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Digital Literacy Awareness among Secondary School Tribal Students of Wayanad District

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Abstract:

The present study has been intended to study the Digital Literacy Awareness among Secondary School Tribal Students of Wayanad District of Kerala. The present study was conducted on a representative sample of 400 Tribal Secondary School Students of Wayanad District. Stratified Random Sampling Techniques was used to collect data from Secondary school Tribal students. The tool used for the present study is Questionnaire on Usage of Digital literacy and Awareness Scale on Digital literacy among the Secondary school Tribal students of Wayanad district. Preliminary analysis, Percentage analysis, Test of significant Difference between Means and Karl Pearson's Product Moment Correlation was used for Statistical analysis of data. The result shows that Majority of the Secondary School Tribal Students in Wayanad district have an Average level of Digital literacy awareness. 24.5% of Secondary School Students are High level Digital literacy awareness, 54.3% is Average level and 21.3% is Low level of Attitude towards Digital literacy awareness.

Keywords: Digital literacy, Awareness, Tribal Students, Secondary School Students.

Introduction:

Digital literacy is not a new strategy for a student to gain the information and knowledge needed. Digital literacy has now become a part of basic literacy. Hence the knowledge, understanding and skills of digital literacy is becoming crucial as young learners live in a society in which digital technology and media play an important role. It is an indispensable part of life, both personally and socially. Digital literacy is the ability to use technology to find, evaluates, create and communicate information. Digital literacy is understanding of the technology and also using it appropriately. The major findings based on the study; in comparison, male students have better access to online education than female students. Male students are also more ambitious about higher education and employment than their female counterparts, as a result of the ignorance and social isolation of these communities; the majority of the students are unaware of future education prospects. This results in high dropout rates among such students, which is further triggered by the impact of this pandemic. The major objectives of the study were to find out the existence of digital divide among the Paniya tribal community of Kannur district, to understand the causes of digital divide among the Paniya Tribal community of Kannur district, to find out the Policies and Programmes to reduce the digital divide among the tribal

communities of Kerala. Digital literacy helps young people to perform an active part in social, cultural, economic, civic and intellectual life now and also in future.

The primary objective of this study is to analyze the digital divide caused by the corona virus pandemic and proposing effective solutions to overcome this issue. This study is designed in a descriptive manner. The primary data was collected with the help of a structured, open-ended questionnaire.

Need and Significance of the Study:

Digital literacy is necessary to become digital citizens; the digital world offers tremendous benefits to us all. It provides platforms that allow us to connect and collaborate. Becoming digitally literate students can develop their technological skills, learn authorship rules, such as copyright and plagiarism, understand how to access online information and learn social responsibility while interacting on social networks. The digital world offers tremendous benefits to us all. It provides platforms that allow us to connect and collaborate. Becoming digitally literate students can develop their technological skills, learn authorship rules, such as copyright and plagiarism, understand how to access online information and learn social responsibility while interacting on social networks. The level of digital literacy in education become high after the COVID 19 pandemic. And now we

are depending digital literacy more. It will also help in planning a better career for them.

Most of the rural areas in our country are not well equipped with technological infrastructure. They are facing digital disconnect, due to which they are excluded from digital world. The students also lack technical assistance and sufficient technical knowledge to attend online education. The problem of digital literacy also excludes these students from the digital world. Also, they faced difficulties in the Covid pandemic period for accessing the new methods of learning. The problems of rural students in attending online education have to be looked up and have to be resolved. They need better facilities to access the digital education. Need of this research is intended to study digital literacy among tribal students. Because they are living in a different environment and they are socially and economically backward. Tribal students are facing many difficulties in education such as language problem, lack of mass media, poor infrastructure facilities at home, poor access to modern technology etc. A good knowledge about digital literacy has become a mandatory practice today. The study will help to understand about the Awareness and Usage of Digital literacy among Tribal Secondary School Students of Wayanad district

Statement of the problem:

The problem of the present study is entitled as, ” **Digital Literacy Awareness among Secondary School Tribal Students of Wayanad District.**

Definition of key terms:

Digital literacy:

Digital literacy means the ability to use information and communication technologies to find, evaluate, create and communicate information requiring both cognitive and technical skills.

(The American Library Association ALA)

In this present study by the term “ **Digital literacy** “ the investigator means that having the skill we need to study, live and work in this world where communication and access to information is increasingly through digital technologies like internet platforms, social media and devices among secondary level tribal students of Wayanad district.

Awareness:

Awareness is an understanding of the activities of others, which provides a context for your own activity. (Dourishand Belloti, 1992). Awareness means knowing that something exists and is important. (Oxford dictionary)

In this present study by the term “ **Awareness** “ the investigator means that the quality or state of being aware about digital literacy of tribal students at secondary level tribal students at secondary level.

Tribal Students:

A social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. (D N Majumdar, 2022)

In this present study by the term “ **Tribal Students** “, the investigator means that a student at land-grand college or university that is a member of an Indian tribe, in Wayanad district.

Secondary School Students:

According to KER Rule (1959) Standards VIII, IX and X shall be collectively known as the Secondary Grade. Secondary School providing the three-year course shall be known as High School.

In the present study by the term “ **Secondary School Students** ” the investigator means pupils / Tribal students attending in any one of the educational standard 8 th , 9 th & 10 th in any one of the recognized School of Wayanad District of Kerala.

Objectives of the Study

1. To find out the level of Digital literacy awareness among Secondary school Tribal students of Wayanad district.
2. To find out the level of Digital literacy usage among Secondary school Tribal students of Wayanad district.
3. To compare the level of Digital literacy awareness among Secondary school Tribal students with respect to sub samples;
 - Gender
 - Locale
 - Types of Management
4. To compare the usage of Digital literacy usage among Secondary level Tribal students with respect to sub samples;
 - Gender
 - Locale
 - Types of Management

Hypotheses of the Study:

1. There is average level of awareness on digital literacy among secondary school tribal students.
2. There is average level of usage of digital literacy among secondary school tribal students.
3. There is no significant difference in the level of awareness on digital literacy among secondary school tribal students with respect to subsamples;
 - Gender
 - Locale
 - Type of Management
4. There is no significant difference in the extent of usage of digital literacy among secondary school tribal students with respect to subsamples;

- Gender
- Locale
- Type of Management

Methodology of the Study:

The present study employs survey method to find out the awareness and usage of digital literacy among tribal students of secondary level.

Variables of the Study:

Criterion Variables

Variable 1: Awareness of digital literacy

Variable 2: Usage of digital literacy

Classificatory Variables:

- Gender
- Locale
- Types of Management

Sample of the Study

The present study was conducted on a representative sample of 400 Tribal Secondary School Students of Wayanad district of Kerala State, through stratified random sampling on the basis of

- Gender
- Locale
- Type of Management

Tools used for the Study:

- Digital Literacy Awareness Scale for the present study was developed and standardized by the investigator with the help of the Supervising teacher. (Abdul Rasheed Poozhithara & Reshma Ramachandran.2023)
- Digital Literacy Usage Questionnaire for the present study was developed and standardized by the investigator with the help of the Supervising teacher. (Abdul Rasheed Poozhithara & Reshma Ramachandran.2023)

Statistical techniques Used for the Study.:

The following statistical techniques were

Table 1: Summary of Mean, Median, Mode, Standard deviation, Skewness and Kurtosis for the Total Sample

Descriptive Statistics	Awareness of Digital literacy	Usage of digital literacy
Mean	75.93	20.67
Median	78	21
Mode	79	21
SD	10.96	2
Skewness	-0.392	0.271
Kurtosis	-0.732	-0.732

From the table 1, it is found that the Mean, Median, Mode for the variables Awareness of digital literacy and Usage of digital literacy are approximately equal. Hence the scores of Awareness of digital literacy and Usage of digital literacy follow a normal distribution. The value of skewness and kurtosis in the case of variable Awareness of digital literacy among tribal students are -0.392 and

used for the analysis of data in the present study

- Preliminary analysis
- Percentage analysis
- Test of significant difference between means
- Karl Pearson's product moment correlation

Analysis and Interpretations:

The data analysis process is nothing but gathering information by using a proper application or tool which allows you to explore the data and find a pattern in it. Based on that information and data, you can make decisions, or you can get ultimate conclusions. Research data analysis is a process used by researchers for reducing data to a story and interpreting it to derive insights. The data analysis process helps in reducing a large chunk of data into smaller fragments, which makes sense. Data analysis is the process of ordering, categorizing, manipulating, and summarizing data to obtain answers to research questions. It is usually the first step taken towards data interpretation. Interpretation is the final phase of the analysis process.

The present study was intended to find out the **Digital Literacy Awareness among Secondary School Tribal Students of Wayanad District.** The data collected from the sample was analyzed statistically to accomplish the objectives of the study. This chapter deals with the brief description of the Statistical Analysis of data collected and its interpretation.

Preliminary Analysis:

Statistics like Mean, Median, Mode, Standard deviation, skewness and kurtosis for the selected two variables are computed for the whole sample (N=400) and the data are presented in **Table 1.**

-0.732. This suggests that distribution of variable digital literacy awareness is negatively skewed and platykurtic. The value of skewness and kurtosis in the case of variable usage of digital literacy among tribal students are 0.271 and -0.732. This suggests that distribution of variable usage of digital literacy among tribal students is positively Skewed and platykurtic.

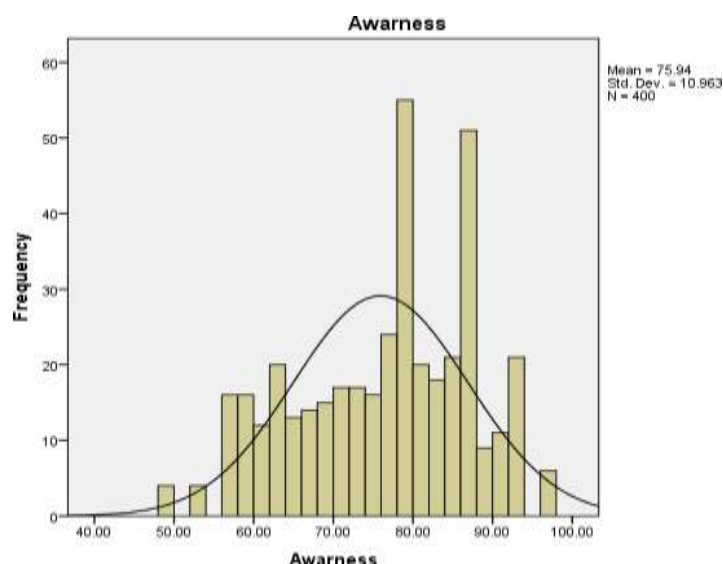


Figure 1: Histogram of Awareness of digital literacy

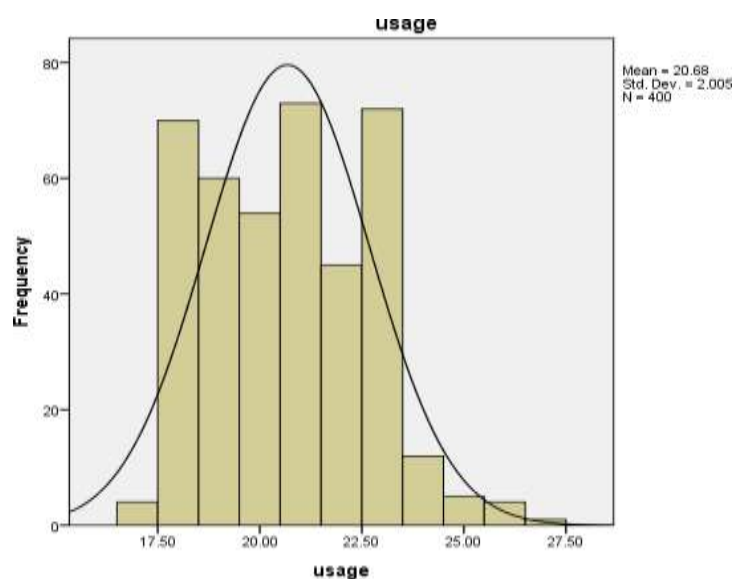


Figure 2: Histogram of usage of digital literacy

Major Analysis:

Level of digital literacy Awareness among Secondary School tribal Students of Wayanad district for Total sample:

To find out the level of digital literacy

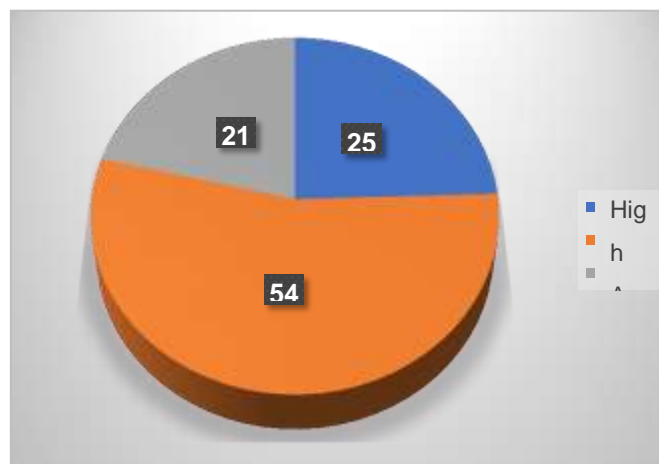
Awareness among Secondary School tribal Students of Wayanad district for Total sample. The level and extent of secondary school students' digital literacy Awareness the Mean and Standard digital literacy Awareness scores is used for the calculation.

Table 2: Data and result of Level of digital literacy Awareness among Secondary School tribal Students of Wayanad district for Total sample

Level	Digital literacy awareness	
	N	%
High	98	24.5
Average	217	54.3
Low	85	21.3

The table 2 reveals that 24.5% of secondary school students are high level digital literacy

awareness and 54.3% is average. The low level of attitude towards digital literacy awareness is 21.3%.

Figure 3: Level of digital literacy Awareness

Level of Digital Literacy Usage among Secondary School tribal Students of Wayanad district for Total sample:

To find out the level of digital literacy usage among Secondary School tribal Students of

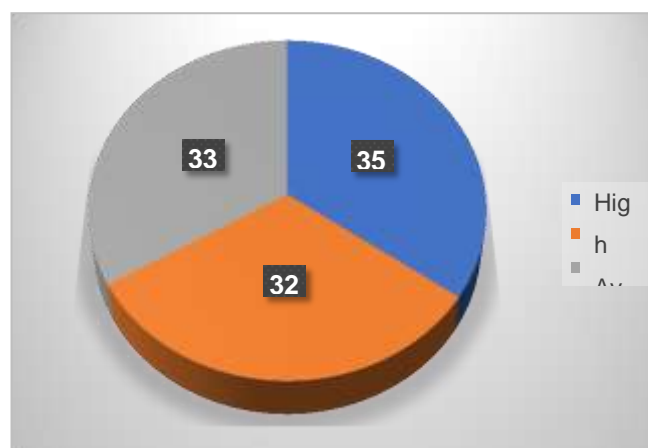
Wayanad district for Total sample. The level and extent of secondary school students' digital literacy usage the Mean and Standard digital literacy usage scores is used for the calculation

Table 3: Data and result of Level of digital literacy usage among Secondary School tribal Students of Wayanad district for Total sample

Level	Digital literacy usage	
	N	%
High	139	34.8
Average	127	31.8
Low	134	33.5

The table 3.revels that 34.8% of secondary school tribal students are high level *digital literacy*

usage and 33.5% is low. The level of attitude towards *digital literacy usage* is 31.8% is average.

Figure 4: Level digital literacy usage

Investigation of difference in the Mean scores of digital literacy Awareness among Secondary School tribal Students of Wayanad district:

Two tailed tests of significant difference are used to test the significance of difference between Mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district among the sub samples based on gender, locale, type of management and subjects of study.

Test of significance of difference between mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for male and female students:

The value obtained for the mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district with respect to gender are given in the table.

Table 4: Data and result of test of significance of difference between Mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for the subsample based on Gender

	SUB SAMPLE	Mean	S D	z-VALUE
<i>Digital Literacy Awareness</i>	Male	79.61	9.63	
				7.363
	Female	72.03	10.96	

The table 4, reveals that the t-value obtained for mean difference in digital literacy Awareness between male and female students is significant at 0.01 level of significance because the calculated value \underline{z} ' (7.363) is greater than the table value of \underline{z} ' (2.58). Thus, it concludes that there is significant difference in the Mean scores of digital literacy Awareness between male and female students at 0.01 level of significance. It is found that *digital literacy Awareness* between male and female Secondary school Tribal Students differ significantly.

Test of significance of difference between mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for Urban and Rural students:

The value obtained for the mean scores of digital literacy Awareness among Secondary School tribal Students of Wayanad district with respect to locality are given in the table.

Table 5: Data and result of test of significance of difference between Mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for the subsample based on locality.

	SUB SAMPLE	Mean	S.D	z-VALUE
<i>Digital Literacy Awareness</i>	Urban	79.62	10.25	
				7.136
	Rural	72.25	10.41	

The table 5, reveals that the t-value obtained for mean difference in *digital literacy Awareness* between urban and rural students is significant at 0.01 level of significance because the calculated value \underline{z} ' (7.136) is greater than the table value of \underline{z} ' (2.58). Thus, it concludes that there is significant difference in the Mean scores of *digital literacy Awareness* between urban and rural students at 0.01 level of significance. It is found that *digital literacy Awareness* between urban and rural

secondary school tribal students differ significantly.

Test of significance of difference between mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for Govt and Aided students:

The value obtained for the mean scores of digital literacy Awareness among Secondary School tribal Students of Wayanad district with respect to type of management are given in the table.

Table 6: Data and result of test of significance of difference between Mean scores of digital literacy Awareness among Secondary School Tribal Students of Wayanad district for the subsample based on type of management

	SUB SAMPLE	Mean	S.D	z-VALUE
<i>digital literacy Awareness</i>	Govt	79.16	9.97	
				8.146
	Aided	70.62	10.47	

The table 6, reveals that the t-value obtained for mean difference in *digital literacy Awareness* between Govt and Aided students is significant at 0.01 level of significance because the calculated value \underline{z} ' (8.146) is greater than the table value of \underline{z} ' (2.58). Thus, it concludes that there is significant difference in the Mean scores of *digital literacy Awareness* between Govt and Aided students at 0.01 level of significance. It is found that *digital literacy Awareness* between Govt and Aided

secondary school tribal students differ significantly.

Test of significance of difference between mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for male and female students:

The value obtained for the mean scores of digital literacy usage among Secondary School tribal Students of Wayanad district with respect to gender are given in the table.

Table 7: Data and result of test of significance of difference between Mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for the subsample based on Gender

	SUB SAMPLE	Mean	S. D	z-VALUE
<i>digital literacy usage</i>	Male	20.68	2.02	
				0.072
	Female	20.67	1.99	

The table 7, reveals that the t-value obtained for mean difference in digital literacy usage between male and female students is significant at 0.05 level of significance because the calculated value \underline{z} ' (0.072) is less than the table value of \underline{z} ' (1.96). Thus, it concludes that there is no significant difference in the Mean scores of *digital literacy usage* between male and female students at 0.05 level of significance. It is found that *digital literacy usage* between male and female

secondary school tribal Students do not differ significantly.

Test of significance of difference between mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for Urban and Rural students:

The value obtained for the mean scores of digital literacy usage among Secondary School tribal Students of Wayanad district with respect to locality are given in the table.

Table 8: Data and result of test of significance of difference between Mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for the subsample based on locality

	SUB SAMPLE	Mean	S.D	z-VALUE
<i>digital literacy usage</i>	Urban	20.67	2.01	0.025
	Rural	20.68	2.00	

The table 8, reveals that the t-value obtained for mean difference in *digital literacy usage* between urban and rural students is significant at 0.01 level of significance because the calculated value \underline{z} ' (0.025) is less than the table value of \underline{z} ' (2.58). Thus, it concludes that there is no significant difference in the Mean scores of *digital literacy usages* between urban and rural students at 0.01 level of significance. It is found that *digital literacy usage* between urban and rural

secondary school tribal students do not differ significantly.

Test of significance of difference between mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for Govt and Aided students:

The value obtained for the mean scores of digital literacy usage among Secondary School tribal Students of Wayanad district with respect to type of management are given in the table.

Table 9: Data and result of test of significance of difference between Mean scores of digital literacy usage among Secondary School Tribal Students of Wayanad district for the subsample based on type of management

	SUB SAMPLE	Mean	S. D	z-VALUE
<i>digital literacy usage</i>	Govt	20.61	1.96	0.807
	Aided	20.78	2.07	

The table 9, reveals that the t-value obtained for mean difference in *digital literacy usage* between Govt and Aided students is significant at 0.01 level of significance because the calculated value \underline{z} ' (0.807) is less than the table value of \underline{z} ' (2.58). Thus, it concludes that there is no significant difference in the Mean scores of *digital literacy usages* between Govt and Aided students at 0.01 level of significance. It is found that *digital literacy usage* between Govt and Aided secondary school tribal students do not differ significantly.

Findings and Suggestions:

The present study intended to assess the digital literacy awareness among secondary school Tribal students of Wayanad district So, the study is entitled as -Digital Literacy Awareness Among Secondary School Tribal Students of Wayanad District. Descriptive study and survey method will be used in the study to find out the awareness and usage of digital literacy Among secondary school tribal students of Wayanad district. The present study was conducted on a representative sample of 400

secondary school tribal students of Wayanad district. The sample was selected using Stratified random sampling techniques with due representation to factors like Gender, Locale and Type of Management

Major findings:

- Majority of the Secondary school Tribal students in Wayanad district have an average level of digital literacy awareness.
- Majority of the Secondary school Tribal students in Wayanad district have an average level of digital literacy usage.
- There exists a significant difference in digital literacy awareness among Secondary school Tribal students based on the sub samples Gender, Locale and Types of Management.
- There exists no significant difference in digital literacy usage among Secondary school Tribal students based on the sub samples Gender, Locale and Types of Management.

Tenability of the Hypotheses:

Based on the major findings of the present

study the tenability of hypotheses set for the present investigation was examined.

Hypothesis 1:

There is average level of awareness on digital literacy among secondary school tribal students 24.5% of secondary school students are high level digital literacy awareness, 54.3% is average and the low level of attitude towards digital literacy awareness is 21.3%.

Hence the hypothesis 1 is accepted

Hypothesis 2:

There is average level of usage of digital literacy among secondary school tribal students. 34.8% of secondary school tribal students are high level digital literacy usage, 33.5% is having low and the level of attitude towards digital literacy usage is 31.8% is average.

