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1.

MYRIAD POSSIBILITIES:
PROBLEMS OF DETERMINACY IN RESEARCH

Dr. Vishnu Wamanrao Patil
Dept. of English,
Deogiri College, Aurangabad

Abstract

Research becomes a complex activity especially in qualitative research on conceptual level due to changing nature of cultural significance. Besides relative nature of language, there are various aspects a researcher in literature and cultural studies has to keep in mind and among many critical approaches and theories, question of sustenance of primal research thought and object becomes difficult. The paper talks about certain such problems.

Key words: Literary theory, criticism, location, multiplicity, indertermacy

IT all began with the exploration of two different types of literary themes that have frequently formed the base of imaginative enquiry in the form of fiction, poetry and drama. One of it is 'madness' and the other is 'incest'. It was Lillian Feder's book *Madness in Literature* which came to help to form an adequate understanding of the subject. In the attempt of exploration of the issue of madness the texts that were taken for analyses were *One Flew over the Cuckoo's Nest* by Ken Kasey, *Hamlet* by Shakespeare, *Veronica Decides to Die* by Paulo Coelho and the movies like *Bhul Bhulaiya*, *Psycho, Talaash and Shaitan*. And it is found out in the course of discussion that the literature dealing with incest depicts such relationships with an aura of fear of destructive culmination. To name few, beginning with Oedipus the Rex, *Hamlet*, Gabriel Garcia Marquezs' *One Hundred Years of Solitude*, Raj Kamal Jha's *The Blue Bedspread*, Mahesh Dattani's *Thirty Days in September* and Mahesh Elkunchwar's *Desire in the Rocks* have the relationships at the centre of thematic concern.

The intention behind the attempt of formulating this piece of writing however is not to give the reader the story line of the texts and present the problematic of the relationship but to point out what constitute the difficulty if at all one finds it in bringing a kind of very 'complete' analyses of the text with certain unification of ideas. Let's call it an attempt of doing research.

Now the major challenge in this process of doing research for the every new researcher in literature, is acquiring and understanding the knowledge formulated on subject so far. The usual process begins with the reading of fundamental writing about the subject. However there lies a problem too about choosing a particular writing or thinker as a fundamental writing or 'father' of the subject. (the single inverted commas are put around few words because the rigidity that the words suggest is always under question) It is the common way of doing research as far as English literature is concerned that researchers have to bring about the analyses of the texts by applying the views of old Greek philosophers, French philosophers or American literary thinkers. It is also true that 'research writing' is not considered complete unless plenty of quotations from Western writers, philosophers or thinkers' writings are taken. It is also interesting in this regard to find out how the critics belonging to different culture, nation, time and movement are quoted achieving a mechanical whole of thought. (As it is true that the particular texts are the result of the contemporary

time, culture, discourse, contexts and personal views of the author, it is also true that the opinions of the critics are result of the time, culture, movement, changes in tradition and personal views of the critics. Of course, this kind of existence does not merely pose a difficulty or impossibility of criticism but the understanding and awareness of this phenomenon help the researchers to present their ideas without making them fall into problematic of any kind of 'fallacy').

This phenomenon leads to a very interesting matter sometimes. Research students are advised not to work on particular topics or new type of writing or recent authors since very less 'material' becomes available on the topic of research. The scarcity according to them brings in more difficulty as far as the 'speed' of writing a thesis is concerned. It eventually leads to one more peculiar problem. Story line of the texts is presented by embellishing it with more vivid and lengthy quotations. It sometimes becomes a very tough job to find out from the writing what exactly are the finding of the researchers. When, at the time of presentations of researchers at M.Phil or Ph.D viva voce, the researchers are asked to put down their findings in few words, they get confused and are sometimes in dilemma to bifurcate their original ideas from the various ideas they have read and quoted in the dissertation. However it is not the only thing that happens at the time of such confusion. The complexity of the subject at hand frequently resists the researchers to bring down a 'complete' and convincing thought about the theme or subject.

These are the superficial problems that are encountered by us but it has become very essential to look at the grave issues that are responsible for 'incomplete' and haphazard understanding of the subject for research. And it is also applicable to other disciplines or subjects too.

Let's put this 'grave' issue in a different way. We start the process of understanding this world since the time we are born. We form a worldview out of the experiences we have been gaining since the time of birth. Whatever decisions we take or whatever thoughts we formulate, they are done taking into consideration the whole life we have lived and the memories of it (though selective) we have preserved. Experiences teach us good lessons. While doing research it is expected to add to the existing knowledge formulated and available on the subject. To do so one requires understanding of the whole 'tradition and individual talent' in the subject. It is not only required to understand existing knowledge and its tradition but also the 'ways of seeing' the subject. In the first instance suggested above the access to experience and its record is available to us since it happens to us or we make it happen. But in the second instance the impossibility and scarcity of access to the knowledge formulated about the subject is many times unavailable or unknown to us. And what comes to us is in a matured form and lacks the context. The nature of the context is manifold.

New researchers tend to seek analyses of texts with random selection of ideas from the tradition of the criticism. From Plato to the New Criticism however there had been a peculiar development of literary criticism. Let's consider one of them here. It could also be called as one way of looking at it. We can put the development through the series of terms like mimesis, theory of idea, catharsis, sublimity, humour, spontaneity, negative capability, suspension of disbelief, tradition, individual talent, touchstone, culture, anarchy, dissociation of sensibility, intentional fallacy, affective fallacy, archetypes, etc. This liberal humanistic project as called by Peter Barry presupposed and credited many good qualities to the texts. These terms however very clearly depict the variety of change in the views at different times about what constitute the essence of literary creation and its impact, its teaching, its usefulness, its morality and its permanence.

With the emergence of theory, fragmentation of these specifically 'centered' ideas began. The emergence of theory in itself was a result of the possibility of plurality of point of views. Though the literary theories have centered round the key components like text, context, reader and author, they have quicken the process of mankind to look at the very phenomenon called interpretation. It has now reached to the 'how' rather than 'what'. In a limited sense the tradition mentioned above till the decline of New Criticism could be labeled as the ruling period of 'what'. It is the reason why Derrida quotes Michel Eyquem de Montaigne *(1533-1592)* saying that we need to interpret the interpretations rather than the things.

The velocity with which the critical literary scene was sometimes changing was great. It is not always so easy to gauge the underlying issues of a particular wave of approach or practice of criticism. Sebastian Faulks in the introduction of his book *Faulks on Fiction* published to accompany the television series entitled *Faulks on Fiction* first broadcast on BBC2 in 2011, documents his encounter with literary critical practices:

> The way people think and write about books is always changing. I was raised on the 'New Criticism' (though it was pretty old by the time I got to it), which insisted that a work of literature is a self-contained entity … Although like all schools of criticism, it was eventually pushed too far, it offered an essentially sound way of approaching a novel. It was replaced in the 1970s and 80s by critical theories that drew on other disciplines, notably Marxism and psychoanalysis. (01)

In this way, there lies a subtle connection among all the existing theories. This connection however is not only the outcome of criticism of new theory of the old theory. Though it might seem on the surface level that there had been an 'event' that marked the beginning of such a new theory or 'ism', there had been always economic, cultural, social and political stimulus that consequently become the base of a new idea which otherwise would have been impossible to exist. It has to be the twentieth century for Derrida to propose deconstructive strategies of reading though Montaigne said similar thought in sixteenth century.

Now let's come back to the earlier statement made in the beginning of this paper that the inadequate understanding of certain thing leads us to formulation of incomplete thought. Life offers us experiences without any break and this continuity strengthens the capacity to connect and form a view. If we look into the matter of bad consequences of the lack of proper adequate and continuous understanding of the knowledge formulated on subject of literary criticism, we come to know a certain reasons of creation of difficulty faced by new researchers.

As said earlier, it requires more appropriate understanding of various approaches and theories that have contributed in a certain degree to the understanding of literary phenomenon. There exists a very fine line on which criticism of the theory already proposed is sought and such lines may not always be so visible. In case of post structural ideas Derrida was inspired by Lacan but it was Derrida himself who showed how Lacan relies on few 'blind spots' of his arguments and how frequently refers to the 'transcendental signifier'.

According to this thinking, the prerequisite of doing research in literature is developing the understanding of whole tradition of criticism. However it does not mean that bringing out the analyses of a text by using jargons of literary theory making the practice seem more complicated and signifying nothing. This understanding may not always lead to present or propose something new but it would definitely help the nature of the practice one

is undertaking. It does not make one confident and clear about one's practice and understanding of subject matter but also it helps to give satisfaction to the researcher about knowing the subject well and being able to formulate ideas on the issues of the subject.

There had been an issue before few years regarding the subject mentioned in the beginning of this paper i.e. madness. In the case of madness of Hamlet, Veronica from *Veronica Decides to Die* by Paulo Coelho, McMurphy from *One Flew over the Cuckoo's Nest*, how much do we feel at ease talking about the madness or mental disorders of the characters which are result of imagination creation and are completely fictitious? There too lies a fine line that should never be neglected at any cost since such negligence can lead us to incomplete understanding of the subject matter. It is just one of the things that we are considering now. The lines are to be taken properly into consideration of different nature. Let's consider this view. Understanding of the discipline in its totality like that of psychology becomes essential and such attempts frequently result into crossing the boundaries of one's discipline. But the question is how many of us cross such boundaries. Lillian Feder entitles his book as *Madness in Literature* but never forgets to write the distinction in the following words.

> I am however continually aware of the differences between actual insanity and its portrayal in literature. The madman of literature is, to some extent, modeled on the actual one, but his differences from such a model are at least as important as are his resemblances to it: he is rooted in a mythical or literary tradition in which distortion is a generally accepted mode of expression; furthermore, the inherent aesthetic order by which his existence is limited also gives his madness intrinsic value and meaning." (09)

All researchers cannot claim the success of discovering a kind of 'essence' of certain thing, process, state and relationships or invention of studying, reading or knowing the nature of the things in a peculiar way. It is however is not always expected from a researcher to become a person who adds to the existing knowledge and cries out Eureka! But surely one can always possess satisfaction of being able to understand the subject and becoming an authority in the subject being able to formulating 'complete' thoughts.

It is very interesting to find out that most of the critical texts especially those of history kind of books and the texts that bring down a specific line of thinking in the tradition. Then we have many titles including the one mentioned earlier by Lillian Feder and others entitling feminine identity, subjugation, sexuality, conflict, etc. in specific literature which marks a period, region, community, nation, situation, etc. What matters in this practice is the understanding of the discourse of the text. If the researchers have difficulty in identifying the discourse of the text (sometimes the process of the identification is expected to be done with great speed), he/she would face many problems leading them to failure of comprehension. Of course needless to say what goes into strengthening and making the process of comprehension more fruitful; proper reading, discourse analyses, knowledge of language and culture that produces it, etc.

It is also equally important to realize that there had been deluge information about the ways of practicing the criticism of texts. We have number critical approaches and theories that deal with various aspects of critical interpretations of texts. The plurality of such practices however is not a phenomenon that emerged overnight. It has a history of its evolution and the emergence of each theory or approach has its seeds buried in contemporary spacio-temporal situations. And they are essentially the ways of looking at the text with critical perspective. They have their differences of appearance mainly because of the specific language used in their formation and they have been proposed as a uniform and systematic

thought in itself putting down their scope and boundaries. Though sometimes these boundaries become their limitation and pulling them down becomes an event of new thought that leads the theory and the way of analyses into more 'complete' areas of understanding. The difficulty also rises due to the jargons and ways of expression the critics like Lacan deploy. The thread that passes through the tradition of the critical practices with all its changes of undercurrent must be understood and once it is done, it takes little time to do away with the difficulty of language, expression and style of a critic or critical text and comprehend the discourse of it.

This automatically leads to the understanding of the nature of one' own thinking, its shortcomings, its innovations and its certain 'blind spots' of arguments. The reservoir of knowledge of existing critical practices enables the researcher unifying his/her arguments in a systematic way providing possibilities of creation of innovative thinking and 'ways of seeing'.

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2.

WHITMAN'S THEORY OF POETRY

Dr. P.N. Meshram
Principal
R.D. College, Mulchera

Abstract:-

Whitman was a profound and original thinker and his poetry is as revolutionary as that of Wordsworth. Wordsworth attacked the old Pseudo-classical poetry in his preface to The Lyrical Ballads and enunciated his own original theory of a new poetry, so also Whitman denounced the old English poetry and its followers in America. Poetry must hold a mirror to life and reality and since, poetry was a mirror it could not reflect the gone past or unborn future. It could reflect only what was living and only present. The poet in the modern time must represent the two contemporary realities – science and democracy – but he must not be satisfied merely with superficial reflections. This, 'float of the brain of the world' is the 'over-soul' or 'the soul-of-all the world,' of poets like Wordsworth and mystics like Emerson. It is the, "collective consciousness" or "brain" of the human race. The poet is a seer and prophet, not because he prophesizes, but because he, sees into the spiritual heart of things for the rest of mankind. According to Whitman poetry does not express merely the self of the poet; it also expresses the very spirit of the country and the age in which he writes. According to Whitman, the writing of a poem is a complex work of art requiring constant efforts on the part of the poet. Another leading principle of Whitman's art is his suggestiveness. The true artist suggests much more than he states. According to Whitman the poet is a 'maker,' he makes images and poetry is, "image-making." Whitman walks confidently to break with the past and steps ahead into the unchartered arena of the future poetry, a poetry which would express the ideas and feelings of the common man who had been enslaved in the past. The present paper attempts to explore the poetic theory propounded by Walt Whitman. It also throws light on poetry and real reality of poetry comprising the poet as a seer, prophet, priest and it uncovers the function of poetry with its revolutionary nature.

Walt Whitman wrote in the preface to the 1855 edition of Leaves of Grass, "The proof of a poet is that his country absorbs him as affectionately as he has absorbed it."[1]He believed that there is a vital relation between the poetry and society. He has compared poetry to a mirror which reflects every object appeared in front of it. Similarly, like a mirror poetry should reflect life; it must reflect the reality. The readers judge a poem by comparing it to the real world, and appreciate or blame it according to its truth to reality. Nevertheless, Whitman believes that this reality, reflection or representation should not be merely superficial or surface representation. He disliked a poetry which was merely imitative or superficial reflection. Poetry must penetrate beneath the surface into the secret of things. A great poetry must represent the true realities and real truth. It must reflect the spiritual reality hidden within and under the external and sensuous world. "A poetry which confined itself merely to surface manifestations could neither be good nor great."[2]

Whitman was a profound and original thinker and his poetry is as revolutionary as that of Wordsworth. Wordsworth attacked the old Pseudo-classical poetry in his preface to The Lyrical Ballads and enunciated his own original theory of a new poetry, so also Whitman denounced the old English poetry and its followers in America. He was, as a poet, living in a new age of science, technology and democracy. He needed a new kind of poetry having scientific and democratic temperament. Whitman's views on poetry and even prose were expressed frequently in a number of essays and articles. A study of a Preface to the 1855 edition of 'The Leaves of Grass,' brings out that Whitman was constantly concerned about the proper relationship between the poet and reality, and the proper province of poetry. He frequently discussed the various attributes of the poet. He dealt with the several elements in

poetry and the problems of making poems. He also spoke of the responsibilities of the poet's audience.

Poetry must hold a mirror to life and reality and since, poetry was a mirror it could not reflect the gone past or unborn future. It could reflect only what was living and only present. So contemporary life must be the subject of a poet. "The poet must be immersed in, "the experience of the life" as in an ocean, and write from the very depth of that experience. A poet who lives in the dead past or in the illusory future is bound to be barren and sterile."[3]

So, the present is the only subject for the true poet. Nevertheless, this does not mean that the past is insignificant or it has no longer any value, but that, it being dead, it can not be mirrored or reflected . It is the present only that is to be represented. In the present, the poet must fully experience it and then depict it accurately and faithfully. The present was, therefore, the only possible subject for the true poet. According to Whitman there were ages of myth and fable centered in Asia; an age of feudalism centered in Europe, and the age of science and democracy centred in the 19th century America. Thus, Whitman opposed science to myth and fable, and democracy to feudalism. Poets of the past, like Shakespeare and Tennyson, were poets of feudalism. Similarly, in the modern times an American poets could not but be a poet of science and democracy. According to Whitman, in modern age in America science and democracy must provide the poet with his frame of reference, with that background which was provided in the past by feudalism, and myth and fable. Science and democracy are the subject matters in his own 'Leaves of Grass.'

The poet in the modern time must represent the two contemporary realities – science and democracy – but he must not be satisfied merely with superficial reflections. Such reflections of external life, merely of the surface and not of the hidden reality, result in sensationalism, but it can never give birth to immortal poetry. Whitman wrote in the 1872 Preface: "When I commenced, years ago, elaborating the plan of my poems, and continued turning over that plan….one deep purpose underlay the others, and has underlain it and its execution ever since – and that has been the religious purpose." This religious purpose was to mirror a reality that had its proof not in the eyesight or intellect but in the spirit and soul. As he has been acclaimed as the poet of science and the poet of democracy but, above all, he is poet of religion or spirituality, and it is this spirituality which underlies the Leaves of Grass. A curious unity in diversity has been imparted to this great work. Nevertheless, when Whitman insisted that science, democracy and religion must be the subject of the modern poet, he did not want to limit the scope and subject of poetry. He merely defined the 19th century view of man, nature and society in which modern poet must be immersed, as Homer was immersed in the myth and fable of his time and nation; and Shakespeare in his feudalism. Science, Democracy and Spirituality are modern myths and they must be the basis of modern poetry. The poet must be an illuminator, of the universe. He must not merely represent or 'imitate' reality, he must also illuminate it. The poet must discover, exhibit and illuminate the internal spirituality, in the make-up of the universe. He must, 'shower over' the facts with light. He must have that patience to illuminate dark and hidden corners of the universe. The question arises as to what is the source of the poet's power to illuminate of his insight into the spiritual reality. In the 1855 Preface, he tells us that this power comes from, "the float of the brain of the world."

This, 'float of the brain of the world' is the 'over-soul' or 'the soul-of-all the world,' of poets like Wordsworth and mystics like Emerson. It is the, "collective consciousness" or "brain" of the human race. Thus the great poet gets illuminated from the float of the brain of the world and this insight enables him to perceive the oneness of nature. Owing to this insight which the poet has that Whitman ranked him so high. In the 1855 Preface Whitman writes:

"Of all nations the United States with veins full of poetical stuff most need poets and will doubtless have the greatest and use them the greatest. Their Presidents shall not be their common referee so much as their poets shall. Of all mankind the great poet is the equable man. Not in him but off from him things are grotesque or eccentric or fail of their sanity. Nothing out of its place is good and nothing in its place is bad. He bestows on every object or quality its fit proportions neither more nor less. He is the arbiter of the diverse and he is the key. He is the equalizer of his age and land… he supplies what wants supplying and checks what wants cheaking."[4]

The poet is a seer and prophet, not because he prophesizes, but because he, sees into the spiritual heart of things for the rest of mankind. Endowed with a transcendental sight, the poet serves as humanity's eye of the spirit. The poet promulgates the future like seer, not through the supernatural gift but rather through a sensitive and perceptive interpretations of what is and what went before. The poet is not only a seer, but also a priest. The past age of the priest is over. There will soon be no more priests, their work is done. Poets are the priests of the new age. The poets are gifted with divinity and through this divine powers they would interpret men and women and all events and things. In Democratic Vistas he writes, 'The priest departs, the divine literature comes.' In the Passage to India, the poet is elevated from the priest to the position of Christ, and the poet is called, "the true son of God."

The poet in Whitman writes because he feels a compulsion to do so. Images of the overflowing container or the smoldering fire recur frequently throughout Leaves of Grass. The vivid imagery here suggests the importance of the emotions and turbulent emotions at that – for the creation of poetry. Whitman exclaimed in 'Song of Myself':

I know perfectly well my own egotism,

Know my omnivorous lines and must not write any less.

According to Whitman poetry does not express merely the self of the poet; it also expresses the very spirit of the country and the age in which he writes. His poetry is not basically a poetry of self or poetry of self – expression. It is essentially dramatic. To his mind, the highest poetry is never subjective, it is an objective and dramatic. The 'I' in Whitman's poetry is not so much a personal reference but a fusion of several characters who exists in no place other than in the poem. Other poets celebrate great events, personages, wars, romances, loves, passions, victories and power of their nation, or some real or imagined incident. On the contrary, Whitman celebrates natural propensities in himself and that is the way he celebrates all. Poetry demands an active, participating audience. He held that the nation "may well go half-way to meet," its poets. "The reader must go through the poems as "an exercise," as "a gymnast's struggle." The struggle involves an imaginative, a creative reading of poetry."[5]

According to Whitman, the writing of a poem is a complex work of art requiring constant efforts on the part of the poet. It is not an automatic, the result of inspiration or stimulus received from some external or divine source. The poet must practice self-control and discipline. It is only a disciplined poet who may write with an air of effortlessness and create the impression of artlessness which the great works create. Whitman himself polished and refined, till the effects of perfect freedom and lawlessness were achieved. The poem comes into contact with concrete, "sensuous objects," but this contact with the external leads him to the underlying spiritual reality. "In the 1855 Preface to Leaves of Grass, Whitman had presented his conception of the poet and poetry of the future. The greatest poet, according to him, is the most complete lover of the universe, and draws his materials directly from Nature. He is a seer who sees the cosmic plan which units the past, present and the future in harmonious sequence."[6]

Another leading principle of Whitman's art is his suggestiveness. The true artist suggests much more than he states. This makes the poet often rather difficult, and exposes him to the charge of obscurity. But the defect is not with the poet, but it is with the readers. In order to understand the true meaning of a poem, the reader must read it with care and attention. The reading of a poem is a kind of "gymnastic struggle." A good poem are written painstakingly, and it must be read painstakingly. It's a responsibility of the reader to co-operate with the poet to understand true meaning of the poem. Another of the important principle of Whitman is his conception of organic form. The true poetic quality does not lie in its similes and metaphors or in its metre and rhythm. The great poet does not need ornaments in his poetry. Rather, such ornamentation appears in the way of fluency. He writes in the 1855 Preface, "The greatest poet has less a marked style and is more the channel of thoughts and things without increase or diminution, and is the free channel of himself. He swears to his art, I will not be meddlesome, I will not have in my writing any elegance or effect or originality to hang in the way between me and the rest like curtains. I will have nothing hang in the way, nor the richest curtains."[7] This passage is a plea for functional over ornamental metaphor. Thus the poem has organic unity. In the greatest poems, rhythm, language, meter all combined to illuminate and stress the poets meaning.

According to Whitman the poet is a 'maker,' he makes images and poetry is, "image-making." The men alone is not under the influence of poetry but the whole nation. He believed that his own poetry would not only embody the democratic and individualistic ideals of America, but it will also help to make them prevail. It would make democracy possible and successful. The great poetry does not provide immediate and cheap sensationalism; it does not evoke any quick and easy emotional responses. The effects of this poetry are slow, but they are lasting and profound. It can cheer up slaves and horrify tyrants. It can transform the very character of a nation, it can cause changes greater than those caused by "the longest and bloodiest wars." Nevertheless, such transformation is never brought about directly, as a result of conscious moralizing. These lessons are learnt unconsciously. Whitman had no schooling of worth, he did not attend college, he was more or less unlearned. But now he has come to be regarded as not only one of the greatest of American poets, but as one of the foremost poet of the world. His major task was to refuse to tread the trodden path. He has been rebel, with his own theory of literature and poetry. He wanted a new poetry to meet the demand of the new world which was evolving in America. "The new World had no place for feudalism, aristocracy and nobility – the subjects of the Old World. The new realities were democracy and science."[8]

Whitman walks confidently to break with the past and steps ahead into the unchartered arena of the future poetry, a poetry which would express the ideas and feelings of the common man who had been enslaved in the past. The quality of the poems may be uneven, but they are all born out of an experience of life and they abound in pictures and people of contemporary America. The poet, according to Whitman, feels a terrific urge to create. His conception of the poet and poetry of the future is significant. Revolutionary in many aspects, it is a key to the understanding of his poetry. He endeavored to attain what he sets as one of the prime principle of his poetics – indicating "the path between reality and their souls."

Conclusion:-

At the end it is to be concluded that poetry has a vital role to play in the life of an individual and in that of the nation. Here is the true soul revealed. Yet a great poem is no finish to a man or woman but rather a beginning. Such a poem would be an epic made out of the "living language." It would be an epic that would satisfy fully the needs of the

democracy. He wrote: "The American poets are to enclose old and new for America is the race of races. Of them a bard is to be commensurate with a people. The poem is to be a historical and prophetic interpretation of democracy; and at the same time it becomes the poetic autobiography of a product of that culture. As Whitman puts it, the Leaves is "a nation announcing itself."

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3.

CORPORATE SOCIAL RESPONSIBILITY AND NEW MEDIA COMMUNICATION THROUGH PUBLIC DOMAIN

Dr. G. Anita
Coordinator
Dept Of Journalism And Mass Communication
Acharya Nagarjuna University

Abstract:

CSR has been practiced by corporate companies since many decades but the new Company's act, 2013 has activated many of them to implement it in true spirit. Many of them have been found adopting the right perspective in engaging themselves in the practice of CSR. As in any sector communication has been playing an important role in motivating the external as well as internal public to adopt the concept of CSR. Information about the practice of CSR is being offered to public in various formats by companies which in turn are generating feedback which would help in improving the implementation and also motivate others in right direction. In this aspect new media is also being used by corporate houses. To study the usage of this media the researcher tried to study websites of the public sector companies especially the Maharathna companies and it has been observed that many of them are using this public domain effectively.

Key words: feed back, perspective, public domain, new media

Introduction

Corporate social responsibility (CSR) is concerned with treating the internal and external stakeholders of the firm ethically or in a socially responsible manner. The wider aim of it is to create higher and higher standards of living, while preserving the profitability of the corporation, for its stakeholders (Hopkins 2003). The concept of corporate social responsibility envisages that organizations have moral, ethical and philanthropic responsibilities too. Carolla nd Buchholtz's (2003, p 36) definition of CSR makes the multifaceted nature of social responsibility explicit. The concept of CSR has come to wide use since 1960's only but the economical, legal, ethical and discretionary expectations placed on organizations differ widely. In twentieth century big business houses asserted highhandedness and have been assertive in practicing anti social and anti competitive practice.

In 1960s and 1970s the Civil rights movement, consumerism and environmentalism have forced the companies to be proactive in shouldering some of the responsibilities of business which in turn participated and contributed to the development of the society. Though already they were forced to abide by the guiding principles of providing equal employment opportunities, product safety, conservation of environment etc. society began to expect corporates to voluntarily contribute its best to the society which is the theme of CSR. According to Carroll and Buchholtz, since CSR is increasingly becoming a global concern, the differences in societal expectations around the world decrease in the coming years. In recent years, CSR has gained importance in emerging countries (Li et al, 2010, Baskin, 2006). As Post, Lawrence and Weber feel that stakeholders are individuals and groups that are affected by the organization's policies, procedures and actions so also in the case of CSR. All companies, especially large corporations have multiple stakeholders. Apart from these the society in general also expects to get some immediate benefits such as employment facilities, food shelter, water, heath and medical facilities etc. CSR should focus more on community

participation and development so that the society enjoys the real benefits but not the virtual benefits (Manku, 2015). This problem is complex because societal standards and expectations regarding working conditions vary widely. Corporations must decide which the responsible option is, adopting the standards of the countries in which they are operating. Some USA companies for example have marketed products in other countries after the products were banned in the United States. CSR is a complex topic. There is no question that the legal, ethical, and discretionary expectations placed on business are greater than ever before. Few companies totally disregard social issues and problems. Most purport to pursue not only the goal of increased revenues and profits but also the goal of community and societal betterment.

Current Scenario

Research suggests that those corporations that are ethically and socially responsive enjoy high levels of performance. The ultimate motive for corporations to practice social responsibility should not be a financial but moral and ethical one. Muller and Kolk (2009: 325) point out that not many studies were observed about CSR in developing countries (Fifka, 2012). Research on CSR in India has quite a long tradition (Singh and Ahuja, 1983) and also only in recent years several studies were taken up in this area(Sahay, 2004; Chapple and Moon, 2005; Chaudhri and Wang, 2007; Gautam and Singh, 2010; Kanchan, 2010). Earlier CSR was taken up voluntarily by corporate companies but now it has become an obligation for them. After the introduction of Section 135 of the Companies Act, 2013 which made amendments to the CSR, a more serious discussion has been started. More or less all the companies have been forced by the law to take up CSR mandatorily. Irrespective of the recent regulations, the Indian Public Sector Undertakings (PSUs) have been practicing CSR both morally and statutorily under the Guidelines on Corporate Governance for Central Public Sector Enterprises, 2010 (issued by the Department of Public Enterprises). Thus, PSUs have experience and advantage over other private companies in terms of CSR compliance.

➢ Data released by the Ministry of Heavy Industries & Public Enterprises show that the 5 Maharatna companies ONGC, Coal India, IOC, NTPC and SAIL managed to spend just 49% of the combined budget for three years beginning 2009-10 till end of September 2011. The combined spending of the Navratnas was higher at 65%. Five of these 21 PSUs managed to spend less than 25% of the CSR budget of the three years. Coal India spent only 6% of the budget till September 2011. Indian Oil Corporation spent 85% of the Rs 264.4 crore it set aside and SAIL 72% of the Rs 179.68 crore. (Edwin, 2012).

➢ PSUs are facing numerous challenges and limitations while implementing CSR programs. They largely relate to the organizational level issues such as absence of a dedicated CSR team, active involvement of key stakeholders, budgetary issues and identifying apt CSR projects and their beneficiaries. Survey findings revealed that identifying appropriate CSR projects is the top-most challenge of the PSUs.

➢ Around 28% of the companies surveyed, feel that identifying appropriate social projects and their beneficiaries is their biggest concern. Data has already shown that Maharatna and Navratna public sector undertakings (PSUs) have not been able to fully spend their CSR budget.

Media Focus and Recognition

It has been observed that the status of CSR in Public sector undertakings is particularly not palpable to media as the coverage is scattered. Other than tangible changes in the policies, rest of the issues do not find any mention in media. HPCL, ONGC have a remarkable media

presence and appeal which keeps them lively and noticeable most of the time. On the other hand, OIL is weak on the media front. In order to recognize and motivate CSR initiatives, various awards and rankings are announced by several associations. Oil sector enjoys a regular presence in such forums and is the winner of several awards and rankings. GAIL has recently been awarded 7th position by the "*Economic Times*" in its latest report on Best corporate in India in the area of CSR. BPCL is also a part of that list. However, companies such as HPCL, IOCL, ONGC, and BPCL are great examples in terms of CSR management. They have a visible presence in the public arenas and media. They are collaborating with renowned third party organizations that include NGOs, government bodies, academic institutes etc. to make their efforts more specialized and effective. They view CSR more as a value rather than a responsibility which is showing visible differences in the impact of their initiatives.

Methodology

Maharatna companies, the biggest and the top PSUs in the country were selected for the study as they are run by public money and should be bound by the law. The researcher tried to study how far these companies are taking steps to provide information in the public domain especially in the websites which can readily reach masses. Since the researcher wanted to study the communication aspects in case of PSUs(Public Sector undertakings) as to how the information about these activities is being sent back to the stake holders who are basically primary as well as secondary in nature. As the PSUs are owned and run by the governments the onus of making information public about activities would be more on the PSUs compared to the private sector companies. And it becomes imperative to put the information in public domain. The researcher selected the seven Maharatna companies ie. IOC, HPCL, GAIL, BHEL, ONGC, SAIL, and found out as to what type of information is sent out by the companies with regard to the CSR especially through websites maintained by them.

Objectives

The study has been made

1. to find out what type of information is given by the companies

2. to find out as to which format is used to disseminate information through new media especially websites to the public.

3. to find out what measures were adopted to make the communication most effective

Analysis

CSR Provisions of the Companies Act, Companies (CSR Policy) Rules 2014, Schedule-VII to the Act, DPE's guidelines on CSR and Sustainability and clarifications/amendments thereof from time to time have been guiding the companies to take up CSR activities.

Indian Oil Corporation. Indian Oil Corporation constituted a Sustainability and CSR Committee of the Board consisting of at least three Directors, out of which at least one Director shall be an independent director. It also earmarked 2% of average net profits earned during three immediately preceding financial years for 'CSR budget' of the year, which will be non-lapsable. Sustainability and CSR Policy and its contents are displayed at Indian Oil's web site, as per the format specified in the CSR Rules. The Directors' Report also includes an annual report on activities. Green initiatives, current projects, academic and social scholarships awarded by the company under CSR by the organisation have been displayed. But mostly, the information is given in the form of narratives and there was no mention of CSR board or committee or details of budget and spending etc in the website. It described the

activities with a photograph and overall presentation was not much effective and did not create interest. In the website very few links were setup to go into details about CSR. The website listed all the awards won for CSR by the company

National Thermal Power corporation. It has set up a separate foundation for CSR. It was named as "*NTPC's foot prints: Power with CSR and sustainability*"and was designed in an impressive and professional manner. The website of the company is very impressive with visuals and illustrations. An exclusive magazine with all the formal structures such as index page numbers, titles are published regularly for this purpose. The media presence and the public appeals of the power sector are weaker as compared to that of the other constituents of Oil Sector. However among many PSUs, NTPC has the maximum presence in various media portals. The company is involved in various CSR activities throughout the year which makes it visible on the charts of public recognition. CSR policy with objectives, specific objectives of drafting, implementation, review and CSR governance structure, budget, approach/ methods/ corporate employee volunteering, quality circles in villages, expenditure balance sheet, List of activities, Swatch Vidyalaay, Utkarsh scholarships.etc are found in the website of the company

Oil and Natural Gas Company. CSR activities undertaken by ONGC based on items listed in schedule vii of the companies are displayed in a special report which exhibits professionalism. Apart from this pursuant to the section 135 of the companies act 2013, a responsibility statement of the CSR & SD committee that the implementation and monitoring of the CSR activities is in compliance to the CSR and SD objectives and policy of the company are attached as annexures to the annual reports regularly.

Bharat Heavy Electrical Limited. The PSU which manufactures heavy machinery has started out a separate website exclusively for CSR in which a professional out look is visible. It is a well conceived idea with a host of areas like CSR policy, organization structure, CSR thrust areas, projects taken up by them. Publications, recognitions as well as other details are placed effectively in it. It has meticulously designed website with elaborate text and impressive photographs. A mention is also made about the projects taken up under CSR. Many of the programmes are taken up in association with the local NGOs of repute. All the segments of the society are found to get some benefit or the other with the CSR activities. The thrust areas were given impressive names such as Healthy India, Educated India, and Inclusive India etc. which would readily get identified by the public. They were even explained with the help of visuals. Projects taken up were given in a tabular format with all the details. The company's transparency is evident in putting up certificates for CSR in websites which is an act of integrity. CSR thrust areas are highly inclusive as the concepts of local and global which are very much essential are taken up by the company. The activities are explained in an emphatic as well as narrative text. An exclusive magazine with the name of '*CSR prayas'* is published which shall have details of all the CSR activities taken up by the company. It is being published since 2012 and bringing out two issues in a year and seven editions were brought so far. The company has taken up special protection measures such as exclusive "News Photography since 2006.

Coal India Limited. Efforts of CIL to take up the CSR into the public effectively are exhaustive and narrative. Many publications such as brochures, CSR magazines and policy documents are being published by the company. Other than these in all the annual reports of CIL special mention of CSR in detail is found. Its CSR cover page in corporate social responsibility and it has been mentioned by India CSR news network isle. It disseminates information about activities in a detailed manner by presenting event by event. It also gives awards to the best CSR projects throughout the country. It also started an exclusive face book

and twitter account to promote itself and others. It also discusses news about CSR activities and provides updates regularly.

Gas Authority of Indi Limited. Though it has limited CSR activities it has a robust monitoring mechanism providing support at different levels using measures like: monthly and quarterly progress reports, site visits, video conferences, in house mechanism to popularize the activities. One novel feature in CSR is documentations is done by the company effectively. It's online magazine *"Karmayog"* discusses the activities and a novel point is that it mentions about each individual CSR Activity It rates its activities also and the data from 2007 is available till date. CSR umbrella, Hriday concepts adopted by the company. An exclusive name for each project such as Ujjwal, Kushal, Harita, Arogya, Unnaathi and Sashakth would readily go with the public. Exclusive videos on all projects taken up by the company and a separate GAIL CSR corporate film about its activities also showcases the interest the company evinces to bring out the best as a part of CSR.

Steel Authority of India Limited. An exclusive magazine is being published regularly about the CSR by SAIL. But it is not given any specific name. Information about these activities is given in detail with text in narrative format. Perfectly edited pictures with supporting special effects, specially designed layouts are noticed in its website regularly. Innovative feature of the company is that it makes a mention of objectives in a sector wise manner such as health, education, sports etc. Success stories of the CSR are described in an interesting manner. Performance indicators, separate score card for CSR are also prepared by the company which shows the seriousness with which the company is committed to its CSR activities. Apart from these, regular CSR policy reports are also brought out by the company.

Conclusions

The study found that being public sector entities the companies have to give back the benefit. The following steps may be taken up by the companies to make publicity of CSR more effective. The companies should try

- ➢ to design CSR policy effectively and try to revitalize the existing systems and opportunities to start a new one.
- ➢ to explore the scope for it the Government can make some robust policies as taken up in other countries.
- ➢ to plan collective efforts for fulfilling obligation of CSR.
- ➢ The companies should appoint professional communication experts to deal with the inputs and present them in a systematic manner.

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SAFFRON PRODUCTION IN JAMMU AND KASHMIR: CONCERNS AND REVIVAL MEASURES

Ajaz Ahmad Dass, *Research Scholar R T M N U Nagpur*
Tariq Ahmad Malik, *Research Scholar Jiwaji University Gwalior*
Mohd Azhar Ud Din Malik, *Research Scholar Jiwaji University Gwalior*

Abstract

Jammu and Kashmir is globally acknowledged due to its cultivation of world famous horticulture fruits. Horticulture sector is considered to be the back bone of the state economy. The State is industrially poor and fewer avenues available in the public sector have made people depend on agriculture sector for their income and livelihood security. Horticulture is important sub-sector of agriculture in the state. Saffron is world famous high value low volume cash crop of the Kashmir. Saffron cultivation in Kashmir valley has its historical roots from Iran where world's largest amount (70 percent) of saffron is cultivated in the country. Jammu & Kashmir having monopoly in the saffron cultivation in India nearlby 7.3 percent of world saffron is produced in the State puts India on the third rank in world saffron production. Pampore area of Pulwama district produces almost 75 percent of total share of state. But during recently the area under cultivation, production productivity is on decline with the result the saffron cultivation is under threat in the state due to presence of lot of problems in the sector; on the other influence this sector is means of likelihood of large no of people. Government of India and state government has introduced National Saffron Mission for the rejuvenation and promotion of saffron cultivation in the state. The paper analyses the trends in saffron cultivation in terms of area production and productivity. Through light problems and the threats exists in the cultivation of the saffron in the valley. The information is basically primarily in nature it is collected from the saffron cultivators and mostly qualitative in nature.

Key words: Saffron Cultivation, Under Extinction, Decaling Production.

Introduction

Horticulture products-vegetables, fruits, species, and aromatic plants have grown steadily to become the largest category of world agriculture trade. Horticulture fruits play a vital role in providing food security globally. Jammu and Kashmir state meagre industrial base, backward economic region and fewer avenues available in other areas have made population mostly depend on the primary sector for their livelihood security and employment. In the State of Jammu and Kashmir80 percent of population depends on the primary sector. Jammu and Kashmir is basically agrarian in nature. The diverse climatic conditions, fertile soil, sub-tropical climate offers a wide scope for cultivation and production of all kinds of fruits and vegetables. The importance of horticulture in the economic development of the State needs not to be over emphasized. Among the major horticulture products Saffron is one of the most important export products and plays a significant role in income and employment for the large section of the population. The main cultivation areas of Saffron are Kharewa, Chandhora, Pampore areas of Pulwama, Budgam and Srinagar and recently it has been introduced in the Kashtiwad district of the state. Saffron is a spice haul out from the dried stigmas of Crocus sativus. Saffron remains the world most expensive

spice throughout the history. The flowering period of the saffron extends over 2 or 3 weeks in October or November which is influenced by the geographic condition of a particular region. The dark red stigmas are separated manually and then they are dried. Near bout 100,000 flowers are required to make a kilo of pure dried saffron. It is an important commodity and is of great significance in the agricultural economy of Jammu and Kashmir. Saffron is well known spice it has many other uses in industries such as food, pharmaceutical, cosmetic and perfumery as well as in the textile dyes *(Kafi et al. 2006).* Saffron is believed to have been introduced into the Kashmir valley by the Persian migrants, who along with saffron, introduced many other plant species. Iran accounts for over 90 percent of world saffron production. Spain, India, Morocco, Greece, Turkey, Kashmir and Afghanistan are minor producers. In India 5,707 hectares of land comes under its cultivation. Its annual production is around sixteen thousand kilograms. The state of Jammu and Kashmir tops the list of the saffron growing states in India. In the India out of the total 5,707 hectares of land are used for saffron cultivation 4,496 hectares lay exclusively in Jammu and Kashmir. In Kashmir, Pampore area of pulwama which is situated at a distance of 15 kilometres from Srinagar is famous in world for its high grade saffron. Saffron in a limited scale is also cultivated in Kashtiwad of Jammu region. Pampore and its neighbouring areas produce an average of 2,128 kilograms of saffron every year. The uncertain climatic conditions and the insufficient irrigation facilities in the valley the cultivation of the saffron is going to be under threat, the area, production and the productivity of this famous spice has decreased at large extend from the past decade or so.

Research Questions

1. What are the trends in the saffron cultivation in the state?

2. What are the measures for the revival of saffron cultivation?

3. What are the factors for the declining production?

4. What are the major problems in the cultivation of saffron?

Objectives

To examine the trends in production, productivity, area in the saffron cultivation and revival measures under National Mission on Saffron.

Research Methodology

The study is descriptive in nature and is based on primary and secondary data. The primary data collected was mostly qualitative in nature. The secondary data was collected from horticulture department J&K, Horticulture planning and marketing department J& K, Agriculture and production department, central institute of temperate horticulture of the state and various published and unpublished articles and reports. Primary data was collected from a field survey of 50 households who were mostly involved in the cultivation of saffron from village Lethpora of district Pulwama that was randomly selected were people was mostly involved in the saffron cultivation. Households having land of 40 to 60 kanals were selected in the sample. Stratified simple random sampling and snowball sampling was used to locate the saffron cultivation households. The interview was held with the concerned households head related to practices and techniques in saffron cultivation. Information was collected related to problems and concerns in saffron cultivation. Information was also collected related to the Government efforts and the incentives for the cultivation of the saffron in the state. The information collected was mostly qualitative and

descriptive in nature. The respondents were also asked about the marketing channel of the saffron cultivation by the farmers.

Results and Discussion

Saffron is the famous commercial spice of the state and is high commercial value and low volume. District Pulwama, commonly known as Saffron bowl of Kashmir, is the dominant Saffron production followed by Budgam, Srinagar and Kashtiwad districts. Saffron is cultivated done by almost 16,000 families located in 226 villages, the majority (61 per cent) of who have holdings of less than 0.5 ha. Saffron production is confined to a limited geographical area in the State. Saffron has traditionally been associated in Kashmir with famous Kashmiri cuisine, its medicinal values and it's the rich cultural heritage. Saffron is used in enriching the local cuisine, medicinal use and it is important religious rituals is also well known. However, Saffron production is currently suffering on several counts, especially those relating to productivity as well as post-harvest management. This has resulted in lower production and poor quality. There are reports that several farmers are abandoning Saffron cultivation in favour of other crops. District Pulwama, commonly known as Saffron bowl of Kashmir, is the main contribution to Saffron production followed by Budgam, Srinagar and Kishtiwar districts. Saffron is cultivated by more than 16,000 families located in 226 villages, the majority (61 per cent) of who have holdings of less than 0.5 ha. Saffron cultivation in Kashmir valley has been facing a threat of extinction as the area, production and productivity is on decline. The area under saffron cultivation has been decreased from 5707 hectares in 1996 to 3715 hectares in 2009-10. The productivity of the saffron has declined from 3.13 kg/hectare in 1998-99 to around 2 to 2.5 kg/hectare in the last few years. The production techniques fallowed by the farmers have traditionally adopted longer cycles of more than 15 years and sowing of unsorted corms of different grades with low grades without knowing the soil quality and testing, moisture stress is also responsible for low production. Saffron major horticulture crops it important high value cash crop of valley, besides employment, foreign exchange, income it is important for water management. Jammu and Kashmir State is acknowledged globally due its horticulture produce and cultivation of world famous fruits and spices. The world's best saffron is grown in the valley its main concentration is in district Pulwama. The matter of concern is that the Saffron cultivation has declined by 25 percent from 4161 hectares in1998 to 3110 hectares in 2008. The decline and trends in production and area:

Table No I

Trends in production and productivity of saffron in J& K

Year	Area(Hectares)	Production(M.T)	Yield rate (kgs/hectare)
1996-97	5707	15.95	3.5
1997-98	4161	12.88	NA
1998-99	2880	7.65	2.27
1999-2000	2742	3.59	1.88
2000-01	3075	0.30	1.57
2001-02	2989	6.50	2.96
2002-03	2928	5.15	1.66
2003-04	2436	6.86	3.75
2004-05	3110	7.04	1.63

2005-06	3130	6.50	2.25
2006-07	3010	8.20	2.15
2007-08	3280	7.70	2.50
2008-09	3280	9.46	2.34
20009-10	3785	9.55	2.50
2010-11	3785		2.52

Source: Financial Commissioner J&K (Provisional) Horticulture Planning and Marketing Department J&K

Table No II

District Wise Production of Saffron

S.No	District	Area(hectare)
01	Pulwama	3200
02	Budgam	300
03	Srinagar	165
04	Kishtwar	120
Total	3785	

Source: Agriculture department J &K

The table we see that the saffron industry in the state is under threat because the area and production along with the productivity per hectare are continuously on decline there are various reasons responsible for the decline in the saffron cultivation in the region.

Problems and Concerns

After discussing and conversation with the local saffron cultivators during the field survey the results were that before 1980 the productivity per kanal*(*Kanal-local unit in which the land is sold and purchase among the farmers*)* was 800 gram after 1980 it has declined to 100 gram per kanal due to some climatic and environmental changes at global level with the effect on regional climatic conditions with the result the rainfall and snowfall are not falling on regular time and in sufficient amount so that saffron corms gets nourished in winter season to give better returns. The decline in the sector is also due to lack of irrigation facilities this was a major problem according to them and lack of research and developmental activities in the related field related to cultivation, sowing of corms, seed protection. Lack of soil testing and Irrigation was seen to be a major problem in because when the seed corm not gets sufficient water and rainfall at regular intervals it did not get nurtured and grow properly to give sufficient returns. People did not know how to deal with the problems because there are no irrigation facilities and due to lack of proper soil testing and fertility the production decline on large extend people has diversified towards the cultivation of the other agriculture products.

Major Concerns in Saffron Cultivation

Problem of irrigation*:*

Absence of proper irrigation facilities is a major problem in the way of cultivation of saffron. Proper and regular humidity and presence of moisture is important for the nourishment and growth of seed corms to give better returns, due to insufficient and irregular rainfall in the state due to global climatic changes the presence of

Government irrigation facilities assumes more importance. According to the respondents under the National Saffron Mission irrigation pumps are to be provided to the cultivator's completion work takes a long time.

Marketing:

Marketing of Saffron is un-organized and is largely in the hands of brokers, with a long chain of intermediaries linking the grower to the consumer. The main marketing channels are brokers, local traders, agents, cooperative societies, government agencies and companies' since the broker is the mainstay of the marketing channel. there is rampant exploitation of farmers mainly due to ignorance regarding the prices prevailing in major trading .The marketing facilities and intervention by the government in marketing is not available to get fair remuneration to the cultivation. Farmers directly sell to middlemen and commission agents and and cultivators not getting fair prices to the produce. The marketing channel found in the saffron cultivation was:

Producer—Contractor—Commission agent--Wholesaler—Consumer.

The producers demand government intervention and direct sale of their produce.

Lack of proper soil testing: lack of research and development activities in the sector that often results improper grading, use of type of corm seeds, type of manure and fertilizers which would be according to the nature and moisture content of soil because the fertility and quality of soil is not known to the farmers so that proper treatment and reform measures can be taken accordingly by the farmers with the result production and growth of saffron industry declined in the state. According to cultivators there are soils like Topple, Grover, vaunt were soils found but lack of research by govt. to know each soil quality to give treatment accordingly. Moisture stress (rain fed cultivation).Inadequate availability of disease resistant SaffronCorms, Nutrient depletion in Saffron fields. Longer planting cycle of Saffron corms (>15Years as against 4-5 years)Higher incidence of pests and diseases Delayed stigma separation, lowering Saffron recovery to 2Lglkg of fresh flowers (optimum recovery 309/kg),Quality deterioration due to traditional practices:(sun drying lowers coloring strength from 16 to8 per cent)Inadequate Quality Control / Certification Branding system Poor price discovery and lower farm gate price (involvement of intermediaries), and issues of adulteration and admixture are some other problems found to be in the state for the threat of extinction of saffron cultivation and production decline.

Measures under Economic Revival of J&K Saffron Sector

Keeping in view the importance of saffron industry for overall growth and future of large no of farmers related to Saffron cultivation and on the other side due to decaling production area under the saffron cultivation which is matter of great concern. Government realizing the importance of the high value commercial spice with the result the local people make steps to revive the industry, they come to SKUAST-Kashmir to consult the Agriculture scientists about the various concern after various recommendations by various university scientists they approve a project in 2009 chairman was Professor Nahvew named the project "All J&K Saffron Growers Association". The association under the leadership of Haji Abdul Samad Bhat they make conversations with higher authorities like Prime minister, UPA chairperson Sonia Gandhi, food minister Sharad Pawar with the result National Saffron Mission

was approved in 2010 with the final allocation of 300.73 crore with the Government of India share of RS. 288.06 crores and farmers share is 84.12 crores. With the major objectives of withdrawn from traditional practices of cultivation, rejuvenation and replanting of corm seeds, new technologies and strengthen of quality and competitiveness of saffron cultivation. Under the Mission each farmer was given RS.25 thousand for each kanal to implement new technologies like seed diversification and transformation, this amount was given as a labor charges for grading and sowing of seeds. Thrust Areas of Saffron Mission

- The project for Economic Revival of J&K Saffron Sector will be implemented in a Mission mode. The National Mission on Saffron in Jammu and Kashmir has following components to ensure that interventions are timely and have identifiable Performance. The project aims to Rejuvenation/replanting of existing Saffron area to increase productivity.
- Improvement in Standardization of quality corm production in public nurseries. Mission aims to broaden and strengthening the irrigation system.
- Increase the product quality and marketing surplus through improved post-harvest handling.
- Establishment of weather stations.
- Infrastructure development to provide marketing, post-harvest management and to provide improved cultivation techniques.
- Transfer of technologies through sending farmers for foreign tours.
- Mission also aims to Enhancement of research and extension capabilities.
- Delineation of package of practices for Saffron.
- Dissemination of weather forecasts, market alerts, etc. through SMS.
- Market intervention through e-trading and establishment of Electronic Auction Centre to reduce the exploitation of the farmers by middle men.
- The Mission also aims proper Grading, packaging and branding to fetch fair prices.

Under the National Mission on Saffron fertilizers were also distributed among farmers like vermin-compost 25 kg per kanal, DAP 6kg/kanal, Urea7kg/kanal, Potash 1.5kg/kanal were distributed to every famer. To make corm disease free and resistant mencozene 3gram per litre, Beaverton one gram per litre to wash the corm seeds before sowing to increase production there were all included in the Mission to revive the saffron industry. But this facility was availability to corm seeds having weight of eight gram minimum or above this and below this weight no corm seed was included in the Mission. Under the mission tiller is also given with a subsidy of 50 percent. Dryer technologies were also given to maintain the natural color of saffron which got damaged due to sunlight during drying process. In the National Mission on Saffron for the Iran tour 48 lakh are released for four years and 12 lakh are release annually this tour is for the purpose to observe the cultivation practices and technologies and to implement in the domestic production of saffron to increase production. International tour is provided to the farmers largely involved in saffron cultivation to extend the market area to sell the produce in the travelling country to make saffron world famous. The major aim of project was that regeneration and diversification towards new and improved technologies under this objective 64 thousand kanals in Pampore area, 7000 thousand kanals, Srinagar district 1600 kanals and in Kishtwar district 2000 kanals were undertaken. Achievements under the National Saffron Mission are bit slowly due to slow implementation of programme. Under the mission a Spice Park

at the Pampore with a cost of 3 crores for the marketing of saffron spices to get good returns.

According the response of the respondents who are mostly involved in cultivation of saffron the implementation and progress under the mission is very slow until present very meagre bore wells have been completed and if any is completed it is not working regularly to provide the irrigation facilities, also according to authorities each Bore well is necessary to provide irrigation for 600 kanals which according to the farmers is very difficult to implement. It was fond that there is corruption and great influence of financial approach and political will in providing various facilities to the farmers under the mission which need to give immediate attention

Conclusion

The state of Jammu & Kashmir gets the first rank in the horticulture production particularly in temperate fruits in the country. Jammu & Kashmir has been globally acknowledged due to its dynamic development in horticulture sector. Saffron cultivation in Jammu and Kashmir is most important commercial activity of the state economy. The World Famous Spice saffron is the low volume and high continent cash crop of the state. The agro-climatic conditions of the state are favorable for the cultivation and growth of the Saffron. The cultivation of the high value spice of the economy has under gone radical changes due to the existence of the frequent problems from various angles in the state. There is existence of the various intermediaries in the marketing of the saffron production of which leads to adulteration of Saffron to degrade the quality of the saffron with the mixture of the Iran saffron which is not in comparison to the Kashmir saffron which leads to fetch the lower prices to domestic cultivation in the state. The need of the hour is to make the National Mission on Saffron cultivation in the state more improved and strengthen the implementation of the programme for the fruitful results in the long run to benefit the farmers in the economy. There is need to broaden the funds available in the Mission to bring the more inclusiveness in the Mission. Saffron is the main cash crop and world famous spice which has a high commercial value. The cultivation of saffron is limited to few countries. Jammu and Kashmir is the only Indian state with 7.3 percent of share in saffron production puts India on the third rank at world level. J&K State have appropriate climatic conditions for the cultivation of saffron and vast majority of population depends on the saffron cultivation for their economic avenues and livelihood security. In Jammu and Kashmir there are 150 villages were saffron cultivation is done as main occupation. But the matter of great concern is that the future of saffron industry is going under threat and its future seems to be going towards darkness. The production, area and productivity of saffron declined at a large extend most importantly the quality degradation occurs at large extend. There is some institutional, economic and environmental cause's lack of irrigation facilities, marketing problems, adulteration in the quality and most importantly the lack of proper research activities related to this sector. Keeping in view the current scenario and trends in the saffron cultivation, cultivators and Government realizing the importance of the saffron cultivation efforts has been taken to for the betterment of the saffron cultivation like under the project Economic revival of J&K saffron sector, "National Mission on Saffron" was approved with the major share from GOI on the pilot basis with total outlay of 372.17 crores from 2010-14. The main and immediate threat was given on diversification, un-gradation and rejuvenation and to enjoy the technological improvement in the sector, to increase quality competitiveness and

increase production to get fair returns. From the study and respondents it was found that the implementation and approval of various measures under the mission takes a long time than usual due to implementation and management problems. The Mission needs to be more strength for proper implementation in order to get immediate results. The Mission has not yet much succeed in its objectives due to presence of corruption, existence of political approach and it was found that the benefits under the mission goes mostly to approach people than the people at large in spite of future of thousands of cultivators is going towards darkness due to downturn in the saffron sector. The Mission needs to be given more financial support and expertise for proper implementation for the best results keeping in view the importance of saffron industry in the Kashmir valley to protect the future of the saffron cultivation which is going towards the darkness and to protect the future of the thousands of the farmers who directly or indirectly related to saffron industry in the state for their economic opportunities. The result will be the holistic development of the horticulture in the state to increase sustainability, profitability and productivity of horticulture cultivation to achieve better results. For that there should be a harmonious relationship between Government, farmers and civil societies. With the cooperation of all horticulture industry will enjoy a boom period in future and with it not only the present generation will enjoy but the future generation will also enjoy the benefit.

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5.

ENHANCEMENT OF LEARNING THROUGH COLLABORATIVE LEARNING TECHNIQUES

Babu G[1], Dr.P Suresh[2] and Pariventhan K[3]
Assistant Professors
Department Of English
[1 & 3] Saveetha Engineering College
[2] Vels University, Chennai

Abstract:

Collaborative learning is a term that incorporates an assortment of methodologies in the steam of instruction that instills the joint scholarly endeavors by the learners of any discipline. It alludes to instructional technique where trade of thoughts is exceptionally incited and encourages the students to learn eagerly with the fullest association. According to Gerlach, "Collaborative learning is based on the idea that learning is a naturally social act in which the participants take among themselves (Gerlach 1994). The mutual learning gives learners a chance to take part in discourse, assume liability for their own particular learning, and thus become critical thinkers.

Key Words: methodologies, instructional techniques, liability, critical thinking.

Our ideas about the role of talking in the classrooms have changed radically over the years. We no longer consider that a 'good' classroom is necessarily a quiet one; we understand that learning is frequently most effective when learners have the opportunity to think and talk together, to discuss ideas and to question, analyse and solve problems without the constant mediation of the teacher.

Most of our thinking has been heavily influenced by the work of Lev Vygotsky, and his concept of learning as a social process. He explained complex learning through the term **Guided Participation:**

- Explain things that are taught rather than discovered (reading, writing etc.)

- A way to "share the thinking load"

- Helping a novice accomplish a complex task

- Assistance can be physical or mental & come from adults or peers

In recent years, his ideas have been reflected in a number of learning and teaching approaches, including:

- Co-operative learning

- Critical skills

- Dialogic teaching

Although these approaches vary to some extent, essentially they all promote the idea that young people's learning is best served when they have opportunities to learn with and from each other, and are shown how to do so effectively.

TEAM seems to be the buzzword in every workplace today, be it in India or abroad. Soft skills, together with communication skills can help in building teams. Today's classrooms are different to what they were decades ago. Modern students are no longer docile, obedient and respectful as earlier. Teachers especially of English language face a daunting task with numerous hurdles in the form of:

1. The attitude of students
2. Expectations from parents, managements and prospective employers

Other hurdles, coupled with these issues are the time management, syllabus coverage and result expectations! We as teachers of the English language in engineering colleges face similar issues and have found solace in this form of teaching and the activities used in the classroom are what we have been experimenting, modifying and utilizing effectively to make the otherwise "boring" subject, an interesting one.

Teaching a heterogeneous group is certainly a challenge as we teachers have to keep in mind the *proficiency levels, learning styles and ability, sociocultural factors* pertaining to ethnicity, *gender* etc. of our students. This is where pairing of students – groups, pairs etc comes into play as a safe solution. This method is known by different names:

- Cooperative learning

- Collaborative learning

- Collective learning

- Blended learning (also defined as hybrid or mixed-mode courses are classes where **a portion of the traditional face-to-face instruction is replaced by web-based online learning**.)

- Peer teaching

- Peer learning (or)

- Team learning

What they have in common is that they all incorporate group work. However, collaboration is more than co-operation. Collaboration entails the whole process of learning. This may include:

- Students teaching one another

- Students teaching the teacher

- The teacher teaching the students too.

More importantly, it means that students are responsible for one another's learning as well as their own.

In teaching and learning process, **collaborative learning** is a technique, teachers use to group students to impact learning in a positive way. Proponents of collaborative learning believe that it help students in many ways. Working together increases learning outcomes. Collaborative learning can occur between just two students or within a larger group, and it can take a variety of forms.

Collaborative learning transfers the responsibility of learning to the learner, in the role of "researcher" and self-directed learner. In order to work towards a collaborative learning approach, the teacher must fully understand their students' preferred learning styles and their own notions of learning. This could preferably help the teacher decide

where and how to start a project, which could also help the teacher to motivate the students of all kinds.

- Collaborative learning focuses on active participation, like moving around, drawing, creating, and performing.

- All learning should be student-focused, not content-focused. This means that when planning for instruction, a teacher should consider how her/his students learn and what methods can be used to enhance their learning.

- Learners sometimes learn more easily and readily from a peer or a group of peers. Creating opportunities for this dynamics in a classroom adds to traditional teacher-led instruction.

- Students need to be offered chances to solve problems. Working with other students to find solutions to problems, like a word problem in math or a long-term collaborative group project, gives children a chance to solve problems in tandem or with other group members. This gives them positive skills in appropriate social interaction, like cooperation, listening to others, formulating opinions, and compromise.

Collaborative learning is aimed at getting the students to take almost full responsibility for working together, building knowledge together, changing and evolving together and of course, improving together. It is an educational approach to teaching and learning that involves groups of students working together to solve a problem, complete a task, or to create a product. According to Gerlach, "Collaborative learning is based on the idea that learning is naturally a social act in which the participants talk among themselves (Gerlach, 1994). It is through the talk that learning occurs."

There are many approaches to collaborative learning. A set of assumptions about the learning process (Smith and MacGregor, 1992) underlies them all:

1. Learning is an active process whereby students assimilate the information and relate the new knowledge to a framework of prior knowledge.
2. Learning requires a challenge that opens doors for the learner to actively engage his/her peers, and to process and synthesize information rather than simply memorize and regurgitate it.
3. Learners benefit when exposed to diverse viewpoints from people with varied backgrounds.
4. Learning flourishes in a social environment where conversation between learners takes place. During this intellectual gymnastics, the learner creates a framework and meaning to the discourse.
5. In the collaborative learning environment, the learners are challenged both socially and emotionally as they listen to different perspectives, and are required to articulate and defend their ideas. In doing so, the learners begin to create their own unique conceptual frameworks and not rely solely on an expert's or a text's framework. Thus, in a collaborative learning setting, learners have the opportunity to converse with peers, present and defend ideas, exchange diverse beliefs, question other conceptual frameworks, and be actively engaged.

Unlike individual learning, which is competitive in nature, in cooperative learning students learn to capitalize on each other's resources and skills. Furthermore, the teacher's role changes from giving information to facilitating students' learning. Ross and Smyth (1995) describe successful collaborative learning tasks as intellectually demanding, creative, open-ended, and involve higher order thinking tasks. This paper outlines the many advantages of this method, whether it is for group discussion or role plays, and highlights how peer teaching too comes by as another solution.

Collaborative learning is a method of teaching and learning in which students team together to explore a significant question or create a meaningful project. A group of students discussing a lecture or students from different schools working together over the Internet on a shared assignment are both examples of cooperative learning. Cooperative learning differs from traditional teaching approaches because students work together rather than compete with each other individually.

In small groups, students can share strengths and also develop their interpersonal skills. They learn to deal with conflicts. When cooperative groups are guided by clear objectives, students engage in numerous activities that improve their understanding of subjects explored.

In order to create an environment in which Collaborative learning can take place, three things are necessary
- First, students need to feel safe and exceptional
- Second, groups need to be small enough that everyone can contribute
- Third, the task students work together on must be clearly outlined

Also, in such learning small groups provide a place where
- Learners actively participate
- Teachers become learners at times, and learners sometimes teach
- Pool in different contextual concepts and challenge students
- Diversity is celebrated, and individual's contributions are highly valued
- Students gain skills for resolving conflicts when they arise
- Members draw upon their past experience and knowledge
- Goals are clearly identified and used as a guide
- Research tools such as internet access are made available

Scholars and analysts in the 1930's and 40's, for example, **John Dewey**, **Kurt Lewin**, and **Morton Deutsh** likewise affected the helpful learning hypothesis honed today. Individuals' objectives might be connected for different reasons. In this manner, constructive reliance can come about because of individuals enjoying each other, being compensated as far as their joint accomplishment, expecting to share an asset or conquer a hindrance together, holding basic participation or distinguishing proof with a gathering whose destiny is vital to them, being unfit to accomplish their undertaking objectives unless they isolate up the work, being impacted by identity and social introduction. (Deutsch, M. 2006) **Deutsh's** commitment to community learning was certain social relationship, the possibility that the understudy is in charge of adding to amass information.

Dewey believed that it was essential that understudies create learning and social abilities which could be utilized outside the classroom, and in the law based society. This hypothesis depicts understudies as dynamic beneficiaries of learning by

examining data and replies in gatherings, participating in the learning procedure together as opposed to being inactive collectors of data (e.g. educator talking, understudies tuning in).

Kurt Lewin's examination discovered that participative authority, otherwise called popularity based initiative is ordinarily the best administrative style. Fair pioneers offer direction to gather individuals, yet they additionally partake in the gathering and permit contribution from other gathering individuals. In Lewin's investigation, youngsters in this gathering were less profitable than the individuals from the dictator gathering, yet their commitments were of a substantially higher quality.

Participative leaders encourage group members to participate but retain the final say in the decision-making process. Group members feel engaged in the process and are more motivated and creative. Democratic leaders tend to make followers feel like they are an important part of the team, which helps foster commitment to the goals of the group. Lewin's contributions were based on the ideas of establishing relationships between group members in order to successfully carry out and achieve the learning goal.

As Smith and MacGregor state, "In collaborative classrooms, the lecturing/listening/note-taking process may not disappear entirely, but it lives alongside other processes that are based in students' discussion and active work with the course material." Regardless of the specific approach taken or how much of the ubiquitous lecture-based course is replaced, the goal is the same: to shift learning from a teacher-centered to a student-centered model.

Collaborative **learning (CL)** is an instruction that involves students working in teams to accomplish a common goal, under conditions that include the following elements (Johnson, Johnson, and Smith, 1991): Brown & Ciuffetelli Parker (2009) and Siltala (2010) share the same views on cooperative learning:

- **Positive interdependence.** Team members are obliged to rely on one another to achieve the goal. If any team members fail to do their part, everyone suffers consequences.

- **Individual accountability.** All students in a group are held accountable for doing their share of the work and for mastery of all of the material to be learned.

- **Face-to-face promotive interaction.** Although some of the group work may be parcelled out and done individually, some must be done interactively, with group members providing one another with feedback, challenging one another's conclusions and reasoning, and perhaps most importantly, teaching and encouraging one another.

- **Appropriate use of collaborative skills.** Students are encouraged and helped to develop and practice trust-building, leadership, decision-making, communication, and conflict management skills.

- **Group processing.** Team members set group goals, periodically assess what they are doing well as a team, and identify changes they will make to function more effectively in the future.

TYPES OF COLLABORATIVE LEARNING

Formal Collaborative **learning** is structured, facilitated, and monitored by the educator over time and is used to achieve group goals in task work. Any course material or assignment can be adopted to this type of learning, and groups can vary from 2-6 people with discussions lasting from a few minutes to hours. Types of formal cooperative learning strategies include jigsaw, assignments that involve group problem solving and decision making, laboratory or experiment assignments, and peer review work (e.g. editing and writing assignments).

Informal Collaborative **learning** incorporates group learning with passive teaching by drawing attention to material through small groups throughout the lesson or by discussion at the end of a lesson, and typically involves pairs. This type of learning enables the student to process, consolidate, and retain more information learned.

Group-based Collaborative **learning** is effective for learning complex subject matter over the course or semester and establishes caring, supportive peer relationships, which in turn motivates and strengthens the student's commitment to the group's education while increasing self-esteem and self-worth. Base group approaches also make the students accountable to educating their peer group in the event that a member is absent for a lesson. This is effective both for individual learning as well as for social support.

Collaborative Learning Techniques

Schul (2011) discusses cooperative learning techniques. Some cooperative learning techniques utilize student pairing, while others utilize small groups of four or five students. Hundreds of techniques have been created into structures to use in any content area published by Dr. Spencer Kagan (1994). Among the easy to implement structures are: Think Pair Share, Jigsaw, Jigsaw II, Reverse Jigsaw, Reciprocal Teaching, STAD (or Student-Teams-Achievement Divisions), Cooperative Learning for ELLs

Our Experiments

Again in our classes, the students of the first year are introduced to paper presentations on a spectrum of topics. They are put into groups of five according to their roll numbers. They are asked to choose any number from 1-60 and based on the number they are assigned a topic. For e.g.

1. Conservation of Energy
2. Reviving the Vaigai River
3. Revamping the Education System etc.,

If a student selects number 3, the topic assigned is "Revamping the Education System". The groups are given five days time in which the group as a unit is expected

to contribute and each member of the team must know the content prepared. Freedom is given to the students as to how they wish to make the material presentation and what kind of embellishment they wish to do. This gives them a chance to showcase their creativity. They are encouraged to research the topics. After ten days, the group is asked to come on to the stage / dais and any member will be asked to start. They are also told to learn the difficult words in their presentations.

Marks are given on the following criteria:

- Material presentation
- Content
- Style of presenting
- Editing
- Body language

In this activity we have the following advantages:

- Team work builds up through interaction between team members
- Confidence level improves, stage fear vanishes among the weaker students
- Their aptitude and attitude to editing gets awakened
- Fosters mentoring in students of better calibre for their weaker students
- Helps in vocabulary acquisition and
- Widens their knowledge

Types of Activities (samples)
1. **Review writing**
2. **Picture analysis / Interpretation**
3. **Mind mapping / Brainstorming**

GROUP SELECTION FEEDBACK
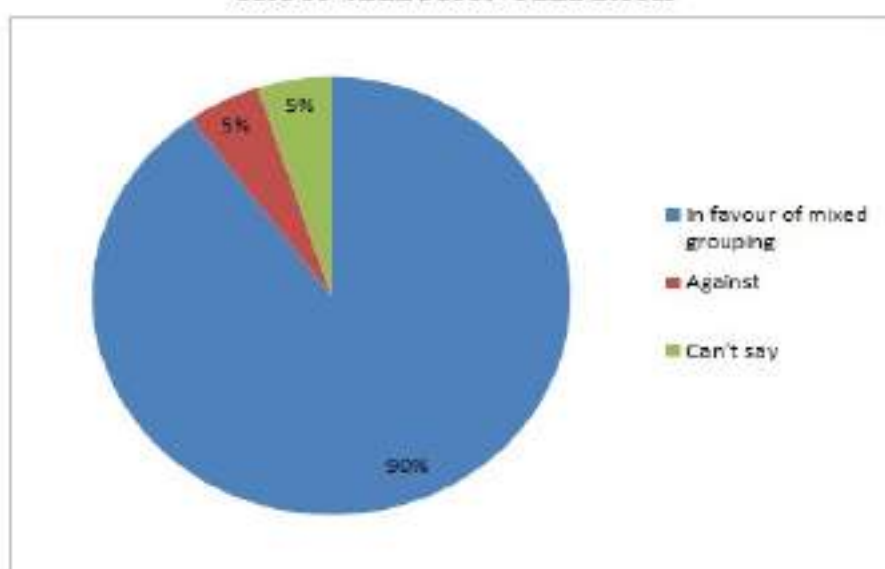
Acc   iented
discussion and investigation benefits when it involves the teacher, it can also be useful for students to work together somewhat independently, relying on a teacher's guidance only indirectly. Working with peers is a major feature of collaborative learning. In this approach, students work on a task in groups and often are rewarded

either partially or completely for the success of the group as a whole. Aspects of cooperative learning have been part of education for a long time.

Research supporting cooperative learning

Research on collaborative learning demonstrated "overwhelmingly positive" results and confirmed that cooperative modes are cross-curricular. This type of learning requires students to engage in group activities that increase learning and adds other important dimensions. The positive outcomes include:

- **Academic gains**
- **Improved race relations and**
- **Increased personal and social development.**

Brady & Tsay (2010) report that students who fully participated in group activities, exhibited collaborative behaviours, provided constructive feedback and cooperated with their group had a higher likelihood of receiving higher test scores and course grades at the end of the semester. Results from Brady & Tsay's (2010) study support the notion that cooperative learning is an active pedagogy that fosters higher academic achievement. Cooperative learning has been found to also increase attendance, time on task, enjoyment of school and classes, motivation, and independence. Research suggests that cooperative learning brings positive results such as:

- Deeper understanding of content
- Increased overall achievement in grades
- Improved self-esteem, and higher motivation to remain on task
- Helped students to become actively and constructively involved in content
- To take ownership of their own learning
- To resolve group conflicts and improve teamwork skills

To make collaborative learning effective, there should be both "group goals" and "individual accountability" (Slavin, 1989). This means that the collaborative learning task must ensure that every group member has learnt something. Slavin states the following regarding research on cooperative is learning which corresponds with Brady & Tsay's (2010) findings:

- Students demonstrate academic achievement
- Collaborative learning methods are usually equally effective for all ability levels and ethnic groups
- Student perceptions of one another are enhanced when given the opportunity to work with one another
- Increases self-esteem and self-concept
- Ethnic and physically/mentally handicapped barriers are broken down allowing for positive interactions and friendships to occur

Limitations

Collaborative Learning has many limitations that could cause the process to be more complicated than first perceived. Sharan (2010) describes the constant evolution of cooperative learning as a threat. Due to the fact that cooperative learning is constantly changing, there is a possibility that teachers may become confused and lack complete understanding of the method. Teachers implementing cooperative learning may also be challenged with resistance and hostility from students who believe that they are

being held back by their slower teammates or by students who are less confident and feel that they are being ignored or demeaned by their team.

