पर महिलाओं को इन अधिकारों के बारे में जागरूक करना चाहिए।

समय-समय पर संविधान में महिलाओं की स्थिति को मजबूत करने के लिए संशोधन किए जाते रहे हैं क्योंकि इस पुरुष प्रधान समाज में महिलाओं के साथ लैंगिक आधार पर किए जा रहे भेदभाव को समाप्त करने हेतु उनके अधिकारों को न केवल सुनिश्चित करना जरूरी है बल्कि अधिकारों का क्रियान्वयन भी आवश्यक है। भारत में महिलाओं से संबंधित कानूनों को कठोरता से लागू करने की आवश्यकता है यद्यपि संविधान समय-समय पर बहुत

से कानूनों का निर्माण करता है परंतु वास्तविक यह है कि स्त्री की स्थिति में पूर्व और वर्तमान में कोई विशेष अंतर नहीं आया आज भी स्त्री आर्थिक, सामाजिक और मनोवैज्ञानिक रूप से आत्मनिर्भर नहीं है, आवश्यक है अपने अधिकारों को व्यक्तिगत रूप से अनुभव करने की। यद्यपि इस बात को भी नकारा नहीं जा सकता है कि समकालीन परिस्थितियों में शिक्षा, मीडिया के माध्यम से महिलाओं को अपने अधिकारों के प्रति जागरूक करने के अथक प्रयास जारी हैं। सच्चाई यह भी है कि केवल सरकारी प्रयासों या कानून से तब तक किसी समस्या का हल नहीं निकल सकता जब तक कि हम स्वयं सक्रिय और जागरूक न हो। जैसा कि पंडित जवाहरलाल नेहरू का कहना था कि "लोगों को जागने के लिए महिलाओं का जागृत होना जरूरी है" वस्तुतः महिलाएं राष्ट्र-समाज के विकास की दशा एवं दिशा निर्धारण में अहम भूमिका निभाती हैं, इन्हीं के समुचित विकास में राष्ट्र की तरक्की सुनिश्चित है। राष्ट्र के कर्णधारों को आदर्श व्यक्तित्व गुणों से पुष्ट करने वाली महिलाओं के प्रति सहयोगी एवं तादात्म्यपरक माने रखते हुए उन्हें विकास की दौड़ में बराबरी का हक देना, उनका सम्मान करना पुरुष समाज का परम कर्तव्य है। इसके साथ ही महिलाओं में अधिकारों एवं कर्तव्यों का अवबोधन भी वर्तमान समय की सबसे बड़ी आवश्यकता है, जिससे वे संवैधानिक एवं विधिक अधिकारों का सम्यक रूप से उपभोग कर सकें। वस्तुतः अपराधों को रोकने हेतु कठोर से कठोरतम कानून निर्मित किए जा रहे हैं, किंतु जब तक पुरुषों तथा समाज की मानसिकता में सुधार नहीं आएगा, ऐसे कानूनों का कोई औचित्य नहीं रह जाएगा क्योंकि समस्याओं का जन्म समाज से ही होता है और उनका अनमूलन भी कानून के उचित क्रियान्वयन के साथ-साथ समाज द्वारा ही हो सकता है। अतः महिलाओं के प्रति अत्याचारों को रोकने के लिए कानून व सरकार के साथ साथ समाज को भी अपनी उचित भूमिका का निर्वहन करना होगा तभी महिलाओं को समाज में सम्मानीय दर्जा व उनके अधिकारों की प्राप्ति हो सकेगी। आवश्यकता है उन विचारधारा और और रणनीतियों को जो महिलाओं की अधीनता को सुदृढ़ करती हैं उनकी परीसीमाओं को निरंतर चुनौती दी जाए और साथ ही सकारात्मक विचारधारा का चेतन प्रतिपादित किया जाए।

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मराठी भाषेची सद्यस्थिती – एक दृष्टीक्षेप

डॉ. हेमचंद दुधगवळी
शरदराव पवार महाविद्यालय, गडचांदुर,
जि. चंद्रपुर ४४२९०८
dudhgawalihemchand@gmail.com

सारांश :