Hence the hypothesis 2 is accepted

Hypothesis 3:

There is no significant difference in the extent of awareness of digital literacy among secondary school tribal students with respect to subsamples;

- Gender
- Locale
- Types of management

The calculated z value of digital literacy awareness on the sub sample gender is 7.363 which is greater than the table value 2.58 at 0.01 level of significance. It indicates that there is significant difference in digital literacy awareness based on the sub sample gender. The calculated z value of digital literacy awareness on the sub sample locale is 7.136 which is greater than the table value 2.58 at 0.01 level of significance. It Indicates that there is significant difference in digital literacy awareness based on the sub sample locale.

The calculated z value of digital literacy awareness on the sub sample type of management is 8.146 which is greater than the table value 2.58 at 0.01 level of significance. It indicates that there is significant difference in digital literacy awareness based on the sub sample types of management All these indicate that there is significant difference in digital literacy awareness based on gender, locale and types of management.

Hence, hypothesis 3 is rejected.

Hypothesis 4:

There is no significant difference in the extent of usage of digital literacy among secondary school tribal students with respect to subsamples;

- Gender
- Locale
- Types of management

The calculated z value of digital literacy usage on the sub sample gender is 0.072 which is less than the table value 1.96 at 0.05 level of significance. It indicates that there is no significant difference in digital literacy usage based on the sub sample

gender. The calculated z value of digital literacy usage on the sub sample locale is 0.025 which is less than the table value 2.58 at 0.01 level of significance. It indicates that there is no significant difference in digital literacy usage based on the sub sample locale.

The calculated z value of digital literacy usage on the sub sample type of management is 0.807 which is less than the table value 2.58 at 0.01 level of significance. It indicates that there is no significant difference in digital literacy usage based on the sub sample types of management All these indicate that there is no significant difference in digital literacy usage based on gender, locale and types of management.

Hence, hypothesis 4 is accepted.

Conclusion:

Through the analysis the investigator got the understanding that Majority of the Secondary school Tribal students in Wayanad district have an average level of digital literacy awareness and usage. There is significant difference in digital literacy awareness based on the subsamples Gender, Locale and Types of Management. There is no significant difference in digital literacy usage based on the sub samples Gender, Locale and Types of Management. The fundamental objectives of digital education were to provide accessibility and convenience to a broader spectrum of students by providing study from home features; audio-video embedded classes, technical expertise, full time accessibility and convenience.

All of these features, however, are tagged to digital technology mediums, internet connectivity and technical expertise. These are areas beyond the reach and accessibility of the tribal community. This digital divide has caused significant repercussions among the students of tribal communities. They are living in constant fear of exclusion and thoughts of being discriminated against and left out from the mainstream educational spectrum. This divide is further deep and pervasive between various gender groups, with male students enjoying the privilege of technical expertise and enhanced access to digital devices. From this study it can be concluded that majority of tribal students in Wayanad district have average level of digital literacy awareness.

Digital literacy is an essential factor in the learning process now days, and at the same time there are so many obstacles in accessing digital literacy especially among the tribal students. Need of this research is intended to study digital literacy among tribal students. Because they are living in a different environment and they are socially and economically backward. Tribal students are facing many difficulties in education such as language problem, lack of mass media, poor infrastructure facilities at home, poor access to modern technology etc. A good knowledge about digital literacy has

become a mandatory practice today. This research will help to know the awareness about digital literacy among tribal students. It will also help in planning a better career for them.

Educational ImplicationsL:

The findings of the study depicts that there is average level of digital literacy awareness and usage among the Secondary school Tribal students of Wayanad district. To ensure the accessibility to digital education, thereby soliciting progress and development for the students in the tribal community, the following suggestions can be implemented.

- Government should initiate schemes and policy frameworks to provide digital accessories and internet connectivity to the tribal students
- Establishment of centralized digital classrooms in tribal areas with adequate digital peripherals like televisions, computers and internet connectivity.
- Awareness campaigns to parents and students to analyze and understand the importance of digital education, its government schemes and programmes.

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Climate Change: Vulnerability and Social Justice

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Abstract:

Climate change is an intensely social and political task with many social justice concerns around the world. The effects of climate change are expected to be more unadorned for some sections of society. Climate change looms the livelihood, well-being, and survival of people in communities worldwide. The climate issue in India is basically a "climate justice" crisis, in which thousands of people have had nothing to do with irritating climate change will bear the costs. Social vulnerability and justice in the context of climate change are important because some populations may have less capacity to prepare and recover from climate-related hazards and effects. Millions of marginalised communities living in climate-vulnerable ecosystems are challenging an existential disaster. Climate change challenge will dent attainment of the Sustainable Development Goals. Climate justice has been used to designate an extensive range of legal and policy approaches to addressing climate change. Vulnerability to climate change is socially differentiated, resolute by a range of political, economic, and environmental factors, and frequently experienced at a local scale. The effect of climate change and climate hazards is not unchanging across space and time. An inclusive understanding of the significant risks and vulnerabilities based on strong research can also help prioritize achievement.

Key Words: Climate, Vulnerability, Justice & Social.

Introduction:

Climate change is not only about impact on the environment but also on people's livelihoods. Climate change has exacerbated human rights issues and, in particular, affected the most vulnerable people around the world. The climate crisis concretely impacts human population movement, access to water, global health, agriculture productivity, and food security and increases social inequalities. In the United Nations Climate Change Conference (COP 27) India reiterated once again the importance of international climate justice.

It also discussed about how equity and justice should be the guiding principles for climate action. India along with other countries from the Global South pioneered the global climate justice debates on establishing claims around historic responsibility for anthropogenic climate change. Climate justice within India has not yet been a major theme in climate change or policy deliberations. Climate justice in a country like India that is deeply unequal means to engage with this inequality that has roots in the socio-ecology of the country, colonial extraction, post-colonial state making and the contemporary neoliberal re-organizing. The author tries to weave together analysis of justice from across sectors to demonstrate how and why socio-economic, caste, gender, and environmental justice play a vital function within side the revel in

climate change in India and within side the system of variation and mitigation.

The term 'climate justice' has been used to account for as well as to contest how climate change is having the most severe effects on those with the least responsibility for causing it, and at the same time, are often excluded from decision-making processes regarding responses to the problem, whether with regard to climate mitigation or adaptation. Many of the dimensions like procedural justice that is who gets to participate in decision-making that resonates across levels from access to the United Nations (UN) negotiations to participation in the design of national climate strategies, to issues of prior etc. as well as that of distributional justice which means about how the impacts of climate change are unevenly felt and experienced among and within societies, where racial, gender, class and other dynamics are often critical etc. are interrelated in practice, such that recognition is a prerequisite to meaningful participation and representation in climate policy, and hence procedural justice.

Objective:

The main objective of this study is to explore the climate injustice that is faced by the weaker sections of the society and the groups which are regarded as vulnerable who are the ultimate sufferers as well as the climate justice that they possess as their birth right.

Methodology:

The study based on the secondary sources and data were collected from Journals, Books, Websites, Reports and policy.

Climate Justice:

Climate change is a global emergency which is to tackle the need of the hour. The warnings of the need by scientists for transformative and coordinated action to avoid the tipping points in the climate system that would lead to severe biodiversity loss and the risk of social and ecological collapse have become steadily direr. Rising temperatures are fuelling, environmental degradation, natural disasters, weather extremes, food and water insecurity, economic disruption, sea levels are rising, the Arctic is melting, coral reefs are dying, oceans are acidifying, forests are burning etc. Safe, clean, healthy, and sustainable surrounding is an essential human right, identified currently via means of the UN Human Rights Council. Climate change has, and is going to continue to, impact all of us, on a global scale. However, not all of us will experience the impacts of climate change equally or equitably. 'Climate justice' is a term, and more than that a movement, that acknowledges climate change that can have differing economic, public health, and other adverse impacts on underprivileged populations.

Emissions of Greenhouse gases have been increasing and led to rising global temperatures. Global warming is increasing day by day and the frequency and severity of natural disasters, causing extreme weather, fuelling food and water insecurity, collapsing ecosystem biodiversity, driving rising sea levels, and leading to the prospect of economic and social collapse where it has become a need to keep an eye on. Climate justice- the term pioneered by activists that acknowledges that climate change has differing and inequitable impacts on vulnerable, underprivileged populations. It also seeks to address the injustice that those who are least responsible for causing the problem of climate change are also those who are most likely to suffer from its impacts. Thus, rooted in recognising climate change that is causing a multitude detrimental to social, economic, health, and other impact, on vulnerable communities who have contributed least to climate crisis. In short, the climate crisis is making existing inequalities and injustices worse. Systemic disparities persist in society today including, but not limited to those associated with wealth, race, ethnicity, gender, class, and generational gaps influence the relationship people have with the environment and can compound climate risks. In India Climate justice has not yet been a major theme in climate change. However, it has been due to the inequalities that are rooted in the socio-ecology of the country, colonial extraction, post-colonial state making and the contemporary neoliberal re-

organizing. Various sectors contribute to climate change and socio-economic, caste, gender, and environmental justice play a central role in the experience of climate change in India and in the process of adaptation and mitigation.

For example, the coal extraction demonstrates how Adivasi communities, who bear the historical brunt of extraction, also risk victimisation during an energy transition, and an uncertain future given the future of coal in India. Then on water justice, in turn, addresses the complex entwining of caste, class, and gender identities that work in determining access to water, and how these relations and climate change thus contribute to water injustice. Since the beginning of the third decade of the 21st century, we are confronting an unprecedented crisis of global climate change. Neither the reasons nor the influences of weather alternate are similarly shared amongst exclusive areas of the world. While the primary clinical proof that international warming from the persevering with emission of greenhouse gases posed an existential chance to life on earth was pointed out many decades ago, and so it did not become a priority concern for policy makers until recently. Now, the scientific evidence leaves no doubt that climate change is human induced. Above all, its modern and capacity environmental influences and socioeconomic outcomes are nicely documented and agreed on through the worldwide medical and policymaking communities.

Climate change has, and is going to continue to, impact all of us, on a global scale; however, not all of us will experience the impacts of climate change equally or equitably. Climate justice recognises the development that those who contributed least to Greenhouse gas emissions will be most affected by the increasing climate change. A safe, clean, healthy, and sustainable surroundings is an essential human right, that has been diagnosed lately through the UN Human Rights Council. Climate justice describes how the gains and losses of the environment are often not distributed justly, not only regarding other species or future generations of humans, but also among humans living today. Social inequality between wealthy and poor nations, and within nations between people of different races, ethnicities, classes, genders, and generations, influence our relationships with our shared planet in which we live in. The term climate justice is been used to problematise global warming in ethical and political contexts.

At the heart of climate justice concerns lies that those who have contributed least to the problem of climate change i.e. greenhouse gas (GHG) emissions are the ones who will be affected by its adverse impacts the most. It is about sharing the burden and benefits equitably among developed and developing countries in the context of historical

responsibility, and within nations to uplift the marginalized and affected populations who have contributed the least to the problem in the contexts of per-capita equity and local vulnerability. Therefore, to ensure climate justice it is not only important to minimise (adapt) the influences of weather alternate however additionally rectify (mitigate) the structural reasons of GHG emissions which are often embedded in neoliberal development paradigms. It has been mentioned that classic debates on climate justice revolved around distributive and procedural justice to allocate risks and solutions to climate change. Distributive justice concerns about allocation of environmental decisions and actions, and the extent to which benefits and risks/hazards can be distributed in an equitable manner across the society. Procedural justice relates to the processes that make environmental outcomes more inclusive, equitable and democratically accountable by the authorities who makes decisions on adaptive responses and also the procedures.

Groups Vulnerable to Climate Justice:

According to Human Rights Watch, “Indigenous populations, poor and socially marginalised individuals, women, and people with disabilities, are often most affected by climate change.” These groups do not have enough protection from environmental health hazards and less access to the decision-making processes to advocate and also to secure a healthier environment to live in. Inequitable climate change impacts are not limited to, drought, famine, storms and flooding, exposure to toxins, distribution of waste, as well as loss of biodiversity and livelihood and forced migration but beyond. One of the central principles of climate justice is to ensure that decisions on climate change are participatory, transparent, and accountable. Environmental movement has historically been criticised for the exclusion of Black, indigenous, and people of colour (BIPOC) voices which has been acknowledged by climate justice. Cooperation is a must which will better address the impacts of climate change as well as ensure that basic fundamental rights are not infringed but upheld.

The vulnerable groups may lack both access to remedy or channels to hold the public and private sector accountable for failures to address climate and human rights impacts are at greater risk from environmental harm often include women, children, persons living in poverty, members of indigenous peoples and conventional communities, older persons, persons with disabilities, ethnic, racial, or other minorities and displaced persons.” It should be acknowledged that many vulnerable people and communities do not fit neatly into the profiles listed above and often overlap across multiple identities. This is called intersectionality. These intersections

can amplify disadvantage, inequality, and systemic discrimination. Similarly, vulnerability to climate change is compounded and risks are heightened. Due to their heightened exposure to climate change and susceptibility to climate change hazards, as well as barriers to resilience and adaptation to climate change impacts low- income and poor communities are disproportionately vulnerable to climate change threats. These people are often located in areas exposed to hazards for example drought, famine etc. They also experience higher rates of medical conditions due to low accessibility of healthcare resources which later on turn to greater sensitivity to climate health hazards.

It may also be due to the lack of access to information, capital, resources, or a diversification of assets that impacts their ability to prepare and respond to climate change. Women are vulnerable to climate change because social inequalities translate into higher poverty rates, higher health risks, and lack of legal or political participatory power. They face poverty due to limited capital and lower pay, higher rates of unpaid work, land ownership restrictions, discrimination at households etc. and the list goes on. Higher health risks are experienced by women due to poverty, discriminatory health care practices, and heightened vulnerability surrounding pregnancy. The practice of gender barriers can be found in the look and corners of any society. It limits the ability of the women to participate in political or legal governance and diminish their voice in climate change making decisions. This poses a greater risk in their ability to adapt to the climate change and can greatly impact their human rights. Children are normally positioned within a vulnerable window of development and often have maturing, and therefore weaker, immune, metabolic, and physiological systems.

Food insecurity has been faced by the children which is as a result of malnourishment leading them to be disproportionately vulnerable. In addition to establishing barriers to sanitation, education, and capital, poverty directly reduces the ability children have to mitigate and adapt to climate change and environmental risk. There is heightened risk of them being drawn into child labour and facing financial barriers to education directly impacting child rights. This can greatly place the future generation at risk of human rights violations by perpetuating the system of poverty. Children face the challenge of intergenerational justice whereby the youth and future generations will inherit the consequences of today’s decisions yet have little if any access to participatory power rather, it is currently living adults who hold the power for climate decision-making. Black, indigenous and first nations peoples, and people of colour (BIPOC) communities around the world are also been a victim who are vulnerable to climate change due to

historical and ongoing colonialism, discrimination, and racism that has no end. Importantly, the social and political identities of all people are intersectional, meaning they often overlap, across race, class, and gender. These intersections can amplify disadvantage, inequality, and systemic discrimination to them.

Human Rights dimension of climate change:

Human rights are universal rights inherent to all people regardless of nationality, sex, colour, religion, language or any other status. They range from the most fundamental, such as the rights to food, education, work, health and liberty. The concept of Human rights in general emerged after the Second World War but the right to a healthy environment, as human rights was never a priority. The right to a clean environment can be traced back to its roots to 1972 Stockholm Declaration. The natural environment provides human beings the resources like clean air to breathe, clean water to drink, food to eat, fuels for energy. Climate change is one of the biggest threats to human development as it threatens the human rights and consequences in injustice. The environmental consequences of climate change are ecological degradation, drought, increasing global temperature, rising sea levels and extreme weather events which have devastating impact on communities around the world. Associated effects such as resources scarcity, loss of livelihoods, increase in poverty and unequal access to health and education, push millions of people in to precarious situations. The surface water and ground water resources in most dry subtropical regions are reducing due to Climate change. On the other hand, the rising sea levels adversely affected the safety and livelihoods of many coastal inhabitants and rising temperature are causing significant changes in the Arctic ecosystem.

Climate related hazards, including gradual changes and extreme weather events will directly affect people's livelihood such as losses in crop yields, for example the Indian farmers are dependent on rainfall for their farming but climate change make weather unpredictable. This uncertainty increases the risks for both the individual farmer's livelihood as well as food security for the country. Climate change also causes threat to human health. The major health impacts will include greater risks of injury, disease, death due to more intense heat waves and fires, increased risk of malnutrition due to scarcity of food. Each of these can directly affect human rights such as right to life, right to health, right to food, right to water, right to adequate standard of living etc.

Climate Justice and International Development:

International climate justice recognizes that climate change is not only an environmental problem. Rather, it is a challenge which closely related with socio-economic systems, privileges and

embedded injustice and affects people of different class, race, gender and generation unequally. Until the late 1960s, maximum global agreements aimed toward shielding the surroundings served narrowly described utilitarian purposes. But with the beginning of 1972, Stockholm Declaration of the United Nations Conference on the Human Environment came to reflect a desire to limit damages to the environment. The United Nations Environmental Programme (UNEP) turned into based in June 1972 because of the Stockholm Conference at the Human Environment.

It is an important organization in the evolution of conventions and instrument in the field of environmental protection. Since its creation, UNEP has worked closely with its 193 Member States in an effort to find solutions to climate change. Justice has been a repetitive theme throughout the development of the international climate change regime. The key declaration on international environmental law was the Rio Declaration on Environment and Development, it was a short document produced at the United Nations Conference on Environment and Development (UNCED) in 1992, known as the Rio Earth Summit which consists of 27 principles intended to guide international action on environmental and developmental issues around the world. The United Nations Framework Convention on Climate Change (UNFCCC) was a product of the United Nations Conference on Environment and Development. This is an international environmental treaty to combat "dangerous human interference with the climate system", came in to force in 1994 and has ratified by 197 countries.

The first real step towards advancing climate justice was taken in the third Conference of Parties in 1997 with the adoption of the Kyoto Protocol which entered in to force in 2005. It recognized that developed countries are mainly responsible for the high level of greenhouse gas (GHG) emissions in the atmosphere which is as a result of more than 150 years of industrial activity. It also came out with some mechanisms. These mechanisms include the emissions trading, Clean Development Mechanism (CDM) and joint implementation. The detailed rules for the implementation of the protocol were adopted in Marrakesh (CoP 7). Kyoto Protocol Phase-1 (2005-12) gave the target of cutting down emissions by 5% and in Phase -2 (2013-20) by at least 18% by the industrialized countries. Later, in the 21st Conference of parties under the UNFCCC agreed on adoption of the Paris Agreement in 2015. It is a landmark accord to address climate change and its negative impacts.

This universal agreement replaced the Kyoto protocol. The Paris Agreement provides a framework for all countries to take steps to curb

climate change. It aims to reduce global greenhouse gas emissions and limit global warming. This agreement covers all crucial areas identified as essential for a comprehensive and balanced agreement including mitigation, adaptation, loss and damage, finance, technology development and transfer and capacity building. It also sets out a framework for countries to work together and provide support to developing countries in their efforts regarding climate change. The Intended Nationally Determined Contributions (INDCs) recognized under the Agreement but are not legally binding. NDCs are pledges that are made by the countries to reduce their greenhouse gas emissions. Paris Agreement made each country a requirement to submit and update their NDCs every 5 years, by outlining their plans for reducing greenhouse gas emissions and adapting to climate change. This agreement serves as the centre point of ongoing global negotiations on climate change.

Climate Justice in India:

India falls among the top ten countries significantly vulnerable to climate change and its injustice. The poor and vulnerable segments of populations are Adivasi, Dalits, backward classes and other marginalized communities. The combination of rapid urbanization and a changing climate has resulted in the disproportionate exposure of poor and marginalized communities to the impacts of climate change.

Though India's per capita carbon emissions and its share in global emissions is low, its current emissions are a matter of concern. India does not have a coherent climate change law or policy instead; climate action is driven by executive orders and ad-hoc document such as climate action plans. In India the National Action Plan on Climate Change (NAPCC) was launched in June 2008 by the Prime Minister's Council on climate change. NAPCC addresses the country's critical and urgent needs and identifies measures that promote our developmental goals. NAPCC is guided by following principles. Such as:

- i. Protection of poor and vulnerable sections of society through inclusive and sustainable development strategy, sensitive to climate change.
- ii. Achieving national growth through qualitative changes enhancing ecological sustainability.
- iii. Deployment of appropriate technologies for both adaptation and mitigation of greenhouse gases emissions extensively and at an accelerated pace.
- iv. Regulatory and voluntary mechanisms to promote sustainable development and engineering new and innovative forms of market.
- v. Effective implementation of plans using unique linkage like civil society and local governments through public private partnership.

There are eight 'National Missions' in total which form the core of the National Action Plan. Some of the missions under NAPCC are:

1. National Solar Mission, it was launched in January 2010, with the objective of establishing India as a global leader in solar energy, by creating policy condition for solar technology dispersal across the country as fast as possible.
2. The National Mission for Enhanced Efficiency (NMEEE), it is miles an undertaking to bolster the marketplace for energy performance with the aid of using growing favourable rules and regulations.
3. National Mission on Sustainable Habitat, Governed by Ministry of Urban Development to make habitats more sustainable through a threefold approach includes improvements in energy efficiency and commercial sector, management of Municipal Solid Waste and urban public transport. 38
4. National Water Mission (NWM). This mission was launched in 2011. The purposes of this mission are to conserve water, minimize wastage, manage water resources in such a way that there is an equal distribution of water across the India. The mission was to establish a Water Resources Information System (WRIS).
5. National Mission for Sustaining the Himalayan Ecosystem (NMSHE), created to protect the Himalayan ecosystem. The mandate is to evolve measures to sustain and safeguard the Himalayan glaciers, mountain ecosystems, biodiversity and wild life conservation and protection.

India fully understands its global commitments for climate change mitigation. For adaptation measures the country is focusing on key sectors and currently spends 3% of its GDP on adaptation. The National Adaptation fund was established in 2014 with a corpus of Rs.100 crores with the aim of bridging gap between the need and the available gap. The fund is operated under the Ministry of Environment, forests and climate change.

Conclusion and Suggestion:

Human well-being is directly proportional to the environment. There is an important need for striking out the imbalances that are not sustainable in nature and urgent need for development of policy responses for the groups which are vulnerable to the impacts of climate change. Climate justice is a strong medium which can be used against the injustice that particular group witnesses. It can be used to awaken the society towards the impacts and issues of climate change.

It also provides a strong tool for vulnerable and neglected groups and the shared responsibility for all to understand the importance of the environment. Climate justice builds on the platform of equitable development, human rights and political voice for everyone, an agenda seeks to redress

worldwide warming with the aid of decreasing disparities in improvement and regulations that cause weather injustice and discrimination. In order to achieve climate justice, an approach is required that tackles climate change impacts and the vulnerability.