Students often provide feedback in the success of the teamwork experienced during cooperative learning experiences. Peer review and evaluations may not reflect true experiences due to perceived competition among peers. A confidential evaluation process may help to increase evaluation strength,

Gifted students, however, often feel exploited when cooperative learning is used as a predominate method of instruction and groups are configured heterogeneously (Coleman, 1994; Mills & Durden, 1992; Robinson, 1991). Fiedler, Lange, and Winebrenner (2002) likewise believe heterogeneous grouping may have negative side effects both on the gifted student and on the others in the classroom. Average or low-ability students may see their "perceptions of themselves as competent, capable learners suffer" (Fiedler et al., p. 110).

However, we teachers must bear in mind that efficacy of this method lies in defining and confining the group size to a number not exceeding 25 depending on the task assigned. The ultimate desire is to reach our goal of enabling our students to study and get good results.

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6.

AN ANALYSIS OF THE PERFORMANCE OF SELECT MUTUAL FUND SCHEMES OF INDIA

Dr. Geetika T.Kapoor*, Miss. Rupali Shukla**
*Assistant Professor, University Of Lucknow
**Research Scholar, University Of Lucknow

ABSTRACT

Mutual Funds are growing as a lucrative investment option in India because it offers various benefits to its investors such as lesser cost, risk diversification, stable returns etc. It is important to analyze the performance of the various Asset Management Companies working in the market, so that we are capable of making better investment decisions.

This paper aims at analyzing five mutual fund companies selected on the basis of their NAVs and comparing these companies against each other through relative performance index and risk return analysis.

INTRODUCTION

A mutual fund is an investment avenue which pools people's money to invest in diversified manner to attain common investment objectives. Mutual Funds are becoming popular among Indian investors as through these they can easily participate in financial markets at low cost along with minimum risk due to diversification of the fund in more than one type of securities. It can act as the epicenter of the investment strategy of an individual. Capital growth and stable income are the prime benefits offered through investments under the supervision of an expert portfolio manager, which are made on behalf of mutual fund unit holders. There has been increasing interest of Indian middle class in mutual funds preferably long-term investments. Hence, it is essential to study the risk and return associated to mutual funds to analyze their performance in our country. Risk being inevitable and complementary to returns pertaining to a mutual fund scheme, must be minimized while selecting the schemes for investment. The most essential factor that helps in deciding how to meet your target is the nature of the actual investments. While going to invest, asset class i.e. debt or equity or hybrid needs to be decided first. This is the most important element in selection of schemes. It becomes vital to study and compare the performance of thevarious asset management companies operating in India, in order to select the right mutual fund. On the other handit is the job of the investment manager to invest the money collected into assets as per the stated objective of the scheme.

OBJECTIVES

The objectives of this paper are as follows:

1. To analyze the performance of select mutual fund schemes.
2. To evaluate the performance of mutual fund schemes(equity based) of select companies.
3. To evaluate the performance of mutual fund schemes (debt based) of select companies.
4. To analyze the performance of mutual fund schemes (hybrid) of select companies.

5. To compare equity, debt and balanced mutual fund schemes against each other.

RESEARCH METHODOLOGY

1. RESEARCH DESIGN
   The data is based on secondary sources and interpreted for the purpose of evaluation of various mutual fund schemes. The data used is as per the total Asset under Management of the various mutual fund companies. The source of data is the websites www.indiainfoline.com and www.nseindia.moneycontrol.com.

2. SAMPLE DESIGN
   The sample is of the 5 schemes out of the universe of all the mutual funds companies in India based on the value of AUM of these companies, it includes 2 schemes with top most AUM, 2 with lowest AUM and 1 with moderate AUM. Such sample is taken for each type i.e. equity, debt and balanced funds.

3. DATA COLLECTION
   The data is collected through secondary sources. The schemes are selected on the basis of their AUM which is obtained from the website www.indianinfoline.com, as on 1st September, 2017 and is for a reference period of 2013 to 2017.

4. DATA ANALYSIS
   The aforesaid data is analyzed through risk and return analysis of the selected schemes of mutual funds.

DATA ANALYSIS

We start with making an analysis of the five equity diversified mutual funds of India selected on the basis of their AUMs. The associated data is tabulated below:

Table 1- Equity Diversified Schemes

SCHEMES	AUM(in Cr.)	NAVs(in Rs.)	1w%	1m%	3m%	6m%	1y%
1.HDFC Equity Fund (D)	20350.41	55.66	1.22	[2.34]	3.08	12.62	19.36
2.HDFC Equity Fund(G)	20350.41	592.78	1.22	[2.34]	3.08	12.62	19.36
3.Reliance Equity Opportunities Fund(B)	10065.39	86.03	1.75	[1.51]	3.02	12.64	13.60
4.Sahara Super 20 Fund (D)	0.48	19.98	1.42	[0.37]	5.57	11.67	13.26
5.Sahara Super 20 Fund (G)	0.48	20	1.42	[0.37]	5.57	11.67	13.26

Interpretation: The above table shows the performance of selected equity diversified schemes, including a moderate, top 2 and bottom 2 schemes as per their AUM. It also displays the returns on these schemes for a period of 2013 to 2017. These schemes are listed in the decreasing order of their AUMs, where HDFC Equity Fund (D) is on the top with AUM of 20350.41Cr , followed by HDFC Equity Fund(G)(20350.41Cr), Reliance Equity Opportunities Fund(B)(10065.39Cr.), Sahara Super 20 Fund (D)(0.48Cr.) and Sahara Super 20 Fund (G)(0.48Cr.) in that order. The fifth column depicts returns on these schemes for five years in which the highest return is of HDFC Equity Fund (D) of 19.36% and HDFC Equity Fund(G) of 19.36%. It is followed by Reliance Equity Opportunities Fund(B) of 13.60% returns, Sahara Super 20 Fund (D) with 13.26% returns and so on. It is observed that though the NAV of HDFC Equity Fund (D) is quite low at Rs.55.66/- but AUM is highest i.e. 20350.41Cr because a large number of people remain invested with it since it offers

maximum returns as compared to other schemes. While in case of HDFC Equity Fund(G) having the same AUM as HDFC Equity Fund (D) the NAV is much higher i.e. Rs.592.78/-, than that of where HDFC Equity Fund (D) which is Rs.55.66/- this is purely because HDFC Equity Fund (D) has higher debt proportion which is pulling down its NAV. Hence, we can say that higher debt composition of any fund increases risk associated to it and so it reduces the value of NAV of that scheme. This is clearly depicted in the above table by Sahara Super 20 Fund (D) and Sahara Super 20 Fund (G) which have same AUM but different NAVs because of similar reason.

Now, we evaluate the debt diversified mutual fund schemes which are again selected on the basis of their AUMs. The data is tabulated as follows:

Table 2- Debt Diversified Schemes

SCHEMES	AUM(in Cr.)	NAV(in Rs.)	1w%	1m%	3m%	6m%	1y%
1. Aditya Birla SL Cash Plus(D)	30135.98	112.01	0.12	0.54	1.64	3.33	6.86
2. Aditya Birla SL Cash Plus(Div-D)	30135.98	100.2	0.12	0.55	1.68	3.43	6.88
3. Aditya Birla SL Floating Rate-STP(Div-D)	12141.52	100.02	0.14	0.56	1.71	3.50	6.99
4.Aditya Birla SL Floating Rate-STP(Div-W)	12141.52	100.15	0.14	0.54	1.65	3.36	6.80
5.Aditya Birla Constant Maturity 10Y Gilt(Div-Q)	30.99	12.5	0.45	0.23	2.50	5.43	9.15

Interpretation: The above table shows the performance of selected debt diversified schemes, including a moderate, top 2 and bottom 2 schemes as per their AUM. It also displays the returns on these schemes for a period of 2013 to 2017. These schemes are listed in the decreasing order of their AUMs, where Aditya Birla SL Cash Plus(D) is on the top with AUM of 30135.98Cr., followed by Aditya Birla SL Cash Plus(Div-D)(30135.98Cr.), Aditya Birla SL Floating Rate-STP(Div-D)(12141.52Cr.), Aditya Birla SL Floating Rate-STP(Div-W)(12141.52Cr.) and Aditya Birla Constant Maturity 10Y Gilt(Div-Q)(30.99Cr.) in that order. The fifth column depicts returns on these schemes for five years in which the highest return is of Aditya Birla Constant Maturity 10Y Gilt(Div-Q) of 9.15% followed by Aditya Birla SL Floating Rate-STP(Div-D) of 6.99% returns, Aditya Birla SL Cash Plus(Div-D) of 6.88% returns and so on. It is observed that in case of debt funds maximum AUM is found in Aditya Birla SL Cash Plus(D) because it has highest NAV among other schemes which indicates that people invest more in funds with lesser debt proportion and this generalization is verified by the other schemes enlisted in the table which also show similar behavior i.e. AUM falls with falling NAV. Also we can see that the returns over a period of five years are increasing steadily with the falling NAV justifying that higher risk offers higher returns.

Now, we oversee the performance of the balanced mutual fund schemes, selected on the basis of their AUMs. The data is tabulated as follows:

Table 3- Balanced Funds

SCHEMES	AUM(in Cr.)	NAV(in Rs.)	1w%	1m%	3m%	6m%	1y%
1.Aditya Birla SL Balanced'95 Fund(D)	10147.76	153.2	1.65	0.59	5.53	11.88	15.33
2.Aditya Birla SL Balanced'95 Fund(G)	10147.76	738.35	1.65	0.60	5.51	11.86	15.35
3.Axis Income Saver(Div-A)	593.82	12.18	0.82	0.37	3.29	6.87	7.41
4.Kotak Multi Asset Allocation Fund(Div-A)	15.86	12.05	0.81	1.17	3.90	6.63	8.75
5.Aditya Birla SL Balance Fund(D)	4.62	22.2	0.72	0.68	2.66	6.8	13.88

Interpretation: The above table shows the performance of selected debt diversified schemes, including a moderate, top 2 and bottom 2 schemes as per their AUM. It also displays the returns on these schemes for a period of 2013 to 2017. These schemes are listed in the decreasing order of their AUMs, where Aditya Birla SL Balanced'95 Fund(D) is on the top with AUM of 10147.76Cr., followed by Aditya Birla SL Balanced'95 Fund(G)(10147.76Cr.), Axis Income Saver(Div-A)(593.82Cr.), Kotak Multi Asset Allocation Fund(Div-A)(15.86Cr.) and Aditya Birla SL Balance Fund(D)(4.62Cr.) in that order. The fifth column depicts returns on these schemes for five years in which the highest return is of Aditya Birla SL Balanced'95 Fund(G) of 15.35% followed by Aditya Birla SL Balanced'95 Fund(D) of 15.33% returns, Aditya Birla SL Balance Fund(D) of 13.88% returns and so on. Here we observe that the 5 year average return(i.e.12.44%) are more than debt diversified funds(i.e. 7.336%) while a little lesser than equity diversified funds(i.e15.768%).

ANALYSIS

- Equity diversified schemes show greater returns than debt and balanced funds. This is so because equity diversified funds involve higher risk hence offering higher returns (i.e highest of 19.36% by HDFC Equity Fund (D) and HDFC Equity Fund (G) in 5 years.
- Equity funds also show higher NAVs than other types of funds as they involve least debt proportion hence lesser charge on its value of assets.
- The AUM is higher in case of debt diversified schemes as debt involves lesser risk and stable returns to the investors. Hence, more people invest in debt funds and so they show up higher AUM (i.e with highest of Rs.30135.96Cr by Aditya Birla SL Cash Plus(D)).
- Equity diversified funds offer positive returns in longer terms of investment (i.e generally, more than 3 years). Debt funds depict lower returns than equity funds but they increase steadily over time. Though this increase is not as high as in case of equity funds.
- Balanced mutual funds have a variety of schemes which strike a balance between equity and debt to provide best possible returns to the investors. Some balanced funds

have a high NAV accompanied by high AUM which depicts that it offers high returns with low risk(for eg- Aditya Birla SL Balanced'95 Fund(G) and Aditya Birla SL Balanced'95 Fund(D))

CONCLUSION

The prime difference between equity and debt diversified funds is related to difference in volatility as the ones with greater risk unfurl greater returns.The volatility of equity funds is though a short term phenomenon only as it generates high positive returns in long term, especially in the case of SIPs. In case of debt diversified funds there are larger number of investors attracted towards debt diversified funds due to stable and positive returns. Though, the balanced funds show such figures that it can be said that these offer the midway between equity and debt to fulfill the investor's objectives in a better manner.Selection of a mutual fund scheme is a critical step which should thus be entirely based on the investor's objectives and careful selection of scheme after analysis of market conditions.

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7.

Relevance of E-Commerce in the Handicraft Marketing

Jahangir Ahmad Bhat
Research scholar

Dr. Pushpender Yadav
Assistant Professor

Abstract

The best strategy to subsist in today's competitive market is to change according to the demands of the market. Ecommerce (Selling and buying products on-line) is the most favoured, much demanded and the challenging concern of modern business in present day market. To sustain in market and to emerge as a market leader ecommerce is most underlined strategy to reach maximum for the profit maximisation of the companies. Online commercialism is not only for the business concerns, it is for every individual who is willing to buy and for every seller who do have something to sell. Companies who accept ecommerce in early phase are emerging as leaders of electronic selling or online sellers while some are still in its budding phase, where ecommerce is still in a wobbly timed and only few initiatives has been taken for the proper total implementation. Like other manufacturing sectors the handicraft sector find it bit difficult to promote itself on Ecommerce gauge and to sale products only is still in its introductory phase. In this paper, we have taken E-commerce as a new and much challenging means of modern business houses for the business of handicrafts. We have shown in descriptive terms how e-commerce has effected radical changes in the handicraft business by providing an internet-enabled market for artisans. Further, in this paper, we have shown the imperative players of e-commerce sector who promotes and protects handmade art and more decisively aesthetic work of artisans by motivating them and by providing welfare benefits to them. At last some suggestions under the outline of the further development of the sector have been discussed.

Keywords: - E-commerce, Handicraft Sector, Convergence of handicraft and E-commerce, players of E-commerce, possible Developments

Introduction to E-commerce:

The rapid growth and changing technologies have made it very hard to keep up with all those technologies and practices which were practiced in earlier times. In the interim, the progress of modern world through technology revolution made every human task unproblematic and quite easy. Today's market observes marvellous and vastitude changes in the activities and experiences of human life mostly the changes in Art of Business, Communication and Technology, Science, Medicine and Art of living. Further, the uprising of technology does not remain confined to meticulous sector only and the change due to modern technology does not remain confined to the few nations and particular sector only it has engulfed every nation and every sector in the loop of transformation it has shown enhancement in agriculture, industries, medicine, energy, health and more importantly in the means of conducting business. Above all the business has witnessed spectacular progress since last five decades and has come far ahead from the old ways (Barter System) of doing business and trade. Whether developing or developed countries round the corners of globe nations have witnessed these emergent changes in business and the art of doing business and trade. However, the growing change certainly have not equal rising in developing and developed nations but for the sure the old methods of living life and business has changed in every country including India.

Development is a day to day bustle which has contributed every time for the comfort of humans and for the easy of everyday affairs. Today's society is more scientific than the spiritual it was in earlier times, it has gone far beyond the old age where it was hard to imagine and stiff to accept any change pertaining to the change in the lifestyle of inhabitants. Even some technological developments have entirely changed some trends which our

ancestors were familiar about. Sticking to the changes related to way of doing business we must say business preparations have come far ahead from the barter system to modern business and have gone to advanced practices of doing business. Besides this the introduction of computer, internet and World Wide Web (www) has totally modernized and transformed the old patterns of doing business (commerce).

The Electronic-commerce generally is written as E-commerce is emerging as the smart cum innovative method of doing business. It is defined as the trading in products or services using computer networks such as the Internet, in other words, e-commerce simply means business consists of the buying and selling of products or services over an electronic system such as the internet and other computer networks (Devendra, et. al., 2012). Thus, the change is not static, the concept of mobile commerce, internet marketing, fund transfer are also included in the broader concept of e-commerce. Therefore, with the definition of United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP), we can say that e-commerce is the process of using electronic methods and procedures to conduct all forms of business activity. As commerce is a communicative deal between two parties playing familiar roles i.e. buying and selling of goods and services, similarly E-commerce consists of buying and selling of products or services over electronic devices such as the Internet and other computer networks. The E-commerce business is classified on the basis of the parties involved in the transactions of the business; the sector is classified into four major types, based on the Business-to-Business (B2B), Business-to-Customer (B2C), Customer-to-Business (C2B) and Customer-to-Customer (C2C) exhibit Table 1.

Table 1. Model of E-commerce...

Seller / Buyer	Business	Customer
Business s	B2B	B2C
Customer	C2B	C2C

Undoubtedly E-commerce was earlier introduced as a means to reduce the time gap between business to business transactions but due its positive responses and successive potentials its scope has extends to all level of transactions possible in above model.

Like other triumphant innovations E-commerce too spread like a wild fire throughout the world. Many countries in Asia were early adopters of ecommerce channel of marketing and are taking advantage of e-commerce by introducing their own ecommerce channels of commerce to the global world. The thumb rule of business is ''it is vital to cope with the latest forms of business innovations otherwise you die like you never exists (Jana). E-commerce is one of the revolutionary innovations in business world and it is playing the important role for promoting competition and diffusion of products with the help of computer and Internet technologies. India is one of the prominent countries for the production as well as for the consumption of goods and services in the global market, so the introduction of electronic commerce is as important as it is for other players of the global world. The concept of E-commerce was introduced late in last decade of the 20th century in India, but in its introductory year's e-commerce become the hot choice of doing business for commercial users of the internet. Even though, In India, the concepts of trade and business are as old as the Indus valley civilization is, but with the progress of time and development in technology the concept of commerce/trade improve itself, despite resistance it has come from the state where it was hard to believe for the people that trade can be possible without physical markets and physical interaction between buyer and seller. The concept has gone far beyond the earlier times it has managed to reach the stage where buying and selling is possible anytime, anywhere and by anyone.

The circumstance and the environment of business dealings have changed greatly, even the small and medium retailers of the country desire to ride high wave of big dreams in the global village and are ready to make a fortune out of the marketplace concept through electronic mode. The businesses ranging from small to higher level are increasingly using the Internet for commercial activities not only in private business but also in public sectors this concept of e-commerce has engaged itself in public affairs dealing. The governments of every developed or developing countries have adopted the practices of E-commerce, so is the case with India, which choose ecommerce where it is possible to brought ease for ordinary man. It is observed that the government of India has employed the e-commerce in many dealing with public especially online booking, tender, auctions, bill payment and fee collections. Initially an experiment was conducted for railway ticket booking on-line so that it will be convenient for the public to book the journey tickets; fortunately it emerges as a huge success. Later government of India has successfully set up this online system in other government-public dealings which also emerged fruitful for public as well as for the government, however, many sectors have bring good linkage between public and government but there is lot more to cover yet for the ease of individuals.

Reviewed outlook of Ecommerce

Thanks to the omnipresent nature of the Internet and its wide global access with perfect assistance of electronic devices which has made e-commerce an extremely effective mode of communication between businesses and customers **(Rowley, 2001).** This modern method of doing business has emerged when businesses started to realize the role of Internet and accessibility to the internet is a powerful medium for conducting business and to reach maximum people, especially in the service sector but not confined to the service sector only, it has spread his wing almost in every sector of economy **(Rahman & Bhattachryya, 2002)**. E-commerce is an ideal means to cover huge Indian market, the potential of electronic mode to reach every sect of the society have been utilised by commerce for the purpose of delivering services of trade. However the private organisations have joined the bandwagon to accomplish the gap with trust to reach every customer. There are many websites established by different companies as mediators which assist customers and owners in interaction, these intermediary companies also lend a hand in providing goods and services to the customers and feedback in return to the manufacturers or service provider. Then there are those, firms which provide a specific product along with its allied services through online system. E-commerce has reached in almost every sect of the business, it has taken Automobiles, Stocks and shares, Real estate, Travel & tourism, Gift, Matrimony and employment into account **(Sharma & Mittal,2012)** further there is a lot more to add and lot more yet to come.

E-business is the transformation of key business processes through the use of Internet technologies. An e-business nowadays has become the Giant circle of companies that can adapt to constant and can modify themselves in continual change. Even though, if the business is small its operator's who wants to jump aboard for more wealth and profit maximization they prefer e-commerce bandwagon for the quick reach, however if any organization is yet to establish this channel of business , this might be the best time to do so **(Freed,2010)**. With consumers becoming more aware of the internet and expertise of technology day-by-day, it is rational for the business houses to look forward to reach each customer with winning effort. Further, the strategies of business houses are to utilize cost effective mode of distribution by expedition into digital commerce. The players of e-commerce are working without a glitch for the incorporation of all the consumer touch points –they have immersed mobile phones, desktops and tablets and many more recent technologies in e-commerce for the access of maximum customers to this sector. The change in technology has ignited the minds of business managers and they came up with new

application software for mobile phones and emerging new digital product categories which are appreciably driving the attention of many a customer's.

E-Commerce reduces paperwork a lot, helps to simplify the business processes and make them faster and efficient. The growth of e-commerce and master support of banking sector for on-line transactions has contributed to the increased frequency of e-commerce. However, the offline transitions have also modified in e-commerce such as Cash on Delivery (COD), credit purchases for B2B etc. E-commerce businesses are continuously using a combination of both on-line and offline channels to engage with customers and provide a wholesome with the awesome shopping experience. Recent trends have also led to the emergence of a new set of players who are setting up mobile only marketplaces and tapping social media to grow the customer base and it has been verified social media is able to improve the customer-supplier relationship. E-commerce is not beneficial only for customers but it is profitable for business organisations too, it increased the productivity of the organization. It supports "pull" type supply management. (In "pull" type supply management, a business process starts when a request comes from a customer), it uses just-in-time manufacturing way. Further e-commerce improves the brand image of the company and helps organization to maintain better customer relationship by providing better customer services and important feedbacks. Despite having the enormous growth in maximum reach to Indian market e-commerce has several setbacks which are stopping this revolution from becoming wonder. The hindrances like Lack of information, hindrances relating to customs, relating to consumer and sales law, and consumer information, hindrances related to Payment, and taxes and Cross-border data transfer hindrances are stopping E-commerce from spreading more.

Research methodology

The research paper is the descriptive one to analyze the changes which we see in the society due to the change in doing business. Under this working paper, we have categorically analysed the impact of ecommerce on handicraft sector and use of ecommerce practices for the development of marketing channels in selling handicrafts. Further, we try to portray the obligatory vicinities which need to be addressed more for the further growth and opportunities for the development ecommerce in handicrafts sector. We have collected data from the government publications, standard journals, and newspaper for the appropriate and unbiased analysis.

Research question: - The study was set up to explore the question how technology and innovative strategies have directed business. Further how handicrafts sector has grown and how its future can be directed through ecommerce.

Handicrafts and E-Commerce

India is fifth fastest-growing e-commerce markets in Asia-Pacific with the turnover of ($10.7 billion) after China with the turnover of $382.4 billion, Japan ($136.7 billion) ranked second, Australia ($35.7 billion), and South Korea ($20.2 billion) (E-commerce Europe, 2015). In India the development of e-commerce technologies does not remain confined to the big industries and technical services only but it has broadened its vision and has touched each and every aspect of the business, especially Small and medium industries and when we look E-commerce in relation to Handicrafts and Handlooms it has managed to improve considerably in the recent years and is perceived as a mainstream to improve productivity and demand of products through the information flow. Thus with that we can define E-commerce in respect of handicrafts is the flow of a procedure which is purchasing, marketing, sales and customer support that is mainly associated with an after sale practice over the internet. As we

know Indian handicrafts sector is one of the vital sectors of the economy which is contributing continuously to the well-being of the economy of the people, moreover the products of Indian handicrafts are appreciated and accepted by each and every person in India as well as different corners of the globe.

Ecommerce in Handicrafts of India haven't seen much attention from researchers, as many researchers give a special attention to different aspects of e-commerce technology. But not much evident research has been conducted to pursue successful applications of E-commerce technologies to the handicraft sector and the relevance of e-commerce in handicraft sector. The aim of writing this paper is to understand the current state of E-commerce applications in the handicraft sector and to find the possible potential growth. Further highlight the help of e-commerce convergence which will provide recommendations for future improvement in it.

India is one of the most wanted destinations for the production of handicrafts and highly renowned market for the production of handicrafts due to variation in culture and people who produce varied kinds of crafts (Kaur, 2014). The increased number of internet users, the ability of the internet to reach everyone and more important the adoption of using smartphones on that the benefit of lower data rates is completely changing the manner of shopping. E-commerce has reached to Industries whether small or big more significantly no doubt the sector has also witnessed the electronic commerce application in it. The e-commerce in handicrafts has changed the saga of the door to door marketing into a fast moving of all operations on-line. As it becomes clear that the web is not controlled by geographic limitations that advantage has made handicraft products to be ordered or sell by anyone sitting anywhere in the world more efficiently. The persons dealing with handicrafts have also modified their way of marketing they are using modern technology to reach maximum customers by providing services online. The on-line availability of different products of handicrafts is becoming the standard for every business, handicraft also fuses with the crew by making its products available on websites, and TV. Altogether the aim of these services is to help people in home shopping either on the Internet or Digital TV to make their life ease and comfort (Rastogi, 2000).

The E-commerce has become the vehicle of endorsement and encouragement for handicraft sector. Ecommerce make the possible availability of such aesthetic products, which were beyond the mind's eye earlier. Not only the products the essence of ecommerce is in its after sale services like warranty, guarantee, and repairing etc. E-commerce has been serving customers with zeal, and for businesses with trust that is the reason ecommerce is working truly on global scale (petrindia, 2015). Mostly the E-Commerce used in handicraft marketing is virtual storefronts on websites with on-line catalogs. The principal participants who make these online actions possible are the transaction handlers, buyers, brokers, and sellers are at different locations, even though the individuals involved in the transaction of e-commerce do not know each other still the trade of goods is possible with the faith and belief (Bakar & Rohaizat, 2004). However, there are some hold-ups which can be rolled out if transitions can be managed properly.

The experts of the industry believe that global trade now no more look for the traditional medium of trade, instead of that global trade is now mostly depend on E-commerce, especially the handicraft sector in which traditional styles of business were common unto the concept of E-commerce. India handicraft sector has joined the bandwagon with the augmented number of entertainers & entries to e-commerce sector the number it selves does speak about its relevance in each and every sector. The reason for the traditional

means of trade in handicrafts was no actual factories exist only some Artisans work on their own and after that put up for sale themselves. Now the trend has changed the internet machinery has made available buyers on-line, the easiest way to find the shop and product for various handicraft items and at the same time, the internet provides opening for artisans to sell their products on-line on different portals (EPCH,2012). E-commerce in handicraft sector is to get rid of the greatest difficulties such as proper outlets, modern marketing channels and malls of handicrafts. So that better channel of transmission is possible, fortunately, ecommerce has been demonstrated best medium to reach existing consumers plus can increase the count exponentially (Shoker, 2011).

Handicrafts were always in huge demand for their aesthetic value. E-commerce has boosted the demand of handicraft products in India as well as in the foreign market. Some of the handicraft artisans and middlemen have joining hands with e-commerce service providers to get the maximum benefit from utilizing e-commerce channels of the business. The aim of such collaboration is to make handicraft products available to customers, as well as aware them about the artistic products, and get feedback from them. On the other hand it also has to check what consumers are demanding for, what can be the future improvements of the existing product and make such information available to artisans (Jain, 2015).

As E-commerce is the most promising channel of marketing in today's cut-throat market for selling handicrafts a large number of companies are adopting different innovative ideas and operating models including partnering with on-line marketplaces or setting up their own on-line stores. The leading E-commerce companies which are changing the setting of handicraft marketing patterns are:

CraftsVilla
AfDay
Its HandMade
SaffronArt
The Indian Craft House

CraftsVilla.com

This scenario is changing with the advent of many websites promoting e-business of handicraft in India. CraftsVilla is the leading e-commerce company for the promotion of handicraft items with the tagline of the marketplace to discover India. In today's world big corporations are looking forward to smaller marketplaces to swallow; CraftsVilla has been maintaining its niche since its inception and will capture the wider market with aim of providing utmost benefit to craftsmen and enormous plate form for them. Craftsvilla.com provides an interface to 5,000 artisans across India with that the company provides the provision of products like traditional apparels like *sarees, kalamkari* art, *chickankari* art, *paper mache* crafts, gemstones crafts, handcrafted gift items, home decor and accessories. The company with the help of NGO is also helping to serve the artisans and protect the old art of the nation especially the art of tribes. The founder of the company Manoj Gupta along with wife Monica hopes to link six million craftsmen for their product promotion and its sale. The products available to the company for the sale have reduced the number of mediators; it directly links the individual suppliers and artisans who are working with traditional Indian handicrafts and arts to the ultimate buyers.

AfDay.com

Bangalore-based entrepreneur established Art for Everyday (AfDay) for the promotion of handicrafts and for the safeguard of the endangered art of artisans. The founder of the e-commerce portal *Rashmi Daga* has originated a unique e-commerce store for Indian art lovers it provides a platform for artisans to set up their own web and vend their products directly to consumers. Afday is the second leading web portal for the endorsement of Indian art & craft. The web provides the stage for all those products which are precisely handmade and eco-friendly crafts with wide diversity of cultural art. It brings traditional and modern age art in one line by various adjustments for the sake of making old art fit and competitive in today's market. The ultimate aim of the web is to make handmade products ease available to those who are in need of these products and provide fair amount of sale amount without taking many shares of charges from artisans by on-line auction. This E-commerce portal is an on-line gateway to abundant handicrafts, artistic designers, and everyday craft products. The assortment of products from home decor to home linen clothes to jewellery, bags, games and toys, pottery, clocks, lamps and many other necessary items can be found on the portal. The handicraft products are sourced from a host of artists, craftsmen, NGOs and designers. The AfDay has also have amateurs and self-taught artists on board for the production of special artistic products like home decor, jewellery, personal accessories, bags & purses, lamps, paintings, http://www.nextbigwhat.com/wp-content/uploads/2011/08/afday.pngpottery, kids toys, games, craft-based educational kits from experienced design graduates who work with craftsmen and create beautiful products have the feel of modern world with traditional art(AfDay.com) (Nextbigwhat). **ItsHandMade :**

ItsHandMade is an on-line open market that offers exciting, heart warming handmade creations from across India. It is a network portal where interested buyers and sellers come together to share handmade items especially hand knit crafts, gifts items and luxury items. The web is to provide platform for small-time artisans, who create little pieces of magic out of passion. The portal is one of the leading web portals for the sale of handicraft on-line these online sales of handicraft products have removed the challenges of marketing in this sector. Handicrafts with the help of itshandmade have delighted the artisans on one hand and on the other hand it giving tough competition to the machine made craft items. Itshandmade is bit different then other portals of ecommerce channels in this a **marketplace provider for Artisans on-line so that the interested sellers need not to** invest in websites, inventory and more importantly not to deal with hassles of payment . Further the ecommerce channel provides an opportunity for buyers to find the imaginative products on-line without probing different places. The Bangalore-based web portal has specialization of selling handmade novelty items and accessories. This portal with tagline we help shoppers find unique, greed-inducing goodies and artists find inspiration and homes for their original designs without worrying about logistics is mainly outlined for the Sellers who can put the selling operations optional rather focus on flourishing productivity i.e., creating magic through Art (ItsHandMade).

Saffron Art**: Saffron art is an important portal for the sale of handicrafts especially the handmade paintings and art work on gem stones.** It has provided platform for art workers in global market and has endowed recognition to them in wonder world art. The saffron art has achieved world records for four important Indian artists, both Modern and Contemporary, diamond cutting, pearls, Emeralds, and Gem fields. Besides that it arranges street festivals, exhibitions and art mela's the registration for participation in such kind of exhibitions is provided online and if after sale services can be met through online help. Saffron art since its inception is working to build an international market for Indian art, however, fine art especially the artistic work on the diamond, pearls, and sapphires from many regions of India

are gaining recognition in the world market. Especially the Kashmiri sapphire, which is worldwide famous is auctioned online through this portal brings good bidders with the help of this portal. The portal also provides a platform for the wide range of paintings from the great artists like S. *H. Raza, F. N. Souza, Tyeb. Mehta, V. S. Gaitonde, Ram. Kumar, Rameshwar Broota, Jogen Chowdhury, Krishen Khanna* etc. One will find significant works for high-end (saffronart).

The India Craft House**:The web supporter with the tagline Indian craft house is a** timeless, unique Indian craft Promote fair trade. It supports artisans to get rid of every kind of hindrance which they are facing from production to sale. The web portal is one of the rear websites that presents rich folk and handicrafts heritage of India in a contemporary format, the important aspect of this portal is all products presented for the sale under this portal are directly sourced from the artisans or NGOs working closely with folk and artisan communities especially from those corners of India where artisans need support and folk needed to be promoted. The on-line market of Indian craft house is continuously endeavoring to raise the dignity of Indian artisans, through encouraging excellence, increasing outreach and maintaining strong links with their cultural heritage (Jaitley, 2011). The products like table linen, pure *pashmina*, palm leaf baskets, tribal jewellery, metal engraved evening bags, basket tribal art, handcrafted chess sets, handmade puppets, locks, keys, mobile and visiting card holders etc made available directly from the artisans need not to canvas or paints made in a factory they have their artistic value and still a huge demand in the market. The portal not only promotes the handcrafted items with that the objective of the web market is to respect Nature in a natural way and to avoid polluting. The web allows people with traditional wisdom to experiment their talent with any natural resource so that they find something which will be useful for the society without any natural haphazard (Indian Craft House).

Further Developments/ Findings

Even though a lot of ecommerce channels are working for the endorsement and encouragement of handicrafts in ecommerce business world but still all efforts and hard work is not enough to make the sector boom. It is believed the introduction of ecommerce in handicraft sector is in its initial stage however if ecommerce in handicraft sector has to grow it has to develop its approach according to the requirement of the market.

The first and foremost requirement for the additional development of handicraft sector is to set up more E-commerce portals and more importantly research needed to be done with regard to how E-commerce can execute better in handicraft sector. Further, the research must be related to how the insertion of consumers interact with different web portals and how these web portals will be made available for smartphones so that it can reach and make purchasing decisions and gather information.

E-commerce must be made additional option to the marketing; it must be considered as latest trends in marketing by the artisans so that they can deal with big business houses directly i.e. the artisan needed to sell their products directly to the E-commerce business houses or to big entrepreneurs who must be dealing with national and an international trade of handicraft items directly through B2B mode of E-commerce.

E-commerce is to enhance revenues by direct sales to customers but in traditional way of marketing of handicrafts and any kind of artistic work manufacturers, do not have direct

contact with customers in, they are plundered by middlemen, who were playing a role of link-chain of communication between customer and artisan. E-commerce path can use the Internet to shrink the link chain by bypassing or by directly selling to customers.

To encourage ecommerce and ecommerce in handicraft sector customer needed to be made aware about such E-commerce portal, mode of transitions, and other aspects of E-commerce through advertising and mass promotion methods. Further, to make these factors understandable additional information needed to be provided to the customer so that it will help in create more proficient patrons, who will push the content and create conversions at the point of contact with customers more prosperous.

The concept of E-commerce is still concerned with few products only the concept must be widened to involve every product of handicraft, Agriculture Food Products, Manufacturing Arts, Tourism, Recreation, Retail, Wholesale, Trade Service, and other important aspects for amplifying the sector. Even though there is a lot of changes which have taken place in last year's related to penetration of E-commerce to every sector including handicraft too, still E-commerce for handicraft sector is at the very bottom line. The Protection must be given to E-commerce Bottom Line products so that they can compete with the machine made products which have good and nice E-commerce channel of sale. The Government is supposed to do the promotional job for the bottom line products especially the artisan's work which is yelling from years for its promotion

E-commerce is a selling option for reduction of cost but to serve in handicraft sector E-commerce needed to be view in both ways reduction of cost as well as a maximum benefit to artisans for better implementation of E-commerce in handicraft sector the leverage must be given to the Artisans so that the trade aptitude of E-commerce will be increased. The E-commerce channel in handicrafts requires growing across geographies and vertical markets on-line so that greater and greater share of total sales will be attainable. The products of handicrafts are no longer a novelty, and the people who are promoting handicrafts are finding innovative ways to make the business success and to reach each individual. Further, an important driver of future growth needed to be attached to this for its complete success.

The bundles of barriers related to the transaction, modes of payment, internet and electronic device facilities, and other needed matter for two-party transactions needed to be addressed properly by the government as well by service providers. Even though this sector have found a niche but understanding it properly might not last forever given low barriers to entry in a competitive market. More Payment options, distribution of electronic devices with proper training to artisans who to make their product available only, eradication of other barriers mean more Sales and that definitely will increase the socio- economic condition of artisans

The concept of e-commerce extends into communications, promotion, customer service, statistics, and usage patterns. Now it turns for E-commerce companies for handicrafts, who can organise to drive and sustain growth which is an important need of an hour. With that, the growth and perspective, identifying acquisition opportunities, fundraising, and organisation scaling E-commerce companies will have to make sure

organisation design keeps pace with the rapidly evolving business strategy, along with fluid governance, strong leadership, and management development.

E-commerce companies have to comply with several laws, many of which are still evolving. Potential issues around cyber law compliance, inefficient anti-corruption framework, legal exposure in agreements or arrangements, indirect and direct tax compliance framework and FEMA contraventions and regularisation could pose problems. Also, uncertainty around VAT implications in different states due to peculiar business models could cause issues

Conclusion

In the countries like India entrepreneurship and entrepreneurs plays the significant role in reducing poverty and developing nation. The role of building small scale industries strong is the prime motive of such entrepreneurs but they cannot keep themselves restricted to old pattern of the marketing they need to bring strategic change in marketing channel. In today's world ecommerce is more economical and safe mode of the transaction further new technologies such as on-line malls and web store facilitates in improving customer experience and customer satisfaction. The handicrafts sector is also one of them which acquired huge international market and boosted its sales besides that it encouraging artisans by greater content. The development of artisan is the prerequisite for the development of the entire sector ecommerce by reducing marketing channels helps to fulfill such requisite. Ecommerce has introduced the concepts of on-line marketing and mass customization which have become an important trend to sustain in this competitive world for every organisation so do handicraft sector need to understand fully. This paradigm of ecommerce has made companies nimbleness and quick responsiveness to any changes, E-commerce has become mandatory to most enterprise in view to avoid inferiority in competition. Handicraft sector cannot be kept in isolation, this sector as well has to be competitive in the global market so handicraft sector cannot survive on old pattern of marketing anymore, E-commerce needed to execute fully in this sector

Current levels of marketing practices, rapid technological innovations, and extreme competition; however such fast moving changes can't be introduced all of sudden to handicraft sector this issue should be viewed as, one of the monolithic solutions for the wellbeing of this sector and such practices should be obligated gradually. The work of handicrafts is very complex and challengeable work more especially the marketing of handicrafts is an important challenge. To make all such tasks success the firms or artisans need to become skilled how E-commerce sector will be give maximum opening to benefit artisans who actually are engaged in the production of such artistic values. The developmental approach must not need to look for cost reduction only sometimes it must required to look for the welfare part of the artisan also

Coming to the conclusion, no qualm Indian handicrafts market has been growing at a steady state. The crafts of India almost doubling every 5 years and India shares 2% of the global handmade products, which certainly proves Indian handicraft, have great demand and Indian artisans have reverence throughout the world. The new trend in promoting and providing marketing facilities that is E-commerce offers vast potential in the market via on-

line shopping. For the new on-line players it will also help discerning buyers globally access genuine artefacts

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8.

GROWTH OF E-COMMERCE INDUSTRY IN INDIA

Miss. Neelam Dadhibal Jaiswar
Asst. Professor of Self-financing Dept.
S.I.C.E.S Arts, Science and Commerce, Ambernath (W).

ABSTRACT:

E-commerce is growing all over the world and is considered one o the fast growing modes and methods of business. The growth into a global market place attracts more business firms to use this media for commerce and trade. Business firms may use the internet initially for communication. Websites are set up to provide information about its products and services. Business firms offer corporate information, product information, marketing related services etc. The internet has integrated the fragment markets words over though in the modest way. But this interaction is growing rapidly. The most important advantages of internet for business firms is that it's allow reaching customers at very lower cost. India is a massive E-Commerce marketplace now with every age group comfortably transacting online – more often preferring shopping online instead of visiting offline stores for a bigger gamut of choices and offers. The increasing use of digital technologies in buying and selling merchandise for convenience and mobility pushed e-commerce in India to an inflection point. The rapid growth of smartphones and internet connectivity across the country gave greater access to virtual shopping and e-tailing for the tech-savvy generation and millennials.

Keywords: *e-commerce, Internet & Smartphones, Importance, Websites attraction.*

❖ **INTRODUCTION:**

E-commerce is a transaction of buying or selling online. E-commerce is the process of searching, choosing, buying and selling of product or services on the electronic network; it uses the computer and communication networks for promoting product, selling, delivering, collection and delivery services In other words E-Commerce is a type of virtual industry where the buying and selling of goods and services is conducted over electronic system through internet and other computer network and they provides a platform to the retails to display their products virtually for selling in order to increase overall sales and gain maximum profits.

E-Commerce includes:
- Buying and selling on the internet.
- Making payments electronically.
- Business transaction in which there is no physical exchange without physical contact.
- It is transacting a business over an electronic network without physical contact.

The problems connected with electronic commerce are:
- Identity
- Authentication
- Protection of data
- Confidentially

These problems can be solved by using:
- Secure socket layer and hypertext transfer protocol
- Digital signature
- Using public key cryptography
- Using digital certificate.

Definition of 'Electronic Commerce (E-commerce)

A type of business model, or segment of a larger business model, that enables a firm or individual to conduct business over an electronic network, typically the internet. Electronic commerce operates in all four of the major market segments: business to business, business to consumer, consumer to consumer and consumer to business. It can be thought of as a more advanced form of mail-order purchasing through a catalogue. Almost any product or service can be offered via ecommerce, from books and music to financial services and plane tickets. Also sometimes written as "e-commerce" or "eCommerce".

❖ OBJECTIVE:

There are the following objectives of study.
- To study the importance and different activates involve in e-commerce.
- To examine the internet user on Smartphone in India.
- To examine the growth of e-commerce industry in India.
- To study top websites of e-commerce in India.

❖ RESEARCH METHODOLOGY:

In this paper an attempt has been taken to study Growth of E-commerce industry in India. The paper is based on secondary data. The secondary data was collected from various published sources like reports, magazines, journals, newspapers and Internet etc. It is referred paper.

❖ IMPORTANCE OF E-COMMERCE :

E-Commerce becomes inevitable because of the following:
- Low Setup cost
- Global Free market
- Global Access
- Availability of technology
- Multiple Opportunity

❖ E-COMMERCE ACTIVITIES:

Business firms use the internet platform for communication and commerce. The e-commerce activities can be discussed as follows:

1. **Direct marketing and selling:** Business firms set up website for direct marketing and selling. Direct selling was one of the earliest forms of e-commerce. For example Amazon.com, Dell computer, Flipkart.com etc. are engaged in direct selling.
2. **Value Chain Integration:** E-commerce does not tolerate any kind of delay. Delay in inventory tracking and management can cripple the business. E-commerce firms use EDI for exchanging transaction data among them so that are automatically processed. Thus suppliers, customers and services providers will use open EDI for integrating their processing systems leading to more efficient operations.
3. **Corporate purchasing:** Internet provides opportunities for business firms to reduce cost of purchasing. Suppliers keep their electronic catalogs updated. Comparative price information is also available. Ordering can be electronically done to reduce the laborious paper work in purchasing. Officers

can approve purchase orders electronically. The firms can enforce polices; provides greater services to customers and suppliers.

4. **Financial and information services:** a wide range of financial services are offered on the internet. They includes:
   - Online banking
   - Online billing
   - Inline securities transaction
   - Secured information distribution

5. **Mobile Commerce:** Mobile commerce is a part of e-commerce and differs form the latter on the use of mobile telecommunication in place of telecommunication network. M-commerce includes only transactions with monetary value and its excludes short message services. One condition essential for the success of mobile commerce is large user base of mobile phone. Adequate security for mobile transaction is another for its adoption in a big way.

❖ **SHARE OF MOBILE USERS WITH SMARTPHONE IN INDIA FROM 2014 TO 2017.**

This statistic shows the smartphones penetration rate in India form 2014 to 2017 as share of mobile phone users. In 2014, 21.2 % of mobile phone users in India used a smartphones. The smartphone industry in India is a growing market with almost a third of all Indian mobile users expected to own a smartphone by 2017.In 2017, the mobile users are increased by

YEARS	SHARE OF MOBILE USERS WITH SMARTPHONE
2014	21.2 %
2015	26.3 %
2016	29.8 %
2017	33.4 %

33.4 % which indicate indirectly the growth of e-commerce industry.

❖ **GROWTH OF E-COMMERCE INDUSTRY:**

Internet is anything to go by the technology and E- commerce growth in India moving into the top gear .With an increases in the online shopping registering growth in retail chain and consumers durables companies are joining the virtual world to tap the e-shopping market. India might have only 300-odd million Internet users, out of its total population of 1.3 billion. But this has not stopped online commerce from establishing itself in the country. For any other industry, it takes decades of effort to have companies that are worth billion dollars. But in India, out of the nine

Growth of ecommerce industry in Crores

startup unicorns, four are horizontal online marketplaces. And despite the recent shutdowns and funding crunch affecting the startup ecosystem, digital commerce has established itself. The latest study by the Internet and Mobile Association of India (IAMAI) has, in fact, found that at a CAGR growth rate of about 30 percent between December 2011 and December 2015, Indian digital commerce stands at Rs 1,25,732 crore. The report estimates that it will hit Rs 2, 11,005 crore this year. However,
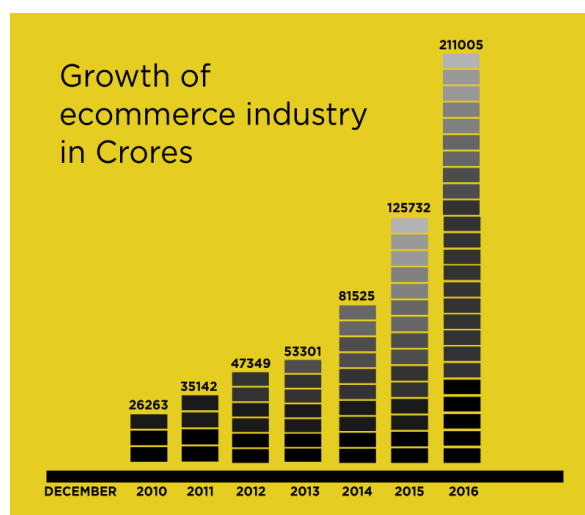
online shopping comes only after online travel, which is valued close to Rs 76,396 crore.

❖ **MOST VALUABLE & BIGGEST SHOPPING WEBSITES IN INDIA :**

1. **Flipkart**: Valued at US$ 11 Billion as of March 2016. It is most visited Online Shopping website in India. Flipkart also gets the credit to revolutionize the Indian Online Marketplace. In terms of Trust Credibility and Market Share as well Flipkart tops the chart.

2. **Amazon India:** Global E Commerce giant Amazon launched its Indian version in 2013 and since then it is taking on Flipkart on every step. Right now they are neck to neck especially after Amazon's CEO and Founder Jeff Bezos vowed to invest US$ 5 Billion to strengthen their market in India.Amazon group is currently valued at US$ 175 Billion making it 13th most valuable brand in world.

3. **Snapdeal:** Ratan Tata and Alibaba backed E Commerce Website Snapdeal is third biggest Online Shopping Website in India. It was valued at 6.5 Billion USD in March 2016, making it one of the most valued StartUps in India.

4. PayTM : PayTM has grown significantly in last few years and by next year they will start Mobile Banking service, for which they have got the licence from RBI. Valued at US$ 3 Billion they are among fastest growing Online venture in India.

5. Myntra: Valued at 300 Million USD In 2014. Myntra is an ecommerce company for Fashion and Lifestyle products which was acquired by Flipkart in 2014 for 300 Million USD. It still runs as a separate entity but sooner or later it will be merged with Flipkart.

6. Ebay : Ebay is one of the biggest Online marketplace in world and their India version is one of the biggest Online Portal for Shopping. As of now Ebay has been valued at 68 Billion USD.

7. Shopclues : Valued at 1.1 Billion USD Shopclues has raised a lots of stairs that too very soon. Right now they are one of the biggest marketplace in India with More than 15000 registered merchant on their site.

8. MakeMyTrip : Only second Indian Online Business which listed on New York Stock Exchange. Biggest Travel booking website in India with market cap of 700 Million USD.

9. Quikr : One of the latest entrant in Indian E Commerce sector. It is among most visited and biggest online classified in India. Recently they have enabled a feature where customer can buy used product listed on Quikr directly from site and will receive doorstep delivery. This could be the first step towards entering Online marketplace of India.

10. GoIbibo: GoIbibo.com ranks as 10th biggest Indian E Commerce Company. It is an online travel organization founded in January 2007 by Ashish Kashyap. These are Top 10 E Commerce Companies In India based on their popularity, traffic,

number of visits and market value. Most valuable and Biggest Online Shopping Websites in India.

❖ **CONCLUSION:**

Electronic commerce is useful to both producers and consumers as it helps them overcome the traditional barriers of distance from markets, lack of information about market opportunities and lack of choices. Producers and trades no longer need to maintain physical establishment requiring large capital outlays. Virtual shops and contact points on the Internet may enable storage close to the production site and distribution can be made directly to the consumer. Increased advertising possibilities worldwide may help small and medium industries and business that traditionally find it difficult to reach the consumer across the boundaries of nation. E-Commerce may also enable firms to eliminate while trying to sell their products internationally. The Indian e-Commerce industry has access to funds from within the country and international investors. As a result, consumers have a wide range of products and services to choose from e- commerce websites. Both organized and unorganized retail companies have to work together to ensure better prospects for the overall retail industry, while generating new benefits for their customers. Nevertheless, the long-term outlook for the industry is positive, supported by rising incomes, favourable demographics, entry of foreign players, and increasing urbanization.

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9.

HARNESSING OPEN SOURCE TOOLS OF ENGLISH LANGUAGE LEARNING FOR BUSINESS ADMINISTRATION STUDENTS

Arthi Manoharan[1]   **Dr. Srinivasan R[2]**

[1]Research Scholar, Department of English, VIT University, Vellore, India.
[2]Associate Professor, Department of English, VIT University, Vellore, India.

Abstract

Plan of this paper is to investigate the uses of open source tools of English language learning for business administration students of the current scenario in India. These sources are available to the general public, free of cost. There are plenty of open source tools to aid in the teaching and learning of languages. These tools are easily assessable for the learners to learn with minimum external support and the guidance. This paper illustrates the benefits of a few open source tools namely, English zone, and Vocaboly. English as a second language- podcast and British Council's Learn English. This paper also discusses how to reap the benefits of language learning with these tools.

Key words: English language learning, English language tools, English as a second language, Open source tools.

1. Introduction

In the modern era, language learning is significant, especially, when the language is full of weird rules, illogic and contradictions. Owing to its influences from different languages, and on account of its unphonetic nature, English is such a language. Native speakers also, face inconvenient to master the implication of English in aspects such as pronunciation and grammar. "The 21st century confronts its citizenship with new choices, opportunities, and challenges due to the all-pervading technology into all spheres of life. In this era, the educational institutions cannot remain mere venues for the transmission of a prescribed set of information from teacher to student over a fixed period of time rather the educational institutions must promote "learning to learn"... "Traditional teaching and learning paradigms have been shaken by the impact of the integration of e-learning tools into educational practices... Due to the ubiquitous presence of technology the pedagogy of teaching methodology has also undergone a sea-change." [1] Fortunately, for non–native English speakers, there is a multitude of open source tools for learning the language. "Most English teachers would agree that their students need to practice using English outside the classroom if they are to increase their communicative competence, but "practice" can consist of several types of English language use" [2]

Open source tools are sources where the application or the software available to the language learners at free of cost. Technological community is germinated with open source tools, free android applications and software. Various software is available free of charge to the general public who wish to learn English. Bug-free products are available for everyone to use the programs, applications or initiatives. This paper discusses a few English language learning tools, their advantages, uses, and limitations.

2. Advantages Of Open Source Tools

These tools are typically less expensive than the standard ones. There are hundreds of awesome open source tools available to English language learners. These phenomenal sites do not only offer an array of activities and exercises, but it also provides link to help ESL programs, books, schools, colleges and corporate domains. Such tools, which are free and simple to use, help learners learn the language at their pace and convenience. Most of these tools help the learners assess their needs and evaluate their progress from easy-to-learn interfaces. These tools support the practice of English language rules, vocabulary, verbs, tenses, pronunciation, intonation, sentence structure, which are the most important aspects of mastering a language. "In short, reading online demands new literacy skills in comprehending the different types of online texts available on the Web. As such, let us have a look at some studies on the comprehension of printed texts offline as compared with the hypertexts online"[3].

These tools assist the EL learner in translation, writing feedback, report preparation, speech recognition, natural language generation, and question answering, and generating an appropriate scoring system.

3. Open Source Tools in English Language Learning

3.1. Mobile- Assisted Language Learning (Mall) Applications

In this modern era, almost everyone uses smart phones. These handheld devices are storehouses of copious information that can be accessed instantly. The term MALL is the acronym for Mobile- assisted learning language. "…mobile learning (m-learning) has moved from being a theory, explored by academic and technology enthusiasts, into a real and valuable contribution to learning" [4]

It is available even in the basic model mobile phones thereby acknowledge teachers and learners to enrich their mobile application, software and tools. The learner can be self- reliant in using these applications. Some of the prominent language learning applications are:

a	Offline dictionaries	d	Elementary English to Research English
B	Basic grammar	e	Grammarly.com
C	Essential English		

"In the educational field of learning English language, learners use mobile for learning English language; mobile offer them various activities for developing different language skills. Mobile technology has become an important tool in the teaching process and in students' learning as well. It is crucial to learn how students feel towards learning English via MALL in their classrooms" [5]

3.2. Some Prominent Web Portals for Learning English

3.2.1. English- zone.com

This website is uniquely designed for primary learners based on their grades, where the learners can have a better understanding of grammar and tenses. It assists the learners in learning how to speak and pronounce the English words in common. For instance, Audio clips help the learners practice clear pronunciation. It also helps

to clarify aspects of spelling, including possessives, verb ending, contractions and more. Fun stuff zone helps the learners to find out clues in comic ways from jokes, funny pictures, riddles and games where the learners engross to conclude the answer. The following are the various components of the portal.

a	Grammar Zone	e	Vocabulary zone
b	Verb zone	f	Pronunciation zone
c	Spelling zone	g	Fun stuff zone
d	Reading zone		

3.2.2. Vocaboly

It is free software that can be downloaded by the learners. Vocabulary building is one of the most challenging and crucial features in mastering a language. This software helps learners to learn new vocabulary, gives better understanding on the confronting vocabularies, learning how to use them while speaking and writing. This software is a recorded version which uses high definition human voice with stranded American accent. Quizzes and work sheets are provided to help the learners assess their performance. Here are some of the samples from Vocaboly.

a	Word Ticker	d	Spelling
b	Multi- choice test	e	Listening test
c	Memory games	f	Star war game

3.2.3. English as a Second Language - Podcast

ESL Podcast is a trendy and readily available tool which can be stored in digital form. Authoritative updates and simple classification make this podcast an authentic resource. Majority of English learners from the non-English speaking world is indulgent about this podcast. There are dozens of helpful podcast lessons available in open source tools to learn about American language and culture. They are classified on skills level and categorized subject wise. One can choose an appropriate level to suit one's learning style and pace. There are plenty site available to a variety of English language situations for instance American English, British English, Australian English, Indian English and so on... . The proprieties use news, history and slang to break down the traditional mannerism of the English Language. "A podcast is a series of digital-media files which are distributed over the Internet using syndication feeds for playback on portable media players and computers. Utilizing podcasts in the classroom is very easy. The teacher can download many free ESL podcasts on the Internet to use in class. S/he can assign a podcast assignment for homework and form a discussion on the topic the next day" [1].Some of the salient features are listed below.

a	iTunes	c	Talk show
b	Commentary	D	Fly on the wall idiom

3.3.4. British Council-Learn English

BC affords its squeal of podcasts to help English language learners and improve the language and enhances listening skills through this channel. Activities that offer visual and auditory learning experiences make all the difference in one's conversational English. This tool is designed to learn British as well as American English Grammar. There are some specific tools for EL teaching and learning, which strongly encourage research and real life applications. Some of them are

a	Learn English Grammar (UK Edition)	d	Fun & Games
b	Learn English Grammar (US Edition)	e	IELTS-International English Language Testing System
c	Listen & watch		

3. 3.5.Schoology

This is a software application introduced by Nicholas Fahey. It is widely used in Canada and is gaining steady popularity in other countries as well. Schoology is used for the institution, administration documentation, reporting and delivery of e-learning education courses. It is a learning management system (LMS) that can be used for all levels of learners from kindergarten, grade 1 to grade 12 (K- 12) and with higher education students. It allows users to create, manage, and share content and resources. The learners are offered the services for free of charge. Though Schoology is not solely confined to learning English, it offers an excellent interface between the instructor and the learner, and helps in sharing content, reviewing and documenting performance. The application is available for iOS, Android and Kindle devices. This platform maintains attendance records, online grades, tests and quizzes, and homework drop boxes .This application is visually similar to face book. Some of the other e- learning platforms similar to Schoology are

a	Moodle	d	iSpring learns
b	Docebo	e	Canvas
c	Litmos lms	f	Edmodo

4. How these Tools are exploited in Language Learning

All the tools cited above lead to Google documents from which the learner may copy, store, retrieve, share and adapt the resources. New technology tools and blended learning models address the growing challenge of diverse styles of learning languages, especially that of English language . Some applications or tools have been specifically designed for the EL learners. Some of these are literacy tools that have useful features, while in others the content is automatically levelled. The ease of mobile access, the explosion of tools and the rise of machine learning profoundly impact how we learn a language."Applying this view of creativity to language, language creativity can be defined as the playful use of language to construct new and surprising meaning. It involves various types of creative thinking and is a ubiquitous feature of everyday language use." [6].

Some tools are designed for mainstream use and also serve language learners of various age groups while other tools have been geared specially towards younger

learners. In language learning, "Teachers always serve as both facilitators and instructors, targeting their instruction to the particular needs of the students" [7].

While there are umpteen advantages of ELL tools, there are also limitations as it is asserted, "Oftentimes of lack of understanding on the part of educators concerning English language learners places their education jeopardy" [8].

5. Conclusion

A learner's success lies in expressing his/her thoughts creatively in new words rather than complicating it with other's theories and approaches. ELL tools have resulted in significant improvements to hundreds of reading and writing materials which have subsequently led to the development of new products. It would be helpful to take a quick dive into the underlying technologies behind these software categories and to look at the status of the associated technology applications.

These technologies, mobile applications or other digital innovations can be effective instruments in language learning and instruction. With these tools, learning is feasible to the learners without direct intervention from others, which makes the learners feel comfortable in learning the language. A key conceptual understanding is that the learners are active in without waiting for an opportunity. The Technology is represented as the professional teacher, tutor, mentor or guide. These tools provide learners their own convince to read, listen, speak and write in a ingenious way.

ELL tools are not exclusive learning solutions, rather they are instructional tools, which when used judiciously, can result in remarkable results for the learners. The effective use of these application and software's in English language learning results in effective learning of the language. These tools do have pedagogy implications in academic purposes. It is helpful for the business administration students, it is essential during the placement, recruitment and promotions. The learners should judiciously apply their knowledge of these helpful open source tools in English language learning and teaching to reap the benefits.

In all likelihood, these tools may be the future resources of English language learning. Hence, it is pertinent that learners familiarize themselves with these tools and exploit them for language learning in a fun-filled and meaningful manner.

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GOD, RELIGION AND AGENTS IN INDIAN CINEMA

Dr. Vijay Devidas Matkar

Head & Assistant Professor,
Department of English,
Shivaji Arts, Commerce & Science College Kannad, Tq. Kannad, Dist. Aurangabad (M.S.) India

Cinema is direct medium which reflects the reality of society. Whatever happens around gets screened. Cinema does not only handle a subject which can lift the producer in 100Cr clubs but the burning issues in the society deliberately focused by a director. Some issues which have not seen by a common people and some are relevant but never felt before. Director has power to sensitize the audience with the common subject. In India, Cinema loved by people for many reasons; songs, romance, dialogue and of course for actors and actress. Obviously, director cared their needs. Lot of issues and problems have been screened before like; gender issues, women empowerment, caste, sports culture, biopic, farmers issues etc. and the director who directed the film were successful to focus the reality. But among all, when subjects like God and Religion handled by director in Indian cinema were not that much successful to reveal the reality.

In India, God and Religion are subjects where people cautiously comments and put their opinion. A country with a diversity of caste, creed and religion live happily together. The mind set of people like volcano which always ready to erupt if something goes wrong with their caste, creed, religion and God. These are the main issues for riots. In such atmosphere, role of director is very important to handle a cinema on the theme God and religion. A director, who direct a cinema on religion and glorify it, could be sustained but a cinema with anti-religion theme would not be tolerated. Mark Twain's opinion revel the reality. "No God and no religion can survive ridicule. No political church, no nobility, no royalty or other fraud, can face ridicule in a fair field, and live."[1]

Cinema like; Oh My God!, PK, Deool etc. are the best examples that how God, Religion and Agents are reflected in cinema. In a movie, Oh My God! is a theme about a shopkeeper Kanji Lalji Mehta who uses to sell Gods statues and other antique things. He is atheist and always looks profit for his business. One day major earthquakes perish his shop and all his statues, as result he become bankrupt. But one thing on which he is sure that he would recover all this and it is insurance policy. A clause from his policy shatters his hopes and it is Act of God. A single clause changes his life but being good Gujrati business man he challenges insurance company and all Gods' agents that is *Pujari* from all over India at court. It is first time when a common man challenges God, it become talk of the town. Devotees gather to listen court hearing and judge accept the case. Same day he visits Krishana who help him from Gundas. Kirshana is new owner of Kanji's home but he does favour and allow Kanji to live with him. Krishana is the Lord Krishna. He helps him at every point through *Bhagavatgeeta.* Here in this cinema, director insists on the existence of God. But the fake agents who worried about religion business which they have opened on God's name will be closed if Kanji win the case.

They do every cunning act to solve the problem and trap Kanji but they cannot succeed. Kanji is the only man who is fighting against the system as result he collapse in the court and admitted in the hospital when he woke up; lord Krishana shows him what had happened when he was here. Agents' dirty minds make Kanji as new *Guru* Kanji Baba. Even they establish his statue. He goes there and broke his own statue and tells everybody that he is alive and these people (Agents of different sets) are fraud. They meant to loot you. Director very cleverly focused a fake *Guru s*poils common people life and enjoy luxurious life. Being agents of God, created their own rule to treat other. There are very few people who dare to say like Kanji in the movie. But still director, somewhere not sure to tell about the God, it leaves a question in audience minds. He speaks against the agents and their scam and strong belief in God.

Rajkumar Hiranis's PK is also a vibrant movie which asks number of questions to audience mind. Amir Khan plays a nude alien from other planet visits earth and immediately fall victim of human covetousness. 'Remote control' which is the only device that can take him to his own planet get stolen. In India, how people divided into caste, creed and religion. In search of his stolen remote control he visits people. During his visit to people, he understands that only God can help him to find out his remote control. As a result, he visits every religious places of different religion and follows religious leaders, agents and priest advices to get path to solve his problem. Later on he realizes that religious leaders or so called *Babas* are fraud and fake. They do wrong call and give wrong solutions to believers.

The third movie is in this same category which also uses God as medium of income. Marathi Movie *Deool* directed by Umesh Kulkarni, it also has same theme like *OMG* and *PK*. A small village where people struggle for basic needs, youth of the village are unemployed and always try to do something big. Village Politian Bhau, who has political ambitions who works under party leader Mohan Agashe. In a village there is a man Anna Dilip Prabhavalkar who always thinks about concrete development of village. His wish is to build a hospital for people. Anna emphases to Bhau, to have good hospital in the village and even Bhau is convinced on project. But a dream of cow boy, who has seen God *Datta* in his dream. The news is spread by him in the village. Nephew of Bhau, wish to grab this opportunity by publishing front page news in the news paper. As result, Bhau has to withdraw the idea of hospital and plan to build a temple. A God which has not been there but forcefully they make the place as a pilgrimage. Everybody in the village try to in cash the opportunity. Unemployed people get employment. Small vendor to leader, everybody is happy to have *Datta's* temple in their village. Old aged people, who used to sing *Bhajan* now they sing same *Bhajan* on cinema songs to get more popularity about the place. A village before *Datta's* temple and after the temple is drastically changed.

A man who had a dream of God has been totally neglected as well as he lost his *Kardi* Cow. In the same agony, he steals God *Datta* with him and left the village. At a one river, he drowns it. The business of villager is totally disturbed but Bhau who is cleaver Politian keeps another same statue of God *Datta* and run business of religion.

All three movies gives common impression that God has not been discussed and not opposed but the agents and religion and its commercialization strongly condemned. In the era of commercialization Gods are rich and people are poor. The wealth of Indian temples are beyond imagination, the richest of all the temples in India, the *Padmanabhaswamy* temple is estimated to have around $20 billion, second

richest temple is *Lord Venkateshwara* at Tirupati is visited approximately 60000 visitors who donate around Rs. 650 crore in a year. Similarly, the *Siddhivinayk* temple's annual income is 48 crore.[2]

In OMG, all religious leaders established themselves, earning huge money from common people in the form of donation. There used belongings are being auctioned and there useless footprints gets huge price. It happens around and it perfectly tackle by the director. In PK, religious leader does fake call to God and solve suffered people problem. And his illogical solution to their problem attracts the common people. PK a character, who ask logical questions which cannot be answered by religious leader. TV journalist Jaggu uses him to expose fake *Guru*. It doesn't reach any conclusion on the existence of religion, but simply questions superstitions[3]. Today's condition is not different than what these movies have focused about religious practices. Self declared *Baba, Sadhu* and incarnation of any God. In present scenario, there are number of fraud *Babas* who acted more than criminal. They are rapist, murder and like terrorist. The *Akhil Bhartiya Akhara Parishad* released a list of 14 'fake babas' and demanded a crackdown on "rootless cult leaders" by bringing in legislation[4]. These 14 sadhus have criminal charges like; rape, murder and other self declared incarnation of God. These people have earned huge money from their blind devotees. These reality and issues were taken by a director but people ignored it considering as cinema.

"It has come at a time when issues like religious conversion are being debated in parliament and prominent gurus have been arrested on charges like murder and rape."[5]

Here, How God can be utilized as a tool of business. A perfect commercialization with faith and belief on God is modern corporate business. Poverty, fear and superstation are three major things that allow such *Guru* to seize blind devotees feeling. In these three cinemas, agents are more powerful and cunning. Fictitious stories with miracles of bogus *Guru* disseminate in a common public to have a great faith on them.

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11.

WOMEN CHARACTERS AND SUPERSTITIONS IN THOMAS HARDY'S SELECTED NOVELS

Dr.Gautami Pawar
Associate Prof.& Head
P.G Department of English
Abasaheb Garware College, Pune

Miss.Pratidnya Ransing
Research Scholar

Abstract -

Thomas Hardy portrays his characters most realistically than any other novelist. Characters in his novels seems to be realistic. His characters aredistinct from one another. He shows great power in delineating various characters feelings, emotions and actions. Especially, Thomas Hardy's portrayal of women characters is praiseworthy.His women characters are as convincing as his men characters. He portrays women characters with minutest details.Hardy gives us elaborate descriptions of their appearances, emotions, feelings and suffering in his novels..His novels throw light on man woman relationship in the Victorian society. Through these characters Hardy not only tried to present the conditions of rural people during the Victorian period but the traditions, superstitions, beliefs, and their ways of life in the novel. Often, in his novels rural people falls prey to various types of superstitions.

Keywords: Victorian society, woman character, contemporary condition, superstitions, beliefs, rural people.

Introduction

Hardy has shown women's condition in rural England during the Victorian period in his novels. He has also tried to portray contemporary people's attitude towards women and their status in contemporary society. In *TessoftheD'Urberville's* Thomas Hardy portrays the life of a young rural girl named Tess. Tess represent the sufferings and struggles of rural working class women. She is simple and hard working. She has taken education from a local school. Her father is a poor ordinary haggler. He often remains ill and gets too drunk that he could not go to his work. Tess'smother, Mrs. Durbeyfield usually remains busy in household duties and her six children. She is a care free andsuperstitious woman. She consults complete fortune teller. Due to her faith in it she feels that her daughter would certainly get married to some fine gentleman. Like her mother Tess also believes in omens.Tess being the elder child in the family is very conscious about her duty towards her family.she always thought about the well-being of her family. One dayher father receives information that he is descended from a noble and ancient family. Though he is in his straitenedcircumstances goes to celebrate the event to RolloversInn. There he takes small quantity of liquor but due to his delicate health he could not go to deliver the load of bee hives. Tess takes the responsibility of delivering the load of bee hives. But suddenly in an accident their family horse dies. It was a great loss to the family of Tess as it was the main source of family's income. She expresses her emotions in following lines.

"T is all my doing- all mine!" No excuse for me –none. What will Mother and Father live on now? Aby, Aby! Wecan't go on with our load –prince is killed. Why I danced and laughed only yesterday!"(p.55)

After the death of horse Tess's family faces financial problems. Tess thinking that she is responsible for the death of horse and the poor condition of the family goes to seek help as a relation from rich d'Urbervilles. Though, at first she does not want to go straitened circumstances and her sense of duty towards her family compels her to seek help. It brings great change in her life. The conditions of her family forces her to accept the job of looking after a small poultry farm of Mrs. d'Urbevilles. Thinking that it will help to fulfil financial needs of the family.

Tess goes to accept the job offered by Mrs. d'Urbervilles through her son. Tess like her mother believes in omens.When she was removing flowers given by Aleca thorn of rose pricks her chinwhichshe considers an ill omen.She feels   that the something bad is going to happen.

While working There she has to bear ill treatment of Alec d'Urbervilles, son of Mrs.d'Urbervillesbecause she could not go empty handed at home.Alecd'Urbervilles takes the advantage of Tess's poor condition. At last,she returns home as a ruined woman. It shows how poor, lower class people were usually treated by rich or upper class people.

One day, suddenly Tess's child becomes seriously ill. When Tess realizes that if baby died without being baptized there would be no salvation forit.she performs the ceremony on her own. Unfortunately, soon after the child breaths his last.Tess wanted to give her child Christian burial but the local vicar refuses saying that it was not properly baptized by a priest. At last Tess has to bury her child in the shabby corner of the graveyard. It shows the rigidity of the code of Christianity which denies sympathy for the poor needy people. It also illustrates views and beliefs of Victorian people regarding the ceremony.

Tess after recovering from the grief makeup her mind to take up the job of a milk-maid at Talbothays Dairy. Here she meets Angel Clare, son of a parson. Though she was deeply in love with Angel, when he proposes marriage to her she refuses to marry him because of her past. At last she accepts his proposal but before the marriage she wanted to tell him secrete of her past life. She also writes a letter to reveal all the facts about her past life but the letter dose not reach to the Angel. One day there was a great stir in the milk house because in spite of churning as usual the butter does not come. People on the dairy farm thinks that someone might have exercised witchcraft on it or someone might have fallen in love. Dairyman Crick feels that he needs to go to some conjurer to remove the spell on the milk. It is one of the misbeliefs of rural people of Wessex.