मराठी ही महाराष्ट्र राज्याची मातृभाषा आहे. मराठी भाषा बोलणारे सर्वाधिक असल्याने ०१ मे १९६० रोजी मराठी भाषीकांचा एक वेगळा प्रांत म्हणून महाराष्ट्र राज्याची निर्मिती करण्यात आली. महाराष्ट्र राज्य हे आर्थिक व शैक्षणिकदृष्ट्या प्रगत राज्य आहे. महाराष्ट्र राज्यात शैक्षणिक प्रगती मोठ्या प्रमाणावर झालेली आहे. मोठ्या शैक्षणिक संस्थांनी तर खेडोपाडी शाळा उघडून शिक्षणाची दारे खुले करून दिली आहेत. मोठी मोठी कॉन्व्हेंट सुद्धा खेडोपाडी सुरू करण्यात आलेली आहेत. त्यामुळे इंग्रजी भाषेतील शिक्षण सुद्धा खेडोपाडी पोहोचले आहे. पण यामध्ये काय झालं की शिक्षण घेताना जी मुलं सरकारी शाळांमध्ये शिक्षण घेतात त्यांना मराठी विषय शिकणे अनिवार्य असल्याने ते त्याला शिकावेच लागते पण कॉन्व्हेंट मध्ये शिकत असलेल्या मुलांना मराठी विषय अनिवार्य नसल्याने ते त्या विषयाला न घेता त्याऐवजी हिंदी किंवा इतर विषयाची निवड करतात. त्यामुळे मराठी भाषेबद्दलचे असलेले मुलांमधील प्रेम हे हळूहळू कमी होत चाललेले आहे. मराठी भाषिक असताना सुद्धा त्यांच्या घरी हिंदी किंवा इंग्रजी भाषेचा वापर होताना दिसत आहे. ही सद्यस्थिती आहे. याकडे जर वेळीच लक्ष दिले नाही तर एक दिवस मराठी भाषेचे महत्व उरणार नाही ती फक्त खेड्यापाड्यातील लोकांची भाषा एवढेच तीचे महत्व राहील.

बिजशब्द : मराठी भाषा, शैक्षणिक प्रगती, सद्यस्थिती, अनभिज्ञ सरकार, लोप

प्रस्तावना :

महाराष्ट्र राज्य हे मराठी भाषा बोलणाऱ्यांचे राज्य म्हणून ओळखल्या जाते. कारण मराठी भाषीकांचे एक वेगळे प्रांत म्हणूनच ०१ मे १९६० रोजी महाराष्ट्र राज्याची निर्मिती करण्यात आली. मराठी भाषा ही सर्वव्यापी आहे. मराठी भाषा ही अशी आहे की या भाषेतच अनेक संत महात्म्यांनी आपले विचार मांडले आहेत आणि ते संपूर्ण जगात नावारूपाला आलेले आहेत. मग ते कुठलेही साहित्य असो. जसे तुकारामांचे अभंग, एकनाथांचे भारूड असो, महात्मा फुलेंचे साहित्य असो त्यांनी केलेले लिखाण हे सुद्धा

मराठीतच आहेत. अन्नाभाऊ साठेंच्या कादंबऱ्या असो असे अनेक आंतरराष्ट्रीय ख्यातीची पुस्तके ही मराठीतूनच लिहिल्या गेली आणि त्या पुस्तकांनी त्या साहित्याने आपली एक वेगळी ओळख, एक वेगळी वैचारिक क्रांती घडविण्याचे कार्य केले. अशी ही मराठी भाषा आहे. मराठी भाषेबद्दल आणखी सांगावयाचे झाल्यास या भाषेचे वैशिष्ट्य असे आहे की दर १५ किलोमीटरला शब्दांचे पर्यायी शब्द बदलत जातात. एकाच शब्दाला वेगवेगळ्या ठिकाणी वेगवेगळे बोलल्या जाते. एक अर्थ पण १० पेक्षाही जास्त शब्द अशी ही मराठी भाषा आहे. असे कुठल्याही भाषेमध्ये शोधून सापडणार नाही.

उदा. — ‘मारणे’ या शब्दाला वेगवेगळे पर्यायी शब्द आहेत.