There is a need for transformative changes and the need to look beyond national boundaries to what are good for humanity as a whole. We cannot prevent further global warming without addressing the way our societies are organised, and that the fight for climate justice and the fight for social justice are one and the same boat. Many actions and plans are recommended by academicians or scientific communities, but the important part of climate justice is to understand and realise that the need of urgent action to prevent climate change must be based on community-led solutions, inclusive of the well-being of local communities, indigenous peoples, as well as biodiversity and intact ecosystems with fair policies.

There should be equal share and fairly allocated profits, losses, responsibilities and burdens associated. This involves different responsibilities with a common goal to be shared. Achieving climate justice requires considering social, economic, and environmental factors together to ensure that vulnerable communities are not disproportionately affected. It is a vital concept for creating equitable and sustainable solutions to the challenges posed by climate change.

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Portrayal of Female Characters in the Literary Work of Khushwant Singh

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Abstract:

The passage explores how female characters are portrayed in Khushwant Singh's writings. It describes how Singh's female characters frequently defy gender norms and express power, autonomy, and sensuality. These ladies may have contradictory, complicated traits and show tenacity in the face of difficult situations. Singh uses his work as a platform to question social mores, providing a varied and even contentious viewpoint on the roles and experiences of women in Indian society. His depictions of female characters are renowned for their graphic and thought-provoking material, which is meant to elicit reactions in the Khushwant Singh literary community.

Keyword: Independent, Resilience, Controversial.

Introduction:

The renowned Indian writer and journalist Khushwant Singh was known for his sophisticated and complex portrayals of female characters. Throughout his writings, he portrayed women in a variety of ways, reflecting the complexity of Indian society and the various roles that women played within it. Singh defies conventional prejudices with her powerful, independent female characters. They frequently reject social mores and expectations in favour of following their own aspirations.

"Imtiaz was a woman of the world. She had neither modesty nor scruples. She slept with one man, and the next morning would take another in her arms without the least shame. She didn't care for men; they were nothing but sexual objects."

Imtiaz in "Train to Pakistan" (1956) Imtiaz is a strong and confident lady in an original set during the segment of India. She overcomes cultural standards and presumption. Imtiaz as a physically free and proud in regards to her lady decisions. With regards to ladies' freedom, it very well may be viewed as a depiction of a lady who has organization over her own body and choices, especially with regards to her sexual connections. This portrayal challenges customary cultural standards and assumptions about ladies' way of behaving and sexual independence. Imtiaz's absence of humility and qualms proposes that she doesn't adjust to the ordinary norms of ladylike prudence and immaculateness. She lays down with various men without disgrace, suggesting that she doesn't want to be bound by cultural decisions or moral requirements in her sexual decisions. This should be visible as a portrayal of her freedom and the opportunity to pursue her own choices in regards to her body and connections. The assertion "She could have done without men; they were only sexual items" could be deciphered as Imtiaz not permitting

herself to be characterized by her associations with men. She might see men as sexual accomplices instead of as the essential focal point of her life or a wellspring of her personality. This should be visible as an approach to stressing her independence and the possibility that ladies can have their own cravings and necessities without being exclusively characterized by their associations with men.

"Susanna had become a free woman, liberated from the constraints of respectability. She was free to sleep with whom she chose." Susanna in "Satanic Verses" (1988) Susanna is a complex and independent character who grapples with her own desires and emotions. And

"Maya had her own life, her own career, and her own dreams. She was not willing to compromise them for anyone." Maya in "Delhi: A Novel" (1990) Maya is a strong and modern Indian woman who navigates the complexities of urban life.

Maya's autonomy is highlighted by the way that she has her own life. This implies she is confident and doesn't rely upon another person, especially a man, for her character or prosperity. She probably has her own advantages, group of friends, and exercises that she esteems. Maya having her own vocation features her expert freedom and desire. She isn't exclusively characterized by her connections yet has her own yearnings and accomplishments in the work environment. This mirrors her assurance to seek after her objectives and prevail on her conditions. Maya's own fantasies propose that she has individual yearnings and a feeling of direction that heads past any connections. She is driven by her own cravings and objectives, which could incorporate self-awareness, innovative pursuits, or whatever other undertakings that are mean a lot to her. Maya as a solid and free lady who esteems her own life, vocation, and dreams, and isn't

willing to think twice about for any relationship. It builds up the possibility that ladies can be independent and seek after their own ways, which is a significant part of areas of strength for depicting autonomous female characters

"I will not let any man dictate my life. I am my own person, and I will live life on my own terms." Mallika in *"The Company of Women"* (1999): Mallika is a confident and independent woman who seeks her own happiness. The statement begins with a clear rejection of any man's authority or control over her life. This signifies the character's determination to maintain her autonomy and not be subject to decisions or expectations imposed by men or anyone else.

The expression *"I'm my own person"* stresses the person's independence and self-character. She is attesting her entitlement to exist and go with decisions freely, paying little mind to cultural or orientation standards. The person is showing her obligation to settling on choices that line up with her own qualities, wants, and needs. This mirrors her solidarity in characterizing and seeking after her own way throughout everyday life, as opposed to adjusting to another person's vision. This depicts the person as somebody who is confident, confident, and reluctant to let outside impacts, especially men, significantly influence her life. She is unflinching in her obligation to carrying on with life in her own particular manner, which epitomizes her solidarity and freedom as a lady. This sort of character is frequently celebrated for testing conventional orientation jobs and assumptions, attesting her singularity, and motivating others to do likewise. Khushwant Singh's composing can now and again be express and provocative, and his depiction of female characters might be viewed as questionable or capricious. His work frequently difficulties cultural standards and assumptions, and his female characters mirror this part of his composition. Singh's composing some of the time investigates arousing quality and sexuality, and he isn't timid about portraying strong, uninhibited female characters who are alright with their sexuality.

Sultana in *"I Shall Not Hear the Nightingale"* (1959): Sultana is portrayed as a seductive and bold woman who captivates the protagonist, Officer Aden.

"Sultana was a temptress, her beauty a weapon she wielded with expertise. Aden was powerless against her charms." Maya in *"Delhi: A Novel"* (1990): Maya is a modern, confident woman who is unapologetically sensual.

"Maya exuded sensuality in every step she took, every glance she cast. She was a force of nature, and she wasn't afraid to let her desires run wild."

Maya's personality, as portrayed in the statement, typifies a uninhibited and unashamed way to deal with exotic nature. In Singh's books, many characters show comparative characteristics. They are many times depicted as energetic and arousing people who embrace their cravings decisively. Singh's composing style considers an open investigation of sexiness, breaking liberated from the requirements of cultural standards. Maya as a "power of nature" proposes that she is a strong and magnetic person. In Singh's works, strong and magnetic characters frequently utilize their sexiness and sexuality for their potential benefit or for the purpose of self-articulation. These characters could challenge customary assumptions and jobs connected with orientation and sexuality by portraying characters like Maya, who embrace their erotic nature and don't fear the results, Singh's works give perusers a focal point through which they can investigate the complicated exchange of sexiness, sexuality, and cultural assumptions.

Khushwant Singh's novels often feature characters who display resilience in the face of adversity

"In 'Cracking India,' the characters exemplify the resilience of ordinary people in extraordinary circumstances. They hold on to hope in the face of despair."

Bapsi Sidhwa's characters in *"Breaking India"* which was made into the film *"Earth"* in 1998 The clever elements various characters, including Lenny, who display versatility as they get through the detestations and viciousness of segment in India. Lenny, a little kid from a Parsee family, and her encounters during the parcel, when India was partitioned into India and Pakistan, prompting broad brutality and shared hardship. The characters in the novel are presented to the detestations of public savagery, including the deficiency of friends and family and the obliteration of their homes and networks. Regardless of the injury and gloom they experience, they track down ways of adapting and continue with their lives. *"Breaking India,"* Bapsi Sidhwa depicts the strength of standard individuals who track down ways of persevering and continue on notwithstanding unprecedented and testing conditions.

"Iqbal's journey in 'The Company of Women' is a testament to the resilience of the human spirit. He finds strength in the face of loss and despair."

Iqbal in *"The Organization of Ladies"* (1999): Iqbal is the hero who goes through private strife and misfortune however ultimately figures out how to reconstruct his life and rediscover his resilience. the hero of the novel, encounters significant individual misfortune as he wrestles with the passing of his better half. This misfortune is a wellspring of huge sadness for him. Notwithstanding, he doesn't permit himself to be

overpowered by sorrow. All things considered, he recognizes his aggravation and steadily figures out how to live with it, showing versatility notwithstanding deprivation. Iqbal's eccentric associations with various ladies challenge cultural standards and restrictions, especially with regards to moderate Indian culture. His ability to challenge these standards and carry on with life based on his conditions exhibits strength despite cultural assumptions and decisions. "The Organization of Ladies," Khushwant Singh investigates topics of individual flexibility, self-disclosure, and close to home recuperating. Iqbal's personality fills in as a strong delineation of how an individual can confront misfortune and sadness, yet at last track down strength, reason, and flexibility in unforeseen spots.

Conclusion:

The section talks about the depiction of female characters in the artistic works of Khushwant Singh. It features that Singh's female characters are in many cases portrayed areas of strength for as, and strong people who overcome cultural standards and presumption. These characters show flexibility notwithstanding difficulty and may display incongruous qualities, mirroring the intricacy of human characters. Singh's composing difficulties customary orientation jobs and frequently incorporates unequivocal substance. His characters address a different scope of jobs and encounters that ladies have in Indian culture.

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Identification of Suitable Rural Development Indicators: An overview in India

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Abstract

More and more countries have started realizing that organization the rural environment is a strong way to help them to grow their economy in a better way. The rural sector is significant for the society because it generates the growth and development of the civilizations to sustain and achieve human goals for better survival. Economic growth and rural society is associated because most of the resources available for development come from the rural societies.

The objective of this paper is to classify suitable rural development indicators which are informal to compile and examine. These pointers can also be obtainable at the village level representing their current status of rural development. With cumulative importance on local governance, Gram Panchayats will be playing an important role in the rural development progression. These pointers will help the elected representatives and Panchayat officials to track their progress as well as compare the outcome of their efforts with that of other Gram Panchayats in the area of rural development. The suggested indicators have been grouped in seven comprehensive headings such as basic data, social indicators, economic indicators, educational indicators, wellness and health indicators, access to public amenities, and natural environment indicators. These indicators will significantly help Gram Panchayats, planners, policymakers to learn and progress upon short comings and replicate successes achieved in rural development.

Key Words: Economic Growth, Rural Societies, Rural Environment, Educational and Social Indicators

Introduction:

Rural development is the support for any country's economic development and its benefits the economy to grow and sustain. It is the axis of the economy connecting the labor ethics impacting the credible of business in big way. It is a popular belief that economic development earnings place because of rapid industrialization. But the industrial development itself cannot take place without agriculture. Exactly, agriculture contributes to economic development by product contribution and market contribution. Agricultural sector is the long term plan for the economic development. The agriculture is unstable and variable industry because it depends on the monsoon and the weather conditions. This sector of development of the economy is important to feed the nation and country though people have become efficient in the urban sector depending more on non-vegetarian food for their survival needs.

Mahatma Gandhi had said, “The soul of India lives in its villages”. The country's economy is largely dependent on the wellbeing of people in the villages where 66.7 % of the total population of the county lives. Agriculture is the major economic movement in rural areas. The share of agriculture in GDP declined from over 40.47 percent in 1971 to about 12 percent in 2017-18. The anomaly of two-

thirds of the population contributing only less than one-eighth to GDP could lead to serious economic consequences. This is a contest for representatives and governments. Rural areas are economically backward than urban areas, therefore, their development has received priority in most of the national plans and policy documents since independence. There have also been concerted efforts to assess the impact of such policies and programs including the expenditures and investments made on various rural development programs over the years. Various studies have indicated that there have been severe regional imbalances in rural development. The vision of the Honorable Prime Minister under ‘New India@2022’ for faster economic growth of rural India includes a data-driven governance strategy for addressing regional imbalances. To compare two similar sample rural geographical indicators that would provide the development status of these localities rationally.

Review of Literature:

Rural economics is the study of rural economies, including:

1. **United Nations (UN-2007):** The Wye Group Handbook Rural Households' Livelihood and Well-Being- Statistics on Rural Development and Agriculture Household Income' United

Nations, New York and Geneva, Publication. ISBN 978-92-1-116967-6

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The Positive Impacts of Rural Development

Rural Development is a way of burden economic activities in the contemporary era of industrial connectivity in an organized manner to size a network of working relationships. The Rural development and economic growth has many rewards and it supports the functions of the society in the following ways:

- ❖ Allowing the formation of service oriented relationships with the rural society to progress the ordinary of living of the people.
- ❖ Proclaiming the origination to progress the investment profile, receiving the funds from the government and the additional financial institutions for the rural sector.
- ❖ Providing a protected and growth concerned with environment for the rural people so that they can lead better life with excellence service related to life and creation of amenities that can impact the details of all human feelings for better sustainability and reproduce the Indian ethics in a better way.

The rural economic development discusses to the solutions and plan for management associations with the rural people. With the arrival of web, the government can connect to the e-choupal to the people in villages to enhance trust and faith in the society with the better participation of the people. The economic development approach involves process, technology and individuals issues.

The present trend is towards a development representations which can control the

communication and the communication process. This new undertaking will challenge all three workings of economic development - procedure, technology and rural people. Technology has walked and has created a new era of services and connectivity and economic growth.

Challenges of the Rural Environment

The business is facing massive challenges in today's highly competitive market and to acquire the maximum possible market share in an overfull market. The following are the pressure that force the business to design and implement better solutions and services to the customers

- The rural economy is expanding.
- The internet is converting the business landscape.
- The nature of opposition has become global.
- The rate of change is rushing out of control.
- The rural people have been squeezed by the changes through the media
- Industry walls are collapsing allowing major brands to enter new markets of rural sector finished market infiltration strategies.

The Perspectives of the Rural Economic Development

The Indian rural economic development is an important part of the Indian economy where the government has to promote growth by providing employment and business opportunities to the people. The government is in density to provide high quality services in the global environment of great competition. The service providers on the portion of government ampule design the raft to form the value chain which usually governs the economies of the scale. The undeveloped objectives of the rural economic development were as follows:

- ❖ **Human View:** The economic development of the rural sector has to look after the individual needs of the farmers because if he is given attention he will give better harvests and improve the productivity and effectiveness of the rural economy.
- ❖ **Social View:** For every sector of development, the social issues are important because we are existing in this society which is the web of human emotions and feelings. The rural people have been their social and cultural values are important and the government development strategies have to combine the standards of the rural society.
- ❖ **Economic View:** The society or any economy can only be successful if the design, implementation and feedback are according to the specific needs of a particular section of the society. Every policy related to the economic development requires a unique profit oriented strategy for growth and sustainability.
- ❖ **National View-** The government has the national objective for enhancing the gross

domestic product of the country so as to increase the national income of the country through the rural and urban development.

- ❖ **Global View:** The government policy has to emphasis on the global issues since we are associated to the world through the scientific up gradation fashionable in the world. The economy is relaxed where global influence cannot be discounted.

Economic development through the public and private participation:

Rural Economy Economic development strategies:

Rural Economy	Economic development
1. Mass population of India in villages	1. Mass reach through e-governance
2. Uneducated	2. Provide quality education
3. Backward	3. Strategies development and growth
4. Lack of infrastructure	4. Focus on roads and railways
5. Lack of connectivity	5. Provide telephones and internet
6. Lack of awareness	6. Build awareness through media
7. Poverty	7. Develop financial institutions
8. Lack of development and business	8. Design policies for growth
9. Agriculture underdeveloped	9. Upgrade agricultural development

Table-1: The strategic development of rural economy

Objective of the study: The above studies provide the program-specific and objective-based outcomes that:

1. To analyse the help the planners and policymakers to improve the program accordingly.
2. To identify the indicators are developed by various researchers which facilitated assessment as well as comparison of the progress made in those pre-identified areas as may be required and finally
3. These indicators also reflected the developmental aspects but were specific to the study objectives.

The Proposed Rural Development Indicators

Rural areas in India are characterized by diverse social, economical, political, geographical settings and call for a multi-pronged approach to rural development. Since rural development is a complex, multidimensional concept, rural conditions and trends cannot be described by a single yardstick. To cover the various perspectives, a whole set of indicators have to be identified. Moreover, changing rural scenarios due to several developmental schemes and policies, the indicators also need to change over time to capture the accurate picture of rural development. Rural development indicators portraying socio-economic scenarios that is education, health, nutrition, basic amenities (like water, sanitation, electricity, communication, road and others.) have been improving over the years.

However, they cannot be associated with urban development indicators. As discussed in earlier subsections, a vast amount of data and material on rural development is available in

It is a comprehensive approach of developing the agriculture and industries through the technology and education. Business is the establishment, development, preservation and optimization of long term equally valuable associations between the society and the system. The economic environment is changing every day, so the businesses has to be updated so to enhance the global connectivity finished the consistent businesses practices. The variations are happening in a better way impacting all the measurements of the rural development.

publications, census, NSSO, and, websites of various ministries/departments of the Government of India. Wherever required highly related indicators need to be gathered in the form of Summary indicators. Recognizing that these indicators will be used for equating two rural regions to reflect the efficiency of governance and delivery system, the cautious assortment of indicators is of paramount importance.

The selected indicators must be able to reflect the following for that area:

1. The status of the overall development
2. The human, social and financial capital
3. Infrastructural facilities (that will provide a platform for future development)
4. Natural resources and their conservation
5. Unrestricted working

The indicators have been grouped under seven broad headings.

1. **Basic Data:** Crop farming continues to be the main occupation in rural areas. The compression on land, crop productivity are the significant indicators that provide the status of agriculture in that area. The crop efficiency is also influenced by the availability of irrigation and average landholding which decides the extent of computerization. This basic data will also reflect on how agriculture has been doing in that area over the years and is easy to use for comparison with another area.
2. **Social indicators:** it is indicators expose the standard of living as well as a demographic of the area. An well-organized and well-developed communication network indicates a well-developed and informed society. The use of

clean energy, the durable build of the house, availability of electrical durables, electronic gadgets and motorbikes, accessibility to the internet, newspapers reflect the improved living conditions and economic development. A higher female to male ratio indicates greater respect for women in society. The younger or older population indicates the working adult population in the area and the prospects.

3. **Economic Indicators:** Rural development aims to provision and encourage activities to increase the income of the rural population by modification or strengthening of agricultural activities, to increase rural industry, and finally to increase capacity construction in those areas. Rural industrial activity not only adds worth to agricultural produce but also generates employment opportunities for rural people locally. These activities also reproduce the promotion of rural entrepreneurship and the development of an environment for modernization in rural areas. Average per capita expenditure remains to be an important measure of rural development in the country. Marketing facilities and services are the prime movers of economic development of the rural area for they provide channels of effective and efficient flow of goods and facilities to and from urban centers. The steps taken by people in modifying the risk through appropriate insurance coverage are also seized through these indicators.
4. **Educational Indicators:** Skilled manpower resources form the basis of current and efficient utilization of available resources in rural areas. The quality of the staff is more important than the number of people in the staff. It has been established that to mature, a country needs its people to be educated and skilled. Education helps people to develop personalities required for future developments and arms them to be less vulnerable during a calamity. The foundation of education is rested during the early period of primary and secondary education. The indicators provide information on how the people of the rural area are working towards building its future generation a responsible and productive workforce. Efforts being made on adult education, an important aspect of the development program are also captured through one of the indicators.
5. **Well-being and health:** it is an important aspect of human capital. A developed and well-established health infrastructure is not only desirable but also essential for rural people. Life expectancies, malnutrition, immunization, birth mortality, Anganwadi enrollment, availability of medical infrastructure and support staff, people opting for health insurance, and occurrence of serious illness among the rural

folks are some important indicators of rural health and wellbeing.

6. **Access to public amenities:** Creating a favorable environment for rural development by improving infrastructure, improved accessibility of public services for rural people is the goal of the Government. Electricity is a vital input for domestic, agricultural, and rural-based industries. Rural roads are important for the movement of people and goods to and from rural areas. Similarly, effective delivery of amenities like banks, ATMs, post offices, drinking water supply, availability of all-weather roads, availability of public transport, library, school, hospital, entertainment facilities, etc. to rural people is captured through these indicators.
7. **Environment Indicators:** These indicators provide information on the maintenance and protection of the rural environment. Forest, wells, and ponds in rural areas are boons to rural society. Well-managed common grazing land in the village encourages animal husbandry, a well-managed solid waste, and drainage system improves sanitation and the rural environment.

Conclusion:

Sustainable rural development and economic growth is very important role for poverty eradication the social and economic indicators of rural development have been improving over the years. Yet there are some serious regional imbalances that are a matter of concern to policymakers and implementing agencies. Government strives to address these imbalances by changing its approach and various modified policy interventions. It is also reflected in the Vision of Hon'ble Prime Minister under New India@2022 for faster economic growth of rural India and data-driven governance strategy for addressing regional imbalances. The regional imbalances can be studied using various rural development indicators. The individual development programs of the Government are monitored based on the pre-designed and well-conceived parameters. However, this paper suggests that the overall development of a rural area can be studied through suggested seven broad rural development indicators. These indicators can be efficiently and effectively used for comparing the status of rural development of two or more regions. The data compilation for suggested indicators is easy and makes a comparison of the regional differences more relevant and understandable. The researchers and academicians may use the appropriate statistical tools for further analysis using a few or several of these indicators as per their study requirements. Funding: The author declared no specific grant for this research from any funding body i.e. public, commercial or not-for-

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Exploring Digital Transformation in Libraries: Innovations, Challenges, and Future Directions

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Abstract:

This research delves into the dynamic realm of library science, focusing on the profound impact of digital transformation. As libraries evolve in the digital age, this study explores the innovations that have reshaped traditional practices, the challenges faced in adapting to this transformation, and anticipates the future directions of libraries. By examining the intersection of technology and library services, we aim to provide insights that contribute to the ongoing discourse on the role of libraries in a rapidly changing information landscape.

Keywords: ICT, Digital Library, Library, Digital Transformation, Library services.

Introduction:

In an era characterized by rapid technological advancements, libraries, once bastions of printed knowledge, find themselves at the forefront of a profound digital transformation. As a result of the relentless evolution of technology, library science has undergone a paradigm shift. Digital innovations have not only revolutionized traditional library services, but also the integration of digital innovations has not only revolutionized traditional library services but has also posed novel challenges to institutions accustomed to conventional methodologies.