However, after the marriage when Tess and angel were leaving to go to Wellbridge, a cock begins to crow one of the persons present there says that it is bad omen. Tess also gets disturbed by cocks crowing. At last, she finds an opportunity to reveal her past history. When Tess makes her confession he refuses to accept her as his wife. He says,

'Oh, Tess forgiveness doesnot apply to the case; You were one person; now you are another.' (p.264)

The revelation of Tess's past history changes his attitude towards her completely and he deserts her. On the other hand, when Angel confesses his dissipation with a

woman in London and asks for Tess'sforgiveness. Tess immediately forgives him. It shows Angels callousness. Though, Angel does not believe in doctrines of Christianity, he was the slave to custom and conventionality. It also throws light on the double standards of morality existed during the time. People of the time had one standard of judgement for men and another for women.

Angels and Tess after spending a couple of days'separates from each other.Tess returns to her parent's housewhereasAngel before leaving for Brazil considering Tess's economic condition makes financial provisions for her. Soon she becomes jobless and as the time passes Tess's financial difficulties increases. However, she gets a job at flintcomb Ash. But it was more exhausting than her earlier work. She has to work hard on threshing machine.Alec's repeated visits aggravate her troubles. One day Tess learns that her mother is seriously ill and her father is also unwell. She leaves her job and go to see her mother. Unluckily, her mother recovers from illness and her father dies. It makes her family homeless as he was the last lease holder.Alec offers to accommodate Tess's family in his house but Tess rejects the offer saying that they had taken rooms at Kingsbere.but when Tess's family arrives there they found that the rooms have already given to another person. It multiplies Tess's troubles. Thus, Tess's father's death and her economic conditions creates a kind of pressure upon Tess that she sees no way out of the situation but to yield to Alec. The plight of Tess's family after expulsion from their cottage reflects the condition of thelease holders and their family. It also throws light on the customs and traditions of rural England.

In the meantime, Angels attitude towards Tess changes and he returns from Brazil and starts a search for her. Bur it was too late. Her fears that she might lose Angel again forces innocent Tess to murderherseducer Alecandgoes to Angel. At last, when she is reunited with Angel police caught her and hangs her. Thus,Tess lives a life which is full of despair, hard work and mental torture.

EustaciaVye is one of the main character in *TheReturnoftheNative*. She is ambitious, selfish, proud, sophisticated and beautiful. She is from the city of Budmouth which is a fashionable sea resort. Her father was a musician and her grandfather was a sea captain. As he was not having enough money and a, respectable job Eustacia's grandfather was not happy about his daughter's marriage. Eustacia's father worked hard to educate his daughter. Until her mother's death he worked as a musician in Budmouth. After Eustacia's mother's death due to heavy drinking her father also died. Eustacia has spent most of her life in the city. However, after her father's death as there was no one to take care of her she is forced to live with her grandfather on Egdon Heath. Thomas Hardy says,

''She hated the change; she felt like one banished; but here she forced to abide.' (p.65). She always hated being on Egdon heath. Hardy describes her condition on heath as, "The subtle beauties of the heath were lost to Eustacia; she only caught its vapours". (p.68)

She never liked the heath.Eustaciaexpresses her hatred for Egdon heath in following line:

"Tis my cross, my misery and will be my death". (p.82)

She could not get reconciled to the atmosphere at Egdon Heath. She was accustomed to the city life. she felt lonely on the heath. To escape from this loneliness and to recover from the depression of spirit she took slow walks on the heath. She always thought of the ways of going away from the heath. Mrs. Yeobright thinks her too odd and unsuitable for her son as a wife. Whereas Susan Nunsuch feels that she is a witch. She causes trouble to her son, JohnyNunsuch. At the church to protect her child from Eustacia's bad influence she even pricks her with a long stocking-needle so deep that she faints immediately.

ClymYeobrighte's return on the heath brings great change her life. She sees a ray of hope. Until, now she was interested in Wildeve. She loves him thinking that he will take her away from the Heath. To pass the time and lesson the boredom she used to meet him secretly. But after Clym's arrival she realises that Wildeve is not worthy of her and terminates her relationship with him. When she learns that Clym has returned from a fashionable city, Paris. She gets attracted towards him. She feels that Clym would take her to Paris one day or another and she would get an opportunity to enjoy the luxurious life in Paris.

One day, when a fierce quarrel takes place between her and Mrs. Yeobright she feels uneasy and she request Clym to take her to Paris. And continue with the old occupation.

While one dayYeobright in the hope of reconciliation goes to meet ClymEustacia was having conversation with Wildeve secretly. After waiting for a while when no one opens the door she leaves without meeting Clym. Eustacia's fears that the truth will destroy her happy married life prevents her from telling her husband true fact.When after the death of Mrs. YeobrightClym learns about the true circumstances a fierce quarrel occurs between Eustacia and Clym. It compels Eustacia to leave Clym's house. It makes her feel disillusioned with her life. She gets trapped between the intolerable situation and finds no alternative to change her condition. In the meantime, Eustacia learns about Wildeve's new found wealth. Now he can fulfil her desires and wishes. So she starts thinking about escaping from EgdonHeath with the help of Wildeve. Infollowinglines expresses her frustration and the belief in Almighty or God.

''How I have tried and tried to be a splendid woman, and how destiny has been against me! …I do not deserve my lot!'' "O the cruelty of putting me into this imperfect ill-conceived world! I was capable of much; but I have been injured and blighted and crushed by things beyond my control! How hard it is of heaven to devise such tortures for me, who have done no harm to heaven at all!" (P.359)

JohnyNunsuch falls ill. His mother considers it as the evil influence of Eustaciaand decides to counteract the malign spell. So she uses a device which was well known onEgdon at that time. She makes the waxen image of Eustacia. After permeating it with pins she held the image in fire murmuring the Lord's Prayer backwards. she uttered these words three times slowly. Soon the effigy of Eustacia melts. It throws light on superstitious beliefs which were followed by rural people.

At last, when Eustacia leaves her grandfather's house to go with Wildeve she feels humiliated because she had no money but now she could not go back to Clym because it was too late. While she was walking in this confused state of mind she drowns in

the weir and dies. Her desire to go away from the heath and live a luxurious life remains unfulfilled.

In *TheWoodlanders*Hardy depict the life of Grace Melbury. Throughout the novel she tries to be a good daughter and perfect wife. She is Mr. Melbury's daughter who is a timber merchant. He has made many financial sacrifices to educate her. When she returns to Little Hintock Mr. Melbury starts felling that Giles Winterbourne is not a good match for her because of his rustic life style and his class. So, he encourages his daughter to marry Mr. Fitzpiers who is a doctor. When Grace and her father learns about the affair of Mr. Fitzpiers she decides to take divorce from him but because of the contemporary legal system it becomes impossible for Grace to get divorce from her husband. At last, Grace has to accept Fitzpier though he is unfaithful to her.

Throughout the novel Tess works hard to fulfil the needs of her familyand give a better life to them. But she is ill-treated by the male dominated society. She mostly suffers due to the social conventions and its rigid views of the contemporary society without any fault of her own.WhereasEustcia represents emotions and feelings of a woman who comes from a city in a village or countryside area. She always thinks about her own wellbeing and fulfilling her own dreams.Consequently, she could not get reconciled to the heath. And her efforts to escape from the heath are thwarted one byone. Grace represent the stereotypes of women in the male dominated Victorian society. It also discusses Victorian people's views about marriage, divorce, marital fidelity. It also draws attention to legal system, social mobility and the double standards of morality prevailing in the contemporary society.Atthe same time, Hardy in his novels has portrayed superstations and misbeliefs prevalent in the rural area of England.

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12.

URBANIZATION, POVERTY AND HEALTH STATUS: A CASE STUDY OF URBAN JHARKHAND

Faizan Sarwar, Divyarani Vaishnav, Prof. Mohd Mazhar Ali Khan
Department Of Geography, Jamia Millia Islamia, Jamia Nagar, 110025 New Delhi

Abstract

If good health is not shared equally by all people it signifies that there are factors that contribute to differences in health status. These factors may be genetic or environmental. The environmental factors include all physical, social and cultural elements, personal health care practices and health care services, poverty and the levels of urbanization which influences the health of the people. Jharkhand state was formed in the year 2000 after the bifurcation of Bihar. This newly formed state spreads across Chotanagpur plateau region which is also termed as 'Ruhr' of India due to its vast mineral wealth and it houses some of the India's largest industries such as TISCO, BSL,HEC etc. This state is also having a very high incidence of poverty and hunger along with low public health care. It has adversely affected the health status of the inhabitants. The status of urban poors' health is even worse than the state average as exhibited in National Family Health Survey (2005-06) Only 23% children are completely immunized and the infant mortality rate is about 80 per thousand of the live births. The Annual Health Survey (2012-13) and National Health Profile (2015) also presents a gloomy picture of health status indicators and health infrastructure in the state of Jharkhand. This paper makes a modest attempt to analyze the dimensions of urbanizations in Jharkhand, the pattern of diseases and their relationship with poverty and urbanization. The outcome of the study would be helpful in dealing with the challenges posed by lopsided urbanization, increasing poverty and inequality in the provision of health care services in the state.

Keywords: Urban Poor, Urbanization, Health

1. CONCEPTUAL BACKGROUND

Urbanization is a process which is generally expressed in terms proportion of people living in urban areas and the process through which each society adopts the urban-related changes. It is estimated that by 2050 over 70% of the world's population would be living in cities and the prominent factors influencing urban health particularly in developing world would be life style changes, urban congestion and the unwanted elements of urban environment like various types of pollution, lack of safe drinking water, sanitation and hygiene etc.

Poverty, in general, is a multifaceted concept which includes social, economic and political dimensions.The measurement of poverty is also a complex and difficult task. The prevalence of poverty varies on spatio-temporal scale. Poverty estimation in India goes back to 19th century when Dada Bhai Naoroji carefully studied poverty as subsistence based poverty, since then Indian poverty estimates which are made, continue to suit the changing circumstances. In 2005 Suresh Tendulkar Committee constituted by the then Planning Commission recommended poverty line on monthly per capita expenditure on food, clothes, education, health, electricity,transport etc. The committee computed poverty line in monetary value to be Rs 33 per person per day for urban areas. Rangarajan committee set up in the year 2012 suggested that person with earnings below Rs 47 a day in cities and Rs 32 in villages would be considered as poor.

According to World Bank, urban poverty is a multidimensional concept which is assessed on the basis of various deprivations e.g. unemployment rate, inadequate housing and community services compared to other urbanites as well as the lack of access to health services, education etc. Urban poverty which is a cruel reality is considered to be the most demanding urban challenge and number one urban problem because it is the poverty which produces many other problems in the urban areas. The growing numbers of urban poor in developing countries are attributed to forced migration of people from rural areas in search of a better standard of living and earnings. These migrants generally lodge themselves in urban slums. Despite close proximity, their access to the urban health facilities remains a dream on various accounts. For the first time in India, urban poverty estimates provided by the Lakdawala Committee in the year 1993 indicated that urban poverty is comparatively more severe than rural poverty because of lack the of social safety and the problems of accessibility to the government programs by urban poor and homeless.

World Health Organization (WHO) has defined health as "the state of complete physical mental and social wellbeing and not merely the absence of disease or infirmity." Emphasizing the significance of health in human life, Mahatma Gandhi once said: "It is health that is a real wealth and not the pieces of gold and silver." Medically health is defined as a measure of the absence of disease. Hence, most of the measurements of "health" of individuals as well as communities as a whole traditionally focus on morbidity and mortality.

The health status of countries is compared in terms of their crude death rates, average life expectancy, and infant mortality rates or in terms of the range of morbidity indicators such as incidence rate, prevalence rate, notification rate hospital discharge, etc. In the present study prevalence of acute and chronic illness are taken into consideration to analyze health profile of urban Jharkhand. Acute illness is a type of illness which occurs with a rapid onset. These conditions tend to resolve quickly on their own or under a medical treatment. In chronicillness, the disease has a slow progression that builds over time and tends to be a long lasting problem. It is also quite likely that a patient might develop a chronic disease following an acute illness or injury.

2. STUDY AREA

Jharkhand is 28th state of Indian union which has a total geographical area of 79714 sq. kms. It is located in eastern part of India with its capital at Ranchi. It lies between21°95'N to 25°45'N and 83°35'E to 87°95'E geographical coordinates.

Jharkhand shares its border with the states of Bihar to the north, Uttar Pradesh and Chhattisgarh to the west, Odisha to the south, and West Bengal to the east. The State has 24 districts with 24% of the populations residing in urban areas (census of India, 2011) which is rapidly growing. The State has 3 Million plus Cities and a total of 228 towns. Jharkhand is famous for its rich mineral resources like Uranium, Mica, Bauxite, Granite, Gold, Silver, Graphite, Fireclay, Quartz, Feldspar, Coal, Iron, Copper etc. Forests and woodlands occupy more than 29% of the state which is amongst the highest in India.

3. AIMS AND OBJECTIVES
The following are the objectives of the present study:

1. To assess the dimensions of urbanization and poverty in Jharkhand
2. To find out the health status of urban poors' in Jharkhand
3. To find out the health status of urbanites as a whole in Jharkhand.

<u>Study Area</u>

Figure 1
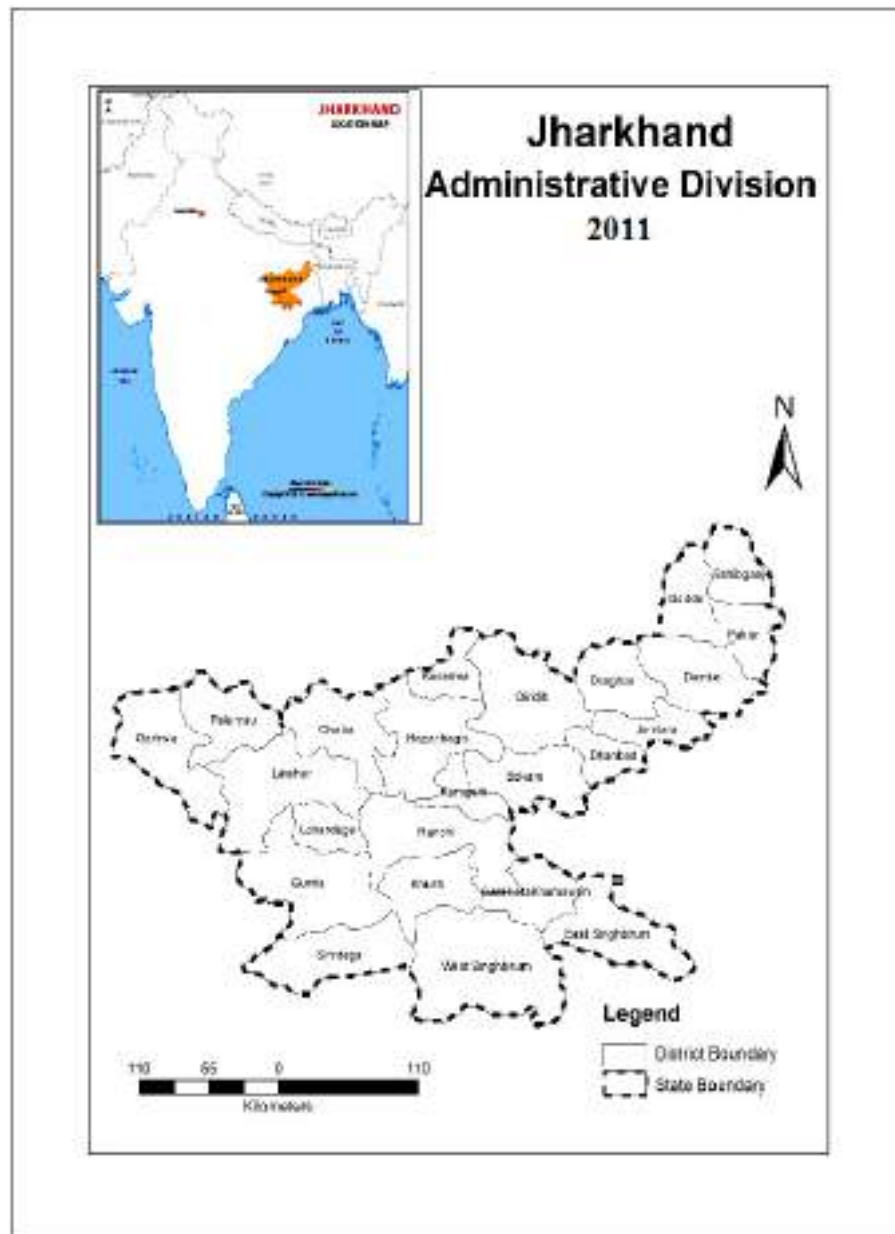
4. DATABASE AND METHODOLOGY

The present study is mainly based on the secondary data collected from the Census of India, Annual Health Survey(AHS 2012-13)), National Family Health Survey (NFHS 2005-06) conducted by Ministry of Health and Family Welfare' Government of India. The data of urban poverty is based on the latest National Sample Survey Organization's Consumer Expenditure Survey held in 2004-

05.The data of health infrastructure of Jharkhand is taken from Rural Health Survey Bulletin-2012. In AHS and in NSSO for urban Jharkhand, a representative sample of households is statistically selected based on 2001 census. In 2001 Jharkhand had only 18 districts by 2007 and the numbers of districts increased to 24 however the present study is based on 2001 administrative divisions of the state because the latest data available from AHS is based on 2001 census.

The households suffering from any of the selected 'acute illness' like diarrhoea / dysentery; acute respiratory infection and all types of fever etc during last fifteen days prior to the date of AHS, were registered. For chronic illness data were collected by AHS on the symptoms pertaining to a particular illness persisting for more than one month. Based on these data number of persons diagnosed with important diseases such as diabetes, hypertension, tuberculosis, asthma / chronic respiratory disease and arthritis were collected. In order to ward off unusual sampling fluctuations in AHS the urban estimates for the districts where the number of urban sample units was less than six (Garhwa, Godda, and Pakur) were excluded from the study. Level of urbanization,change in urban population, prevalence of urban poverty and diseases are categorized into three categories (High, Medium and Low) arbitrarily. The collected data were compiled, tabulated and analyzed using simple statistical techniques like MS Office (Excel) and ArcGIS 10 software for mapping purposes.

5. RESULT AND DISCUSSION

5.1 Urbanization in Jharkhand

The state registered a fluctuating urban growth (Table-1).The numbers of towns were only 13 at the beginning of the 20th century which reached to 228 in 2011.The percentage of urban population also increased more than twelve times within the stated period. The period of1950s and 1960s was the period of highest urban decadal growth rate. After the 1970s there was a sharp decline in the growth rate of urban population.The formation of Jharkhand as a new state once again stimulated urban growth which climbed to about 33% in 2011 from 29% in the previous decade and the total urban population reached to about 8 million.

The Table-2 shows that about 24% population of the state reside in urban areas which are quite below the national average of 31% (2011).

The urbanization also shows lopsidedness. The districts like Dhanbad, East Singhbhum and Bokaro are highly urbanized with more than 45% urban population, while the districts like Chatra, Godda, Dumka, Garhwa, and Gumla are less urbanized with only about 7% of the urban population.

Urbanization in the state is categorized into three levels as shown in the Table 5. No district falls into medium category. Dhanbad, East Singhbhum, Bokaro and Ranchi are highly urbanized districts while the remaining districts have low urbanization.

Table 1
Jharkhand
Decadal Urban Growth
(1901-2011)

Year	Towns	Urban Population	Urban Population (%)	Decennial Growth (%)
1901	13	117,975	1.94	-
1911	16	158,827	2.35	34.63
1921	17	244,010	3.61	53.63
1931	18	322,475	4.08	32.16
1941	26	508,252	5.73	57.61
1951	35	760,350	7.84	49.60
1961	65	1,333,342	11.49	75.36
1971	96	2,277,632	16.01	70.82
1981	101	3,574,045	20.29	56.92
1991	133	4,641,227	21.25	29.86
2001	152	5,993,741	22.20	28.99
2011	228	7,933,061	24.05	32.97

(Source Census of India, 2011)

The change in the state average of urban population as given in the Table-2 was 1.8 % during the last decade. Eight out of Fifteen districts show a change in their urban population above the state average. These districts are Ranchi, Dhanbad, Palamu, Deoghar, Sahibganj Bokaro,Koderma and Giridih. Among these districts Ranchi witnessed a surge of 8.04% during the period 2001-2011 in its urban growth which is mainly attributed to the creation of less urbanized Khunti district out of the Ranchi district in the year 2007 and also due to increased immigration after the formation of the state as well as Ranchi city as the state capital. If Khunti was not separated from Ranchi than its urban population change would be only 2.69% instead of 8.04 percent.The large urban population of Dhanbad further expanded with a high growth rate of 5.77 % and stands 2nd to Ranchi. The Hazaribagh shows a negative growth rate of urban population which is mainly due to the separation of its highly urbanized area in the form Ramgarh district. The districts which registered a change in their urban population below the state average are Hazaribagh, West Singhbhum, Lohardaga, East Singhbhum,Chatra,Dumka and Gumla.Among the low urbanized districts Palamu registered a highest urban growth of 5.23% while Deoghar and Sahibganj also witnessed a growth rate of above 3 percent. All other district experienced a urban population growth ranging between 1 and 3 percent.

Table -2
Jharkhand
Urbanization and Urban Poverty
(2001- 2011)

Districts/State	Urban population (%)		Change in Urban pop (%)	Urban Poverty 2004-05 (%)
	2001	2011		
Bokaro	45.26	47.70	2.44	9.2
Chatra	5.30	6.04	0.74	28.9
Deoghar	13.71	17.32	3.61	38.8
Dhanbad	52.36	58.13	5.77	21.6
Dumka	5.34	6.82	1.48	4.2
Giridih	6.42	8.51	2.09	1.9
Gumla	4.77	6.35	1.58	45.2
Hazaribagh	23.23	15.87	-7.36	15.9
Koderma	17.37	19.72	2.35	30.7
Lohardaga	12.67	12.43	-0.24	30.2
Palamau	6.42	11.65	5.23	29.2
West Singhbhum	15.48	14.51	-0.97	51.3
East Singhbhum	55.02	55.56	0.54	12.2
Ranchi	35.10	43.14	8.04	18.6
Sahibganj	10.57	13.88	3.31	29.9
Jharkand	**22.20**	**24.05**	**1.8**	**20.2**

(Source Census of India,2011 and NSSO,2005)

If we divide the districts into High(>6%), Medium(-3 – 6%) and Low(< -3%) categories based on change in urban population the districts which lies in low category of change in urban population is only one which is Hazaribagh, while the district which lies in the High category is also one and which is Ranchi. All the remaining 13 districts fall in Medium category of change in urban population.

5.2 Urban Poverty in Jharkhand

About one fifth of urban population of the state lives below poverty line. The distribution of urban poor is very uneven in Jharkhand (Table-2). It ranges between 1.9 % in Giridih to 51.3 % in West Singhbhum. Nine districts have urban poverty above the state average of 20.2 percent. These districts are West Singhbhum, Gumla, Deoghar, Koderma, Lohardaga, Sahibganj, Palamu, Chatra and Dhanbad. Districts where urban poverty rate is below state average are Giridih, Dumka, Bokaro, East Singhbhum, Hazaribagh and Ranchi.

When Districts of the Jharkhand are divided into three categories High, Medium and Low based on urban poverty as shown in the Table 5 three districts West Singhbhum, Gumla and Deoghar comes under high poverty category (36-54%). Dhanbad, Chatra, Palamu, Sahibganj, Lohardaga and Koderma falls under Medium category (19-35%) while Giridih, Dumka, Bokaro, East Singhbhum, Hazaribagh and Ranchi have Low urban poverty rate (1-18%).

5.3 Diseases and Health in Jharkhand

Diarrhoea is the condition of having at least three loose or liquid bowel movements each day. It resultsin dehydration due to fluid loss. Decreased urination, loss of skin color, fast heartbeat, and a decrease in responsiveness occur as diarrhoea becomes more severe. The most common cause of diarrhoes is infection of the intestines that may be caused by a virus, such as norovirus or rotavirus and Bacteria, such as campylobacter, Clostridium difficile (C. difficile), Escherichia coli (E. coli), salmonella and shigella. Oral rehydration solution (ORS) is World Health Organization prescribed treatment for diarrhoeal illness. Its prevalence is alarmingly high (1112 person/lakh of population) in urban Gumla which also comes under high category of Urban poverty and low on Urbanization (Table 5). Districts which have low prevalence also come under low or medium on poverty. Those districts which are high on urbanization have low diarrhoea prevalence except East Singhbhum as shown in the Table 5.

Table 3
Jharkhand
Acute Illness in Urban areas (per 100,000 population)
(2012-13)

District	Diarrhoea/Dysentery	Acute Respiratory Infection(ARI)	Fever	All type of Acute Illness
Bokaro	164	1075	1533	4079
Chatra	333	4051	4569	9064
Deoghar	89	712	1090	2181
Dhanbad	312	4179	2901	7657
Dumka	95	2744	1183	4140
Gridih	133	1397	2672	4487
Gumla	1112	7958	3478	12929
Hazaribagh	578	5886	1655	8548
Kodarma	177	3757	1403	5764
Lohardaga	428	8745	2927	12422
Palamu	393	1572	2502	4609
West Singhbhum	506	7246	3246	11492
East Singhbhum	431	6838	1819	9207
Ranchi	200	2165	2409	5859
Sahibganj	207	1398	2512	4556
Jharkhand Total	**315**	**3851**	**2274**	**6993**

(Source AHS 2012-13)

Acute Respiratory Infection (ARI) it is an infectious disease which affects normal breathing it usually begins as a viral infection in the nose and that can spread from person to person quite easily.ARI includes diseases like bronchitis, bronchiolitis, influenza and whooping cough etc. This disease can become life threatening for juvenile and senile segments of the population as well as people with the depressed immune system.

The prevalence of ARI in Jharkhand per 1 lakh population is 3851 for urban areas. As per the incidence rate, the burden of ARI is too high in the district of Lohardaga, Gumla, West Singhbhum and East Singhbhum. Gumla and West Singhbhum are also high on poverty and low on urbanization. Bokaro, Ranchi, Giridih and Dumka which fall in low in poverty have also low ARI prevalence. In high urbanized districts except East Singhbhum ARI prevalence rate is low to medium (Table 5).

Prevalence of All type of Acute Illness When it comes to all type of Acute Illness Gumla, Lohardaga and West Singhbhum falls under high prevalence category. Gumla and West Singhbhum also come high in urban poverty and low in urbanization (Table 5, 6).Districts which have low to medium poverty also have comparatively less reported cases of Acute illness except Deoghar which represent a unique case though it is high in poverty and low urbanized but comes under low prevalence in all the four indices of measuring acute illness this could become another area of study.

Table 4
Jharkhand
Chronic Illness in Urban areas (per 100,000 population)
(2012-13)

District	Diabetes	Hypertension	Tuberculosis (TB)	Asthma/Chronic Respiratory Disease	Arthritis	All kind of Chronic Illness
Bokaro	2463	2197	131	472	1784	9923
Chatra	832	647	314	703	1406	7714
Deoghar	1491	968	178	456	779	6665
Dhanbad	1932	1907	265	782	3324	13619
Dumka	1609	1561	237	355	2106	9392
Gridih	818	837	171	742	380	6038
Gumla	1722	2268	305	305	1537	10226
Hazaribagh	1268	1154	170	531	1179	7108
Kodarma	801	547	170	441	1013	5376
Lohardaga	2320	2793	170	419	2186	14653
Palamu	880	645	173	534	677	5513
West Singhbhum	1915	2915	169	506	2584	10895
East Singhbhum	2105	2094	193	356	909	7609
Ranchi	2482	2263	126	348	1369	9374
Sahibganj	905	722	336	732	737	6317
Jharkhand Total	**1970**	**1916**	**192**	**524**	**1854**	**9858**

(Source-AHS 2012-13)

Fever is an elevation in body temperature although temperature above the normal measurement of 98.6 Fahrenheit (37 Celsius) is considered elevated. However Fever is not considered medically significant until body temperature is above 100.4 F (38 C). Anything above normal but below 100.4 F (38 C) is considered a low-grade fever.Fever serves as one of the body's natural defenses against bacteria and viruses that cannot live at higher temperatures.For that reason, low-grade fevers should normally go untreated. Fevers of 104 F (40 C) or highermay be dangerous and demand immediate home treatment and prompt medical attention, as they can result in delirium and convulsions, particularly in infants, children, and the elderly**.**These districts also come under medium and high category in urban poverty respectively. Dumka, Bokaro and Hazaribagh where poverty is less also registered low fever prevalence. Districts high on urbanization comes under low to medium categories in fever prevalence such as Dhanbad, East Singhbhum, Bokaro and Ranchi. Fever prevalence is more widespread in Chatra and Gumla (Table 5).

Hypertension also is known as high blood pressure is a long term medical condition in which the blood pressure in the arteries is persistently elevated. It is a major risk factor for coronary arterial diseases, stroke, heart failure, cardio vascular disease etc. The causative factors for hypertension include mainly lifestyle and genetic factors. Lifestyle changes and medications can lower blood pressure and decrease the risk of health complications. West Singhbhum, Lohardaga, Gumla, Ranchi and Bokaro have high Hypertension prevalence rate in which Gumla and West Singhbhumalso come under high in urban poverty while Ranchi and Bokaro are highly urbanized districts of the state. Prevalence of the above disease is low in Koderma, Palamu, Chatra, Sahibganj, Giridih, Deoghar and Hazaribagh. In these districtsGiridih and Hazaribagh have less poverty while others except Deoghar have medium poverty level while in terms of urbanization they fall under low urbanized category.

Diabetes mellitus (DM) is a group of metabolic diseases in which there are high blood sugar levels over a prolonged period. Symptoms of high blood sugar include frequent urination, increased thirst, and increased hunger. If left untreated, diabetes can cause many complications including heart disease, stroke, chronic kidney failure etc. The prevalence rate is 1970 person/lakh of the population for urban areas (Table-4). Ranchi, Bokaro, Lohardaga, East Singhbhum and Dhanbad have high prevalence rate in which except Lohardaga all the remaining districts arehighly urbanized and come low to medium on urban poverty. Districts which have low prevalence rate also have low urbanization which includes Koderma, Giridih, Chatra, Palamu, Sahibganj and Hazaribagh.

Tuberculosis (TB) is an infectious disease caused by the bacterium *Mycobacterium tuberculosis*. Tuberculosis generally affects the lungs but can also affect other parts of the body. Symptoms of active TB are a chronic cough with blood-containing sputum fever, night sweats, and weight loss. Sahibganj, Chatra and Gumla districts of the state noticed high prevalence of TB. These districts are also low urbanized and have high to medium poverty level. Two districts of the state namely Dhanbad and Dumka have medium TB prevalence rate and the remaining districts comes under low prevalence category (Table-5).

Asthma is a chronic inflammatory disease that affects lung. Its Symptom includes wheezing, coughing, chest tightness, and shortness of breath. Asthma is caused by a combination of genetic and environmental factors include exposure to air pollution and allergens.There is no cure for asthma. Symptoms can be prevented by avoiding triggers, such as allergens and irritants and by the inhaling corticosteroids.

Table 5
Jharkhand
Urbanization, Urban Poverty and Prevalence of Disease

| Categories | Prevalence of Diseases (00,000 of population) | | | | | | | | | |
| | Acute Illness | | | | Chronic Illness | | | | | |
	Diarrhoea/Dysentary	Acute Respiratory Infection	Fever	All type of Acute Illness	Diabetes	Hypertension	TB	Asthma/CRD	Arthritis	All Kind of Chronic Illness
High	Gumla	Lohardaga, Gumla, West Singhbhum and East Singhbhum	Chatra and Gumla	Gumla, Lohardaga and West Singhbhum	Ranchi, Bokaro, Lohardaga, East Singhbhum and Dhanbad	West Singhbhum, Lohardaga, Gumla, Ranchi and Bokaro	Sahibganj, Chatra, Gumla	Dhanbad, Giridih, Sahibganj and Chatra	Dhanbad and West Singhbhum	Lohardaga and Dhanbad
Medium	East Singhbhum, West Singhbhum and Hazaribagh	Koderma, Chatra, Dhanbad and Hazaribagh	Ranchi, Palamu, Sahibganj, Giridih, Dhanbad, Lohardaga and West Singhbhum	Ranchi, Danbad, Hazaribagh, Chatra and East Singhbhum	Deoghar, Dumka, Gumla and West Singbhum	Dumka, Dhanbad and East Singhbhum	Dhanbad, Dumka		Ranchi, Chatra, Gumla, Bokaro, Dumka and Lohardaga	Ranchi, Dumka, Bokaro, Gumla and West Singhbhum
Low	Deoghar, Dumka, Giridih, Bokaro, Koderma, Ranchi, Sahibganj, Dhanbad, Chatra, Palamu and Lohardaga	Deoghar, Bokaro, Giridih, Sahibganj, Palamu, Ranchi and Dumka	Deoghar, Dumka, Koderma, Bokaro, Hazaribagh and East Singbhum	Deoghar, Bokaro, Dumka, Giridih, Sahibganj, Palamu and Koderma	Koderma, Giridih, Chatra, Palamu, Sahibganj and Hazaribagh	Koderma, Palamu, Chatra, Sahibganj, Giridih, Deoghar and Hazaribagh	Ranchi, Bokaro, West Singhbhum, Kodarma, Hazaribagh, Lohardaga, Gridih, Palamu, Deoghar, East Singhbhum	Gumla, Ranchi, Dumka, East Singhbhum, Lohardaga, Koderma and Deoghar	Giridih, Palamu, Sahibganj, Deoghar, East Singhbhum, Koderma and Hazaribagh	Koderma, Palamu, Giridih, Sahibganj, Deoghar, Hazaribagh, East Singhbhum and Chatra

(Source AHS 2012-13, Census of India)

Urbanization: High (42-59 %), Medium (24-41 %) and Low (6-23 %)
Urban Poverty: High (36-52 %), Medium (19-35 %) and Low (1-18 %)
Diarrhoea: High (772-1112), Medium (431-771) and Low (89-430)
ARI: High (6069-8745), Medium (3391-6068) and Low (712-3390)
Fever: High (3411-4569), Medium (2251-3410) and Low (1090-2250)
All type of Acute Illness: High (9348-12929), Medium (5765-9347) and Low (2181-5764)
Diabetes: High (1922-2482), Medium (1362-1921) and Low (801-1361)

Hypertension: High (2126-2915), Medium (1337-2125) and Low (547-1336)
TB: High (267-336), Medium (197-226) and Low (126-196)
 Asthma: High (624-782), Medium (465-623) and Low (305-464)
Arthritis: High (2343-3324), Medium (1337-2342) and Low (380-1336)
All kind of Chronic Illness: High (11562-14653), Medium (8469-11561) and Low (5376-8468)

As shown in the Table 5 Dhanbad, Giridih, Sahibganj and Chatra have high prevalence of this disease, here only Dhanbad is high urbanized while rest are low urbanized. In terms of poverty all the above four districts comes under low to medium poverty category. Two of the high urbanized districts Ranchi and East Singhbhum registered less number of Asthma cases. Gumla and Deoghar where Asthma prevalence is low are high in poverty and low in urbanization.

Table 6
Jharkhand
Urbanization, Urban Poverty and Prevalence of Diseases

Categories	Urbanization (Districts)	Urban Poverty (Districts)
High	Dhanbad,East Singhbhum, Bokaro and Ranchi	West Singhbhum,Gumla and Deoghar
Medium	No districts come under this	Dhanbad,Chatra, Palamu,Sahibganj, Lohardaga and Koderma
Low	Chatra,Gumla, Dumka,Giridih, Palamu,Lohardaga, Sahibganj,West Singhbhum, Hazaribagh,Deoghar and Koderma	Giridih,Dumka,Bokaro East Singhbhum, Hazaribagh and Ranchi

(Source AHS 2012-13, Census of India)

Arthritis is not a single disease but is an informal way of referring to joint pains or joint diseases so it is more common among women and occur more frequently as people get older. Its Symptoms generally include joint pain and stiffness. Weight loss and exercise are a useful way to control and to cure arthritis. Pain medication and in some cases joint replacement become inevitable. Dhanbad and West Singhbhum have high prevalence rate of this disease while Dhanbad is most urbanized district of the state and come under medium category in terms of urban poverty West Singhbhum is one of the least urbanized and high in poverty. Districts where prevalence of Arthritis is low are Giridih, Palamu, Sahibganj, Deoghar, East Singhbhum, Koderma and Hazaribagh. In these districts except East Singhbhum all are low urbanized. In terms of poverty except Deoghar remaining have low to medium poverty level. Rest of the districts comes under medium prevalence category (Table 5).

Prevalence of All Kind of Chronic Illness In this category Lohardaga and Dhanbad top the table while Koderma, Palamu, Giridih, Sahibganj, Deoghar, Hazaribagh, East Singhbhum and Chatra comes under low prevalence category (Table 5).While

Lohardaga and Dhanbad both come under medium category in terms of urban poverty Dhanbad is high and Lohardaga is low on urbanization. Districts where prevalence is low all are low urbanized (except East Singhbhum) and come under low to medium on urban poverty (except Deoghar).

Table 7
Jharkhand
Key health indicators: Urban poor and Non-poor
2005-06

Key indicators	Urban poor	Urban nonpoor
Stunted Children (%)	47.8	26.6
Underweight Children (%)	56.5	28.0
Children with anaemia(%)	68.3	49.6
Children with diarrhoea (%)	14.7	6.6
Neonatal Mortality	46.2	21.6
Infant Mortality	79.8	29.0
Under-5 Mortality	89.9	36.1
Women aged 20-24 who become mothers before age 18(%)	37.2	9.8
Total Fertility Rate	3.6	1.9
Mothers who had at least 3 antenatal care visits(%)	47.5	79.0
Births in health facilities	26.9	72.5
Children completely immunized(%)	23.1	70.0
Prevalence of medically treated TB(per 1 lakh persons)	879	171
Household using sanitary facility for the disposal of excreta(flush/pit toilet%)	31.2	93.1
Household with access to piped water supply at home(%)	7.0	41.3

(Source: NFHS-2005-06)

5.4 The health of the Urban Poors'

The urban poor in Jharkhand suffer perhaps more on health ground. The Outcomes of statistical findings for the secondary data do not get reflect the real health scenario of urbanites in Jharkhand. Most sources of health statistics available in general provide only Rural and Urban average figures on different accounts of health and mask the inequalities which do exist within the various social and economic groups in the study area. National Family Health Survey (NFHS) is the only comprehensive survey that collects data on urban poors'. NFHS-3 was held in 2005-06 while NFHS-4 is underway.

The Table-7 which shows the various key health indicator and gap between urban poor and non-poor is available average on the state level. The poor in the urban areas are vulnerable to health risks as a consequence of living in a degraded environment, inaccessibility to health care, irregular employment and unemployment, low income, widespread Illiteracy and lack of negotiating capacity.

HEALTH INFRASTRUCTURE OF JHARKHAND
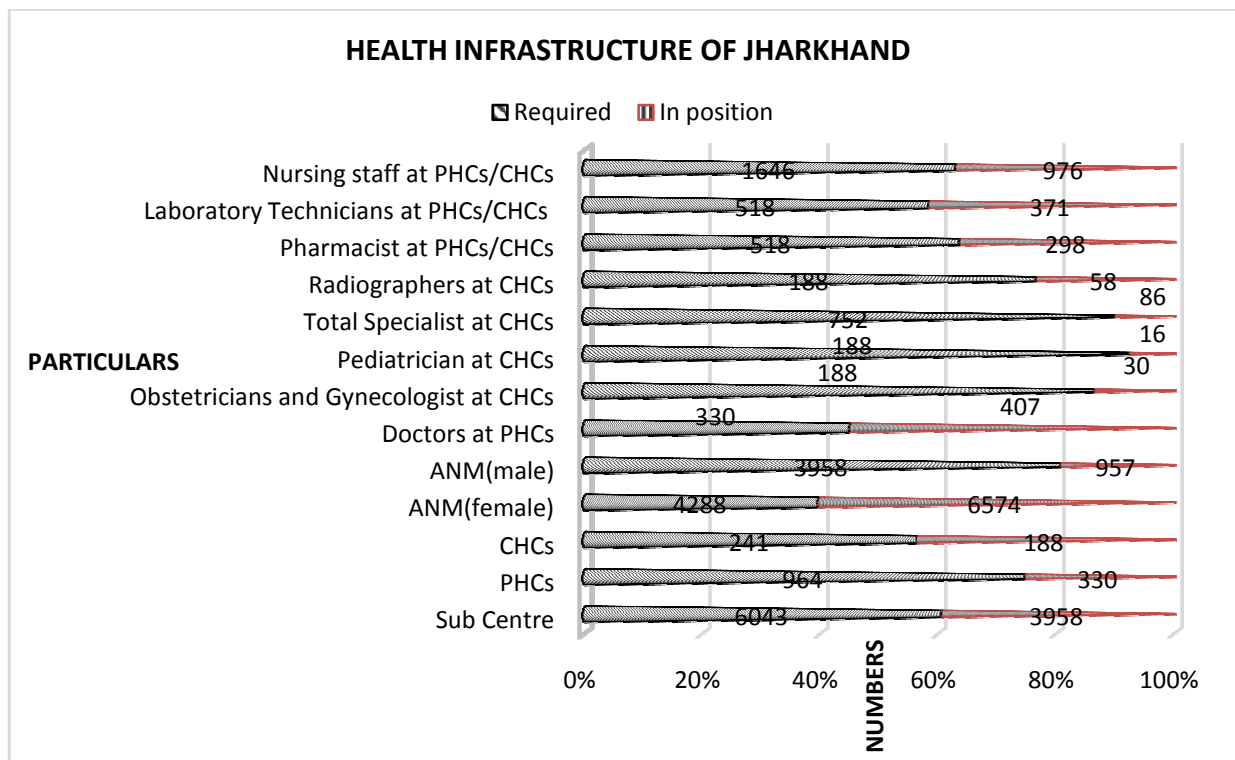
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Figure 2
(Source-Rural Health Survey Bulletin, 2012 MOHFW Govt of India)

6. CONCLUSION AND SUGGESTIONS-

Jharkhand is going through rapid but lopsided urbanization. Urban areas disproportionately suffer from environmental pollution and lifestyle related illnesses. The health status of urban poor's is very pathetic which is caused by the vicious cycle of poverty. Low level of health infrastructure and poor health service delivery system are also important factors towards the poor health and poor wellbeing of the people. National Urban Health Mission launched in the year 2008 is yet to deliver the objectives-oriented results properly. Today's thrust area is to increase the availability of manpower in the health sector, surety of the availability of generic medicines , risk pooling through health insurance schemes and the promotion of alternative Indian systems of medicine. Following are some of the suggestions for the purpose of the improvement in the health status of the people of urban Jharkhand.

6.1 Suggestions-

1) Cleaning the urban environment through the strict implementation of Ambient air quality standard , encouraging urban forestry , enforcing Bharat stage 6 emission norms, regulating mining and industrial activities in urban areas and vacuum cleaning of suspended particulate matter will reduce the burden of respiratory diseases.The districts which need much attention on this aspect are Dhanbad, Giridih, Sahibganj and Chatra where the burden of Asthma disease are quite high.

2) Promoting healthy life style among urban dwellers like low cholesterol diet, regular exercise , yoga or more of physical activities timely and adequate sleep

and discouraging tobacco consumption can play wonders on various aspects of health.

3) Giving special attention to the health care need of urban poor's like adopting Mohalla clinic model of Delhi government, actively involving NGOs in promoting sanitation and hygiene and delivering health care services to the urban poor.

4) Increasing Public Health care Expending- Jharkhand spend less than 0.70% of its Gross state domestic product(GSDP) on health care grossly insufficient to provide quality health care to over 32 million people of which majority of them are poor. Manipur, J&K and Uttar Pradesh spend about 2.66%, 1.55% and 1.12% of their GSDP respectively on their health sector.

5) Balancing the distribution of Doctor to population Ratio is required. Total Numbers of Government Allopathic Doctors in Jharkhand is about 1656 when in Himachal Pradesh it is about 4919.The average population of 6052 persons per government hospital Bed in Jharkhand compared to 555 for Arunachal Pradesh,918 for Kerala and 1301 for Uttrakhand express the pathetic condition of health in urban Jharkhand.

6) Nutritional Security and Clean Environment-implementing National Food Security Act and Swach Bharat Mission in letter and spirit will definitely have a positive impact on the peoples' health status.

7) Tackling the enormous challenges posed by the ill health of people and insufficient attempt taken by the state needs revamping of government policy and administrative priority. Demarcating the more vulnerable settlement, focusing on most vulnerable section of the population, cooperation and coordination among various agencies involved in health care, augmenting urban health infrastructure through enhanced financing, strengthening community network such as Rogiklyansammitee, women's health groups etc are some of the measures which can yield positive results in improving the health and wellbeing of the urban people of the state.

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13.

MAPPING OF THE LITERATURE ON "BIBLIOMETRIC" BY USING SCIENCE DIRECT DURING 2005-2016

Gajanan P. Khiste
Research Scholar
Swami Ramanand Teerth
Marathwada University, Nanded
e-mail-khistegajanan@gmail.com

Dr.Rajeev R. Paithankar
Research Guide
Swami Ramanand Teerth
Marathwada University, Nanded
e-mail- rajivpaithankar123@gmail.com

Abstract

At present Bibliometric Study is a dynamic area of research in which majority of research work is being done. Science Direct is a premier research platform, helping to find, analyze, and share information in the sciences, social sciences, arts, and humanities, etc. The present study discusses the "Bibliometric" as reflected in Science Direct for the period from 2005 to 2016. This study investigates the Content Type, Documents Published by Year wise, highly preferred journals for Publications.

Introduction

Bibliometrics is a truly interdisciplinary research field; bibliometric comprises mathematics, social sciences. Initially, bibilometric study was a simple statistical method of counting to evaluate and quantify the growth of a subject. Bibliometric techniques are now being used for a variety of purpose like determination of various scientific indicators, evaluation of scientific output, selection of journals for the libraries, forecasting the research potential of a particular field and so on. Bibliometrics has become a standard tool of science policy and research management in the past decades. Many extensive bibliometric studies of important science fields have appeared during the last two decades. The aims of these studies were to measure national research performance in the international contexts or to describe the development of a science field with the help of bibliometrics. Therefore considering the importance of Bibliometric the study is taken for research purpose.

Bibliometric

The word 'bibliometric' has been derived from the Latin and Greek words 'biblio' and 'metrics' respectively which refer to the application of mathematics to the study of bibliography. The word "bibliometrics" constitutes one of the major thrust areas of research in the field of library and information science. It utilizes quantitative analysis and statistics to describe patterns of publications within a given field or body of literature. The term statistical bibliography was first employed by E.W. Hulme in 1923, to refer to the application of quantitative techniques to libraries. The word bibliometrics appeared in print in 1969 in Alan Pitchard's article statistical bibliography or bibliometrics in the December issue of the Journal of Documentation.

Science Direct

Science Direct is a part of Elsevier. Headquartered in Amsterdam, The Netherlands, the company is the world's largest scientific, technical and medical information provider and publishes over 2,000 journals as well as books and secondary databases. There are currently more than 9.5 million articles/chapters, a content base that is growing at a rate of almost 0.5 million additions per year. Access to Science Direct 10

subjects (1. Biochemistry, Genetics & Mol. Biology,2. Agriculture & Biological Science,3. Chemistry4. Computer Science,5. Economics,6. Immunology & Microbiology,7. Mathematics,8. Physics & Astronomy, 9. Social Sciences, 10. Psychology) collection (1000+journals titles) is provided to universities covered under the Consortium with back-files since 1995. The Consortium also provides the access to Elsevier journals to CFTIs on cross-sharing basis where the access fee is paid by the Consortium and subscription fees is paid by the Institutions.

Purpose of Study

- ❖ To Study the Content types and number of documents in which bibliometric term used.
- ❖ To Identify Publication year wise documents published in Science Direct on Bibliometric.
- ❖ To know highly preferred journals by the Scientists for writing research papers on Bibliometric.

Scope & Limitation of Study

This Study is limited to search results on the term of 'Bibliometric' in Science Direct database during 2005 to 2016. Document types and number of documents in which bibliometric term used

Methods and Materials

The growth of publications in the Bibliometric research was derived from the Science Direct. During the period 2005 to 2016, a total of 410 records were found for the Title 'Bibliometric'.

Review of Related Literature

Baskaran C. and Sivakami N. (2014) Quantitative analysis is carried out to identify the literature growth, authorship pattern, collaboration and journal distribution on Swine influenza disease research based on data obtained from Pubmed databases for a period from 2006–2010. A total of 2360 articles were downloaded from Pubmed database using the search term "Swine*" subjected to bibliometric data analysis techniques. Findings – A number of research questions pertaining to publication frequency, country, and institution productivity and collaborative were proposed and answered. Analysis shows that majority of the scientists preferred to publish research papers in multiple authorship. It also analyses the characteristics of most productive institutions, languages and journals.

Hadagali, Gururaj S., Kumbar, B. D. and Keshava (2014) discusses the scientific productivity of polymer science research as reflected in J-Gate for the period from 2000–2009. This study investigates the authorship pattern, geographical distribution of contributors, highly productive authors, highly preferred journals by the scientists, sectoral distribution, Degree of Collaboration (DC) and Collaborative Co-efficient (CC) and growth pattern of polymer science research by calculating relative growth rate and doubling time for publication.

Jeong, Geum Hee & Huh, Sun (2017) The aim of this study was to analyze the bibliometric characteristics of publications from North Korea indexed in the Web of Science Core Collection from 1988 to 2016. The Web of Science Core Collection was searched using the terms "North Korea" OR "Democratic People's Republic of Korea" OR "DPRK" in the address field of the basic search on February 2, 2017. The

country of the co-authors, affiliations, journals, annual number of publications, and research fields were analyzed. Additionally, the articles by North Korean authors only were analyzed for the same parameters. A total of 318 articles from North Korea were found.

Khiste G.P.& Paithankar R.R.(2017) discusses the "Bibliometric" as reflected in Web of Science for the period from 1989–2016. This study investigates the highly productive authors, Document Type wise, Country wise, Language wise, Publication year wise, Research area wise, Source Title or Journal wise. Documents by Language wise.

Analysis by Content Type:

Author wants to know how many documents are being published on the term "Bibliometric". The data were compiled accordingly and presented in the Table 1.

Table No.1
Types of Documents available on Bibliometric

Sr. No.	Content Type	Documents
1	Journal	402
2	Book	9
3	Reference Work	2

Table No.1 shows that the maximum number of Documents published under the Content Type of Journal is 402, whereas 09 under the content type Book and Reference Work are 02 documents.

Chronological Analysis:

The author has analysed the data related to Bibliometric based literature chronologically during 2005 to 2016 and presented in the Table 2.

Table No.2
Year wise documents published in Science Direct on Bibliometric

Sr. No.	Publication Year	Documents	Percentage
1	2016	84	20.49
2	2015	75	18.29
3	2014	37	9.02
4	2013	38	9.27
5	2012	43	10.49
6	2011	25	6.1
7	2010	24	5.85
8	2009	23	5.61
9	2008	13	3.17
10	2007	24	5.85
11	2006	9	2.2
12	2005	15	3.66
	Total	**410**	**100**

Table No. 2 shows that year-wise distribution of Documents. The highest number of documents was published in the year 2016 i.e., 84 (20.49%) and the next one with

75 (18.29 %) documents was published in the year 2015 & lowest number of documents 9 (2.2%) was published in the year 2006. The present study indicates that there is an increase in the documents year by year.

Sources of Ranking

The sources are nothing but in which documents the highest number of documents has been published on the term "Bibliometric". The related information is being presented in the Table 3.

Table No. 3
Highest ranking Sources in which highest number of documents published on Bibliometric term.

Sr. No.	Highest Ranking Sources	Documents
1	Journal of Informetrics	45
2	Renewable and Sustainable Energy Reviews	12
3	Technological Forecasting and Social Change	9
4	Information Processing & Management	6
5	International Journal of Surgery	6
6	European Psychiatry	5
7	Investigación Bibliotecológica: Archivonomía	5
8	Journal of Business Research	5
9	Journal of Clinical Epidemiology	5
10	Library & Information Science Research	5
11	Science of The Total Environment	5
12	Technovation	5
13	Expert Systems with Applications	4
14	Gastroenterology	4
15	Procedia Computer Science	4
16	Value in Health	4
17	World Neurosurgery	4
18	journal of Cleaner Production	4
19	PAIN	3
20	Research Policy	3

Table 3 indicates that highest ranking Sources in which documents was published. As per Table No.3 Journal of Informetrics ranks first with 45 Documents to its credit, followed by Renewable and Sustainable Energy Reviews ranking on second with 12 articles. PAIN and Research Policy are on twenty ranks with 3 articles.

Conclusion-

The data suggest that there was a significant research activity in the field of Bibliometric during the study period. The present study indicates that there is an increase in the documents year by year. Therefore It is healthy pattern of progress in Bibliometric field.

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14.

THE NATURE OF EVALUATION AS A BARRIER TO IMPROVE ENGLISH ORAL COMMUNICATION OF STUDENTS

Kishor Ramrao Nikam
Assistant Professor, Dept. of English,
LVH College, Nashik (M.S., India)

Abstract:

In the present research paper, as a part of the study of current status of teaching-learning practices in English classrooms at the post graduate level, the nature of evaluation of different universities across India is studied. It is tried to know how much of it is responsible for an inadequate and uneven development of English oral communicative skills of students. The data for the study is acquired through the web source and the analysis is only indicative and does not give an ultimate impression about any of the universities studied.

Key words: Teaching-learning practices, evaluation, English oral communicative skills

It is often noticed that even after completing the college education, many of the post graduate students of English are not able to orally communicate well in English. The roots of this problem may be searched in the nature of evaluation that is being practiced mostly. In fact, evaluation plays an important role for motivating students for learning at least in the context where mostly the teaching learning is examination oriented. Until the same picture does change, there is a need to find out a way to cope up better with the prevailing practices which ultimately will be successful in achieving at least a handful of genuine learning outcomes. From this perspective, the present study is undertaken. Through the study, it has been tried to associate the prevailing nature of evaluation with the undue and uneven development of the English oral communicative skills among students.

The following table represents some of the data acquired for the study.

Sr. No.	University	Evaluation	
		Internal Evaluation (Marks)	University Exam (Marks)
1	University of Kerala, Thiruvanantapuram	25	75
2	Thiruvalluvar University, Vellore	25	75
3	University of Calcutta, Kolkata	20	80

4	Devi Ahilya Vishwavidyalaya, Indore	15	85
5	Gujrat University, Ahmedabad	30	70
6	Gulbarga University, Gulbarga	20	80
7	Himachal Pradesh University, Shimla	25	75
8	University of Jammu, Jammu Tawi	40	60
9	Kurukshetra University, Kurukshetra	20	80
10	Maharshi Dayanand University, Rohtak	20	80
11	University of Mumbai, Mumbai	40	60
12	Pondicherry University, Puducherry	40	60
13	Shivaji University, Kolhapur	20	80
14	Vidyasagar University, Midnapore	10	40
15	Banaras Hindu University, Varanasi	30	70

The nature of evaluation of different universities indicates that most of the universities give fewer marks for the internal evaluation of students. In that too, very few marks are given for evaluating the oral abilities of the student. In the internal evaluation there are evaluation methods like minor test, project work, presentation, and oral test. So it indicates that the evaluation of the oral abilities of the student gets merely 10% of the total marks for a particular paper. These types of evaluation methods are not encouraging enough for students to acquire oral communication skills. There are only three universities, out of the fifteen referred to in the research paper, which have allotted forty marks for the internal evaluation of student. But in that too, if the pattern of their internal evaluation is studied, only ten to twenty marks are allotted to the oral test and presentation. Ultimately, the student may not give due importance to such kind of tests, and yet he/she can get minimum score of marks for passing these papers. Where 80% of marks are given to the written type of evaluation, student ultimately will give importance to the preparation for it and not for the oral skills.

In the credit and semester system too, in the in-semester examination, the oral communicative skills of the students are evaluated through only few activities like seminars, presentations, and to some extent, by quizzes which is not satisfactory to motivate students to develop oral communicative skills.

To conclude, in most of the universities, the internal evaluation is given fewer marks as compared to the marks given for the evaluation by university. The university evaluation is mostly a written examination, except an oral test of few marks, which does not motivate students to give due importance to improve the skills of spoken English. It is suggested that the oral evaluation be given due importance by allotting ample marks for it in order to make students take it seriously to learn them to give good performance in the oral type of evaluation.

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15.

POETIC DEVICES IN SYLVIA PLATH'S POETRY

Hasina Jabeen, GhMohd Mir & JavaidAhmad Ganaie3
Research scholars JiwajiUnversity Gwalior (M.P)

Abstract

Sylvia Plath is considered as the epithet of confessional poetry. The excellence of Plath's poetry lies in the sense of language and metaphor and in her use of technique which makes her different. Plath was a brilliant poet and a good lyric poet especially in the poems of Ariel, which almost 43 years of her suicide seize the reader with their immediate power.

Key words: confessional poetry, poetic technique, language, lyric poet.

Introduction

Sylvia Plath employed vivid imagery and a reminiscent tone to convey her feelings of guilt, grief and anger. After reading her poems one gets aware about her power of imagery and personification which makes her poetry lively and fascinating. In Plath's poems there is a mixture of comic and serious elements; it combines various types of rhymes and half rhymes in structured and free verse. Plath's poems are graphically morbid, hallucinatory in their imagery, but full of ironic wit, tremendous emotional power, and technical brilliance. Her poetry is also known for controlled stanzas, elaborated syntax with its inversions and sub ordinate clauses and ingenious metaphors. Sylvia Plath uses symbolism, personification and metaphors to convey her themes.

Objectives

1. To study the use of poetic devices in Sylvia paths poetry.
2. To know how poetic devices where used to convey social experiences.

Poetic devices

Plath had an extraordinary descriptive powers; it is correctness and accurateness that combine the look of the things with their fearsome power of menace. She has the power of the visual, part of the preference for precision over rhetoric. "I Thought I Could Not Be Hurt" visualizes Plath's tragic life. In this early sense of balance and symmetry is evident. The poem indicates the joyous side of Plath's life. It is also an artistic piece and is notable for handling poetic craft. Plath had already become adept at handling the refrain- the last stanza being an effective variant of the fourth. This poem is in unrhymed cincinquains, a stanza form usually in iambic tetrameter in the first four lines of each stanza. Plath's uncertain control over meter is indicated by the clumsy splitting of "firmament". The vocabulary of the poem seems artificial.

"A Winter Sunset" another poem written by Plath at the same time is an excellent poem. Sylvia Plath in this poem portrays nature through vivid color imagery. The change of evening into dusk is seen in terms of sky changing form

"orange" to "gold". It shows Sylvia Plath was fond of imagery drawn from metallurgy.

"Second Winter" is the finest sonnet of Plath's early period, in this Plath compares the inconstant Nature of love to the sudden emergence of frost in the early spring. Plath has depressed the gloom of early love through the image of spring and its destruction through the images of winter. The most important thing to notice in the sonnet is Plath's way in which she handles the octave and sestet, and achieves balance and tension. The eagerness and intensity of love are expressed in the octave through some exquisite horticultural imagery, colorful and animated. In sestet betrayal is shown through various images like drab and muted. In it Plath had employed the Shakespearean scheme of sonnet. The opening and the concluding lines are colloquial in tune.

Plath in her first collection 'The Colossus' has used poetic devices to convey her message. In her poems she has used a lot of images, symbols to convey her message before the reader. 'The Colossus' which is written for her deceased father is addressed to an unspecified listener, who exists as a great statue. The poem is notoriously full of abstruse and complicated imagery. The poem is known for its brilliant evocative imagery and for its remarkable mood. The title of the poem allude to the ancient Greek statue that represented a deceased person. One of the remarkable thing is that the colossus was able to speak from beyond the grave, which illustrates its mysterious paradoxical allure. Plath uses the statue of the colossus to represent her lust to reconstruct her father for whom she longed a lot. She compared the statue with her father which showed her power of talent.

> A blue sky out of the Oresteia
> Arches above us. O father, all by yourself
> You are pithy and historical as the Roman Forum.
> (The Colossus: 'The Colossus'. P.20)

The poem is remarkable for the projections of disturbs state of mind of the poet as embodied in the thematic tension implicit in the spectral symbol of 'The Colossus'. The structure of the poem is tight and well knit. The images stand out predominantly.

In "The Disquieting Muses" Plath creates excellent imagery and emotions are created by Plath in this poem in an effective manner. In this poem the imagery of color could be seen in different forms. The changing colors from black to green to black and dark yellow creates a depressive mood and shows her craftsmanship which is a characteristic of confessional poetry. The natural beauty is created in an artistic manner and the girl's negative response towards the nature is shown in the fallowing manner:

> When on tiptoe the school girl danced,
> Blinking flashlights like fireflies
> And singing the glowworm song, I could
> Not lift a foot in the twinkle dress

But heavy-footed, stood aside
In the shadow cast by my dismal headed
Godmothers…
(The Colossus: "The Disquieting Muses", pp.58-59)

The soft corner of the poet for her mother could be seen through various images. The last stanza of the poem strongly suggests that Plath represented her mother, grandmother and great-grandmother by the three women which are in the painting.

Conclusion

In a male-dominated society Plath always feel threatened both physically and mentally. She suffered a lot and this sense of threat is depicted in her poetry by her talent and craftsmanship. She uses symbols images, incidents to convey her inner feelings to the readers.

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16.

REVELATION OF SATIRE IN ALEXANDER POPE'S
AN EPISTLE TO DR.ARBUTHNOT

Arpana Gaur
Asstt.Professor of English
Govt. Hamidia Arts and Commerce College, Bhopal (M.P.)

As being a great satirist in the galaxy of poetry, Alexander is one of the most renowned personalities of the world repute. Generally, we find two aspects in this concern 'satirist' and 'libeller'. Pope is of the opinion that there is not in the world a greater error than that which fools and knaves are apt to fall in to., the error of mistaking a satirist for a libeler . According to him nothing is so odious as a libeler, for the same reason as to a truly virtuous man nothing is so hateful as a hypocrite. Through these words he has tried to stress that a satirist belongs to a higher class of writers than a libeler. Undoubtedly, it is to say that satire is a true literary device with which a satirist exposes the follies, vanities and stupidities of human beings. Indeed, this is a marvelous genre that is not only fit for exposing the viciousness of wrong doers but also makes us acquaint with the so-called good men. If we talk of Indian perspective, it is to say that the name of Harishankar Parsei is stamped in the chain of great satirist. Through his pen he has created impressive jerks in to the hearts and minds of the readers. The difference between Pope and Parsai is that the former satirizes the follies in poetry and the latter in prose. The common thing in both is to highlight the happenings of different kinds.

The hidden motif of satirist is to bring desirable reform in the society. The satirists want to open the eyes and ears of the readers. In the real sense they want to liberate us from the trodden path showing the new path for our life. Hence, a satire has a corrective function. It mocks at and makes fun of human follies, vices, shortcomings, defects of characters, and so on in order to make those guilty of such lapses feel ashamed of themselves and thus to persuade them to get rid of those faults and follies. On the contrary, a libeler is one who defames or maligns a man or a group of men and thus slanders him or them. Therefore, it can be said that the main intention of a libeler is to humiliate the victim, not to improve him.

If we talk of Pope's quality as a satirist, it is to say that the fame of him as a satirist mostly depends upon a large number of works. The main works in this respect are- 'The Rape of the Lock' (published in 1728, 1729, and 1742) and 'An Epistle to Dr. Arbuthnot'(published in 1735). In fact through these two great books of poetry, Pope has made us agreed to accept him as a great satirist. He deserves our fullest admiration in this capacity. In 'An Epistle to Dr. Arbuthnot' Pope is extremely a true satirist but one passage he shows himself as a libeler and in one other passage he comes very near to being a libeler. As a satirist he is genius and superb. In 'The Rape of the Lock' he portrays the contemporary condition of England when most of the women were running after wealth and fashionable life- style. In real sence this is the long poem concerned with the wandering generation particularly women. This poem is supposed to be as assault on a society pre-occupied with superficialities. Not everywhere he discloses the vices of the then society, he also touches the goodness of the age. Whereever, he beholds the virtuousness, he does not hesitate to focus upon

that. There are several instances where Pope has revealed the positive aspects of the English society. If the poem assaults the fashionable society, the attack is mostly good-humoured and tempered by a sense of the attractiveness of those whose failings are satirized. Basically, this poem satirizes feminine frivolity. It has been written in a strain of mockery against hoops and patches and their wearers. He says, "Women are all frivolous beings whose one genuine interest is in love making". 1

'An Epistle to Dr. Arbuthnot' as being a landmark of satire is not only a large creation but also widely read across the world. It is a genius satire but it does contain one or two pages of a slanderous and defamatory nature. In this poem, there are plenty of matters to amuse and entertain us. As being a well-versed in the art of mockery, he has proved through this creation that he is a master of satire and ridicule. For instance, Pope ridicules a Parson, "much be-mused in beer"2, a maudlin poetess, a rhyming Peer, a lawyer who has hurt the soul of his dead father by writing poems when he should have merely been drafting legal documents. Pope makes the fun of the needy poetasters who come to have their poems corrected by him to have their poems published through his influence and to seek financial help from him. These poetasters want three things:"My friendship, and a prologue and ten pound."3

Pope bluntly says that he does not like such poetasters and never thinks to assist them. Rather he discloses their incompetence and novice character. He never feels hesitation in exposing such so-called writers. According to Pope, "A fool is never hurt by criticism and condemnation. A fool audience in a theatre may roar with laughter at the absurdity of a play written by such a fool and produced on the stage but no amount of such derisive laughter can make the foolish author feel ashamed of the worthless play he has written. "4 He says that such writers do not prevent themselves from such writing plays. Rather they write another play not caring that the earlier was badly exploded. In this way Pope satirizes such authors and their stupidity and absurdity.

Pope further ridicules those writers who write for flattery. He does not like even to his own flattery. He says that some poetasters flatter him by comparing him with the most celebrated ancient authors like Horace, Ovid and Virgil. Another target of Pope's ridicule is the purely verbal critic who concentrates on merely the technical aspects of poetry or drama, the critic who is particular about commas, full-stops, and the precise use of among critics of this category. He then ridicules Ambrose Phillips for having written his 'Pastorals' with stolen materials. The work of authors of this kind is not poetry, but prose run mad. One of the most amusing passages in this poem is Pope's portrayal of Bufo who represents the false patron of poets, a man like the Earl of Halifax or a man like Bubb Dodington.

Generally we find that most of the victims of Pope's satire in the passages referred to above were authors against whom Pope had a personal grudge and whom he regarded as his enemies. The individuals attacked there become types so that the satire is made to appear much wider in scope and range by Pope's skill. The satire thus rises from the individual and personal level to the general level, and thus acquires a much greater value. But there are two passages which are applicable only to the two individuals who are the chosen victims there and whom Pope attacks in such a merciless and vituperative manner as to become a libeler.

The most offensive passage is the one which contains a portrayal of Sporus, the name which Pope had given in Lord Hervey. Sporus is vigorously denounced by Pope and made to appear a diabolical figure. He is called, "this painted child of dirt that stinks and stinks" 5; he is the "familiar toad at the ear of Eve"6; he is "one vile Antithesis"7; he is "an amphibious thing", he is "Eve's temper"8; he has "a cherub's face"9, and is "a reptile all the rest."This is certainly a libel on Lord Hervey was an insult to him, and the whole passage dealing with him must have been a cause of public disagree to him. It is one of the most offensive passages in English poetry from the point of view of the victim.

In portraying Atticus (or Addison), Pope comes quite close to being a libeler. It is true that he begins this portrayal by fully recognizing some of the merits of Addison but soon he uses his fangs and his claws. He describes Addison as one who is "willing to wound and yet afraid to strike. "10 Pope describes everything without hesitation. Expressing his ideas whether it is poetry or prose he thoroughly portraysThis description implies that Addison was by nature spiteful and that he was also a coward. It means that Addison was so jealous by nature that he could not praise anybody but that he was so timid as not to have the courage to find fault with anybody. Then Addison is depicted as dreading even fools, by flatters besieged and so obliging that he never obliged. Hence, it is to say that there is a big list of charges against Addison, and it all amounts to defamation. It is clear that between Pope and Addison there was a great literary fight. In Pope's satire, the feelings of vengeance can apparently witnessed.

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17.

BIOELECTRICITYGENERATIONFROM MICROORGANISMSIN MICROBIAL FUEL CELL TECHNOLOGY

[1]R.S. Mane, [2]M.B. Shinde, [3]H.M. Malkar and [4]P.R . Wagh
[1]Sadashivrao Mandlik Mahavidyalaya, Murgud, (M.S)
[2,3,4]Sanjivani college of Arts, commerce and science kopergaon, (M.S).

ABSTRACT

In the present research,forthe isolatation of microorganisms from domestic waste water sampleserial dilution method and spread plate method were used and identified by using Bergeys manual of determinativebacteriology. In MFC system for bioelectricity generation domestic waste watersample, pure bacterial culture and mixed bacterial culture were used serially. In the results, *Bacillus species* and *pseudomonas species* were isolated and identified from domestic waste water sample. Maximum voltage generation for domestic waste water sample reported as 1.02V on 9th day of incubation period.*Bacillus* species generates bioelectricity as 0.50 V and 0.40 V with KMnO4 and $K_2Cr_2O_7$ respectively while *pseudomonas species* generates bioelectricity as 0.68 V and0.58 V with KMnO4 and $K_2Cr_2O_7$ respectively. Mixed bacterial culture generates bioelectricity as 0.93 V and 0.68 V with KMnO4 and $K_2Cr_2O_7$ respectively.

KEY WORDS:- MFCs, Pure bacterial culture, Mixed bacterial culture.

(I) Introduction

Now a days the energy generation is the serious environment issue of the world and it isdue to global warming and CO_2 emission [sriram et.al; 2015]. Use of renewable energy sourcesis a promising way to overcome these problem [Bennetto et.al; 1984] .Effluent is defined aswastewater treated or untreated that flows out of a treatment plant or industrial outfal [Heberer T., 2002]. For the bioelectricity generation all type of waste can be used in MFC. MFC is a device that converts chemical energy to electrical energy by the catalytic reaction of microorganism .MFC consists of anode and cathode chamber separated by salt bridge. microbes in the anode oxidize fuel and the resulting electrons and protons are transferred to the cathode through the circuit and bridge respectively.MFC development is still hindered by challenges such as system up and further improvement of electric energy [Kumar et.al; 2012]. However use of MFC for practical waste water treatment is not straight forward yet because of the many remaining technical and economic issues [Chang: et,al;2003]. The research aims to use bacteria and waste water for the production of bioelectricity in MFC.

(II)

Materials and Methods

A. Microbial fuel cell construction and operation.

1. Electrode preparation: Graphite electrodes were used.

2. Salt bridge preparation :

   5% agar was boiled in water solution containing 1 M Kcl for 5 minutes. Cooled solution was poured into the leveling tube allowed to solidify.

3. Cathode solution: In cathodic chamber 100ml of $KMnO4$ and 100ml of $K_2Cr_2O_7$ is used separately.

B. Sample collection and storage: 500 ml domestic waste water collected from Domestic waste water tank in sterile plastic bottle and stored in refrigerator for further procedure.

C. Isolation of microorganisms: serially diluted domestic waste water sample was spreaded on nutrient agar medium plates and incubated at different temperatures for 48hrs and total Microbial count was recorded with the help of colony counter.

D. Identification of microorganisms: Identification of microorganisms carried out by referring Bergeys manual for bacteriology.

4. Anode solution: In anodic chamber following samples were used separately.

   (a) Domestic waste water: 100 ml of domestic waste water sample were incubated for Bioelectricity generation in anodic chamber upto 15 days.

(B) Bacillus species: 24hrs. old culture of *Bacillus species w*as inoculated in 100ml nutrient broth. 1% glucose solution was added to the mixture with 5ml 0.04% w/v methylene blue.

(C) Pseudomonas species: 24 hrs old culture of *pseudomonas species* was inoculated in 100ml nutrient broth used in anodic chamber. 1% glucose solution was added with 5ml 0.04% w/v methylene blue.

(D) Mixed culture: 24hrs old culture of *Bacillus species* And *Pseudomonas species were* inoculated in 100ml nutrient broth. 1% glucose solution was added with 5ml 0.04% W/v methylene blue.

(III) Results: The results and discussion of present research work are as follows.