१. मारणे — झोडणे
२. मारणे — टेनपणे
३. मारणे — आसळणे
४. मारणे — बत्ती देणे
५. मारणे — हबकणे
६. मारणे — कनपटने
७. मारणे — कुतवणे
८. मारणे — चाचकवणे
९. मारणे — फलकवणे
१०. मारणे पेळसवणे

वरील उदाहरणवरून हे स्पष्ट होते की मराठी ही अतिशय लवचिक भाषा आहे. तीला आपण आपल्या सोयीनुसार वापरू शकतो. एवढी महत्वाची भाषा असतांनाही सद्यस्थितीत मराठी भाषेचे महत्व हे या शैक्षणिक दुष्ट्या प्रगत असलेल्या महाराष्ट्रातील ज्यांची ही मातृभाषा आहे तीची सद्यस्थितीत अवहेलना सुरू आहे. त्यामागे अनेक कारणे सुद्धा आहेत. ती थोडक्यात या ठिकाणी मांडण्याचा प्रयत्न करण्यात आलेला आहे.

मराठी भाषेचे महत्व कमी होण्याची कारणे :

१. इंग्रजी शाळांचे म्हणजे कान्व्हेंटचा वाढता प्रभाव व त्यामध्ये अनिवार्य नसलेला मराठी विषय.
२. इयत्ता १० पर्यंत प्रथम भाषा असलेला विषय नंतर द्वितीय भाषा म्हणून वापर करण्यात येत आहे.
३. B. Com., B.A., B. Sc. ल असलेला मराठी विषय हा ऐच्छिक विषय म्हणून ठेवण्यात आला आहे त्यामुळे विद्यार्थी मुलं मराठी ऐवजी हिंदी किंवा पुरक इंग्रजी विषयाची निवड करून मराठी विषयाला बगल देतात.

४. बऱ्याच मराठी भाषा बोलणाऱ्या लोकांच्या घरी मराठी ऐवजी हिंदी किंवा इंग्रजी चा सर्रास वापर होताना दिसत आहे त्यामुळे विद्यार्थ्यांमध्ये मराठी भाषेबद्दल प्रेम कमी होताना दिसत आहे.
५. मराठी भाषेच्या संवर्धनासाठी सरकारद्वारे करण्यात येणारे जे प्रयत्न आहेत ते ही सपेशल फोल ठरलेले आहेत. मराठी भाषेबद्दल सरकारला सुध्दा फारशी आस्था असल्याचे दिसून येत नाही.

आणखी बरीच कारणे देता येतील. एवढी आंतराष्ट्रीय ख्यातीची भाषा असलेली कारण परदेशात म्हणजे अमेरिकेत सुध्दा मराठी भाषेला महत्व प्राप्त झालेले आहे. अशी लवचिक असलेली मराठी भाषा, मातृभाषा असलेल्या राज्यातच महत्वहिन होत आहे ही फार खेदाची बाब आहे.

याकडे सरकार व मराठी भाषाप्रेमी असलेल्या आपण सर्व मराठी भाषीक लोकांनी जातीने लक्ष देवून तिच्या संवर्धनासाठी वेळीच पावले उचलणे गरजेचे आहे. नाहीतर एक दिवस ही भाषा लोप पावल्याखेरीज राहणार नाही.

संदर्भ :

१. वृत्तपत्रे — लोकमत, लोकसत्ता, पुण्यनगरी, मधील लेख.
२. वैयाकृतिक आकलन
३. साहित्यिकांची मते
४. www.marathilanguage.com