This research endeavors to delve into the intricate purpose of this research is to examine the intricate interplay between libraries and digital transformation. By scrutinizing the innovations that have redefined library functions, acknowledging the challenges encountered during this transformative journey, and projecting future trajectories, this study aims to contribute valuable insights to the discourse on the role of libraries in an increasingly digitized society. As we navigate this dynamic intersection of information and technology, understanding the implications of digital transformation in libraries becomes imperative for ensuring their continued relevance and efficacy in the contemporary information ecosystem.

Innovations in library services:

Innovations in Library Services encompass a spectrum of transformative initiatives that leverage digital technologies to enhance and modernize traditional library functions. From the integration of cutting-edge automation systems to the implementation of artificial intelligence and digitization processes, libraries are undergoing a profound metamorphosis. These innovations aim not

only to streamline administrative tasks but also to revolutionize user engagement and access to information.

Digital cataloging and advanced search algorithms, for instance, have redefined how patrons navigate vast repositories of knowledge. The advent of virtual libraries and online resources has expanded the boundaries of accessibility, allowing users to transcend geographical limitations. Additionally, collaborative online platforms and social media integration foster community engagement and knowledge-sharing within the digital library landscape. The introduction of technologies like augmented reality and virtual reality holds the potential to revolutionize the traditional library space, offering immersive and interactive learning experiences. As libraries evolve into dynamic hubs for information and technology, exploring these innovations becomes essential in understanding the multifaceted dimensions of their contemporary role in society.

Challenges faced in digital transformation:

The digital transformation of libraries while promising unparalleled advancements is not devoid of formidable challenges. Libraries, often rooted in tradition, encounter a spectrum of hurdles as they navigate the complexities of embracing digital innovations. Financial constraints pose a substantial obstacle, demanding significant investments in technology infrastructure, staff training, and ongoing maintenance. Resistance to change within the organizational culture further complicates the implementation of digital strategies, requiring careful navigation through the delicate balance between tradition and progress.

Staff training and skill acquisition represent another critical challenge, as librarians adapt to

evolving roles and responsibilities in the digital landscape. The fast-paced nature of technological developments necessitates continuous learning and upskilling, a demand that may strain the resources and time constraints of library personnel. Furthermore, ensuring equitable access to digital resources and overcoming the digital divide among diverse user groups presents an ethical challenge, demanding thoughtful consideration and strategic planning. Data security and privacy concerns emerge as paramount issues in the digital transformation journey, with libraries grappling to safeguard sensitive information in an interconnected digital environment. Balancing the need for open access with the imperative to protect intellectual property rights adds another layer of complexity. By comprehensively understanding and addressing these challenges, libraries can fortify their foundations for digital transformation, ensuring a resilient and effective transition into the digital age.

User experience in digital libraries:

The transition to digital libraries has redefined the landscape of user experience, introducing a host of opportunities and considerations for both patrons and librarians. At the forefront of this transformation is the heightened accessibility to information. Digital libraries, through intuitive interfaces and advanced search functionalities, empower users to navigate extensive collections with unprecedented ease. The user experience is further enriched by the integration of multimedia content, interactive learning tools, and adaptive technologies, fostering a dynamic and engaging educational environment.

Yet, the digital shift also presents challenges to user experience. The potential for information overload, coupled with the need for digital literacy, underscores the importance of user education and support. Libraries must proactively address issues of inclusivity to ensure that the benefits of digital libraries are accessible to users of diverse backgrounds and abilities. Moreover, considerations of data privacy and security become integral components of the user experience, demanding robust measures to instill user confidence in engaging with digital resources. Collaborative features within digital libraries, such as virtual communities and online discussion forums, contribute to a sense of shared learning and knowledge creation. User feedback mechanisms and analytics tools enable libraries to continually refine their digital services, aligning them more closely with the evolving needs and expectations of their user base.

Data management and preservation:

The digital transformation of libraries brings forth a dual responsibility—managing vast amounts of digital data while ensuring its long-term preservation. Digital libraries, fueled by the

exponential growth of digital content, face the intricate challenge of organizing, storing, and preserving diverse data formats to safeguard cultural heritage and intellectual assets.

Data management involves the meticulous curation of digital collections. Libraries grapple with establishing comprehensive metadata standards, ensuring interoperability, and implementing efficient cataloging systems to enhance the discoverability and accessibility of digital resources. The dynamic nature of digital content demands flexible and scalable data management strategies that can adapt to evolving technologies and user needs. Preserving digital materials over time poses a unique set of challenges. Libraries must contend with issues such as format obsolescence, hardware and software dependencies, and the imperative to migrate data to new platforms. The development of robust digital preservation policies involves the creation of redundant storage systems, the regular refreshing of storage media, and the implementation of emulation or migration strategies to future-proof digital assets. Legal and ethical considerations come to the fore in data management and preservation. Libraries must navigate copyright laws, licensing agreements, and privacy regulations to ensure compliance while balancing the imperative to provide open access to knowledge.

Collaborations and partnerships:

In the dynamic landscape of digital transformation, libraries are increasingly recognizing the value of collaborations and partnerships as catalysts for innovation and sustainability. The traditional model of solitary library operations is giving way to a more interconnected paradigm, where libraries engage in strategic collaborations with various stakeholders to amplify their impact and navigate the complexities of the digital age. Collaborations within the realm of digital libraries often extend beyond traditional library networks. Partnerships with academic institutions, technology companies, content providers, and community organizations foster a rich ecosystem of shared resources and expertise. Collaborative initiatives enable libraries to pool resources, leverage specialized knowledge, and collectively address the challenges posed by the rapid evolution of digital technologies.

Technology partnerships are particularly pivotal in the digital era. Collaborating with tech companies allows libraries to harness the latest innovations, implement cutting-edge systems, and stay abreast of emerging trends. These partnerships also facilitate the development of custom solutions tailored to the unique needs of libraries, enhancing efficiency and user experience. Community engagement lies at the heart of successful collaborations. Libraries collaborating with local communities, schools, and cultural institutions

contribute to a vibrant knowledge-sharing network. Online platforms, social media, and collaborative projects empower libraries to extend their reach, solicit feedback, and involve users in the co-creation of digital resources. But, effective collaborations require thoughtful planning and a clear understanding of shared goals. Libraries must navigate issues of governance, resource allocation, and intellectual property rights to establish mutually beneficial partnerships. The success of collaborations in the digital realm hinges on the ability to forge synergies that not only enhance library services but also contribute to the broader societal fabric.

Future directions and emerging trends:

1. Advancements in Artificial Intelligence (AI) and Automation:

- Explore the trajectory of automation in library services, from basic tasks to more complex functions.
- Investigate how AI applications, such as natural language processing and machine learning, can enhance information retrieval and user engagement in libraries.

2. Immersive Technologies - Virtual Reality (VR) and Augmented Reality (AR):

- Examine the integration of VR and AR technologies within library spaces.
- Consider potential applications, including virtual tours, interactive educational programs, and immersive storytelling experiences that transcend the traditional boundaries of library services.

3. Blockchain Technology in Libraries:

- Explore the potential use of Blockchain for ensuring the integrity and security of digital assets in libraries.
- Consider applications such as creating a decentralized cataloging system, managing digital rights, and providing transparent and tamper-proof records.

4. Open Science and Collaborative Research:

- Investigate the evolution of open science practices and their impact on scholarly communication.
- Consider how libraries can actively support open access initiatives, facilitate interdisciplinary collaborations, and contribute to the global exchange of research and knowledge.

5. Data-Driven Decision Making:

- Examine the growing role of data analytics in shaping library services and decision-making processes.
- Explore how libraries can harness data to optimize resource allocation, enhance user experiences, and tailor services based on evolving user needs.

6. Environmental Sustainability in Digital Libraries:

- Consider the intersection of digital libraries and environmental sustainability.
- Explore eco-friendly practices, including the use of energy-efficient technologies, sustainable data storage solutions, and digitization processes that align with broader environmental conservation goals.

7. Global Connectivity and Cultural Exchange:

- Investigate the potential for increased global connectivity and collaboration among libraries.
- Consider initiatives that foster cultural exchange, promote multilingual resources, and encourage the sharing of diverse perspectives and expertise on an international scale.

8. Human-Machine Collaboration:

- Explore the evolving role of librarians in the era of digital transformation.
- Consider how human-machine collaboration can optimize library services, with librarians becoming facilitators of technology and advocates for information literacy.

9. Privacy and Ethical Considerations:

- Address the evolving landscape of privacy and ethical considerations in digital libraries.
- Consider the importance of implementing robust privacy measures, respecting intellectual property rights, and navigating ethical challenges associated with emerging technologies.

10. Continuous Learning and Adaptation:

- Emphasize the need for a culture of continuous learning among library professionals.
- Consider strategies for upskilling librarians, fostering a mindset of adaptability, and embracing a proactive approach to staying informed about emerging trends.

Policies implications:

1. Regulatory Frameworks for Digital Libraries:

Examine the need for comprehensive regulatory frameworks that address the unique challenges of digital libraries. Consider the development of policies governing issues such as copyright, intellectual property rights, and fair use in the digital context.

2. Data Governance and Privacy Policies:

Explore the formulation of robust data governance policies to manage and protect user data in digital libraries. Consider the implementation of privacy policies that safeguard user information while ensuring transparent data practices.

3. Open Access Policies:

Investigate the role of policies in promoting open access to digital resources and scholarly publications.

Consider the potential impact of open access policies on information dissemination, collaboration, and global knowledge exchange.

4. Digital Preservation Standards:

Examine the establishment of standards for digital preservation, ensuring the longevity and accessibility of digital collections.

Consider the role of policies in guiding libraries on best practices for preserving digital assets.

5. Interoperability and Standards:

Explore policies that promote interoperability among different digital library systems and platforms.

Consider the adoption of standards to facilitate seamless data exchange and integration across libraries.

6. Collaboration and Resource Sharing Policies:

Consider the development of policies that encourage collaboration and resource sharing among libraries.

Explore how policies can incentivize partnerships, leading to shared digital collections and joint initiatives.

7. Digital Literacy and Education Policies:

Examine the role of policies in promoting digital literacy initiatives within communities served by libraries. Consider the development of educational policies that support training programs for librarians and users in navigating digital resources.

8. Budgetary Allocations and Funding Policies:

Explore policies related to budgetary allocations for digital initiatives within libraries. Consider the importance of sustained funding to support the acquisition of digital technologies, staff training, and the maintenance of digital collections.

9. Accessibility and Inclusivity Policies:

Examine policies aimed at ensuring the accessibility and inclusivity of digital library resources for users of diverse backgrounds and abilities. Consider strategies for implementing policies that address barriers to access and promote equitable use of digital services.

10. Monitoring and Evaluation Policies:

Consider the need for policies that establish mechanisms for monitoring and evaluating the effectiveness of digital library services. Explore how policies can support continuous improvement, ensuring that libraries adapt to evolving technologies and user needs.

By addressing these policy implications, libraries can navigate the complexities of the digital landscape while upholding ethical standards, protecting user rights, and fostering an environment that promotes the equitable and sustainable use of digital resources. Policies play a pivotal role in shaping the framework within which libraries operate, ensuring that they meet the evolving needs of their communities in a responsible and effective manner.

Conclusion:

In conclusion, the journey through the landscape of digital transformation in libraries unveils a multifaceted tapestry of innovations, challenges, and future possibilities. The infusion of digital technologies has reshaped the very essence of library science, propelling institutions into an era where adaptability is paramount. The innovations discussed, from advanced automation to immersive technologies, underscore the evolving role of libraries as dynamic hubs of information and technology. However, this transformative journey is not without its challenges. Libraries grapple with financial constraints, the imperative for staff upskilling, and the delicate balance between tradition and progress. Privacy concerns, data management intricacies, and the ethical considerations entwined with technological advancements add layers of complexity to the digital transformation narrative.

Looking ahead, the emerging trends signal an exciting yet challenging future. As libraries embrace artificial intelligence, immersive technologies, and blockchain, they become not only repositories of knowledge but pioneers of cutting-edge solutions. The global connectivity facilitated by collaborations and partnerships opens new horizons, fostering a shared ecosystem of information exchange. The policy implications underscore the need for a robust regulatory framework that navigates the nuances of the digital realm. From data governance to open access, these policies become the guiding principles shaping how libraries operate, ensuring equitable access, protecting privacy, and promoting responsible use of digital resources.

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“A Study on Changes and Impact on Agricultural Production in India”.

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Abstract:

The current paper studies A Study on Changes and Its Impact on the Agricultural Production in India and there are major **objectives** to study the recent agricultural production in India. And To Analyses of the agricultural patterns of Major Crops in India. The study has been carried out with descriptive research based on secondary sources data for the census year 2016 to 2022. Secondary data has been collected to state-level data. Census Report, books, Agricultural Statistics at a Glance 2022, agricoop.gov.in, Agriculture Statistics Handbook 2022. etc,

Findings/results It has been found that: The study found that the rice cultivation area has remained relatively stable over the five years, with a slight increase in 2021-22. Rice production has shown a consistent increase over the five years, with the highest production of 129,471.42 units in 2021-22. The total agricultural area has remained relatively stable over the five years, with slight fluctuations. Jowar production fluctuates but has an overall increasing trend. Yield for Jowar has varied over the years, with the highest yield in 2021-22. Production of total food grains, which includes cereals and pulses, has consistently increased over the five years. Total food grain production has consistently increased over the five years, reaching the highest production of 702,589.11 units in 2021-22.

Suggestions for further study: The enhancing of agricultural productivity, competitiveness, and rural growth. The execution of land reform initiatives. Raised beds are a representation of increasing agricultural output. Water management can boost agricultural output and assist India in meeting its rising food demand. And Water is a necessary resource for sowing crops. After that India became one of the largest agriculture food producers in the world.

Introduction: -

The Indian economy has experienced a major structural shift during the last 70 years, moving away from agriculture and toward non-agricultural industries. In these conditions, more agricultural expansion is essential. Fiscal policy pronouncements indicated that 3.5% growth is anticipated in the Indian agriculture industry in FY 2022–2023. India has quickly become a net exporter of agricultural products in recent years, in addition to satisfying its 21,111 domestic demands. Agricultural exports reached \$50.2 billion in the fiscal year 2022–2023. Nonetheless, the nation's authorities have not paid enough attention to rural industrialization driven by agriculture. It is important to remember that throughout the 1980s, agriculture had exceptional expansion.

Agriculture has grown remarkably in the twenty-first century, especially during the COVID-19 pandemic when other economic sectors shrank. The government's renewed policy thrust, which began in 2005, to spur agricultural growth through a variety of development programs, including the

National Food Security Mission, the National Agricultural Development Program, and interest-subsidy on crop loans and prompt repayment, is largely to blame for this. The Rashtriya National Mission for Sustainable Agriculture, E-NAM, Pradhan Mantri, Krishi Vikas Yojana, Pradhan Mantri Fasal Bima Yojana, Krishi Sinchai Yojana, Krishi Vikas Yojana Livestock Insurance Program, PM-Kisan, Micro Irrigation Fund, Soil Health Card (SHC) Program, Agricultural Export Policy-2018, Agri Startups, KCC Program, National Project on Organic Farming, MSP at 1.5 times the cost of producing 23 key crops, etc. These policies' implementation has increased farmers' incomes while encouraging agricultural growth in the nation. Over the previous ten years, there has been significant variation in agricultural output, with annual increases ranging from 8.6% in the years 2010–11 to -0.2% in 2014–15 and 0.8% in 2015–16. The agriculture sector's growth trajectory over the last ten years is depicted in this.

Review of Literature: -

1. Bhattacharya, (2011) Unbalanced fertilizer use,

a lack of high-yielding quality seeds, a lack of manures and micronutrients, poor water management, improper neighbourhood marketing arrangements, limiting access to electrified water sources, an absence of extension services, and a decline in interest in agriculture had been all contributing factors to false crop management and farming practices. He recommended encouraging agricultural research. Properly incorporating high agricultural yields and increasing agriculture production on a sustainable basis should be part of it.

2. Singh and Grover, (2011) Researchers have discovered that increasing the price of irrigation, zinc sulfate, and machine labour by 1% will result in less profit for the farmers when it comes to producing rice. Rice production would increase with the use of human labor. But farmers have just learned that producing wheat pays better. Yes, farmers feed billions of people at a low cost.
3. Ramesh Chand et.al (2015) published a paper titled "Estimates and Analysis of Farm Income in India 1983-84 to 2011-12" that included an estimate of agricultural revenue in India. According to his opinion, farmers' income has grown at varying rates over the past three decades after deducting input expenses and labour hire payments. He contends that the best indicator of a farmer's well-being is their agricultural revenue. He discovered that there is never a strain on farmers' profits or revenue. Following 2011–12, the rate of increase in farmer income that started around 2004–05 and reduced the variance in the growth of farmers and those who are not farmers' income could not continue. The difference in the per-worker income of the non-agricultural and agricultural sectors—which is said to have increased far more quickly than the per-worker income in the agricultural sector—is another indicator of the prejudice against the agricultural industry.
4. Das and Barman, (2010) emphasize the Assamese foothill condition. Bullock & human labour are more plentiful than working capital. Only when the restrictions on resource availability are lifted can the best plans become operational. West Bengal's agricultural output increased at a very quick pace between 1977 and 1995. Large-scale agricultural finance availability during the post-bank nationalization era has accelerated agricultural expansion by changing planting patterns and bringing West Bengal agriculture closer to commercialization (Ray, 2009).
5. Dhurjati Mukherjee (2012) The first Green Revolution was restricted to a few regions of the nation, primarily Punjab, Haryana, and Western Uttar Pradesh, as his work notes in his article "Second Green Revolution: Eastern States to Lead the Way." The expensive green revolution mostly benefited wealthy farmers, according to research, whereas small and marginal farmers did not see the expected improvements and their living standards declined. In the far future, he believes that India might become an important agricultural force if a proper plan is put in place. To end rural inequality and poverty, or at least gradually reduce it, it is imperative to restructure farm and socioeconomic policies.
6. Siddayya et al. (2016) examined the adoption trends of enhanced pigeon pea varieties in the Karnataka district of Kalburgi by gathering firsthand information from sixty farmers who grow the crop. The findings indicated that farmers growing native varieties had production fluctuations more than thirty percent, whereas farmers using enhanced pigeonpea varieties had yield variations of thirty percent. As a result, it was found that enhanced varieties had less yield variations than local forms.
7. Hamsa et al. (2017) carried out research to assess the costs and yields of main food crops in the Central Dry Zone of Karnataka as they were both irrigated and rainfed. For the study, a random sample approach was used to choose 90 farmers, 45 of whom farmed by rain and 45 by irrigation. The results of the study revealed that the bore well-irrigated maize cultivation fetched a higher net income of 31,405 per hectare while net returns from rainfed maize cultivation was 11,570 per hectare because of the yield differential. With a total gross return of 90,316 per hectare and a net return of 34,091 per hectare, paddy cultivation under irrigation was lucrative. The yields from paddy farming were 1.61 returns on expenditure for each rupee. This showed that net returns were lower for rainfed maize, coming in at 34,091, 31,405, 17,131, 13,552, and 11,570 per hectare, respectively, than for borewell-irrigated paddy, groundnut, and ragi.
8. Bathla and Kumar (2018) With the use of farm-level data from a nationally representative survey carried out between 2003 and 2013 in all of India's states, the Gini coefficient was used to assess income disparity among agricultural families. The revenue from wages and non-farm activities climbed by 1.3 times throughout the decade, whereas income from crops and animal husbandry had doubled for families. The Gini coefficient data showed that while each district's Gini index was high, the income disparity among farm families did not significantly increase.

9. Afrin and Sri kantha Murthy (2019) examines the sources of income and spending habits of farm households in Karnataka's Sira taluk using primary data gathered from 120 farm households. Thirty farmers in small and marginal categories, both rainfed and irrigated, made up the sample. Per capita yearly income from all sources was found to be 24,222 for small farmers without irrigation, 38,567 for small farmers with irrigation, 32,160 for big farmers without irrigation, and 55,927 for big landowners with irrigation, according to the study's findings. The average revenue from cattle amounted to 23.55 percent of the entire revenue every year, while the combined revenue from horticultural and agricultural crop production was 34.9% of the total revenue. The yearly revenue from nonfarm sources accounted for 36.64 percent of the overall income, while off-farm sources only made-up 4.91 percent.

Research Problem: -

My research focuses on the current issues facing Indian agriculture, which include inadequate infrastructure and a lack of expertise, particularly in rural regions. The expenses of farming operations are greatly increased by issues with markets, transportation, irrigation, and other infrastructure. Furthermore, appropriate delivery mechanisms are lacking. The aim is to investigate the annual output of agricultural products in India. This research has been absorbed by the researcher.

Need of the Study: -

One of the most widely produced yet unique crops in agricultural production is the main objective of agriculture production in India. Production is essential due to regular consumption. Thus, what is the total output and what percentage of it is produced in India? study is to know the trends and patterns of agricultural growth in India. Moreover, India's state-level agricultural output. expansion of global commerce in agriculture

marketing How to carry out production in agriculture. Various issues about the expansion and productivity of agriculture in India are also present. The researcher chose this subject for the study for this reason.

Objectives of the Study: -

1. To study the recent agricultural production in India.
2. To Analyses of the agriculture patterns of Major Crops in India.

Scope of the Study: -

This study covered an analysis of trends and patterns of agricultural growth in India from 2001 to 2021 and state level. This study mainly focuses on state-level production state level Production and Yield agricultural production in India.

Research Methodology: -

For the study, descriptive research was carried out based on secondary source data for the census years 2017 to 2022. The goals of the current study have been achieved through the use of data gathered at the state level that has been produced from various secondary data sources. Secondary data sources, such as Census Reports, Agricultural Statistics at a Glance 2022, <https://agricoop.gov.in/>, <https://mospi.gov.in>, Agriculture Statistics Handbook 2022. Directorate of Economics & Statistics, Directorate of Economics & Statistics, and other publications.

Tools of Exploration:

Tools Used in the Topic on Changes and Its Impact on Agricultural Production in India. Mean, median, Standard Deviation, Range, Standard Error, minima and maxima.

Study Period: -

This study is based on secondary data sources year of 2016 to 2022. This study focuses on the A Study on Trends and Patterns of Agricultural Growth in India.

Gross Value Added (GVA) of Agriculture & Allied Sector (Rs. In Crore)

Years	GVA of Agriculture and Allied Sectors	Per cent to total GVA
2016-17	2518662	18
2017-18	2829826	18.3
2018-19#	3029925	17.6
2019-20@	3358364	18.3
2020-21*	3609494	20
2021-22**	3980067	18.6

Sources: - www.agricoop.nic.in.

Note: - @second revised estimate. # Third revised estimate. * First revised estimate as of 31st Jan 2022. ** As per Provisional Estimates of National Income, 2021-22 released on 31st, May 2022.