Figure I: MFC designPlate I: TMC

According to design of MFC system, it was prepared and used for bioelectricity production from microorganisms and domestic waste water sample. In this system two plastic bottles ,two graphite electrodes, voltmeter etc were used. In the MFC system firstly domestic waste water sample were used that was in untreated form containing more impurities, organic matter and inorganic matter with live microorganisms. When all type of domestic waste get mixed ,one waste creates it's own impacts on another so that is why in TMC we got high load of microorganisms.

Total microbial count of domestic waste water reported as

TMC $= 1600 \times 10 = 16000$ cfu/ml.

Table I: Comparativegeneration of bioelectricity

Sr. No	Solution	Voltage(v)
1	$KMnO_4$	0.90
2	$K_2Cr_2O_7$	0.62

Before starting MFCfor bioelectricity we used $KMnO_4$ and K2Cr2O7 with sample to check out the efficiency of $KMnO_4$ and K2Cr2O7 as a electron acceptor. above table indicates that comparativegeneration of bioelectricity by $KMnO_4$ and $K_2Cr_2O_7$ as a cathodic electron acceptor during incubation with sample. $KMnO_4$acts as a good electron acceptor as compared toK2Cr2O7.
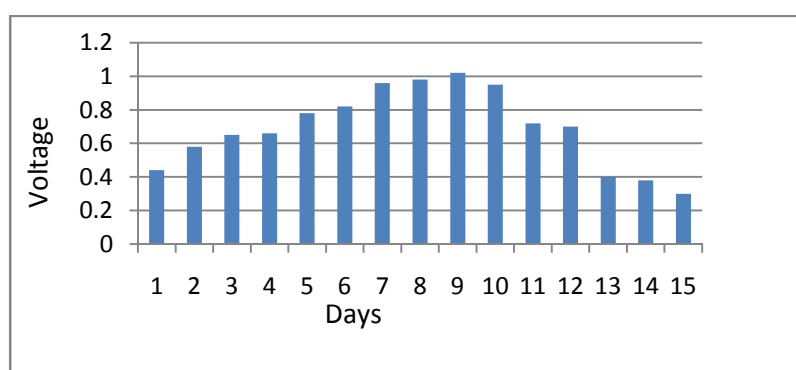

Figure II: Bioelectricity generation from domestic waste water sample

Above figure indicates that, bioelectricity generation from domestic waste water sample up to 15 days in MFC device. On 9th days of incubation 1.02V bioelectricity generation reported while up to 9th days and after 9th days of incubation bioelectricity generation decreases due low availability of nutrients to microorganisms and importantly less oxygen in domestic waste water sample. All microorganisms present in the sample that was in log and in stationary phase of their growth in between 7 th to 10th days that is why high bioelectricity production was reported.

Table II: Highest Comparative generation of voltage by pure culture and mixed culture.

Sr.No	Sample	Voltage(v)	
		KMn04	$K_2Cr_2O_7$
1.	Pure Culture a) *Bacillus SP*	0.50	0.40
	b) *Pseudomonas SP*	0.68	0.58
2.	Mixed Culture	0.93	0.68

In cathodic chamber, KMnO4 and $K_2Cr_{2O}7$ were used as electron acceptor separately but when *Bacillus species* and *Pseudomonas species* were used in MFC separately in anodic chamber they gave lower voltages as compared to mixed culture.

(IV) Discussion

In the present study, MFC system were successfullydesigned and this design was coincidentally similar with S. Kumar;2012, A.dixit.2013 and Heberer; 2002 MFC system.In this research domestic waste water were used by referring H. P. Bennetto et., al 1984. for the bioelectricity productionwaste water, bacterial culture and mixed bacterial culture were used by comparing H. P. Bennetto et al., 1984. the pure culture *Pseudomonas species*gave 0.68V bioelectricity with KMnO4 this results were compared with those shown by *sharma et.al; 2010.Pham et.al;2004* was reported 0.59V and 0.42V bioelectricity for*Pseudomonas species. and Bacillus species* respectively while this results are totally apposite to our MFC results.The mixed culture of *Bacillus species* and *pseudomonas species* reported 0.68V bioelectricity with KMnO4 and K_2Cr_2O7respectively theseresults are in accordance with those shown by*H.P. Bennetto et.al ;1984.*

(V) Conclusion

MFCs represent a promising, novel, cost effective, environ-benign technology for sustainable energy production. In the present study, Prepared MFC system is not only used for bioelectricity production but also for waste water treatment so this system has two important sides. it can be concluded that the mixed culture of *Bacillus species a*nd *pseudomonas species* Is effective rather than pure culture. Another think is that KMnO4 is good cathodic electron acceptor rather than $K_2Cr_2O_7$.

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18.

SPATIO TEMPORAL VARIATION IN BIRTH RATE AND DEATH RATE IN JHARGRAM SUBDIVISION OF PASCHIM MEDINIPUR, WEST BENGAL DURING 2001 AND 2011

Shriya Mukherjee
Research Scholar, Department of Geography,
Visva Bharati, Santiniketan, West Bengal, India

Abstract: Birth and death are two common phenomena that occur among every living being. India is currently experiencing late second stage of demographic transition which is characterised by decreasing birth and death rates. But death rates are lower than the birth rates resulting in population increase. West Bengal being one of the most populous states of India has shown the same trend. Paschim Medinipur is a very highly populated district of West Bengal. The western part of this district consists of Jhargram Subdivision which is economically very backward compared to the other Subdivisions of this district. This paper analyses the spatio temporal pattern of birth and death rates in Jhargram subdivision over two census years. It has been found that in both the years the birth rate of Jhargram Subdivision has remained much higher than the district and state levels. The death rates are lower than the district and state levels in 2001 and are almost at par with district level in 2011. From this situation it can be predicted that there is an imbalance between birth and death rates and a higher population increase is taking place in Jhargram Subdivision.

Keywords: Birth rate, death rate, population structure, components of population, population change

INTRODUCTION:

Population structure of any country is determined by two crucial factors i.e. birth rate and death rate. In India it is observed that the nature of birth in general is determined by various socio economic factors, especially the cultural, behavioural, traditional, perception oriented, economic condition, awareness level and overall level of literacy (Chandana, 2002). During the post-independence era in 1950s the number of births were very high as, although after 1951 the family planning policies implemented by government of India showed its effect on the nature of birth rate. In India due to lack of education and awareness women in general in most of the states had to go through severe pressure from in-laws and others to reproduce and preferably a boy child. Until the boy is born the woman had to deliver a baby each year. There was a concept that more number of children equals to more earning hands in a family. Also after independence when medical facilities were not very developed, couples often thought that if they gave birth to more number of children, at least one or two child would survive, so the chance of survival of the next generation would become higher. Along with this improper use of family planning measures in most of the states in India, women getting married and giving birth at a very early stage etc. were the Indian scenario regarding the nature of birth in India. This situation has changed to a large extent when the vital statistics data are consulted. It is seen that the birth rate has decreased in almost all the states of India as proper health schemes, increase

in educational levels, women empowerment etc. have become prominent factors determining nature of birth in today's world. West Bengal being one of the populous states of the country, and Paschim Medinipur have experienced all the above mentioned patterns in terms of nature of birth in general.Death is another natural phenomenon like birth. Like all the living beings human beings die, either due to natural causes or due to accidents, natural hazards and disasters, wars, murders, suicide etc. The man made causes of death are dealt with law and order. While deaths caused due to illness and other health problems are dealt with medical attention. It is evident that the life expectancy of human beings have changed considerably from ancient times. The life expectancy at birth is the average number of years a person born in a country is expected to live. According to United Nations World Population Prospects 2015 Revisions the average life expectancy at birth is 71 years. (United Nations. Dept. of Economic & Social Affairs, 2015). In case of India the life expectancy at birth is 68.13 years which is lower than the world average but in case of West Bengal during 2011 to 2015 era it is 72.1 which is higher than both national and world averages. In 1960 the life expectancy at birth in case of India was 41.3 years which was very low. During the same time Life expectancy of West Bengal was 42.3. The lack of medical facilities and infrastructure, medical technological development, practises of incorrect and non-scientific methods to treat patients especially in rural areas, lack of information and knowledge about health, high rates of child mortality, maternal mortality were the primary causes which led to such a low figure in terms of how many years a person would live at an average in India. But as time passed the life expectancy at birth increased as a result of advancement in medical facilities, improved economic conditions and increase in literacy rates, various governmental policies etc. Currently in West Bengal the life expectancy is higher than that of the national average. Thus it is expected that the nationwide medical improvements, spread of health awareness have fully affected West Bengal. In case of Paschim Medinipur the life expectancy at birth was 66 years during 2001 which has increased in 2011 to 67.2 years according to Health Department, Government of West Bengal. It is observed that the life expectancy of Paschim Medinipur is much lower than the state level which is an indication that this district does not have proper medical facilities and attention. It is expected that Jhargram Subdivision as a part of Paschim Medinipur is not different in terms of life expectancy. The low economic profile, lower literacy rates, presence of deadly diseases, insufficient medical infrastructure etc. must have resulted in lower life expectancy in Jhargram Subdivision. Since this Subdivision is characterised by a large number of tribal people thus their traditional practises regarding treating a patient still prevail in the area.
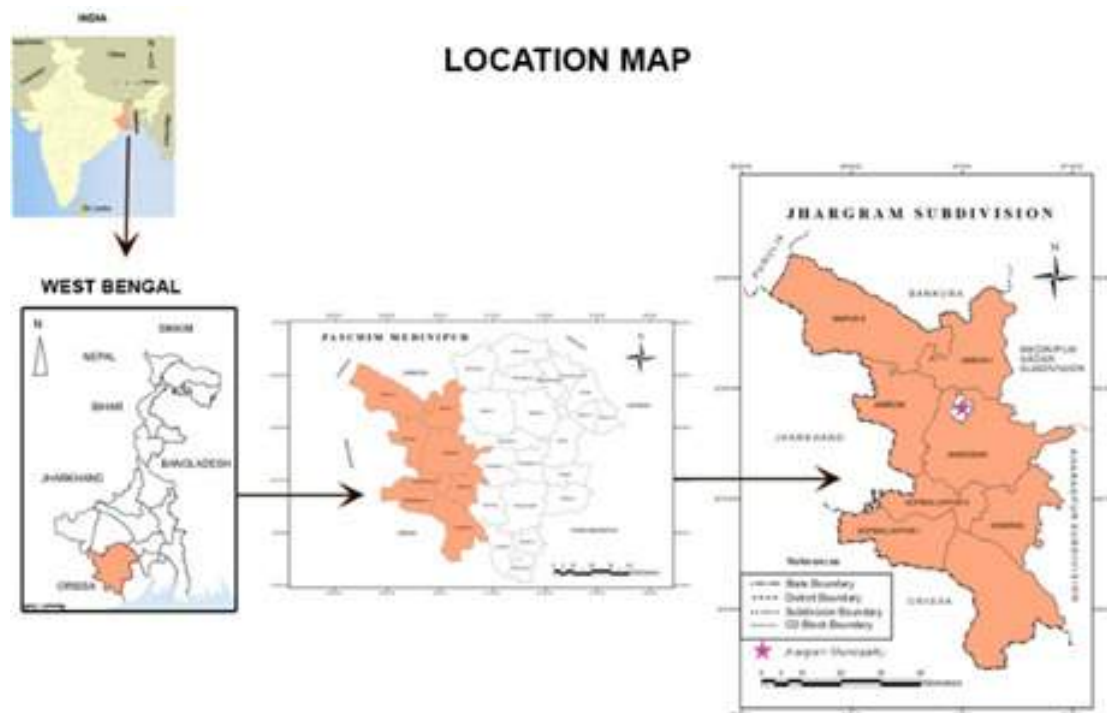
STUDY AREA:

LOCATION MAP

Figure. 1

Jhargram Subdivision is located between 22°00′ N to 22°51′06″N latitudes and 86°32′30″E to 87°14′24″E longitudes. It forms the western part of Paschim Medinipur District. Jhargram Subdivision is surrounded by Orissa and Jharkhand towards its south-western and western part, Purulia District towards its north western part, Bankura District towards its north and Medinipur Subdivision and Kharagpur Subdivision towards its eastern and south eastern part respectively. Jhargram Subdivision consists of eight Community Development Blocks, namely, Binpur-I, Binpur-II, Gopiballavpur-I, Gopiballavpur-II, Jhargram, Nayagram, Jamboni and Sankrail and Jhargram Municipality. These eight blocks contain seventy nine Gram Panchayats. The Subdivision has its head quarter at Jhargram. Jhargram Subdivision is situated among the hilly and rolling uplands of Chhotanagpur plateau and the undulating tract of Rarh Bengal (O'Malley,1995). The geological formation of the area is mainly lateritic, which occupies the central as well as the southern parts of the area, while the eastern part is characterized by alluvium of Lower Ganga Plain. The general slope of the area is from north-west to east south-east. There are three rivers (Kangsabati, Subarnarekha and Dulung) which drain the Subdivision from north-west to south-east. The area is one of the drought prone areas of Paschim Medinipur District. The climate is warm humid tropical in nature and falls under Koppen's Aw type of climatic classification. The vegetation of the Subdivision is dominated by jungles consisting of Shorearobusta (Sal) or by mixed forest where species of Alagia,

Schleichera, Schrebera, Terminalia and similar trees with many shrubs and climbers are found (Mukherjee, 2017a).

METHODOLOGY:

The present study has been done with secondary data. The data sets have been collected from District Census Handbook of Medinipur and Paschim Medinipur of 2001 and 2011 respectively. Along with this some data have been collected from the archives of Department of Health, Government of West Bengal. For the present study Crude Birth Rate has been calculated using the following formula-

$$CBR = \frac{B}{P} * 1000$$

Where, CBR= Crude Birth Rate, B= Number of live births during a year, P= Estimated mid-year population.

The Crude Death Rate has also been calculated for the analysis of the study which has been done using the following formula-

$$CDR = \frac{D}{P} * 1000$$

Where, CDR= Crude Death Rate, D= Number of deaths during a year, P= Estimated mid-year population.

ANALYSIS OF BIRTH RATE OF JHARGRAM SUBDIVISION:

The birth rate is the number of child born per thousand population of a particular region during a given period of time. The birth rate of any region is one of the component features of population growth rate. Although there are several methods to quantify birth rate but for the present study the crude birth rate has been used to show how birth rate patterns have emerged over time in Jhargram Subdivision. It should be mentioned that only the live births should be included in the calculation. The crude birth rate gives the exact rate at which population of any region increases though births.
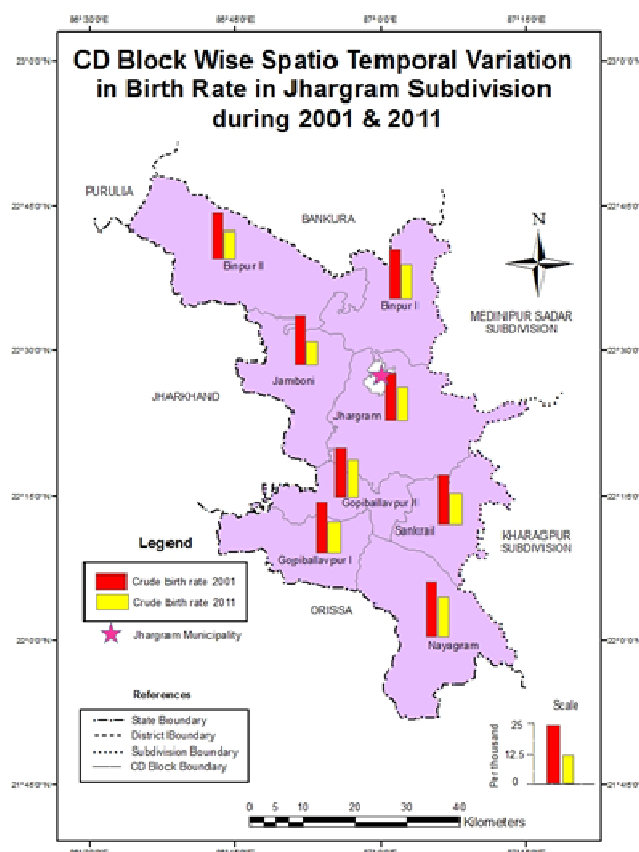
Figure. 2

Table. 1: **Crude birth rate in Jhargram Subdivision in 2001 and 2011 (per 1000)**

CD Block	2001	2011
Jamboni	21.87	10.35
Jhargram	21.8	15.2
Binpur II	21.37	12.83
Gopiballavpur II	22.58	16.89
Binpur I	22.67	15.4
Gopiballavpur I	23.56	13.79
Nayagram	25.29	18.31
Sankrail	23.03	14.78

Source: Department of Health, Govt. of West Bengal

During 2001 the crude birth rate of West Bengal and Paschim Medinipur are 20.6 and 22.42 respectively. But in case of Jhargram Subdivision the crude birth rate is 24.13 which is higher than the state and district level. The CD Blocks of Jhargram Subdivision during this time show that the crude birth rate is lowest at Binpur II (21.37 per thousand). On the other hand it is highest in Nayagram with 25.29 per

thousand. Jamboni and Jhargram have similar lower values (21.87 and 21.8 per thousand) like Binpur II. Gopiballavpur II, Binpur I, Gopiballavpur I and Sankrail have moderately high crude birth rates. It is observed that in 2001 all the CD Blocks are characterised by very high birth rates which are attributed to the overall backwardness of the region.

In 2011 a notable reduction in birth rate is seen all over the country. During this time West Bengal registers a crude birth rate of 16.3, and Paschim Medinipur is characterised by a crude birth rate of 18.13. Jhargram Subdivision although shows a reduction in crude birth rate but still the value (23.74) is higher than that of district and state levels. At block level it is seen that the highest crude birth rate is found in Nayagram (18.31) and the lowest value is found in Jamboni (10.35). All the other blocks show moderate rate of birth during 2011. Nayagram continues to hold the first position in crude birth rate since 2001(Mukherjee, 2017b).

ANALYSIS OF DEATH RATE IN JHARGRAM SUBDIVISION:

The nature of death rate refers to how many deaths are happening to a specific number of population each year in a given region. The crude death rate is the most convenient way to calculate the death rate of any region. Crude death rate is a ratio between number of deaths recorded each year and the total population of a given region in that year. The crude death rate is expressed by number of dead persons per thousand population.
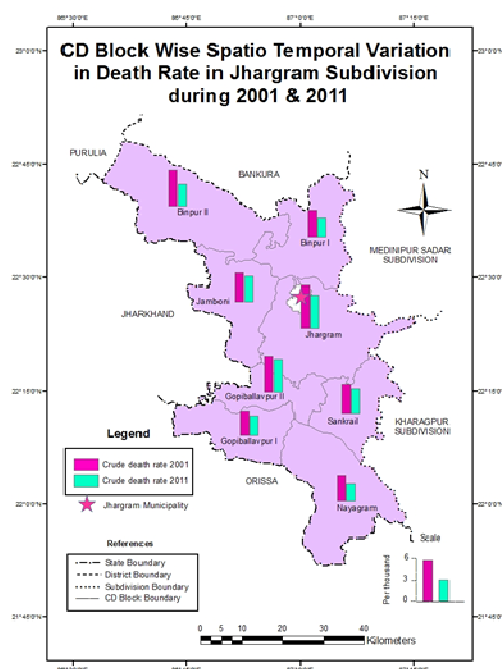

Figure. 3

Table. 2: **Crude death rate in Jhargram Subdivision in 2001 and 2011 (per 1000)**

CD Block	2001	2011
Jamboni	4.05	3.62
Jhargram	6.2	4.8
Binpur II	5.12	3.03
Gopiballavpur II	5.01	4.51
Binpur I	3.92	2.81
Gopiballavpur I	3.52	2.8
Nayagram	3.69	2.51
Sankrail	4.29	3.63

Source: Department of Health, Govt. of West Bengal

Jhargram Subdivision is characterised by difficult physiography and economic backwardness, lack of urban centres, comparatively low literacy and a large number of people living under below poverty line. Given this back ground this section will find out the spatio temporal pattern of crude death rate in the Subdivision during 2001 and 2011. Due to non-availability of vital statistics data at block level prior to 2001 thus the base year for analysis is taken as 2001.

In 2001 Jhargram Subdivision show the crude death rate of 5.67 per thousand which is lower than the district level average. In 2011 the same value of crude death rate has decreased further to 4.7 per thousand in Jhargram Subdivision. Once again in 2011 the crude death rate in Jhargram Subdivision is lower than that of Paschim Medinipur.

According to the figure number 3 and table number 2 it is seen that in 2001 the range of crude birth rate at block level in Jhargram Subdivision is between 3.52 and 6.2 per thousand. The highest crude death rate is found at Jhargram block and the lowest is found at Gopiballavpur I. The other blocks which show comparatively higher death rates nearing the highest end of the range are- Binpur II (5.12) and Gopiballavpur II (5.01). CD locks with moderate crude death rates are Jamboni (4.05) and Sankrail (4.29). Binpur I (3.92), and Nayagram (3.69) have crude death rates towards the lower ranges. It is observed that three blocks i.e. Jhargram, Binpur II and Gopiballavpur II have crude death rates more than the Subdivisional level.

In 2011 all the blocks show a reduction in crude birth rate. The highest value of crude birth rate is seen at Jhargram (4.8 per thousand). While the lowest value is seen at Nayagram (2.51 per thousand). Gopiballavpur II shows crude death rates towards the higher range (4.51 per thousand). Gopiballavpur I (2.8) and Binpur I (2.81) show low values of crude birth rate. Sankrail (3.63), Jamboni (3.62) and Binpur II (3.03) show moderate values of crude death rate when placed on the above mentioned range. It is important to mention here that Binpur II has shown a marked decrease of crude death rate in the entire region during the decade of 2001 to 2011. Only Jhargram

block shows higher crude death rate than that of Paschim Medinipur (Mukherjee, 2017b).

CONCLUSION:

From the analysis it is clear that in Jhargram Subdivision a distinct reduction in birth rate has taken place due to various awareness programmes and improvement in literacy rates, but the crude birth rate of Jhargram Subdivision is still above the averages of that of the district and state levels. This is a point of major concern. On the other hand crude death rate of Jhargram Subdivision was lower than the district and state levels in 2001, but in 2011 it is greater than the district level but still it is lower than the state level. Thus it can be said that there has been a marked improvement in health conditions and medical facilities in the area. It is necessary to mention here that the governmental scheme of *JibanJyoti* is a scheme for the betterment of health of rural people, has been first implemented in Binpur II where a large percentage of the total population are tribes. The main objective of this scheme is to provide health care services absolutely free. Under the scheme initially *JibanJyoti* Cards are distributed to the target beneficiaries through special camps, which facilitate them to avail free treatment and investigation from any government health machinery including medical college. This is probably the reason behind the prominent reduction of crude death rate especially in Binpur II. On the other hand Jhargram Block continues to hold the first place regarding crude death rate in two consecutive census years. It is very unusual phenomenon as the proximity of Jhargram block to the municipal town, better economic scenario, more expected provisions of medical infrastructure etc. compared to other blocks should have resulted in a more reduced rate of crude death rate in Jhargram Block. But overall Jhargram Subdivision shows a satisfactory trend in crude death rate.

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19.

TRANSFORMATIONAL AND TRANSACTIONAL LEADERSHIP

Anu Pandey
Phd (OB), University of Allahabad.

Mahatma Gandhi of the Indian National Movement, Nelson Mandela fighting against apartheid culture; Abraham Lincoln, Martin Luther; and the more recent instances of Steve Jobs of Apple I phone and Mark Zuckerberg of the addictive online chatting culture and still more recent Larry Page of Google search engine culture and Jeff Bezos of Amazon; are all instances of transformational leaders. What is so unique about their leading that sets forth a change in the culture of the organization? Take a very familiar and indigenous example of Mahatma Gandhi. Did he not bring about a cultural change in the Indian people of the colonial age? Before Gandhi came up with his revolutionary ideas, the value system of Indians was totally different. With his arrival there was a change in the values and assumptions of people in the country. They started questioning the system of governance of the Britons. Before Gandhi, the culture was different. People considered it their destiny to be ruled, and could not think of self-government or self rule based on the liberal ideas of sovereignty. However, the notion of nationalism was simmering hot world over between that periods of the two Great Worlds Wars. So Gandhi brought about a cultural change in the thinking of the people; which resides largely in the unconscious mind and is therefore a byproduct of long drawn habits. So uprooting habits contrived by values and thinking process ingrained is not a hands-down effort. It requires first of all a thorough face to face bashful confrontation with your sleazy and filthy value systems; which is the breeding ground for all the obnoxious notions and habits creating passivity among people at large. Therefore the pioneers of organizational development contrived the laboratory training as one means to create self-awareness of one's value system and hence the behavior. However, Gandhi did not conduct a sensitivity training (laboratory training) program for all the population of India; (though his orations were in no way less than that); but he did question their beliefs; their values by undoing and questioning the sordid discrimination the Indians underwent during that period. He ignited a rage of spark in their mind which was a stepping stone towards the change. He encouraged involvement of the masses in the Indian National Movement, as is evident when he fought back the atrocities being met with the Indigo farmers in Champaran; Bihar or the working conditions of the textile mill workers in Ahemdabad. His salt march too was a typical example of participative management. So it is clear now that it is only through participative management that the cultural change is possible. Talking about transactional leadership, which depends on the concept of exogenous (or extrinsic) motivational concepts of positive and negative reinforcements; it does not entail a change in the values; beliefs and assumptions of the people. It works as its name suggests; transactionally. Thus transactional leaders are those who guide or motivate the followers in the direction of established goals by clarifying the role and task requirements. While transformational leaders are those who provide individualized consideration and intellectual stimulation.Thus transformational leadership is more revolutionary and therefore more difficult to put into practice than transactional one. Further, transformational leadership theory is all about leadership that creates positive change in the followers whereby they take care of each other's interests and act in the interests of the group as a whole. A transformational leader is a person who stimulates and inspires followers to achieve extraordinary outcomes. The concept of transformational leadership was introduced by James Mc Gregor Burns in 1978 in his descriptive research on political leaders; but its usage has spread into organizational psychology and management with further modifications by B.M. Bass and J.B. Avalio. Seemingly, the lower order needs of Maslow are satiated by transactional type and the higher order ones by transformational. The connotation of leadership is added to both types;

transformational as well as transactional; both claim to be leadership styles though with different approaches; the former is uprooting values while the latter is carrot and stick.

Back and forth the next question that pops up is then why and what's the need of the concept of transformational leadership when both the types of leadership behaviors serve the same purpose? Why go for more severe and stringent and time-taking procedure of transformational leadership when it is same end results that both options could accomplish? Why unduly strain ourselves with persistent long drawn process of transformational change demanding lot of patience coupled with genuine happiness in spite of troublesome situations when things could apparently be accomplished by its materialistic counterpart of transactional leadership? Why then strain ourselves with undue troubles of transformational change? What's the reason? And so many more interrogations follow suit. The first point to answer is; it is not the transformational leadership that is troublesome but the transactional one. Secondly transformational leadership yet might prove troublesome to followers who are derelicts and are therefore entrenched in wide variety of worldly delinquencies and superficialities and are not committed great enough to undergo the slow but permanent procedures of transformational change (leadership). They want quick results; instant pleasure. It is their habit to remain distracted and they are the people obsessed with results; results and results! For such people the dependencies created through transactional leadership is the only solution. Due to such people only there is proliferation of demagogues in this world. For it is the demagogues only who give sweet assurances to the people who do not want to work; who are lazy; who are not committed; and who therefore have handed over their responsibilities to somebody else; that somebody being the transactional leader; who uses his autocratic means to lead the hooligans who just know the pleasure of eating, sleeping and commerce and therefore it led to the concentration of power in the hands of the few people aptly called manipulators. So it entails if transactional leaders are really manipulative species; if so is the conjecture; it is not untrue. For it is fact that the very theories of reinforcements (positive or negative) are nothing but manipulations; manipulation of the people who do not want confrontation with their real self, their real values; who do not want to take their own responsibilities but rather entrust it to someone who uses it in an underhand way (showering praises, appreciation, bonuses in factory system at his whims when he is pleased and vice versa. Transactional leadership definitely separates leadership from ethics; as it is more autocratic in nature and is Machiavelli in character. Machiavelli presumed the statesmen to be full of weaknesses; folly and knavery fit only to be hoodwinked and lorded over. He had a very low view of human nature. Men were ungrateful; fickle, deceitful, cowardly and avaricious. They were good only when it paid them to be good. In the light of this statement he suggests that a monarch should aim rather to be feared than loved.

Douglas McGregor in his book; "The Human Side of Enterprise, states his theories X and Y. The assumptions of theory X individuals are that they do not like work, are lazy and abdicate responsibility. For such lot transactional leadership is apt. While theory Y people are aware of their responsibilities; understand the importance of work and are intrinsically motivated to work; they are not shrouded in naivety like the theory X lot.

Coming back to the interrogation why go for transformational leadership when things could be achieved through transactional one? Transactional leadership is based on extrinsic motivation; more commonly known as carrot and stick. While transformational leadership is based on intrinsic motivation. It is the zest for something that the group members possess or have acquired through the transformational leader that intrinsically motivates them to do the job.

To further explain this concept; I conducted an experiment called the "the Candle problem" the puzzle is attached in the appendix on two groups of students. I asked them to solve the puzzle. The challenge was to fix the candle on the wall. To the first I asked to solve the problem as fast as possible to the second group I asked to solve the puzzle and if they are

really fast they would be rewarded with Rs 100. The experiment always works the right way. The results were that it is the first group that did it faster.

What could be the possible reason for it? It is apparent that the second group got into pressure; for they only thought about the reward and did the task for money. While the first one just tries to solve the problem.

Now look at the third picture attached in the appendix. The first group is not promised a reward while the second group is, and results in this case are otherwise. The second group is faster than the first group. The reason for this is that there is no problem to solve per se. It's boring; while the previous task was brainwork and this one is sheer handwork.

This leads to the inference that if a task is really stupid, then rewards motivate people towards accomplishment of goals. While if you have to think; if you have to be creative; when there are multiple solutions to a single problem; rewards mar motivation. Hence it could be deduced that rewards only work when you don't have to think.

In the age of industrialization, many people simply worked with their hands, they did not think and sometimes they were not allowed to think; because those who thought were managers; but now in our days it's much more about brainwork and less about handwork. With globalization the trend has changed drastically and with the recent spurt of technological innovations; these handwork jobs are mostly done by machines; with people tending them. So the importance of job has decreased and the labor available is cheap; however this issue is beyond the scope of this piece of literature; but still it evokes the importance of teamwork and leadership which is more transformational and is based on intrinsic motivation rather than transactional leadership of carrot and stick approach. It is the transformational leadership that digs deep into the value system of people; their assumptions through systems of laboratory training and survey feedback.

The transformational leaders have ardent belief in the notion that concern for both people as well as work is possible. It is their genuine belief in the 9-9 (team style of work culture) and their earnest strife to develop it, that makes transformational leadership (change) so much pertinent in today's uber techno-savvy world. The transformational leaders deny the country club people oriented approach (1,9) or the exclusive task oriented (9,1) approach; rather they earnestly transcend the philosophy that limits these two approaches and goes beyond to appropriate the notion that a concern for both people and task is realizable. It is their stress in teamwork that makes this leadership style so much coveted. Transformational leadership (change) stress the win- win philosophy of integration even the expedient middle road of (5,5) style of compromise does not satiate them.; nor are they the escapists of the character of (1,1) impoverished ones; trying to avoid the situation so that it does not torment their heart and mind and cause trouble to their systems. The transformationals do not deny the lurch they are in, but seek the bashful confrontation of laboratory (or sensitivity training) to come to terms with the harsh realities which is possible only through group effort (teamwork) and harmony in group effort. The transformational leaders' this novel belief in (9,9) style spurs them to initiate cultural change. Their high concern for people and production couldn't be decoded anyway as extremism; because it is with the extreme tenets and doctrines; that you are able to work in a temperate fashion. While when the target itself is temperate it leads to stagnation.

So it is by improving the quality of work life of team members; (which is also implicit in the high concern for people philosophy) that the leaders could as well elicit high concern for production. So it is the importance given to genuine means rather than obsession with results that differentiates transformational leaders from transactional ones.

However it is also opined that transactional leaders are concerned with processes rather than forward thinking ideas. But their concern with processes is something different from the concern of transformational leaders' on processes. Transactional leaders are obsessed with results and therefore they closely monitor the process by controlling through stress on carrot

and stick and making sure the process doesn't go haywire with day to day progress and maintains the status quo. However the transformational leaders' concern with processes is ingrained deep in the philosophy of Process consultation propounded by Edgar Schien. The process consultant works concomitantly with groups and individuals towards a larger change process such as strategic visioning, strategic planning.

Schien defines process consulting as a consulting model distinct from expert (information purchase) and patient-doctor models. PC is described as putting the focus on the client. By understanding that the consultants can only help the clients to solve their problems; consultation becomes a matter of establishing supportive relationship in which the client comes to understand the needs and opportunities for change. Hence PC is transformational in spirit. Rather the recent theory of organizational development and McGregor's theory Y is implicit in transformational leadership.

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20.

DEMONETIZATION: HUMAN GAINS AND PLIGHT

Mrs. Uma V. Tanwar
Asst. Professor of Commerce Dept.
S.I.C.E.S Degree College of Arts, Science and Commerce, Ambernath (w)

 ABSTRACT: *Demonetization means to discontinuing of current currency units and replacing those units with new currency units. Demonetization has a big impact on Indian market and citizen. Demonetization is a useful tool to reduced inflation, corruption, black money, tax evasion counterfeiting. It also encourages cashless transaction. Due to demonetization, government can collect more tax or revenue .and come out the black money through demonetization many people faces problems specially poor and middle class. The demonetization of the 500 rupee note and the 1,000 rupee note—the two highest currency denominations available in India and made big impact economy but for the short term.*

Key Words: Demonetization, black money .Economy and Government

INTRODUCTION:

Definition of Demonetization: A Demonetization is an act of removing the legal status of currency as legal tender. Means old notes or even coins must be retired and replaced with new once or completely new currency can be introduced.
Objective
   1. To remove all counterfeit (fake) currency.
   2. Restricting tax evasion, corruption and funding terrorist activities.
   3. To encourage cashless transactions.
On 8th November PM Modi's announcement was breaking news across globe rupees 500 and rupees 1000 currency notes were made illegal from a stroke of midnight, these notes accounted for 86 percent of the countries cash supply. The government's aim behind that was to remove all counterfeit currency form market or economy which is used in tax evasion, corruption and funding terrorist activities. These two currency notes are most used currency notes in India. The highest denomination notes ever printed by the reserve bank of India were the rupees 10000 note in 1938 and again in 1954. But these notes were demonetized in January 1946 and again in January 1978 since less than five present of population of India had access to such notes and most banks never had such currency notes, demonetization did not had big impact on economy. However with the latest round of demonetization the common public, bankers were faced many problems since more than 85 percent of the currency in circulation has been rendered illegal in one single stroke. Demonetization is surely hampering day to day life of individual people, market and economy which will follow for few months but we can expect positive effect in near future.

OBJECTIVES

   a. To find out reasons of Demonetization.
   b. To find out its impact on individuals and current economy.
   c. To find out gains and plight.

RESEARCH METHODOLOGY

In this paper an attempt has been taken to study of "Demonetization: Human Gains and Plight". The paper is based on secondary data. The secondary data was collected from various published sources like reports, magazines, journals, newspapers and Internet etc. It is referred paper.

FINDING OF STUDY –

GAINS

- ✓ The major decision which is made by government will help us to eradicate black money, corruption to some extent
- ✓ Due to lack of funding there will be no arms smuggling and all the terrorist activities will also be choked.
- ✓ Financial intelligence unit will track all details of the transactions from the banks. So now it is really difficult to get rid of the black money.
- ✓ Real estate industry is totally corrupted and now by this stringent decision the real estate sector will bring in more transparency. By doing it in this way we will have more credibility, making it more attractive to the foreign investors as well as domestic investors.
- ✓ Due to demonetization banking system will improve as it will slowly head towards the cashless society
- ✓ Cashless transactions will get increased which will result into credit access and financial inclusion
- ✓ It will give positive impact on Tax collection arising based on better compliance which will result into lower interest rates on loans this will also give a positive impact on consumption demand.

DISADVANTAGES

- ✓ People are note able to get sufficient volume of popular denomination specially rs.500 this currency unit is the favorable denomination in daily life, it constituted to nearly 49 percent of currency supplied in terms of volume. Higher the time require to resupply of rs.500 notes, higher will be duration of liquidity crunch
- ✓ Bank deposits in the short term may raise but in the long term its

effect will come down. The savings with the banks are actually liquid cash people store.

✓ It is very difficult for rural population who are not well worst with the card transactions

✓ The major problem is that to identify and ensure that the 2 percent of population who holds black money in the form of foreign currency gold and real estate punished through this decision

✓ It will cause inconvenience to common man who will start running to bank to exchange the existing 500 and 1000 rupee notes, bank will not have enough new currency available to exchange the same which will result into man hour losses across nation

✓ By introducing 2000 rupee note it will be very easy for black money holder to carry and process the transaction in future. Fake note supplier will be majorly benefited which will also result into quick funding towards terrorist activities.

AFTER DEMONETARIZATION - GVA AND GDP GROWTH RATE FROM 2015 TO 2016:

Gross Value Added: Gross value added is a productivity metric that measures the contribution to an economy, producer, sector or region. Gross value added provides a dollar value for the amount of goods and services that have been produced, less the cost of all inputs and raw materials that are directly attributable to that production.

Gross value added is related to GDP through taxes on products and subsidies on products. The formula for gross value added is:

Gross value added = GDP + subsidies on products - taxes on products

a) India's economy grew faster in 2015-16 than earlier estimated, which could result in slower growth in the current fiscal because of a higher base.

b) Data released by the statistics department showed India's gross domestic product (GDP) grew 7.9% in 2015-16 against an earlier estimation of 7.6%.

c) The statistics department said India's economic growth is likely to decelerate to 7.1% in 2016-17 based on the 7.6% estimate for the previous year, chiefly because of an industrial slowdown. However, it did not take into account the possible impact of demonetization.

d)   The Economic Survey 2016-17 authored by chief economic adviser Arvind Subramanian said the demonetization exercise could slow GDP growth by 25-50 basis points in 2016-17 on the baseline growth assumption of 7%. One basis point is 0.01%.

e)   The upward revision of the 2015-16 data was mostly due to a significant increase in growth estimates for the industrial and services sectors. While the industrial sector is now estimated to have grown at 8.2% against the earlier estimation of 7.4%, the services sector is estimated to have grown at 9.9% against 8.9% earlier. The farm sector growth rate was, however, cut to 0.76% from 1.2% estimated earlier.

f)   Gross fixed capital formation, the proxy for investment demand in the economy, was also underestimated earlier. It is now revised to 6.1% from the earlier estimate of 3.9% for 2015-16. Private consumption demand, however, has been marginally revised downward, from 7.4% to 7.3% for 2015-16.

IMPACT OF DEMONETIZATION ON INDIAN SOCIETY

A great impact of this move of the Central Government on Indian society and economy. The first impact shall be that people will have lower expenditure power. With that they will not be able to purchase luxurious things. There shall be no ostentatious expenditures on marriages and other ceremonies. So the society will grow lesser materialistic and people more prudent. With the fake money destroyed, Indian economy will see a big boom and the so far booming real estate sector shall fall on the ground. The things shall be cheaper. Indian currency shall get respect at the international market. There shall be a great check on the terror-related funding and therefore on terrorist activities. Corruption shall be down to a great extent as people will stop the tendency of accumulating money using wrong means. It will be a bridge the gap between the haves and the have-notes. However, there may be some difficulties for a couple of months. But this inconvenience shall be temporary and for short term.

CONCLUSION:

Demonetization process is like a two faces of a coin because one side it will benefit the nation and other side it's going to create some temporary and short term problems which can be resolved after some times.. In order to bring more transparency and accountability in the system it's necessary to go with digital economy, it means cashless transaction. Demonetization is certainly going to give a boost to the Indian economy in the long run. In this paper, I just give some good and bad in short 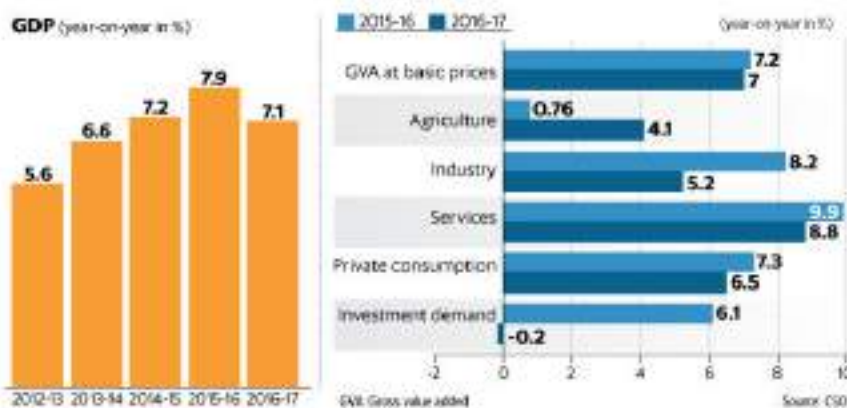and long term effects of demonetization on the economic growth. India's economy grew faster in 2015-16 than earlier estimated, which could result in slower growth in the current fiscal because of a higher base. Data released by the Ministry of government statistics department which showed India's gross domestic product (GDP) grew 7.9% in 2015-16 against an earlier estimation of 7.6%, but recent in 2016-17 GDP growth rate shows 7.1%.

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21.

TAX REFORMS AND IT's CHALLENGES

Mrs. Aruna Sanjay Kadam

Asst. Professor of Commerce & Self financing Dept.
S.I.C.E.S Arts, Science and Commerce, Ambernath (W)

Abstract: India stands out as a country with gargantuan potential and opportunity, given the current global environment. It is once again creating an interest and excitement in the global dome as hopes build for its reforms agenda to be carried forward. Around the world, the discussions on tax policy have become centric to check tax base erosion and enhancing transparency in terms of exchange of information. India's tax policy is no exception and is changing in response to the global developments. However, India needs to strike the right balance between checking tax avoidance and making the tax environment more facilitative compared to other jurisdictions competing for investments, protect intellectual property and build best in class manufacturing infrastructure. Other than various reforms in Direct and Indirect tax structure in India the most awaiting tax reform is GST, which is to be implemented and to overcome its challenges. This paper explores the emerging tax trends and tax reforms in India to rejuvenate the various sectors. With less litigious and facilitative tax environment in India that supports investments and growth.

Key Words: Introduction, Tax structure, Tax Reform, GST, Challenges

Introduction- Tax reforms are concerned with adjusting an already existing tax or tax structure to change existing circumstance and augment present structure to cope up with global trends. It not only includes introduction but also abolition of various taxes as per the growing economic requirements. There have been major changes in tax systems in several countries over the last decades for various reasons. The objective of this paper is to analyze the tax system in India and its reforms since the early 1990s. The paper describes and assesses the introduction of new reforms of direct and indirect taxes, their revenue implications and the successes achieved in their implementation. There have been major changes in tax systems of countries with a wide variety of economics systems and levels of development during the last decades. The spur for these reforms has varied from one country to another and the thrust of reforms has differed from time to time depending on the development strategy and philosophy of the times. Tax reforms are considered as a weapon to accelerate revenue to meet impending fiscal crisis in many developing countries . As Bird (1993) states, "…fiscal crisis has been proven to be the mother of tax reform". Such reforms, however, are often ad hoc and are done to meet instantaneous exigencies of revenue. In the largest part of gear, such reforms are not in the nature of systemic improvements to augment the long run yield of the tax system. The urge to meet the international competition has aggravated many mounting and midway economies in recent times to opt for tax reforms in their countries. Thus, the tax system has to be adjusted as per the requirements of a market economy to ensure international competitiveness. The general reforms in 1990s were the product of crisis but the reforms were due diligently calibrated. The objective of this paper is to analyze the evolution of the Indian tax system with special reference to the systemic reforms in the plan and accomplishment of the structure and operation of the taxes in Indian federal polity.

In,1991, the Government setup the Tax Reforms Committee which was chaired by Raja J. Chelliah to examine the then tax structure of the country and give some fruitful suggestions there in. The Chelliah committee known as father of modern tax reforms made several recommendations in 1993 the report supported several changes for reforming India's tax structure.

Objective of study : To Understand and learn the concept of Tax system and its structure with its importance in economical, global and social environment, as well as it's reforms faced by Indian Taxation system.

Research Methodology: The present study is based on secondary data and observation through internet, books, and newspapers etc.

 Indian Tax system: Taxes in India are levied by the Central Government and the State Government .Constitution of India endow power to levy various taxes between the Central and the State.

Tax Structure and its policy: Income tax act 1961 as amended by finance act, 2008**.** Enacted by parliament in the twelfth year of the republic of India applies to whole of India. Direct and indirect tax is a principal instrument for ultimate income collecting source for government. By the increase in opportunities in various sectors it led to increase in tax collections also. In India tax is broadly divided in two types mainly direct and indirect taxes.

Direct taxes
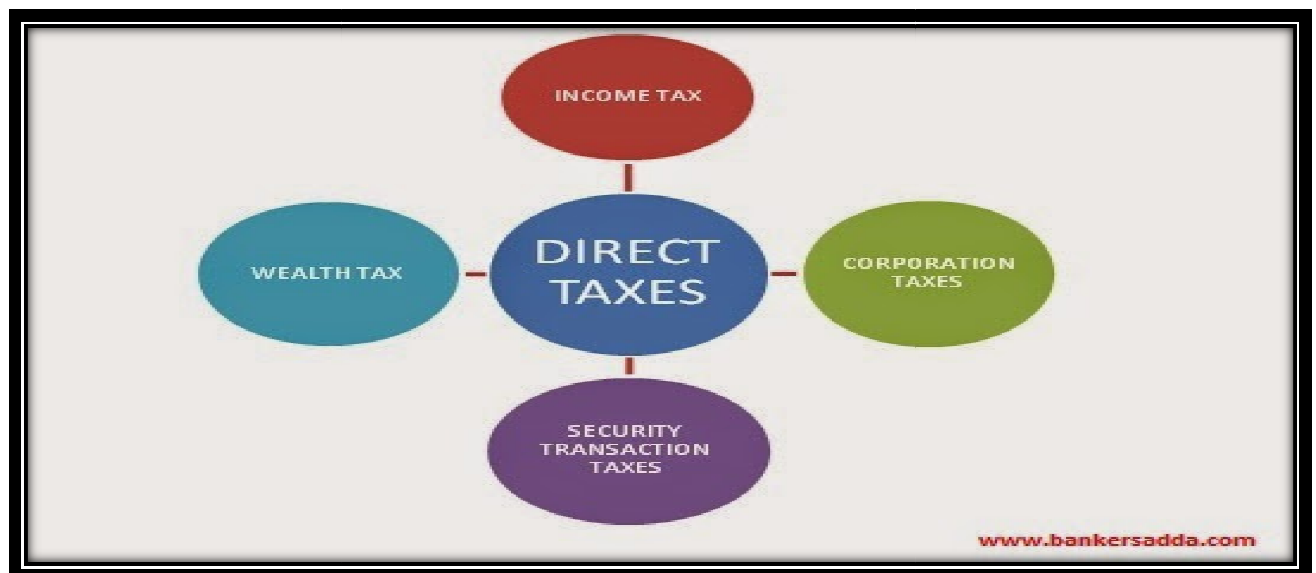
Indirect Taxes
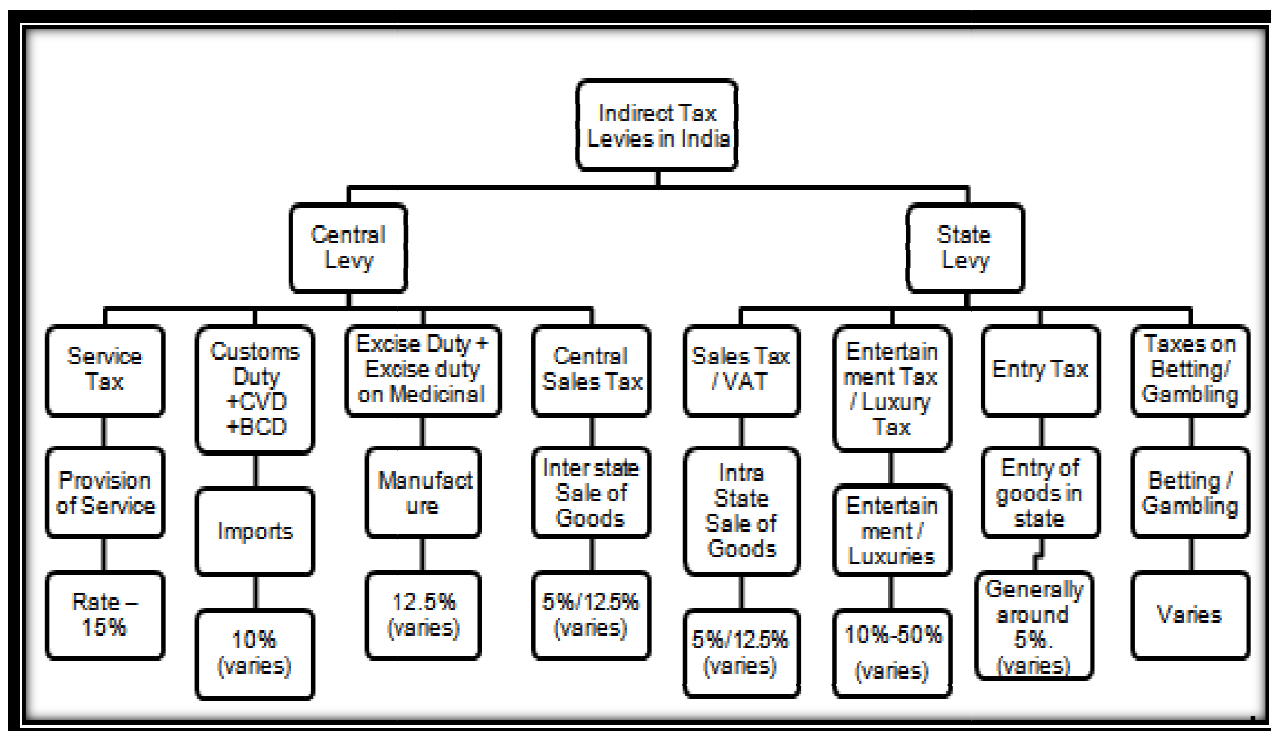
Direct Tax reforms: Here's a look at few direct tax reforms:

➢ No change in concept or computation in direct tax reforms

➢ Progress in computerization/strengthening administration, increasing Tax base, Lowering Tax Rates

➢ Reduction in Exemption and provision

➢ New Direct Tax Code

➢ Scope of revenue leakage is high-Transfer pricing income/ profit transfer internationally, Tax Haven/ different tax treaties etc.

➢ Presumptive Tax- MAT

➢ Cascading effect of Direct tax on Earnings

➢ Direct Tax rewards spendthrifts

➢ Lowering of tax rates

➢ Withdrawals/ reduction of major incentives

➢ Simplifications of tax laws, particularly relating to capital gains

➢ Widening the tax base.

Indirect Tax reforms: Here's a look at the chronological reforms in indirect tax in India**.**

- ❖ 1935 govt of india act, 1935 made tax on sales of goods a provincial.
- ❖ 1939 sales tax introduced in India in the state of madras.
- ❖ 1941 sales tax introduced in the state of Punjab; other states follow in later years.
- ❖ 1974   Introduction of value added tax (vat) in India.
- ❖ 1986 MODVAT or modified vat, introduced on select commodities.
- ❖ 1991 raja chelliah committee recommends VAT.
- ❖ 1994 services tax introduced in India.
- ❖ 1999 centre announces decision to introduce VAT in India.
- ❖ 2002 CENVAT or introduced on all commodities at central level.
- ❖ 2005 VAT in 24s states/ UTs including Punjab, Chandigarh, HP, J&K and Delhi.
- ❖ 2006 VAT implements in 5 more States Including Rajasthan.
- ❖ 2006-07 proposal for GST first mooted in the budget speech for the financial year. Negotiation with states started began soon after.
- ❖ 2008 empowered committee of state finance ministers (EC) engaged.
- ❖ 2009 EC released its find discussion paper.
- ❖ 2011 constitution amendment bill on GST introduced.
- ❖ May 5, 2014 Lok Sabha passes GST Bill
- ❖ August 2015 Congress insists on capping GST rate at 18% and specified in the Constitution amendment Bill
- ❖ July 2016 Centre and states agree against capping GST rate in the Constitution amendment Bill
- ❖ August 2016 Centre to move modified Constitution Amendment bill in Rajya Sabha

GST: The Constitution Amendment Bill for Goods and Services Tax (GST) has been approved by The President of India post its passage in the Parliament (Rajya Sabah on 3 August 2016 and Lok Sabah on 8 August 2016) and ratification by more than 50 percent of state legislatures. The Government of India is committed to replace all the indirect taxes levied on goods and services by the Centre and States and implement GST by April 2017.

With GST, it is anticipated that the tax base will be comprehensive, as virtually all goods and services will be taxable, with minimum exemptions.

GST will be a game changing reform for the Indian economy by creating a common Indian market and reducing the cascading effect of tax on the cost of goods and services. It will impact the tax structure, tax incidence, tax computation, tax payment, compliance, credit utilization and reporting, leading to a complete overhaul of the current indirect tax system.

GST will have a far-reaching impact on almost all the aspects of the business operations in the country, for instance, pricing of products and services, supply chain optimization, IT, accounting, and tax compliance systems.

Understanding of GST

GST is a value-added tax levied at all points in the supply chain with credit allowed for any tax paid on input acquired for use in making the supply. It would apply to both goods and services in a comprehensive manner, with exemptions restricted to a minimum.

In keeping with the federal structure of India, it is proposed that GST will be levied concurrently by the Centre (CGST) and the states (SGST). It is expected that the base and other essential design features would be common between CGST and SGST across SGSTs for individual states. Both CGST and SGST would be levied on the basis of the destination principle. Thus, exports would be zero-rated, and imports would attract tax in the same manner as domestic goods and services. Inter-state supplies within India would attract an Integrated GST (aggregate of CGST and the SGST of the Destination State).

In addition to the IGST, in respect of supply of goods, an additional tax of up to 1% has been proposed to be levied by the Centre. Revenue from this tax is to be assigned to origin states. This tax is proposed to be levied for the first two years or a longer period, as recommended by the GST Council.

Benefits of GST

GST has been envisaged as an efficient tax system, neutral in its application and

distributionally attractive it's advantages are:

- Wider tax base, necessary for lowering tax rates and eliminating classification disputes
- Elimination of multiplicity of taxes and their cascading effects
- Rationalization of tax structure and simplification of compliance procedures
- Harmonization of center and state tax administrations, which would reduce duplication and compliance costs
- Automation of compliance procedures to reduce errors and increase efficiency

Taxes to be subsumed: GST would replace most indirect taxes currently in place such as:

Central Taxes	State Taxes
Central Excise Duty [including additional excise duties, excise duty under the Medicinal and Toilet Preparations (Excise Duties) Act, 1955] Service tax Additional Customs Duty (CVD) Special Additional Duty of Customs (SAD) Central Sales Tax (levied by the Centre and collected by the States) Central surcharges and cesses (relating	Value-added tax Octroi and Entry tax Purchase tax Luxury tax Taxes on lottery, betting and gambling State cesses and surcharges Entertainment tax (other than the tax levied by the local bodies) Central Sales tax (levied by the Centre and collected by states)

to supply of goods and services)

GST Implementation Challenges:

➢ **High Revenue Neutral Rate** : After GST the government revenue will not the same.Through RNR govt. would try to adjust tax in such a way that its revenue remains the same. If RNR is kept high, it will have negative impact on economy.

➢ **Compensation to States:** Revenue loss to the states (specially to manufacturing states) in the short run owing to reduction in number of taxes. So compensation has to be paid to the states for the initial 5 years.

➢ **Threshold limit:** Difficulties in deciding THRESHOLD LIMIT   OF TURNOVER for the companies/dealers to pay GST. Lack   of unanimity on Threshold limit between State Finance Ministers and Union finance minister.

➢ Dispute between   State finance Minister over tax-sharing.

➢ **Robust IT (Information technology) network:**

- Success of GST depend on robust IT network connecting central govt., every
  State govt., all Banks, public/private companies manufacturing, dealers etc.

- Centre has already incorporated an SPV-GSTN. But real challenge is in some of the states which lacks IT Infrastructure.

- A very large database needed or registration, tax return filing, IGST, CGST, SGST settlements all over the country.

Conclusion:

➢ The tax reform measures aimed at increasing resource mobilisation, i.e., revenue buoyancy and removing anomalies and distortions in the country's tax structure. It works through restructuring, simplifications and rationalisation of taxes; taxes compliance both direct and indirect. Consequent upon reform measures one finds a rising trend in tax revenue-GDP ratio.

Weblogrphy:

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22.

ROLE OF TALENT MANAGEMENT IN ACHIEVING THE GOALS AND OBJECTIVES OF ORGANIZATION WITH SPECIAL REFERENCE TO BANKING SECTOR

Rakhi Gulati
Department of Commerce
S.I.C.E.S Degree College of Science, Arts and Commerce,
Ambernath (West)

ABSTRACT : *Talent management is the widely discussed topic today. It plays a major role in the productive working. It is the term which reflects in meaning more than just managing human resource. Talent management refers to the integration of HR process in a way so that human resource with great skills, capability and efficiency is recruited, motivated and most importantly retained in the organization. Earlier human resources included the activities like recruiting, leadership and development, organizational design, total compensation and communication. This was referred as strategic HR process which was considered as much better than traditional HR. But now due to the growing competition and downsizing has led to the development of the term talent management where the talent is trained up in a way so that every employee is able to perform every key role. The purpose of my study is to know the role of talent management in achieving the goals and objectives of organization specially in case of banking sector.*

KEYWORDS : *Rewards, Benefits, Compensation management, performance management, succession planning, talent management, workforce analysis.*

1 INTRODUCTION

Talent management is a continuous process where human capital is utilized in a way so that their efficiency and capability is used in a best way. The definition of the talent management varies according to the lookout of the researchers. Some describes it as a science which involves application of strategic human resources to create the business value and help the different organizations whether it is companies, banks or educational institutions to reach its goals and objectives. Talent management is the term which was coined by McKinsey and Company. It involves focusing on main strategies in sourcing, recruiting, attracting, selecting, retaining, developing and promoting the employees of the organization. Talent management mainly focuses on two areas which are performance and potential. The employee with the good potential and capability will perform better in the organization and can easily meet the organizational goals and objectives which will lead to increase in the productivity.

Talent is the scarce resource today. In this competitive era, managing talented people is the most critical thing. It is necessary to retain and engage the employee in the organization because the talented employees cannot be replicated. In any organization, talent management plays an important role. Human capital is the one where a major part of the revenue is invested. Therefore it is necessary to position right number of people at the right time. Therefore hiring, retaining and motivating the employees with the great potential who can achieve the organization goals and objectives is a need of the hour.

Therefore this study is giving a light on how the talent management is enabling the banking sectors to meet its goals and objectives. It may be Public or Private Banks.

What role the talent management is playing in meeting their mission. Is it successful or we needed to give more concern to this area?

2 OBECTIVES OF THE STUDY

The objective of this study is to find out the role of talent management in achieving the goals and objectives of the organization.

3 DISCUSSION

Talent management plays an important role in achieving the objectives of the organization. It fills the gap between the knowledge and skills. It mainly gives a light on efficient and effective way of recruiting so that the employees are recruited in a way so that they can play each role. It is necessary to hire the employees who can meet the continuous increasing global competition. It is required that employees can meet cope up with the culture and value prevailing in the organization. It is necessary for the growth of the organization. Every employee should be able to perform each and every role whenever needed which is specially needed in banking sector. The important role of talent management in achieving the organizational goals and objectives of the banking sector is discussed below:

A. WORKFORCE PLANNING

It involves the systematic identification and analysis of workforce in terms of type, size, kind of knowledge, skills, experience so that they can meet the organization objectives.

B. RECRUITMENT & SELECTION

It is truly said placing the "right person for the right job". It is the process of 0f inviting the large number of the applicants for the job so that the best out of them can be selected who is efficient and is having skills in his work. The private banks recruit their employees every year i.e. every year they intake fresh employees as per the need of the hour as in case of public sector banks the appointment /tenure is fixed and they are appointed on the basis of entrance test and interviews. Once they are appointed their tenure is fixed and no one can remove them until and unless there is any genuine reason. But this is not possible in case of Private banks.

C. PERFORMANCE MANAGEMENT

It is the vital part of the talent management. By analyzing the performance of the employees, the solution to the number of the problem can be found easily. There are number of methods of the performance appraisal. The appropriate method of the performance appraisal would help the banks to retain the best employees. High performance means better customer satisfaction and increase in the productivity of the organization. It helps to promote the employees from one position to another position. Implementation of the performance management system means increase in the growth of the organization.

In the private sector banks and public sector banks, this method is being implemented carefully as the business in both the sectors is expanding and the functional areas are also increasing.

The performance management system has helped in cost cutting and better customer satisfaction which ultimately helps in retaining the employees because employees who perform well are considered an asset for the organization and are always given importance.

D. TRAINING & PERFORMANCE SUPPORT

Training involves continuous learning process. Training leads to more development of skills in the employees which improves his efficiency and ultimately proves beneficial for the organization. Whenever an employee is promoted from one position to another or new tasks and responsibilities are given to them then it become necessary to provide them effective training programs so that they know exactly how to perform and complete the task according to the need of the organization. It is safe to say that whether it is private or public bank, more focus is being given to the training programs. It has been observed that training part is given more importance and more expenditure is being done on this. It has lead to the development of the confident and productive workers. They are capable enough to learn the new things and giving new ideas for the growth of the business.

E. SUCCESSION PLANNING

It involves that the employees are recruited and developed in a way so that they are able to perform each and every key role of the organization. Effective succession planning means you have number of employees who can fill the position whether up or down in the organization whenever required. Due to this the organization will not face problem of any employee leaving the organization as they have the others who can perform the same role effectively. It involves building up a series of leaders who can meet the objectives of the organization. This is the area which needs great attention in both public and private banks. Getting ready each employee to perform every key role is a great challenge. It requires motivating the employees to a greater extent. But it is the important part of the talent management as it would help the organization to remain stand even in case of recession when the condition of the downsizing increases.

F. COMPETENCY MANAGEMENT

It involves managing the talent,skills, knowledge and behavior of the employee. It increases their morale and so they remain in a position to work more efficiently. It enhances the motivational level and satisfaction among employees as they can achieve the task easily.

G. COMPENSATION & BENEFITS

Compensation, benefits and rewards play a vital role in the development of employees. Once the employee performance is satisfactory, Customer satisfaction is ultimately increased which leads to increasing customers and enhancing goodwill of the organization. Effective talent management leads to high performance and increase in the productivity of the organization which will lead to increase in the rewards given to them. Compensation and benefits are the important part of the work. The employees should be given rewards and benefits for their performance to motivate them so that they keep performing well. In the Public banks, the rewards and benefits are given to the employees under various scheme therefore it is the most attractive place of the work even for new generation while the private banks has to give more concern to this as they are lacking in it.

CONCLUSION

From the above study, it can be concluded that talent management is a very effective tool for meeting the goals and objectives of the banking sector. And also consistency of talented employees is required because if they are in the organization, they know very well the ins and outs of the organization. Especially in case of private banks discontinuing them in spite of their good performance and recruiting fresher's will again lead to expenditure for the organization in the form of giving training to them. However recruiting the employees to meet the global competition is quite a challenge. In case of recruitment, performance management and training, both public and private sector banks are focused while private sectors banks need to give more concern in case of compensation and benefits.

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23.

SEXUAL HARASSMENT OF WOMEN AT THE WORK PLACE IN INDIA

Sandeep Gore
Department of Sociology,
Shri. Yoganand Swami Arts College, Basmathnagar

INTRODUCTION:

Women safety in India is a big concern which has been a most important topic regarding women safety. As we all know that India is a most famous country all over the world for its great tradition and culture where women are given most respected place in the society from the ancient time. It is the country where women are considered as safer and most respected. Women are given the place of Goddess Lakshmi in the Indian society. Indian women are found working in all fields like aeronautics, space, politics, banks, schools, sports, businesses, army, police, and many more. We cannot say that this country has no any women concern however we cannot ignore positive points for women in India. If we remember our history, we found that there was Panchaali Pratha in which a single woman (Draupadi) was allowed to get married to five men (Pandavas). It was all that what we see from our open eyes however if we see behind the curtain we will found all the crimes against women at home, offices, streets, etc. By seeing last few crimes against women in India such as rape cases, acid attacks, etc, the safety of women has been in doubt.

The *Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013* is a legislative act in India that seeks to protect women from sexual harassment at their place of work. It was passed by the Lok Sabha (the lower house of the Indian Parliament) on 3 September 2012. It was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013.[1] The Bill got the assent of the President on 23 April 2013.[2] The Act came into force from 9 December 2013.[3] This statute superseded the Vishakha Guidelines for prevention of sexual harassment introduced by the Supreme Court of India. It was reported by the International Labour Organization that very few Indian employers were compliant to this statute.[4] Most Indian employer's have not implemented the law despite the legal requirement that any workplace with more than 10 employees need to implement it.[5] According to a FICCI-EY November 2015 report, 36% of Indian companies and 25% among MNCs are not compliant with the Sexual Harassment Act, 2013.[6] The government has threatened to take stern action against employers who fail to comply with this law.[7]

WHAT IS SEXUAL HARASSMENT AT WORKPLACE

In simple terms it can be understood as unwanted direct or indirect sexual contact, remarks or conduct on part of the male colleagues against their women colleagues at any workplace.

Thus, sexual harassment at workplace includes both physical as well as mental aspects. Though it is difficult to define what constitutes sexual harassment at

workplace but the Supreme Court of India has defined it in the case of Vishakha v. State of Rajasthan, 1997 as:

"Any unwelcome sexually determined behavior (whether directly or by implication) as physical contact and advances, a demand or request for sexual favors, sexually colored remarks, showing pornography or any other unwelcome physical, verbal or non-verbal conduct of sexual nature." [8]

Thus the above definition makes it very clear that any unwelcome sexually colored behavior by a male against a female employee will be treated as sexual harassment at workplace.

Through the Criminal Law (Amendment) Act, 2013, Section 354 was added to the Indian Penal Code that stipulates what consists of a sexual harassment offence and what the penalties shall be for a man committing such an offence. Penalties range from one to three years imprisonment and/or a fine. Additionally, with sexual harassment being a crime, employers are obligated to report offences. [9]

REASONS OF SEXUAL HARASSMENT AT WORKPLACE

Reasons for sexual harassment of women at workplace are many; some reasons are of generally prevailing in the society as a whole but some are specific to workplace. A few among them will be discussed below:

PATRIARCHAL STRUCTURE:

The basic reason behind almost all types of harassment or violence against women lies in our *society's patriarchal structure* whereby a male always thinks himself superior than the woman in every aspect of life. This superiority complex manifests itself in various kinds of discriminatory practices against women in general and also against working women. Thus, a male colleague would not like his female co-employee to work with him equally or he would not like her to reach at a higher position in the office; and to make her feel inferior or to make her uncomfortable or in order to harass her, different kinds of techniques are used by male colleagues and prominent among these are sexually colored techniques such as indecent remarks, unwelcome conduct, showing of vulgar images or videos or any other similar behavior.

SEXUAL PERVERSION:

Apart from this, *sexual perversion of mind* among certain individuals is also one of the major reasons of sexual harassment of women at workplace. While more and more female employees are being recruited by both public and private sectors, such men have got an easy access to indulge in sexually perverted behaviors.

JEALOUSY AT WORKPLACE:

Jealousy at workplace is also a reason for such crimes against women employees; a male employee would not like to see his female colleague to get success, promotion or incentives by the employer. And in jealousy, he would harass her through sexually perverted behavior. It is also linked to perceived superiority feeling among men that a woman could never become better than them.

FEELING OF CONTEMPT AND DISRESPECT:

Apart from these reasons, a general *feeling of contempt and disrespect* for women among male species is also a prominent reason whereby women are

considered only as an object to fulfill sexual desires of men. We might respect women in our homes but other women in the society are not treated as such. Women at workplace is no different; male colleagues consider them as their object of play, vulgar comments and jokes, obscene gestures, gossips of sexual nature etc are the norms of any workplace. Though, in our society we claim to respect and worship women but in reality various types of crimes committed against women shows that our claim in nothing but a falsity.

MALE SUPERIORITY:

Thus, there can be several and varied reasons for sexual harassment of women at workplace but the essential elements of all such reasons is the deep rooted feeling of *Male Superiority* among men in general. The social conditioning of men in a patriarchal system reinforces such feeling generation after generation which creates the base for crimes like sexual harassment at workplace.

CONCLUSION:

It can be said that though we now have a specific law to prohibit sexual harassment at workplace apart from already existing landmark guidelines of the Supreme Court of India but the menace cannot be controlled until and unless the mentality of males in general would not change. Till the basic human dignity of women is not recognized and respected by men, no law will be effective. It is important that constitutionally guaranteed principles of equality among men and women do not remain only empty words and should be upheld in practice.

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24.

WOMEN EMPOWERMENT AND DOMESTIC VIOLENCE

Dr.Barve A.P

Dept of Economics, Late R W College Sonpeth, Dist. Parbhani

Introduction

Women Empowerment means assigning equal opportunity to women in all fields such as social, economic, educational, political etc,to accord equal positive participation and to offer similar wages as men social justice and enjoy right equally to fulfill social duties and responsibilities which may be defined in short as " Empowerment means to create healthy balanced affirmative and compassionate individual" [1]

In Indian scenario afterindependence development of women was not primarily focused in five year plans till 1970 in response to UN initiatives the Government of India had formed a committee in India. the subordination and gender disparity issues caused more speculation that formulated National Plan of action for women in 1976 It identified areas of health education employment entrepreneurship etc.the government of India is a signatory to provide blue print of action to advancement of status of women in national and international economic social cultural and legal spheres by the year 2000. Thus we see shift of approach form the development to empowerment .empowerment as a concept was brought at international women's conference in favor of women thought positive intervention. The programme of action 1992 has comprehensively mentioned the parameters of the empowerment of women.[2]

In Indian social system there is a strange irony about womens position. Women in Indian society have a unique position on one hand she is worshipped as Shakti and Durgaetc but on other hand she is insulted suppreassed beaten and dominated in almost all walks of her life. She is looked down upon as commondity or slave we can see theoretically the status of women is equal but eyes of law unequal social categories

Domestic violence can take many forms including emotional sexual and physical abuse and threats of abuse. Men are sometimes abused by partner but domestic violence is most often diredted toward women .domestic violence can happen in hetersosexual or same sex relationship.Doestic violence may start when one partner feesl the need tocontrol and dominate the other .Abusers may feel this need to control their partner because of low self esteem extreme jealousy difficulties in regulatin anger and other strong emotions .when they feel inferior to the other partner in education and socioeconomic background .some men very traditional beliefs may think they have the right to control women and that women aren't equal to men.3

Research Methodology

The methodology in social science research comprises selctionIof study areas. The secondary data are taken form classified form the Govt. publications of books monthly journals on violence against women and also made in different issues of bulletins internet websites and apart form this different issues of bulletins as well as

different news papers as Times of India ,Hindu ,Indian express Maharashtra times and Loksttaect.

Kinds of domestic violence

1 Direct physical violence – rangning form unwanted physical contact to rape and murder .indirect physical violence may include destruction of objects strking or throwing objects near victim or herms the pets.

2 Mental or emotional violence- including verbal threats of physical violence to the vicgim the self or others including children and vebal violence including tureatsinslts put downs and attacks

3 Nonverbal violence- include gestures facial expressions and body postures

4 Psychological violence – also inculde economic and social control such as controlling the victim money and other economic resources preventing the victim form seeing friends and relatives .

Reasons of domestic violence

1 Male dominated society- Even though women has risen to top position India was and still remains as a male dominated country.

2 Lack of awareness of laws – victims of domestic violence are ffraid to protest as there is lack of awareness of her rights

3 Laxity in implementation of the existing acts- very less efforts are made to increase awareness amongst the women by the authorities posted to implement the act.

4 Bureaucracy and fear- If domestic violence is reported by a third party then he/ she is scrutinized as abubtryderabdorivkennajervyt the community. The bureaucracy associated with reporting of domestic violence lack of funds ofr support group adds up to the continued domestic violence in India.