दिक्षाभुमी : एक वाडःमयीन अभियानाची चळवळ

प्रा.डॉ.एस.के. इंदोरकर

आर.एम.जी.कला,वाणिज्य व विज्ञान महा. सावली

जि.चंद्रपुर मोत्र ९६२३७४९२६७

‘मी हिंदू म्हणुन जन्मलो पण हिंदू म्हणून मरणार नाही’ ही प्रतिज्ञा डॉ. बाबासाहेब आंबेडकरांनी नागपूर येथे १४ ऑक्टोबर १९५६ रोजी बौद्ध धर्माची दीक्षा घेवून पूर्ण केली व खऱ्या अर्थाने लाखो वंचित जनसमुहाला मानवतेचा मार्ग दाखविला. हा धम्मदिक्षेचा कार्यक्रम पवित्र दीक्षाभूमीवर संपन्न झाला. त्या प्रसंगी बाबासाहेबांनी आपल्या लाखो उपस्थित समाजबांधवांसमोर धम्म प्रवेशानंतर २२ प्रतिज्ञांचे वाचन केले. बौद्ध धम्माच्या संदर्भात त्यांनी १९५० ला एक विस्तृत निबंध लिहिला व त्याची आवश्यकता प्रतिपादन केली. त्याचप्रमाणे बाबासाहेब रंगुन येथे ‘बुद्ध शासन परिषदेस’ उपस्थित राहून त्या परिषदेत बुद्ध धम्माच्या संदर्भात भाषण देतात, त्याचप्रमाणे धम्माच्या संदर्भात विविध विषयांवरील लेखन, बुद्ध धम्माचा प्रसार व पुनर्जिवन करण्यावर विशेष भर देतात. एकुणच बौद्ध धम्म स्विकारण्याची पार्श्वभूमी १९३५ पासूनच त्यांच्या मनात स्थिरावत होती. त्यांना या महान धम्माचे महत्व पटलेले होते. यासाठी बुद्ध संस्कृती निर्माण करण्याविषयी त्यांची दिशा स्पष्ट होते.

बुद्ध धम्माचा स्विकार करून बोधीसत्त्व डॉ. आंबेडकरांना आचार क्रांती घडवून आणावयाची होती. फक्त विचारक्रांती घडवून आणणे एवढाच त्यांचा बुद्ध धर्म स्विकारण्याचा उद्देश नव्हता. आपल्या संपूर्ण जीवनप्रवासात ते धम्मानुसार जगले. ते शिलाविषयी जागृत होते. उच्चतम अशी नैतिकता आपल्या आचरणातून सतत प्रदर्शित करीत होते. कृतिविना विचारांना ते विशेष महत्व देत नव्हते. म्हणूनच बुद्ध धम्माच्या तत्वांना सुसंगत असे आचरण आपल्या अनुयायांकडून घडावे अशी त्यांची मनोमन इच्छा होती. आपल्या अनुयायांनी बुद्ध धम्माचे काटेकोरपणे पालन करून जीवनाच्या सर्वक्षेत्रात उच्च यश संपादन करावे ही त्यांची कळकळ होती.

डॉ. बाबासाहेब आंबेडकरांनी बुद्ध धम्माची दीक्षा घेतली यामागे सामाजिक, आर्थिक, राजकीय, सांस्कृतिक पार्श्वभूमी होती. जगात कुठेही नसलेली हीन व तुच्छतापूर्वक वागणूक हेतूपुरस्सर या देशातील खालचा वर्ग म्हणून गणल्या गेलेल्या वर्गाला मिळाली होती. माणूस म्हणून मिळणाऱ्या अधिकारापासून तो वंचित झाला होता. यामुळे जीवनाला उन्नयन करणाऱ्या सर्वक्षेत्रातील वाढ खुंटली होती. लाचारी, अगतिकता, मानसिक दुर्बलता, अपमान, छळ, गुलामी, अज्ञान, अंधश्रद्धा, आर्थिक दास्यत्व, देवभोळेपणा, कर्मकांड यामुळे न्यूनगंडाची भावना वाढीस लागून आत्मतेज लोप पावला होता. हे सर्व डॉ. बाबासाहेबांनी अनुभवले. बालपणापासून आयुष्याच्या शेवटच्या क्षणापर्यंत विषमतेच्या प्रचंड झळा सहन केल्या होत्या.