The GVA of the Agriculture and Allied Sectors has been steadily increasing over the

years. It started at 2,518,662 units in 2016-17 and reached 3,980,067 units in 2021-22. It increased to 18.3% in 2017-18 and again to 18.3% in 2019-20. In 2018-19, it temporarily decreased to 17.6% but rebounded in the following years. In 2021-22, the percentage contribution was 18.6%.

Growth in GVA of agriculture and allied sectors

Year	Total Economy	Agriculture & Allied Sector	Crops	Livestock	Forestry & Logging	Fishing
2016-17	8	6.8	5.3	10	5.5	10.4
2017-18\$	6.2	6.6	5.4	7.9	5.4	15.2
2018-19 #	5.8	2.1	-2.4	8.7	7.6	8.5
2019-20@	3.8	5.5	5.5	7.5	0.3	4.4
2020-21*	-4.8	3.3	1.9	6.1	0.7	6
2021-22**	8.1	3	Will be released in January 2023			

Sources: -Department of Agriculture & Farmers Welfare Ministry of Agriculture & Farmers Welfare Government of India ANNUAL REPORT 2022-23 (www.agricoop.nic.in).

Note: - * Third revised estimates; * Second revised estimates; * First revised estimates as of January 31, 2022. **As per the Provisional Estimates of Annual National Income, 2021–22, released on May 31, 2022.

Data on the growth rates (in percentage terms) of the economy's several sectors from 2016–17 to 2021–22 are shown in the Total Economy Growth table. The whole economy grew at an annual rate of 8% in 2016–17. 2020–21 had a notable decline with a negative growth rate of –

Production Scenario 2021-22:

According to the Fourth Advance Estimates for 2021–2022, the nation produces 315.72 million tonnes of foodgrain, which is 4.98 million tonnes more than it did in 2020–21. Twenty-one million tons more foodgrains were produced in 2021–22 than in the five years prior (2016–17 to 2020–21) on average. It is predicted that rice output would reach a record 130.29 million tons in 2021–2022. It is 13.85 million tonnes more than the average output of 116.44 million tonnes during the previous five years. The projected amount of wheat produced in 2021–2022 is 106.84 million tons. Compared to the average wheat output of 103.88 million tonnes over the previous five years, it is 2.96 million tonnes higher. Nutri / Coarse Cereal output is expected to reach 50.90 million tonnes, up 4.32 million tonnes from the average of 46.57 million tonnes over the previous five years. An

4.8%, most likely as a result of the COVID-19 pandemic. The Associated and Agricultural Sector Throughout time, the growth rates of the agricultural and related industries remained largely consistent. In 2016–17, the growth rate was 6.8%, indicating a rising trend. The Plants Within agriculture, the crops sector had growth fluctuations. Over the 2016–17 period, its growth rate was 5.3%. In 2018–19, it saw a notable decline, with a negative growth rate of -2.4%.

anticipated 27.69 million tonnes will be produced overall in 2021–2022, a 3.87 million tonnes increase above the average of 23.82 million tonnes produced during the previous five years. It is predicted that the nation would produce a record 37.70 million tonnes of oilseeds in 2021–2022, 1.75 million tonnes more than in 2020–21 (359.95 million tonnes). Moreover, the output of oilseeds in 2021–2022 exceeded the average production by 5.01 million tons. The country is expected to produce a record 431.81 million tonnes of sugarcane in 2021–2022, which is 58.35 million tonnes more than the annual output of 373.46 million tonnes. The expected production of mesta (each weighing 180 kg) and cotton jute (31.20 million bales, each weighing 170 kg) is as follows. As per the 4th AE, the following table provides information on the acreage, production, and yield of the main crops from 2019–20 to 2021–2022.

Production in Kharif 2022-23 and Average (2016-17 to 2020-21) in (Million Tonnes)

Crop	2022-23 (1st Advance Estimates)	Average (2016-17 to 2020-21)	Absolute Difference (2022-23 over average)	Percentage Increase/decrease in 2022-23 over average
Foodgrains	149.92	142.94	6.98	4.88
Oilseeds	23.57	21.83	1.74	7.97
Sugarcane	465.5	373.46	92.04	24.65
Cotton @	34.19	32.95	1.24	3.76
Jute & Mesta *	10.09	10	0.09	0.9

Note: - @ Production in million bales of 170 kg each. * Production in million bales of 180 kg each. The table provides data for various crops in the year 2022-23 (1st Advance Estimates) along with the average production for the years 2016-17 to 2020-21, the absolute difference between the two, and the percentage increase or decrease in 2022-23 compared to the average. The Foodgrains production in 2022-23 is 149.92, which is 6.98 units

higher than the average production from 2016-17 to 2020-21. This represents a 4.88% increase in production in 2022-23 compared to the average. The Sugarcane production in 2022-23 is 465.5, which is significantly higher by 92.04 units compared to the average production from 2016-17 to 2020-21. This represents a Sugarcane substantial 24.65% increase in production in 2022-23 compared to the average. The Cotton production in 2022-23 is 34.19, which is

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1.24 units higher than the average production from 2016-17 to 2020-21. Cotton represents a 3.76%

increase in production in 2022-23 compared to the average.

All India Estimates of Area, Production of Foodgrains in Kharif Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Area					Production				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	39349.27	39964.35	39012.96	40357.97	41038.41	97135.16	102039.99	102276.51	105208.14	111000.79
Jowar	2059.87	1754.69	1755.17	1642.26	1466.36	2273.81	1735.04	1696.97	1986.34	1598.19
Bajra	7480.60	7105.03	7542.68	7652.10	6840.80	9208.85	8664.13	10362.60	10863.17	9780.63
Maize	7433.69	7330.57	7552.92	7755.44	7784.57	20118.42	19413.60	19429.33	21555.08	22680.58
Ragi	1194.29	890.94	1004.46	1159.40	1218.43	1985.24	1238.70	1755.06	1998.36	1701.12
Small Millets	546.27	453.75	458.35	444.05	428.92	438.99	333.00	370.81	346.95	367.44
Total Coarse Cereals	18714.72	17534.99	18313.58	18653.23	17739.07	34025.30	31384.47	33614.76	36749.90	36127.96
Total Cereals	58063.98	57499.34	57326.54	59011.21	58777.48	131160.46	133424.46	135891.27	141958.04	147128.74
Tur	4438.31	4549.54	4532.47	4724.45	4900.26	4289.82	3315.44	3891.73	4315.90	4220.19
Urad	4350.49	4725.92	3701.68	3212.96	3624.67	2751.24	2362.57	1329.64	1506.59	1865.13
Moong	3259.08	3832.01	3521.39	3822.40	3842.71	1433.23	1784.20	1826.23	1996.40	1480.31
Other Pulses	1885.43	1722.20	1779.92	1670.55	1751.36	831.47	629.15	873.28	799.34	669.40
Total Pulses	13933.30	14829.67	13535.46	13430.34	14118.99	9305.76	8091.35	7920.88	8618.22	8235.03
Total Food Grains	71997.29	72329.01	70862.00	72441.55	72896.47	140466.23	141515.82	143812.15	150576.26	155363.77

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on crop area and production for various crops over multiple years. Here is an analysis of the data. The total cereals production (which includes rice, jowar, bajra, maize, ragi, and small millets) has been increasing steadily over the years, from 131,160.46 units in 2017-18 to 147,128.74 units in 2021-22. Rice production has shown consistent growth, increasing from 97,135.16

units in 2017-18 to 111,000.79 units in 2021-22. Pulses, including tur, urad, moong, and other pulses, have had varying production levels over the years. The production increased in 2021-22 compared to 2017-18. The total food grains production (cereals and pulses combined) has also been steadily increasing, from 140,466.23 units in 2017-18 to 155,363.77 units in 2021-22.

All India Estimates of Production & Yield of Foodgrains in Kharif Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Production					Yield				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	97135.16	102039.99	102276.51	105208.14	111000.79	2469	2553	2622	2607	2705
Jowar	2273.81	1735.04	1696.97	1986.34	1598.19	1104	989	967	1210	1090
Bajra	9208.85	8664.13	10362.60	10863.17	9780.63	1231	1219	1374	1420	1430
Maize	20118.42	19413.60	19429.33	21555.08	22680.58	2706	2648	2572	2779	2914
Ragi	1985.24	1238.70	1755.06	1998.36	1701.12	1662	1390	1747	1724	1396
Small Millets	438.99	333.00	370.81	346.95	367.44	804	734	809	781	857
Total Coarse Cereals	34025.30	31384.47	33614.76	36749.90	36127.96	1818	1790	1836	1970	2037
Total Cereals	131160.46	133424.46	135891.27	141958.04	147128.74	2259	2320	2370	2406	2503
Tur	4289.82	3315.44	3891.73	4315.90	4220.19	967	729	859	914	861
Urad	2751.24	2362.57	1329.64	1506.59	1865.13	632	500	359	469	515
Moong	1433.23	1784.20	1826.23	1996.40	1480.31	440	466	519	522	385
Other Pulses	831.47	629.15	873.28	799.34	669.40	441	365	491	478	382
Total Pulses	9305.76	8091.35	7920.88	8618.22	8235.03	668	546	585	642	583
Total Food Grains	140466.23	141515.82	143812.15	150576.26	155363.77	1951	1957	2029	2079	2131

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on crop production and yield for various crops over five years (2017-18 to 2021-22). Rice production has been consistently increasing over the years, with a significant rise from 97,135.16 units in 2017-18 to 111,000.79 units in 2021-22. The yield of rice has also steadily increased, reaching 2,705 in 2021-22. The Maize production has consistently increased, with the highest yield of 2,914 in 2021-22. The total

production of coarse cereals has generally increased, with a significant increase in 2021-22. The yield of total coarse cereals has also increased. Moong production and yields fluctuated. Total pulse production increased, with the highest yield of 583 in 2021-22. The yield of total food grains also increased, with the highest yield of 2,131 in 2021-22.

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All India Estimates of Area, Production & Yield of Foodgrains in Rabi Season * Area in Thousand Ha,
Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Area					Production				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	4424.80	4192.09	4649.34	5410.71	5240.27	15622.44	14437.83	16593.81	19160.18	18470.63
Wheat	29650.59	29318.79	31357.02	31125.16	30458.53	99869.52	103596.23	107860.51	109586.50	107742.07
Jowar	2964.58	2338.59	3068.59	2735.62	2334.45	2529.58	1740.36	3075.13	2825.73	2552.38
Maize	1946.38	1696.56	2016.16	2136.53	2173.37	8634.50	8301.50	9336.64	10091.83	11048.96
Barley	660.80	575.60	589.57	592.47	453.32	1780.81	1633.07	1721.83	1656.34	1371.36
Total Coarse Cereals	5571.76	4610.75	5674.32	5464.61	4961.15	12944.89	11674.93	14133.61	14573.90	14972.69
Total Cereals	39647.14	38121.63	41680.67	42000.48	40659.95	128436.86	129708.99	138587.94	143320.58	141185.40
Gram	10560.43	9547.03	9698.75	9995.92	10740.10	11379.19	9937.99	11078.50	11911.18	13543.63
Urad	928.60	876.56	831.66	929.55	1008.81	741.18	697.44	751.64	722.99	910.79
Moong	983.20	922.95	1059.16	1307.78	1707.82	589.96	671.17	682.64	1088.95	1685.52
Lentil	1549.21	1362.72	1302.69	1468.31	1411.92	1621.81	1227.82	1103.03	1493.85	1268.83
Other Pulses	1858.41	1617.04	1559.60	1651.42	1743.81	1778.32	1450.08	1488.56	1627.92	1657.88
Total Pulses	15879.85	14326.29	14451.85	15352.98	16612.46	16110.46	13984.50	15104.37	16844.90	19066.66
Total Food Grains	55527.00	52447.92	56132.53	57353.46	57272.41	144547.31	143693.50	153692.30	160165.47	160252.06

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on the area and production of various crops for the years 2017-18 to 2021-22. The area under rice cultivation has increased over the years, reaching 5,410.71 hectares in 2020-21. Rice production also increased, with the highest production of 19,160.18 units in 2020-21. The total area under coarse cereals cultivation has shown variations. Total coarse cereals production

increased, with the highest production of 14,573.90 units in 2021-22. The total area under pulse cultivation has increased over the years. Total pulses production increased, with the highest production of 19,066.66 units in 2021-22. The total area under food grains cultivation has increased over the years. Total food grains production increased, with the highest production of 160,252.06 units in 2021-22.

All India Estimates of Area, Production & Yield of Foodgrains in Rabi Season * Area in Thousand Ha,
Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Production					Yield				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	15622.44	14437.83	16593.81	19160.18	18470.63	3531	3444	3569	3541	3525
Wheat	99869.52	103596.23	107860.51	109586.50	107742.07	3368	3533	3440	3521	3537
Jowar	2529.58	1740.36	3075.13	2825.73	2552.38	853	744	1002	1033	1093
Maize	8634.50	8301.50	9336.64	10091.83	11048.96	4436	4893	4631	4723	5084
Barley	1780.81	1633.07	1721.83	1656.34	1371.36	2695	2837	2920	2796	3025
Total Coarse Cereals	12944.89	11674.93	14133.61	14573.90	14972.69	2323	2532	2491	2667	3018
Total Cereals	128436.86	129708.99	138587.94	143320.58	141185.40	3239	3403	3325	3412	3472
Gram	11379.19	9937.99	11078.50	11911.18	13543.63	1078	1041	1142	1192	1261
Urad	741.18	697.44	751.64	722.99	910.79	798	796	904	778	903
Moong	589.96	671.17	682.64	1088.95	1685.52	600	727	645	833	987
Lentil	1621.81	1227.82	1103.03	1493.85	1268.83	1047	901	847	1017	899
Other Pulses	1778.32	1450.08	1488.56	1627.92	1657.88	957	897	954	986	951
Total Pulses	16110.46	13984.50	15104.37	16844.90	19066.66	1015	976	1045	1097	1148
Total Food Grains	144547.31	143693.50	153692.30	160165.47	160252.06	2603	2740	2738	2793	2798

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on the production and yield of various crops for the years 2017-18 to 2021-22. Rice production has increased over the years, with the highest production of 19,160.18 units in 2020-21. Jowar production increased significantly in 2019-20, reaching 3,075.13 units. Jowar yield has shown fluctuations, with the highest yield of 1,093 units in 2021-22. The total production of cereals increased, with the highest production of 141,185.40

units in 2021-22. The yield of total cereals has fluctuated but remained relatively stable, with the highest yield of 3,472 units in 2021-22. The total production of food grains has increased over the years, with the highest production of 160,252.06 units in 2021-22. The yield of total food grains has shown fluctuations, with the highest yield of 2,798 units in 2021-22.

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All India Estimates of Area, Production & Yield of Foodgrains in Total Kharif and Rabi Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Area					Production				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	43774.07	44156.45	43662.30	45768.69	46278.68	112757.61	116477.82	118870.32	124368.32	129471.42
Jowar	5024.45	4093.29	4823.76	4377.87	3800.81	4803.38	3475.41	4772.11	4812.07	4150.57
Maize	9380.07	9027.13	9569.08	9891.96	9957.95	28752.92	27715.10	28765.97	31646.91	33729.54
Total Coarse Cereals	24286.48	22145.73	23987.90	24117.85	22700.23	46970.19	43059.41	47748.37	51323.80	51100.65
Total Cereals	97711.13	95620.97	99007.21	101011.69	99437.43	259597.32	263133.46	274479.21	285278.62	288314.14
Urad	5279.09	5602.48	4533.34	4142.50	4633.47	3492.42	3060.00	2081.28	2229.58	2775.93
Moong	4242.29	4754.96	4580.54	5130.17	5550.53	2023.18	2455.37	2508.87	3085.35	3165.83
Other Pulses	3743.84	3339.23	3339.52	3321.96	3495.18	2609.79	2079.22	2361.85	2427.26	2327.28
Total Pulses	29813.16	29155.97	27987.31	28783.32	30731.45	25416.22	22075.86	23025.25	25463.12	27301.69
Total Food Grains	55527.00	52447.92	56132.53	57353.46	57272.41	144547.31	143693.50	153692.30	160165.47	160252.06

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on the area and production of various crops for the years 2017-18 to 2021-22. The rice cultivation area has remained relatively stable over the five years, with a slight increase in 2021-22. Rice production has shown a consistent increase over the five years, with the highest production of 129,471.42 units in 2021-22. Maize cultivation area increased over the five years, indicating an expansion in cultivation. Maize

production also increased over the years, reaching 33,729.54 units in 2021-22. The total cereal cultivation area has been relatively stable over the five years. Total cereal production has shown an increasing trend, reaching 288,314.14 units in 2021-22. The total food grain area has been stable over the years. Total food grain production has increased over the years, reaching 160,252.06 units in 2021-22.

All India Estimates of Area, Production & Yield of Foodgrains in Total Kharif and Rabi Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

	Year	Sum	Mean	SE	Median	SD	Range	Minimum	Maximum
Area	2017-18	278781.6	27878.16	9676.28	16833.28	30599.08	93967.29	3743.84	97711.13
	2018-19	270344.1	27034.41	9451.189	15586.43	29887.28	92281.74	3339.23	95620.97
	2019-20	277623.5	27762.35	9819.728	16778.49	31052.71	95667.69	3339.52	99007.21
	2020-21	283899.5	28389.95	10060.56	17004.91	31814.29	97689.73	3321.96	101011.7
	2021-22	283858.1	28385.81	9938.66	16329.09	31428.8	95942.25	3495.18	99437.43
Production	2017-18	630970.3	63097.03	26855.93	27084.57	84925.92	257574.1	2023.18	259597.3
	2018-19	627225.2	62722.52	27336.25	24895.48	86444.82	261054.2	2079.22	263133.5
	2019-20	658305.5	65830.55	28563.81	25895.61	90326.71	272397.9	2081.28	274479.2
	2020-21	690800.5	69080.05	29648.19	28555.02	93755.82	283049	2229.58	285278.6
	2021-22	702589.1	70258.91	29951.85	30515.62	94716.06	285986.9	2327.28	288314.1

The table provides data on the area and production of various crops for the years 2017-18 to 2021-22. The total agricultural area has remained relatively stable over the five years, with slight fluctuations. The range of agricultural areas ranges from a minimum of 33,39.23 in 2018-19 to a maximum of 37,483.84 in 2017-18. Agricultural

production has shown consistent growth over the five years, with the highest production of 288,314.14 units in 2021-22. The range of agricultural production ranges from a minimum of 2,023.18 in 2017-18 to a maximum of 285,278.62 in 2020-21.

All India Estimates of Area, Production & Yield of Foodgrains in Total Kharif and Rabi Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

Crop	Production					Yield				
	2017-18	2018-19	2019-20	2020-21	2021-22	2017-18	2018-19	2019-20	2020-21	2021-22
Rice	112757.6	116477.8	118870.3	124368.3	129471.4	2576	2638	2722	2717	2798
Jowar	4803.38	3475.41	4772.11	4812.07	4150.57	956	849	989	1099	1092
Maize	28752.92	27715.1	28765.97	31646.91	33729.54	3065	3070	3006	3199	3387

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Total Coarse Cereals	46970.19	43059.41	47748.37	51323.8	51100.65	1934	1944	1991	2128	2251
Total Cereals	259597.3	263133.5	274479.2	285278.6	288314.1	2657	2752	2772	2824	2899
Urad	3492.42	3060	2081.28	2229.58	2775.93	662	546	459	538	599
Moong	2023.18	2455.37	2508.87	3085.35	3165.83	477	516	548	601	570
Other Pulses	2609.79	2079.22	2361.85	2427.26	2327.28	697	623	707	731	666
Total Pulses	25416.22	22075.86	23025.25	25463.12	27301.69	853	757	823	885	888
Total Food Grains	144547.3	143693.5	153692.3	160165.5	160252.1	2603	2740	2738	2793	2798

Sources: <https://desagri.gov.in/wp-content/uploads/2023/05/Five-year-Foodgrains-ending-2021-22.xlsx>

The table provides data on the production and yield of various crops for the years 2017-18 to 2021-22. Jowar production fluctuates but has an overall increasing trend. Yield for Jowar has varied over the years, with the highest yield in 2021-22. Production of total coarse cereals, which includes crops like jowar and maize, has increased steadily. Yield for total coarse cereals has shown a consistent rise, reaching the highest yield in 2021-22. Urad production has fluctuated, with the lowest

production in 2019-20. Urad yield has shown variations, with the highest yield in 2021-22. Production of total pulses has steadily increased, with the highest production in 2021-22. Yield for total pulses has also shown a rising trend, reaching the highest yield in 2021-22. Production of total food grains, which includes cereals and pulses, has consistently increased over the five years. Yield for total food grains has shown a positive trend, with the highest yield in 2021-22.

All India Estimates of Area, Production & Yield of Foodgrains in Total Kharif and Rabi Season * Area in Thousand Ha, Production in Thousand Tonnes & Yield in Kg/Ha

	Year	Sum	Mean	SE	Median	SD	Range	Minimum	Maximum
Production	2017-18	630970.3	63097.03	26855.93	27084.57	84925.92	257574.1	2023.18	259597.3
	2018-19	627225.2	62722.52	27336.25	24895.48	86444.82	261054.2	2079.22	263133.5
	2019-20	658305.5	65830.55	28563.81	25895.61	90326.71	272397.9	2081.28	274479.2
	2020-21	690800.5	69080.05	29648.19	28555.02	93755.82	283049	2229.58	285278.6
	2021-22	702589.1	70258.91	29951.85	30515.62	94716.06	285986.9	2327.28	288314.1
Yield	2017-18	16480	1648	320.4112	1445	1013.229	2588	477	3065
	2018-19	16435	1643.5	341.2333	1396.5	1079.074	2554	516	3070
	2019-20	16755	1675.5	336.3746	1490	1063.71	2547	459	3006
	2020-21	17515	1751.5	340.2354	1613.5	1075.919	2661	538	3199
	2021-22	17948	1794.8	357.3945	1671.5	1130.181	2817	570	3387

The table provides data on the production and yield of various crops for the years 2017-18 to 2021-22. Total food grain production has consistently increased over the five years, reaching the highest production of 702,589.11 units in 2021-22. The standard deviation (SD) is relatively high, indicating some variability in production from year to year. The yield for total food grains has also shown an increasing trend over the years, with the highest yield of 1,794.8 in 2021-22. The standard deviation (SD) for yield is relatively high, indicating variability in yield across the years.