Legal remiedies for women domestic violences

Domestic violence Act 2005- This act come into force 26.10.2006 (DVA) is meant to provide protection to the wife or female live in partner form violence at the hands of husband or relatives. DVA also extends its protection to women who are sisters widows or mothers.

It is one of the crimes against women which is linked to there is advantages of husband or

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25.

रत्नागिरी जिल्ह्यातील रुग्णालयातील परिचारिकांचा कमतरता : एक चिकित्सक अभ्यास

प्रा. आनंद बाळाराम आंबेकर

सहाय्यक प्राध्यापक, समाजशास्त्र विभाग

गोगटे जोगळेकर महाविद्यालय, रत्नागिरी.

प्रस्तावना :-

भारतात संस्कृतमध्ये एक वचन आहे ''शरीर आद्य खल धर्म साधानम् '' म्हणजेच निकोप प्रकृती ही कर्तव्यपूर्तीची गरज आहे. उत्तम तब्बेत हा प्रत्येकाचा जन्मसिद्ध हक्क आहे आणि प्रत्येकाची प्रकृती उत्तम राखणे ही समाज पर्यायाने सरकारची जबाबदारी आहे. रुग्णालय शासकिय असो वा खाजगी स्वरुपाचे असो तीचे वैद्यकीय अधिकारी, परिचारिका आणि मदतनीस असा त्रिकोण असतोच. या तीन अधिकारातील परिचारिका हा महत्वपूर्ण घटक असतो. प्रत्येक रुग्णाची शारीरिक आरोग्याबरोबर मानसिक पांठिबा देण्यासाठी महत्वपुर्ण घटक असतो परंतु रुग्णांची संख्या आणि परिचारिकांची संख्या यांचे गुणोत्तर प्रमाण असंतुलन झाले तर आरोग्य व्यवस्थेवर ताण येतो. याचाच अभ्यास करण्यासाठी आरोग्य विभागाच्या विकासासाठी चिकित्सक अभ्यास करुन मुदलियार समितीने दिलेल्या सुचना आणि रत्नागिरी जिल्ह्यातील शासकिय व खाजगी रुग्णालयातील परिचारिकांची संख्या यांचा अभ्यास करण्यासाठी ''रत्नागिरी जिल्ह्यातील रुग्णालयातील परिचारिकांची संख्यात्मक कमतरता : एक चिकित्सक अभ्यास''

अध्ययनाचा विषय :-

महाराष्ट्रातील रत्नागिरी जिल्हा हा कोकण किनारपट्टीला लागून असलेला परिसर आहे. सिंधुदूर्ग जिल्हा आणि रायगड जिल्ह्याच्या मधोमध हा जिल्हा आहे. जिल्ह्यामध्ये एकूण नऊ तालुके आहेत. राजापूर, लांजा, रत्नागिरी, संगमेश्वर, गुहागर, चिपळूण, खेड, दापोली आणि मंडणगड असे एकूण तालुके आहेत. उत्तरेकडील मंडणगड तर दक्षिणेकडे राजापूरपर्यंत जवळजवळ 200 किलोमीटरचा प्रवास आहे. अशा विस्तीर्ण भौगोलिक परिस्थितीमध्ये आरोग्य सुविधा शासकिय आणि खाजगी क्षेत्रातील विकसित होत असताना अनेक अडचणींना सामोरे जावे लागत आहे. वैद्यकिय अधिकारी यांच्या मार्गदर्शनाखाली आणि इतर आरोग्य सुविधांचे कार्य करावे लागत असे अश्या वेळी सहकारी परिचारिकांची कमी असेल तर अनेक समस्या निर्माण होतात वास्तविक 1965 ला देशाची आरोग्य सुविधांमध्ये सुधार करण्यासाठी मुदलियार समिती स्थापन करण्यात आली. जिल्ह्यातील परिचारिकांची कमतरता यांचा चिकित्सक अभ्यास करण्यासाठी हा विषय निवडला आहे.

अध्ययनाची उद्दिष्टे :-

1) मुदलियार समितीची माहिती घेणे.

2) रत्नागिरी जिल्ह्यातील परिचारिका कमतरतेचे अध्ययन करणे.

अध्ययनाची गृहितके :-

1) मुदलियार समितीच्या सूचना आणि वस्तुस्थिती यांत तफावत आहे.

2) परिचारिकांच्या कमतरतेमुळे कामावर ताण येतो.

संशोधन पद्धती :-

रत्नागिरी जिल्ह्यातील परिचारिकांच्या कमतरतेमुळे येणाऱ्या समस्यांचे अध्ययन करण्यासाठी शासकिय रुग्णालयातील एकूण 666 परिचारिकांपैकी व्यष्ठी अध्ययन पद्धतीने निवड करण्यात आली. शासकिय रुग्णालयातील एकूण नऊ तालुक्यामधून 15% परिचारिकांची म्हणजे 100 परिचारिकांची अध्ययनासाठी निवड करण्यात आली आहे, तसेच खाजगी रुग्णालयातील एकूण 168 परिचारिकांपैकी व्यष्ठी अध्ययन पद्धतीने निवड करण्यात आली. खाजगी रुग्णालयातील एकूण नऊ तालुक्यामधून 30% परिचारिकांची म्हणजे 50 परिचारिकांची अध्ययनासाठी निवड करण्यात आली आहे.

तथ्य संकलन पद्धती :-

1)   प्राथमिक पद्धती :-परिचारिकांच्या रुग्णकक्षातील येणाऱ्या समस्या जाणून घेण्यासाठी मुलाखत तंत्राचा उपयोग केला आहे. वस्तुनिष्ठ उत्तरे मिळविण्यासाठी सौरचित मुलाखत अनुसुची प्रामुख्याने उपयोगात आणली आहे. यामध्ये बधिस्त व मुक्त प्रश्नांना मापनतंत्राचा उपयोग केला आहे.

2)   दुय्यम पद्धती :-अध्ययनाच्या दृष्टीने उपयोगात येणारी परिपत्रके रत्नागिरी आरोग्य विभागाकडून आलेली माहिती वर्तमानपत्रे, कागदपत्रे, अहवाल, नियतकालिके, मासिके, पुस्तके यांच्या आधारे माहिती मिळवली.

अ)   परिचारिका संकल्पना :- ''एखाद्या व्यक्तिच्या वेदना जाणून घेऊन त्याची वेदनेपासून मुक्तता करणारी त्याला इतर संसर्गिक आजारांपासून दूर ठेवणारी, तसेच हसतमुखाने आपल्याकडून होईल ती मदत करणारी व त्याच्यापुढे आपला आदर्श ठेवून जी व्यक्ती वागते तिला परिचारिका असे म्हणतात.''

*   परिचर्या - व्यावसायिक कार्य :-

1) रुग्ण :- रुग्ण आणि परिचारिका संबंध चांगले ठेवून सुश्रुषा करणे.
2) वैद्यकिय अधिकारी :- रुग्णाचे निरिक्षण अहवाल - रोगनिदानाची अंमलबजावणी करणे.
3) प्रामाणिकपणा :-रुग्णाला त्याच्या शारीरिक आणि मानसिक आरोग्याबाबत सुरक्षितता देणे.
4) सचोटी :-वरिष्ठ अधिकारी यांनी केलेली रुग्णांप्रतीची माहिती गुप्त ठेवणे बाहेर चर्चा न करणे.
5) आशावादी भूमिका :-नैसर्गिकरित्या आनंदी वृत्ती ठेवून रुग्णाप्रती उपचार करत असताना आशावादी राहणे.

ब) मुदलियार समितीचा अहवाल :-भारत सरकारने 1965 मध्ये मुदलियार समिती अथवा आरोग्य सर्वेक्षण व नियोजन समितीची स्थापना केली. देशाच्या आरोग्यविषयक गरजा आणि उपलब्ध साधनसामुग्रीच्या नव्याने पाहणी करुन भोर समितीच्या अहवाल सादरीकरणानंतर आरोग्य क्षेत्रात झालेल्या प्रगतीचे मुल्यमापन करण्यासाठी केली.

*   मुदलीयार समितीने सुचवलेली मार्गदर्शक तत्वे :-

- जिल्हा रुग्णालय व्यापक व साधन सामुग्रीसह सुसज्ज करणे.
- प्रत्येक प्राथमिक आरोग्य केंद्राच्या कार्यक्षेत्रात चाळीस हजारपेक्षा कमी लोकसंख्येचा समावेश करणे.
- सार्वजनिक आरोग्य विभागात परिचारिकांची संख्या वाढविणे.
- माता बाल आरोग्य सेवांचे सुसूत्रीकरण करणे. या सेवांसोबत वैद्यकिय शिक्षण, संशोधन आणि देशातील
  आरोग्य यंत्रणेच्या सुधारणे किंवा विविध मार्गदर्शक तत्वे सुचविली होती.

क) रत्नागिरी जिल्ह्यातील शासकिय आणि खाजगी रुग्णालयातील परिचारिकांच्या तणावाचा अभ्यास :-

आरोग्य ही मानवाची मुलभूत गरज आहे. आधुनिक जीवन शैलीच्या अंगिकारणामुळे नवनविन आरोग्य समस्यांना तोंड द्यावे लागत आहे. त्यामुळे अनेक आरोग्य चिकित्सानुसार चिकित्सा कक्षाची निर्मिती करावी लागत आहे. आरोग्य सेवेतील चिकीत्सा कक्षाची वाढती मागणी त्या प्रमाणात वाढत जाणारे रुग्ण परंतु परिचारिकांना प्रशिक्षित करण्याची व्यवस्थेमध्ये वाढ नाही.

खालील सारणीच्या आधारे रत्नागिरी जिल्ह्यातील शासकिय आणि खाजगी रुग्णालयामध्ये वाढत्या आरोग्य सुश्रुतेवर तणाव का येतो यांची कारण मिमांसा करीत आहोत.

आरोग्य व्यवस्थेवरील तणावाची कारणे :-

अ.क्र.	पर्याय	सरकारी रुग्णालय		खाजगी रुग्णालय	
		वारंवारिता	टक्केवारी	वारंवारिता	टक्केवारी
01	परिचारिकांचा कमतरता	81	81%	39	39%
02	वार्डची कमतरता	14	14%	7	14%
03	चतुर्थश्रेणी कामगारांची कमतरता	5	5%	4	8%
	एकूण	100	100%	50	100%

शासकीय आणि खाजगी आरोग्य व्यवस्थेवर सर्वाधिक तणावाचे हे परिचारिकांच्या कमतरतेचे आहे. अनुक्रमे 81% व 78% उत्तरदात्या परिचारिकांनी सांगितले आहे. वार्डची कमतरता शासकिय आणि खाजगी रुग्णालयामध्ये 14% कारण आहे. तर आरोग्य व्यवस्थेतील चतुर्थ श्रेणी कामगारांच्या कमतरतेला कारणीभूत सरकारी रुग्णालयामध्ये 5% परिचारिका समजतात तर खाजगी रुग्णालयामध्ये 8% परिचारिका समजतात.

सारांश :- परिचारिका व्यवसायाची कार्य, मुदलियार अहवालाची तत्वे आणि रत्नागिरी जिल्ह्यातील आरोग्य व्यवस्थेची वस्तुस्थिती जाणून घेतल्यानंतर असे स्पष्ट होते की,

1. मुदलियार अहवालाच्या तीसऱ्या तत्वानुसार परिचारिकांची उपलब्धता अत्यावश्यक आहे. परंतु शासकिय
2. आणि खाजगी क्षेत्रात परिचारिकांची कमतरता स्पष्ट होते आणि यामुळेच आरोग्य विभागावर
3. तणाव येत आहे.
4. सरकारी आणि खाजगी रुग्णालयाच्या दोन्ही ठिकाणी परिचारिकांची कमतरता दिसून येते.
5. परिचारिकांची आदर्श तत्व आणि वस्तुस्थिती यामुळे परिचारिकांची कमतरता यामुळे मुदलियार समितीच्या शिफारशी योग्य आहेत हे स्पष्ट होते.

*संदर्भ :-

1) मोमीन सोक्रिया :- ''परिचर्या : शास्त्र, तंत्रकरण सिरोजशफी प्रकाशन, कोल्हापूर
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2) "Sociology of Medical Nagala madhu professions" - New Delhi-1997
3) काळदाते सुधा :- वैदकिय समाजशास्त्र, कैलास पब्लिकेशन, औरंगाबाद प्रथम आवृत्ती- 1995
4) परिचारिका प्रशिक्षण पुस्तिका, सार्वजनिक आरोग्य विभाग - महाराष्ट्र शासन - 2006
5) अहवाल :- मे 2008 रत्नागिरी जिल्हा, शासकिय रुग्णालय, मासिक सांख्यिकी अहवाल
6) नाडगोड गुरुनाथ- सामाजिक संशोधन पद्धती, फडके प्रकाशन, कोल्हापूर, द्वितीय आवृत्ती - ऑक्टोबर
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अभिजनवाद : लोकशाहीकरणातील एक अडसर

डॉ. पी. डी. सूर्यवंशी

राज्यशास्त्र विभागप्रमुख

स्वा. सै. सूर्यभानजी पवार महाविद्यालय, पूर्णा (जं.), जि. परभणी

लोकशाही हा सार्वत्रिक स्वरूपात मान्यता पावलेला लोकप्रिय शासन प्रकार असला तरीसुध्दा विशेषतः भारतीय संदर्भात अंमलबजावणीच्या पातळीवर लोकशाही संकुचित करण्याची प्रक्रिया मोठ्या प्रमाणात सुरु आहे. बहुमताच्या जोरावर सत्ताप्राप्ती आणि बहुमताने औपचारिक निर्णयापूरतीच लोकशाही मर्यादित झाली आहे. भारतासारख्या देशात व्यक्तिपूजेला जास्त महत्त्व दिले गेल्याने अशा दिव्यवलयी नेतृत्त्वाच्या घराण्यांची सत्ता प्रस्थापित झाली आहे. राजकीय सत्तेवर घराणेशाहीचा प्रभाव दिसून येतो. समृद्ध राजकीय वारसा असलेल्या कुटुंबातील सदस्याला राजकीय सत्तेपर्यंत सहज पोहचता येते. भारतीय जनमानसात त्याला अधिमान्यताही मिळते. कुटुंबाला असलेला राजकीय सत्तेचा वारसा हा राजकीय सामाजीकीकरणास व राजकीय सत्तेपर्यंत पोहचण्यास साहाय्यक ठरतो. घराणेशाही आणि भांडवलशाहीच्या विळख्यामुळे लोकशाहीत अभिजनशाही निर्माण झाली आहे. विशेषतः राजकीय पक्षातील पक्षश्रेष्ठी असलेल्या या अभिजनांना सत्तेची मक्तेदारी स्वतःकडेच ठेवायची आहे. वरचढ उरणारी राजकीय भरती त्यांना नको आहे. सर्वसामान्यांच्या राजकीय सत्तेतील सहभागाला विरोध हे राजकीय अभिजन वर्गाचे वैशिष्ट्य असते. अभिजनांना सत्तेत सामान्यांचा सहभाग मान्यच नसतो अशा सहभागीत्वाला त्यांचा कडवा विरोध असतो. या दृष्टीने अभिजनांचा वर्ग लोकशाही विरोधी ठरतो. केवळ त्यांच्याकडून सत्तेला अधिमान्यता मिळविण्यापर्यंतच त्यांचे प्रयत्न सिमीत असतात. विशेषतः निवडणूकांच्या पार्श्वभूमीवर मोठ्या मतदार वर्गाला खूश करण्याच्या दृष्टीने किंवा एक गठ्ठा मतदान असलेल्या गटाला खूश करण्यासाठी तो घोषणा, आश्वासने किंवा काही मागण्या करून भावनिक बनवून त्यांचा पाठींबा मिळवित असतो. निर्णयप्रक्रीयेत स्वतःच्या कोणत्याही सदसद्विवेक बुध्दीचा वापर न करणाऱ्यांना सहभागी करून राजकीय निर्णयप्रक्रीयेवरील मक्तेदारी त्यांना कायम ठेवायची आहे.

सत्तेपर्यंत पोहोचण्याचे आणि सत्ता टिकवून ठेवण्याचे अनेक आधार असतात. संदर्भानुसार सत्तेचे आधार भिन्न आहेत. लोकशाहीमध्ये निवडणुका हा सत्तेचा आधार आहे. आर्थिक क्षेत्रात संपत्तीचे केंद्रीकरण हा सत्तेचा आधार आहे तर अशिक्षित समाजात उच्च शिक्षण हा सत्तेचा आधार आहे. भारतीय संदर्भात उच्च जाती, श्रेष्ठ कुल, नातेसंबंध यातून प्राप्त होणारी प्रतिष्ठा हा सत्तेचा महत्त्वपूर्ण आधार होय. अशा प्रकारची प्रतिष्ठा असणाऱ्या व्यक्तीच राजकीय सत्तेपर्यंत पोहचू शकतात. म्हणूनच परंपरागत भारतीय समाजात अस्पृश्य किंवा कनिष्ठ जातीतील लोकांना सत्तेत कोणतीही प्रतिनिधित्व नव्हते. आधुनिक काळात संघटना व संस्था यांच्यातूनही सत्ता निर्माण होत असते. विविध राजकीय पक्ष हे सत्तेचे आधार बनतात. या पक्षांच्या माध्यमातूनही सत्तेपर्यंत पोहचता येते परंतु या पक्षांतर्गत लोकशाही अस्तित्वात नसून पक्षश्रेष्ठींची अभिजनशाही आहे. लोकशाही सर्वसामान्यांपर्यंत पोहोचविण्यामध्ये व लोकशाहीची सार्वत्रिकीकरण करण्यामध्ये या राजकीय अभिजनांना स्वारस्य नाही.

लोकशाहीत मतदारांनी दिलेल्या कौलानुसार सत्ताधारी ठरत असतात; पण प्रत्यक्षात सत्ता ही सत्तेच्या मनोऱ्यावर सर्वोच्चस्थानी असलेल्या अभिजनांकडेच एकवटलेली असते. केंद्रीय पातळीपासून ते स्थानिक पातळीपर्यंत सत्तेची उतरंड ठरलेली असते. सत्ता प्राप्त करण्यासाठी केवळ जनाधार पुरेसा नसतो, त्याबरोबरच सर्वोच्च स्थानी असलेल्या अभिजनांचा वरदहस्त असणे आवश्यक असते. असा पाठींबा असल्याखेरीज सत्तेच्या जवळसुध्दा जाता येत नाही. यादृष्टीने सत्तेची नाडी या वर्गाकडे असते. सत्ताधाऱ्यांचा या वर्गाकडील दुवा तुटल्यास तो सत्तेपासून दूर फेकल्या जातो. जनाधाराचा पाठींबाही त्याला वाचवू शकत नाही.

आपल्या देशात राजकीय अभिजनांना अधिमान्यता देण्यात जातीचा फार मोठा आधार आहे. भारतीय संदर्भात जात हा राजकीय सत्तेपर्यंत पोहोचण्याचा महत्त्वाचा आधारभूत घटक आहे. जाती प्रतिष्ठेबरोबरच जातीचा संख्यात्मक पैलू सत्ताप्राप्तीसाठी महत्त्वाचा बनला आहे. संख्येने बहुसंख्य असणारी जात प्रबळ जात ठरते. प्रत्येक प्रदेशातील प्रबळ जाती (Dominant Caste) त्या प्रदेशातील समाजजीवनावर व राजकीय जीवनावर आपला प्रभाव प्रस्थापित करतात. ग्रामीण भागात वरिष्ठ जाती आणि वर्गाचे वर्चस्व असून त्यांच्याकडे सत्ता अजुनही टिकुन आहे. धर्मनिरपेक्ष, लोकशाही मूल्ये

पूर्णतः स्वीकारली गेली नाहीत. नवीन उदयास आलेली सत्तास्थानेही याबाबतीत अयशस्वी ठरली आहेत. सार्वत्रिक मतदानाच्या अधिकारामुळे स्वातंत्र्योत्तर काळात राजकीय अभिजनवर्गात मोठ्या प्रमाणात बदलाची प्रक्रिया सुरू झाली. यापूर्वी सवर्ण जातीकडे असणारी बहुतांश सत्तास्थाने बहुजन जातीतील अभिजनांकडे जाण्यास सुरूवात झाली. राज्यातील सहकारी संस्था, विशेषतः सहकारी साखर कारखाने यावर आज बहुजन जातीतील अभिजन वर्गांचेच वर्चस्व असल्याचे दिसून येते. सहकारी साखर कारखान्यांमुळे या वर्गाला निवडणुकात आर्थिक पाठबळ मिळते. या वर्गांकडून पुरोगामी धोरणाचा उद्घोष होत असतानाच, राजकीय निर्णयप्रक्रियेतून मात्र हमखास श्रीमंत व मध्यम शेतकऱ्याचे हितसंबंध या वर्गांकडून जोपासले जात असल्याचे दिसते. कारण हा श्रीमंत व मध्यम शेतकरी वर्गच त्यांना राजकीय सत्तेचा महत्त्वाचा सामाजिक आधार वाटतो.

आधुनिक बाजारी समाजव्यवस्थेत संपत्ती महत्त्वपूर्ण सत्ता बनली आहे. म्हणूनच राजकीय सत्तेचा विचार अर्थ सत्तेशी जोडल्या गेला आहे. निवडणुका, प्रसार, अनुयायी, कार्यकर्ते, नियंत्रण, दबाव, प्रदर्शन, इत्यादी रूपांमधून व्यक्त होणारी राजकीय सत्ता प्रामुख्याने अर्थसत्तेने प्रभावित होत असते. यामुळे मोजक्या भांडवलदारांकडे बहुसंख्य बहुजनांना नियंत्रित करण्याची सत्ता केंद्रीत होते. अशाप्रकारे सर्वसामान्य जनता सत्तेपासून बेदखल होते आणि मूठभर धनिक लोकांकडे सत्ता केंद्रीत होते. केवळ संपत्तीच्या आधारावर ते इतरांकडूनही लाभ मिळवतात आणि कायम सत्ताधारी बनतात. भांडवली व्यवस्थेचा प्रभाव असणाऱ्या राष्ट्रांमध्ये सत्ता जनतेच्या नावाने वापरली जात असली तरी प्रत्यक्षात देशाच्या अर्थसत्तेवर नियंत्रण असणाऱ्यांकडूनच ती वापरली जाते. लोकशाहीत अंतिम सत्ताळ जनतेमध्ये निहित आहे असे म्हटले जाते. प्रत्यक्षात मात्र जनतेच्या नावाखाली सत्तेचा उपभोग श्रीमंत लोकांकडूनच घेतला जातो.

लोकशाही शासनव्यवस्थेत निर्वाचित संसद ही सर्वात महत्त्वाची सत्ता रचना मानली जाते. त्यानुसार भारतात केंद्रीय पातळीवर लोकसभा, राज्यपातळीवर विधानसभा आणि स्थानिक पातळीवर ग्रामपंचायत या महत्त्वपूर्ण सत्ता रचना आहेत. याव्यतिरिक्त सहकारक्षेत्रातील साखरकारखाने, सुतगिरण्या, बँका, सोसायटी, बाजारसमित्या ही सुद्धा महत्त्वाची सत्तास्थाने आहेत. सत्ता संरचनेत या सर्व संस्थांचे स्थान अतिशय महत्त्वपूर्ण असून या माध्यमातून मोठ्या प्रमाणात राजकीय समावेशनाची संधी उपलब्ध झाली आहे. त्रिस्तरीय पंचायती व्यवस्था व सहकारी संस्थांच्या माध्यमातून कार्यकर्त्यांना सत्तेची संधी उपलब्ध करून देऊन स्वतःचे सत्तेच्या सर्वोच्चस्थानी असलेले स्थान अबाधित ठेवण्यास राजकीय अभिजनांना मदत झाली आहे.

स्वातंत्र्यपूर्व काळात सुशिक्षित, शहरी आणि उच्चनातीयवर्ग हाच राजकीय संरचनेचा आधार होता. हाच वर्ग भारतीय स्वातंत्र्यलढ्याचाही आधार होता. स्वातंत्र्यप्राप्तीनंतर सार्वत्रिक मताधिकारामुळे सत्तेची सर्व रचनाच बदलली आहे. निवडणुकीची प्रक्रिया बहुसंख्य ग्रामीण मतदारांच्या प्रभावाखाली असल्याने नागरी मतदारांचा विरोध असला तरीही ग्रामीण मतदारांच्या पार्ठींब्यावर निवडणूक जिंकणे शक्य होते. या पार्श्वभूमीवर मध्यम वर्गाच्या अधिमान्यतेची आवश्यकता राजकीय सत्तेला राहीली नाही. मध्यमवर्गांनेही स्वतःला जाणीवपूर्वक या सर्वांपासून दूर ठेवले आहे. असे असले तरीही विधानसभा तसेच लोकसभेतही शहरी भागातील उमेदवारांचेच वर्चस्व आहे. मतदारसंघांची रचनाच अशाप्रकारे करण्यात आलेली आहे. ग्रामीण भागातील प्रश्नांपेक्षा शहरी भागातील प्रश्नांना अधिक महत्त्व दिले जाते. शहरी भागातील प्रश्न अधिक प्राधान्यक्रमाने सोडविले जातात. याउलट ग्रामीणभाग आजही पायाभूत सुविधांपासून वंचित आहे. राजकीय सत्तेवर शहरी भागाचे वर्चस्व असल्याने ग्रामीण आणि शहरी भागाच्या विकासात मोठी तफावत दिसून येते.

भारतात स्वातंत्र्यचळवळीच्या काळात अभिजनांचा वर्ग हा नागरी आणि आंग्लविद्याविभूषीत होता. स्वातंत्र्योत्तर काळात सार्वत्रिक मतदानाच्या अधिकारामुळे राजकीय अभिजन वर्गात मोठ्या प्रमाणात बदल झाला. सार्वत्रिक निवडणुकाच्या माध्यमातून जनादेशाव्दारे लोकप्रतिनिधी पहिल्यांदा 1952 च्या सार्वत्रिक निवडणुकांमध्ये निवडले गेले. तत्पूर्वी भारतात अस्तित्वात आलेल्या राजकीय सत्तेला जनमताचा पार्ठींबा मिळविण्याची कोणतीही पद्धत अस्तित्वात नव्हती. जनतेच्या राजकीय सहभागाला सार्वत्रिक निवडणुकाच्या माध्यमातून संधी प्राप्त करून देण्यात आली. असे असले तरी मतदान किंवा निवडणुका हा सर्वसामान्यांना सत्तेपर्यंत पोहोचण्याचा मार्ग नव्हे. एकंदरीत निवडणुकीची प्रक्रिया पाहिल्यानंतर राजकीय अभिजनांचीच सत्तेवर मक्तेदारी कायम राहणार याची खात्री पटते. कोणत्यातरी राजकीय पक्षाचा पाठींबा असल्याशिवाय निवडणुकांमध्ये उमेदवार आपला प्रभाव निर्माण करूच शकत नाही. निवडणुका या राजकीय पक्षांच्या नावाने लढल्या जातात. आणि राजकीय पक्षांवर अभिजनांचे नियंत्रण आहे. भारतातील अभिजन वर्ग हा प्रामुख्याने सवर्ण जातीतून आलेला आहे. विविध राजकीय पक्षांकडून प्रतिनिधी म्हणून देण्यात येणारे पर्यायी उमेदवार एकाच जातीचे असल्याने सत्ता त्यांच्याकडे जाण्यावाचून पर्याय नसतो. जर ब्राह्मणांनाच तिकीट दिले तर तेच निवडून येणार. आपल्या देशात दोन वेळेस निवडणूक होते एक वेळेस पार्टी निवडते आणि दुसऱ्या वेळेस जनतेला त्या उमेदवाराला निवडून देण्याशिवाय पर्यायच नसतो.

निवडणूकांच्या माध्यमातून सत्तेपर्यंत पोहचायचे असेल तर उमेदवाराची गैरराजकीय पार्श्वभूमी मजबूत पाहिजे. शिक्षण, संघटन, संस्था, प्रसारमाध्यमांचा पाठींबा या बाबीही सत्तेपर्यंत पोहचण्याची शिडी म्हणून कार्य करतात. फार पूर्वीपासून बहुजनसमाज सातत्याने सत्तेपासून, अधिकारांपासून वंचित राहिला आहे. स्वतःच्या समस्यांविषयी सुद्धा तो जागृत नाही. फार पूर्वीपासून त्याला शिक्षणाच्या अधिकारापासून वंचित ठेवल्याने त्याच्या विचारांचा विकास झाला नाही. गैर राजकीय पार्श्वभूमीच विकसित झाली नसल्याने राजकीय सत्तेविषयी तो अनभिज्ञ आहे. मतदानाच्या अधिकाराद्वारे आपण सत्तेपर्यंत पोहचू शकतो. मतदाराचा अधिकार हा सत्ताधाऱ्यांना निवडून देण्याचा अधिकार नसून सत्ताधारी बनण्याचा अधिकार आहे. हा विचारच आपल्यामध्ये रूजलेला नाही. शिक्षण, बुद्धी, पैसा ही साधने जर तुमच्याकडे असतील तर तुमची गैरराजकीय पार्श्वभूमी मजबूत बनते आणि असे झाले तर तुम्ही राजकीय सत्ता निर्धारीत करण्यासाठी किंवा प्राप्त करण्यासाठी या साधनांचा वापर करू शकता. गैरराजकीय पार्श्वभूमी मजबूत नसल्यामुळे आपला माणूस निवडणूकांमध्ये हारतो जर आपल्या जनतेला सत्तेपर्यंत पोहचायचे असेल तर आपली गैरराजकीय स्थिती मजबूत इ झाली पाहिजे.

राजकीय पक्षांवर राजकीय अभिजनांचेच पूर्णतः नियंत्रण आहे. राजकीय पक्षांतर्गत लोकशाही कुठेही आढळत नाही. पक्षशिस्त, पक्षश्रेष्ठींचे आदेश, पक्षश्रेष्ठींचे नियंत्रण यांना फार महत्त्व दिले जाते. पक्षश्रेष्ठींनी आदेश द्यायचे आणि इतरांनी केवळ त्याची अंमलबजावणी करावयाची असे पक्षांतर्गत लोकशाहीचे स्वरूप आहे. पक्षातील पदाधिकारी सुद्धा वारसाहक्काच्या आधारेच निवडले जातात. वय, अनुभव, पात्रता, जनाधार, चारित्र्य इत्यादी निकष गौण असतात. पक्षपध्दतीचे आणखी महत्त्वाचे वैशिष्ट्ये म्हणजे पक्षांतर्गत लोकशाहीचा असलेला अभाव हे होय. निर्णयप्रक्रिया तसेच आदेशांची अंमलबजावणी याबाबतीत मोठ्या प्रमाणात सत्तेचे केंद्रीकरण झालेले आहे. पक्षांतर्गत नेतृत्व तसेच पदाधिकारी निवडण्यासाठी व्यापक प्रमाणात लोकशाहीपध्दतीच्या आणि खुल्या निवडणूकांची तरतूद नाही. भारतीय लोकशाही आणि राजकीय पक्षांतर्गत असलेली पक्षशिस्त या बाबी परस्परविरोधी वाटतात. लोकशाहीत सत्ताधारी चौकटीकडेच सत्ता एकत्रित होत रहाते आणि पाच वर्षांत एक दिवस लोक सार्वभौम असतात. आजच्या व्यवस्थेचा महत्त्वपूर्ण भाग बनलेले पक्षिय राजकारण हे खऱ्या लोकशाहीच्या आदर्शाशी विसंगत आहे.

भारतामध्ये स्वातंत्र्यपूर्वकाळात अस्तित्वात असलेला राजकीय अभिजनवर्ग आणि स्वातंत्र्योत्तर काळात उदयास आलेला राजकीय अभिजनांचा वर्ग यांच्या वृत्तीत फार मोठी तफावत आढळून येते. स्वातंत्र्यपूर्व काळात प्रामुख्याने शहरी आणि सुशिक्षितांचे अभिजनवर्गात प्राबल्य होते. त्यांच्यामध्ये त्यागवृत्ती, सेवावृत्ती मोठ्या प्रमाणात होती. समाजसुधारणा करणे, राजकीय जागृती निर्माण करणे, जातीभेद नष्ट करणे, स्वातंत्र्यप्राप्ती इत्यादी उद्दिष्टप्रातीसाठी तो प्रयत्नशिल होता. त्यामुळे जनतेकडूनही मोठ्या प्रमाणात त्यांना प्रतिसाद मिळाला. मोठ्या प्रमाणात समाजाच्या आकांक्षांची पूर्तता झाली. स्वातंत्र्योत्तर काळात मात्र राजकीय अभिजनवर्गाच्या संख्येत झपाट्याने वाढ झाली. त्यांच्या प्रवृत्ती आणि उद्दिष्टांमध्येही मोठ्या प्रमाणात तफावत निर्माण झाली. सांसदिय लोकशाहीचा भारताने स्वीकार केला आणि जनतेच्या सार्वभौम सत्तेला मान्यता देण्यात आली. यामुळे समाजाच्या सर्वच स्तरातून राजकीय नेतृत्व उदयास आले. दबावगट, राजकीय पक्ष, राजकीय संघटना यामधून व्यावसायिक राजकीय नेतृत्वाचा उदय झाला. पंचायत राज व्यवस्थेच्या स्वीकारामुळे राजकीय सत्तेचे विकेंद्रीकरण स्थानिक पातळीपर्यंत झाले. परिणामी राजकीय समावेशन मोठ्या प्रमाणात होऊन अभिजनांच्या संख्येत वाढ झाली. ग्रामीण भागातून, शेती क्षेत्रातूनही अभिजनांचा वर्ग निर्माण झाला. जातीयवादी राजकारण, सत्तेचा स्वार्थासाठी उपयोग, पक्षाधिष्ठीत चळवळी, पक्षस्वार्थ, आश्वासनांची घोषणाबाजी या कार्यशैलीमुळे सर्वसामान्य जनता आणि राजकीय अभिजन यांच्यात आत्मीयता, आदर, विश्वास राहीला नाही. भ्रष्टाचार, जातीवाद, घराणेशाही अशा दुर्गुणांनी राजकीय अभिजन वर्ग मोठ्या प्रमाणात ग्रासला आहे.

जातीय संदर्भातून विचार केल्यास स्वातंत्र्यापूर्व काळात अस्तित्वात असलेला राजकिय अभिजनवर्ग हा प्रामुख्याने ब्राह्मण आणि तत्सम इतर सवर्ण जातींतून आलेला होता. लोकशाहीमध्ये मात्र बहुसंख्यांकांची सत्ता मान्य करण्यात आलेली असते. त्यामुळे पेरोटोच्या अभिजनबदलाच्या सिद्धांतानुसार राजकीयदृष्ट्या समर्थ असूनही राजकीय लाभापासून वंचित असणाऱ्या बहुजन वर्गातून मोठ्या प्रमाणात अभिजनांचा वर्ग समोर आला. याशिवाय घटनेतील आरक्षणाच्या तरतुदिमुळे अनुसूचित जाती आणि जमातींमधूनही नेतृत्वाला संधी मिळाली. प्रत्येक जातीतून, वर्गातून अभिजनांचा एक निश्चित वर्ग निर्माण झाला. या वर्गाने संबंधीत जात आणि वर्गावर आपली पकड मजबूत करून स्वतःची मक्तेदारी निर्माण केली आहे.

स्वातंत्र्योत्तर काळात सार्वत्रिक मताधिकारामुळे प्रस्थापित अभिजनांना स्वतःचे स्थान टिकविण्यासाठी ग्रामीण मतदारांचा पाठींबा आवश्यक होता. यामुळे काँग्रेसमध्ये ग्रामीण भागातील अभिजनांचे मोठ्याप्रमाणात समावेशन करण्यात आले. अर्थात संबंधीत प्रदेशातील वर्चस्वपूर्ण जातींतील अभिजनांना ही संधी देण्यात आली. वर्चस्वशाली जातींमध्ये

ग्रामीण अभिजनांचे धुरीणत्व होते. त्यांच्या धुरीणत्वाला वैचारिक पाठबळ जातीरचनेने दिले. मात्र शेती आधारीत ग्रामीण अभिजनांचे सर्व भारतभर अस्तित्व नव्हते. ते वेगवेगळ्या राज्यातील वेगवेगळ्या शेतकरी जातीतून आले होते. वर्चस्वशाली शेतकरी जातींचे प्रादेशिक पातळीवरील काँग्रेस संघटनावर लक्षणीय नियंत्रण होते. मात्र राष्ट्रीय पातळीवर काँग्रेसमध्ये आणि सत्ताधारी वर्गात त्यांचे स्थान दुय्यम होते. अगदी राज्यपातळीवरही त्यांच्या स्वातंत्र्यावर मर्यादा होत्या. ग्रामीण अभिजन शेतकरी जातीतून आलेले असले तरी ते शेतकरी वर्गाचे प्रतिनिधित्व करणारे नव्हते तर संबंधीत जातीचे आणि जातीतील वरच्या श्रेणीतील लोकांचे प्रतिनिधित्व त्यांच्याकडून होत होते. दुसरा मुद्दा हा की, सर्वोच्च केंद्रस्थानी असलेला अभिजनांचा वर्ग कायमच होता नियंत्रण प्रस्थापित करण्याचे मार्ग फक्त बदलले होते.

ब्रिटिश राजवटीत इंग्रजी शिक्षण सर्वप्रथम ब्राह्मण जातीतील लोकांपर्यंत पोहोचले. त्यामुळे राजकीय आणि प्रशासकीय सत्तेचा लाभही सर्वप्रथम त्यांनीच घेतला. स्वातंत्र्यप्राप्तीनंतर मतदानाचा अधिकार आणि पक्षपध्दतीचा विकास झाल्यानंतर इतर जातींनाही ही संधी मिळाली. विशेषतः ज्या ठिकाणी शेती करणाऱ्या जाती प्रबळ होत्या त्यांची राजकीय भरती मोठ्या प्रमाणात झाली. ब्राह्मणेत्तर वर्गात ज्या प्रमाणात जागृती निर्माण झाली. त्या प्रमाणात ब्राह्मणांनी काबीज केलेल्या सर्वच क्षेत्रात या वर्गानेही प्रवेश मिळविला. शिक्षणाची दारे सर्वच वर्गातील लोकांकरीता उघडल्या गेली. सुरूवातीच्या काळातील नोकऱ्यांची उपलब्धता, नोकऱ्यांमध्ये राखीव जागा, आरक्षणाची तरतूद यामुळे ब्राह्मणेत्तरांची सामाजिक, आर्थिक स्थिती सुधारली. अर्थात बहुजनांमधील पुढारलेला, जागृत, उच्चवर्णीय यांनीच या सवलतींचा लाभ उठविला आणि या व्यवस्थेतील नवीन प्रस्थापित वर्ग म्हणून त्याचा उदय झाला. राजकीय व्यवस्थेवर या वर्गाने स्वतःच्या प्रभाव निर्माण केला. खेड्यातील ब्राह्मणेत्तर शेतकऱ्यांमध्ये राजकीय जागृतीचे लोण जाऊन पोहोचल्यावर त्यांच्यातूनही राजकीय पक्षांमध्ये भरती होऊ लागली. शेतकरी वर्गात जागृती होऊ लागल्यावर काँग्रेस पक्षात त्याचे वजन वाढत गेले आणि उच्चवर्णीय सुशिक्षितांचे सत्तेच्या राजकारणातून उच्चाटन झाले. बहुसंख्य उच्च वर्णीय सुशिक्षितांनी राजकारणापासून अलिप्त राहून स्वतःची आर्थिक उन्नती साधण्याचेच ध्येय ठेवले आहे. स्वातंत्र्योत्तर भारतात ग्रामीण भागातील परंपरागत सत्ता संरचनेत आमूलाग्र बदल घडून आला असला तरी स्थानिक पातळीवरील सत्ता त्या त्या भागातील वरिष्ठ वर्गाकडेच राहीली. थोडक्यात राजकीय पक्ष, निवडणूका, सत्तेचे विकेंद्रीकरण, राजकीय समावेशन इत्यादि प्रक्रीयेच्या कोणत्याही पातळीवर खऱ्या अर्थाने लोकशाहीकरण रोखण्यात राजकीय अभिजन वर्ग यशस्वी झालेला दिसून येतो. भारतीय लोकशाहीच्या विकासातील ही एक चिंतेची बाब आहे.

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वस्तू आणि सेवा कर GST

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प्रस्तावना

गेली सात वर्ष फक्त चर्चेत राहिलेला जीएसटी हा कर आता १ जुलै पासून प्रत्यक्षात आलेला आहे. या कराचे वैशिष्टये म्हणजे हा कर मूल्यवर्धीत (व्हॅट) आहे आणि याचे सर्व परतावे पूर्णपणे इलेक्ट्रॉनिक पध्दतीने भरायचे आहेत. कराच्या व्यवहारातील पारदर्षकता ही वस्तू व सेवाकरामुळे वाढणार आहे. अलिकडेच मंजूर करण्यात आलेला वस्तू आणि सेवा कर म्हणजेच जीसटी हा भारताच्या करविषयक सुधारणाच्या इतिहासातील महत्वाचा टप्पा म्हणावा लागले. वस्तू व सेवासांठी एक देष एक कर ही पध्दत जीएसटीळे अस्तित्वात येणार आहे.

जीएसटी म्हणजे वस्तू व सेवा कर असून तो वस्तू किंवा सेवांवर हा एकच कर यापुढे लागू राहील. अनेक विकसित देषात याच पध्दतीची करप्रणाली अस्तित्वात आहे त्यामुळे कर आकरणीत सुटसुटीतपणा येणार आहे.

वस्तू व सेवा कर म्हणजे जीएसटी विधेयक हे सर्वांच्या फायदयाचे होणार आहे. त्यामुळे देषातर्गंत उत्पादन वाढीला चालना मिळेल व महसुलातही वाढ निर्माण होईल. हे विधेयक अमलात आणल्यानंतर केंद्र व राज्य सरकार यांना वस्तू व सेवांवर कर लावण्याचे समान अधिकार राहतील. वस्तू व सेवा करामुळे व्यापार –व्यवसाय करणे सोपे होईल.

वस्तू व सेवा कर हा सपूर्ण देषभरात लागू केला जाणार असून ,व्हॅटसह इतर सर्व कर रदद होतील. राज्य आणि केंद्रसरकारच्या वेगवेगळया करप्रणालींना पर्याय म्हणून जीएसटीकडे पाहिले जात आहे. जीएसटी ही भारतातील सर्वात मोठी आर्थिक सुधारणा आहे या करप्रणालीमुळे कर चुकविणान्यांना चाप बसणार आहे.

जीएसटीचे फायदे–

• कर भरणे सोपे जाईल कर भरण्याच्या,आकारण्याच्या पध्दतीत पारदर्षकता आणि सुलभता

    येईल.

• कर न भरणे किंवा कमी भरणे कमी होईल.

• देषाचे राष्ट्रीय उत्पन्न वाढेल व प्रगतीचा वेग वाढेल.

• देषात सामान खरेदी करण्यासाठी एकच कर (GST) आणि एकाच दराने कर दयावा लागेल. संपूर्ण देषात एकाच किमंतीला एक प्रकारचे सामान खरेदी करता येईल. उदा. तुम्ही सामान कलकत्याला घ्या, मुंबईला घ्या, किंवा दिल्लीला घ्या एकाच किमंतीला मिळेल.

• हा जीएसटी कर वस्तू व सेवा या दोन्हींवर लावला जाईल.

• वेगवेगळया प्रकारचे कर भरण्यापासून लोकांची सुटका होईल. जीएसटीमुळे करप्रणाली सोपी आणि कार्यक्षम होईल. त्यामुळे करापोटी जमा होणारी रक्कम सरकारकडे वाढेल आणि वस्तुंच्या किमंती या कमी होतील.

- भारताच्या प्रगतीचा दर १% वाढलेला आपणाला दिसून येईल.
- केंद्र आणि राज्य ष्षासनाचे बहुंताष अप्रत्यक्ष कर या करप्रणालीत विलीन झाल्याने कर प्रणाली सोपी आणि सुटसुटीत होईल.
- व्यापारी व उदयोगघदयास हिषेब ठेवणे सोपे जाईल.

उत्पन्नावर एक कर आकारल्यास सरकारला अधिक उत्पन्न मिळेल तसेच गरजेनुसार सरकारचे उत्पन्न वाढविणे ष्षक्य होईल म्हणजेच यामध्ये लवचिकता हा गुणर्धम राहील.

वस्तु करांचा मूलभूत उद्देष सरकारी सेवांचा खर्च व्यक्तीव्यक्तीच्या उपभोग खर्चाच्या प्रमाणात कर रूपाने विभागणे हा आहे.

जीएसटीमुळे महसूलवाढ

देषाला सर्वात जास्त कर मुंबईतून मिळेल त्यामुळे जीएसटी कायदा महाराष्ट्रासाठी महत्वाचा आहे.जीएसटी हा एकमेव कर देष्भरात राहील त्यामुळे महाराष्ट्र सरकारसह देषातील अन्य राज्यांनी ही लावले जाणारे सर्व कर रदद केले आहेत. महाराष्ट्रात मोठया प्रमाणात औदयोगिकरण आहे तसेच मुंबई ही देषाची आर्थिक राजधानी आहे.व्यापाऱ्यांचे ही केंद्र आहे त्यामुळे महाराष्ट्रात जीएसटीची प्रभावी अमंलबजावणी व्हावी यासाठी केंद्रसरकारचेही महाराष्ट्राकडे लक्ष आहे. महाराष्ट्रात साडेसहा लाख व्यापारी आहेत त्यामुळे जीएसटीची अंमलबजावणी होउन महसूलवाढ होईल.

जीएसटीमुळे रोजगार वाढ

जीएसटी नंतर रोजगारांच्या बाजारपेठेत तेजी येण्याची ष्षक्यता आहे. जीएसटीमुळे रोजगारांच्या देषांतर्गत बाजारपेठेत वार्षिक १० ते १३% वाढ होण्याची ष्षक्यता असून अर्थव्यवस्थेच्या विविध क्षेत्रामध्ये व्यावसायिकांची मागणी वाढण्याची ष्षक्यता आहे. बाजारपेठेत रोखीचे प्रमाण ही पूर्वीपेक्षा अधिक असल्याने नफयात ही वाढ होईल.

जीएसटीची मूल्यवर्धित करप्रणाली (व्हॅट)

हा कुठलाही कर नसून ती एक करप्रणाली आहे. किंवा कर लावण्याचे एक तत्व आहे. आपण विकी कराला व्हॅट संबोधतो पण तो व्हॅट हया करप्रणालीवर आधारित एक कर आहे. त्याचबरोबर केंद्रीय उत्पादन ष्षुल्क हा सुद्दा एक व्हॅट आधारित कर आहे. अगोदरच्या कर व्यवस्थेत हे दोनच कर मूल्यवर्धीत होतात आता मात्र सपूर्ण जीएसटीच मूल्यवर्धित आहे.

मुळात मूल्यवर्धित करप्रणालीचा फायदा म्हणजे सपूर्ण मूल्यवर्धित कर साखळीमध्ये फक्त मूल्यवर्धनावर (value addition) कर लागतो यामुळे करावर कर लागत नाही. म्हणजेच दुहेरी कर आकराणी (cascading effect) टळते. ग्राहकांचा फायदा म्हणजे सरासरी २५ ते ३०% कराचा बोजा कमी होईल असा सरकारचा दावा आहे म्हणजेच वस्तू स्वस्त होतील जास्त वस्तूवर कमी करदर हे जीएसटी मागचे सुत्र आहे.

जीएसटी मधील परतावा

जीएसटी चे हे एक खास वैषिष्टये आहे यामुळे उत्पादकांना , व्यापाऱ्यांना आणि विकेत्यांना आधी भरलेल्या करांचा परतावा (returns) मिळणार आहे. कारण जीएसटी हा एक अप्रत्यक्ष कर आहे. त्यामुळे करांचा बोजा हा वरील वर्गावर नसून ग्राहकांवर आहे. प्रत्यक्ष करात (direct tax) होणारी वाढ सरकारने सगळयांचा जीएसटी कमांक त्यांच्या पॅन कमांकाषी जोडला आहे. त्यामुळे उत्पादक , व्यापारीवर्ग आणि विकेते यांच्या व्यवहार व उत्पन्न यातील तफावत कळून येईल. व एकूणच त्यांच्या उत्पन्नात पारदर्षकता येईल म्हणजेच उत्पन्न करातील (income tax, corporate tax) यामधील करबुडवेगिरी टळेल.

समारोप

अषा प्रकारे जीएसटी ची सर्व कार्यवाही पूर्ण करून अमलात आणणे ही खरोखरच अव्हानात्मक गोष्ट होती. जीएसटीचा भारताच्या अर्थव्यवस्थेवर आणि विविध आर्थिक निर्देषंकावर चांगला परिणाम होईल हे निष्चित आहे.

संदर्भ ग्रंथसूची

१) लोकमत वृत्तपत्र, ७ मे २०१६.
२) विकास समर्पित मासिक योजना वर्ष ४४ अंक ४ नोव्हेंबर २०१६.
३) महाराष्ट्र टाईम्स, २३ जून २०१७.
४) महाराष्ट्र टाईम्स, २६ जून २०१७.
५) लोकराज्य, जून २०१७.
६) सार्वजनिक आयव्यय – श्रीनिकेतन
७) चाणक्य मंडळ परिवार, ऑगस्ट २०१७.

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28.

ग्रामीण ग्राहक आणि समस्या !

प्रा. डॉ. संतराम प्रभाकर मुंढे

लोकप्रशासन विभाग प्रमुख,

संजीवणी महाविद्यालय, चापोली ता. चाकूर जि. लातूर (महाराष्ट्र)- 413513

मो. नं. : 9604165771

1. प्रस्तावना:

भारतासारख्या लोकशाही प्रधान व वैभवपूर्ण संस्कृती लाभलेल्या देशात ग्राहक हा राजा आहे. तो लोकशाहीची प्राणशक्ती आहे. सर्व सामान्य मतदार हा लोकशाहीचा आधार असतो. मतदार राजा नसेल तर लोकशाहीचे रुपांतर हुकुमशाहीत होईल.

लोकशाही व्यवस्था हे एक जर मानवी शरीर मानले तर सामान्य मतदार हा त्यातील आत्मा आहे किंवा प्राणशक्ती प्राणज्योत आहे. हा आत्मा निस्तेज किंवा ही प्राणज्योत विझली तर लोकशाही निर्जीव होईल. लोकशाहीतील मतदाराचे दुसरे नाव ग्राहक होय. ग्राहक जागृत असतील तरच राजकीय व आर्थिक व्यवस्था लोकाभिमुख किंवा लोक कल्याणकारी होऊ शकेल.

अर्थव्यवस्थेचा केंद्रबिंदु हा ग्राहक राजा आहे, असे मानले जाते. या तत्त्वानुसार ग्राहक हा संपूर्ण अर्थव्यवस्थेतील सार्वभौम असा घटक आहे. ग्राहक राजा नसेल तर अर्थव्यवस्था, उद्योग, व्यापार शासनव्यवस्था इत्यादी सर्व व्यवस्था कोलमडून पडेल. महात्मा गांधी यांनी तर ग्राहकाला देवच मानले आहे.

भारत हा कृषीप्रधान देश आहे. बहुसंख्य जनता खेड्यात राहते व शेती हाच त्यांचा प्रमुख व्यवसाय आहे. भारतातील मोठा वर्ग हा ग्रामीण भागात राहत असल्याने ग्राहक या नात्याने एकूण ग्राहकवर्गात ग्रामीण भागातील लोकांचे प्रमाण मोठे आहे. ग्रामीण भागातील ग्राहक हा दुहेरी भूमिका बजावत असतो. एक म्हणजे शेतमाल उत्पादक या नात्याने तो खते, बी-बीयाणे, अवजारे यांचा ग्राहक असतो म्हणून ग्राहक हा देशाच्या अर्थव्यवस्थेचा महत्वाचा कणा आहे. त्यावरच देशाचा विकास अवलंबून आहे. अशी या ग्राहक संकल्पनेचा अर्थ व स्वरूप पुढील,

ग्राहक या शब्दाला कंझ्युमर (Consumer) या इंग्रजी शब्दाने ओळखले जाते.

"Consumer" या शब्दाला पर्ययी शब्द उपभोक्ता या शब्दांचा प्रयोग आपल्याकडे करण्यात येतो. Consumer हा शब्द Consumption वरून तयार झाला आहे. आधुनिक अर्थशास्त्राचे जनक अँडम स्मिथ यांनी उपभोक्त्याची व्याख्या करताना म्हटले की, "मानवी गरजा भागविण्यासाठी सेवारूप वस्तु यांचा उपभोग म्हणजे Consumption उपभोग आणि ही क्रिया करणारा तो Consumer उपभोक्ता." 'कंझ्युमर' म्हणजे 'उपभोक्ता' हा शब्दप्रयोग बरोबर आहे. आपल्या गरजा पूर्ण करण्यासाठी वस्तूमधील उपयुक्ततेचा वापर करणारी व त्यासाठी वस्तु या सेवामधील त्या उपयुक्ततेचा वापर करणारी व्यक्ती अशा अर्थाने उपभोक्ता या शब्दाचा वापर संयुक्तिक ठरतो. पण तेवढाच मर्यादित विचार न करता मानवी हिताच्या भौतिक गरजाची पूर्तता हा अर्थ स्विकारून उपयुक्त व आवश्यक ठरते. 'ग्राहक' हा शब्द या व्यापक विचारांचा निर्देशक आहे. "शरीर, मन, बुद्धी आणि आत्मा यांचे समाधान आणि मानवी कल्याणाचे अंतिम ध्येय्य गाठण्यासाठी अनेक विधी 'वस्तु' व 'सेवा' ग्रहण करणारा तो 'ग्राहक' अशी ग्राहकांची व्याख्या करणे योग्य ठरेल."

2. ग्राहकाचे स्वरुप:-

'ग्राहक' या संकल्पनेचा अर्थ पाहिल्यावर त्याचे स्वरुप विचारात घेणे उपयुक्त ठरते. ग्राहक चळवळीचे प्रणेते श्री. बिंदुमाधव जोशी यांनी ग्राहकाच्या या स्वरुपाचे वर्णन गुणात्मक पद्धतीने सांगितले आहे. ते तीन गुण पुढील प्रमाणे.

2.1 ग्राहक हा राजा आहे:-

भारतीय तत्त्वचिंतकांनी ग्राहकाला 'देव' म्हटले आहे.

श्लोक, अन्नम, ब्रम्हा, रसो विष्णू

भोक्ता देवो महेश्वर ||

या श्लोकानुसार भोक्ता म्हणजे ग्राहक होय. त्याचे स्थान महेश्वर म्हणजे देवाप्रमाणे आहे. यावरुन ग्राहक हा राजा आहे. या तत्त्वानुसार ग्राहक हा संपूर्ण अर्थव्यवस्थेतील सार्वभौम असा घटक आहे. सर्व आर्थिक व्यवहार ग्राहकाला केंद्रस्थानी मानूनच केले जातात.

ग्राहक वस्तू खरेदी करतात म्हणूनच उत्पादकांना आपले उत्पादन करता येते व विक्रेत्यांना आपले विक्री व्यवहार करता येतात. सर्व उत्पादक व विक्रेते यांचे सारे अस्तित्व ग्राहकांच्या अस्तित्वावर अवलंबून आहे.

2.2 ग्राहक ही लोकशाहीची प्राणशक्ती आहे.:-

आजच्या लोकशाही शासन व्यवस्थेमध्ये अर्थव्यवस्था ही केंद्रबिंदु असून अर्थव्यवस्थेचा केंद्रबिंदु हा ग्राहक आहे. अशा या ग्राहकाचे यथार्थ वर्णन न्या. महंमद करीम छगला यांनी "Consumer is the kingpin of democracy" असे वर्णन केले आहे. 'Kingpin' हा कोणत्याही यंत्रातला असा अगदी छोटासा पण अत्यंत महत्त्वाचा भाग असतो. यंत्रामध्ये फिरणारी चाके यांच्या भरवशावरच फिरणारे असतात. जर पिन काढून टाकली तर यंत्राचे काम बंद होते. त्याच प्रमाणे लोकशाहीची यशस्वीता ही अर्थव्यवस्थेवरच अवलंबून आहे. अशा अर्थव्यवस्थेचा कणा हा ग्राहक आहे. म्हणून ग्राहक ही लोकशाहीची प्राणशक्ती आहे.

3. ग्राहकाचे महत्त्व (Consumer Importance):-

जगातील प्रत्येक व्यक्ती ग्राहक असते. व्यक्ती कोणत्याही वयाची, धर्माची, श्रीमंत अगर गरीब तसेच स्त्री व पुरुष असली तरी तिला वस्तू व सेवांची खरेदी करणे गरजेचे असते. त्यामुळेच वस्तूचे उत्पादन व विक्री होते. ग्राहकाला अर्थव्यवस्थेचा केंद्रबिंदु लोकशाहीतील समाज जीवनातील व अर्थव्यवस्थेतील महत्त्व खालील मुद्यांच्या आधारे स्पष्ट होईल.

3.1 लोकशाहीत ग्राहकाचे महत्त्व:-

जगातील शासनव्यवस्थेचा विचार करता हुकुमशाही, राजेशाही व लोकशाही या तीन प्रकारात शासनव्यवहार चालतात. हुकुमशाही व राजेशाहीमध्ये सत्तेचे केंद्रीकरण झालेले आहे. तर लोकशाहीमध्ये सत्तेचे विकेंद्रीकरण झालेले आहे. लोकशाहीचा मुख्य आधारस्तंभ अर्थव्यवस्था असते. तर अर्थव्यवस्था ही बाजारपेठेवर अवलंबून आहे. बाजारपेठ ही ग्राहकावर अवलंबून आहे. म्हणूनच लोकशाही शासनव्यवस्थेत ग्राहकाला खूप महत्त्व आहे.

3.2 ग्राहकाचे समाजव्यवस्थेतील महत्त्व:-

समाजात राहणाऱ्या प्रत्येकाला आपल्या दैनंदिन गरजा पूर्ण करण्यासाठी सतत कार्यरत राहावे लागते. त्यासाठी तो श्रम करतो त्यातून आर्थिक उत्पन्न मिळवतो. आपल्या गरजा पूर्ण करण्यासाठी समाजातील व्यक्ती ग्राहक या नात्याने वस्तूची खरेदी करत असतो. समाज जीवनातील प्रत्येक व्यक्ती आपले जीवनमान उंचावण्यासाठी व्यापक स्वरूपाचा ग्राहक बनत असतो. म्हणून समाजव्यवस्थेत ग्राहकाला खूप महत्त्व आहे.

3.3 ग्राहक हे भांडवल आहे:-

'पैसा-पुंजी हे उत्पादनाचे भांडवल आहे.' यावरुन अर्थ हे देशाच्या विकासाचे भांडवल आहे. असे भांडवलवादी आर्थिक विचारवंताचे मत आहे. पुढे कार्ल मार्क्स यांनी 'श्रम' व 'अर्थ' या दोन भांडवलाच्या आधारे उत्पादन व्यवस्था किंवा आर्थिक व्यवहार पूर्ण होऊ शकत नाही. श्रम व अर्थ या दोघांच्या एकत्रीकरणातून माल उत्पादन किंमत शून्य आहे. म्हणून ग्राहक पंचायतीचे संस्थापक श्री. बिंदुमाधव जोशी यांनी 'ग्राहक हे भांडवल आहे.' (Consumer is Capital) हा नवा सिद्धांत मांडला आहे. म्हणून अर्थ व श्रम याबरोबरच ग्राहक हे ही भांडवल आहे.

4. ग्राहकामुळे अर्थव्यवस्थेला योग्य दिशा:-

ज्या देशामध्ये ग्राहक सुशिक्षीत व आपल्या घटकांबाबत जागरुक असतात. त्या देशात अर्थव्यवस्थेला योग्य दिशा अथवा वळण देण्याचे काम त्यांच्याकडून होत असते. ग्राहकाच्या जागरूकतेमुळे कमी प्रतीच्या तसेच भेसळ युक्त वस्तूची निर्मिती व वितरण होण्यास प्रतिबंध केला जातो, अनावश्यक वस्तूंचे उत्पादन थांबण्यातही मदत होते. ग्राहकांमुळे बाजारपेठेला दिशा मिळते व बाजारपेठेमुळे अर्थव्यवस्थेला दिशा मिळते व अर्थव्यवस्थेमुळे देशाला दिशा मिळते म्हणून ग्राहकाला महत्त्व प्राप्त झाले आहे.

5. ग्रामीण ग्राहकाच्या समस्या:-

'जो खेड्यात राहतो आणि प्रामुख्याने शेतकरी किंवा शेतमजुर म्हणून काम करतो तो ग्रामीण ग्राहक होय.' अशी ढोबळ मानाने ग्रामीण ग्राहकांची व्याख्या करता येईल. शेतीव्यवसाय हा देशाच्या अर्थव्यवस्थेचा ग्रामीण भागाचा केंद्रबिंदु आहे. शेतकऱ्यांची 'जमीन' ही त्याच्या दृष्टीने महत्त्वाची जिव्हाळ्याची व श्रध्देची बाब असते. भारतातील शेतकरी याच दृष्टीने जमीनीला 'काळी आई' म्हणतो. भारतातील एकूण लोकसंख्येपैकी जवळजवळ 70% लोकसंख्या ग्रामीण भागात राहते. ग्रामीण ग्राहकांची एकूण संख्या जास्त असली तरी ती विखुरलेली, असंघटीत, अज्ञान, अंधश्रध्दा, अशिक्षितपणा, जागरूकतेचा अभाव यातच अडकलेली आहे. यामुळे ग्रामीण भागातील ग्राहकांना रोज अनेक समस्यांना सामोरे जावे लागते. शहरी भागातील ग्राहकापेक्षा ग्रामीण ग्राहकांच्या समस्या खूपच वेगळ्या, क्लिष्ट व गंभीर आहेत. ग्रामीण अर्थव्यवस्थेचा कणा ग्रामीण भागातील जनतेच्या आर्थिक व्यवहाराचा कणा म्हणजे साप्ताहिक आठवडे बाजार होय. जवळपासच्या गावातील शेतकरी ग्राहक आठवडे बाजारामध्ये येत असतात. या आठवडे बाजारामध्ये व्यापारी वर्गाकडून अप्रमाणित वजनमापांचा वापर, निकृष्ट दर्जाच्या भेसळी मालाची विक्री, निर्धारित दरापेक्षा जास्त दराने मालांची विक्री, पावत्या न देणे. इ. मार्गांनी शेतकरी ग्राहकांची फसवणूक केली जाते.

5.1 शेतमालाच्या विक्रीतील समस्या:-

शेतमालाच्या विक्रीत बरेच वेळा अडत व्यापाऱ्याकडूनही फसवणूक केली जाते. शेतमालाची विक्री केल्यानंतर जी पावती अडत व्यापाऱ्याकडून मिळते तिला पट्टी असे म्हणतात. शेतमालाच्या विक्री किंमतीतीलच भराई, तोलाई, अडत, सेस, दानधर्म, हमालांच्या विम्पाची रक्कम ही शेतकऱ्याच्या पटीतून कापली जाते. याशिवाय 100 किलो मागे 5 ते 7 किलो धान्याचा कडता किंवा घट म्हणून राजरोसपणे घेतले जाते. बोली लिलाव, रूमाली, अशा अनेक पध्दतीतून शेतकऱ्याची फसवणूक केली जाते अशा अनेक समस्या आहेत.

5.2 ग्रामीण ग्राहकांच्या बियाणे - खते व कीटकनाशके खरेदी बाबतच्या समस्या:-
5.2.1 बियाणे - खते खरेदी बाबत समस्या:-

ग्रामीण भागात बी-बियाणे व खतामध्ये खरेदी करताना शेतकरी जेव्हा बाजारात जातो तेव्हा शेतकऱ्याची झुंबड उडालेली असते. मागणी व पुरवठा यात खूप मोठी तफावत पडते. बी-बियाण्याकरीता मागणी जास्त परंतु पुरवठा कमी अशी परिस्थिती निर्माण केली जाते. खते व बियाण्याचा काळाबाजार सुरू होतो. बियाणे व खते मिळावे यासाठी शेतकरी मुकाट्याने अन्याय सहन करतात. या गडबडीत बियाण्यांचा लॉट नंबर व कंपनीचे नाव व्यवस्थितपणे पाहू न देणे व पक्की पावती देत नाहीत. बियाणे, खते प्रमाणित आहे किंवा नाही हे देखील पाहिले जात नाही.

5.2.2 किटकनाशकेच्या समस्या:-

दरवर्षी बाजारपेठेत अनेक किटकनाशके उपलब्ध होतात. अनेक कंपन्या आपली नवनवीन उत्पादने व्यापाऱ्यांना अधिक सवलती दरात देऊन ते शेतकरी ग्राहकांच्या माथी मारतात. अनेक कंपन्यांच्या उत्पादनाचा दर्जा ISI मानांकन निकषानुसार नसतो. तरी तो विकतात व दुकानदार हे औषधाच्या पक्या पावत्या देत नाहीत.

5.3 ग्रामीण ग्राहकांच्या आबजारांच्या समस्या:-

शेतीतून चांगले उत्पन्न काढण्यासाठी शेतीची उत्तम पध्दतीने मशागत करणे आवश्यक असते त्यासाठी विविध प्रकारच्या अवजारांचा वापर केला जातो. शेतीमधील तंत्रज्ञान जसेजसे विकसित होत आहे. तसेतसे शेतीसाठी आवश्यक असणारी अवजारे खरेदी करण्याची गरज वाढत आहे. यामध्ये प्रामुख्याने लोखंडी दुचाकी पांगुर, शेंगा सोलणी, कृषी रोटा व्हेटर, पॉवर स्प्रे पंप, नॅसंक स्प्रे, रोजर, कडबाकुट्टी, विळे आदि अवजारांच्या किंमती सर्वसामान्य शेतकऱ्यांना परवडतील अशा असाव्यात.

6. स्थानिक बाजारपेठ उपलब्ध नसते:-

ग्रामीण भागामध्ये स्थानिक स्थावर बाजारपेठ उपलब्ध नसते व ग्रामीण भागामध्ये किरकोळ विक्रेते असतात व ते किरकोळ विक्रेते हलक्या दर्जाचा व कालबाह्य माल व भेसळयुक्त अन्न धान्य व इतर साधन पुरवठा ग्राहकांना करतात. त्यातून ग्राहकांची फसवणूक केली जाते.

7. निष्कर्ष व शिफारशी:-
7.1 निरक्षरता व अज्ञान:-

भारताला स्वातंत्र्य मिळून साठ वर्षापेक्षा जास्त झाले. परंतु अद्याप्ही शिक्षणाचा प्रसार केला नाही. ग्रामीण भागामध्ये समस्यांचे स्वरूप दिवसेंदिवस उग्र स्वरूप धारण करीत आहेत.

ग्रामीण भागातील समस्याचे मुख्य कारण म्हणजे वर्षानुवर्षे असलेले अज्ञान व अंधश्रध्दा दुर करण्यासाठी प्रयत्न केला पाहिजे.

7.2 आत्मविश्वासाचा अभाव:-

ग्रामीण भागातील नागरिकांचा आत्मविश्वासाचा अभाव व निराशावादी दृष्टीकोन यात बदल करून ग्राहकांमध्ये आत्मविश्वास वाढवण्याचा प्रयत्न केला पाहिजे.

7.3 लोकपयोगी कायद्याचा प्रसार करणे:-

ग्रामीण भागातील नागरिकाला उपयोगी पडतील अशा ग्राहक चळवळीचा कायदा प्रसार करणे व ग्राहकांमध्ये जागृती निर्माण करणे.

7.4 ग्रामीण भागात संघटीत ग्राहक वर्ग निर्माण करणे:-

ग्रामीण भागात शासकीय यंत्रणेत काम करणारे तलाठी व ग्रामसेवक हे आपल्या कामाबाबत उदासीन असतात. त्यामुळे भ्रष्टाचार ही समस्या निर्माण होते. नागरिकांना त्यांच्या अधिकार व कर्तव्याची जाणीव निर्माण करावी.

7.5 ग्रामीण बाजारपेठेतील व्यापाऱ्यांना वस्तु विक्रीच्या वेळी पक्के बिल देणे बंधनकारक करावे.

संदर्भ ग्रंथ सुची:-

1. वाणिज्य संघटन व व्यवस्थान, डॉ. महेश कुलकर्णी, विजय मोरजकर, विश्वनाथ साठे, डॉ. रवींद्र देशमुख, निराली प्रकाशन, पुणे-410002.
2. कायदा कोश, दिलीप शिंदे, सांकेत प्रकाशन प्रा. लि. 115 स्टेशन रोड, औरंगाबाद.
3. ग्राहक संरक्षण, डॉ. महेश कुलकर्णी, य.च. मुक्त विद्यापीठ, नाशिक.
4. व्यापार संघटन आणि व्यवस्थापन, डॉ. सी. जे. जोशी, प्रा. डॉ. जे. एस. चौधरी, प्रा. आर. एन. क्षीरसागर, फडके प्रकाशन, कोल्हापूर.

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29.

भारतातील महिला सुरक्षा व कायदे

डॉ.अन्सारी एस.जी.

समाजशास्त्र विभागप्रमुख

महाराष्ट्र उदयगिरी महाविद्यालय, उदगीर ४१३५१७ जि.लातूर

संपूर्ण जगामध्ये अलीकडील काळात काही दशकामध्ये महिला सक्षमीकरण हा विषय एक महत्त्वाचा मुद्दा म्हणून समोर आला आहे. परंतु स्त्रियांवर होणारे अत्याचार कमी झालेले नाहीत. उलट प्रगत समाजात स्त्रियांविरुद्धचे हिंसाचार वाढत आहेत. स्त्री-पुरुष समानता हे तत्त्व मान्य करूनही स्त्रियांना अपमानित जीवन जगावे लागत आहे. त्या पुरुषांच्या अत्याचाराला बळी पडत आहेत. त्यांची छेडछाड, अपहरण, बलात्कार, खून, हुंडाबळी अशी हिंसाचाराची व्याप्ती मोठ्या प्रमाणात वाढली आहे. स्त्रियांविरुद्धच्या हिंसाचारात दुखापत, इजा, धमकी, ताकदीचा वापर केला जातो. हिंसाचारात शारीरिक, मानसिक हानी पोहोचविली जाते. भारतात महिला विरुद्ध अत्याचार वाढत आहेत. भारतात दर ४७ मिनिटास एक बलात्कार, दर दहा मिनिटाला विनयभंग, २० मिनिटाला हुंडाबळी, ४४ मिनिटाला अपहरण होते. हिंसाचाराचे प्रमाण पाहिले तर २५ टक्के मानसिक यातना, २७ टक्के विनयभंग, १३ टक्के टिंगलटवाळी, १५ टक्के अपहरण, १४ टक्के बलात्कार, ६ टक्के हुंडाबळी अशी हिंसाचाराची टक्केवारी दिसून येते. भारतातील वेगवेगळ्या ठिकाणी महिला हिंसाचाराचे प्रमाण वाढलेले दिसते. महाराष्ट्र १४.३ टक्के, दिल्ली २३.५ टक्के, राजस्थान २१.५ टक्के, मध्यप्रदेश २०.४ टक्के आहे. अपहरणाच्या घटनांपैकी ३४ टक्के घटना राजस्थान व उत्तर प्रदेशात होतात. बलात्काराच्या घटनांपैकी २२ टक्के घटना मध्यप्रदेशात होतात. प्रत्यक्षात त्यापेक्षा अधिक प्रमाण आहे. कारण बऱ्याचशा केसेस पोलिसात नोंद होत नाहीत. अशा महिलांच्या समस्या सोडविण्यासाठी किंवा त्यांच्या संरक्षणासाठी कोणते कायदे अस्तित्वात आहेत व त्याचे स्वरूप कसे हे जाणून घेणे आवश्यक आहे. यासाठी महिलांचे कायदेशीर अधिकार याविषयी अभ्यास करण्याची गरज आहे. हा अभ्यास पुढील उद्दिष्टे डोळ्यासमोर ठेवून करण्यात आला आहे.

संशोधनाची उद्दिष्टे :

१) महिलांसाठी करण्यात आलेल्या कायद्यांचा अभ्यास करणे.

२) महिलांमध्ये कायदेविषयक जाणीव जागृती निर्माण करणे.

संशोधन पद्धती : प्रस्तुत संशोधनासाठी दुय्यम स्त्रोतांचा वापर करण्यात आला. यात पुस्तके, मासिके, अहवाल, इंटरनेट, वृत्तपत्रे इत्यादींचा समावेश आहे.