या गर्तेमधुन आपल्या समाजाला बाहेर काढणे व त्यांना माणुसकीचे जीवन निर्माण करून देणे, जीवनातील सर्व क्षेत्रातील विकासाच्या संधी उपलब्ध करून देणे, आत्मसन्मान देणे हे बाबासाहेबांच्या जीवनाचे ध्येय होते. त्यांच्या समोर करोडोंच्या संख्येने आकंठ बुडालेला समाज होता, त्याच्यासाठी त्यांनी अहोरात्र कष्ट उपसले. स्वातंत्र्य, समता, बंधुता व न्याय यावर आधारीत जो पंचशीलाबरोबर जगणे शिकवितो व माणसाला सर्वांगसुंदर करतो तो ‘बुद्ध धम्म’ त्यांच्या समोर ठेवला. बाबासाहेबांच्या धम्मदिक्षेनंतर समाजात सामाजिक बदलांचे प्रत्यंतर आपणास जाणवले. या संदर्भात म. भी. चिटणीस म्हणतात, “दलीत जातीच्या अपूर्व प्रगतीला कारणीभूत झाली ती, बाबासाहेबांची शिकवण. सामाजिक आणि आर्थिक दास्यातून आपली मुक्तता करून अहिक, अभ्यूदय साधायचा असेल तर संसदीय लोकशाही निर्धन अलसंख्यकांना उच्च शिक्षणाविना अन्य साधन नाही. एवढेच सांगून बाबासाहेब थांबले नाहीत तर प्राधान्याने त्यांच्यासाठी शाळा, महाविद्यालये, वस्तीगृहे स्थापन केली आणि अनेक अडचणींना तोंड देत ती चालविली. ज्यांचे पूर्वज शाळा, महाविद्यालयाचा उबंरठा ओलांडायला धजले नाहीत, अशा दलीतांच्या जीवनात त्यांनी क्रांतीची पहाट निर्माण केली. त्यांच्यातील न्यूनगंड घालविला. दलीत युवकांच्या हातात ज्ञानाची मशाल देवून त्यांचा सांस्कृतिक दर्जा व आर्थिक दर्जा उंचावण्याच्या प्रक्रियेला गती दिली. आज शेकडोच्या संख्येने प्रशासनात समाजातील उच्च पदस्थ दिसतात. ही फक्त बाबासाहेबांच्या लावलेल्या वटवृक्षाला बहरलेली फळे आहेत. आज बहुसंख्य दलीत समाजाच्या

मनात आदर्श आहे तो फक्त बाबासाहेबांचा. आणि त्यांच्या कठार ज्ञानसाधनेचा. तो आदर्श घेवूनच दलीत तरूणाला प्रवास करावा लागेल हे स्पष्ट आहे.”

या पार्श्वभूमीवर तपासून पाहिले तर बाबासाहेबांनी वारंवार केलेले प्रबोधन व धम्मदिक्षेनंतरचा समाज बदलाचे स्वरूप आपणास अनुभवास मिळतात. आज ‘जात’ असेल तरीही जातीला असलेली पूर्वीची जळमटे सर्वांनी फेकून दिली आहेत. देव, धर्म, कर्मकांड या खुळया कल्पनांना तारले आहेत. स्वतःमधील न्यूनगंडाला बाजुला सारून आत्मतेजाने तो वलयंकीत झाला आहे. बाबासाहेबांच्या तत्वज्ञानाचे पाईक म्हणून त्यांचे आर्थिक, सामाजिक, सांस्कृतिक, धार्मिक प्रक्रियेचे विचार स्वतःमध्ये मुरविण्याचा प्रयत्न सातत्याने सुरू ठेवला आहे. या सर्व बदलाचे प्रतिबिंब त्यांच्या साहित्यविषयक चळवळीमध्ये प्रकर्षाने जाणवले. खरे तर दीक्षाभूमीवरील धम्म परिवर्तनानंतर दलीत वाडःमयीन चळवळीचा उदय झाल्याचे आपणास दिसून येते. ज्या समाजाची आजपर्यंत भावनिक व बौद्धिक कोंडी झाली व त्याच्या शब्दाचा हुंकार दाबला गेला अशा हजारो साहित्यिकांच्या लेखनीला धार येवून अत्यंत त्वेषाने व बेदरकारपणे प्रतिध्वनी उमटू लागला. त्यांच्याद्वारा वैचारीक, कथा, कविता, निबंध, आत्मकथन, नाटके अशा साहित्यिक प्रांतात ते संचार करू लागले.