Conclusion: -

Despite losing some of its economic share during the last five years, India's agriculture industry remains a vital part of the country's economy. Even though India's agricultural output has increased greatly in recent years, it is clear that, at this very early stage, there hasn't been any discernible improvement in the country's agricultural

performance since it opened up. India has effectively navigated the waves of globalization and economic reforms, despite instability in politics and the economy, to boost productivity in agricultural development from 2017-18 to 2021-22. Every India: India's crop output varied widely over the Kharif and Rabi seasons. Last year's production wasn't rising as planned, but ultimately, the country's overall agricultural yield as well as production fell short of growing yield.

However, the goal of raising production might benefit the agricultural sector, as labour in this industry is higher than in other sectors this year, despite a lack of rise in output. Therefore, the researcher suggests that enhancing agricultural productivity, competitiveness, and rural growth. The execution of land reform initiatives. Raised beds are a representation of increasing agricultural output. Water management can boost agricultural output and assist India in meeting its rising food demand.

Water is a necessary resource for sowing crops. After that India became one of the largest agriculture food producers in the world.

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Cotton Textile industry in Modern India (1858 AD-1905 AD)

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Introduction:

The cotton textile industry was one of the manufacturing industries that started in India after 1850. After the Revolution of 1857, when India came under direct control of the British Crown instead of the rule of the British East India Company, it was just an illusion of something new. The charge of governance passed from the hands of the Governor General to the Viceroy, but this changed the people but their conduct and character remained the same. There were major changes in these policies but the objectives also remained the same i.e. to use Indian rule in the interest of Britain. Nor was there any change in British policy towards India. With the arrival of Dalhousie, railways and telegraph were developed in India, which increased the accessibility of communication in India and speeded up communication, but this development was not for the development of India and Indians but was more for increasing the business of the British and for their convenience. Earlier, trade used to be done through long sea routes and import-export was more expensive, but with the opening of Suez Canal in 1869, the distance between India and Europe reduced and trade became faster, which had a direct impact on India's domestic trade. This happened because on the one hand, the clothes produced in Britain quickly became popular in the Indian market, while on the other hand, it became easier and less expensive to bring raw cotton from India, due to which the withdrawal of money started happening more rapidly because the raw material going from India was cheaper. The compensation was not given to India but to Britain only. But the other side of this was that the import of coal from England became cheaper due to which coal was available to Indian industries at cheaper rates. The availability of cheap coal gave a boost to the cotton textile industry.

After 1858 AD, the question of withdrawal of money from India became complicated because neither India paid any direct duty to England nor the surplus amount of India was deposited in the treasury of Britain, hence it was difficult to prove that the existence of withdrawal was not there. In form and how it was. Therefore, it was proved that India is indirectly paying tribute to Britain in the form of payment for individual citizens and the reason for such continuously increasing withdrawal is Britain's political and economic dominance over India.¹ Due to which everything was moving at a smooth pace. Similarly, in 1893 AD, the amount of export was more than Rs 25 crore per year and gradually by 1905, goods worth Rs 51.5 crore were being exported from the country every year. The world considered the opening of 'Suez Canal' as a revolutionary event in the business world, but how harmful it was for India was also revealed later by Dadabhai Naoroji in his book 'Poverty and Un-British Rule in India'.² In Dadabhai's words With the opening of the Suez Canal, the export of raw cotton to the United Kingdom became easier, while the cotton clothes produced from England started coming to the Indian markets very fast, due to which the Indian market became flooded with clothes made in England and they became more popular. Became cheap. These reasons drew the attention of nationalists towards the 'economic exploitation' of

India after 1870. Those who believed that the opening of the Suez Canal improved the condition of the cotton textile industry in India and increased the minimum support price of cotton. On the contrary, on studying the then time, it is seen that the situation of the world at that time was responsible for this because due to the American Civil War, the situation in England was created and the exports from America to Britain stopped. America's cotton exports to other countries decreased, its effect was especially visible in England where production was done through power looms, which was why the demand for Indian cotton increased in England at that time. But to see this in any way as a form of development in India would be dishonest and would be following an exclusive perspective because during this period there were many famines in India like the one of 1860 AD in which 2 million people died in the Upper Doab. Due to such famine, there was already limited production of cotton in India, which was also needed for the development of Indian industry.

However, due to the situation of 'Cotton Famine', the Indian cotton textile industry was neglected, the cotton which was needed by the cotton mills of India was exported to Britain due to which the then Indian cotton textile industry suffered losses and the British. May industries flourish. India's contribution to manufactured

merchandise exports fell by 2.4 percent in 1860-61 AD and imports increased by 40 percent.³ The first cotton textile mill in South India was established by 'Andre' and 'Frank' 'Tinnevely Mill' in 1883. Did it in the name of 'Company'. The company he founded in 1880 was known as A&H Harvey. In this way, the beginning of cotton textile mills in South India started during the British rule, but the cotton textile mills which developed later were not with the capital of British capitalists but purely with Indian capital. Even this small development that took place in the beginning cannot be underestimated. Since ancient times, India was the pioneer of cotton textile handicraft industry and also an essentially important cotton textile trader.⁴ Now India's cotton was mainly for the British cotton textile industry, hence it was necessary that now India should take lessons from Britain in the cotton textile industry. Show your past bravery again. This entire process affected the cotton textile industry of India and its cotton growers. The sudden increase in demand for cotton attracted cotton producers in India and more production started to be done, but with the end of the war the demand suddenly decreased, which had the effect that the mills which were producing more due to the demand became bankrupt and the cotton production work stopped. Suddenly there was stability.⁵ Even during the Civil War, less attention was paid to the Indian cotton textile industry because England needed more cotton. There was another side to the increase in demand for cotton in England which can be understood by the story of a small district – 'Khamgaon', which was a small village in 'Berar'. It was the center of supply of cotton for most of the districts of Western India. After the British arrival, cotton started being exported from here; From 'Khamgaon', the first cotton is taken by bullock cart to 'Mirzapur'; Was sent till river Ganga. After that it was transported to Kolkata by ship. Till now the situation was that everything was going on normally without any special efficiency as it happened in other places of India at that time, but in 1825, when Khamgaon started emerging as an exporter of raw cotton, its situation changed. There was a rapid difference. When Parsi traders started buying cotton and bringing it to Bombay by oxen, Britain, dissatisfied with the slow expansion of the trade, took political control over it in 1853.⁶

The British colonial government and the growers of Lancashire, seeing the potential of growing cotton in the large area of Berar, extended the railway line to Khamgaon in 1870, when only 9,000 people lived there. In this way, the hurdle of establishing direct contact in future with the help of steam was also removed. It emerged as a major trading point between India and Europe from where bales of cotton could now be purchased. When the railway came to Khamgaon, the British of

Hyderabad celebrated it and the Viceroy (Lord Mayo) himself gave its inaugural speech. Addressing all the cotton traders he said that as we all know. During the cotton crisis in America, an excellent work was done that the production and development of cotton industry in India was encouraged and something new was produced for the world market. In fact, no matter how excited the Indian society of that time was by this sudden development, the events of the coming years bear witness to what this encouragement was. When famine came in 1870 AD, Despite the so-called development, 9 to 10 percent of the population of 'Berar' died.⁷ In 1900, a famine occurred again in which 8.5 percent of the population of 'Berar' was reduced. Because the production of grain here had naturally reduced after the promotion of cotton, making it difficult to feed the people. Along with the railways, the telegraph also arrived, through which the traders of Liverpool could order cotton through a wire. Which he used to get in 6 weeks. Since 'Berar' was an exporter of cotton in the south-western districts of India from the beginning, it grew a good crop of cotton and also produced other items for its own use. However, England took advantage of the climate there, its ability to grow cotton and the cotton. Seeing its quality, it was taken under its jurisdiction so that it could not be used by Indian cotton mill owners or weavers. After 1833 AD, Indian entrepreneurs also got an opportunity and many mills were established. Now in the future, there could be a challenge to the imports from England because despite importing machines from England and starting the production of cotton clothes by unskilled laborers, clothes could be produced at 20 percent cheaper rate than England and India Profit could have been earned by selling British clothes at a lower price and if the clothes were sold in the market at the same price as the clothes imported from Britain, the profit would have been higher.⁸

As is also clear from the data, the work of mills started at a very slow pace in the initial period. By 1861, only a few dozen mills were started in India. A notable specialty of all these mills was that they were being established around Bombay only. The capitalists of Bombay had invested money in this. The period from 1860 AD to 1870 AD was also not very good for the Indian mills. At this time there was a business crisis in the mills of Bombay because due to the American Civil War, raw cotton could not be exported to Britain. And the price of cotton had also increased due to which the old mills were facing difficulty in purchasing cotton and new mills could not even be established in this decade.⁹ But during this period there was more production of cotton which was the highest in India. It was the beginning of a new economy. Apart from the trade crisis of the 1860s, it took the industry an entire

decade to overcome the production-related problems faced by Indian mills. By 1871, normalcy started again. The result of the crisis of the last decade was that in 1872-73 AD there were only 18 cotton textile mills in the entire Bombay Presidency and 2 in Bengal. A good effect of this crisis will also be considered that the flaws in the working method of the mills that existed before 1860 AD came to light and it also showed that the cotton textile industry is the only industry whose relevance will always remain. Because the tea industry could not bear the impact of the American Civil War and was completely destroyed, but the cotton textile industry survived even in adverse circumstances. When the situation became normal after this crisis, the mills started production again very rapidly. The maximum increase occurred in 1874-75 AD. India imported machinery worth Rs 300,000, which increased to Rs 1,185,943 by 1875. 1885 was a turning point. During this period, some new technologies were introduced in the machines of the cotton industry, due to which the mills started making better and thinner threads, thereby making different types of clothes, which created more market potential for India. During the period 1885-1890, the number of mills increased further to 50, which was quite high. Their business and the number of mills continued to grow in the coming times also. Even now the number of spinning mills was more than that of weaving mills. If seen, in the first 10 years the rate of increase in the number of spindles was faster than the rate of looms, but in the next 4-5 years the opposite happened. Now the number of looms increased more rapidly. Now the trend towards rapid expansion of the loom increased. This was a natural trend at that time. Because in the early industrial competition in Lancashire, making coarse yarn was the most profitable and spinning was the most important part of the factory. It expanded rapidly for the next thirty years. The growth of Bombay's cotton textile industry was largely based on the destruction of handloom as the mills started making coarse yarn, and also gradually captured the Indian handloom market of coarse yarn. However, most of the yarn exports that were increasing in the 1880s went to China and Japan. The capitalists of Manchester became worried due to the continuously increasing exports from Bombay and to know this they What is the reason for continuously increasing exports? An inquiry committee was formed. After studying and discussing various aspects of that area, the committee concluded that the reason for its development is geographical.¹⁰

The mills established in India produced '18 lakh bales' (1 bale = 392 pounds) from 1858-1905. It was not possible to keep increasing it continuously, because the limit of demand and consumption of every market of the world is certain to some extent. Consumed more raw yarn. And produced '68 crore

pounds' of yarn. (Out of this, 58 crores were from numbers 1 to 25 and 4 crores were from numbers above 25). Apart from this, the stitched clothes were worth '16.3 crore pounds'. Which would have been approximately '56 crore yards' in length. After 1890, there was a change in the trade going on between India and Japan. Now Japan started setting up its own yarn making mills for which it started buying raw cotton from India. There was a decline in the export of yarn, but the mill owners now had capital, so they were not too distracted, they turned their attention away from spinning to other parts of the cotton industry.¹¹ Still, Bombay Presidency was the center of establishment of mills. And most of the meetings were in Bombay and Ahmedabad. The mills which were developing during 1895 AD to 1900 AD were facing obstacles. These mainly included those industries whose market was in India only because India had now become mainly dependent on agriculture due to the dominance of Britain. Therefore, due to famine, it was natural that the demand was decreasing. Of all the industries that were affected by this, the most affected industry was the cotton textile industry, because the main market for stitched clothes was India and the threads made here were mainly used in local products.¹² These threads were mainly They reached out to common farmers, because the demand for thick thread was mainly among them. By 1905 the situation was back to normal. Agriculture was back to normal, the fear of plague was gone, the price of raw cotton was back to normal, and the crisis in China was also over. Therefore, in the coming years, there was unprecedented prosperity in the Bombay cotton textile industry. After this, the yarn industry grew and the weaving mills also got proper returns (frequency). Yarn started getting such good prices that the mills were being run for as long as they could. With the invention of electric light, days started becoming longer, which facilitated production work. Ever since the inception of mill based industries, two types of trends have been seen. In the 19th century, the number of spindles always increased at a faster rate than the number of looms, but in the beginning of the 20th century, on the contrary, the number of looms increased more than the number of spindles.¹³ Only fine clothes were made from looms because their demand was more than that of coarse clothes Was The ups and downs in the last decade of the 19th century increased the inclination towards weaving. The products of Bombay Mill were in demand in India itself and also in China. The mills started depending on the Chinese market for the export of yarn. Even in China, Indian yarns had to compete with the yarns of Japan and Lancashire. Now there was no stable market available for the threads made in India, competition was continuously increasing, hence there were continuous fluctuations in the price of

threads. Even in India itself, the economy was dependent on demand. When the agricultural crop was good, the demand remained normal, but when there was famine or any other crisis, the demand was decreasing. In such a situation, the mill owners of Bombay were searching for a new market but were not able to succeed in it.

In 1858 AD, when the East India Company transferred power to the British Crown, the import duty on cotton and cotton yarn was three and a half percent and an import tax of 3 percent was fixed on cotton clothes and import duty on goods coming from foreign countries. It was almost double. However, after India's first war of independence, the economic pressure on the government had increased, to compensate for which the government imposed an import tax of 10 percent on clothes coming from England and 5 percent on cotton in 1859.¹⁴ Import tax on cotton was 10 percent. But due to the dissatisfaction of the British producing class, to benefit their industries, the import duty on cotton was reduced to 5 percent in 1861 AD and the import duty was reduced to 3 percent in 1862 AD. And in 1862 itself, the import duty on cotton clothes was reduced from 10 to 5 percent. During this period, when India's textile industry was just rising from its weak position, movements intensified in England demanding the abolition of the duty on English cotton goods. The British producers were not only satisfied with the fact that India was being exploited economically and politically by taking administrative control over it, but for this, the producers put pressure on the government and got their desired tax system introduced. There was even a movement for this in England that Lord Salisbury, while passing a resolution on the import of goods including cotton cloth, Expressing his concern towards the industries of India, he discussed that five mills are about to start operations in India; And it has been estimated that by the end of March 1877, 1,231,284 spindles will be installed in India. As the mills started being established in Bombay, the export of coarse cloth gradually started ending and on the other hand, the cotton goods produced in India started getting market in Russia, China and America. Due to this, the producers of England started fearing the Indian mills because till now England had a monopoly on the Indian market. The weekly supply of raw cotton averaged 1500 bales, which was 6.5 percent of the production in India. The fear of its increase was also expressed. Apart from this, it was also reported that the work of dyeing yarn was also going on around Bombay.¹⁵ This report made Lancashire's competitors fear that they would now lose their widely monopolized market. Therefore, a joint protest started against the capitalists and industry of India and the producers of England put forward two demands in the name of their protection, first they said that import tax should

be made free for any of their goods and second, England's Factory Act should be implemented in India. Should also be implemented so that Indian industrialists can be prevented from making extra profits. In October 1875, Alexander Redgrave, who was a factory inspector, said in favor - "This is a growing industry in India, so it is necessary to save India from what happened to the workers in this industry in England. It is necessary." That they should be saved from the burden of work and provided fair wages for the work.¹⁶ In this way, the industry can be saved from evils like child labor etc. However, its objective is to benefit Indian industries rather than saving them from any problem. It had to be reduced because before the arrival of one, children, women, everyone could work without any hindrance, but due to the introduction of rules related to mills, it had a negative impact.

During the reign of Lord Lytton, in 1878 AD, import duty on coarse yarn was removed from Britain to India and in 1879 AD, tax was removed from all types of cotton goods except 30 fiber yarn. But the justification for giving this type of protection was not proved because the clothes and threads made in the mills of India and made from handlooms could not at any level compare with the clothes imported from England, then it was questionable as to why they were given protection. The coarse cotton goods from which the import tax was removed was produced by India itself, hence the imposition of import tax on it did not cause any significant loss to the producing class of England but the imposition of import tax was just a mere name. There was widespread protest in India also due to the removal of import tax. Protests and financial problems forced a new tax policy to be introduced, so in December 1894, an import tax of 5 percent was imposed on cotton fabrics and yarns and in India too, as a protest, yarn with numbers 20 and above produced from power looms were banned. 5 percent excise duty was also imposed on it. Due to this, 20 percent of India's production came under the jurisdiction of this duty. There was strong opposition to this new tax policy of Britain because British producers were also not satisfied with it and they felt that Indian yarn was getting protection due to exemption from customs duty on yarn below 20 number. Lancashire could compete with Indian cloth in the production of coarse cloth, but their problem now was that the excise duty on cotton was in practice lower than the tax on manufactured goods, thus favoring Indian exports to Burma. The government had to bow down to the ever-increasing pressure. In February 1896, new laws were made in which import duty and production duty on cotton yarn were removed and import duty on woven goods was reduced from 5 percent to 3 percent and on all types of woven goods produced in Indian mills, import duty was reduced to 3 percent.

Percentage production duty was imposed. The result was that there was a loss of 37 percent of the amount earned from imported goods in the future and on the other hand there was an increase of 300 percent in the tax on Indian goods. A comment on this decision of the government was published in the issue of 'Maratha' dated 17 March 1895, which gives an idea of the intention of the government.¹⁷ This is a single incident which reveals that the desire of the machine producers of England is that India should always remain an agricultural country and should continue to produce raw materials for Indian goods so that India may forever remain a manufacturer and producer of England's finished goods. The excise duty imposed in 1896 continued till 1917. Till 1880-1881 its size was ordinary because the mills were developing slowly. That year, 47,955 employees were employed in cotton textile mills. There is a slight expansion in it in 1904-05 when the number of employees involved in this industry increased to 212,720.

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A study on Corporate Social Responsibility in establishing Ethics for Sustainable Development in Leading Indian Companies

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Abstract:

Companies' emphasis has changed over the years from a single bottom line approach to profitability to an integration of financial, social, and environmental considerations in day-to-day operations. The core of the evolution of CSR is this change, whether it is voluntary or required by law. After the Companies Act of 2013 was amended in April of 2014, India became the first nation in the world to mandate corporate social responsibility (CSR). As part of any CSR compliance, businesses can allocate their earnings to causes including hunger, gender equality, poverty, and education. India's economy is among the fastest expanding in the world. In India, the corporate sector is growing, and CSR is growing along with it. Since the environment provides the essential resources in the form of raw materials, protecting it should be the main goal of every CSR programme. Societies that are harmonious and peaceful are the second prerequisite for any commercial progress. Profits and advancement are the byproducts of economic ventures that are cultivated in the social soil of ethics, values, harmony, and peace. An organization's internal environment will inevitably reflect socioeconomic and environmental imbalances. As a result, CSR has emerged as a potent weapon in the battle against these issues and in ensuring a safe working environment.

Key Words: Corporate Social Responsibility, Business Ethics, Sustainability, Corporate Governance

Introduction:

India was the first nation in the world to mandate corporate social responsibility (CSR) when it passed the New Companies Act, 2013 in the first week of April of 2014. Consequently, companies are permitted to allocate all of their earnings towards causes like hunger, poverty, gender equality, and education—a crucial component of any corporate social responsibility programme. Moreover, the Ministry of Corporate Affairs has declared that a business's expenses incurred in the fight against the pandemic will be accepted towards various CSR projects, even in the midst of the coronavirus outbreak. Money may be allocated to a range of COVID-19-related projects, including disaster relief, healthcare promotion, and preventative healthcare and sanitation. In recent years, the governance business has begun to associate itself with ethics and corporate social responsibility (CSR). The subject of corporate social responsibility and ethics is being prioritized on board agendas due to mounting pressure on corporations and their aspirations to 'do better' in these areas. Nevertheless, companies don't always properly grasp the ideas of ethics and corporate social responsibility. How do corporate social responsibility and ethics relate to one other? What critical steps need to be taken in order to operationalize your CSR and ethical

strategy, and how should boards approach the two? The issues are examined in this article.

Review of Literature:

With reference to the exploratory study on *Business ethics, corporate social responsibility, and brand attitudes* (O.C. Ferrell et al - 2019), comprehending the relative significance of corporate ethics and social responsibility in shaping brand views is crucial. Customers value corporate ethics as a critical behaviour in their judgements of brand attitudes, even though CSR attitudes are still important.

In another study on *Corporate Social Responsibility and Ethical Leadership: Investigating Their Interactive Effect on Employees' Socially Responsible Behaviors* (Kenneth De Roeck – 2017), it was discussed that In order to encourage employees' inclination to improve social good through relationship-building activities with their organization, it is important to emphasize the need for consistency between their ideas of CSR and ethical leadership. Further study on *Business Ethics and Corporate Social Responsibility: Bridging the Concepts* (Zouheyr Gheraia, Sawssan Saadaoui, Hanane Abed Abdelli – 2019), involves examining the ideas of corporate social responsibility and business ethics from the standpoint of elucidating any potential relationships between them.

Objectives of Study:

1. To study the impact of Corporate Social Responsibility in establishing business ethics in Indian Companies for sustainable development
2. To elucidate the factors of Corporate Social Responsibility in promoting ethical behavior of companies
3. To explicate the reasons for the sustainable development of Indian Companies through Corporate Social Responsibility
4. To understand the benefits of Corporate Social Responsibility in promoting the image of the Indian Companies

Scope of Study:

The following scope characterizes the study covering research on CSR in establishing business ethics for sustainable development

1. Corporate Social Responsibility (CSR) pertains to the effects that an organization's actions have on its sustainable development
2. Employees are motivated to participate in CSR initiatives through corporate ethics for charitable causes, and volunteering fosters both professional and personal development.
3. CSR emphasizes fair trade, ethical marketing, and adherence to legal and regulatory requirements in order to encourage moral behaviour within the company.

Corporate Social Responsibility:

The term "corporate social responsibility" (CSR) refers to programmes or tactics employed by businesses to become more socially responsible. An organization can become more conscious of its influence on society by engaging in corporate social responsibility practices. It is a common misconception that CSR and ESG (environmental, social, and governance) are synonymous. However, ESG refers to a more specific set of standards that companies employ to guide their ethical strategy.

The idea of corporate social responsibility, or CSR, holds that a business has social obligations to the public, its stakeholders, and itself. Companies that practice corporate social responsibility are guaranteed to be aware of their effects on the social, economic, and environmental facets of society. Stated differently, a corporation engaged in corporate social responsibility (CSR) ensures that its operations do not cause harm to society or the environment. CSR contributes to the enhancement of society's many facets as well as the promotion of a favourable brand image.