महिला संरक्षणविषयक कायदे :

आधुनिक काळात दररोज स्त्रियांवर वेगवेगळ्या स्वरूपात अत्याचार होताना दिसतात. ज्या घरात ती स्वतः सुरक्षित समजते त्याच घरात ती विविध अत्याचाराला बळी पडते. तसेच घराबाहेर पडल्यानंतरही तिला बऱ्याच अत्याचाराला बळी पडावे लागते व सर्व अत्याचारापासून संरक्षण व हक्क प्राप्त करून देण्यासाठी आजपर्यंत खाली दिलेले कायदे अस्तित्वात आहेत.

बालविवाह प्रतिबंधक कायदा १९२६ :

बालविवाहामुळे होणाऱ्या दुष्परिणामाचे गांभीर्य लक्षात घेऊन विवाहासाठी मर्यादा घालण्यासाठी या कायद्याची निर्मिती करण्यात आली. १९२६ साली या कायद्यानुसार १५ वर्षे वयाच्या आतील मुलीचे १८ वर्षे वयाच्या आतील मुलाशी विवाह करणे कायद्याने गुन्हा मानण्यात येत असे. १९५४ साली कायद्यात सुधारणा करून विवाहासाठी मुलाचे वय २१ व मुलीचे १८ वर्षे करण्यात आले.

सतिप्रथा प्रतिबंधक कायदा :

भारतात सतीप्रथा अस्तित्वात होती ज्यात पतीच्या मृत्यूनंतर पत्नीला त्याच्या चितेवर उडी घ्यावी लागत असे. या अमानुष प्रथेविरुद्ध इ.स.१९२९ साली राजाराम मोहन रॉय यांच्या प्रयत्नामुळे सतीप्रथा प्रतिबंधक कायदा लॉर्ड बेंटिंग यांनी पास केला. या जाचक रूढीतून स्त्रियांची मुक्तता झाली व त्याचे अस्तित्व टिकवण्यासाठी हा कायदा महत्त्वाचा ठरला.

हुंडा प्रथा हा समाजाला लागलेला घातक रोग आहे. या प्रथेमुळे अनेक महिलांचे आयुष्य उद्ध्वस्त झाले आहे. याला आळा घालण्यासाठी हुंडा देणे घेणे कायद्याने गुन्हा ठरविण्यात आला आहे. **हुंडा प्रतिबंधक कायदा १९६१** (दुरूस्ती अधिनियम १९८४, १९८६, १९८८) अस्तित्वात आला आहे. या कायद्याची योग्य अंमलबजावणी करण्यासाठी प्रत्येक पोलिस स्टेशनला हुंडा प्रतिबंधक अधिकाऱ्याची नियुक्ती करण्यात आली आहे. २६ नोव्हेंबर हा दिवस हुंडाबंदी दिन म्हणून साजरा केला जातो. परंतु समाजात हुंडा देणे-घेणे याचे प्रमाण वाढत आहे. भारतात महिलांवर कुटुंबात हिंसाचार मोठ्या प्रमाणात होतो. परंतु महिला याविषयी बोलत नाहीत. 'तोंड दाबून बुक्क्यांचा मार' या उक्तीप्रमाणे त्या कुटुंबाच्या विरोधात जात नाहीत. परंतु याची दखल घेऊन **'कौटुंबिक हिंसाचार प्रतिबंधक कायदा २००५'** हा कायदा करण्यात आला. या कायद्याने महिलांना शारीरिक, लैंगिक, भावनिक अत्याचारापासून संरक्षण दिले आहे. हा कायदा २००६ पासून अंमलात आला.

'अनैतिक देह व्यापार प्रतिबंधक कायदा १९५६' या कायद्याने महिलांच्या अनैतिक देह विक्री करण्यास बंदी घातली आहे. या कायद्यात १९७८ व १९८६ साली सुधारणा करण्यात आली. या कायद्याद्वारे स्त्रियांचे लैंगिक शोषण, वेश्यागृह चालवणारी व्यक्ती अव्यवस्कर बालिकांना अनैतिक व्यापारात ढकलणाऱ्या व्यक्तीला कठोर शिक्षा या कायद्याद्वारे करण्यात येते. आधुनिकतेच्या नावाखाली मीडियामध्ये देह प्रदर्शनावर जास्त भर दिल्याचे दिसते. स्त्री ही उपभोग्य वस्तू म्हणून तिच्याकडे पाहण्याचा दृष्टिकोन बनत आहे. यासाठी **'स्त्रियांचे अश्लिल प्रदर्शन प्रतिबंधक कायदा १९८६'** करण्यात आला. या कायद्यानुसार स्त्रीला जाहिराती, पुस्तके, पोस्टर्स याद्वारे स्त्रियांच्या शारीरिक अंगाच्या प्रदर्शनावर प्रतिबंध घालण्यात आला. याचे उल्लंघन करणाऱ्यांना दंड व शिक्षेची तरतूद केलेली आहे.

भारतात स्त्री जेव्हा भ्रूणच्या रूपात गर्भात येते. तेव्हापासून तिला लिंगावर आधारित भेदाचा सामना करावा लागतो. भ्रूण लिंग परीक्षणाद्वारे स्त्री भ्रूण हत्या केली जाते. याचाच परिणाम आज मुलीचे प्रमाण घटत आहे. प्रो.एम.के. प्रेमी, जेएनयु, दिल्लीच्या एका शोधपत्रिकेत असे नमूद केले की, पंजाब-हरियाणामध्ये नाही तर देशाच्या अन्य राज्यातही मुलगी जन्मापासून कुपोषित असते व नंतर तिचा मृत्यू होतो. यासाठी मुलींच्या जीवन सुरक्षेसाठी **'गर्भपात प्रतिबंध कायदा १९२९'** व **'गर्भलिंग परीक्षण कायदा १९७१'** करण्यात आला. या कायद्याने गर्भपाताचा व गर्भलिंग चिकित्सा प्रतिबंधक कायदा करण्यात आला. यात गुन्हेगाराला अजामीनपात्र व दंड व शिक्षेची तरतूद केली आहे. या कायद्यात २००२ मध्ये सुधारणा करण्यात आली. देशातील पहिले राज्य महाराष्ट्र या राज्यात प्रसुतीपूर्व गर्भलिंग निबड व गर्भलिंग ओळख थांबवण्यासाठी **'महाराष्ट्र रेग्युलेशन ॲक्ट ऑफ प्रिनेटल डायग्नोस्टिक पातळीवर प्रसुतीपूर्व निदान तंत्र कायदा २० सप्टेंबर १९९४'** साली पास झाला. याद्वारे गर्भवती किंवा तिच्या नातेवाईकांना किंवा अन्य कोणत्याही व्यक्तीला तिच्या गर्भातील लिंग सांगणे हा कायद्याने गुन्हा ठरवण्यात आला आहे. स्त्रियांवर होणाऱ्या अत्याचार, बलात्कार जे की मोठ्या प्रमाणात दिसून येतो. यासाठी धारा **३७५** व **३७६ (अ)** नुसार बलात्कार करणाऱ्यास शिक्षेची तरतूद केलेली आहे. **धारा ५०९** नुसार छेडछाड हा अपराध आहे, त्यास शिक्षेची तरतूद आहे.

'स्त्री संपत्तीचा कायदा १९५६' करण्यात आला. भारतात हिंदू कुटुंबात मुलीला संपत्तीचा वाटा नव्हता. मुलगा संपत्तीचा वारसा मानला जात असे. या १९५६ च्या कायद्यानुसार कुटुंबाची मालमत्ता व वडिलांनी मिळविलेली मालमत्ता यात त्यांच्या पत्नीला तसेच मुले/मुली यांना समान वाटा देण्यात आला. या अधिनियमामुळे महिलांच्या स्थितीत सुधारणा झाली आहे. एवढेच नव्हे तर **'हिंदू दत्तक व निर्वाह कायदा १९५६'** नुसार ज्या महिलांना स्वतःचे मूल नाही त्यांना मूल दत्तक घेऊन आपला निर्वाह चालविण्याचा अधिकार दिला आहे.

या व्यतिरिक्त **समान वेतन कायदा १९७६, मातृत्व लाभ अधिनियम १९६१, घटस्फोट कायदा १८६९, हिंदू विधवा पुनर्विवाह कायदा १८५६, छेडछाड प्रतिबंधक कायदा १९७८, कुटुंब न्यायालय कायदा १९८४, हिंथार्य प्रतिबंधक कायदा १९५६, पोटगी कायदा १९५६** या सर्व कायद्यांमुळे महिलांना संरक्षण प्राप्त झाले आहे. या कायद्यामुळे स्त्रियांवर होणाऱ्या अत्याचाराचे प्रमाण कमी होत आहे. तिला तिच्या अधिकाराची जाणीव होत आहे व तिच्या जीवनात परिवर्तन घडून येत आहे.

निष्कर्ष :

महिलांच्या स्थितीत सुधारणा घडवून आणण्यासाठी कायद्याद्वारे प्रयत्न होत आहेत. उत्तराधिकारी, घटस्फोट, दत्तक या कायद्याने स्त्री-पुरुष दोघात समानता घडवून आणली. तसेच हुंडाबळी, बलात्कार, कौटुंबिक हिंसाचार, बालविवाह, सतीप्रथा, समान वेतन, प्रसुती लाभ या कायद्याद्वारे स्त्रियांची समाजातील स्थिती सुधारण्यात आली. परंतु या कायद्याची प्रभावीपणे अंमलबजावणी होणे गरजेचे आहे. अनेक स्त्रियांना या कायद्यासंबंधी माहिती नाही. त्यासाठी या

कायद्याची जाणीवजागृती होणे ही काळाची गरज लक्षात घेऊन याचा प्रचार-प्रचार करणेही तितकेच आवश्यक आहे. तरच तिचे समाजातील स्थान उंचावेल व होणारे अन्याय-अत्याचार कमी होतील.

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लग्नासाठी कफल्लक का व्हावे?

प्रल्हाद दत्तराव भोपे
साहाय्यक प्राध्यापक, मराठी विभाग
श्री शिवाजी महाविद्यालय, परभणी

मानवतेचे महान पुजारी, जगाला विश्वशांतीचा व सर्वधर्मसमतेचा संदेश देणारे राष्ट्रसंत तुकडोजी महाराज यांनी सामान्य माणसाला आपले दैनंदिन आयुष्य जगत असतांना वेगवेगळ्या अंगाने ग्रामगीतेच्या माध्यमातून मार्गदर्शन केले आहे. भारतीय समाजामध्ये लग्नात दिला घेतला जाणारा हुंडा ही कुप्रथा प्रतिष्ठेची बनलेली आहे. या प्रथेमध्ये व्यक्तीचा स्वार्थ दडलेला आहे. ही प्रथा समूळ संपुष्टात याव्यास बराच काळ लागणार आहे. तरी पण हुंडाबंदी या विषयावरील ही परिषद नक्कीच हुंडाबंदीच्या इतिहासातील पाऊल ठरेल हे निश्चित. भारतीय समाजातील हुंडा देणे–घेणे, बालविवाह, बालकामगार, भ्रुणहत्या यासारख्या कुप्रथा कायदयाने सामाजिक गुन्हा ठरतात. त्यासाठी शिक्षेचीही तरतुद आहे. परंतु तरीही समाजात हे गुन्हे घडत नाहीत असे नाही. त्यासाठी समाज शिक्षित, सुजाण, प्रगत म. फुले, राजर्षी शाहु, डॉ. बाबासाहेब आंबेडकर, राष्ट्रसंत तुकडोजी महाराज यासारख्या महापुरूषांच्या प्रत्यक्ष विचारांचा होणे गरजेचे आहे. प्रस्तुत शोधनिबंधात राष्ट्रसंत तुकडोजी महाराज यांनी ग्रामगीतेत आदर्श विवाह व हुंडा कुप्रथेविषयीचे जे विचार मांडले आहेत ते आजही किती महत्वाचे आहेत ते सांगण्याचा अल्पसा प्रयत्न केलेला आहे.

हुंड्याची प्रथा ही विवाहसंस्था व कुटुंबसंस्था स्थिर झाल्यापासून या ना त्या स्वरूपात चालत आलेली आहे. ही देवघेवीची प्रथा सुरू होण्यासाठी आणखी दोन गोष्टींची गरज होती. एक म्हणजे माणसाच्या मनात सौंदर्याविषयीच्या कल्पना विकसित होणे व दुसरे जगणे स्थिर होऊन संपत्तीवरचा मालकी हक्क प्रस्थापित होणे. श्रीमंत व प्रतिष्ठेच्या घरात मुलगी देण्याच्या चढाओढीतूनही मोबदल हुंडा, वरदक्षिणा देण्याची प्रथा सुरू झाली असावी. या प्रथेमुळे अनेक निरापराध मुलींना आपला प्राण गमवावा लागत आहे. स्त्रीच्या अत्याचाराचे प्रबळ कारणही हुंडा ही प्रथा ठरलेली दिसते. विवाहाच्या आदर्शतेबाबत राष्ट्रसंत म्हणतात,

चालावा जगाचा प्रवाह। व्हावा निसर्ग गुणाचा निर्वाह।

यासाठीच योजिला विवाह। धर्मज्ञांनी तयाचा।।

स्त्री–पुरूष ही दोन चाके। जरी परस्पर सहायके।

तरीच संसार रथ चाले कौतुके। ग्राम होई आदर्श।।

(ग्रामगीता अध्याय 21 वा, ओवी 2, 3)

जगाचा प्रवाह म्हणजेच मणुष्य मात्राची वंशकृद्दी व नैसर्गिक प्रवृतीचा निर्वाह व्हावा यासाठी विवाहसंस्था आहे. स्त्री–पुरूष ही संसाररूपी दोन चाके आहेत. परस्पर सहाय्यानेच ती चालली तर संसार अत्यंत सुखाचा होईल. भारतीय समाजामध्ये विवाह हा एक संस्कार व प्रतिष्ठेचा भाग आहे परंतु लग्नातील देवघेवीमध्ये महत्वाची समस्या होऊ घातलेली आहे ती म्हणजे हुंडा. त्यामुळे कित्येक सुंदर मुली अविवाहित राहतात. तसेच अनेक जन वर वधूचे घराणे, पैसा, प्रतिष्ठा एवढेच

पाहून लग्न लावून देतात. वर–वधूला वडिलधाऱ्यांचा मान राखण्यासाठी वरवधूने लग्न करू नये म्हणूनच राष्ट्रसंत म्हणतात,

विवाहाआधी परस्पराने। पहावे दोघांनाही निश्चयाने।

विचार स्वातंत्र्य दोघांसही देणे। अगत्याचे।।

एरव्ही दोघांच्याही मते। लग्न जुळवूनही आणावे।

नांदोत दोघेही एकसुर्तें। संसार सुखी करावयाचा।।
(ग्रामगीता अध्याय 21 वा, ओवी 11, 13)

विवाह ही दोन घरांची जवळीक असते. नवराबायको एकमेकांचे जीवनसाथी व्हायचे तर एकमेकांस किमान अनुरूप आणि पसंद हवेत. याबद्दल आधी नीटपणे विचार उभय पालक मंडळींनी नाही केला तर पुढे अनेक घोटाळे होतात. याबाबत राष्ट्रसंत म्हणतात,

कांही लपवालपवी करिती। मुली नांदायासि न धाडिती।

कांही मुलींना ओढूनि नेती। तमाशा करिती जीवनाचा।।

कांही लग्नाआधी लपविती उणीव। त्याची पुढें होतां जाणीव।

जन्मभरि भोगावा लागे उपद्रव। सकळांसि मग।।

(ग्रामगीता अध्याय 21 वा, ओवी 70, 71)

काही जनांस उगाच बढाया मारण्याची, श्रीमंती, वैभवाचा आव आणण्याची सवय असते. कुणी देवघेवीवरून भलतेच ताणतात, जणू बाजारच जणावरांच्या बोलीचा. 'सोयरे' म्हणवितात तरीही एकमेकांची 'सोय' पाहत नाहीत तर 'वाट लावतात' व दोन्ही कुटूंबास– वधूवरास दुःखीकष्टी बनवितात. कुणास दागदागिण्याची हाव फार असते. सद्गुणाची असावयास पाहिजे. नकली वैभवाने फसविणारे लोक मुलांमुलींचे जीवनच बरबाद करतात. राष्ट्रसंतांना खरे दुःख या प्रकाराबाबत आहे.

मूलीमूलांचा लग्नबाजार। शिक्षण, सौंदर्य, नोकरीवर।

भाव न्युनाधिक ठरविती साचार। जीवनमूल्यें न जानतां।।
(ग्रामगीता अध्याय 21 वा, ओवी 74)

मुलगा–मुलगी सद्गुणी, कर्तृत्ववान, सुंदर,देखणी– व्यक्तिमत्वसंपन्न अनुरूप असावेत. नोकरी कुठे, कशी, किती मिळकतीची हे ही पाहायला हवे पण याचा बाजार मांडू नये. जीवनमूल्यांचा विसर पडता कामा नये. काहींना लग्न व्यवहारामध्येही दलाली करण्याची हौस असते. अशा स्वार्थपरायण माणसांपासून दोन्हीही घरच्या माणसांनी सावध राहावे अन्यथा,

कांही लग्नाचे दलाल। उधळीत जाती रंग गुलाल।

मुलामुलींचे जीवन हलाल। करिती स्वार्थास्तव।।
(ग्रामगीता अध्याय 21 वा, ओवी 75)

काही मुलींचे आईबाप मुलींना खपविण्याच्या मागे असतात. नीती–अनिती ध्यानात घेत नाहीत. लग्नपत्रिका पाहणे, छत्तीस गुण जुळवेत अशी अपेक्षा ठेवणे त्यासाठी देवघेव चालते. युक्त्याक्लुप्त्या केल्या जातात. हा सारा लबाडीचा उद्योग असतो. आज हुंडा देणे घेणे कायद्यानुसार गुन्हा ठरतो तरीही तो राजरोसपणे दिला घेतला जातो. हुंडा देणे ज्यास शक्य आहे त्याचे ठीक परंतु जी कुटूंबे आपला उदरनिर्वाह जेमतेम करु शकतात त्यांनी काय करावे? कारण हुंडा देणारा हा सुध्दा मुलांसाठी अपेक्षा ठेवून असतो या संदर्भाने कर्णिका पाठक म्हणतात,

रूपये पैसों के मोल गूंजी शहनाई।

व्यापारीने मनचाही, बोली लगाई,

देनदारने खुशीसे गर्दन झुकाई।

मोलभाव था यह किसी के सपनों का।

अरमानो का हुआ कुछ ऐसा व्यापार,

वस्तु का कोई नहीं था उसमे विचार

जब ऐसा ही देना था जीवन संसार,

तो सही है कन्या भ्रूणहत्या का विचार।

आज शासन व कायदा मुलींच्या पाठीशी उभा आहे. कारण मुलीच्या जन्माचे स्वागत करा, तिला उच्च शिक्षित करा हे सांगते पण वस्तुस्थिती अशी आहे की, मुलीस संस्कार, शिक्षण देवूनही जेव्हा तिच्या लग्नाची वेळ येते तेव्हा मात्र तिला हुंडा हा द्यावाच लागतो. नाही तरी आपल्या मुलीचे चांगले व्हावे, तिला चांगले घर मिळावे अशी अपेक्षा कोणत्याही माता–पित्याची असते तेव्हा स्वतः प्रसंगी कर्जबाजारी होवून ते पालक तिचे लग्न करतात. यासाठी पालकाचा मनोनिग्रह खुप महत्वाचा आहे. मी माझ्या मुलांसाठी हुंडा घेणार नाही व मुलीसाठी देणार नाही. याचे प्रत्यक्ष अनुकरण महत्वाचे ठरेल. हुंड्याची प्रथा जेव्हा कमी कमी होत जावून जेव्हा संपुष्टात येईल तेव्हाच मुलीच्या जन्माचे स्वागत मनापासून होईल व महिला सन्मानाने व निर्भयपणे जीवन व्यतीत करतील यात शंका नाही. महात्मा जोतीराव फुले यांनी सुरू केलेली हुंडाविरहित सत्यशोधक विवाह पध्दती महिलाच्या शोषणअंतासाठीच होती. या विवाह पध्दतीचा पुरस्कार प्रत्येक पालकांनी केला तर हुंडा पध्दती हळूहळू नष्ट होत जाईल. विवाह ही आनंद वाढविणारी गोष्ट व्हायला हवी. वेड्यासारखा पैसा उधळणे ही विवाहाची रीत नव्हे. अपार सोहळा, थाटमाट, विहिण– मामे – नातेवाईक यांचा व-हाडाचा सावळा गोंधळ म्हणजे विवाह नाही. अस्ताव्यस्त कारभार, सगळ्यांची त्रेधातिरपिट, तारांबळ, धावपळ, उधळमाधळ म्हणजे विवाह नाही. राष्ट्रसंत ग्रामगीतेत विचारतात की,

लग्नाकरीतां कर्ज करावें। जन्मभरि व्याज भरीत जावें।

लग्नासाठी कफल्लक व्हावे। कोण्या देवें सांगितले?

चार पाच दिवस लग्न। लग्नांत होती नाना विघ्नं।

मोठेपणाचे विडंबन। कासयासी करावें?

प्रसन्न हवा, पाणी ऋतु। हाच विवाहाचा मुहूर्त।

बाकीचे झंझट फालतु। समजतो आम्ही

खर्च नको भव्य मंडपाचा। देखावा असावा निसर्गाचा।

अथवा सभामंडप मंदिराचा। योजनाचा या कार्यासि।।(ग्रामगीता अध्याय 21 वा, ओवी 87, 89)

समाज सुंदर, तणावमुक्त करावयाचा असेल तर विवाहादी संस्कार परस्पर सन्मानाने, साधेपणाने होणे अत्यावश्यक आहे. शेवटी म्हणावेसे वाटते,

आरमानो का मोल लगाना बंद करो।

दहेज के लिए लडका–लडकी बेचना बंद करो।

निष्कर्ष

1. राष्ट्रसंत तुकडोजी महाराज यांचे आदर्श विवाह व हुंडाबंदीबाबतचे विचार आज ही अत्यंत महत्वाचे आहेत.

2. विवाहसंस्था ही अत्यंत महत्वपूर्ण संस्था असून ती मधील अनिष्ट रूढी, प्रथा, परंपरा सोडून द्याव्यात.

3. हुंडा या कुप्रथेमुळे स्त्रियांचे शोषण व अत्याचार होत आलेला आहे. तेव्हा ही प्रथा प्रत्येकाने सोडून द्यावी.

4. लग्नाचा बाजार करू नये. थाटमाट टाळून ते करावेत. त्यासाठी कर्जबाजारी होऊ नये व कुणास कर्जबाजारी करू नये.

5. लग्न करताना मुहूर्त, ग्रह, तारे यावर विसंबून न राहता आपापल्या सोईनुसार लग्नविधी करावा.

संदर्भग्रंथ

1. राष्ट्रसंत तुकडोजी महाराज विरचित ग्रामगीता

2. डॉ. सतीश तराळ– संपादक, श्री गुरूदेव मराठी–हिंदी मासिक पत्रिका वर्ष 71, अंक 2रा, मे 2014

3. प्राचार्य डॉ. लक्ष्मीकांत तुळणकर – संपादक, व. राष्ट्रसंत तुकडोजी महाराज विचारदर्शन, आर. बी. प्रकाशन, नागपूर – 9

4. ज्ञानेश्वरदादा रक्षक – संपादक, 'जनकांती' (स्मरणिका) 11वे राष्ट्रसंत तुकडोजी विचार साहित्य संमेलन, वर्धा.

5. Google search हुंडाबंदी

❏❏❏

32.

चंद्रकांत देवताले के काव्य में अभिव्यक्त सामाजिक चेतना

प्रा.डॉ.संजय जाधव,

सहयोगी प्राध्यापक,
हिंदी भाषा एवं साहित्य विभाग,
श्री शिवाजी महाविद्यालय, परभणी—महाराष्ट्र

प्रस्तावना :

हिंदी कविता का मूल स्वभाव—चरित्र सदैव ही पुरोगामी वृत्ति का रहा है। अपने जन्म काल से ही हिंदी कविता ने अपनी सामाजिक प्रतिबद्धता को सर्वोच्च प्राथमिकता दी है। ऐसा दिखाई देता है कि हिंदी कविता प्रखर समाज चेतना तथा समाज हित को वरीयता देती रही है। व्यक्ति और समाज को दिशा देनेवाली तथा समाज मानस का व्यापक उद्बोधन—प्रबोधन करने वाले हिंदी कवियों ने अपने आपको सामाजिक हितों का संवाहक माना है। चूँकि समाज और व्यक्ति का संबंध अनन्य होता है इसलिए मनुष्य द्वारा सृजित किसी भी कलाकृति में समाज स्वयं प्रतिबिंबित होता है। आदिकालीन हिंदी कविता में समाज और उसका व्यापक संघर्ष उद्घाटित होता है। भक्तिकाल तो अपनी सामाजिक प्रतिबद्धता के लिए सर्वश्रुत है ही। भक्तिकाल का कवि सामाजिक चेतना के लिए सुविख्यात है। व्यक्ति और समाज के लिए उपकारक एवं हितकारक रचनाओं के द्वारा संत भक्त कवियों ने अपने सामाजिक उत्तरदायीत्व का निर्वाह किया है। हिंदी कविता के घोर व्यक्तिवादी समय रीतिकाल में भी कवियों ने समाज को नीति का ज्ञान देने वाले नीतिपरक काव्य का सृजन किया। हिंदी कविता का आधुनिक काल अपनी विशिष्ट प्रतिबद्धता के लिए जाना जाता है। तत्कालीन सजग कवियों ने विदेशी शासकों के विरूद्ध तथा समाज में फैली विषमता तथा विकृतियों के खिलाफ समाज मानस को प्रेरित करने वाली कविताओं का सृजन विशेष रूप से किया। कवियों ने समाज को परिवर्तन के लिए प्रेरित किया। विदेशी आक्रमणकारी शोषक सत्ता के विरूद्ध रास्ते पर आने के लिए प्रोत्साहित किया। संघर्ष तथा बलिदान के फलस्वरूप भारत देश आजाद हुआ। स्वराज्य तो आया परंतु सुराज्य का सपना, सपना ही रह गया। आजादी के बाद भारत ने कुछ क्षेत्रों में प्रगति आवश्य की परंतु सामाजिक न्याय, भय, भूख, भ्रष्टाचार, अपराधीकरण, राजनीतिक विसंगतियाँ, धार्मिक तथा सांस्कृतिक विद्वेश, बेरोजगारी, संसाधनों का बँटवारा आदि के क्षेत्र में अनेक प्रकार के गंभीर प्रश्न निर्माण हो गये। इन प्रश्नों को हिंदी कवियों ने अपने काव्य में अत्यंत सार्थक रूप से उठाया है। छायावादी कविता के बाद हिंदी कविता का जो महत्वपूर्ण आंदोलन है वह है समकालीन कविता। समकालीन हिंदी कवियों ने भारतीय समाज में प्रसृत अनेक प्रश्नों तथा समस्याओं को अत्यंत कलात्मक रूप से अभिव्यक्त कर यथोचित हस्तक्षेप किया है। आजादी के बाद जिन कवियों की कविताएँ समय का आइना मानी जाती हैं, उन कवियों में चंद्रकांत देवताले जी का नाम अत्यंत महत्वपूर्ण हैं। ''अपमान और गलाजत के अंधेरे में/हड़काये जानवरों की तरह जी रहे हैं लोग'' जैसी अत्यंत मार्मिक एवं सामाजिक चेतना से संपन्न पंक्तियाँ लिखने वाले चंद्रकांत देवताले समकालीन भारतीय साहित्य के महत्वपूर्ण हस्ताक्षर हैं। चंद्रकांत देवताले की कविता सामाजिक चेतना का वस्तुनिष्ठ उदाहरण प्रस्तुत करती हैं।

शोधालेख के उद्देश्य —

१. सामाजिक चेतना इस अवधारणा का विवेचन करना।
२. चंद्रकांत देवताले के व्यक्तित्व का संक्षेप में परिचय प्रस्तुत करना ।
३. चंद्रकांत देवताले की प्रमुख रचनाओं का परिचय देना।
४. चंद्रकांत देवताले के काव्य में अभिव्यक्त सामाजिक चेतना का विवेचन करना।
५. चंद्रकांत देवताले के काव्य में अभिव्यक्त सामाजिक चेतना की विशेषताओं को प्रस्तुत करना ।

सामाजिक चेतना से तात्पर्य —

चेतना शब्द वास्तव में मन की जागृत अवस्था। चेतना सजीवों का मूल गुणधर्म है। अचेतन में कोई चेतना, संवेदना तथा जागृति नहीं होती है। जबकि चेतना जीवन का प्रमुख लक्षण है। चेतना का अभाव ही जड़ता है, मृत्यु है तथा निश्चलता है। मनुष्य अपने सामाजिक परिवेश के प्रति सकारात्मक रूप से जागरूक होता है वही उसकी सामाजिक चेतना है। चेतना का अर्थ है चैतन्य, होश, ज्ञान या जीवनशक्ति।'बृहद हिंदी कोश' में चेतना का जो अर्थ दिया है, वह इस प्रकार है, ''चैतन्य, ज्ञान, होश, याद, बुद्धि, चेत, जीवन—शक्ति, जीवन, बुद्धि, विवेक से काम लेना, सोचना, विचारना।''१ इससे यह स्पष्ट हो जाता है कि चेतना यह शब्द अपने आपमें व्यापक अर्थ का संवाहक है। प्राण, जीव तथा स्वत्व से युक्त उर्जा को चेतना कहते हैं। चेतना शब्द जीवन व्यापर के अनेक क्षेत्रों में प्रयुक्त किया जाता है। अध्यात्मिक क्षेत्र में चेतना का अर्थ मन की जागृत अवस्था है।

चेतना के कारण ही यह सृष्टि सजीव है। पृथ्वी पर चेतना का अस्तित्व हम देख सकते हैं तथा उसे अनुभव कर सकते हैं। मनुष्य के बारे में जब भी कुछ कहना होता है तो सबसे पहले यही कहा जाता है कि मनुष्य एक सामाजिक जीव है। समूह में रहना उसका स्वभाव है। वह समूह के बिना रह नहीं सकता। आज मनुष्य ने जो भी अविश्वसनीय प्रगति की है उसका कारण भी उसकी सामाजिकता एवं समूह में रहनी की वृत्ति ही है। अपने समाज के प्रति तथा अपने समूह के प्रति उत्कर्ष भी भावना तथा समाज में प्रचलित विसंगतियों—विकृतियों के विरूद्ध आवाज उठाने की मानसिकता को सामाजिक चेतना कहा जा सकता है। चेतना से युक्त मन अर्थात सजगता कवि का, कलाकार का प्रमुख लक्षण होता है। चेतना के कारण ही कलाकार अपनी अंतर्दृष्टि से वह देख पाता है जो सर्वसामान्य देख नहीं सकता। परिवेश के प्रति सजगता एवं चेतन भाव ही कवियों को लेखन के लिए प्रेरित करता है।

चंद्रकांत देवताले के व्यक्तित्व का संक्षेप में परिचय

समकालीन हिंदी कविता के सशक्त हस्ताक्षर के रूप में अपनी विशिष्ट पहचना स्थापित करने वाले चंद्रकांत देवताले जी का जन्म निम्न मध्यवर्गीय परिवार में ७ नवंबर १९३६ को मध्यप्रदेश के बैतूल जिले के जौलखेडा नामक एक छोटे से गाँव में हुआ। माता का नाम कांतिमति तथा पिता का नाम बेनीराम देवताले है। चंद्रकांत देवताले के पिता रेल विभाग में गुड्स क्लर्क के पद पर थे। अत्यंत वत्सल परंतु अनुशासनप्रिय माता का प्यार चंद्रकांत जी को सदैव मिलता रहा। चंद्रकांत जी को बचपन से ही दुनियादारी की समझ हो गयी थी। बचपन की यादों का उल्लेख वे अपनी डायरी में इस प्रकार करते हैं, ''आटे और घासलेट के लिए बड़ी सुबह से कतार में लगना पड़ता था।''२ निम्न मध्यवर्ग की वेदना का अत्यंत करुण दृश्य उनकी डायरी में उभरता है। बी.ए.करने के बाद वे मनोविज्ञान में एम.ए.करना चाहते थे। परंतु आर्थिक स्थिति ठीक न होने के कारण उनकी इच्छा पूरी नहीं हुई। परंतु जब चंद्रकांत जी नौकरी करने लगे तो परिवार की आर्थिक समस्याएँ थोड़ी सी कम हुई। तब उन्होंने अपनी पढ़ाई जारी रखी। उन्होंने हिंदी साहित्य में एम.ए. और बाद में १९८४ को 'मुक्तिबोध साहित्य' पर पीएच.डी.की उपाधि प्राप्त की।

हिंदी अध्यापक के रूप में वे लगभग ३६ वर्षों तक सेवारत रहे। मध्यप्रदेश के विभिन्न शहरों में वे स्थानांतरित होते रहे। फिर भी छात्रों के प्रति तथा अध्यापन के प्रति एकनिष्ठ रहकर उन्होंने अपने अध्यापकीय जीवन में अनेक छात्रों का जीवन सँवारा है।

चंद्रकांत देवताले जी का विवाह इंदौर की कमल यादव जी से हुआ। यह प्रेमविवाह था। कमल जी उनके साथ ही पढती थी। उनके कनु और अनु नामकी पुत्रियाँ हैं। अपने परिवार के प्रति अत्यंत स्नेह रखनेवाले चंद्रकांत जी ने अपनी बेटियों को खुब पढ़ाया तथा प्रतिष्ठित पदों के लिए योग्य बनाया।

चंद्रकांत देवताले की प्रमुख रचनाएँ —

चंद्रकांत देवताले जी के कविता संग्रह हैं, 'हड्डियों में छिपा ज्वर' (१९७३), 'दीवारों पर खून से' (१९७५), 'लकड़बग्घा हंस रहा है' (१९८०), 'रोशनी के मैदान की तरफ' (१९८२), 'भूखंड तप रहा है' (१९८२), 'आग हर चीज में बताई गई थी' (१९८७), 'बदला बेहद महंगा सौदा' (१९९५), 'पत्थर की बेंच' (१९९६), 'उसके सपने' (१९९७), 'इतनी पत्थर रोशनी' (२००२), 'उजाड़ में संग्रहालय' (२००३), 'जहां थोड़ा सा सूर्योदय होगा' (२००८), 'पत्थर फेंक रहा हूँ' (२०११). इन मौलिक काव्यकृतियों के साथ ही चंद्रकांत देवताले जी ने मराठी भाषा के अत्यंत चर्बित कवि दिलीप चित्रे की कविताओं का अनुवाद 'पिसाटी का बुर्ज' नाम से किया है।

चंद्रकांत देवताले जी को उनके साहित्यिक योगदान के लिए तथा काव्यकृतियों के लिए मध्यप्रदेश सरकार तथा भारत सरकार तथा साहित्यिक संस्थाओं द्वारा सम्मानित किया है। १८ फरवरी २०१३ को वर्ष २०१३ के लिये साहित्य अकादमी पुरस्कार से सम्मानित किया गया। हिन्दी साहित्य में यह पुरस्कार प्रसिद्ध कवि चंद्रकांत देवताले को कविता—संग्रह 'पत्थर फेंक रहा हूँ' के लिये प्रदान किया गया।

साहित्य, कला, संस्कृति एवं शिक्षा के क्षेत्र में अनतुलनीय योगदान देनेवाले श्रेष्ठ रचनाकार चंद्रकांत देवताले जी का निधन अभी हाल ही में १५ अगस्त २०१७ को दिल्ली में हुआ। उनका देहावसान हिंदी साहित्य के क्षेत्र में बहुत बड़ी क्षति मानी जाती है। उनके निधन पर अपना शोक व्यक्त करते हुए डॉ. कहते हैं, '' रचनात्मक—विरोध, चौतन्यता का ताप, निर्विकार सहृदयता और संवेदनशील छटपटाहट के साथ 'भाषिक—अनुशासन' चंद्रकांत देवताले की 'कविता के बृहत्तर औजार हैं', जो कभी भी, कहीं भी, अपने आसपास, घर—परिवार, प्रेम, विद्रोह सहित मानसिक मित्रों और सामाजिक सरोकारों आदि के लिए सदा उपलब्ध हैं। उनकी 'कविता में नारेबाजी' से कहीं अधिक 'जीवन के सौंदर्यबोध' की स्थापना और मुक्त—अभिव्यक्ति दिखाई देती है। उनकी कविता 'बताती' कम और 'जताती—जगाती' ज्यादा है। इस मायने में चंद्रकांत देवताले हमारे समय की 'पूर्व—निर्धारित विचारप्रणाली से मुक्त' आवेदन देने वाली 'वास्तविक अनुभूति' के कवि थे।''३ मराठीभाषी परिवार में जन्म लेनवाले देवताले का मराठी भाषा के अनेक कविता आंदोलनों से जुड़े रहने का एक विस्तृत कारण यह भी था कि उनकी दलित कवि नामदेव ढसाल, अस्तित्ववादी दिलीप चित्रे और दलित—पैंथर आंदोलनकारी कवियों—लेखकों से गहरी मित्रता थी। साहित्य अकादेमी द्वारा चंद्रकांत देवताले पर आयोजित शोक सभा में मराठी के प्रख्यात कवि चंद्रकांत पाटिल ने उन्हें भारतीय भाषाओं के श्रेष्ठ कवि के रूप में याद करते हुए कहा कि ''चंद्रकांत देवताले सभी भारतीय भाषाओं की काव्य धारा को समझने वाले कवि थे। मराठी में तो वे वहीं के कवि समझे जाते थे। उन्होंने मराठी दलित कविता को लेकर गहरा अध्ययन किया था। मराठी कवियों की नई पीढ़ी उनसे बेहद प्रभावित है।''४ इंदौर में आयोजित एक शोक सभा में उनके मित्र तथा सहपाठी विठ्ठल त्रिवेदी लिखते हैं, ''कवि चंद्रकांत देवताले नहीं रहे। यह साहित्य जगत के लिए बड़ी क्षति है लेकिन मेरे लिए यह एक बहुत बड़ी व्यक्तिगत क्षति भी है। हम दोनों सहपाठी भी थे

और मित्र भी। स्थानांतरित होकर जब वे इंदौर में संवादनगर स्थित अपने घर आए तो यह घर बहुत जल्द ही साहित्यकारों का अड्डा विट्ठल त्रिवेदी बना गया। कहानीकार विलास गुप्ते के साथ मैं भी वहां खूब आया गया। शहर के युवतम, युवा और तमाम वरिष्ठ कवि—साहित्यकारों का उनके घर जमावड़ा बना रहता। रचनाएं सुनी—सुनाई जातीं। बहसें होतीं। कार्यक्रमों की योजनाएं बनतीं। वे अपने मित्रों से बहुत लगाव रखते थे। बचपन के मित्र कुसुमाकर और विट्ठल त्रिवेदी के नाम उनकी कविताओं में आते हैं। इंदौर भी उनमें रचा—बसा था। यह शहर उनके जीवन और स्मृति में हमेशा जीवंत बना रहा।''५ प्रतिभासंपन्न होने के साथ—साथ चंद्रकांत देवताले हिंदी भाषा तथा साहित्य को समर्पित व्यक्तित्व थे। कवि के रूप में वे जितने सफल हैं उतने ही एक सामाजिक घटक के रूप में भी आदर्श दिखाई देते हैं। आदर्श पति, परिवार प्रिय व्यक्ति, एक स्नेहशील पिता तथा छात्रप्रिय अध्यापक के रूप में उनका व्यक्तित्व बंटा हुआ नहीं लगता बल्कि सभी एकसंघ दिखाई देता है। अत्यंत न्यून अंतर्विरोध उनके व्यक्तित्व में रहे हैं। यही उनके व्यक्तित्व की महानता भी है तथा सार्थकता भी है।

साहित्य और सामाजिक चेतना का अंतःसंबंध —

साहित्य को अक्सर समाज का आईना कहा जाता है। यह बात कहाँ तक सही है पता नहीं पर रचनाकार समाज में रहकर ही, समाज द्वारा प्रदत्त अभिव्यक्ति के साधनों का उपयोग कर तथा समाज को सामने रखकर साहित्य की रचना करता है। इसलिए सफल रचनाकार वही होता है जिसके साहित्य में समाज उसके समस्त परिवेश के साथ उद्घाटित होता हो। देवताले जी की कविता अपने युग और परिवेश के साथ एकनिष्ठता का प्रदर्शन करती है। परिवेश की तमाम सांस्कृतिक, सामाजिक, आर्थिक एवं राजनैतिक प्रवृत्तियों को संवेदना के धरातल पर अभिव्यक्त करनेवाली उनकी कविता है। ''साहित्य, सामाजिक चेतना की अभिव्यक्ति का सशक्त माध्यम है, जो युगीन परिवर्तनों को आत्मसात् करता हुआ शाश्वत प्रवाहमान है।''६ साहित्यकार की संवेदना के अनुरूप उनकी साहित्यिक प्रतिक्रिया होती है।

कविता वास्तव में समाज मानस का हूंकार होती है। व्यापक समाज तथा वंचित समाज की वाणी बनकर कविता फूट पड़ती है। इसलिए कविता को समाज से काटकर देखने की कल्पना करना व्यर्थ है। प्रख्यात चिंतक डॉ.शिवकुमार मिश्र इस संबंध में लिखते हैं, ''साहित्य तथा सामाजिक जीवन दोनों एक दूसरे को प्रभावित तथा अनुकूलित करते हैं। सामाजिक आधार से विच्छिन्न साहित्य या कला के अस्तित्व की कल्पना ही नहीं की जा सकती। ''७ चंद्रकांत देवताले की कविता में केवल समकालीन सामाजिक यथार्थ तो प्रतिबिंबित होता ही है साथ ही आज जिस उत्तर आधुनिकता की चर्चा हो रही है उनका भी अंतर्भाव उनकी कविता में हुआ है। इस अर्थ से वे युगदृष्टा कवि कहलाते हैं।

चंद्रकांत देवताले की कविता में अभिव्यक्त सामाजिक चेतना—

कविता लगातार लिखी जा रही है। कविता का लेखन निरंतर रूप से जारी है। भाषा चाहे कोई भी हो कविताओं का लिखना अबाध गति से, बड़ी संख्या में होता रहता है। कविता में अनेक प्रयोग हुए, आज भी हो रहे हैं। यह प्रयोग कथ्य के साथ—साथ शिल्पगत भी हैं। परंतु कविता ने कभी भी समाज सरोकारों से अपना नाता नहीं तोड़ा है। चंद्रकांत देवताले हिंदी काव्य यात्रा के वे पथिक हैं जिनकी कविता में वैयक्तिकता जितनी सघन एवं सूक्ष्म रूप से अभिव्यक्त होती है, उतनी ही सामाजिक चेतना भी अभिव्यक्त होती है। चंद्रकांत देवताले जिस संवेदनओं को काव्य के माध्यम से अभिव्यक्त करते हैं वे सभी संवेदनाएं समाज के साथ, सामाजिकता के साथ जुड़ी हुई हैं। डॉ. नंदकिशोर नवल इस संदर्भ में लिखते हैं,'' वस्तु और चेतना में घनिष्ठ सम्बन्ध होता है, ऐसा ही सम्बन्ध लेखक के परिवेश और उसकी रचना में है। लेखक अनिवार्य रूप से अपने परिवेश से

प्रभावित होता है। वह अपनी रचना के लिए विषय वस्तु और भाषा ही नहीं, रूप भी अपने परिवेश से प्राप्त करता है।"८ समाज की प्रत्येक पीड़ा और वेदना को महसूस करने का दावा तो हर कवि करता है परंतु चंद्रकांत देवताले की कविता उस दावे का यथार्थ रूप है। समाज में जिस प्रकार स्त्री और पुरुष होते हैं उसी प्रकार उसमें बच्चे भी हैं, बुढे भी है। बच्चों की और बुढों की संवेदनाओं को चंद्रकांत देवताल ने अपनी कविता के माध्यम से अभिव्यक्त किया है।

समाज की लघुतम ईकाइ मनुष्य, उसका घर—परिवार है। व्यक्तियों का समूह समाज कहलाता है। समाज की शास्त्रीय व्याख्या का विचार करे तो कहा जाता है, ''विभिन्न प्रकार के सामाजिक संगठनों, संस्थाओं, संबंधों तथा भौतिक और बौद्धिक तत्वों की विशेष व्यवस्था को समाज कहते हैं।"९ व्यक्ति की स्वतंत्रता और मौलिक अधिकारों की बात उनकी कविता करती है। इसके साथ—साथ समाज जब समूह के रूप में एक झूंड का रूप धारण करता है तब उसमें अनेक प्रकार की विकृतियाँ आ जाती है। उनक विकृतियों को दूर करना आवश्यक हो जाता है। विकृति को विकृति के रूप में चिह्नीत करने का काम कवि करता है। यह काम चंद्रकांत देवताले बड़ी ही ईमानदारी से करते दिखाई देते हैं। चंद्रकांत देवताले की कविता में अभिव्यक्त सामाजिक चेतना को हम निम्न बिन्दुओं के आधार पर विवेचित कर सकते हैं—

१. आमआदमी की असहाय और अभावग्रस्त जिंदगी :

आजादी के इतने वर्षों के बाद भी आम आदमी का जीवन अभाव और विवंचनाओं से मुक्त नहीं हुआ है। जीवन जीने के लिए आम आदमी को निरंतर कठोर मेहनत करनी पड़ती है। खून को पसीने के रूप में बहाना पड़ात है परंतु उसके इस पसीने का उचित दाम नहीं मिलता। उसकी मेहनता का यथोचित मेहनताना नहीं मिलता। परिणामत: रोजमर्रा जी जरूरतों को पूरा करते करते आम आदमी त्रस्त हो जाता है। राजनेता आम आदमी की इसी कमजोरी का फायदा उठाते हैं। उन्हें रोटी का सपना दिखाकर स्वयं शासक बनते हैं और जिसने उन्हें शासक बनाया है उसे ही आँखे दिखाते हैं। आम आदमी की रोटी को छीनने वाले वाले इन राजनेताओं का असली चेहर देवताले हमारे सामने लाते हैं। कमजोर आम आदमी की विवशता का वर्णन करते हुए चंद्रकांत देवताले लिखते हैं —

'' और एक नाजुक मौका देख मांगते हैं ताकत
उन करोडों कमजोर लोगों से
जिनकी आँखों में जलता हुआ जंगल
नींद में रोटी छीनते कुत्ते
पाँवों में घास की गंध पर जमी हुई फफूंद
चेहरों पर यातना का
खुदा हुआ रोजनामचा है
सरी दुनिया को देकर अपनी ताकत
वे नहीं जानते ताकत क्या है
खड़ी करके सरकार पूछते हैं सरकार कहाँ है ''१०

समाज के आम आदमी की विवशता, लाचारी तथा व्यथा—वेदना का अत्यंत करुण चित्र देवताले की कविता में उभरता है। यह चित्र केवल कवि की कल्पना नहीं बल्कि स्वाधिन भारतीय समाज का कुरूप एवं भयावह वास्तव है।

२. सामाजिक विषमता एवं जातिगत भेदभाव का चित्रण —

सामाजिक विषमता यह भारतीय समाज की एक विशिष्ट पहचान है। आजादी के इतने वर्षों के बाद भी और शिक्षा के प्रचार—प्रसार के बावजूद जातिगत भेदभव कम नहीं हुआ

है बल्कि निरीक्षण एवं आँकड़े बताते है कि यह बढ़ ही रहा है। वर्णव्यवस्था की विकृति से प्रसित भारतीय समाज में निम्नजातियों तथा दलितों पर अत्याचार करने के लिए खुली छूट मिल गयी है। राजनेता तथा पुलिस प्रशासन इसी कोशिश में होता हे कि जहाँ भी और जब भी कोई सामाजिक अत्याचार का अपराध होता है उसे दबा दिया जाए। दलित एक ओर अत्याचार को भी सहन करता है और दूसरी तरफ जब उसके विरूद्द आवाज उठाने की कोशिश करता है तो सवर्ण अपनी आर्थिक, राजनीतिक तथा प्रशासनीक ताकत से उस आवाज को दबा देते हैं। चंद्रकांत देवताले जी ने अपने आस पास ऐसे अनेक दृश्य देखे थे। उनकी प्रसिद्ध कविता ' लकड़बग्घा हँस रहा है...' में समाज के निम्न जातीय लोगों के साथ होते जातिगत भेदभाव एवं अत्याचार का अत्यंत मर्मस्पर्शी वर्णन किया है—

> ''और लकड़बग्घा हँस रहा है...
> हत्यारें सिर्फ मुअत्तिल आज
> और घुस गए हैं न्याय की लंबी सुरंग में
> वे कभी भी निकल सकते हैं साबुत
> और किसी दूसरे मुकाम पर
> तैनात खुद मुख्त्यार
> कड़कते अस्पृश्य हड्डियों को
> हँस सकते हैं
> अपनी सवर्ण हँसी....''११

यह आदमखोर लकड़बग्घा कूर भारतीय जाति व्यवस्था का प्रतिक है। जो अपनी खूँखार सवर्ण हँसी हँसता हुआ तथा अपने जातिअहंकार के तीखें दाँतों से निरीह लोगों के चिथड़े नोंच रहा है।

समकालीन कवियों में जितनी सामाजिक सजगता चंद्रकांत देवताले में दिखाई देती है वह शायद ही किसी अन्य कवि में देखने को मिलती है। उनका समाज निरीक्षण कितना भेदक तथा मर्मभेदी था इसका परिचय उनकी कविताओं को पढ़ने के बाद मिलता है। चंद्रकांत देवताले कवि के रूप में जितने संवेदनशील हैं उतने ही एक समता समर्थक तथा करुणा से ओतप्रोत सहृदय व्यक्ति थे।

जातिगत भेदभाव का सर्वाधिक परिणाम स्त्रियों पर होता है। एक तो दलित और दूसरे स्त्री होने के कारण उन्हें दोहरे अभिशाप की सजा भुगतनी पड़ती है। कई बार दलित स्त्री को सवर्ण पुरुष के विकृत वासना का शिकार होती है। व्यवस्था कुछ ऐसी होती है कि बेचारी अत्याचारग्रस्त स्त्री को कहीं न्याय नहीं मिलता। कभी कभार न्याय के लिए आबाज उठाई भी जाती है तो उसकी आबाज हमेशा के लिए बंद की जाती है। उसे और उसके समूचे परिवार को जान से मार दिया जाता है। सवर्ण अत्याचारी धनबल और रसूख के बल पर कानून अंधा होने का अनुचित लाभ उठाते है। झूठे गवाह बनाये जाते हैं तथा अपराधी को निदोष साबित करने के लिए पूरी यंत्रणा सक्रिय हो जाती है। इस स्थिति का अत्यंत सूक्ष्म एवं मनोवैज्ञानिक वर्णन चंद्रकांत देवताले जी की कविता में हुआ है—

> ''छबिया और महतो के हत्यारें
> और बलात्कारी
> सात हरिजन महिलाओं के
> बचाए जा रहे हैं क्यो और किसके द्वारा
> जबाब दिया गया
> यह झूठ है

ठाकुर का बेटा नैनिताल में था उस दिन..''१२

चंद्रकांत देवताले सामाजिक प्रतिबद्धता का निर्वहण करने वाले एक अत्यंत सजग एवं संवेदनशील कवि हैं।

३. अंधविश्वास, रूढ़ि और परंपराओं का डटकर विरोध —

चंद्रकांत देवताले ऐसे समय के कवि हैं जिस समय देश के इतिहास का सर्वाधिक विसंगतियों से भरा संक्रमण का काल था। एक ओर आधुनिकता तो दूसरी ओर घोर धार्मिकता, एक ओर अध्यात्मिकता तो दूसरी ओर भौतिकवादी दृष्टिकोण, एक ओर आदर्शवाद तो दूसरी ओर व्यवहारिकता का वातावरण था । शिक्षा के प्रचार–प्रसार के बावजूद भारतीय समाज अनेक प्रकारों के अंधविश्वासों में उलझा हुआ था। संस्कृति की कालबाह्य रूढ़ियों तथा परम्पराओं में देश का सामान्य व्यक्ति फंसा हुआ है। हिंदी के साठोत्तरी कवियों को समाज में प्रचलित रूढ़ि और परंपराओं में कोई आस्था नहीं है। झूठे कर्मकाण्ड तथा धर्म की आड़ में विकृत परम्पराओं का विरोधी स्वर साठोत्तरी कविताओं में देखा जाता है। जर्जर एवं दकियानुसी परंपराओं का नकार हम चंद्रकांत देवताले की कविता में देख सकते हैं–

> ''गोरखधंधा है यह बीहड़ तिलिस्म
> गंडों, ताबीजों जन्म कुंडलियों
> यज्ञ–वहनों और टोटकों के
> धुएँ में खुलता हुआ
> कब तक चलता रहेगा यह
> क्या इस शताब्दी की अंतिम शाम तक भी''१३

तत्कालिन समाज में व्याप्त अंधविश्वासों, कालबाह्य रूढ़ि परंपराओं की विकृति को चंद्रकांत देवताले ने अत्यंत मार्मिक शब्दों में अपनी कविताओं में अभिव्यक्त किया है। परिवर्तन सृष्टि का नियम है। प्रत्येक संरचना में परिवर्तन होता है। मानव निर्मित व्यवस्था में तो परिवर्तन अति आवश्यक होता है। यदि अनिवार्य परिवर्तन नहीं हुआ तो, देश में अराजक स्थिति निर्माण हो सकती है। डॉ. सच्चिदानंद के शब्दों में, ''हर पुरानी व्यवस्था जड़ और निष्क्रिय हो जाने पर बदल कर नई व्यवस्था का रूप ले लेती है। अगर ऐसा न हो तो एक अच्छी व्यवस्था दुनिया का नाश कर दे। व्यक्ति को विकास की ओर उन्मुख नहीं किया जा सकता।''१४ संवेदनशील कवित इस सच्चाई को जनता है इसलिए वह परिवर्तनगामी होता है साथ ही वह परिवर्तन का समर्थक भी होता है। चंद्रकांत देवताले ऐसे प्रवृत्ति का धिक्कार करते हैं जो अमानवीय परम्पराओं को संस्कृति के नाम पर विकृति का प्रदूषण फैलाते हैं। झूठी तथा दिखावटी संस्कृति का चारो ओर बोलबाला है। यदि कोई ऐसे संस्कृति का कोई विरोध करता है तो संस्कृति तथाकथित संस्कृति संरक्षक धर्म के नाम पर उसे जान से मार देते हैं। भारतीय समाज में ऐसे हत्याएँ अब सामान्य हो गयी हैं। डॉ. नरेंद्र दाभोलकर, कॉम्रेड पानसरे, डॉ.कलबुर्गी तथा पत्रकार गौरी लंकेश का हत्या धर्मांध विकृतियों के द्वारा ही हुई है।

४. स्त्री जीवन की व्यथा–वेदना का संवेदनशील वर्णन —

प्रकृति में जीवों का संतुलन मादा और नर के सहअस्तित्व से ही संभव होता है। स्त्री और पुरुष का सह अस्तित्व ही मानव जीवन को चलायमान रखता है। परंतु मनुष्य समूहों में पुरुषों का स्थान अधिकांश जगह पर स्त्री से विशेष रहा है। स्त्रियों को अधिकांश जगह पुरुष से कमतर आँका जाता है। भारतीय समाज में तो स्त्री को कहने के लिए माता, देवी, शक्ति माना है परंतु अधिकांश घरों में स्त्रियों का जीवन इससे ठीक विपरित है। अपमान, हवहेलना, उपेक्षा, पीड़ा, वेदना तथा प्रताड़ना आदि बातें स्त्री को भारतीय समाज में जन्मलेते ही मिल जाती है। औरत का भारतीय घर और समाज में जो स्थान

होता है वह दोयम दर्जें का माना जाता है। हर बात पर उसे समझौता करना पड़ता है। संस्कार तथा मर्यादा के नाम पर उसे खून के आँसू पीने पड़ते हैं। औरत के जीवन की व्यथा—वेदना को चंद्रकांत देवताले इन शब्दों में व्यक्त करते हैं—

> ''औरतों को कैसे याद रह सकता है
> कब—कब और कितनी बार
> आते—आते आँसुओं को आँखों में आने से रोका
> और उसी क्षण होठों पर हँसी पैदा कने में वे कामयाब हुईं
> इस कोशिश और करिश्मे के पीछे
> कितनी गलाजत है, कितनी हिंसा, मजबूरी कितनी,
> ताकत और आत्मसम्मान कितना''१५

चंद्रकांत देवताले की कविता में समाज का एक महत्वपूर्ण घटक, जिसे आधी आबादी भी कहा जाता है, उन औरतों के विविध रूपों का चित्रण देखने को मिलता है। उनकी कविता में आने वाली स्त्रियाँ भले ही मामूली होंगी परंतु उनकी उपस्थिति समस्त भारतीय स्त्री के मनोविश्व का प्रतिनिधित्व करती हैं। इस संबंध में डॉ.परमानंद श्रीवास्तव लिखते हैं, ''देवताले की कविता में स्त्रियाँ अक्सर अपनी दुनिया के सघन अंतरंग और कभी—कभी तो हास्यास्पद और खिलंदड़े पाठ के साथ आती हैं। कई इतनी मामूली लगेंगी कि उन्हें संग्रह में क्यों रख गया, यही उलझन होगी। जैसे कि कोई एक घटना—जिसे न कवि तवज्जो दे रहा है, न पाठक ही दे पाएगा। पर इसी मामूलीपन के बीच वे कविताएँ भी होंगी जो अपनी करुणा और अपने त्रास में रघुवीर सहाय, विष्णु खरे, यहाँ तक कि निगला जैसे कवियों की याद दिलाएँगी।''१६ चंद्रकांत देवताले ने स्त्री जीवन के विविध रूपों को अपनी कविता में अभिव्यक्त किया है। स्त्री का जो सर्वाधिक आदरणीय तथा स्नेहमयी रूप है वह है उसका मातृत्व रूप। देवताले जी ने माँ की महत्ता का गौरवगान करते हुए लिखा है —

> ''मैंने धरती पर कविता लिखी है
> चन्द्रमा को गिटार में बदला है
> समुद्र को शेर की तरह आकाश के पिंजरे में खड़ा कर दिया
> सूरज पर कभी भी कविता लिख दूँगा
> माँ पर नहीं लिख सकता कविता।''१७

दुनिया के किसी भी विषय पर कविता लिखने वाले प्रतिभासंपन्न कवि चंद्रकांत देवताले कहते हैं कि वे माँ को कविता में अभिव्यक्त नहीं कर सकते इसका तात्पर्य यही है कि माता के व्यक्तित्व को समग्र रूप से साकार करना असंभव है। मातृ शक्ति का तथा मातृरूप का यह अपने आपमें आदरयुक्त गौरवगान ही है।

५. दलित और आदिवासियों का अभावग्रत जीवन चित्र —

चंद्रकांत देवताले अपने समाज को खुली आँखों से तथा संवेदनशील हृदय से देखनेवाले प्रतिभासंपन्न कवि हैं। उनकी कविता में मध्यप्रदेश के समाज जीवन का अत्यंत सूक्ष्म एवं व्यापक चित्रण देखने को मिलता है। अपने शासकीय अध्यापक की नौकरी के दौरान उन्हें अनेक स्थानों पर स्थानांतरित होकर जाना पड़ा था। वे जहाँ भी जाते वहाँ के समाज और सभ्यता संस्कृति का सूक्ष्म निरीक्षण करते थे। मध्यप्रदेश के दलित तथा आदिवासियों के जीवन भारत के अन्य प्रदेशों जैसा ही अभावग्रस्त तथा संसाधनों से विहीन है। यहाँ के दलित और आदिवासियों के जीवन वैविध्य को चंद्रकांत देवताले ने अपनी कविता में शब्द—बद्ध किया है। विशेषत: बस्तर के आदिवासियों के दयनीय जीवन का अत्यंत संवेदनशील चित्र उनकी कविता में उतरता है—

> ''पर मैं देख रहा हूँ

बस्तर के जंगलों में जन्मांध अँधेरे का दमा
पड़ों पर टँगे घोसलों में कैद
चिंताओं के छिन्न—भिन्न केंचुल
इंद्रावती के पानी में ऊभ—चुभ होती हुई गुमनाम सिसकियाँ''१८

चंद्रकांत देवताले जी की पूरी आस्था और सहानुभूति दलित—आदिवासियों के पक्ष में है। वे दलितों और आदिवासियों का शोषण देखकर मानसिक रूप में परेशान हो जाते हैं। विकास के नाम पर निर्माण हो रही फैक्टरियाँ तथा वहाँ पर आ रहे शहरी लोगों की वासना भरी आँखें, जो आदिवासियों की अधनंगी बहु—बेटियों को देखकर विकृति से फैल जाती हैं, उसका अत्यंत विदारक चित्रण उनकी कविता में देखने को मिलता है। आदिवासियों की प्रथा—परंपराओं से अनभिज्ञ शहरी लोग आदिवासियों की मासूमियता अनुचित फायदा उठाते हैं। चंद्रकांत देवताले की नजर से कुछ भी नहीं छूटता —

''ब्लाउज नहीं पहनेगी कोई भी लडकी
चहे दो भी हों उसके पास
दगडू ने देखी हैं चीते की आँखें
आदमी की आँखों के भीतर छलाँग मार
मांस के जंगल में धँसते
तोडी की हुकूमत के साथ
नाचेंगी लडकियाँ सारी रात
जुल्म की आरी के नीचे चिरता हुआ
उनका पूरा दिन ''१९

आदिवासी जीवन को विवेकपूर्ण चेतना से अपनी कविता में जीवंत करने वाले चंद्रकांत देवताले एक सशक्त कवि हैं। वर्णव्यवस्था द्वारा छल—कपट पूर्वक यहाँ के दलित—आदिवासियों को उपेक्षित, परावलंबी तथा गुमनाम जिंदगी व्यतीत करने के लिए बाध्य किया था। उनके जीवन का संचालन करनेवाली शक्तियाँ इनकी असाहयता का, गरिबी का, भूख का तथा अज्ञान का जमकर फायदा उठाती थी। चंद्रकांत देवतोले इस समग्र दुष्टचक्र को अपनी कविता के माध्यम से उजागर करते हैं।

६. रिश्ते नाते तथा पारिवारिक संबंधों का वर्णन —

मनुष्य का जीवन रिश्तों की देन होता है। माता—पिता के साथ—साथ हमारे समाज जीवन में अनेक प्रकार के रिश्ते—संबंध होते हैं। कुछ रिश्ते खून के होते हैं तो कुछ रिश्ते भावनाओं के डोर से जुडे होते हैं। आज हम जिस परिवेश में रहते हैं वहाँ रिश्ते की अहमियत कम होती नजर आ रही है। मनुष्य जीवन वास्तव में अनेक प्रकार के रिश्तों के ताने—बानो से बना एक वस्त्र है। परंतु आज पारिवारिक संबंध और रिश्ते—नातों में एक प्रकार का अलगाव आया दिखाई देता है। चंद्रकांत देवताले इस स्थिति का मार्मिक वर्णन अपनी कविता में करते हैं। अपने बचपन की यादों को वे अत्यंत संवेदनशील रूप में कविता के माध्यम से व्यक्त करते हैं—

''दो दिन तो पाँव पडने जाने में ही बीत जाते
आजी, मामा—मामी, काका—काकी, मौसी—बुआ
और उम्र में बडे तमाम भाई—बहिन
आज याद करता हूँ तो अचरज से भर जाता हूँ
किसी विराट बरगद से कम नहीं थी
वंश वृध्द की टहनियाँ ''२०

मनुष्य का समस्त जीवन परिवार में बीतता है। परिवार के संस्कार एवं स्मृतियाँ ही उसके व्यक्तित्व को प्रभावित करती हैं। चंद्रकांत देवताले अपने परिवार के बारे में अत्यंत

भावुकतापूर्वक लिखते हैं। गाँव–देहात के संयुक्त परिवार की कभी न भूलने वाली स्मृतियों को वे किसी न किसी रूप में अभिव्यक्त करते हैं। रिश्ते नातों का संवेदनशील वर्णन कर चंद्रकांत देवताले मनुष्य जीवन में रिश्ते–नातों की अहमियत को स्पष्ट किया है।

७. विस्थापितों के वेदना की अभिव्यक्ति–

अपने घर–परिवार, गाँव, मोहल्ले से तथा परिजनों को छोडकर जाना विस्थापन कहलता है। विस्थापन किसी भी स्थिति में पीडादायक होता है। विस्थापन एक ऐसा समझौता होता है जो व्यक्ति को अपनी भूमि और आत्मीयजनों को छोडने के लिए विवश करता है। सभ्यता और संस्कृति के विकास के साथ एक नया समाज जीवन उभरकर सामने आया है। आर्थिक कारणों से होने वाला विस्थापन सर्वाधिक रूप से होता है। परंतु भारत एक ऐसा देश है जहाँ विस्थापन के अनेक आयाम दिखाई देते हैं। केवल रोजी–रोटी तथा सरकार की बड़ी–बड़ी परियोजनाओं के लिए ही विस्थापन नहीं होता बल्कि सामाजिक बहिष्कार भी यहाँ विस्थापन का एक महत्वपूर्ण कारण है। भारत की समाज व्यवस्था जाति प्रधान है। देश के अधिकांश संसाधनों पर तथाकथित ऊंची जातियों का अधिकार है। जाति के आधार पर भेदभाव जब चरम अवस्था पर पहुँच जाता है तब अनेक लोगों ने विस्थापन का पर्याय स्वीकार किया। बिहार, उत्तरप्रदेश, महाराष्ट्र तथा देश के अधिकांश राज्यों से पिछडे वर्ग के समुदाय ने रोजी–रोटी के लिए तथा सामाजिक अत्याचारों के चलते अपनी गाँव, जन्मभूमि को छोडा है। चंद्रकांत देवताले जी इस विस्थापन की वेदना को अपनी कविता में अत्यंत मार्मिक शब्दों में अभिव्यक्त करते हैं –

> ''पर, अपनी जमीन को
> उखाडकर हम कहीं नहीं ले जा सकते
> किसी दूसरे आकाश के नीचे,
> पुनर्वास होता है मनुष्य का
> धरती पर,
> पर, धरती विस्थापित नहीं हुई
> मनुष्यों से आज तक''२१

विकास और प्रगति के नाम पर गाँवों को उजाड दिया जा रहा है। लोगों को अपने जी जन्मस्थान से बेदखल कर दिया जा रहा है। विस्थापन की यह पीडा कभी न मिटने वाले घाव के समान होती है। विस्थापन की पीडा को सहने के लिए विवश लोगों की मानसिकता का अत्यंत भावुक वर्णन चंद्रकांत देवताले जी ने अपने काव्य में किया है।

निष्कर्ष –

उपर्युक्त विवेचन के आधार पर हम कह सकते हैं कि चंद्रकांत देवताले के काव्य में अभिव्यक्त सामाजिक चेतना बहुआयामी है। उनकी कविता में समाज अपने समग्र रूप में प्रतिबिंबित होता है। आज तक ऐसा कोई साहित्यकार नहीं हुआ है जिसके साहित्य में मानव जीवन के समस्त पहलुओं का वर्णन किया गया है। मानव जीवन अत्यंत व्यापक एवं विस्तृत है। परंतु चंद्रकांत देवताले की कविता का अध्ययन करने पर यह स्पष्ट हो जाता है कि वे मानव जीवन के विविध पहलुओं के चितेरे थे। उनका साहित्य संसार व्यापक तो है ही साथ ही उसमें विषय वैविध्य भी देखा जाता है। व्यक्ति, परिवार, समाज, राष्ट्र की चिंता उनके काव्य में अभिव्यक्त हुई है। यहाँ हमने केवल उनकी कविता में अभिव्यक्त सामाजिक चेतना विषयक सोदाहरण विवेचन प्रस्तुत किया है। शोधालेख की मर्यादा को ध्यान में रखते हुए विषय का विस्तार सीमित किया गया है। चंद्रकांत देवताले के काव्य में अभिव्यक्त समाज चिंतन का केंद्र बिंदु मनुष्य है। उनका समाज चिंतन व्यक्ति

के भाव जगत के साथ निबद्ध दिखाई देता है। अपने परिवेश तथा समाज का समग्र अंकन करने में निपुण कवियों में चंद्रकांत देवताले एक श्रेष्ठ कवि हैं।

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१३. देवताले चंद्रकांत, भूखंड तप रहा है, पृष्ठ ७२

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१६. श्रीवास्तव परमानन्द,कविता का उत्तर जीवन और उसके निहितार्थ,पृष्ठ २५

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१८. देवताले चंद्रकांत, आग हर चीज में बताई गई थी, पृष्ठ १०६

१९. देवताले चंद्रकांत, आग हर चीज में बताई गई थी, पृष्ठ १०६

२०. देवताले चंद्रकांत, पत्थर की बेंच, पृष्ठ ७९

२१. देवताले चंद्रकांत, आग हर चीज में बतायी गयी थी, पृष्ठ ११

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33.