महात्मा ज्योतिबा फुल्यांनी अस्पृश्य वर्गाला शिक्षण देवून त्यांच्या मनात आत्मविश्वासाचे बिज रोवले आणि पारंपारीक मूल्यांवर कळाळून हल्ला चढविला. १८७३ ला सत्यधर्माची स्थापना करून सत्यशोधक चळवळीस आरंभ केला. या चळवळीचा प्रभाव महाराष्ट्रात पडल्याचे जाणवते. गोपाळबाबा वलंगकर यांनी अनार्यदोष परिहार नावाची स्थापना केली. व ‘विटाळ विध्वंसक’ ही मासिक पुस्तिका प्रसिध्द केली. शिवराम जानबा कांबळे यांनी ‘सोमवंशी जीव’ हे मासिक सुरू केले. विठ्ठल रामजी शिंदे यांनी ‘डिस्प्रेस क्लास’ मिशनची स्थापना केली. १९२० नंतरच्या कालखंडात दलीत वर्गाविषयी एक सहानुभूतीची लाट आल्याची जाणवते. परंतु त्याचे चित्र हे एका विशिष्ट वर्गापुरते बंदिस्त झाल्यासारखे वाटत होते. उदा. ख.ना.आपटे यांनी दलीतांच्या दुःखाचे चित्रण केले. श्री कृ. कोल्हटकर, श्यामसुंदर, वा.म.जोशी, श्री ग.त्र्यं. माडखोलकर, केतकर, मामा वरेकर, ना.शि. फडके, राम जोशी, वि.स. खांडेकर यांच्या साहित्यामधून दलीतांच्या दुःखाचे चित्रण मांडण्याचा प्रयत्न केला गेला. तसेच भाऊ माडखोलकर, श्री दिघे, साने गुरूजी, रामचंद्र भिसे, केशवसूत, खांडेकर, सावरकर, द.भि. रणदिवे, गो.नि. दांडेकर अशा कितीतरी साहित्यिक वर्गाकडून दलीतांच्या दुःखावर फुंकर मारण्याचा प्रयत्न केला गेला. परंतु त्यांच्या साहित्यातून दलीतांचे चित्रण क्षीण स्वरूपाचे झाले याचे प्रत्यंतर आपणास येवू शकेल.

धम्मदिक्षेनंतर दलित वाःडमय उदयास आले. त्यात दलित कविता हा एक भाग होय. दलित कवितेचे प्रेरणास्थान डॉ. बाबासाहेब आंबेडकर हेच होते. त्याच्या मुळेच आदिचा दलित माणसात आला. आपल्या समाजात आत्मसन्मान, आत्मविश्वास व स्वावलंबन कुणी निर्माण केला तर बाबासाहेबांच्या मुक्तीलढ्याचा आणि दलित कवितेचा अन्यन संबंध आहे. या मुक्ती लढ्यात जे बाबासाहेबांच्या नेतृत्वाखाली शिपाई म्हणून सहभागी झाले, त्यांनी आपली कवीशक्ती सामान्य लोकांना जागे करण्यासाठी केली. किसन बनसोडे असाच एक कवी त्यांना वाटले की, या देशाने आपल्यासाठी काय केले? ते आपल्या ‘हिंद देश माझा’ या कवितेत लिहीतात की, माणसासारख्या माणसाला पशूतुल्य वागविले गेले. या विषयी चिड व्यक्त करतात. अनेक शाहिरींनी आपली कवणे करून बाबासाहेबांप्रती आपली कृतज्ञता व्यक्त करीत व समाज प्रबोधन करण्याचा प्रयत्न केलेला आहे. यात शाहीर घेगडे, वामनदादा कर्डक व इतर साहित्यिकांनी क्रांतिगिते लिहून तरूणाची मने अन्यायाविरुद्ध जागविली.

बाबासाहेबांच्या विचारांचे वादळ समाजापर्यंत पोहोचावे म्हणून किसन फागुजी, शाहीर घेगडे, वामन कर्डक, सानूले, बाळकृष्ण वासनिक, ना.रा.शेंडे, लखमापुरकर, म.यू.कोसरे, इ.चे.वाःडमय धडपडत होते. धर्मांतरानंतर दलित कवितेची नवी रूपे सुर्वे, ढसाळ, निंबाळकर, दया पवार, ज.की.पवार, दामोदर मोरे, सूखराम हिवराळे, ब.स.रोकळे, इंद्रजित आलटे, बाबूराव बागूल, केशव मेश्राम, शंकर सपकाळ, अरूण कांबळे, धुरंधर निंबाळकर, शंकर खरात, शशिकांत लोखंडे, अर्जून डांगळे, नरेशकुमार इंगळे, त्रंबक सपकाळ, प्रल्हाद चेंदनकर असे कितीतरी दलित कवी उदयास आले आहेत.