Business Ethics:

Establishing a moral foundation for corporate operations is known as business ethics. Professional ethics are another name for them. They are predicated on the idea of good versus evil or right versus wrong and deal with moral concepts. Good ethical decision-making practices are the outcome of combining business with ethics in the

workplace. Doing what is best for stakeholders, consumers, employees, and shareholders is a component of business ethics.

Pillars of Corporate Social Responsibility:

The four primary pillars of corporate social responsibility are financial responsibilities, charitable activities, environmental effects, and ethical duty. The cornerstone that guarantees the business operates in a just and moral manner is *ethical responsibility*. For instance, treating all clients equally, promoting employment opportunities for all, and selecting suppliers based on their gender, ethnicity, or socioeconomic standing, among other factors. *Environmental responsibility* encompasses actions such as recycling, cutting down on waste and pollution, and minimizing adverse effects on the environment. Conversely, philanthropic duty pertains to a company's societal contributions, or, to put it another way, how it allocates its resources to improve the world. This covers things like whether a business sponsors events or makes donations to charities. Furthermore, financial responsibility addresses the financial issues and unites the three pillars mentioned before.

Corporate Social Responsibility VS Business Ethics:

Most people agree that the concept of ethics is more expansive than that of CSR. Corporate social responsibility (CSR) and business ethics are closely related concepts, although CSR focuses explicitly on an organization's societal responsibilities. The concept of business ethics is significantly more expansive and might include duties to stakeholders such as suppliers, customers, shareholders, and employees. Business ethics mostly affect a company's consumers, clients, shareholders, and workers, whereas corporate social responsibility (CSR) has an impact on society as a whole. This is the primary distinction between the two concepts. In the context of business, corporate social responsibility and business ethics are two equally significant ideas.

Difference between CSR and Business Ethics:

Corporate social responsibility (CSR) is the idea that a company should be socially accountable to itself, its stakeholders, and the public. Business ethics are moral principles that serve as a foundation for how a company or business conducts itself and its transactions. Furthermore, business ethics are the intersection of business and ethics that lead to morally sound decision-making in the workplace, while corporate social responsibility is primarily concerned with a company's societal responsibilities. Business social responsibility (CSR) impacts the entire community, although business ethics primarily impact a company's consumers, clients, shareholders, and workers.

Benefits of CSR and Business Ethics

- The following are some advantages of corporate social responsibility and ethics:
- improved brand recognition for the company
- Distinctiveness from rivals
- improved connections with stakeholders and investors
- broader-based strategic judgement
- Improved ESG ratings from independent rating and reporting agencies
- Greater accessibility to capital
- More sustainable methods translate into lower expenses.
- closer synchronization with staff and customer priorities

CSR and Ethics in Reliance Industries:

The Reliance Group of Companies makes sure that corporate governance best practices are up to date with global advancements by regularly reviewing them. These days, Reliance Group Companies especially need to comprehend and manage a wide range of beliefs in the workplace, which makes managing ethics important. Keeping an eye on corporate ethics is essential when there is significant shift. Values that were formerly taken for granted are being seriously questioned in these times of such profound change. Morals. At Reliance Group Companies, management is about values and related actions. It is the process of establishing principles and making sure that the actions of the company and its employees reflect those principles. According to Reliance Group Companies, a business's behaviour can only be considered ethical if it is based on the nine core values of integrity, purposefulness, fairness, honesty, and respect.

For CSR projects in FY 20–21, Reliance Industries Limited (RIL) invested Rs. 922 crores. The majority of the company's CSR efforts have only been carried out through the Reliance Foundation. Throughout the fiscal year, 49% of the company's budget was allocated to funding scholarships and infrastructure purchases in order to support education. The organization prioritized environmental sustainability, healthcare, sports promotion, and rural development in addition to education. The company spent Rs. 116 Cr. on healthcare, Rs. 444 Cr. on education, Rs. 192 Cr. on COVID relief efforts, Rs. 42 Cr. on improving livelihoods, and Rs. 49 Cr. on sports promotion as part of its CSR expenditure portfolio. Reliance Industries aspires to profitable and sustainable growth, building robust ecologies around each of its companies. Their approach entails encouraging intimate and ongoing relationships with individuals and the communities surrounding our manufacturing divisions, improving their quality of life, and aiding the less fortunate.

CSR and Ethics in Tata Consultancy Services:

For more than 50 years, the largest companies in the world have relied on Tata Consultancy Services (TCS), an IT services, consulting, and business solutions company that is a part of the Tata Group, to help them with their transformational journeys. During FY2021–2022, the corporation spent a total of Rs. 727 crores on CSR—Rs. 716 crores more than was necessary. All people have equal potential at birth, but not equal opportunities, according to the company. Assuring the values of justice, equity, and respect for human rights, TCS aims to empower individuals and communities by fostering self-reliance via purpose and technology. Establishing fair and inclusive avenues for all, particularly women, the company is committed to helping people take advantage of opportunities in the digital economy.

CSR and Ethics in Mahindra and Mahindra:

Employees are the cornerstones of an organization and a reflection of its ethical culture, according to Mahindra & Mahindra. They are pleased with every one of their workers for being the representatives of morality and business ethics, as this improves accountability and openness throughout their entire organization. Their steadfast dedication to integrity makes their foundation stronger by the day. Mahindra & Mahindra Ltd. has spent its CSR funds responsibly. Ever since the fiscal year 2014–15, Mahindra & Mahindra has consistently spent the required percentage of its net income on corporate social responsibility (CSR). The company exceeded the permitted amount of 106.56 crores for CSR spending in FY 2019–20, spending a total of 126.6 crores. There is no other Corporate Social Responsibility (CSR) organization that is leading the charge to advance sustainable business practices and climate change action. Mahindra & Mahindra is comparable to other Indian firms. In 2018–19, the company invested INR 93.50 crores in CSR initiatives. Sustainability is the basis for the motivation. Mr. Anand Mahindra started CSR Project **Nanhi Kali** in 1996, and it developed into the biggest CSR programme for girls' education in India. In addition to giving low-income girls from urban and rural areas free education, the organization also gives their families more influence.

CSR and Ethics in Infosys:

As a leader in developing and defining the norms of ethical business practices, Ethisphere has named Infosys as one of the 2023 World's Most Ethical Companies. Infosys is a leading global provider of next-generation digital services and consulting. For the third year in a row, Infosys was bestowed with this distinction for its exceptional governance, compliance, and ethics practices that exemplify the highest levels of company integrity. In the software and services sector, Infosys is now

the only company in India and one of only four firms worldwide to have achieved this accolade. Global corporations that exhibit outstanding business ethics and are dedicated to promoting corporate integrity are given this accolade.

CSR and Ethics in Indian Oil Corporation Ltd:

Indian Oil strongly believes that good Corporate Governance practices ensure ethical and efficient conduct of the affairs of the Company in a transparent manner and also help in maximizing value for all the stakeholders like shareholders, customers, employees, contractors, vendors and the society at large. Good Corporate Governance practices help in building an environment of trust and confidence among all the constituents. The Company endeavours to uphold the principles and practices of Corporate Governance to ensure transparency, integrity and accountability in its functioning, which are vital to achieve its Vision of being the 'Energy of India' and a globally admired Company. The Company has set high standards of ethical and responsible conduct of business to create value for all its stakeholders.

As a conscientious organization, the company expended 460.38 crores (Rs. 118 crores more than the mandated amount) on corporate social responsibility (CSR) in the most recent fiscal year 20–21. For the COVID-19 epidemic, Rs. 225 crores of the Rs. 460 crores were donated to the PM CARES Fund. The corporation established the Skill Development Institute, Bhubaneswar (SDI-B) to offer job-ready industry skilled human resources and livelihood-enhancing skill development training to unemployed and impoverished youngsters. Approximately 251 young people received certification and skills from this SDI-B during FY 2020–21. In line with the national aims of "Aatmanirbhar Bharat," "Made in India," and the Swachh Bharat mission, Indian Oil has established a 100 TPD (tonnes per day) cattle dung-based biogas facility in Rajasthan. The Indian Oil Sports Scholarship Scheme provided funding for sports promotion to 166 athletes between 2020 and 21. In addition to these, the business has prioritised national heritage preservation, healthcare, and education. The corporation made contributions of INR 30.9 Cr for education, INR 24 Cr for a programme aimed at skill development, INR 16 Cr for conservation efforts, and INR 13 Cr for COVID relief efforts.

Conclusion:

Corporate Social Responsibility, or CSR, has evolved significantly since India implemented required CSR. Businesses understand very well that adopting sustainable practises is essential to their long-term survival. As such, in the years to come, you could expect to hear the term "sustainable development" a lot in business circles. In summary, we can state with confidence that CSR projects in

India have a great deal of promise for the future. In the upcoming years, corporations that participate in corporate social responsibility (CSR) initiatives will place more emphasis on sustainable development, technology integration, healthcare advancements, rural upliftment, etc. As more businesses become aware of the long-lasting effects these initiatives can have on certain social concerns, they will no longer be seen as trivial burdens. There will be difficulties in the future. Nonetheless, it is impossible to dispute the potential for expansion and change driven by the corporate sector in India through focused CSR programmes. This is the ideal moment for company owners to focus on platforms that promote global and Indian change.

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"Migration and Mobility Among the Scheduled Caste Peoples in Pune City"

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Abstract-

The present research focused on the patterns and reasons of migration and mobility among Scheduled Castes in Pune city, this research contributes to a more nuanced understanding of urbanization dynamics and their impact on marginalized communities. It analyzes how mobility influences access to education, employment opportunities, and social integration.

Key Words - Migration, Mobility.

Introduction -

Migration and mobility have always been integral aspects of human society. People move from one place to another for various reasons such as economic, social, or cultural. For the Scheduled Castes in India, migration and mobility have been crucial in their pursuit of social and economic upliftment. Scheduled Castes, formerly known as Untouchables, belong to the lowest social strata in the Indian caste system. They have been subjected to social, economic, and political discrimination for centuries. However, with the introduction of affirmative action policies, such as reservations in education and government jobs, the Scheduled Castes have been able to achieve some level of social and economic mobility.

Migration has played a significant role in the upward mobility of Scheduled Castes. Many members of this community have migrated from rural areas to urban centers in search of better economic opportunities. The migration of Scheduled Castes to urban areas has been fueled by the growth of the service sector and the construction industry. These sectors have provided employment opportunities to many members of this community, which has helped them to improve their economic status. The migration of Scheduled Castes has also had a positive impact on their social status. In rural areas, the Scheduled Castes were often subjected to social discrimination and ostracization. However, in urban areas, they have been able to escape the caste-based prejudices that existed in rural areas. Urban areas have provided them with a more cosmopolitan environment, where they have been able to interact with people from different castes and communities.

The mobility of Scheduled Castes has also been facilitated by the growth of education and the spread of literacy. Education has played a crucial role in the empowerment of Scheduled Castes. It has enabled them to acquire the skills and knowledge necessary to compete in the job market. Education has also

helped to break down the social barriers that existed between different castes. The Indian government has played an essential role in promoting the migration and mobility of Scheduled Castes. The government has implemented various policies and programs aimed at improving the economic and social status of Scheduled Castes. One such program is the Special Component Plan (SCP) for Scheduled Castes, which is a targeted development program aimed at the economic and social empowerment of Scheduled Castes.

In conclusion, migration and mobility have been instrumental in the social and economic upliftment of Scheduled Castes in India. The migration of Scheduled Castes to urban areas has provided them with better economic opportunities and has helped to break down the social barriers that existed between different castes. The growth of education and the spread of literacy have also played a crucial role in the empowerment of Scheduled Castes. The Indian government's policies and programs aimed at the economic and social development of Scheduled Castes have been essential in promoting their migration and mobility.

Review of Literature

1. Karade focused on occupational mobility among Scheduled Castes. In the study of Kolhapur city he focuses on the transition of Scheduled Caste and social movement in India. He focuses on trends of inter-generational occupational mobility of the Scheduled Caste among three generations. According to him the second generation of Scheduled Caste is highly mobile as compared to their father's generation. He found that, the awareness of occupational mobility is very high in the converted Buddhists compared with other 56 Scheduled Castes in Maharashtra.
2. Patwardhan investigated 360 SC families of some castes viz *Mahars, Mangs, Chambhars, Dhors and Holars* of Poona city. According to

her the factors like the change of occupation, education, political participation; *Sanskritization*, caste association, the criterion of residence and lifestyle etc. are connected with individual and group mobility also.

3. Malik Studied the Social Consequences of Social Mobility among the Scheduled Castes in the Ambala City. She has studied Social Mobility in terms of Education, Occupation and Income. In her study, she measured Social Mobility in the context of movement or change in these dimensions.
4. Dahiwalé has studied the occupational mobility of ex-untouchables in the self-employment sector. He examined the factors caused for both occupational and social mobility in the context of the post-independence mechanism of constitutional commitment and historically the revolutionary changes brought about by the royal Shahu Chatrapati of Kolhapur in the interests of the Scheduled Caste people.
5. Josheph (Benjamin Josheph: 1991:442-453) has done a study of 200 scheduled caste persons of Barh Block, district Patana in Bihar. He focused on the educational and occupational enrichment in social mobility among scheduled caste. He examined the occupation of a person does reflect his/her social status in India.

Objective of the Study:

1. To study the reasons of migration among Scheduled Caste people.
2. To Study the social mobility among Scheduled Caste people.
3. Research Methodology

Research Methodology

1. Sampling Method and Sample Size

For this research researcher has used Non-Probability sampling method, within this method researcher has used Snow Ball sampling method for selection of 50 Samples. These sample selected from those Scheduled Castes is numerical high in the Pune city e.g. *Buddhist, Mang, Mahar* and *Chambhar*. The present research is an empirical study of SC's peoples who are living in the mixed society in Pune city.

2. Source of Data

i) Primary Data

For the collection of primary data researcher used interview scheduled and observation method.

ii) Secondary Data

Researcher has used published research books, articles in reputed journals, news papers, internet etc. for the collection of secondary data.

3. Tools and Techniques

The Interview Scheduled and Observation Method used for data collection alongwith the statistical package for social science (SPSS) and Excel used for making a plain and cross tabulation as well as pie charts.

Results and Discussion:

Table No. 1. District and Native Place Wise Cross Distribution of the Respondents

District	Native place			Frequency	Percentage
	Rural	Semi-urban	Urban		
A.Nagar	6	0	0	6	12.0
Beed	1	0	0	1	2.0
Dhule	1	0	0	1	2.0
Kolhapur	2	0	0	2	4.0
Nagpur	1	0	0	1	2.0
Osmanabad	3	1	0	4	8.0
Pune	12	3	0	15	30.0
Sangali	2	1	0	3	6.0
Satara	4	1	0	5	10.0
Solapur	8	1	1	10	20.0
Wardha	2	0	0	2	4.0
Total	42	7	1	50	100

Table No. 1 shows that out of 50 respondents majority 15 (30%) respondents were migrated in Pune city from various places of Pune district. Most of the respondents were migrated from Solapur 10 (20%), Ahmednagar 6 (12%), Satara 5 (10%), and

Osmanabad 4 (8%) district. Above table shows that pattern of migration i.e. most of the respondents were migrated from rural to urban. It means rural to urban migration is the most important factor for the mobility of Scheduled Caste Peoples.

Table No. 2. Period of Migration of Respondents

Period of Migration	Frequency	Percent
1-10 Years	8	16.0
11-20 Years	9	18.0
21-30 Years	11	22.0
31-40 Years	9	18.0
41-50 Years	6	12.0
51-60 Years	4	8.0
More than 61 Years	3	6.0
Total	50	100.0

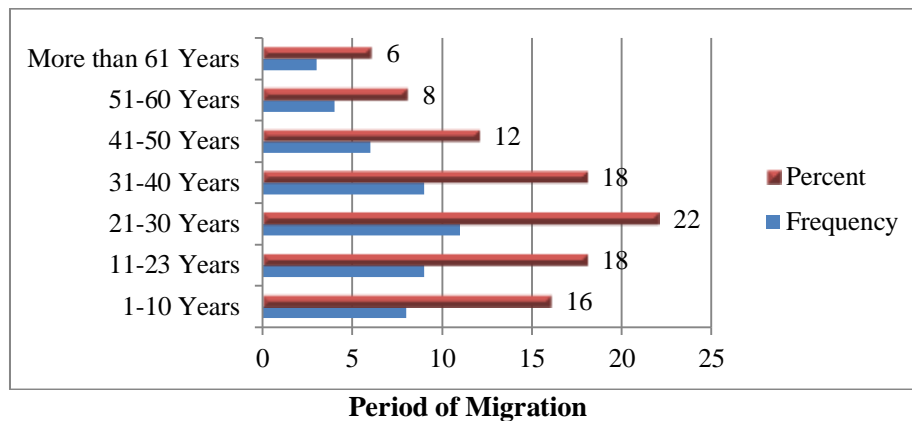


Table No. 2 shows the period of migration of the respondents. In the above table out of 50 (100%) respondents majority of the respondents 11 (22%) were migrated from last 21-30 years, 9 (18%) from 11-20 years, 9 (18%) from 31-40 years. Very

few 3 (6%) and 4 (8%) of the respondents were migrated from last 41-60 years. It means that rural to urban migration has increased over the last 25 years with greater access to education and employment opportunities in urban areas.

Table No. 3. Motivation for Migration of Respondents

Motivation	Frequency	Percent
Relatives	14	28.0
Friends	5	10.0
Teacher	9	18.0
Dr. B.R. Ambedkar	12	24.0
Self motivation	10	20.0
Total	50	100.0

Table No. 3 shows the motivation of migration of the respondents. In the above table out of 50 (100%) respondents majority of the respondents 14 (28%) were motivated from migration by their relatives, 12 (24%) were motivated because of Dr. B.R. Ambedkar's message leave the village and move towards cities to create new identity. And 10 (20%) respondent self-

motivated for migration, 9 (18%) respondent were migrated because of Teacher's motivation and very few 5 (10%) respondents were motivated for migration by their friends. It means most of the respondents were migrated towards urban areas because of their relatives who have already well settled in urban areas.

Table No. 4. Reasons of Migration of Respondents

Reasons	Frequency	Percent
Higher Education	18	36.0
Service	19	38.0
Alongwith wife/ husband or patron	4	8.0
Poverty	5	10.0
Occupation/Business	4	8.0
Total	50	100.0

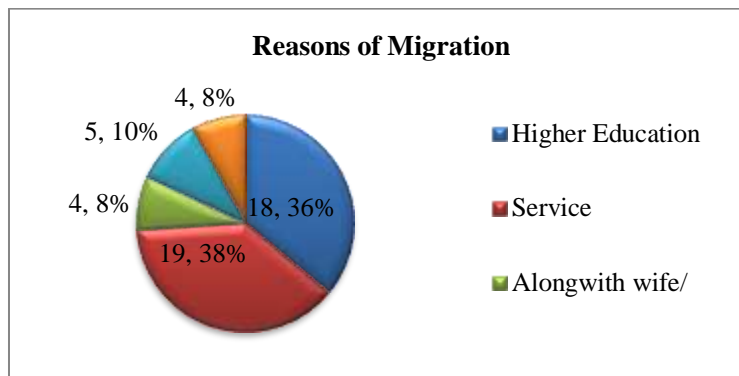


Table No. 4 Shows that the reasons of migration towards urban area. Above table shows that out of 50 (100%) respondents majority 19 (38%) & 18 (36%) respondents were migrated because of the Service and get Higher Education

respectively. Very few of them migrated because of poverty, occupation etc. It means SCs peoples were aware about importance of education and jobs for mobility.

Table No. 5. Education Level of Respondents

Education	Frequency	Percent
Secondary	5	10.0
Higher Secondary	6	12.0
Graduate	15	30.0
P-G	10	20.0
P-G and Ph.D.	14	28.0
Total	50	100.0

Table No. 5 Shows that the education level of the respondents. Above table shows that out of 50 (100%) respondents majority 15 (30%) respondents were completed their graduate, 14 (28%) were completed PG & Ph.D., 10 (20%) respondents completed their post graduation and

very few of them i.e. 5 (10%) and 6 (12%) completed their secondary and higher secondary education respectively. It means Scheduled Caste peoples were aware about importance of higher education for the overall development.

Table No. 6. Designation of the Respondents

Designation	Frequency	Percent
Professor	17	34.0
Doctor	3	6.0
Engineer	7	14.0
Advocate	2	4.0
Administrative Officer	8	16.0
Political Leader	3	6.0
Assistant Manager	2	4.0
Scientist	1	2.0
Principal	2	4.0
Liberian	3	6.0
Software Developer	2	4.0
Total	50	100.0

Table No. 6 shows the designation of the respondents. In the above table out of 50 (100%) respondents most of the respondents 17 (34%) were belonged to teaching profession they were worked as 'Professor' in various education institutions. 7 (14%) respondents worked as Engineer, 8 (16%) respondents worked as Administrative officer. Other

respondents were served in various positions. It means due to migration to urban areas, Scheduled Castes peoples get higher education opportunities and they were worked on higher positions in various fields.

Conclusion-

It is concluded that the migration and mobility of Scheduled Castes (SCs) in Pune city present a multifaceted and dynamic phenomenon that reflects both challenges and opportunities. The process of migration among SC communities in Pune is driven by various factors, including economic aspirations, education, and the pursuit of better living conditions. While these movements offer the prospect of social and economic upliftment, they also expose individuals to the complexities of urban life.

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The Impact of Social Media on Mental Health

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Abstract:

Mental health issues are exacerbated by social media use. Engaging in social media activities can positively impact the realm of mental health. Since humans are social creatures, they need the company of other people in order to thrive. Therefore, having social connections with others can help reduce stress, anxiety, and depression; yet, not having social connections can have detrimental effects on one's mental health. Globally, there are around 3.8 billion users of social media. What impact does using social media have on users' mental health? Overuse of social media can raise susceptibility to the emergence of psychiatric disorders, particularly by elevating symptoms of depression, lowering self-esteem, and creating psychological anguish. People of all ages are using social media more and more, thus it's critical to comprehend any potential negative consequences so that usage limits and solutions may be created. The purpose of this suggested study is to ascertain how social media use affects mental health. The planned study will advance knowledge of the possible harmful consequences of social media use and offer data to assist the creation of guidelines for acceptable usage as well as interventions for those who are negatively impacted by social media use.