प्रयोगवादी एवं नई कविता में चित्रित व्यंग्य

डॉ.भिमराव भाऊराव मानकरे,
हिंदी विभाग प्रमुख तथा सहयोगी प्राध्यापक

प्रयोगवाद का प्रारंभ हिंदी साहित्य के इतिहास में 'तार सप्तक' के प्रकाशन (१९४३) से माना जाता है जिसके प्रवर्तक अज्ञेय जी है। पर आजादी के कुछ साल बाद जब देश के बुद्धिजीवी वर्ग का मोह धीरे-धीरे भंग होने लगा, तब कविता का तेवर व्यंग्यात्मक होने लगा और नई कविता के आते-आते वह तेवर और तीखा होते गया। लेकिन प्रयोगवाद और नई कविता धारा के व्यक्तिवादी कवियों में व्यंग्य-भाव कम और जनवादी कवियों में अधिक देखे गय।

१)'अज्ञेय' :-

अज्ञेय मूलतः व्यक्तिवादी कवि हैं पर खासकर अपनी साठोत्तरी कविताओं में वे कहीं-कहीं जनवादी होते प्रतीत होते हैं। अज्ञेय की 'जियो मेरे' शीर्षक कविता में राजनीतिक और सामाजिक संदर्भों पर व्यंग्य किया गया है-

> "जियो मेरे आजाद देश के सांस्कृतिक प्रतिनिधियों
> जी विदेश जाकर विदेशी नंग देखने के लिए
> पैसे देकर टिकट खरीदते हो
> पर जो घर लौटकर देशी नंग को ढकने के लिए
> खजाने में पैसे नहीं पाते।"[१]

वैसे 'हरी घास पर क्षणभर' की 'हमारा देश' शीर्ष कविता, 'बावरा अहेरी' की 'शोषक भैया' शीर्षक कविता, 'इंद्रधनुष रौंदे हुए' में 'सौंप' शीर्षक कविता, 'अरी ओ करुणा प्रभामय' की 'हरा-भरा है देश' शीर्षक कविता आदि अज्ञेय की व्यंग्यपरक कविताएँ हैं, जिनमें तीव्र तो नहीं पर संतुलित व्यंग्य हैं।

२)'मुक्तिबोध'

मुक्तिबोध नई कविताधारा में एक जनवादी कवि के रुप में उभरे। हाँ यह सच है कि मुक्तिबोध ने जिनके लिए जनवादी कविताएँ लिखी उनके लिए वे दुर्बोध बने रहे । पर उनकी कविता में (खासकर छठे-सातवें दशक में) व्यंग्य मुखर रहा है। भले ही वह अपने संकेतात्मक स्वरुप के कारण दुर्बोध हों, जो कि मुक्तिबोध की अपनी विशेषता है।

मुक्तिबोध आज के बदले हुए मानदंड में सफलता का जो अर्थ है उससे चिढ़ते हैं। क्योंकि सफलता का अर्थ आज स्वार्थपूर्ण फरेब है। मुक्तिबोध को ऐसी सफलता रास नहीं आती। इसी कारण वे अपनी कविता 'कहने दो उन्हें जो यह कहते हैं' में कहा हैं-

> "सुनो सुनने वालों!
> पशुओं के राज में जो बियाबान जंगल है
> उसमें खड़ा है घोर स्वार्थ का भीमकाय
> घरगद एक बिकराल।
> उसके विद्रूप शत शाखा व्यूहों निहित पत्तों के घनीभूत जाले हैं,
> तले में अंधेरा, अंधेरा है घनघोर....
> वृक्ष के तने से चिपट बैठा है, खड़ा है कोई
> पिशाच एक जबर्दस्त मरी हुई आत्मा का,
> वह तो रखवाला है
> घुंघू के, सियारों के, कुत्तों के स्वार्थों का।"[२]

३) प्रभाकर माचवे :-

प्रभाकर माचवे हास्ययुक्त व्यंग्य के प्रमुख कवियों में अवस्थित रहे। वे व्यंग को मात्र 'पोज' नहीं 'पर एक अस्र है' करते हैं। 'व्यंग्य सॉनेट' व्यंग्य-कविता के क्षेत्र में प्रभाकर माचवे जी की महत्वपूर्ण देन है। 'अंतरराष्ट्रीय गुड़िया प्रदर्शनी देखकर', 'मॉडर्न आर्ट', में नारी के निर्लज्ज प्रदर्शन पर व्यंग्य है तो 'पंद्रह का पहाड' में समाज के कई विसंगतियों पर उन्होंने तीखी चुटकी ली है-

> "जी हाँ, एम.एससी हूँ फर्स्ट क्लास पिचहत्तर स्टार्ट दिया है,
> जी हाँ, अबकी साबित्री का मुन्री जान ने पार्ट किया है।
> हाँ एजेंसी है बीमें की पड जाते हैं अस्सी-नब्बे
> बडे ठसाठस भरे रहते है थर्ड के डिब्बे।
> यही बेतुकी बातें जहाँ सुनो मिल जावेगी सुनने को
> वहाँ किसे फुरसत है सुसरी कथा और संस्कृति गुनने को।"[3]

४) भारतभूषण अग्रबाल :-

भारतभूषण अग्रवाल ने स्वतंत्रता के बाद की विभिन्न विसंगतियों विडंबनाओं को कटुतापूर्ण व्यंग्य कविता के रुप में उभारा है जिनमें राष्ट्रीय और अंतरराष्ट्रीय, सामरिक और सांस्कृतिक व्यंग्य प्रमुख हैं।

'आने वालों से एक सवाल' शीर्षक कविता में अग्रवाल जी ने हिटलर के साम्राज्यवादी महत्वाकांक्षी विडंबना को उजागर किया है तो गाँधी की हत्या अहिंसा को सत्य के रुप में प्रतिष्ठित न होने देने की साजिश कहा है। उन्होंने संसार में अपनी दादागिरी स्थापित करने के लिए सामरिक सामर्थ्य को बढाने की प्रवृत्ति पर व्यंग्य करते हुए किखा है-

> "तुम्हें स्कूलों में पढाया जायेगा
> कि सौ वर्ष पहले
> इनसानी ताकदों के दो बडे राज्य थे
> जो दोनों शांति चाहते थे
> और इसीलिए दोनों दिन-रात युध्द की तैयारी में लगे रहते थे।"[४]

५) भवानीप्रसाद मिश्र :-

भवानीप्रसाद मिश्र एक गाँधीवादी विचार प्रधान कवि रहे हैं, जिनकी कविताओं में व्यंग्य अपनी सादगी लिए होता है, पर उसका प्रभाव गंभीर होता है। राजनैतिक अनैतिकता पर हास्यपूर्ण व्यंग्य करते हुए भवानी जी ने लिखा है-

> "इस उथल-पुथल का वे मुझसे मतलब पूछते थे
> पूछते थे सत्य का मुँह क्यों काला है
> पूछते थे झूठ का क्यों बोल-बाला है
> पूछते थे जवाहर लाल साथियों की बेईमानी पर
> जहर क्यों नहीं खाते
> और पूछते थे, तुम्हें क्या हो गया है?
> तुम्हारी बाणी का रस कहाँ खो गया है?
> जवाब मेरे पास सब बातों का है
> मगर मैं उत्तर क्यों दूँ
> मै उत्तरदायी जो नहीं हूँ।"[५]

६) धर्मबीर भारती :-

धर्मबीर भारती यद्यपि परिमल गुट के कवि माने जाते हैं जिन्होंने प्रणय और रोमांस को अपनी रचनाओं में ज्यादा पिरोया। पर जहाँ वे रोमांस की दुनिया से बाहर निकलते हैं, यथार्थ की कठोर भूमि पर खड़े होते हैं, जीवन की विकृतियों पर व्यंग्यात्मक चोट करते हैं। भारती जी ने 'निर्माण योजना' में वैसे नेताओं पर चोट की है जो पंचों पर भाषण तो जोर-जोर से देते हैं पर जोश-शोर से अपने व्यवहार में कुछ नहीं करते-

> "वे जो उन्मदग्रस्त रोगी-से
> मंचों पर जाकर चिल्लाते हैं

बकते है
भीड में भटकते हैं
बात पित्त कफ के बाद
चौथे दोष अहम् से पीड़ित हैं!
बस्ती बस्ती में
नए अहम् के अस्पताल खुलवाओ
बे सब बीमार हैं
डरो मत-तरस खाओ।''[6]

७) दुष्यंतकुमार:-

दुष्यंतकुमार अपने प्रारंभिक काव्य-जीवन में छायावादी लहजे में गीत लिखनेवाले गीतकार के रुप में उभरे, पर जीवन की कटुता ने उन्हें जब आंदोलित किया तब वे मानव जीवन की विकृतियों और विडंबनाओं को धारदार व्यंग्य के रुप में उभारने लगे। दुष्यंत के इस कविरुप पर लोगों को आश्चर्य हुआ पर युगसत्य से कोई भी सजग कलाकार किनारा कैसे कर सकता है। यही कारण है कि कवि को पुरानी मान्यताओं ने बाँधे नही रखा और कवि ने लिखा-

''मामूली बात नहीं है दोस्ती!
कि आज जब दुनिया शक्ति के मसीहों को पूजती है।
लोग घरों में भी तलवारों पर मचल रहे हैं,
हम ! युध्द स्थल में!
एक मुर्दे को शांति का पैगंबर समझकर
उठाए चल रहे हैं।''[7]

८) रघुबीर सहाय :-

रघुवीर सहाय 'दूसरे सप्तक' के कवि के रुप में प्रारंभिक समय में भाषा संयोजन पर विशेष ध्यान देते रहे पर अपने काव्य संकलन 'आत्महत्या के विरुध्द' में वे सामाजिक यथार्थ के प्रति काफी जागरुक हो गए और उनकी कविताओं में व्यंग्य उभरने लगा। एक उदाहरण देखें-

''गाँव-गाँव में दिया जन-जन को
विश्वास
नेकराम नेहरु ने
कि अन्याय आराम से होगा।
आम राय से होगा
नहीं कुछ नहीं होगा गाँव का।''[8]

खोखले जनतंत्र पर यहाँ सहाय जी ने चुभता हुआ व्यंग्य प्रस्तुत किया है जिसमें कथनी-करनी का विरोध है।

९) सर्वेश्वर दयाल सक्सेना :-

सर्वेश्वर दयाल सक्सेना ने 'तीसरा सप्तक' में सुननेवालों को तिलमिला देने की बात कही है। 'काठ की घंटियाँ' नामक अपने संकलन में मनुष्य के विडंबनापूर्ण जीवन की विसंगतियों को उन्होंने उभारा है। लेकिन बाद के संकलनों जैसे'-' बाँस का पूल,' एक सुनी नाव आदि में सामाजिक, राजनैतिक विसंगतियों पर सरल, पर प्रभावक व्यंग्य चित्र उभारे गए हैं। अपनी 'विचित्र है जिंदगी' शीर्षक कविता में खंडित होते जीवन-मूल्यों पर करारा व्यंग्य करते हुए सक्सेना जी ने लिखा-

''यह मूर्ति ईश्वर के बिराट रुप की थी-
जिसका अब केवल पेट ही पेट रह गया है।''[9]

१०) बिजयदेव नारायण साही

बिजयदेव नारायण साही ने भी समकालीन राजनीति और उसके प्रभाव पर मीठा व्यंग्य किया है। उन्होंने 'बडा मुँह छोटी बात' शीर्षक कविता में उमरखैयाम की एक रुबाई के लहजे में लिखा-

''फिर गया था सिर उमर खैयाम का, जिसने कहा,
आज आओ मौज कर लें, कल तो मरना है हमें,

साथियों, इतिहास का संदेश है बहुजन हिताय
आज मर लें, कल मौज करना है हमें।"[१०]

१२) लक्ष्मीकांत वर्मा:-

लक्ष्मीकांत वर्मा ने अपनी कविताओं में जिवन की विद्रूपताओं और विडंबनाओं को सहज ढंग से उभारा है। 'लक्ष्मीकांत' जब 'सत्यवान' हो गया तो उसके लिए रोजमर्रा की साधारण जरुरतें भी पूरी होनी मुश्किल होने लगी। इसलिए यह अपने लेखन-कर्म पर व्यंग्य करते हुए लिखता है-

"क्योंकि मैं। जो तुम्हारा पति सत्यवान
लक्ष्मीकांत। राम राम ...... राम।
महज कलम की कुदाली से
चाव मी खेती कैसे करूँ
विधि बाम। "[११]

इनके अतिरिक्त अजित कुमार, कुँबरनारायण, मदन वात्स्यायन, मुद्राराक्षस, श्रीराम वर्मा, केशवचंद्र वर्मा, अनंर कुमार, पाषाण, मनमोहन श्याम, रामावतार चेतन, विपिन अग्रवाल, गोपालकृष्ण कौल, राजेंद्र किशोर, श्याममोहन श्रीवास्तव, मनोहर श्याम जोशी आदि कुछ ऐसे नाम हैं जिन्होंने अपनी कविताओं में व्यंग्य को उभारने का कार्य किया है।

सहाय्यक संदर्भ ग्रंथ :-

१) महावृक्ष के नीचे, अज्ञेय २) मुक्तिबोध रचनावली,-दो ३) तेल की पकौडियाँ, प्रभाकर माचवे ४) तार सप्तक (द्वितीय सं) ५) एक उठा हुआ हाथ ६) गीतफरोश ७) जो बंध नही सका
८) सात गीत वर्ष ९) जलते हुए वन का बसंत १०) स्वातंत्र्योत्तर हिंदी कविता, डॉ.गोबिंद 'रजनीश'

❑❑❑

34.

राम काव्य और कृष्ण काव्य भारतीयों के लिए देन हैं

डॉ, टी, श्रीनिवासुलु
प्राचार्य, यस, वी, महाविद्यालय, अनंतपुरमु, आन्ध्रप्रदेश

प्रस्तावना :- वेदकाल से आधुनिक काल तक भारतीय नागरिक के लिए अचंचल विश्वास का मूलाधार श्रीरामचन्द्र और श्रीकृष्ण ही हैं। राम काव्य और कृष्ण काव्य भारतीय संस्कृति और सभ्यता को दीप्त कर पाये हैं। मर्यादा पुरुषोत्तम श्रीरामचन्द्र और गीताचार्य – श्रीकृष्ण के परम पूज्य चरित्र, शाश्वत सत्य के निरुपण में सफल हुए हैं। इन दोनों के विराट स्वरुप से भारत में संस्कृति और सभ्यता सदियों से सींची जा रहे हैं। श्रीरामचन्द्र जी अपने व्यवहार से असाधारण व्यक्तित्व का परिचय देते हैं। श्रीकृष्ण कर्तव्य बद्ध होकर राजनीति का मार्मिक रुप में संचालन करते हैं। इस प्रकार रामकाव्य और कृष्णकाव्य, जीवन का निर्वाह समतौल्य रुप से करने में सहायक सिद्ध होते हैं। श्रीरामचन्द्र धर्मवीर बनकर जीवन लीला का संचालन करते है। श्रीकृष्ण शान्ति वीर होकर कर्तव्य का पालन करवाते है। श्रीकृष्ण के लीलाएँ उनकी दार्शनिक दृष्टिकोण को प्रतिबिंबित करते हैं। दोनों अवतार पुरुष कहलाते हैं, परंतु श्रीरामचन्द्र लौकिक दृष्टि से ऊपर उटकर आदर्श चरित्रवान साबित होते हैं। श्रीकृष्ण अपनी लीलाओं से लौकिक और अलौकिक दृष्टिकोण को परिचय देते हैं। आवश्यकता के अनुसार अद्भुत शक्तियों का उपयोग कृष्ण लीलाओं में प्रदर्शित हैं।

रामों विग्रहवान धर्मः श्री रामचन्द्रजी धर्म के प्रतिमूर्ति होते हैं। स्वयं धर्म का पालक होते हैं। वे कभी अधर्म नहीं करेंगे। राम काव्य के द्वारा सकलगुण संपत्र श्रीरामचन्द्र जी के चरित्र चित्रण सर्वोच्च स्थर पर किया गया है। उनके संबंध में अनेक विषय वाली के संबंध में और सीता अग्नि प्रवेश और सीता परित्याग इनके बारे में अनेक मत है। परंतु श्रीरामचन्द्र के हर कार्य में धर्म परायणता होती है। सभ्य समाज केलिए सर्वोत्तम उदाहरण श्रीरामचन्द्र जी के व्यक्तित्व ही है।   राम काव्य से अनेक जीवन कला से संबंधित विषय हमारे लिए संप्राप्त है। आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः सत्य ही सर्वोत्रत धर्म है। सत्य जीवन के लिए परमावदी है। सत्य के मार्ग पर अग्रसर होने के लिए तुलसीदास अपने मानस में भी स्पष्ट संकेत देते हैं। ''रघुकुल रीति सदा चलआई प्राणजाय पर वचन न जाय''। सत्यनिष्ठ से जीवन निर्वाह करना आवश्यक है। अगर हम वचन बद्ध न हो सकेंगे तो, हम मृत्यु ही संतोषदाय होगी। प्राण जाने की संभावना होने पर भी हम वचन से विचलित नहीं होंगे। इस प्रकार वचनबद्ध हो कर जीने का संदेश हमें राम काव्य से मिल रहा है। भारतीय परंपरा के लिए राम काव्य मूल स्तंभ मानी जाती है।

बुद्धिमान व्यक्ति जीवन में उत्पन्न होनेवाली समस्याओं को सामना करने केलिए या समस्याओं के निवारण हेतु कुछ पहले ही निवारणोपाय सोचना है। राम काव्य के द्वारा व्यक्ति में व्यवहार परिवर्तन अत्यंत सरल है। सामान्य व्यक्ति क्या करना है? क्या नहीं यह राम काव्य दर्पण के समान उद्बोध करेगी। परसति हरण सब से घोर पाप है। यही विषय निस्पष्ट किया गया है – ''परदाराभिर्शान्तु नान्यत् पापतरं महत्'' ३.३८. ३० रावण को यह बात मारीच के द्वारा बताया गया है। यह प्रत्येक मानव समाज में अनुसरणीय है। जीवन के विवध आयामों में हम उत्साह के साथ कैसे आगे बढ़ना है। उत्साह हमारे जीवन में प्राणवत है। उत्साह से बल प्राप्त होगी। उत्साहहीन अपने उद्देश्य प्राप्ति में पीछे पड़ जाता है। सब से ज्यादा प्रभावशाली यह उत्साह ही है। ''उत्साहो बलवानार्थ नरुत्युत्साहात् परं बलं''। ४.९.१२१ मानव संबन्धों के बारे में भी यह बताया गया है कि – किसी व्यक्ति को सहायता करने की विश्वास दिलाया गया हो। उस समय व्यक्ति में बहुत विश्वास होगी कि – उसे सहायता मिलेगी। अगर वचन दे कर भी उस वचन को निभाया नहीं जाता है, तो व्यक्ति बहुत दुःखी रहता है। वचन को तोडनेवाला सब से बडा चरित्रहीन होता है।

मनुष्य ऐहिक सुखों के विचार त्याग कर लौकिक सुख को लक्ष्य बना लेता है, तब वह अपने व्यवहार में परिवर्तन लाता है। उस अमूर्त आनंद को भगवतांश समझता हैं यह जीवन विधान को हम राम काव्य के

चरित्रों में देख सकते है। कर्तव्य परायणता जीवन लक्ष्य है। श्रीरामचन्द्र, लक्ष्मण, इत्यादि चरित्र, इसी जीवन विधान को अपनाये है। मानव लालसा पर रोक लगा कर जीना सीखना है। तत्काल वैराग्य भावना जागने से कुछ नहीं होता है। जनक महाराज गृहस्थ होते हुए जीवन में वैराग्य भावना के साथ रहते है। किसी भी विषय के प्रति इच्छा ना होते हुए, साधारण जीवन व्यतीत करना, जीवन साफल्यता केलिए कार्यरत रहना हमारे लिए उच्च आदर्श है। इस स्थिति में व्यक्ति दुःखी नही रहता है। ईर्ष्या द्वेष से दूर रहता है। श्रीकृष्ण परमात्मा इसलिए सभी प्रकार के दुःखों को वैराग्य रुप शस्त्र से भेदने का उपदेश देते हैं। यह वैराग्य भावना हमारे वेष-भाषा में न रहते हुए मानसिक स्थिति होगी। यह व्यक्ति के व्यवहार में अभिव्यक्त होगी।

मुझे सब कुछ चाहिए यह विचार स्वार्थ को जन्म देती है। मुझे कुछ नहीं चाहिए, यह वैराग्य की भावना जागृत करेगी। स्वार्थ अहंकार को जन्म देती हैं। राम काव्यों में महोन्नत व्यक्तित्व उभर आये हैं उन्होंने हित और मित आदतों से अपने को सँवार हैं। इच्छा रुपी भार को कम कर लेने से शान्त चित्त हो सकते हैं। रामायण में श्रीरामचन्द्र, लक्ष्मण, भरत आदि निस्वार्थ भावना से रहते हैं। एक से एक राज्य त्यागने केलिए तैयार रहते है। राज्याधिकारी होने पर भी रामचन्द्र प्रभु अपने पिताश्री के वचन देने के कारण वे राज्य को निसंकोच त्यागकर वनवास चले जाते हैं। भरत प्राप्त राज्याधिकार को भी भातृ प्रेम के सम्मुख तुच्छ मानता है। इस प्रकार रामायण में वैराग्य भावना जो शुद्ध रुप में पाई जाती है। यही भावना व्यक्ति को भय रहित और प्रतिभावान बनाती है। इस संसार में हर एक को कोई न कोई भय रहती है। परंतु निर्भय हो कर सिर्फ विवेकशील रहता है। उत्तम चरित्रवान श्रीरामचन्द्र जी के संगति से सब में परिवर्तन सरल है। स्वयं श्रीरामचन्द्र जी भरत को उपदेश देते हैं – इस संसार में संपत्ति या और कुछ शाश्वत नहीं हैं। शाश्वत तत्व धार्मिक चिंतन में ही है। ज्ञान प्राप्ति से वैराग्य चिन्तन बढ़ेगी। पर्वत शिखर का अवरोहन करना कठिन है, तत् पश्चात् हमें सच्चिदानंद का अनुभव होगी। उसी प्रकार जीवन में वाँच्छा रहित स्थिति तक पहुँचना कठिन है। लेकिन उससे हम परिपूर्ण स्थिति को पहुँच सकेंगे। यही उदाहरण भरत और जनक महाराज से हमे प्राप्त होगी। ये अपने जीवन में कर्तव्य पालन हेतु रहेंगे। वे और कोई इच्छा मन में नहीं रखते हैं। यह इच्छा रहित ज्ञान का परिचायक है।

हम अपने दैनंदिन जीवन में अनेक प्रकार के व्यक्तियों से मिलते रहते हैं। उनसे बातचीत करते रहते हैं। किस से किस प्रकार बात करना है यह हमारी संस्कार निर्णय करती है। कुछ लोग दूसरों के हृदय को प्रफुल्लित करने जैसे बात करते हैं, और कुछ लोग हृदय भेद करने वाले व्यगास्त्र उपयोग करते है। इस प्रकार के हृदय भेदी शब्दों को ''वाग्बाण'' भी कहते हैं। इस प्रकार बात करने वाले व्यक्ति निम्न कोठी के लोग होते हैं। रामायण में अनेक संदर्भ हमारे लिए प्रमाण है। संस्कार के लिए बातचीत ही बुनियाद है। मृदुभाषण एक उत्तम कला है। इस कला में श्रीरामचन्द्र और हनुमान निपुण थे। वे अपने जीवन में कार्य साधक होने का कारण यही कला है। वे अपनी मृदु मधुर भाषण से सब की मन जीत लेते हैं। श्रीरामचन्द जी माता कैकेयी से कभी कोई कठोर शब्द नहीं बोलते हैं। वे पितृ वाक् का पालन करते हुए मौन हो कर वनवास पूर्ण करते है। वे इस प्रकार मृदु भाषी होने से युग युग तक सब केलिए आराध्य बने रहे। सब इस प्रकार अपने आप नियंत्रित रहना कठिन हो, परंतु श्रीरामचन्द्र जी के जैसे सहनशील हो कर उचित ढंग से बातचीत करना है। श्रीरामचन्द्रजी कभी सहनशीलता को नहीं खोते हैं। जो अपने आप में न्यूनतम भावना से रहते है, वे ही कठोर शब्दों का उपयोग करते हैं। वे अपनी अधिकता बातों में प्रकट करना चाहते है।

इस प्रकार कठोर शब्दों का उपयोग करना सप्त व्यसनों में एक है। इस से परे रहना हमारे लिए आवश्यक हें शब्दों का उचित रुप से प्रयोग करने से अनेक समस्याओं से दूर हो सकते हैं। व्यक्ति समाज में विविध व्यक्तियों के साथ बातचीत करते समय स्वयं नियंत्रण में रहना है। रागद्वेष से मुक्त होने पर उच्च संस्कार प्राप्त कर सकते हैं। प्रशंसा कुछ समय तक प्रभावित करते हैं, लेकिन कटु अलोचना हृदय को भेदते हैं। यह हमारे लिए एक सबक है। रामकाव्य में उत्तम चरित्र इसके लिए उदाहरण प्रस्तुत करते हैं। श्रीरामचन्द्र जी और हनुमद प्रसंग से यह स्पष्ट रुप में हम जान सकते हैं।

इस सृष्टि में समस्त प्राणकोठी में मानव जन्म उत्तमोत्तम मानते हैं। इस मानव जन्म की सफलता उत्तम व्यवहार से संभव है। काम क्रोध मद मत्सर्थ आदि गुणों के स्थान पर सत्य, धर्म, शान्ति सहनशीलता, प्रेम, अहिंसा आदि गुणों को पनपने देना है। जनसाधारण से सर्वोच्च स्थान पहुँचना ही जीवन मूल्यों की

सार्थकता है। सत्य का अर्थ है सच्चाई। इसे शाश्वत भी कहते हैं। परमात्मा का लक्षण शाश्वत तत्व है। इसलिए सत्यान्वेषण का अर्थ परमात्मा की खोज करना ही है। हम राम काव्य में परमात्मा के तत्व को प्रत्यक्ष देख सकते हैं। मूल्यों का अनुसरण करना अत्यंत कठिन विषय है। परंतु श्रीरामचन्द्र जी ने मूल्यों का सौ प्रतिशत् पालन किया। माता-पिता, गुरु के अलावा भाई-बन्धु सब से जिस प्रकार व्यवहार करन है उसी प्रकार व्यवहार करते है। उनके आदर्श व्यवहार से मर्यादा पुरुषोत्तम कहलाए गये। सुख और संमृद्धि देवी गुणों से प्राप्त होते है। जीवन मूल्यों का उद्धार श्री रामचन्द्र जी कर नये संदेश दिये हैं।

राम काव्य की परंपरा में तुलसीदास कृत रामचरित मानस में वे श्रीरामचन्द्र को परब्रह्म स्वरुप मानते है। वे सगुण भक्ति के अंतर्गत मंगलाकार श्रीरामचन्द्र जी का वर्णन मुग्ध मनोहर रुप में करते हैं। भगवान निराकार हो कर भी समस्त संसार का निर्वाह करते हैं। तुलसीदास जी जानते थे कि – भक्ति मार्ग में विग्रहराधना सरल विधि है। इस विधान से अशिक्षित तुरंत आकिर्षित होते हैं। ग्रामीण जनता ग्राम देवताओं को हल्दी और कुंकुम से विविध अलंकारों से सुसज्जित रुप देख कर मोहित हो जाते हैं। रुप सौन्दर्य से आकृष्ट होते हैं जिनकी अवधान केन्द्रीकृत नहीं होगी, उनके लिए यह रुप सौन्दर्य आवश्यक है। रामचन्द्र जी रुप में ही गुण में सर्वोत्तम हैं। उनकी शील सौन्दर्य अवर्णनीय है। स्थितप्रज्ञता से बुद्धि विकास होती है। विकसित बुद्धि से लिए गये निर्णय समाज कल्याण केलिए काम आयेंगे। श्रीरामचन्द्र मानवता के लिए उत्तमोत्तम उदाहरण है। सहजता से जीना, जो मिलता हैं उससे खुश रहना प्रिय-अप्रिय में अंतर नहीं लेना सम दृष्टि से रहना यह श्री रामचन्द्र जी की विशेषता है। सब के जीवन में समस्यायें उत्पन्न होते हैं। उस समय विचलित नहीं होना है। स्वयं गीताचार्य श्रीकृष्ण अर्जुन को बताते हैं कि – नही जल जितना भी आ मिले सागर विचलित नहीं होगा। उसी प्रकार प्रज्ञावान विभिन्न परिस्थितियों में सम दृष्टि से रहता है। इस प्रकार नहीं रहना समस्याओं को आमंत्रित करना ही है। कठिन परिस्थितियों में मन पर नियंत्रण खो बैठना एक प्रकार से अपराध है। राक्षस के मायाजाल में आकर सीता माता लक्ष्मण की निंदा करती है। यह एक प्रकार से स्वयंकृत दोष है। वह माया हिरण के जाल में आकर लक्ष्मण की निंदा करती है। बाद में रावण के द्वारा हरण किये जाने पर स्वयंम रो पड़ती है। वह अपने विवेक को खोने से रावण की बातें सुनकर स्वयं अपने आप समस्याओं के आग में डाल देती हैं बाद में पचतावा करने से कोई लाभ नहीं रहता है, तब तक रावण के हाथों अपहरण हो जाती है। इसलिए हमे संदेश देने के पहले उस विषय के बारे में विचार-विमर्श करना है। हमें रामायण में असंदर्भ प्रल्लाप करने से क्या होगा हम खुद्ध समस्याओं को जीवन में अतिथि बनवाकर उससे पीडित होते हैं।

भागवत् में (१०-८५.५१) देवकी के लिए आठ संतान हैं। उनमें स्मारा, उद्गीता, परिस्वांग, पतंग, क्षुद्रवता और घृनि हैं सप्तम संतान बलराम माने जाते हैं। अष्टम संतान श्रीकृष्ण होते हैं। ये हमारे लिए प्रतीक के समान होते हैं। जीवन में हम अपने योग शक्ति को बढ़ाने के लिए प्रथम स्मृति पटल में से अनावश्यक अनुभवों को मिटाना होगा। स्मारा का अर्थ स्मृति ही है। उसे मिठाने से हमारी अहं नष्ट हो सकती है। यह प्रथम सोपान होती है समाधि स्थिति के लिए। द्वितीय संतान उद्गीता जिसका अर्थ होता है। वाचिक शब्द सुनना और बोलना इन दोनों के प्रतीक के रुप में उद्गीत लिया गया है। हम दुर्मति होने के कारण बुराई सुनेंगे और बुराई बोलेंगे। इसलिए इसे दूर कर लेना है। तृतीय संतान ''परिस्वांग'' जिसका अर्थ स्पर्श होता है। इस प्रकार छः संतानों का निर्मूलन करने से योग शास्त्र के अनुसार ये मुक्ति के सोपान होते हैं। बलराम स्वयं अनंत सेशु का अवतार है। उनके बाद श्रीकृष्ण जो ज्ञान के स्वरुप माने जाते हैं। श्रीकृष्ण का आगमन प्रतीकात्मक रुप में बताया जाता है। उपरोक्त सभी कार्यों से हम इहलोक के ऐहिक सुखों को दूर करने से पारलौकिक ज्ञान प्राप्त होना श्री कृष्ण से ही संभव है

इस उद्देश्य को ''कृष्णम् वंदे जगत् गुरुं'' द्वारा स्पष्ट करते है। वे गुरु बन कर हमारी अज्ञान रुपि अंधकार को दूर करते हैं। इसलिए उनको अवतार माना गया है। अगर तार्किक दृष्टि से देखा जाय तो भी श्रीकृष्ण सत्य होते हैं। वे कई उदाहरण से अपने आप प्रकट होते है कि – वे अर्जुन को युद्ध के समय जीवन विधान और धम्र बद्धता के बारे बताते हैं। अधर्म को मिठाने धर्म स्थापना करने आऊँगा।'' केह के सात्वना दिया है। श्रीकृष्ण पूर्ण चेतना के प्रतीक है। उनके अस्तित्व से हम में जो भय, अभद्रता भाव और अधर्मचिंतन दूर हो जायेंगे। हमारे हृदय निष्कलंक हो कर उस चेतनता की ओर अग्रसर होगी। अनंद नृत्य में हम ठूब जायेंगे। संसार में अमूल्यवान जो बाँसुरी है, जो जन साधारण के लिए सरलता से उपलब्धि हो सकता है।

गरीब से गरीब व्यक्ति भी बाँसुरी को प्राप्त कर सकता हैं श्रीकृष्ण की यही नीति है। वे सब के लिए सरलता के साथ-उपलब्ध हो जाते है। इस बात का उदाहरण वे देवी भागवत में दिखाते है। श्रीकृष्ण के मित्र कुचेलु अत्यंत गरीब होते है। फिर भी वे उनसे कुछ उम्मीद भी नहीं रख सकते हैं। इस प्रकार अत्यंत दरिद्र स्थिति में रहे अपने मित्र के प्रति भी मित्रभाव से अपरिमित करुणा वर्षाता है। यह ही नहीं, श्री कृष्ण अपने पर विश्वास रख कर उत्तम मार्ग पर चलनेवाले को सहारा देते हैं। राम काव्य से भी कृष्ण काव्य – ज्ञान का सागर है। कृष्ण तत्व को जन साधारण के लिए ऐहिक विषयों के आधार पर आकर्षित करने हेतु घटनाएँ वर्णन किये गये हैं। पंचम वेद के रुप में लिये गये महाभारत से हम श्रीकृष्ण के तत्व को लेने में सदियों से गलत रास्ते को अपना रहे हैं। श्रीकृष्ण के उदात्त तत्व को हम ऐहिक दृष्टिकोण से देखते हुए अनेक अनावश्यक तथ्यों को ज्यादा महत्व दे रहे हैं। उनके विराट वेदांत स्वरुप को मूर्तिमत्व प्रदान करने में कुछ त्रुटियाँ कर रहे हैं। हम कृष्ण काव्य के उन तथ्यों को अधिक महत्व देते गये हैं।

श्रीराम काव्य से महोन्नत जीवन विकास होता हैं व्यक्ति के जीवन के विभन्न आयामों का उद्गार श्रीराम काव्य से हो रहा है। एक नहीं दो नहीं सैकडो विषय जनता को उत्तम मार्ग पर चलने के लिए प्रवृत्त करेंगे। श्रीराम काव्य, भावि पीडि को नैतिक मार्ग पर चलने केलिए, धर्म बद्ध जीवन व्यतीत करने केलिए आवश्यक प्रेरणा दी जा सकती हैं यह राम काव्य परंपरा आदि कवि श्रीवाल्मीकी से, लेकर कालिदास, भवभूति और तुलसीदास यह निरंतर बहती जा रही है। आगामी भविष्य भी यह चलेगी। वाल्मीकी-रामायण में, कालिदास-रघुवंश में, भवभूति-उत्तर राम चरित में, तुलसीदास रामचरित मानस में और मैथिलीशरण गुप्त जी – साकेत इस प्रकार साहित्यकारों के प्रयास से भरत खण्ड में ही नहीं, समस्त संसार को पथ प्रदर्शन किया गया है। माना जाता है कि ई.पूर्व ५०४४ में श्री रामचन्द्र जी विद्यमान है। परन्तु अब प्रश्न यह नहीं की –श्रीराम वास्तविक है? या काल्पनिक? प्रश्न यह है कि-ये राम काव्य जितनी पीडियों के प्रेरणा दिये है और आगे प्रेरणा देते जाते है। इस विषय पर ज्यादा ध्यान देना है।

जीवन कला के अंतर्गत बहुत अत्यंत मूल्यवान विषय हमें बताये गये हैं। हर व्यक्ति को जीवन में कठोर परिश्रमी बनना हें हम कोई वस्तु लक्ष्य को अगर आसानी से प्राप्त करेंगे तो उनका महत्व हमारे लिए घट जाता है। जो बहुत कठिनता से प्राप्त होते है, वे अधिक महत्वपूर्ण होते है। ''दुर्लभं ही सदा सुखं'' इसलिए श्रीरामचन्द्र कठोर परिश्रम में शक्तिशाली बनते हैं। वे अवतार पुरुष होकर अपने अतीन्द्रिय शक्तियों से लोक कल्याण कर सकते थे। परंतु ऐसा नहीं किये हैं। वे एक साधारण मनुष्य के समान समस्याओं का सामना कर के शक्तिशाली बने हैं। श्रीरामचन्द्र व्यक्तित्व के दृष्टि से सर्वोन्नत है। स्वयं तुलसीदास जी उन्हे सकल गुण संपन्न कहते हैं

सब के प्रेरणा प्रदाता श्रीरामचन्द्र जी रुप में और गुण में भी श्रेष्ठ है। मृदु भाषी है। वे सब से अत्यंत कोमलता से व्यवहार करते है। वे निगर्वि और जित क्रोधी भी है। वे सत्य वचन करते है। रघुकुल में वहीं रीति है-उनके प्राण जाने पर भी वे वचन बद्ध रहते है। दिये हुए वचन का पालन करने में वे हमेशा तत्पर रहते हैं। दीन दुखियों के लिए वे सर्वदा आगे रहते हैं। दूसरों के संपत्ति उनके लिए विष तुल्य है। माता-पिता और गुरुजनों के प्रति भक्ति भावना है। श्रीरामचन्द्रजी ईर्ष्या मुक्त, अलसता मुक्त हो कर सब के लिए आराध्य है। कठिन परिस्तिथियों में भी वे निश्चल रहते है। धर्मपालक हो कर अनेक कठिन परिस्तिथियों का सामना कर लोक नायक बने हैं। राम काव्य जीवन कला संबन्धि अधिगम कार्य के लिए अमूल्य संपत्ति है।

जीवन के लिए कठिनतर नियम श्रीरामचन्द्र जी अपने लिए सुगम बना दिये। वे कभि अपने वचन से मुखर नहीं जाते है। इसलिए ''रामो द्विर्नाभिभाषते'' २.१८.३० वे जो बोलते है उसे निभाते है। किसी भी कीमत पर वे अपने वचन का पालन करते हैं। गुरुजन या माता पिता जो कार्य देते हैं उसे शासन मानकर आज्ञापालन करना है। इस प्रकार वचन बद्ध जीवन का स्वयं श्रीरामचन्द्र उदाहरण बन जाते है। जीवन एक महा युद्ध है, प्रतिदिन हम समस्याओं के साथ लड़ते रहना है। वीर पुरुष इन समस्याओं को झेलने की शक्ति प्राप्त करते है। कमजोर लोग अपने भाग्य पर रो कर समझौता कर लेते है। ''वीराः सम्भावितातमजो न दैवं पर्युपासते'' (२:२३.१६) श्रीरामचन्द्र जी माता सीता के हरण होने पर विलाप करते हैं यह उनके हृदय में स्थित प्रेम का परिचायक है परंतु वे धैर्य नहीं हारते हैं। समस्या का समाधान प्राप्त करने तक वे सक्रिय रहते हैं।

व्यक्ति विकास के लिए राम काव्य के विषय नितांत आचरण योग्य हैं। व्यक्ति शोकतप्त रहता है, तब वह बहुत कुछ खो जाता है। ''शोको नाशचते धर्यं शोको नाशयते श्रुतं, शोको नाशयते सर्वं'' (२.६२.१५) दु:खी मानसिक रुप में कमजोर होकर धैर्य को खो देता हे। अनेक विषय अधिगम के योग्य होते हैं लेकिन दु:ख के कारण वह सीखना बंद्ध कर देता है। इसी शोक के कारण वह समस्त खो जाता है इस समस्त जगत को सत्य नियंत्रण करती है। सत्य से सब डरते है। सत्य में धर्म का नींव है। जो इस धरती पर सन्मार्ग पर जाना नहीं चाहते है। वे असत्य से मैत्री करते हैं। इस प्रकार के लोग सत्य से डर कर अधर्म के पक्ष में चलते हैं। वे अधर्मो माने जाते हैं। ''सत्यमेवश्वरो लोके सत्ये धर्मः समाश्रितः'' २.१०६.१३ स्वयं श्रीरामचन्द्रजी भरत से कहते हैं। चन्द्रमा अपनी सुन्दरता खो दे, हिमालय बिना हिम के रिक्त हो जायें। सागर में जल सूक जाये परंतु मैं पितृ वाक्य का पालन करता ही रहुँगा। इस प्रकार धर्म का पालन कितनी आवश्यक है, वे कार्यरत होकर हमे प्रेरणा दिये हैं। धर्म के अनुसार जीवन के पथ पर चलते है, तब हमें संमृद्धि प्राप्त होगी। संमृद्धि से सुख प्राप्त होगी। इस संसार में धर्म की सौरभ से सब सुखी रहेंगे। ''धर्मेण लभते सर्वं धर्मसारमिदं जगतृ'' (३.६.३०)

वेद साहित्य में यज्ञ का अत्यंत महत्व है। यज्ञ का उद्देश्य मंत्रोच्चारण और हवन देना ही नहीं, अनेक कार्य लोक कल्याण के लिए किये जाते हैं। भक्ष्य, भोज्य, लेह्य और चोह्य पदार्थों को हवन में भेंट चडाए जाते हैं। वे सब शुद्ध होना है। इस से पूर्व स्वयं मानसिक परिपक्वता और विचार शुद्ध होना है। इस लोक कल्याण भावना को जागृत करने विश्वामित्र यज्ञ करवाते हैं। उस यज्ञ की रक्षा कार्य श्रीराम-लक्ष्मण संपन्न करते हैं। श्रीरामचन्द्र जी की विशेषता आदि कवि वाल्मीकि और तुलसीदास अत्यंत भक्ति भाव से वर्णन करते हैं। श्रीरामचन्द्र प्रशान्त चित्त वाले हैं। शील रुपी संपत्ति उनमें विद्यमान है। वे उच्च कोटी के आदर्श पुरुष है। उनके जीवन में समस्याओं से कृष्ण पक्ष चन्द्रमा जैसे रहने वाले अपने व्यक्तित्व से शुक्ल पक्ष चन्द्रमा बन कर सब को प्रकाश देते हैं। उनकी स्थिर चित्त कठिन परीक्षाओं को भी धैर्य से सामना करती है। वे दयासागर है। उन्हे करुणा के सागर कहते हैं। प्राणि मात्र को स्नेह पूर्वक सहायता करते हैं। इसलिए राजकुमार होते हुए भी, साधारण जनता से अटूट मैत्री दिखलाते हैं। केवट से, शबरी से, सुग्रीव, हनुमा, जटायु यहाँ तक की गिलहरी को भी वे प्रेम-वर्षा बरसाते है। इसलिए संपूर्ण जीवन में वे सिर्फ उन से युद्ध करते हैं, जो अन्याय के पक्ष में रहते हैं। जीवन के हर कदम में वे आदर्श व्यवहार को ही अपनाते है। रामकाव्य और कृष्णकाव्य जीवन कला के लिए अनंत प्रेरणा प्रवाह को बहाये हैं।

श्रीकृष्ण के संबन्ध में कृष्ण काव्य अनंत ज्ञानराशी को प्रदान कर पाये हैं। श्रीकृष्ण के जीवन वृत्तांत में जो अद्भुत लीलाएँ हैं, उस ओर संकेत करना लेखाकार का उद्देश्य नहीं है। जो हमारे लिए उचित हैं। जब उनके संबंध ''मायसवी'' कह कर आलोचना करने पर भी वे मौन थे। सहर्ष अनेक निंदाओं को सहते आये। महाभारत युद्ध में अधर्म के विरुद्ध बिना शस्त्र के कार्य संभाले थे। धर्म के पक्ष में हर पल वे सतर्क होकर निभाये हैं। दौपदी के वस्त्रहरण के समय वे सचेत होकर पांडव पत्नि की लाज बचाये थे। पांडव वनवास के समय भी वे उनकी सहायता करते हैं। श्रीकृष्ण मे जो स्थित प्रज्ञाता है, इस कारण से वे योगेश्वर भी कहते हैं। अधर्म को जड से निकाल कर धर्म का उद्धार करते हैं। संसार में प्रथम विश्वयुद्ध के रुप में महाभारत युद्ध को मानते हैं। उस समय धर्म पक्ष को प्रेरणा देने के लिए अर्जुन को गीता सुनाते हैं। कर्तव्य मूढ को कर्तव्य परायण के रुप में बदल देते है। आजकल जीवन कला के अंतर्गत गीता-सारांश को विद्यार्थियों के समुख प्रस्तुत कर रहे हैं। कृष्ण काव्य के आधार पर दर्शन शास्त्र को समृद्ध किया गया है। कृष्ण काव्य धर्म और दर्शन को पूर्णविकास कर पाये हैं। मंगलाकार श्रीकृष्ण की स्तुति करने में सर्वदा आधुनिक हिन्दी कवि असमर्थ रहे। उनकी लोक मंगलाकार या लोकरक्षक का रुप को भूल गये।

श्रीकृष्ण का चरित्र ज्ञान भण्डार है। उनके कार्य परिपक्वता के पराकाष्ट तक पहुँचे हुए हैं। श्रीकृष्ण के ज्ञानात्मक कर्म और राग मुक्त क्रिया व्यवहार से वे परमात्मा के प्रतीक बन गये हैं। कृष्ण काव्य इस महत्वपूर्ण कार्य में कहीं कहीं कुंठित रह गयी है। कृष्ण काव्य का महान् उद्देश्य महाभारत और श्रीमद् भागवत् तक सफलतापूर्वक निर्वाह किया गया है, परंतु हिन्दी साहित्य के भक्तिकाल के पुष्टिमार्ग और रीतिकालीन कृष्ण काव्य में भावधारा संकुचित होने लगी। लोक-कल्याण के स्थान पर विलासी और वासनामय कृष्ण का रुप वर्णन किया गया है। लोकोद्धारक श्री कृष्ण का रुप लुप्त हो कर, प्रेमपिपासी श्री कृष्ण मात्र रह गया है। कवियों के लौकिक दृष्टिकोण से श्रृंगार पुरुष और प्रेमोन्मत्त श्री कृष्ण का चरित्र उभर आया है। यह कृष्ण काव्य का

पतन ही है। ज्ञानरुपि गीताचार्य कहाँ? राधा-कृष्ण जो प्रेमपिपासी कहाँ? इन दोनों का अंतर का कारण उस समय के कविगण और उन परिस्थितियों को ठहरा सकते हैं। लोक नायक और लोक संरक्षक के रुप में श्रीकृष्ण को प्राचीन कृष्ण काव्य में दर्शाया गया है। बौद्ध धर्म के पूर्व श्रीकृष्ण को परमात्मा माना गया है। उस समय श्री कृष्ण को योगिराज और धर्म प्रवर्तक माना गया है। गीता में स्वयं कहते हैं

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्यानम् अधर्मस्य तदात्मान सृजाम्यहम्।। (गीता ४.७)

धर्मस्थापना के लिए वे स्वयं अवतार धारण करेंगे। यह हमारे लिए विश्वास जागृत करने का प्रयास है। कृष्ण काव्य में लोकमंगल की भावना सर्वव्याप्त है। संकुचित दृष्टि को त्याग कर विशाल भावधारा अपनाने से विश्व-मानव उत्पन्न हो सकता है। धर्म और सत्य निष्ट, ये हर एक के जीवन में महत्वपूर्ण अंग हैं। जीवन कला को उच्च स्थर पर विकसित करने केलिए धर्म का उद्देश्य मजहब के रुप में नहीं लेना है। धर्म का अर्थ कर्तव्यपालन के रुप में मानना है। उत्तम आदर्श की रक्षा हेतु-राम काव्य और कृष्ण काव्य रुपि दीप के सहारे अंधकारमय भविष्य में कदम रखना हैं। साधु संत जिस प्रकार अच्छाई को बनाई रखने के लिए, बुराई को दूर करने के लिए बार-बार प्रयास करेंगे। उनके प्रयास को हम भावि पीढ़ी तक पहुँचाने के लिए इन काव्यों का उपयोग करे। संसार का उद्धार उत्तम कार्यों से होता है। त्याग और वैराग्य सगुणरुप होकर श्रीराम और श्रीकृष्ण के रुप में प्रकट हुए हैं। मनुष्य का उद्धार पूजन से नहीं अपने कर्मों को सवार ने से होता है। ज्ञान रुपि तप का आचनण करके अपने आप पवित्र होना एक मात्र उपाय है। अंतः करण से हम सब आध्यात्मिक चिन्तन को अपनाये और विश्व शान्ति को व्याप्त करे।

परित्राणाय साधूनां विनाशाय च दुष्कृताम।

धर्म संस्थापनार्थाय संभवामि युगे युगे।।

जय श्रीराम- जय श्रीकृष्ण

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भारतीय नारी - दशा और दिशा

प्रा.डॉ.अंजली चौधरी
हिन्दी विभाग प्रमुख
के.आर.एम. महिला महाविद्यालय, नांदेड

वैदिक युग में स्त्रियों की स्थिती बहुत उँची थी । ऐसा कहा जा सकता है कि भारतीयों के सभी आदर्श स्त्री-रुप में पाये जाते थे। विद्या का आदर्श 'सरस्वती' में, धन का 'लक्ष्मी' में, शक्ती का 'दुर्गा' में, सौन्दर्य का 'रति' में, पवित्रता का 'गंगा' में इतना ही नही सर्वव्यापी ईश्वर को भी, 'जगत् जननी' के नाम से सुशोभित किया गया है। नारी में समस्त देवताओं की सम्मिलित शक्ती के तुल्य बल है। इसलिए नारी अगम्य शक्ती है। वैदिक काल से नारी का स्थान उँचा रहा है। वेद मंत्रो का अर्थ बताने वाली स्त्री ऋषिकाल में थी । आत्मिक विकास में स्त्रियों पुरुषों के साथ एक ही क्षेत्र में विचरण करती थी। अध्यात्मिक ज्ञान के साथ-साथ धार्मिक क्षेत्र में भी स्त्री का पुरुष के बराबर ही अधिकार था। रामचंद्र जी द्वारा किये गये राजसूय यज्ञ में सीता जी की उपस्थिती बहुत आवश्यक थी इसीलिए, सीता जी की स्वर्णमूर्ती को उनके स्थान पर रखकर यज्ञ की पूर्ति की गयी। उस काल में स्त्री संजीवनी शक्ति थी जो हिन्दु जाती के अंदर जीवन संचार करती रही।

"उपनिषद में ब्रह्मवेता गार्गी की कथा का उल्लेख है। जिसने राजा जनक की विद्वानों से भरी सभा में ऋषि याज्ञवल्क्य के साथ शास्त्रार्थ किया था। अथर्व वेद में स्त्री को 'सम्राज्ञी' का नाम दिया गया है।" एक विद्वान का कथन है कि यदि किसी देश के सांस्कृतिक स्तर का पता लगाना है, तो पहले यह देखो की वहीं की स्त्रियों की अवस्था कैसी है। इसी सत्य का प्रमाण देते हुए मनु ने कहा है -

"यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः" जहाँ स्त्रियों को सम्मान की दृष्टी से देखा जाता है वहाँ पुरुषों की गिनती तो स्वतः देवताओं की कोटी में की जाती है।

वैदिक काल में जो स्त्री पूज्य थी वही शूद्र कहलाने लगी। यह युग मानों स्त्रियों के गिरावट का युग था। उसके मानसिक, आत्मिक, आध्यात्मिक विकास के सभी द्वार बंद कर दिये गये थे। स्त्री को विवाह संस्कार के अतिरिक्त और सभी संस्कारों से वंचित कर दिया । हिन्दी के प्रसिध्द कविने कहा है -

'ढोल, गँवार, शुद्र, पशु, नारी ये सब ताड़न के अधिकार। संत कवि कबीर ने तो नारी के परछाई से बचने का उपदेश दिया है। उन्होने नारी को माया कहकर अपने अध्यात्मिक मार्ग में रोड़ा बनती है ऐसा कहा है।

'नारी की झांई परत अंधा रोत भुजंग।

तिनकी का गति जो नित नारी के संग।'

धीरे-धीरे स्त्री अधिक-अधिक बंदिस्त होने लगी। बाल विवाह, अशिक्षा, सती की प्रथा, रुढी-परंपरा, अंधश्रध्दा की जंजीरों में स्त्री जकड गयी। नारी समाज के लिए एक अभिशाप बन गयी। विलासियों और कवियों ने उसे भोगविलास की वस्तु समझा। इसकाल में पूज्य स्त्री भोग्यवस्तु बन गयी।

"हाय अबला तेरी कहानी।

आँचल में दूध और आँखो में पानी।"

मध्यकाल १८ वी शती में कुछ सुधार आया। राजाराम मोहन रॉय जैसे समाज सुधारक आगे आये और उन्होने धार्मिक आडम्बर, रुढी गत विचार, अंधश्रध्दा, परंपरागत सामाजिक संस्कार जैसे सती जाना, विधवाओंका मुंडन करना आदी रितियाँपर पाबंदी लगायी। कानून बनाये और स्त्री की स्थिती में सुधार लाया। दयानंद सरस्वती, रामकृष्ण परमहंस, ज्योतिबा फुले, सावित्रीबाई फुले उन्होने समाज में स्त्री शिक्षा, स्त्री का सम्मान, स्त्रियों के प्रति जागृती लायी। इसी समय

आर्य समाज की स्थापना हुई। महर्षि कर्वे, महात्मा गांधीजी जैसे बडे-बडे नेताओं ने स्त्री जाती को सुरक्षित एवं सम्मानित करने का कार्य किया। समाज सुधारकों ने स्त्रियों पर होनेवाले अत्याचार को देखकर समाज में स्त्री को शिक्षित करना, उसे एक स्वतंत्र्य व्यक्ति के रुप में जीवन जीने के अधिकार प्राप्त कराये। नारी की स्थिती अत्यंत शोचनीय थी। स्त्रियों को अपने जन्मजात अधिकार प्राप्त न थे। राजनीतिक तथा सामाजिक जीवन से उसका कोई वास्ता ही नहीं था। नारी घर की चार दिवारों में बंदिस्त रहने लगी। धार्मिक रुप में भी उसका स्थान निम्न कोटी का था।

"नारी न देवी है न दासी है,

वह भी जीवन की अभिलाषी है।"

इसी समय युरोप में होने वाले परिवर्तन से भारतीय नारी भी प्रभावित हुई। इस नवीन चेतना के अन्तर्गत नारियाँ चार दिवारों में बंदिस्त नहीं रहना चाहती, केवल भोग्यवस्तु बनकर जीना उसे मंजूर नहीं था। वह इन प्राचीन मान्यताओं एवं धारणाओं में परिवर्तन कर एक स्वतंत्र व्यक्ति के रुप में, आर्थिक रुप से स्वतंत्र होने की माँग समाज के सम्मुख उपस्थित की। स्त्रियों ने संगठन के माध्यम से अपने को आझाद किया। इस कारण नारियों के स्थिती में क्रान्तिकारी परिवर्तन हुआ। अब स्त्री अबला नहीं बल्कि सबला बन गयी। स्त्रियों को शारीरिक सौंदर्य का नहीं आत्मिक सौंदर्य का विकास करना होगा यह ज्ञात हुआ। देशभक्ति, त्याग, समर्पण, तपस्या आदि गुणों के कारण भारतीय समाज में स्त्री वंदनीय हुई। भारतीय समाज में स्त्री के प्रति के दृष्टिकोण में परिवर्तन हुआ। समाज की दृष्टि में स्त्री उँची उठ गयी। स्त्री शिक्षा की प्रगति हुई। उसकी प्रतिष्ठा बढी फिरसे वह सम्मानित हुई।

स्त्री और पुरुष दोनों एक दुसरे के पूरक है। एक दुसरे के रक्षक है स्त्री और पुरुष शिव शक्ती का प्रतिक रुप है। नारी को आत्मनिष्ठ अर्थात निर्भय होने की आवश्यकता है। कारण नवीन शिक्षा प्राप्त करने की आकांक्षा होते हुए भी भारतीय नारी भारतीय आदर्श की उपेक्षा करना नहीं चाहती थी। परंतु पति की दासता का भी दबे स्वरों में विरोध कर रही थी। पश्चिम ी नयी लहर भारतीय नारी पर प्रभाव कर गयी। वहाँ की संस्कृती, वहाँ की नारियों की स्वतंत्रता, स्वच्छंद जीवन व्यतीत करने की लालसा आदि ने भारतीय नारी को अत्याधिक प्रभावित किया, और वह उसे अपने जीवन में डालने का प्रयास करने लगी। इसका दुष्परिणाम यह हुआ की भारत की परम्पराओं, मूल्यों के प्रति नारियों का मोह कुछ कम होने लगा। उन्हे अपने गौरवशाली संस्कृति का ध्यान न रहा। भोगविलास की वृत्ति बढ़ने लगी। इसप्रकार नारी की नयी सोच एवं नया रुप सामने आया।

नवीन परिस्थितीयों में निर्मित नारियों का रुप। जिससे अपने अधिकारों के प्रति सजगता, उन्हे प्राप्त करने के लिए प्रयत्नशीलता का भाव उदय हो रहा था। नारी का आधुनिक रुप में डूबना, आर्थिक स्वयलंबन के कारण स्वतंत्र एवं कुछ हद तक मुक्त हो रहा था। आधुनिक काल में भारतीय नारियों ने जीतनी प्रगती की है, अपने सामाजिक एवं राजनीतिक अधिकारों के लिये उन्होंने जो महान संघर्ष किया है, वह मानवीय इतिहास की एक महत्वपूर्ण घटना है।

"भारतीय नारियों की जागृति की दिशा में सर्वाधिक महत्वपूर्ण घटना भारतीय राजनीति में डॉ. ऐनी बेसेन्ट का प्रवेश था। सन १९१४ इ.स. में उन्होने मद्रास में 'भारत जागो' शीर्षक से एक भाषण दिया था, जिसमें भारतीय नारियों से अपनी दासता समाप्त करने, अपनी अशिक्षा समाप्त करने, बाल-विवाह न करने और निम्न जातियों को सम्मानित स्थान प्रदान करने की अपील की थी। इससे समस्त देश में उत्साह की नयी लहर दौड गयी। मई १९१७ में प्रथम महिला संघ की स्थापना हुई। यह संघ न धर्म की अवहेलना करना चाहता था और न उसके रुप का स्वीकार ही करना चाहता था। वह धर्म के आडम्बर को समाप्त कर उसे उदार एवं उपयोगी बनाने पर बल दे रहा था, ताकि नारियों के अन्य विश्वास और धार्मिक आडम्बर समाप्त हो सके। १९२०-३० के मध्य इस संस्था की कुल ८७ शाखाएँ खोली गयी, जिनसे नारी जागरण में बडी सहायता प्राप्त हुई।" भारतीय राजनीति का संचालन महात्मा गांधी के हाथों में जब आया तो उन्होंने नारियों की जागृति की ओर विशेष ध्यान दिया। राजनीति के क्षेत्र में गांधीजी के उदय ने नारियों को सहन ही उनके अधिकार प्राप्त हुए। नारी की श्रेष्ठता प्रतिपादित करते हुए महात्मा गांधी ने कहा है "स्त्री को अबला कहना उसका अपमान है। यदि शक्ति का अभिप्राय पाशविक शक्ति से है तो स्त्री सचमुच पुरुष की अपेक्षा कम शक्तिशाली है। यदि शक्ति का मतलब नैतिक शक्ति से है तो स्त्री पुरुष से कहीं अधिक शक्तिमान है।"

वस्तुतः नारियों ने अपने अधिकारों के लिये निरंतर प्रयत्न किया जो मानवीय इतिहास की सर्वाधिक घटना है। इस संघर्ष का परिणाम अच्छा ही हुआ। नारियों को सामाजिक, राजनीतिक जीवन में महत्वपूर्ण स्थान प्राप्त होने से उनकी स्थिती में पर्याप्त सुधार हुआ। नारियों को अपनी स्थिती सुधारने के लिए अपना उध्दार खुद करना पडा। "आज नारी को

दासी न होकर सहचरी बनना है।" आज की वास्तविकता यह है कि शहरी मध्य वर्ग की कुछ महिलाओं को सम्मानता व स्वतंत्रता प्राप्त हुई है। नारी का उत्थान हर वर्ग से, क्षेत्र से अपेक्षित है। आज समय की पुकार यही है कि स्त्री को स्वतंत्रता दी जाये उसका आत्मिक विकास किया जाये भारत की संस्कृती आदर्श है आज भी सीता, सावित्री का रुप आदर्श है। आज नारी शिक्षित आर्थिक रुप से स्वावलंबी है, उसकी कर्मशीलता बढती जा रही है। वह शक्ति है। आज नारी अबला नही सबला है।

अंत में प्रसाद की कुछ पंक्तियाँ जो नारी की श्रेष्ठता को उद्घाटित करती है।

नारी तुम केवल श्रध्दा हो,
विश्वास रजत नग पग तल में
पीयुष स्त्रोत सी बहा करो
जीवन के सुंदर समतल में।

संदर्भ :-

१) भारतीय नारी - सामाजिक अध्ययन - संपादक डॉ. राजकुमार.
२) भारतीय नारी - सामाजिक अध्ययन - संपादक डॉ. राजकुमार.

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36.

RURAL MARKETING IS REAL MARKETING

Dr. V. S. Kshirsagar
Associate professor,
Late SKJ Mahila Mahavidyalaya, Parbhani.

Introduction

The concept of rural marketing in India's economic purpose is very important and highly influenced to Indian economy. In India, leaving out a few metro cities and some big cities, all the taluka and district cities are connected with rural market.

The rural market in India is not a separate entity, it highly influenced by sociological and behavioral factors operating in country.

The predominant rural character of India's national economy is reflected in the very high proportion of its population living in rural areas, they were,

Rural population

Year	Rural population(approx.)
1901	89%
1951	83%
1971	80%
1981	76%
1991	74%
2001	73%
2011	65%

Near about 650 million people living in rural areas, 5,80,000 villages, about 2/3rd of its work force was engaged in agriculture and allied activities with a contribution of 29% of India's gross domestic product (GDP), it shows that India's economy is predominantly rural in character.

- **Size of Market**

India's economy can be thought of a comprising of two main sectors, namely the rural sector and the urban sector. The rural sector is divided of two main sub sectors i.e. the agriculture and sub sector and non-agriculture sub sector.

As per chart,

India's economy

Rural sector   Urban sector

Agricultural   Non-agricultural
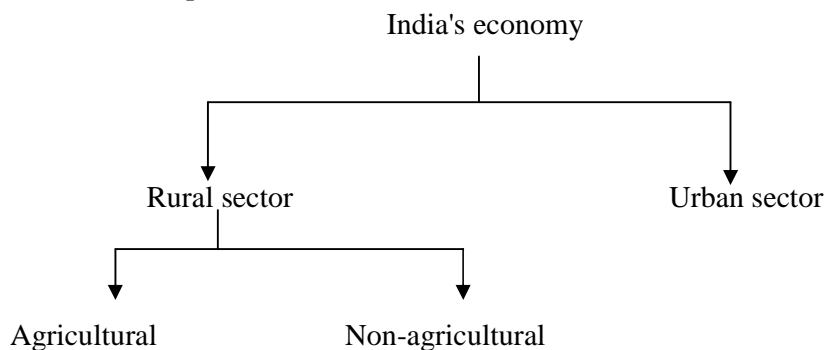
The agricultural sector comprises agricultural and allied economic activities such as crop cultivation, animal husbandry, dairying, fisheries, poultry and forestry etc.

The non agricultural sector comprises of economic activities relating to industry, business and services. Industry refers to cottage and village industries i.e. khadi, handloom, handicraft, processing of agriculture products, cotton mills, dal mills etc. Business refers to trading of general goods, small shops, petty traders etc. Services refers to transportation, communication, banking, postal, education, etc.

The size of potential market of the rural sector could be measured in terms of the rural population of livestock, the extent of land, forest and other natural resources.

The rural population of India is around 650 million, which is 74% of the total population of India. The rural market has huge demand base and offers great opportunities to markets. Two-third of the customers live in rural ares and almost half of the national income is generated here.

The urban consumer durable market (Durable in terms color TV, washing machine, refrigerators, etc.) is growing annually between 7 to 10 percent annually, the gross rural market is zooming ahead at around 25% annually.

"The rural market of India is growing faster than unban India now", says Venugopal Dhoot, chairman, Videocon appliances.

The tempo of development accelerating in rural India, coupled with increase in purchasing power, because of scientific agriculture, the changing life style and consumption pattern of villages with increase in education, social mobility, improved means of transportation and communication medias such as television and its various satellite channels have exposed rural India to outside world and hence their out look to life has also changed, because of all these factors, rural India is now attracting more and more marketers.

- **Innovation and value addition in rural marketing**

Several companies trying to reach out to rural consumers are exploring alternative cost effective channels, direct selling through company delivery vans, syndicated distribution between non-competitive marketers, setting up temporary stalls in rural melas, haats. Use of this pattern has also been found to be successful by companies like Hindustan Unilever, ITC, Colgate. Godrej. Rural market mandies as the target centers for direct sales. BPCL introduced specially designed rural marketing vehicle which moves from village to village to fill cylinders on spot.

Another innovative distribution model that merit mention is the HLL's shakti project which connected by self-help groups.

Lower price and smaller packaging has been most common and successful strategies adopted by FMCG companies in rural markets. LPG companies have introduced small size cylinders in affordable price range for its rural customers.

HLL initiated operation Bharat to tap rural market by rolling out low priced sample packets of its tooth paste, fairness creams, shampoo, oil and other utility products

- **Recent development**

Following are some of the major investments and development in the Indian rural sectors,

- The ministry of rural development is expecting to achieve its annual targeted length of 48,612 Km of rural roads by march 31, 2017 under the Pradhan Mantri Gram Sadak Yojana.
- NABARD plans to provide around 2,00,000 points of sale machines in 1,00,000 villages and distribute Rupay cards to over 34 million farmers across India.
- Megma Fincop, a Kolkata based non-banking company (NBFC) plans to expand its operations in south India.
- The Ministry of textiles has signed MOU with 20 e-commerce companies, providing a platform to different handloom and handicraft clusters across the country to help them sell their products directly to the customers.
- IIT-Madras, entered into three year partnership with NOKIA Networks to create technology solutions which will enhance broad band connectivity in rural India.
- Tata motors, India's biggest automobile company by revenues, plans to aggressively expand its network with a focus on rural markets.

- **Government initiatives**

The government of India has planned various initiatives to provide and improve the infrastructure in rural areas which can have a multiplier effect in increasing movements of goods, services and thereby earning potential of rural areas subsequently improving consumption.

The government of India has introduced various reforms in the Union budget 2017-18 to uplift the rural markets, some of the key highlights of the budget are:

- Rs 1,87,223 crore has been allocated towards rural, agriculture and allied sectors.
- Pradhan Mantri Awas Yojna - Gramin Rs 20,000 crores in the year 2017-18.
- Rs 48,000 crores for Mahatma Gandhi National employment guarantee act(MGNREGA).
- The government of India is to install WI-Fi hotspots at more than 1000 gram panchayan across India (Digital India plan).
- Up to May 1, 2018, to achieve 100% village electrification (say in budget 2017 18)
- Rs 59,978 crore will be used to support to rural jobs scheme, building rural infrastructure and farm insurance.
- PM Mr. Narendra Modi has launched the National Rurban Mission with the aim of enabling cluster based development and creating smart village.
- The union government plans to build 2.23 lakh Km of roads in the rural areas a total spending of Rs 27,000 crores untill march 2017.

- **Conclusion**

As the trend with urban people, consumers in the rural areas are also expected to embrace in every field of marketing, it is an evolving concept and as part of economy has potential marketer have realized the opportunity recently. Improvement of

technology, need of businessman, new innovations, Government efforts and plans in union budget to help the improvement in rural life standard, income source and definitely their purchase power of people, in fact it all things affected the rural markets day to day in future.

Market research firm Nielsen expects Indi's rural FMCG market to reach a size of US $ 100 billion by 2015. Another report by McKinsey Global institute forecasts the annual rural income per household in rural India to rise to 3.6% till 2025 from 2.8% in the last 20 years.

There is no doubt that divides do exist between urban India and rural Bharat. However, with a silent revolution that has already began and for this achievement changes needs to be engaged and managed.

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जीवनानुभूतियों से संपृक्त उदय प्रकाश की कविता

प्रा.डॉ.संजय जाधव,
सहयोगी प्राध्यापक,
हिन्दी भाषा एवं साहित्य विभाग
श्री शिवाजी महाविद्यालय, परभणी
Email – hindissj@gmail.com

प्रस्तावना :

साहित्य क्या है? इस सवाल का जवाब अक्सर यही दिया जाता है कि अनुभूति की अभिव्यक्ति साहित्य है। प्रबल अनुभूति की सहज अभिव्यक्ति को साहित्य माना गया है। अर्थात् अनुभूति के अभाव में साहित्य सृजन करना निरर्थक है। अनुभूति जितनी तीव्र होगी, प्रबल होगी उसकी अभिव्यक्ति के रूप में निर्माण होने वाले रचना भी उतनी ही भावपूर्ण तथा सहसंवेदना को जगाने वाली होगी। वही लेखक सफल और श्रेष्ठ माना जाता है जो अपनी अनुभूति को पाठकों के हृदय में जागृत करने में सफल होता है। अनुभूति वह संवेदना है जो स्थूल रूप से प्राय: पंचज्ञानेंद्रीय के अनुभव के परिणामस्वरूप चेतना में निर्माण होती है। पंचज्ञानेंद्रियों से जो महसूस किया जा सकता है उसे अनुभव कहा जाता है परंतु ज्ञानेन्द्रियों से परे अनुभूति होने की बात दार्शनिक करते हैं। अनुभूति के संबंध में हमारे दार्शनिकोंने अत्यंत मौलिक चिंतन किया है। स्थूल जगत का अनुभव पंचज्ञानेन्द्रियों के द्वारा होता है तथा सूक्ष्म जगत के अनुभव को अनुभूति कहा गया है। अनुभूति को बोध भी कहा जाता है। रचनाकार का चेतन–अवचेतन असंख्य अनुभूतियों से भरा होता है। जब कोई घटना या प्रसंग उस अनुभूति को जगता है तो वह अनुभूति प्रासंगिक घटना के परिणाम स्वरूप अभिव्यक्ति का रूप धारण कर प्रकट होती है। कहने का तात्पर्य अनुभूति ही एक ऐसा तत्व है जो साहित्यकार के लिए लिखने के लिए बाध्य करता है, प्रेरित करता है। व्यक्ति का परिवेश सजीव तथा निर्जीव दोनों रूपों में व्याप्त होता है। उसका समस्त जीवन परिवेश में व्यतीत होता है। इसलिए परिवेश में घटित घटनाओं का प्रभाव एवं परिणाम स्वाभाविक रूप से मनुष्य पर पडता है। प्रतिभासंपन्न साहित्यकार अपनी अनुभूति को भाषा के माध्यम से प्रभावोत्पादक ढंग से प्रस्तुत करता है। मानव जीवन की समस्त अनुभूतियों से संपृक्त रचनाकर ही मानव जीवन का वास्तविक शब्द चित्र रेखांकित कर सकता है। आधुनिक हिंदी साहित्यकारों में जीवनानुभूतियों की सघनता जिन साहित्यकारों में देखने को मिलती है उनमें उदय प्रकाश का नाम अत्यंत महत्वपूर्ण है। जिस प्रकार बादलों में बाष्प को धारण करने की चरम मर्यादा खत्म हो जाती है तब बाष्प संपृक्त बादल बरसने लगते हैं। उसी प्रकार उदय प्रकाश की कविता में जीवन अनुभूति की संपृक्त अवस्था को देखा जा सकता है। उनकी कविता उनके संपृक्त जीवनानुभूतियों का परिणाम है। प्रस्तुत शोधालेख में हमने समकालीन हिंदी कविता के सशक्त हस्ताक्षर उदय प्रकाश की कविताओं में अभिव्यक्त जीवनानुभूतियों का विवेचनात्मक अध्ययन प्रस्तुत करने का प्रयास किया है।

शोधालेख के प्रमुख उद्देश्य –

1. अनुभूति का अर्थ स्पष्ट करना
2. जीवनानुभूति इस अवधारणा का विवेचन करना
3. उदय प्रकाश के व्यक्तित्व तथा कृतित्व का संक्षेप में परिचय देना
4. उदय प्रकाश की कविता में अभिव्यक्त जीवनानुभूतियों का विवेचन करना
5. उदय प्रकाश की कविता में अभव्यक्त जीवनानुभूतियों की विशेषताओं को स्पष्ट करना

अनुभूति क्या है ?