दलित कवितेचा जन्म जसा दलित वर्गासाठी आहे, तसाच आपल्या वर्गाबाहेर पसरलेल्या समाजासाठी आहे. कारण ही कविता विशिष्ट वर्गाचे दुःख मांडित नाही. दलितांच्या दुःखाला जबाबदार असणारी वर्णाधिष्ठीत व्यवस्था मोडून समतेच्या पातळीवर समाज आला पाहिजे. अस्पृश्यतेचा अंत व नव्या माणसाचा जन्म हेच तिचे स्वप्न आहे.

धम्मदिक्षेनंतर दडपलेले, दबलेले स्तर जागे होत आहेत. नव्यानेच जाग्या होणाऱ्या स्तरातून दलित नाटककार पुढे येत आहेत. त्यांना आपल्या समाजाची दुःखे प्रभाविपणे वेशीवर टांगायची असतील तर त्यांनी रंगभूमी या सामर्थ्यवान माध्यमाचा वापर केलाच पाहिजे. दलित स्तरातील लेखकाचा विद्रोह त्याची वेदना प्रभावी रीतीने व्यक्त होऊ शकेल. त्यांची वेदना अन्याय, अज्ञान, अस्पृष्टता, विषमता या विरोधात होती. त्यांना समता, स्वातंत्र्य, बंधूता, न्याय व मानवतावाद अभिप्रेत होता. साधारणपणे स्वातंत्र्यप्राप्ती नंतर दलित लेखकाच्या नाट्य लेखनाला उत्साह आलेला दिसतो. त्यात प्रभाकर गणवीर यांचे मानुसकिचे बंड, गंगाधर पानतावणे यांचे नोकरीच्या जाळयात, मृत्युपत्र, सुरेश वंजारी 'पिंजऱ्यातील पोपट' दत्ता भगत 'ग्रामराक्षस' खुशाल कांबळे 'नरबळी' कमलाकर डहाट 'नातं' श्री वाकोडे 'गणपती की धमाल व उंदराची कमाल' इ. लेखन याची साक्ष आहे. यासर्वांना आपल्या नाट्यकृतीतून दलितावर होणाऱ्या अन्यायाला वाचा फोडायची आहे उठा जागे व्हा, लढा असा संदेश द्यायचा आहे.

दलित रंगभूमिची खरी जात प्राचार्य म.भी.चिटणीस यांच्या 'युगयात्रा' यातून प्रत्ययास येते. हा नाटक बाबासाहेबांच्या जन्मदिनी बाबासाहेबा समक्ष १४ एप्रिल १९५५ ला सादर केला. त्याचप्रमाणे डॉ.आंबेडकरांच्या आंदोलनाचा इतिहास 'जिवंत झाल्या सावल्या' या नव्या नाट्यातून १९७२ ला चिटणीसांनी मांडला. आज मितीस असे अनेक प्रत्यक्ष अप्रत्यक्ष लेखक वर्ग उदयास आलेला आहे व त्यांनी दलित रंगभूमिच्या द्वारा समाजपरीवर्तनाचे व अन्यायाविरूद्ध लढण्याचे बळ समाजाला देत आहेत.

दलित कथेतून प्रामुख्याने त्या समाजाचे दुःख आणि त्यांची चिड व्यक्त केली गेली. ढसाळांना जसा मुल्यभाव सांगावसा वाटतो तसा बागुलही बंडखोर विचार व्यक्त करतात. कवितेसारखी दलित कथा बेभान नाही ती थोडी शांत वाटते याला बागुलाची कथाही अपवाद आहे. मात्र ती एक भान आणून देते. नीती कल्पनाचा फसवेपणा अध्यात्माचा फसवेपणा, जिवन अर्थहीन असल्याच्या जाणीवेचा फोलपणा दलित कथा लक्षात आणून देते.