अनुभवों की सघनता के बाद जो निजी सूक्ष्म मानसिक संवेदना स्थायी रह जाती है उसे अनुभूति कहा जा सकता है। रचनाकार अनुभूति की सघटनता के पश्चात ही स्वयं को अभिव्यक्त करता है। अनुभूति के संबंध में अपने मौलिक विचार प्रस्तुत करते हुए विख्यात मनोविज्ञानी डॉ.ब्रज कुमार मिश्र लिखते हैं, ''अनुभूति का तात्पर्य मानसिक क्रियाओं संबंधी चेतना (awareness of the mental activities) से है। इस चेतना (awareness) में पूर्व की घटनाओं में (Past accurrences of events) के चिह्नों या प्रमवो (awareness) के साथ–साथ वर्तमान में घटित एवं भविष्य के पूर्वानुमान से संबंधित विचार या संभावनाओं की तस्वीरें शामिल रहती है। अनुभूति एक वैयक्तिक शब्द (subjective term) है।''1 अर्थात् मनुष्य अपनी स्मृतियों में अनेक प्रकार के अनुभव, ज्ञान, जानकारी–सूचना का भंडारण करता है। इन्हीं बातों का अंततः विचार के स्तर पर जो निष्कर्ष है वही अनुभूति है।

जीवनानुभूतियाँ –

जीवनानुभूति तथा कविता के अंतःसंबंध का विवेचन करते हुए प्राख्यात चिंतक डॉ. चंद्रकांत पाटील लिखते हैं, ''कविता अनुभवों का सहज सीधा शब्दांकन होता है। अनुभवों के कारणही जीने की प्रक्रिया या ज्ञान होता है। इस ज्ञान का स्वरूप संवेदनात्मक है, इसलिए कविता इन संवेदनाओंक को उजागर करने का काम करती है। कविता इन संवेदनाओं को जीने की प्रक्रिया में प्राप्त ज्ञान को विधानात्मक रूप से प्रस्तुत नहीं करती। वह सीधे शब्दांकन होता है। इसलिए कविता जीवन की पक्षधर होती है। जीवनानुभूतियों से प्रेरित हो क रवह जीवनप्रक्रिया को ही अभिव्यक्त करती है।''2 मानव जीवन जिस प्रकार विविधिताओं से भरा होता है उसी प्रकार वह अनिश्चित तथा आकस्मिक होता है। प्रत्येक व्यक्ति की जीवनानुभूतियाँ परिवेश तथा परिस्थिति सापेक्ष्य होती हैं। व्यक्ति का जन्म जिस परिवार में, परिवेश में, जाति–धर्म–संप्रदाय में तथा जिस प्राकृतिक क्षेत्र में होता है उसका व्यापक प्रभाव उसके जीवनानुभूतियों पर पडता है।

कवि या रचनाकारके रचनाओं का व्यापक अनुशीलन करने के लिए अक्सर अध्येता कवि के व्यक्तित्व तथा परिवेश का विशेष अध्ययन करते हैं। उदय प्रकाश के काव्य में अभिव्यक्त जीवनानुभूतियों का विवेचन करने के लिए उदय प्रकाश के व्यक्तित्व का परिचय लेना अनिवार्य है।

उदय प्रकाश का व्यक्तित्व एवं कृतित्व –

हिन्दी की नई कविता के सशक्त हस्ताक्षर के उदय प्रकाश जी का जन्म जन्म 01 जनवरी सन 1952 को मध्यप्रदेश शहाडोल जिले के सीतापुर गाँव में हुआ। उदय प्रकाश का जन्म ''1 जनवरी सन् 1952 को मध्यप्रदेश के शहडोल जिले के सीतापुर गाँव में हुआ। अब यह सीतापुर गाँव मध्यप्रदेश में 'अनुपपुर' के नाम से जाना जाता है।''3 उदय प्रकाश के पिता प्रेमकुमार सिंह सीतापुर जिला शहाडोल इलाके के अत्यंत प्रतिष्ठित व्यक्ति थे। उनकी माता गंगादेवी एक परिवार वत्सल नारी का मूर्तिमंत उदाहरण थी। उदय प्रकाश के लेखकीय व्यक्तित्व पर उनके माता का स्पष्ट प्रभाव है। उदय प्रकाश का पूरा परिवार उच्च शिक्षित है। उनकी पत्नी का नाम कुमकुम प्रकाश है। कुमकुम से उदय प्रकाश जी ने प्रेम विवाह किया था। उदय प्रकाश जी ने अपनी उच्च शिक्षा सागर विश्वविद्यालय से पूरी की। बी.एस.सी तथा एम.ए. स्वर्ण पदक के साथ वे उत्तीर्ण हुए थे। अपनी पढाई अधूरी छोडकर वे राजनीति में सक्रिय हो गये। भारतीय कम्युनिस्ट पार्टी की गतिविधियों में सक्रिय थे। परंतु ज्ञान जिज्ञासा के कारण वे फिर से शिक्षा की ओर आकर्षित हो गए, ''शिक्षा और ज्ञान प्राप्ति की इच्छा के साथ उन्होंने जे. एन.यू में पी.एच.डी में प्रवेश लिया तथा साथ ही अध्यापन कार्य से जुड़ गये। उसके बाद वह निरन्तर स्वाध्याय में लगे रहे और विदेशी भाषाओं का ज्ञान प्राप्त करते रहे। वे हिन्दी के साथ साथ, फ्रेंच, जर्मन और अंग्रेजी आदि भाषाओं पर अपना पूर्णाधिकार और सम्पूर्ण ज्ञान रखते

है।"4 तक पी.टी.आई. जैसी प्रतिष्ठित संस्था में वरीष्ठ पद पर थे। टेलिविजन तथा सिनेमा में भी उनका सक्रिय सहभाग रहा है। दिल्ली से प्रकाशित 'संडे मेल' साप्ताहिक के वरिष्ठ सहायक सम्पादक के रूप में कार्यरत थे। साथ ही बैंगलुरू से प्रकाशित 'एमीनेन्स' नामक अंग्रेजी मासिक पत्रिका के सम्पादक भी थे। वर्तमान समय में उदय प्रकाश पत्र–पत्रिकाओं और फिल्मों के लिए स्वतन्त्र लेखन कर रहे हैं। हिंदी सिनेमा के लिए पटकथा लेखन का कार्य कर रहे हैं।

उदय प्रकाश का साहित्य संसार अत्यंत व्यापक है। कवि उदय प्रकाश के प्रमुख चार काव्य संग्रह प्रसिद्ध हैं, 1. सुनो कारीगर, 2.अबूतर–कबूतर, 3.रात में हारमोनियम तथा 4.एक भाषा हुआ करती है । वैसे उदय प्रकाश एक कहानीकार के रूप में विख्यात हैं। उनकी चर्चित कहानियों में 'मोहनदास', 'और अंत में प्रार्थना', 'वॉरेन हेस्टिंग का सांड', 'पीली छतरी वाली लडकी', 'पॉल गोमरा की स्कूटर' 'नेलकटर', 'दरियाई घोडा' आदि का समावेश होता है। इसके साथ ही उपन्यास, नाटक, एकांकी, रेखाचित्र, संस्मरण, निबंध, आत्मकथा, यात्रावृत्तांत, गद्यगीत आदि की साहित्य विधाओं में उदय प्रकाश ने अपना मौलिक लेखन किया है।

उदय प्रकाश का रचनासंसार तथा अनुभूति का दायरा अत्यंत व्यापक है। प्रस्तुत शोधपत्र की अपनी कुछ मर्यादाएँ हैं, इसलिए उदय प्रकाश के काव्य में अभिव्यक्त जीवनानुभूतियों के महत्वपूर्ण बिंदुओं पर केंद्रीत विवेचन किया जा रहा ह, जो इस प्रकार हैं–

प्रेम तथा रागात्मक अनुभूति –

प्रेम को अत्यंत निजी और रागात्मक अनुभूति कहा जाता है। कवि के लिए सर्वाधिक प्रेरित एवं प्रभावित करने वाली अनुभूति प्रेम या अनुराग की ही होती है। काव्य और प्रेम का बडा करिबी रिश्ता माना जाता है। प्रेमी का कवि होना आम बात होती है। उदय प्रकाश जैसे मंझे हुए कवि की कविता में प्रेमानुभूति कुछ अलग स्वरूप में प्रकट होती है।

> "इसी तरह टूटता–फूटता अचानक किसी दिन
> आता है जीवन में प्यार
> अपनी दारूण जर्जरता में पीला
> किसी हरे–भरे डाल की स्मृति से टूटकर अनाथ"5

उदय प्रकाश की प्रेमानुभूति को अभिव्यक्त करने की अपनी एक अनूठी शैली है। उनकी भाषा इतनी सीधी और सरल होती है कि पाठक को वे सारे शब्द अपने आस–पास के, रोजमर्रा के लगते हैं। इतनी सादगी और सरल भाषा में प्रेम कविता प्रायः देखने को नहीं मिलती। 'अबूतर–कबूतर' काव्य संग्रह की यह कविता उसकी मिसाल है–

> "तुम मिसरी की डली बन जाओ
> मैं दूध बन जाता हूँ
> तुम मुझ में
> घुल जाओ
> तुम ढाई साल की बच्ची बन जाओ
> मैं मिसरी घुला दूध हूँ मीठा
> मुझे एक सांस में पी जाओ"6

उदय प्रकाश की यह कविता पढ कर लगता है कि क्या इतनी सरल और सहज भाषा में प्रेम कविता लिखी जा सकती है? यह कविता आधुनिक समय की सर्वाधिक सरल, सहज और लोकगीतों की संवेदनाओं को स्पर्श करने वाली कविता है।

श्रमजीवी मजदूर–किसानों व्यथा वेदना के प्रति सहानुभूति का भाव –

उदय प्रकाश की जीवनानुभूति में जो बात अत्यंत स्वाभाविक रूप में प्रकट होती है वह यह कि वे श्रमजीवी समूदाय के प्रति गहरी संवेदना एवं सहानुभूति रखते है। उनकी कविता में श्रमजीवी समूदाय अत्यंत करुण स्थिति में उपस्थित होता है। यह कवि के मानवतावादी दृष्टिकोण का ही द्योतक है। मजदूर के पके जख्मों से उनका मन गहरी संवेदना से भर जाता है–

"कारीगर के शरीर में
जगह–जगह जख्म पक रहे हैं
इसलिए इमारत की दीवालों में
दरारें पड़ गयी हैं
और नींव को दीमक चाट रहे हैं"7

श्रमजीवी समूदाय के प्रति उदय प्रकाश की संवेदनात्मक अनुभूति अत्यंत करुण शब्दों में व्यक्त होती है। श्रमजीवी समूदाय का रोजीरोटी के लिए संघर्ष तथा उसका स्थलांतर उदय प्रकाश न केवल महसूस करते हैं बल्कि उसे सार्थक शब्दों में प्रकट भी करते हैं। औद्योगिक सभ्यता और पूँजीमूलक अर्थव्यवस्था ने मानवी जीवन के प्रत्येक संदर्भों को बदल दिया है। फिर कविता उससे अछूती कैसे रह सकती है। इस स्थिति का विवेचन करते हुए केदारनाथ सिंह लिखते हैं, "औद्योगिक सभ्यता के विकास और उससे भी ज्यादा उस पर आधारित पूँजीमूलक अर्थव्यवस्था के विकास के साथ–साथ पाठक और कविता के बीच का अंतराल बढता गया।"8 हमारी दृष्टि से यहाँ केवल पाठक और कविता के बीच का अंतराल नहीं बढा बल्कि व्यक्ति और संवेदनात्मक अनुभूति के बीच का अंतराल बढ गया है। इस अंतराल को कम करने का प्रयास उदय प्रकाश की कविता करती दिखाई देती है।

मृत्यु को मुनाफे का व्यापार बनाने वाली सोच का मार्मिक अंकन –

मानव जीवन में जन्म शायद आकस्मिक हो सकता है परंतु मृत्यु तो शाश्वत है। मानव समाज में मृत्यु को सर्वाधिक गंभीर घटना के रूप में देखा जाता है। व्यक्ति की मृत्यु होने से वह व्यक्ति स्थायी रूप से इस संसार से विदा लेता है। मृत्यु के बाद समाज उसका अंतिम संस्कार करता है। परंतु महानगरों में अंतिम संस्कार भी एक मुनाफा कमाने का व्यापार बन गया है। भ्रष्टाचार किस हद तक किया जाता है इसका भी वे मार्मिक संकेत देते हैं। मृतक के परिजनों का आर्थिक तथा भावनिक शोषण करने से न चुकने वाली इस मनोवृत्ति को उदय प्रकाश ने बहुत ही संयत ढंग से तथा मार्मिक शैली में उजागर किया है।

"कहा जाता है कि निगम बोध में बहुत मारा–मारी है
भ्रष्टाचार तो है ही
लकडी कम तोलते हैं, वनज बढाने के लिए गीली कर देते हैं
कौन कितना जला इससे उन्हें क्याद किसी अस्थियाँ किसके साथ
मिल जायें कौन जाने?"9

उदय प्रकाश की जीवनानुभूति का यह पक्ष वास्तव में मनुष्य के स्वार्थ की चरमावस्था की ओर इंगित करता है। सामान्यतः हम देखते हैं कि किसी की मृत्यु से अवसाद और उससे विनिर्मित वैराग्य का अनुभव होता है। जीवन की निस्सारता तथा निरर्थकता का अहसास मृत्यु के कारण होता है परंतु जब कुछ स्वार्थी प्रवृत्तियाँ मृत्यु से अपना फायदा उठाने की कोशिश करते दिखाई देते हैं तब स्थितियों की बिकटता का अनुभव होता है। उदय प्रकाश ने अपने परिवेश की इस जीवनानुभूति को संवेदना की गहराई से शब्दबद्ध किया है।

विषम परिस्थिति में भी उम्मिद की किरण जगाते प्रकाश पुंजों का गौरव –

आज जिस प्रकार के वातावरण में हम रह रह हैं वह वातावरण मानवता, विवेक तथा विचार का विरोधी वातावरण है। आज उन आवाजों गोली से खत्म किया जा रहा है जो विवेक की भाषा बोलती हैं। उन आवाजों की हत्याएँ हो रही हैं जो आवाज सत्य, शिव और सुंदर की कामना करती हैं। जो आवाजें शोषण और विसंगतियों को उजागर करती हैं। जो आवाजें वैज्ञानिक दृष्टिकोन लेकर 'जीओ और जीने दो' का संदेश देती हैं उन आवाजों को हमेशा के लिए खामोश किया जा रहा है। परंतु ऐसा होने के बावजूद विवेक की आवाज खत्म नहीं हो रही हैं। एक आवाज खत्म की जाती है तो दूसरी अनगिनत आवाजें उठ–खड़ी हो रही है। विषम स्थिति में भी क्रान्ति के, परिवर्तन के ओजपूर्ण गीत गाने वाले बडी संख्या में दिखाई देना यह उदय प्रकाश के लिए बडा सकारात्मक दृश्य है। वे अपनी इसी जीवनानुभूति को इन शब्दों में व्यक्त करते हैं –

"बाकी अरिथ—वंचित
अचानक दिखने लगते थे दार्शनिक या आध्यात्मिक
कोई—कोई उनमें से कबीर के पद गाता था
किसी के क्रदन में क्रान्ति का ओज आ जाता था"10

आधुनिक हिंदी कविता अपनी वैचारिक प्रतिबद्धता के लिए भी विशेष रूप से चर्चित है। उदय प्रकाश भी हिंदी कविता का एक ऐसा नाम है जो आधुनिक कविता में एक विचार और विवेक से युक्त काव्य लेखन के लिए पहचाना जाता है। कवि, कविता और बाह्यजगत का एक अनूठा समन्वय उदय प्रकाश की कविता में देखा जा सकता है। बाह्यपरिवेश का अर्थ और उसका महत्व प्रतिपादित करते हुए कहा गया है कि, "आज की कविता की श्रेष्ठता का आधार गहन संवेदनशीलता और अनुभूति की प्रमाणिकता नहीं है। संवेदना यद्यपि कवि के मानस जगत की एक प्रक्रिया है, फिर भी उसका संबंध बाह्य जीवन एवं सामाजिक परिवेश से भी है।...सन् 1960 के बाद की कविता अपने आस—पास के संदर्भों से पूरी तरज जुड़ी हुई है। ये कविताएँ काव्यकार के जीवन की गवाही है, दस्तावेज है एवं पूर्ण प्रमाणिक है। कविताओं को देखने से पता चलता है कि कवि अपने संदर्भों से पूर्णतया संलग्न, स्थितियों को परिपक्व बुद्धि के साथ महसूस करता हुआ अपनी भावनाओं को जो कि उसकी संवेदना है, सामाजिक मुहावरें में अभिव्यक्त करता है।"11 उदय प्रकाश अपने परिवेश के प्रति काफी संवेदनशील दिखते हैं। उनकी कविता जिस प्रकार वैयक्तिक अनुभूति को, नीजि अनुभवों का अंकन करती है उसी प्रकार सामाजिक सरोकारों को भी उतनी ही शिद्दत के साथ निर्वाह करती है। समाज में जो भी कबीर की परंपरा के संवाहक तथा उजाले के पथिक हैं उनके प्रति भी वे कृतज्ञतापूर्वक उल्लेख करते हैं। समय भले ही प्रतिकूल हैं परंतु कबीर के पद गाने वाले, क्रांति और परिवर्तन की आवाज उठाने वालों के प्रति वे अपनी गहरी संवेदना प्रकट करते हैं।

सावैभौम भारत में व्याप्त सांस्कृतिक दहशतवादी प्रवृत्ति की आलोचना –

स्वाधिनता आंदोलन समस्त भारतीयों के एकात्म संघर्ष का अनूठा उदाहरण है। भारत देश अपनी विविधताओं के लिए जाना जाता है। जाति और धर्म का वैविध्य यहाँ प्रमुख है। परंतु स्वतंत्रता आंदोलन में सबने एकसाथ मिल—जुल कर अद्भुत एकता का परिचय दिया। यह हमारे भारतीयता का वास्तविक रूप है। परंतु आजादी के बाद इस एकता को का जितनी तेजी से खंडन हुआ यह बात अत्यंत विचरणीय है। आज जिस प्रकार का राष्ट्रीय परिदृश्य अत्यंत चिंता जनक है। धार्मिक दहशतवाद के साथ—साथ सांस्कृतिक दहशतवाद आज हावी हो रहा है। राष्ट्र की एकता और एकात्मता खतरे में पड़ी है। खासकर के हमारी प्राचीन एवं ऐतिहासिक धरोहरें जो हमारे सांस्कृतिक संपन्नता के प्रतिक है उनको लेकर आये दिन विवाद उठ रहे हैं। बहुसंख्य और और अल्पसंख्यों में सांस्कृति टकराहट बढ रही हैं। इसका उदाहरण है ताजमहल को लेकर आज विवाद किया जा रहा है। कोई कहता है यह शिवमंदिर है तो कोई कहता है यह मकबरा है, "केंद्रीय सूचना आयोग (सीआइसी) ने सवाल उठाया है कि ताजमहल आखिर है क्या? उसने सरकार के केंद्रीय संस्कृति मंत्रालय से यह स्पष्ट करने को कहा है कि यह ऐतिहासिक इमारत शाहजहां का बनवाया हुआ मकबरा है या यह शिव मंदिर है, जिसे राजपुत राजा मान सिंह ने मुगल बादशाह को उपहार में दिया था। इस सवाल की जड़ में इतिहासकार पी.एन.ओक का वह दावा है जिसके मुताबिक यह एक हिंदू इमारत है।"1 अभिषेक कुमार, दैनिक जागरण, 19 अगस्त 2017 उदय प्रकाश के लिए यह अनुभव अत्यंत विषाद उत्पन्न करने वाला है। उनकी दृष्टि से यह स्थान हमारे सांस्कृतिक वैभव की निशानी हैं। उनको लेकर विवाद निर्माण करना राष्ट्रीय एकता के लिए ठीक नहीं है।

"सबसे सरल है
सबसे मुश्किल और महान चीजों को नष्ट करना
सिर्फ एक तीली
इतिहास की सबसे प्राचीन और दुर्लभ
पांडुलिपि को राख बना देने के लिए" 12

इसी प्रकार से आज जिस प्रकार का वातावरण हम देख रहे हैं उसका अत्यंत वस्तुनिष्ठ एवं यथार्थ संकेत उदय प्रकाश की कविता में प्रकट हुआ है। केवल किसी धार्मिक शासक द्वारा निर्मित होने के कारण भारत की प्राचीनतम धरोहर तथा भारतीय कलात्मक सौंदर्य का प्रतीक को ध्वस्त करने की विकृत आकांक्षा रखने वाले कट्टरपंथियों की विध्वंसक सोच को उदय प्रकाश ने अत्यंत सार्थक शब्दों में व्यक्त किया है।

"डेढ किलो का मटिया लोहे का एक घन
स्थापत्य के इतिहास में संगमरमर के
सबसे जहीन और सबसे अद्भुत गुम्बद को
मलबे में बदलने के लिए "13

कहा जाता है कि 'तोड़ना आसान होता है पर जोड़ना बड़ा कठिन' । परंतु आज हम देखते हैं कि प्राचीन तथा ऐतिहासिक धरोहर को संकीर्णवादी तथा कट्टरवादी लोग तोड रहे हैं। भारत में आए दिन ऐसी खबरें पढने को मिलती है कि एक धर्म के समूह ने दूसरे धर्म के समूह के धार्मिक आस्था के स्थानों को अपवित्र बना दिया है। उसे तोडने की साजिश रची अथवा उसे ध्वस्त करने की योजना तैयार की। आज भी हम देखते हैं कि बाबरी मस्जीद को तोडने की साजिश के कारण धार्मिक विसंवाद निर्माण हो गया है, "बाबरी मस्जिद प्रकरण में उपजी सांप्रदायिक विचारधारा ने जहां एक ओर कानून एवं संविधान को अस्वीकार किया, दूसरी ओर, इतिहास का विद्रूपीकरण किया। इतिहास के तथ्यों की अवैज्ञानिक एवं सांप्रदायिक व्याख्या की गई, इतिहास के चुने हुए अंशों एवं तथ्यों का इस्तेमाल किया। और यह सबि किया गया विद्वेष एवं घृणा पैदा करने के लिए, समाज में विभेद पैदा करने के लिए, इस क्रम में झूठ का सहारा लिया गया। मुस्लिम शासकों, मुसलमानों एवं भारतीय इतिहास की विकृत एवं खंडित व्याख्या की गई।"14 जो समाज के हित का नहीं है वह त्यागने की तथा जो ग्राह्य है, उचित है तथा समाज की धारणा के लिए उपकारक है ऐसी बातों का प्रचार-प्रसार नितांत आवश्यक है। इस संदर्भ में अपनी भावनाओं को व्यक्त करते हुए उदय प्रकाश जी लिखते हैं –

"अप्रासंगिकताएँ क्यों हावी हैं इस कदर तमाम
अच्छी और जरूरी
चीजों पर
जो चीजें ठीक–ठाक हैं और जो चाहिए
तमाम लोगों को उनका
विज्ञापन क्यों नहीं दिखाई देता कहीं?
उनकी कोई कीमत क्यों नहीं बची, कुद बतायेंगे आप?"15

तानाशाही प्रवृत्ति के बढते हौसलों का संकेत –

श्रेष्ठ कवि की पहली पहचान यही होती है कि वे समय की नब्ज को अच्छी तरह से पहचान लेते हैं। वर्तमान स्थिति में घटित घटनाओं का चिंतन मनन कर वे भविष्य के संबंध में साफ संकेत देने देते हैं। उनकी कविता इस अर्थ से भविष्यदृष्टा होती है। भारत भले ही प्रजातांत्रिक देश है परंतु आज भी तानाशाही प्रवृत्ति के लोग अपनी सोच बदलने के लिए तैयार नहीं हैं। प्रजातांत्रिक व्यवस्था की आड़ में वे अपना स्वार्थी हेतु साधने में व्यस्त रहते हैं। प्रजातांत्रिक व्यवस्था से ही वे प्रजातंत्र पर हमला बोल देते हैं तथा तानाशाही जैसी विकृत मानवविरोधी व्यवस्था के भविष्य का संकेत देते हैं। 'तानाशाह की खोज' कविता इस संदर्भ इतनी सार्थक होगी यह शायद ही किसी ने सोचा होगा।

"वह भाषणों में करता हो चिडियों
और बच्चों से बेतहाशा प्यार
कहीं उसने बनवा दिया हो अस्पताल,
कहीं खोल दी हो प्याऊ, कहीं कोई
धर्मशाला,

कोई नृत्य केन्द्र
कोई पुस्तकालय"16

तानाशाह चरित्र की आहट कवि किस तरह कर लेता है इसका यह मार्मिक उदाहरण है। कवि को शायद इसी लिए दृष्टा कहा जाता है।

"भरी हो उसके हृदय में कितनी ही घृणा,
दिमाग में कितने ही खतरनाक इरादें
कोई भी तानाशाह ऐसा तो होता नहीं
कि वह तुरन्त पहचान लिया जाए," 17

उदय प्रकाश की कविता लोकतांत्रिक मूल्यों का समर्थन करती है साथ ही आम आदमी के विवशता को भी शब्दों में समेटती है–

"अपनी ही भाषा और अपने ही लोकतंत्र के भीतर
हम अबुगरेब के कैदी
अपने ही कुएँ का तेल,
अपनी ही नदी का जल पीने से प्रतिबंधित
हत्यारों के उत्सव समारोह में
अँगोछे में छुपाए अपना मुँह
बैठे हैं सबसे पीछे की कतार के एक धुँधले कोने में
छाती दबाकर रोके हुए अपनी खाँसी और अपना बलगम"18

समाज के निम्नवर्ग को प्रजातांत्रिक व्यवस्था में केवल एक मतदाता के रूप में देखा जाता है और कुछ नहीं। स्वतंत्रता के बाद देश का जो चित्र उभरा है यह चित्र अनेक प्रकार के दोषों से युक्त है।

जीवनानुभूति का वैश्विक परिदृश्य–

उदय प्रकाश की जीवनानुभूति का दायरा अत्यंत व्यापक है वह जिस प्रकार व्यक्ति, परिवार का तथा भारतीय समाज जीवन से प्रेरित है उसी प्रकार वैश्विक घटना प्रसंग भी काव्य लेखन के लिए प्रेरित करते हैं। आज हम देखते हैं कि भारत एक संपन्न और सामर्थ्यवान राष्ट्र के रूप में विश्व पटल पर स्थापित हो रहा है। परंतु हमारे देश के पड़ोसी देश इस बात से काफी आहत दिखाई दे रहे हैं। आजकल पाकिस्तान से अधिक चीन द्वारा की जाने वाली आक्रमणकारी घटनाओं से देश त्रस्त है। वस्तुतः सच तो यह है कि प्राचीन काल से भारत और चीन एक–दूसरे के हितैषि राष्ट्र रहे हैं। परंतु तिब्बत विवाद के बाद चीन और भारत के रिश्तों में लगातार खटास निर्माण हो रही है। तिब्बत को एक स्वतंत्र राष्ट्र के रूप में विकसित करने के अभियान में भारतीय राजनैयिकों ने महत्वपूर्ण भूमिका अदा की थी। यही बात चीन को सदैव खलती है। इस संबंध में डॉ. रामजी विश्वकर्मा मधुकर गुरु के विचार दृष्टव्य हैं, "भारत और चीन के सम्बन्ध बहुत अच्छे हैं, परन्तु तिब्बत की समस्या ने इस मधुरतापूर्ण सम्बन्धों में दरार डाल दी और अन्त में इसका परिणाम भारत–चीन युद्ध में हुआ। तिब्बत की समस्या को लेकर भारत तथा चीन के मध्य अनेक मतभेद उत्पन्न हो गए। भारत तथा चीन के मध्य 200 मील में फैला तिब्बत, भारत तथा चीन दोनों के लिए सुरक्षा का गढ था। दोनों देशों में से यदि कोई भी देश दूसरे पर आक्रमण करता तो उसे पहले तिब्बत से युद्ध करना होता, क्योंकि तिब्बत से होकर ही भारत द्वारा चीन, चीन द्वारा भारत में सुगमतापूर्वक प्रवेश किया जा सकता था।"19 तिब्बत और चीन में लगातार तनाव बढ रहा है। तिब्बत को एक स्वतंत्र राष्ट्र बनाने के लिए बौद्ध धर्मगुरु भंते दलाई लामा के नेतृत्व में संघर्ष जारी है। भंते दलाई लामा को भारत ने आश्रय दिया है। इस बात को लेकर चीन खासा नाराज है।

चीन द्वारा तिब्बती लोगों पर अत्याचार जारी है। यह स्थिति किसी भी संवेदनशील व्यक्ति को झकझोर देती है। उदय प्रकाश जी भी इन घटनाओं से भावुक हो जाते है और अपनी इस अनुभूति को अपने काव्य के माध्यम से अभिव्यक्त करते हैं। उनकी 'तिब्बत' यह कविता इस दृष्टि से अत्यंत प्रासंगिक है –

"जब लोग मर जाते हैं
तब उनकी कब्रों के चारों ओर
सिर झुका कर
खडे हो जाते हैं लामा
वे मन्त्र नहीं पढते ।
वे फुसफुसाते हैं – तिब्बत
तिब्बत – तिब्बत
तिब्बत – तिब्बत
तिब्बत – तिब्बत
और रोते रहते हैं
रात–रात भर" 20

उदय प्रकाश की यह कविता उनके जीवन अनुभवों के वैश्विक परिदृश्य को उजागर करती है। साथ ही यह कविता अखिल विश्व में शांति और सद्भाव की भी कामना करती है। तिब्बत की समस्या उसका एक प्रातिनिधिक उदाहरण है। दुनिया और देश में जहाँ भी व्यक्ति को अपनी जड़ों से बेदखल करने की साजिशें हो रही हैं उसका कवि अपनी दृष्टि से प्रतिरोध करता दिखाई देता है। घर में स्त्री हो, समाज में दीन–दलित, श्रमजीवी मजदूर हों, जंगलों के आदिवासी हों अथवा तिब्बती लोगों पर होने वाले अत्याचार हों उदय प्रकाश की संवेदना उनके प्रति सहज रूप से करुणा के स्तर पर प्रकट होती है।

निष्कर्ष –

उपर्युक्त विवेचन से यह स्पष्ट हो जाता है कि जीवनानुभूति कवि कर्म की अनिवार्य शर्त है। बगैर जीवनानुभूति के कोई भी इमानदारीपूर्वक कविता का सृजन नहीं कर सकता है। जीवनानुभूति के कारण कविता संप्रेषणीय बन जाती है, उसका अस्तित्व सार्थक हो जाता है। कवि की जीवनानुभूति जितनी गहन तथा प्रबल होगी उसकी कविता उतनी ही सामर्थ्यसंपन्न तथा सार्थक होगी। आज जितनी भी कालजयी कविताओं का उल्लेख किया जाता है उन सब में यही बात विशेष रूप से देखने मिलती है कि ऐसी प्रत्येक कविता में अभिव्यक्त कवियों जीवनानुभूति अत्यंत प्रबल तथा गहन है। अपने समय के व्यक्ति, समाज तथा राष्ट्र जीवन की तमाम कुरूपताओं को तथा विषमताओं को वे अपनी कविता में दर्ज करते चले जाते हैं। उदय प्रकाश की प्रत्येक कविता में एक कथावस्तु देखी जा सकती है जो उनकी की जीवनानुभूति का कथाकाव्य अधिक दिखाई देता है। आज हिंदी में जो गिनीचुने प्रबल जीवनानुभूतियों को अभिव्यक्त करने वाली कविताएँ लिखते हैं उनमें उदय प्रकाश का नाम महत्वपूर्ण है। वे अपनी कविता में यथार्थ को केवल अनुभूति के स्तर पर प्रकट नहीं करते बल्कि उसे समसामयिक परिदृश्य के परिपार्श्व में युगानुकूल बनाकर प्रस्तुत करते हैं। उनकी कविता यथार्थ की तीखी अभिव्यक्ति के लिए जानी जाती हैं। यह तीखापन जीवनानुभूति की गहनता का ही द्योतक है।

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समान नागरी कायदा : बहुसंस्कृतिकतेला आव्हान की लिंग समानतेसाठीचे पाऊल

विश्वांभर धर्मा गायकवाड
M.A., Ph.D. (Pol.Sci.), LL.B
Assistant Professor
Dept.of Political Sci. (UG & PG),
Shivaji Mahavidyalaya, Udgir, Dist. Latur-413517 (MS)

अलिकडेच भारताच्या सर्वोच्च न्यायालयाने तिहेरी तलाकच्या वैधतेला मोडीत काढण्याचा निर्णय देऊन ही पद्धत संविधानिक चौकटीच्या विरोधात आहे. तेका यासंदर्भात भारतीय संसदेने येत्या ६ महिन्यात कायदा करावा असा न्यायनिबाडा (Verdict) दिलेला आहे. यावरून पुन्हा एकदा जुनीच मागणी म्हणून समान नागरी कायदा किंवा क-४४ यासंदर्भात चर्चेला येत आहे. ही मागणी स्वातंत्र्यपूर्व व स्वातंत्र्यानंतर चर्चेला असणारी पण प्रत्यक्षात अमलबजावणीत न आलेली एकमेव मागणी आहे.

समान नागरी कायद्याच्या अनुषंगाने देशात गेली अनेक वर्षे चर्चा घडून येत आहे. त्यात विविध सरकारे, राजकीय पक्ष, जनमानस, माध्यमे व न्यायालयून निवडे इत्यादींकडून या चर्चा होत असतात. पण या चर्चेला अद्याप मूर्त स्वरूप मात्र प्राप्त होऊ शकले नाही. या पाठीमागच्या कारणाचा तपशील पाहता प्रथमदर्शनी हे लक्षात येते की, समान नागरी कायद्याची मागणी राष्ट्रीय कमी व राजकीय जास्त होऊन बसलेली आहे. विशेषत: ही मागणी बहुसंख्याक समुदायाने अल्पसंख्याक समुदायाबद्दल गृहित धरलेल्या अविश्वासातून तयार झालेली आहे. म्हणून तर हा प्रश्न भिजत पडलेला आहे. बहुविध सांस्कृतिक व धार्मिक देशात कोणत्याही प्रश्नाचे/मागणीचे जर राजकारण झाले तर अशा मागण्यांची सोडवणूक नसते. म्हणून डॉ.बाबासाहेब आंबेडकरांनी आपल्या घटना परिषदेत भाषण करताना असा इशारा दिला होता की, **"या देशातील बहुसंख्याकांनी अल्पसंख्याकांचा आदर केला पाहिजे व अल्पसंख्याकांनी आपले स्वतंत्र अस्तित्व न ठेवता राष्ट्रीय प्रवाहात सामील झाले पाहिजे. तरच हा देश एकसंघ राहू शकतो."** असा अगदी रास्त इशारा दिलेला होता. समान नागरी कायद्याचा प्रश्न हा तसा वरवरचा प्रश्न समजू नये, याची पाळेमुळे भारताच्या इतिहासात शोधता येतील. इ.स. सातव्या शतकापासून ते तेराव्या शतकापर्यंत व तेराव्या शतकापासून ब्रिटिशांच्या भारतातून निघून जाण्यापर्यंतचा इतिहास समजून घेतला पाहिजे. विशेषत: तेराव्या शतकानंतर या देशावर मुस्लिम राजवटीचा अमल सुरू झ्‍ झाला आणि संपूर्ण भारत १८५७ च्या उठावापर्यंत मुस्लिम राजवटीत घडत होता. या काळात प्राचीन हिंदू, बौद्ध, जैन संस्कृती लयाला गेलेली होती. ब्रिटिशांच्या भारत आगमनापर्यंत हिंदू ही भारताची ओळख पुसली गेली होती. ब्रिटिशांच्या आगमनानंतर पुन्हा ब्रिटिश राजवट व तिची संस्कृती भारतात सुरू झाली पण मूळ प्रश्न हा आहे की या दोन संस्कृतीतले अंतर कायम राहिलेला आहे. त्या दोन संस्कृती म्हणजेच हिंदू विरुद्ध मुस्लिम म्हणजे हा संघर्ष केवळ राजकीय नसून तो अधिक सांस्कृतिक आहे. म्हणून तर या दोन्ही धर्माकडून चिकाटीने सांस्कृतिक संघर्ष कायम तेवत ठेवला जातो आहे. या संघर्षात एक संस्कृती दुसऱ्या संस्कृतीला कायम दाबण्याचा प्रयत्न करते. म्हणून हा समान नागरी कायद्याचा विषय जरी कायद्याच्या दृष्टीने सोडवला गेला पाहिजे असे वाटत असले तरी तो तेवढा सहज सुटणारा नाही. जर हा प्रश्न सहज सुटणारा असता तर भारत आणि पाकिस्तानची फाळणी झालीच नसती. हा संस्कृती संघर्ष कायम ठेवण्यात येथील दोन्ही धर्माच्या (सामान्य जनतेपेक्षा) त्यांच्या नेत्यांना फार फायद्याचा ठरत आलेला आहे. म्हणून कायदेविषयक समानतेपेक्षा सांस्कृतिक भिन्नता हा या कायद्यामागील खरा अडसर आहे. म्हणून घटना परिषदेत पं.नेहरू म्हणाले होते की, समान नागरी कायदा स्वच्छेने व्हावा, दबावतंत्राने होऊ नये. पण महिला संघटनांच्या मागणीमुळे पं.नेहरूंना समान नागरीकत्वाचे कलम मार्गदर्शक तत्त्वात क ४४ मध्ये समाविष्ट करावे लागले.

भारताचा इतिहास, संस्कृती, बहुविविधता पाहता भारतात समान नागरी कायदा प्रत्यक्ष अमलबजावणीत आणणे फार जोखमीचे आणि कष्टप्रद काम किंवा आव्हान आहे. समान नागरी कायद्याच्या संकल्पनेचा इतिहास पाहता इतिहासात या विषयाला फार संवेदनशीलतेने हाताळले गेलेले आहे. विशेषत: १८५७ च्या उठावानंतर ब्रिटीशांनी राज्यकारभार करत असताना हिंदू व मुस्लिमांच्या धार्मिक क्षेत्रात निहस्तक्षेपाचे धोरण स्वीकारले. पण त्यापूर्वी १८२९ ला लॉर्ड बेंटींगने सतीबंदीचा कायदा करून धार्मिक सुधारणा करण्याचा प्रयत्न केला होता. **१८४० ला लेक्स लेबोसी रिपोर्टने** धार्मिक हस्तक्षेपास मनाई केलेली होती. याच काळात राजा राममोहन रॉय, ईश्वरचंद्र विद्यासागर इत्यादी समाजसुधारकांनी विधवा महिलांसाठी काम केलेले होतेच. पुढे ब्रिटिशांनी धार्मिक कायद्याला विरोध होईल म्हणून १८६५ ला भारतीय वारसा कायदा

केला ज्यामध्ये पहिल्यांदा भारतीय स्त्रीला धार्मिक सुरक्षितता प्राप्त झाली. याच वर्षी १८६४ ला भारतीय ख्रिश्चन विवाह कायदा पास करण्यात आला. पुढे १९२३ ला विवाहित महिला संपत्ती कायदा पास करण्यात आला. याच दरम्यान १८८३ ला भारतीय महिला परिषद, श्रीमती लक्ष्मी मेनन हिच्या नेतृत्वाखाली भरविण्यात आली. या परिषदेच्या शिफारशीनुसारच **१९३७ ला हिंदू महिला संपत्ती हक्क** पास करण्यात आला.

समान नागरी कायद्याचा इतिहास

स्वातंत्र्यपूर्व काळात अशी धारणा झालेली होती की, व्यक्तिगत धार्मिक कायद्यामुळे भारतीय समाज विभागला गेलेला आहे. राष्ट्राची एकता व अखंडता अबाधित ठेवण्यासाठी समान नागरी कायदा आणावा असा विचार पुढे आला. त्यातूनच १९४१ ला चार सदस्यीय हिंदू कायदा समिती नेमण्यात आली. या समितीचे अध्यक्ष बी.एन. राव हे होते. १९४४ ला पुन्हा **बी.एन. राव**च्या नेतृत्वाखाली पूर्नसमिती नेमली गेली. पुढे हीच समिती हिंदू कोड बिल म्हणून ओळखली जाऊ लागली. या समितीने १९४७ ला रिपोर्ट दिला. ज्यामध्ये हिंदू धर्मात अनेक सुधारणा सुचविलेल्या होत्या. उदा.संयुक्त कुटुंबाची संपत्ती नष्ट करणे, वडिलाच्या संपत्तीत मुलीचा हिस्सा, आंतरजातीय विवाहातील अडथळे नष्ट करणे इ. पुढे भारतीय स्वातंत्र्याचा लढा अंतिम टप्प्यात आल्याने या प्रश्नाला बगल देण्यात आली.

स्वातंत्र्यपूर्व काळात डॉ.बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली हिंदू कायदा सुधारणा समिती नेमली गेली त्यास हिंदू कोड बिल म्हणून ओळखले जाते. हे बिल समान नागरी कायद्याच्या दृष्टीने स्वातंत्र्यपूर्व व स्वातंत्र्यानंतरची सर्वात महत्त्वाची घटना मानली जाते. या समितीचे अध्यक्ष स्वत: डॉ.बाबासाहेब आंबेडकर हे होते. ज्यात समिती सदस्य म्हणून के.वाय. भांडारकर, एस.व्ही. गुप्ता, जी.आर. राजगोपाल इत्यादी प्रयत्न केले.

बाबासाहेबांनी हे बिल ८ भागात मांडले व ते ५ फेब्रु. १९५१ ला संसदेसमोर ठेवले त्यावर सलग ४० तास चर्चा झाली. नेहरू हे सुरुवातीला बिलाच्या बाजूने होते पण नंतर त्यांनी दबावाला बळी पडून हे बिल तहकूब केले. या दरम्यान या बिलास डॉ.राजेंद्रप्रसाद, सरदार पटेल, श्यामाप्रसाद मुखर्जी, मदन मोहन मालवीय, पट्टभी सितारामय्या, हिंदू महासभेच्या महिला संघटना, जानकीबाई जोशी (अखिल हिंदू महिला परिषद अध्यक्षा), मुकूल बहिरलाल भार्गब इत्यादींनी विरोध केला. तेव्हा सप्टें. १९५१ ला हे बिल परत घेतले गेले आणि आंबेडकरांनी २७ सप्टें. १९५१ रोजीनामा दिला. तेव्हा यावर तत्कालीन श्रीमती वसुधा घगमवार या लेखिकेने फार मार्मिक भाष्य केलेले आहे. ती म्हणते, **"The first round for the uniform civil code had already been lost in the constituent assembly where though no amendment to article 35 (article 44) to the Indian constitution."** म्हणजे या देशात समान नागरी कायदा प्रस्थापित करण्याचा प्रयत्न त्या काळात डॉ.बाबासाहेब आंबेडकरांच्या हिंदू कोड बिलाच्या माध्यमातून करण्यात येत होता. तेव्हा हिंदू संघटना व इतर तत्सम हिंदू कोड बिलविरोधी घटकांनी तो हाणून पाडला आणि आज त्याच शक्ती समान नागरी कायद्याचा आग्रह धरतात. हा विरोधाभास तपशीलात जाऊन तपासला पाहिजे.

मुळात समान नागरी कायदा ही संकल्पना किंवा कायदेविषयक उपाययोजना ही फार भ्रामक व व्यवहारात येण्यास अडचणीची होऊ शकते. कारण भारतासारख्या बहुधार्मिक व बहुजातीय, अल्पसंख्याक समाजात कायदेशीर समानता आणणे फार कठीण काम आहे. इथे प्रत्येक धर्माचे वैयक्तिक कायदे, रितीरिबाज, रूढी, परंपरा इतक्या घट्ट आहेत की त्या सहजासहजी मोडीत काढता येणे शक्य नाही. समान नागरी कायद्याची गरज किंवा अंमलबजावणी म्हणजे भारतातील विविधता, संस्कृती, प्रथा, परंपरा, रूढी, जाती, वंश, भाषा, धार्मिक विचारप्रणाली यांना दुर्लक्ष करणे होय. भारताच्या दक्षिण ते उत्तर व पूर्व ते पश्चिम यातील प्रत्येक प्रदेशात जीवनाकडे बघण्याच्या विभिन्न संस्कृती व दृष्टिकोन आहेत. म्हणून हा कायदा अजून प्रत्यक्षात आलेला नाही.

समान नागरी कायदा व संविधानात्मक विरोधाभास

भारताच्या राज्यघटनेत समान नागरी कायद्याचे भाग ४ क-४४ मध्ये राज्याची मार्गदर्शक तत्वे यात समाविष्ट केलेली आहेत. तत्कालीन पंतप्रधान पं. नेहरूंनी व घटनापरिषदेने हे कलम मार्गदर्शक तत्वात टाकलेले आहे. जे कोणत्याही सरकारला बंधनकारक असणार नव्हते. क ४४ असे सांगते की, **"The state shall endeavour to secure for citizen a uniform civil code throught the territory of India."** गेल्या ७० वर्षांत यासंदर्भात अजूनही कायदा करता आलेला नाही. पण यास पूरक भारतीय संसदेने अनेक सामान्य कायदे केलेले आहेत. तसेच मुस्लिमांव्यतिरिक्त हिंदू, पारशी, ख्रिश्चन इत्यादींनी आपले वैयक्तिक कायदे समान नागरी कायद्याशी सुसंगत करण्याचा प्रयत्न केलेला आहे. संविधानातील भाग ३ मध्ये क - २५, क-२९ व क-३० नुसार धर्मस्वातंत्र्याचा मूलभूत हक्क म्हणजेच धर्माचा प्रचार-प्रसार, आचरण करण्याचे स्वातंत्र्य दिलेले असल्यामुळे समान नागरी कायदा हा या धार्मिक

स्वातंत्र्याचे उल्लंघन ठरू शकतो. पुढे १९७६ ला ४२ व्या घटनादुरूस्तीने भारताच्या प्रस्तावनेत समाजवाद व धर्मनिरपेक्षता या तत्त्वाचा समावेश करण्यात आलेला आहे. ज्यामुळे भारताला शासकीय पातळीवरून अधिकृत धर्म व त्या धर्माचा अनुनय करता येणार नाही. क्र २५ (२) मध्ये असे स्पष्ट करण्यात आलेले आहे की, राज्य धर्मनिरपेक्ष स्वरूपासाठी कोणतीही गोष्ट करू शकते. या सर्व तरतुदी पाहता त्या परस्परविरोधी वाटतात. म्हणजेच एकीकडे धर्मस्वातंत्र्याचा हक्क मान्य करायचा तर दुसरीकडे धर्मनिरपेक्ष तत्त्वाचा पुरस्कार करायचा, ही परस्पर विसंगती समान नागरी कायदा करताना संभ्रम निर्माण करते. घटनेतील धार्मिक स्वातंत्र्याच्या हक्कमुळे आज देशात प्रत्येक धर्माचे व्यक्तिगत धार्मिक कायदे अस्तित्वात आहेत आणि त्यानुसारच व्यवहार केले जातात. म्हणून घटनात्मक तरतुदी, भारतीय दंड संहिता (१९६०), भारतीय गुन्हेगारी प्रक्रिया कायदा (१९७३), भारतीय नागरी प्रक्रिया कायदा (१९०८) व इतर आधुनिक काळातील कायदे यांचे महत्त्व किंवा वापर केला जात नाही. जेवढे म्हणून सर्वसामान्य कायदे करण्यात आलेले आहेत ते सर्व कायदे सर्व जातधर्मीय व अल्पसंख्याकांसाठी ऐच्छिक ठेवण्यात आलेले आहेत. तसेच प्रत्येक कायद्यात कुठल्या तरी धर्मांसाठी एखादी विसंगत तरतुद ठेवण्यात आलेली आहे. उदा.विशेष विवाह कायद्यात द्विपत्नीत्वाला मान्यताच देण्यात आलेली नाही. त्यामुळे इतर धर्मीय या कायद्याचा वापर करू शकत नाहीत. मुळातच समान व लोकांची मानसिकता व त्या मानसिकतेवर तथाकथित धार्मिक गुरुंचे प्राबल्य कमी होणे गरजेचे आहे. तरच या कायद्याचा वापर होईल. या संविधानिक विरोधाभासामुळे व वैयक्तिक धार्मिक कायदे यामुळे समान नागरी कायद्याला न्यायालयात कायदेशीर आव्हान देता येते. म्हणून समान नागरी कायदा ९ व्या अनुसूचीत समाविष्ट करण्यात यावा. समान नागरी कायदा हा मूलभूत हक्काच्या विरोधात जात असले तरी ते घटनाबाह्य ठरत नाही. कारण २५ व्या घटनादुरूस्तीने क्र ३१ (b) व (c) हे समाजवादी ध्येय गाठण्यासाठी क्र-१४, क्र-१९ व ३१ यांचे उल्लंघन होत असेल तर असे कायदे मूलभूत हक्काचे उल्लंघन करत नाहीत. तसेच ४२ व्या घटनादुरूस्तीनेही (१९७६) ला मार्गदर्शक तत्त्वाचे महत्त्व मान्य केलेले होते. पण **१९८० च्या मिनर्वा मील बिरुद्ध भारत सरकार** या खटल्यात असा निवाडा दिला की मूलभूत हक्क व मार्गदर्शक तत्त्वे हे एकमेकांना पूरक असून संसदेला कायदा व घटनादुरुस्ती करण्याचा हक्क आहे. पण घटनेची मूलभूत चौकट मात्र विस्कळीत करता येणार नाही. यातून न्यायालयाने संसदेचे श्रेष्ठत्व मान्य केलेले आहे. म्हणून सुप्रीम कोर्टाने दिलेला समान नागरी कायद्याचा निवाडा योग्य आहे. संसदेनेच त्यावर योग्य तो मार्ग काढावा.

समान नागरी कायदा व हिंदुधर्मीय

समान नागरी कायदा तयार करण्यात हिंदू धर्मीयांकडून येणाऱ्या अडचणींचा आपण विचार करूया. भारतात विशेषत: हिंदू धर्मीयांकडून समान नागरी कायद्याची मागणी केली जात आहे. हे जरी रास्त असले तरी हिंदू धर्मीयांत काही परस्पर विसंगत बाबी आहेत त्या प्रथम पाहू.

(१) हिंदू विवाह कायद्यात (१९५५) नुसार हिंदू अंतर्गत सर्व उपगटात वारसा हक्क व इतर गोष्टी समान आणण्याचा प्रयत्न करण्यात आलेला आहे पण हे पूर्ण सत्य नाही. कारण (अ) देशाच्या वेगवेगळ्या भागात हिंदू धर्मात सगोत्र विवाह पद्धतीचे अनेक प्रकार आहेत. तेव्हा समान नागरी कायदा कसा आणणार? (ब) हिंदूत मिताक्षर व दयाभाग ही दोन कायदेपद्धती आहेत. यापैकी कोणतीही पद्धती वापरता येईल पण प.बंगाल व आसाममध्ये मीताक्षर पद्धत मानली जात नाही. (क) नागालँड, मिझोरम व इतर आदिवासी राज्यात विशेषत: नागालँडमध्ये आजही संसदेने केलेले पुढील कायदे त्या विधिमंडळाने मान्यता दिल्याशिवाय लागू होत नाहीत असा तो करार झालेला आहे. विशेषत: धार्मिक किंवा सामाजिक व्यवहारासंबंधी कायदे, परंपरागत कायदे व त्याची प्रक्रिया दिवाणी व फौजदारी न्याय ही नागा जातीप्रमाणे घेतला जाईल. या सर्व तरतुदी उत्तर-पूर्व भारतातील सर्व राज्यांसाठी लागू करण्यात आलेल्या असून त्यांचा समावेश घटनेच्या ६ व्या अनुसूचीत करण्यात आलेला आहे. जर या कायद्याप्रमाणे अम्मलबजावणी करावयाची असेल तर ६ व्या अनुसूचीतील या राज्यासाठीच्या तरतुदी हटवाव्या लागतील.

(२) ख्रिश्चन धर्मीय हा कायदा कदापिही मानणार नाहीत कारण ते कॉमन लॉ मानतात.

(३) हिंदू मधील शीख, बौद्ध, जैन इ. धर्मीय हे स्वत: स्वतंत्र धर्म मानतात. त्यामुळे त्यांचे सर्व संस्कार व विधी हिंदू धर्मीयांपेक्षा वेगळ्या आहेत. त्यांना अजूनही स्वतंत्र व्यक्तिगत कायदे मंजूर झालेले नाहीत. म्हणून ते समान नागरी कायद्यास समर्थन कसे देतील?

(४) अविभक्त हिंदू कायदा (HUF) १९५६ नुसार हा कायदा हिंदू वारसा कायदा १९५६ च्या आशयानुसार हिंदू कुटुंबाची संपत्ती व उत्पन्न यासाठी करण्यात आलेला आहे. विशेषत: भारतीय वैयक्तिक उत्पन्न कायदा १९६१ U/s २ (३१) अंतर्गत हिंदू अविभक्त कुटुंबाला इन्कम टॅक्सचा फायदा घेता येतो. तो इतर धर्मीयांना घेता येत नाही. हा एक प्रकारचा कायदेविषयक भेद आहे. ज्यामुळे सरकारचे करोडो रुपये उत्पन्न बुडत आहे तो प्रथम रद्द केला पाहिजे.

(५) देशात एकमेव राज्य म्हणजे गोव्यात समान नागरी कायदा अस्तित्त्वात आहे. म्हणून हा कायदा लागू करण्यासाठी नेहमी या राज्याचा उदाहरण म्हणून आधार घेतला जातो. पण गोव्याची परिस्थिती वेगळी आहे हे आपण जाणून घेतले पाहिजे. गोवा हे राज्य भारतात विलीन होण्यापूर्वी पोर्तुगीजांची एक वसाहत होती. पोर्तुगालमध्ये १९१० ला राजेशाही जाऊन लोकशाही आली तेव्हा गोवा त्याचा एक भाग म्हणून गोव्यातही १९६१ ला पोर्तुगीजांचा **पुर्तगीज सिव्हील कोड १८६७ व कोड ऑफ सिव्हील प्रोसीजर १९३९** लागू करण्यात आला. पोर्तुगीज कायद्यानुसार विवाह हा संस्कार नसून करार मानला जातो. तसेच त्या कायद्यानुसार लग्न झाल्यानंतर आपोआपच पत्नी संपत्तीची सहभागीदार होते, तिथे विवाह नोंदणी बंधनकारक आहे. पहिल्या पत्नीची संमती असल्याशिवाय दुसऱ्या पत्नीला संपत्ती हस्तांतरण होत नाही व जन्म व मृत्यू नोंद बंधनकारक आहे. या सर्व तरतुदी व पार्श्वभूमी पाहता गोव्यासारख्या समान नागरी कायदा जो पोर्तुगीज संस्कृतीवर आधारित आहे तो संपूर्ण भारतासाठी आदर्श किंवा आधार होऊ शकत नाही. म्हणून तेथील समान नागरी कायद्याचा उल्लेख करू नये. पण गोव्यात राहणारे सर्व धर्मियांसाठी विवाह, घटस्फोट व दत्तक वारसा इत्यादींसाठी समान नागरी कायदा लागू आहे. पण गोव्यानंतर देशातल्या इतर कोणत्याही राज्याने आत्तापर्यंत समान नागरी कायदा राज्याच्या पातळीवर गेल्या ७० वर्षांत लागू केला नाही. याचा अर्थ असा आहे की, गोव्याचा समान नागरी कायदाही भारतीय परिस्थितीच्या अगदी विपरीत परिस्थितीत तयार झालेला आहे. पण त्या धर्तीवर समान नागरी कायदा करण्याचा प्रयत्न इथला पाहिजे. वरील हिंदू धर्मीय व इतर गोष्टी लक्षात घेता सर्वप्रथम हिंदूनी आपल्या विसंगत गोष्टी समान नागरी कायद्याशी सुसंगत केल्या पाहिजे.

समान नागरी कायद्याला पर्यायी कायदे

भारतात अनेक जाती धर्माचे लोक राहतात. त्यांच्यात सांस्कृतिक व धार्मिक विभिन्नता असल्यामुळे समान नागरी कायदा आणणे फार अवघड काम आहे. हे पाहता भारत सरकारने आतापर्यंत या प्रश्नाला संवेदनशील समजून विशेषतः राजकीय विषय केल्यामुळे प्रत्यक्ष न भिडता समान नागरी कायद्याला पर्याय म्हणून अनेक सुधारणा, नवीन कायदे, योजना अंमलबजावणीत आणलेल्या आहेत. ज्यामुळे एकत्रित समान नागरी कायद्याची प्रस्तुतता अप्रस्तुत झाली आहे व धार्मिक सहिष्णुता कायम ठेवण्याचा प्रयत्न केलेला आहे. म्हणून पुन्हा समान नागरी कायद्याचा आग्रह धरणे म्हणजे धार्मिक तेढ निर्माण करण्याचा प्रयत्न करणे होय. मुळात मुस्लिम धर्मियांनीही समान नागरी कायद्याला घाबरण्याचे काही कारण नाही. कारण देशात इतरही अल्पसंख्याक समुदाय आहेतच. समान नागरी कायद्याची घटनेत तरतूद असल्यामुळे काही सरकारे त्याचा भीती दाखविण्याचे हत्यार म्हणून वापर करत आहेत. खरे तर समान नागरी कायद्याची मागणी सरकारऐवजी सर्व धर्मिय जनतेतूनच आली पाहिजे. इथे समान नागरी कायद्याचा पर्यायी कायद्यास आपण विचार करू या.

१) गुन्हेगारी प्रक्रिया कायदा (१९७३) Cr.P.C. Act नुसार हा कायदा या देशातील सर्व नागरिकांना लागू आहे. जरी त्यांचा धर्म, जात, संस्कृती कोणतीही असो. उदा.शहाबानो खटल्यात सर्वोच्च न्यायालयाने Cr.P.C. च्या क १२५ नुसार शहाबानोला पोटगी मंजूर केलेली होती. या कायद्याचा कोणताही नागरिक आधार घेऊ शकतो. पण वैयक्तिक कायदे आड येत आहेत, आणले जातात. त्यामुळे तशी मानसिकता तयार होत नाही.

२) भारतीय संसदेने ९ ऑक्टो. १९५४ ला स्पेशल मॅरिज अॅक्ट पास केला. हा कायदा भारतीय व भारताबाहेरील सर्व नागरिकांना लागू असेल. त्या नागरिकांची कोणतीही जात, धर्म, वंश वेगळे असूनसुद्धा प्रत्येक नागरिकाला आंतरजातीय व आंतरधर्मिय विवाह करता येतो. तो विवाह नोंदणी पद्धतीने कायदेशीर विवाह असेल. हा कायदा म्हणजे समान नागरी कायद्याला पर्याय म्हणूनही पाहता येईल.

३) १९८५ च्या शहाबानो खटल्यानंतर राजीव गांधी सरकारने मुस्लिम महिला (घटस्फोट संरक्षण हक्क) कायदा १९८६ पास करण्यात आला. हा कायदा अतिशय महत्त्वपूर्ण मानला जातो. हा कायदा Cr.P.C. १९७३ च्या कायद्यानुसार कार्यवाहीत येईल. ज्यामध्ये मुस्लिम घटस्फोटित महिलेस पोटगी व उदरनिर्वाहाची व्यवस्था तिच्या सोडून दिलेल्या पतीकडून मिळेल. या कायद्यामुळे मुस्लिम स्त्रीला व्यक्तिगत कायद्यात जी पोटगीची तरतूद नव्हती, त्याची सोय झाली. त्यामुळे या कायद्याने व्यक्तिगत मुस्लिम महिला कायद्याचे महत्त्व कमी झाले. या कायद्यानुसार मुस्लिम स्त्री बहुपत्नीत्व, तलाक, पोटगी, मुलांचे संगोपन इत्यादी पासून संरक्षण घेऊ शकते. पण स्त्रीला सामाजिक व कौटुंबिक बहिष्काराला सामोरे जावे लागते. तिचे एकटीचे धैर्य होत नाही.

४) कौटुंबिक हिंसाचार विरोधी कायदा - २००५ हा कायदा २००५ ला भारतीय संसदेने मंजूर केला व ऑक्टोबर २००६ ला मंजूर केला. या कायद्यानुसार भारतात सर्वप्रथम कौटुंबिक हिंसाचाराची दखल घेऊन व्याख्या करण्यात आली. तसेच केवळ शारीरिक हिंसाचार नसून मानसिक व लैंगिक हिंसाचाराची दखल घेण्यात आली. या कायद्याचा आधार कोणत्याही धर्माची स्त्री घेऊ शकते. ज्यामुळे स्त्रियांचे हक्क सुरक्षित ठेवण्याची हमी मिळाली. जे व्यक्तिगत कौटुंबिक कायद्यात नव्हते.

५) **बाल गुन्हेगार कायदा - २०१५** भारतीय संसदेने हा कायदा २०१५ ला पास करून २०१६ ला लागू केला. या कायद्यानुसार लहान मुलाचे शोषण, गुन्हेगारी इत्यादी संदर्भात करण्यात आला. मग ते मूल कोणत्याही धर्माचे असो. यामुळे व्यक्तिगत कायद्यांना मर्यादा आल्या. हा कायदा फार व्यापक करण्यात आलेला आहे.

६) **सक्तीचा विवाह नोंदणी कायदा २००६** - भारतीय संसदेने २००५ ला सक्तीचा विवाह नोंदणी केलेला आहे. त्यामुळे प्रत्येक जोडप्याला आपल्या विवाहाची नोंदणी बंधनकारक आहे. ज्यामुळे बालविवाह, बहुपत्नीत्व, स्त्री विक्री इत्यादी गोष्टींना आळा करण्यासाठी विवाह कायदा केलेला आहे. ज्यामुळे समान नागरी कायद्याचा उद्देश थ्येच काही अशी पूर्ण होत आहे.

वरील मुद्याचा विचार करता असा निष्कर्ष निघतो की, एवढ्या सान्या तरतुदी समान नागरी कायद्याला पर्याय असताना एका वेगळ्या समान नागरी कायद्याची गरजच काय? जर जनतेची मानसिकता या कायद्याचा वापर करण्याची वाढली तर हे शक्य आहे. तसेच अनेक सामान्य कायदे आणखीन करून अल्पसंख्याक व घटनात्मक तरतुदींचे उल्लंघन न करता समान नागरी कायद्याचा पर्याय यंत्रणा उभी करून हा प्रश्न मार्गी लावता येईल.

मुस्लिम समुदाय व समान नागरी कायदा

मुस्लिम समुदाय आणि समान नागरी कायदा यासंदर्भातच खन्या अर्थाने संपूर्ण देशभर गेली सहा दशके हा प्रश्न चर्चेला येत आहे. या देशात घटनेने भाषिक व धार्मिक अल्पसंख्यांकाचे अस्तित्व मान्य केलेले आहे. म्हणून मुस्लिम हे पारशी, बौद्ध, ख्रिश्चन इत्यादी धर्मियांच्या तुलनेत मोठा समुदाय असल्याने मुस्लिम आणि समान नागरी कायदा ही मुस्लिम विरोधी असे गृहित धरण्यात येत आहे पण ते चुकीचे आहे. समान नागरी कायदा हा अल्पसंख्याक असो वा बहुसंख्याक सर्वांना समान असतो. त्यांचे संख्येशी काहीही देणे घेणे नाही. पण समान नागरी कायद्याचा त्रास अशांना होतो जो धर्म मध्ययुगीन मूल्य, रितीरिवाज, परंपरा, ईश्वरी देणगी, ग्रंथप्रमाण, बदलास विरोध, गोपनियता, बंदिस्तता, खुलेपणास विरोध, धर्मश्रेष्ठत्व व मनुष्य गौणत्व मानतो तो सर्व नागरी कायदे, घटनात्मक कायदे किंवा समान नागरी कायदे यास विरोध करतात. मुस्लीम धर्म हा जरी त्यांच्या मताप्रमाणे आधुनिक व उदार असला तरी तो आधुनिक लोकशाहीप्रधान नागरी समाजाच्या दृष्टीने तो विसंगत ठरत आहे. म्हणून मुस्लिमांना बाह्य धर्म हस्तक्षेप विशेषतः हिंदूंचे वर्चस्व मान्य नाही, याची आपण प्रस्तावनेत चर्चा केलेली आहेच. मुस्लिम कायदा हा अल्ला, प्रेषित, महंमद पैगंबर यांचे शब्द म्हणजे कुराण होय. मुस्लिम कायदा हा कुराण, सुन्ना, हदिस, ईज्मा, किमास, रुढी, न्यायिक निर्णय, कायदे, विवेक इत्यादीचा मिळून बन्नलेला आहे. तसेच मुस्लिम धर्मात पुढील न्यायशाखा आहेत व सुन्नीसाठी हनिफा, मलिकी, शफी, हनाबाली तर शियासाठी इमामी (अकबरी व वसूली), ईस्माईल ईशा (खोजा, बोहरा, झोदायस) इत्यादी आहेत. या सर्व मध्ययुगीन काळापासून चालत आलेली परंपरा नष्ट होईल. या भीतीने मुस्लिम धर्मास या समान नागरी कायद्याचा विरोध असणार आहे. ती भीतीपोटी किंवा व्यक्तिगत धार्मिक कायदे मोडीत निघतील ज्यामुळे धर्माचे मूळ अधिष्ठान नष्ट होईल म्हणून ते लोकशाही आधारित कायद्यास विरोध करत आहेत. प्राचीन व मध्ययुगीन मानसिकता आजच्या काळात अप्रासंगिक ठरत आहे. विज्ञान, जागतिकीकरण, परस्परावलंबीत्व, भौतिकवादाचा जीवनावर होणारा परिणाम, तंत्रज्ञान इत्यादीमुळे मध्ययुगीन मूल्य व नियमावर आधारित असलेल्या धर्मियांना आपली संस्कृती नष्ट होण्याचा धोका आहे. म्हणून ते समान नागरी कायद्यास विरोध करत आहेत. जगातील बहुतांश मुस्लिम धर्मीय देशात जुन्या चालीरीती बंद करण्यात आलेल्या आहेत. युरोपात विशेषतः जर्मनी (अंजेला मार्केल) व युरोपिय महासंघाने महिलांना बुरखा बंदी सार्वजनिक ठिकाणी केलेली आहे. प्रत्येक धर्म व समुदायाने आपला धर्म, संस्कृती व जात कोणतीही असली तरी राष्ट्र व त्या राष्ट्राचे सर्वमान्य कायदे पालन करण्यातच त्या धर्मियांचे भले असते. विनाकारण बहुसंख्यांकांची संस्कृती, धर्म, विचार आमच्यावर लादले जात आहेत, असा अपप्रचार करून बदलास पूर्वग्रह मानसिकतेने विरोध करू नये. विशेषतः भारतात हजारो वर्षापासून धर्मनिरपेक्षतेचे तत्त्व प्रत्यक्ष-अप्रत्यक्ष पाळले जाते. इतर देशाच्या तुलनेत भारतातील अल्पसंख्यांक हे निश्चितच सुरक्षित व समान हक्काचा उपभोग घेत आहेत. भारतीय राज्यघटना धार्मिक भेदास मान्यता देत नाही तसेच न्यायव्यवस्थाही नाही. प्रश्न असा आहे की यात दुमत असण्याचे कारण नाही. यात काही विशिष्ट विचारधारेचे सरकार सत्तेत येण्यासाठी मताचे ध्रुवीकरण करून काही डावपेचात्मक पाऊल उचलत असेल तर त्यास भारताची राज्यघटना, सर्वोच्च न्यायव्यवस्था, समाजमाध्यमे, बुद्धीवादी व जनता आपापल्या पद्धतीने प्रत्युत्तर देत आहे. म्हणून अल्पसंख्याकांनी फार बिथरण्याचे कारण नाही.

समान नागरी कायद्यासंबंधी मुस्लिम समुदायाचे पुढील आक्षेप आहेत.

१) समान नागरी कायद्यासंदर्भातला खरा संघर्ष हा अखिल भारतीय मुस्लिम महिला व्यक्तिगत मंडळ (AIMWPLB) व अखिल भारतीय मुस्लिम धर्मीय व्यक्तिगत मंडळ (AIMPLB) यामध्ये आहे. म्हणजेच मुस्लिम धर्मांतील पुरुषी वर्चस्व धर्माच्या आडून स्त्रियांचे दुय्यमत्व व शोषण करत आहे. त्यासाठी मुस्लिम

महिलांचा या मध्ययुगीन प्रथांना विरोध आहे. उदा. तलाक. ते म्हणतात की, स्त्रियांचे तलाक, विवाह इत्यादी प्रश्न धर्मांतर्गत आहेत ते आम्ही सोडवू.

२) सर्व समाजाला एका रंगाने रंगवण्याचा हा प्रयत्न आहे. ज्यामुळे देशाचे बहुसांस्कृतिक व विविधता यास धोका आहे.

३) समान नागरी कायद्याच्या आडून मुस्लिम धर्मियांच्या कौटुंबिक अंतर्गत प्रश्नात हस्तक्षेप करण्याचा प्रयत्न आहे. जो घटनेने प्रत्येक धर्मियाला आपल्या धर्मांचे, रुढीचे, प्रथेचे पालन करण्याच्या विरुद्ध आहे.

४) समान नागरी कायदा हा लिंग न्याय नसून तो केवळ हिंदूंचा राष्ट्रीय अजेंडा आहे.

५) जसा मुस्लिम धर्म महिलांना संधी नाकारतो तसा हिंदू धर्मही महिलांना संधी नाकारतो.

६) मुस्लिम कायदा हा मूळातच व्यक्तिने बनवलेला नसून तो अल्लाचा शब्द आहे तो दुरूस्त किंवा नष्ट करण्याचा कोणालाही अधिकार नाही.

समान नागरी कायदा व लिंग समानता

मूळात समान नागरी कायद्याची मागणीच पुरुषांनी केलेली नसून ती महिला संघटनाकडून करण्यात आलेली आहे. जगातील कोणताही धर्म व धर्मग्रंथ यावर पुरुषी वर्चस्व आहे. या पुरुषांनी धर्म, ग्रंथ यांच्या आडून महिलांना दुय्यम व गुलामीत ढकलले आहे. मग ते हिंदू असो वा मुस्लिम. हिंदूनी त्यांच्या मनुस्मृती ग्रंथाद्वारे महिलांवर अनेक बंधने घातली होती पण हिंदू धर्मात कालांतराने अनेक धर्मचिकित्सक निर्माण झाले, ज्यांनी हिंदू धर्मातील जातिभेद, महिला दुय्यमत्व याचे विश्लेषण केले व त्यात सुधारणा करण्यासाठी प्रयत्न केले. त्यात समाजसुधारकांचे व महिला चळवळीचे खूप योगदान आहे. शिक्षणाचा प्रचार व प्रसार यामुळे हिंदू स्त्रियांनी आपल्या स्वातंत्र्याच्या क्षेत्रात बरीच प्रगती व झेप घेतलेली आहे. अनेक कायदे स्वतःस अनुकूल बनवून घेतलेले आहेत. उदा. हिंदू कोड बिल, शिक्षण, नोकरी इत्यादी क्षेत्रात हिंदू स्त्रियांचे प्रमाण वाढलेले आहे. पण त्यांच्या तुलनेत मुस्लिम स्त्रिया दुहेरी गुलामीत जगत आहेत. उदा. धार्मिक व पुरुषाची गुलामी. ते स्त्रियांना घरात स्वातंत्र्य देतात पण घराबाहेर देत नाहीत. त्यांच्यात शिक्षणाचे प्रमाण कमी आहे. आणि ते बंदिस्त जीवन जगत आहेत. विवाहाच्या संदर्भात मुस्लिम स्त्रीला कमी हक्क आहेत. म्हणून मुस्लिम स्त्रीलाही स्वातंत्र्य मिळाले पाहिजे. म्हणून काही मुस्लिम संघटना. कार्यकर्ते प्रयत्न करत आहेत. उदा. हमीद दलवाई व त्यांचे मुस्लिम सत्यशोधकीय समान मंडळ इत्यादी काही स्त्रिया हक्कासाठी न्यायालयीन लढाई लढत आहेत. उदा. शहाबानो, शायरा बानो प्रकरण इत्यादी या सर्व धर्मीय स्त्रियांना हक्क व अधिकार व सन्मानाची वागणूक मिळावी म्हणून समान नागरी कायदा हा पर्याय पुढे आणला जात आहे. म्हणून या कायद्याला शत्रू न समजता लिंग न्याय व समानतेसाठीचा कायदा म्हणून पाहणे गरजेचे आहे. म्हणून हा कायदा नागरी समानतेपेक्षा लिंग समानतेच्या दृष्टीने योग्य पाऊल असेल यात वावगं काही असणार नाही.

समान नागरी कायद्याबद्दलची साधक-बाधक चर्चा केल्यानंतर असा निष्कर्ष काढता येईल की, समान नागरी कायद्याची खरी गरज ही महिलांसाठी जास्त आहे. कारण प्रत्येक धर्माने महिलांना दुय्यम ठेवलेले आहे. धर्माच्या नावाखाली त्यांचे शारीरिक व मानसिक शोषणाला समर्थन दिलेले आहे. धार्मिक व पुरुषी वर्चस्व हा खऱ्या अर्थाने महिलांसमोरील प्रश्न आहे. तो प्रश्न सोडवण्याचा एकमेव मार्ग म्हणजे समान नागरी कायदा होय. या कायद्यानुसार प्रत्येक नागरिक कायद्याच्या दृष्टीने समान राहील व प्रत्येक धर्माच्या स्त्रीला कायदेशीर समान नागरी अधिकार मिळतील. ज्यामुळे लिंग भेदभाव व नागरी असमानता नष्ट केली जाईल. वैयक्तिक कायद्याचा सर्वांत वाईट परिणाम महिलांवर होत आहे. घटनेतील क १४ सर्व महिलांना समानतेचा हक्क देते पण प्रत्येक धर्म महिलांना हा समानतेचा हक्क नाकारतो त्यात संपत्ती, विवाह, घटस्फोट, पोटगी, वारसा, दत्तक इत्यादी प्रकरणात महिलांना दुय्यम स्थान दिले जाते. म्हणून हा कायदा नागरी समानतेपेक्षा लिंग समानता व न्याय यासाठी खूप महत्त्वाचा आहे. म्हणून समान नागरी कायदा असे नामकरण न होता लिंग समानतेचा कायदा असे करण्यात यावे असे वाटते. सांस्कृतिक व धार्मिक विविधता ही वस्तुस्थिती लक्षात ठेऊन या देशाचे ऐक्य, एकता, अखंडता व सार्वभौमत्व यांचा सन्मान राखला पाहिजे. धर्म, जात, संस्कृती व वंश याऐपक्षा देश श्रेष्ठ आहे. पण कोणीही देशभक्तीची व्याख्या आपल्याला वाटेल तीच असावी अशी करू नये, सत्तेत आज आहारात उद्या नाही पण देशाचे हित कायम जपले पाहिजे. हजारो वर्षांपासून आपल्या देशाची असलेली बहुसांस्कृतिक ओळख कायम राहावी यासाठी आपापल्या परीने प्रयत्न करावेत. प्रसंगी व्यक्तिगत धर्म, जात, संस्कृती, आयडी-निवडी यास मुरड घातली तरी चालेल. शेवटी धर्मासाठी माणूस नसून माणसासाठी धर्म आहे. जगात सर्वात श्रेष्ठ मातृभूमी आहे. प्रश्न इथे निर्माण होतो की, देश श्रेष्ठ की धर्म श्रेष्ठ ह्या ज्याला योग्य कळेल त्या देशाचे भवितव्य उज्वल असेल यात शंका नाही !

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