अण्णा भाऊ साठे हे एक दलित कथेचे नाव आहे. बाबासाहेबांच्या विचार आचाराने प्रभावित होवून ते त्यांच्या चळवळीत भिमसैनिक होतात. आपल्या कथेचे द्वारा अन्यायाविषयेचे घनाघात व्यवस्थेवर करतात. त्यांच्या कथेत कमालीचा त्राग, विषमतेविषयीची चिड, माणुसकी नाकारणारी व्यवस्था या सर्वांविषयी संताप, राग द्वेष त्यांच्या कथालेखनातून दृष्टीला पडते.

अण्णाभाऊ समाजाच्या अत्यंत खालच्या थरातून आलेले होते. या समाजाचे दुःखणे, त्यांच्या वेदना त्यांनी अनुभवल्या होत्या असे नारायण सुर्वे म्हणतात ते खोटे नाही.

त्यांनी साधारणपणे 'स्मशानातील सोनं', 'भुक', 'शिकार' अशा कितीतरी कथा मराठी दलित साहित्यामध्ये लिहून मानाचे स्थान प्राप्त केले आहे. 'स्मशानातील सोनं' या कथेत साठे म्हणतात, मुंबई चाळून मला काम मिळालं नाही, पण मळ्याची राख चाळून सोनं मिळालं. हे त्यांना प्रचलित आलेलं सत्य होय. माणसासारख्या माणसाला मुंबईत रोजीरोटी मिळाली नाही, तोच स्मशान त्यांना ही गरज भागवून देते. असा माणसाच्या जगण्याविषयीचा उद्देश कथेतून व्यक्त होतो.

दलित कथेचे शिल्पकार म्हणून शंकरराव खरात यांच्याकडे बोट दाखवता येईल. त्यांचा पहिला कथासंग्रह 'बारा बलुतेदार', दुसरा 'तळीपार' व तिसरा 'गावशिव' या कथा संग्रहातून आपल्या समाजाची दुःखे वेशीवर टांगलेली आहेत.

दलित कथेमध्ये बागुलांना मानाचे स्थान आहे ते म्हणतात, "भारतीय क्रांतीचा खराखुरा लढा अस्पृश्यता उच्चाटण्याच्या लढयातूनच विकसीत होणार आहे. म्हणून शुद्र अतिशुद्र अज्ञानी समाज हाच केंद्र झाला पाहिजे त्यालाच नेता मानला गेला पाहिजे."

त्यांची 'सुड' दिर्घकथा, 'जेव्हा मी जात चोरली', 'मरण स्वस्त होत आहे' या कथा संग्रहाचे कथा जेव्हा आपण वाचन करतो तेव्हा बागुलांनी भंगलेली दुःखांना आव्हान द्यावयाचे आहे.

दलित कथेचे शिल्पकार अण्णाभाऊ साठे, शंकरराव खरात आणि बाबुराव बागुल असले तरी कथा क्षेत्रात दया पवार, वामन होवाळ, योगीराज वाघमारे, दादा गोरे, गणेश घाडगे, शंकर पाटील, माधव कोटगिलकर, अर्जुन डांगळे, भिमराव शिरवाडे, अविनाश डोळंस, केशव मेश्राम, भास्कर चंदनशिव ई. कितीतरी कथाकारांची नावे घेता येतील. धम्मदिक्षेनंतर व बाबासाहेबांच्या तत्वज्ञानामुळे परीवर्तन झालेले बौद्ध एक वादळ म्हणून झुंज देत आहेत.

कांदबरी लेखनात फारसे नांमाकन दिसुन येत नाही. सुड— बाबुराव बागुल, हकिम आणि जटायू— केशव मेश्राम, फकिरा —अण्णाभाऊ साठे ई. नावे अपवादाने घ्यावे लागतील. तरी पण याही क्षेत्रात बाबासाहेबांच्या धम्मदिक्षेनंतर नवा विचार नवा आशावाद जिवंत ठेवणारी क्रांतीची मशाल घेवुन येते आहे. हे सर्व परीवर्तन बाबासाहेबांच्या विचार धारेचे परीणाम आहेत. ही जागृती त्यांच्यात घडली व साहित्य निर्मीती झाली याला कारण बाबासाहेब रूपी प्रेरणा आहे. हे कुणीही विसरू शकत नाही.

संदर्भ

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