Key Words: Social media, mental health, potential, intervention etc

Introduction:

Social media can be used for a variety of things. For instance, it can fulfil needs related to communication, entertainment, and/or employment. But people's use of social media has increased, and this has had an impact on people's own mental health, financial stability, and behaviour (Lenhart, 2018). Given the amount of use and the variety of ways in which social media can affect a person's life, additional study on the effects of social media use on mental health in general will only become more pertinent (Clemmitt, 2013). The impact of social media on individual mental health is the subject of growing research, yet there are a number of known restrictions on the populations that may be examined. The current study was motivated by the lack of prior research specifically examining age cohort comparisons for social media impact. The current study compared the millennial generation's stated levels of stress, anxiety, depression, and self-esteem in order to examine the overall effects of social media.

Literature Review:

Chen and Lee (2013) found that there are two key areas of interaction between psychological distress and Facebook interactions: communication overload and personal self-esteem. "When too much information is flowing into an individual's brain - emails, texts, phone calls, instant messages, posts, and status updates - an individual can become overwhelmed," according to the research authors' definition of communication overload. This study

was conducted using data from an online survey that was completed by 513 college students; only those who provided accurate responses to every question were included in the analysis.

An earlier investigation by **Hawi, N., & Samaha, M. (2019)** looked at social media and mental health. The purpose of this study was to investigate the connection between self-esteem, self-construal, and social media. Self-construal is "one's definition of oneself, independent of others' opinions and views," according to the study. The Satisfaction with Life Scale (SwLS), the Self-Construal Scale (SCS), and the Rosenberg's Self-Esteem Scale (RSES) were a few of the assessment instruments used in this study. The results demonstrated that, among other factors, a reduced sense of self-esteem and emotional stability were substantially connected with both internet addiction and social media addiction; the researchers did not provide any specific theories. That is to say, the likelihood that someone may become addicted to the internet or social media increases with a person's level of self-worth and/or emotional stability. There was no correlation found between internet or social media addiction and age, life satisfaction, or self-perception.

Objectives of the Study:

1. To understand the basic information about mental health
2. To know the social media ad its use
3. To know the impact of social media o metal health

Research Methodology:

To achieve this purpose, the researcher employed qualitative methodology, with secondary sources as instruments of data collection. The present study began with the literature search. The researcher referred leading regional, national and international journals and books published in the fields such as mental health and social media.

Mental Health:

Depression is a mental illness that significantly impairs life and is characterised by a continuously low mood or lack of interest in activities (Mayo Clinic, 2018). A person may experience depression all at once or over the course of several bouts. Depression is characterised by a number of symptoms. Depression manifests as fatigue, disinterest, irrational rage, decreased appetite, and in rare instances, thoughts of suicide (Mayo Clinic, 2018). People with depression can experience the disorder in a variety of ways, with mild to severe consequences. A mental health condition known as anxiety disorder is typified by worry, anxiety, or fear that is severe enough to interfere with day-to-day functioning (Mayo Clinic, 2018). Although anxiety is thought to be a normal part of life, people with anxiety disorders frequently experience episodes that significantly interfere with their everyday activities, making it difficult for them to function. Increased heart rate, hyperventilation, a feeling of impending danger, difficulties managing worry, and even the need to stop things that make you anxious are some of the signs of anxiety disorder (Mayo Clinic, 2018). Anxiety attacks can reach their climax in a matter of minutes and are very challenging to manage.

Any idea or experience that causes you to feel anxious, irate, or frustrated can cause stress, which is characterised as a state of emotional or physical strain (Medline Plus, 2020). Stress is a normal part of life, but it's important to understand that stress may affect more than simply feelings or mood—it can also have a negative health impact. Headaches, fatigue, lack of energy, and forgetfulness are some of the symptoms of stress, and they can even encourage drug or alcohol use (Medline Plus, 2020). While stress is a typical occurrence in daily life, light or situational stress usually passes quickly. Chronic stress, on the other hand, lasts for a long time. There is only one component of psychological well-being, and that is self-esteem. Positive or negative thoughts that people have about themselves are referred to as self-esteem (Tafarodi & Swann, 1995). Positive or negative influences on self-esteem are influenced by a variety of social and personal factors. Emotional states, one's self-concept, and views of interpersonal interactions all influence one's sense of self-worth and define whether it is high, low, positive, or negative. In essence, a person's self-esteem varies

throughout their everyday activities according on how they perform or things that might happen in their social life.

Social Media:

Since its inception, social media has grown and changed constantly (Clemmitt, 2013). Software created primarily to promote social interaction is known as social media. Through a variety of media formats, social media companies have attempted to attract more people to the internet (Clemmitt, 2013). In essence, social media is among the most engaging and easily available means of staying in contact and interacting with others. It may be presumed that the numbers have only increased. "In July 2012, the number of individuals using social media had risen 5 percent, to about 172 million people." Nonetheless, there has been a rise in interest in study on the mental health of participants due to the rising usage of social media (Clemmitt, 2013).

A 2018 study (Shensa, Sidani, Dew, Escobar-Viera, & Primack) looked at the connection between social media use and anxiety and depression. These scientists came to the conclusion that social media users have greater levels of anxiety and depression after performing a cluster analysis. Individuals who used social media less frequently did not tend to have higher levels of anxiety or depression. An earlier study from this group looked at young adults in the US to see if there was a correlation between anxiety and depression and the amount of social media platforms used. Researchers found that participants' levels of anxiety and despair were higher when they used seven or more social media networks. The study also looked at the relationship between social media use and depression in young adults; participants who reported using social media frequently displayed higher depressive symptoms than those who reported using it less frequently. Similar findings were observed but a somewhat different conclusion was obtained in a different study that focused on young adults and the relationship between social media use and depression (Shensa et al., 2017). People's usage of social media was found to be linked to depressive symptoms; however, the correlation was based on the user's behaviour rather than their duration of use.

The role social media plays in mental health

People are sociable animals. To succeed in life, we require the company of others, and the quality of our relationships has a profound effect on our happiness and mental health. Maintaining social connections with others can reduce stress, anxiety, and depression; increase self-esteem; bring comfort and joy; avoid loneliness; and even lengthen one's life. Conversely, having few close social ties can be extremely harmful to your mental and emotional well-being.

Many people in the modern world rely on social media sites like Instagram, YouTube, Snapchat, Facebook, and Twitter to connect with one another. Even though each has advantages, it's crucial to keep in mind that social media will never be able to fully replace in-person human connection. The hormones that reduce stress and make you feel happier, healthier, and more optimistic are activated only when you are in physical contact with other people. Contrary to popular belief, social media is meant to unite people. However, spending too much time on it can actually increase feelings of loneliness and isolation as well as worsen mental health issues like melancholy and anxiety. It could be time to reevaluate your online habits and strike a healthier balance if you're spending too much time on social media and experiencing negative emotions like loneliness, discontent, or irritation.

The positive aspects of social media:

Social media virtual interaction can still be very beneficial to your wellness and help you stay connected, even though it doesn't offer the same psychological advantages as in-person conversation.

Using social media:

- Keep in touch and communicate with family and friends worldwide.
- Make new acquaintances and connections; connect with those who have similar goals or interests.
- Take part in or support deserving causes; bring significant issues to public attention.
- Seek or extend emotional assistance when things are difficult.
- If you are a member of a marginalised group, live in a remote place, have little freedom, or experience social anxiety, for example, find essential social connections.
- Look for a way to express yourself creatively and personally.
- Carefully identify sources of useful knowledge and education.

Impact of social media on mental health:

Social media addiction and FOMO:

Although FOMO predates social media by a long shot, websites like Facebook and Instagram tend to intensify emotions that others are having more fun or have better lives than you do. Similar to an addiction, the belief that you're missing out on something can have a negative effect on your self-worth, cause anxiety, and encourage you to use social media more. FOMO can make you obsessively check for updates on your phone every few minutes or react compulsively to every alert, even if doing so puts you in danger while driving, keeps you up at night, or puts social media involvement ahead of in-person connections.

Isolation:

According to a University of Pennsylvania study, excessive use of Facebook, Instagram, and

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Snapchat makes people feel more alone rather than less. On the other hand, the study discovered that cutting back on social media use can actually boost your general wellbeing and help you feel less alone and isolated.

Depression and anxiety: In order to maintain mental health, humans require face-to-face interaction. Making eye contact with someone you care about is the fastest and most efficient way to alleviate stress and elevate your mood. The likelihood of acquiring or worsening mood disorders like anxiety and depression increases with the amount of time you spend interacting on social media rather than in-person relationships.

Cyberbullying:

Many other users face hurtful remarks on social media, and 10% of teenagers report experiencing cyberbullying. Social media sites like Twitter can serve as hubs for the dissemination of damaging rumours, falsehoods, and abuse that can cause long-lasting psychological damage.

Self-absorption:

Posting incessant selfies and your deepest ideas on social media can lead to an unhealthy sense of self-importance and a disconnection from people in real life.

Excessive social media use can create a negative, self-perpetuating cycle:

- You use social media more frequently when you're feeling lonely, unhappy, anxious, or stressed because it helps you pass the time and feel connected to people.
- However, frequent use of social media raises FOMO and feelings of loneliness, inadequacy, and discontent. These emotions then have a detrimental effect on your mood and exacerbate symptoms of stress, anxiety, and depression.
- As a result of these deteriorating symptoms, you use social media even more, which feeds the downward spiral.

Indicators that social media may be adversely affecting your mental health include:

- More time spent on social media than with friends in real life:
- Making negative comparisons to other people on social media:
- Being the victim of cyberbullying:
- Being preoccupied at work or school:
- Lacking time to focus about oneself:
- Taking chances to obtain likes, shares, or favourable comments on social media:
- Having trouble sleeping:
- Exacerbation of depression or anxiety symptoms:

Solutions for reducing impact of social media on mental health: Establish Time Restriction for Social Media Use

Cutting back on social media use is probably the best thing teens and young adults can do to make sure it improves their life rather than detracting from it. Undergraduate students who restricted their daily usage of Facebook, Instagram, and SnapChat to 10 minutes each, or a total of 30 minutes for all social media, exhibited generally more optimistic attitudes and improved self-images, according to research published in the Journal of Social and Clinical Psychology. After three weeks, students who limited their social media use to 30 minutes each day reported feeling less depressed and lonely. The students with "higher levels of depression" at the start of the study experienced the most rises in feeling happy.

Recognise Your Reactions to Social Media Use

It's normal for young people to compare themselves to the individuals they engage with on social media, but doing so can be harmful to a positive self-concept. Researchers found that when undergraduate women saw the social media profile of someone they thought was more attractive, they felt worse about their own appearance. Their findings are published in the journal Body Image. Whether the ladies had a favourable or unfavourable perception of their appearance before viewing the website, the outcomes were the same. Young social media users may be adversely affected by this "social comparison" aspect, which manifests itself in a variety of ways online. Young people need to constantly remind themselves that social media makes people and things appear better and more attractive than they actually are, which helps counteract the innate urge to compare oneself to the people they engage with online.

Prevent Getting Caught in the Negativity Trap:

Teens and teenagers are particularly prone to a related propensity where they become caught up in a self-reinforcing cycle of negativity. According to the National Centre for Health Research, young people who are confident in themselves are more likely to share only positive content online, which feeds back positively. On the other hand, people who lack confidence in themselves could discover that they are the only ones posting bad things, which frequently leads to a vicious cycle.

Cut down on internet time:

According to a 2018 University of Pennsylvania study, cutting back on social media use to 30 minutes a day significantly decreased feelings of loneliness, anxiety, depression, sleep issues, and FOMO. However, reducing your social media usage significantly is not necessary to enhance your mental well-being. The same study found that improving your awareness of how you

use social media can have a positive impact on your focus and mood.

Shift your emphasis:

Many of us use social media only out of habit or as a meaningless way to pass the time when we have some free time. However, by concentrating on your reason for connecting, you can cut down on the amount of time you spend on social media while simultaneously enhancing your experience and avoiding a lot of its drawbacks. Your experience on social media is probably going to be very different if you're using it to find specific information, check in on a friend who's been sick, or share new pictures of your kids with family, for example, than if you're just using it to pass the time or to see how many likes you received on a previous post or to see if you're missing anything.

Make time for pals who are not online:

To be happy and healthy, we all require the company of other people in person. When used properly, social media can be a very useful tool for fostering in-person relationships. However, if you've let online friendships take the place of in-person relationships in your life, there are many more ways to create deep connections without using social media. Every week, set aside some time to engage with friends and family in person. Make it a habit to always turn off your phone when you get together. Engage in conversation with strangers. Raise your gaze from your screen and make eye contact with people you see at the grocery store, coffee shop and public transportation. Saying hello or grinning will make you feel better, and you never know where it could go.

Feel appreciative:

Resentment, hostility, and unhappiness that are occasionally caused by social media can be greatly reduced by acknowledging and expressing your thankfulness for the significant aspects of your life. Give yourself some time to think. Consider utilising a thankfulness app or keeping a gratitude journal. Make a list of all the wonderful moments and things you have in your life, as well as the things and people you would miss if they were to abruptly disappear. You can even share your thankfulness on social media if you're more likely to complain or post bad things, but you might gain more from introspection that's kept out of the public eye.

In summary:

Based on the anticipated results of the planned study, social media use can negatively impact a person's mental health by elevating symptoms of depression, decreasing self-esteem, and causing psychological distress. In order for people to make an informed choice about whether or not to continue using these social media sites, it is crucial that the general public is made aware of these detrimental effects of social media.

Furthermore, additional research is required to determine whether the impacts of social media sites on people's mental health are equivalent to those of other social media platforms.

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Revisiting the Laws: Prisoners' Rights

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Abstract:

India is the largest democratic country that has battled against all odds of tyranny. India being a secular country, unified by a living document, the Constitution of India adopted in 1950, upholding dignity of human beings above all. The enforcement of the same has attracted both appreciation as well as criticism. Further, the preamble of our Constitution also does not create any biasness in providing justice, liberty, and fraternity to people. Many International Conventions and Charters have laid down guidelines that provide basic human rights even to the prisoners. The rationale behind all these rights for prisoners is that these persons need to be refined and retributed in such a way that they feel secured if they are not deprived of basic human rights and conditions while serving their sentence in prison. The Apex court while exercising its extraordinary power under writ jurisdiction has provided various rights for the prisoners which makes it appreciable and acceptable to understand the plight of prisoners and protection of their rights and preserve their dignity and help them in adjusting in this progressive society.

Keywords- Human Rights, Prisoners, Constitution, Apex Court, Rights.

“In our world prisons are still laboratories of torture, warehouses in which human commodities are sadistically kept and where spectrums of inmates range from drift-wood juveniles to heroic dissenter”

-V. R. KRISHNA IYER (J)

Introduction:

Prison is the place where people were held before the trial or waiting for punishment. It is very rarely used as a punishment in its own right. The term prison has been defined under Section 3 of The Prison Act, 1894 which states that “prison” means any jail or place used permanently or temporarily under the general or special orders of a State Government for the detention of prisoners....” The Prison Act 1898 asserted again the main focus of reformation in prisons. This Act acted as catalyst in performing welfare scheme, which laid milestone in structuring today’s prison policy. It led to a dilution of the system, which emphasised on the abolition of hard labour, and establishing an idea that prison labour should be made more productive, to help them to be able to earn their livelihood when released.

Administration system in prison faces problems of overcrowding, delays in judicial proceedings, living conditions in prison, the environment and management of prisons, infrastructure and facilities. So, steps need to be taken to improve this system and ensure prisoner rights, so as to say better condition of accommodations, adequate protection of women and child prisoners, separate jail for women and child, adequate vocational training and facilities, to providing adequate medical facilities in prisons, ensuring regular health check-ups, doctor to provide

facilities anytime needed in case of emergency. The administration and functioning of the prison are provided under schedule 7 item 4 of the state list under the Constitution of India. Fundamental rights are guaranteed under Part III of the Indian Constitution that offers the prisoners also the rights though a prisoner inside the prison. The right to Life and personal liberty has been given a very wide interpretation and explanation by the Apex Court. This fundamental right is available not only to free men as citizens but also to those who are conflicted with the law.

Human Rights Law:

The International human rights law perceives prison as a place for the treating convicted person. The protection and respect for the human rights of a person depends upon status of the individual, whether he is a citizen or non-citizen, freeman or prisoner, child or adult, male or female enjoying some rights which are not absolute, such rights include the right to liberty, the right to privacy and many more such rights. However, the greatest concern is that, all the international treaties that binds these States together have not clearly made demarcation of the rights to be enjoyed by a prisoner. International laws under various conventions are following:

UNCharter:

The charter of the United Nations was signed on 26 June 1945, in San Francisco, after

United Nations conference on international organization, it came into force on October 24 1945. The Basic Principles for The Treatment of Prisoners was adopted by General Assembly resolution 45/111 of 14 December 1990. The following principles were laid to:

- No discrimination shall be made on the grounds of race, sex, colour, language, religion, political, national, social origin, property, birth, or other status.
- Respecting the religious beliefs and cultural aspect of the prisoners.
- Prisoners to be treated with inherent dignity and valued as human beings.
- The responsibility of the prisons for the confinement of the prisoners and for the protecting the society against crime and its fundamental responsibilities of promoting the well-being and development of all in the society.
- All prisoners shall retain the human rights and fundamental freedoms set out in UDHR, ICESCR, ICCPR and the optional protocol as well as such other rights as are set out in other United Nations covenants.
- Right of the prisoners to take part in cultural activities and education aimed at the full development of the human personality.
- Abolition of solitary confinement as a punishment, or to the restriction of its use, should be undertaken or encouraged.
- Prisoners to undertake meaningful remunerated employment which will facilitate their reintegration into the country labour market and permit them to contribute to their own financial support and to that of their families.
- Access to health services without discrimination on the grounds of their legal situation.
- With the participation and help of the community and social institutions and with regard to the interest of victims, favourable conditions shall be created for the reintegration of the ex-prisoner into society.

International Bill of Rights:

Universal Declaration of Human Rights:

In 1948, the United Nations in the form of Universal Declaration of Human Rights which was adopted by the General Assembly of the United Nations. This declaration is also called as Human Rights Declaration. This important document provides some basic principles of administration of justice. Among the provisions in the document are follows:

- Everyone has the right to life, liberty and security of person.
- No one should be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

- No one shall be subjected to arbitrary arrest, detention or exile.
- Every one charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

ii. The International Covenants on Civil and Political Rights, 1966:

The ICCPR is the core instrumental treaty that deals with the protection of the rights of the prisoners. Following provisions of the covenants are found to be relevant as:

- No one shall be subjected to cruel, inhuman or degrading treatment or punishments. Everyone has the right to liberty and security of person.
- No one shall be subject to arbitrary arrest or detention.
- All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.
- No one shall be imprisoned merely on a ground of inability to fulfil a contractual obligation.

C) UN Core Conventions and Specific Instruments:

Standard Minimum Rules for The Treatment of Prisoners: Amnesty International in 1955 formulated certain standard rules for the treatment of prisoners. Some important relevant rules are as follow:

- Principle of equality should prevail; there shall be no discrimination on grounds of race, sex, colour, religion. Political or other opinion, national or social origin, property, birth or other status among prisoners.
- Men and women shall so far as possible be detained in separate institution;
- Complete separation between civil prisoners and persons imprisoned by reason of criminal offence; young prisoners should be kept separate from the adult prisoners.
- All sorts of cruel inhuman degrading punishments shall be completely prohibited.
- Availability of at least one qualified medical officer with the knowledge of psychiatry.
- Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment Or Punishments
- State party has to take effective legislative, judicial and other measures to prevent acts of torture.
- No state party shall expel, return or extradite a person who is in danger of being subjected to torture.
- State party should ensure that all acts of torture are offences under its criminal law.

Prisoner's Rights under the Prisons Act, 1894:

Prisons Act, of 1894 is the first legislation regarding prison regulation in India. This Act focusses on reforming prisoners in connection with the rights of prisoners. Following Sections of the Prisons Act, 1894 are related with the reformation of prisoners: -

- Accommodation and sanitary conditions for prisoners,
- Provision for the shelter and safe custody of the excess number of prisoners who cannot be safely kept in any prison,
- Provisions relating to the examination of prisoners by qualified Medical Officer,
- Provisions relating to separation of prisoners, containing female and male prisoners, civil and criminal prisoners and convicted and undertrial prisoners,
- Provisions relating to treatment of undertrials, civil prisoners, parole and temporary release of prisoners.
- In the year of 2016 the Parliament has been passed the Prisons (Amendment) Bill, 2016 to amend the Prisons Act, 1894 with a view to provide protection and welfare of the prisoners

The Prisoner's Act, 1990:

It is the responsibility of the Government to see that any prisoner under detention under order, or sentence, of any court, if the person is of unsound mind and he be sent to asylum where proper treatment is done.

Transfer of Prisoner's Act, 1950:

This Act was passed with an objective to prevent overcrowding in prison. Prisoner's are transferred under this Act to another state with the intention for providing vocational training and to overcome the problem of overcrowding.

Indian Law Ensuring Prisoners' Rights:**Prisoner's Rights under the Constitution of India**

The Prisoners' rights are provided under the Constitution of India, the Prisons Act, 1894 etc. Prisoners are persons and they also have some rights and they too do not lose their basic constitutional rights guaranteed by the Constitution of India. Constitution of India does not expressly provide the provisions directly that are related to the prisoners' rights but in the case of *T.V. Vaitheeswaran v. State of Tamil Nadu*, it was held that the Articles 14, 19 and 21 are also available to the prisoners as well as for Free men. Confinement in Prison walls does not keep the persons away from enjoying one's fundamental rights.

Article 14 of the Constitution of India says that the State shall not deny to any person equality before law or the equal protection of laws within the territory of India. Thus Article 14 interprets that like should be treated alike, and also introduces the concept of reasonable classification. This article is very useful and helpful and forms as basis for the

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authorities of prison to determine categories and classifications of prisoners with the object of reforming them. **Article 19** of the Constitution of India guarantees six freedoms to the all citizens of India. Among these freedoms certain freedoms cannot enjoyed by the prisoners because of the very nature of these freedoms. But the "freedom of speech and expression" and "freedom to become member of an association".

Article 21 of the Constitution of India says that No person shall be deprived of his life or personal liberty except according to procedure established by law. This Article includes two concepts i.e., right to life and personal liberty. By Article 21 of the Indian Constitution, it is clear that it is available not only for free people but also to those people behind the bars. Following are the rights of prisoners which are implicitly provided under the Article 21 of the Constitution of India: -

- Right to free legal aid,
- Right to speedy trial,
- Right against cruel and unusual punishment,
- Right to fair trial,
- Right against custodial violence and
- Right against Death in police lock-ups or encounters,
- Right to live with human dignity,
- Right to meet friends and consult lawyer,
- Rights against solitary confinement, handcuffing & bar fetters and protection from torture,
- Right to reasonable wages in prison.

Conclusion:

The prisoners who are in prison for over the period of time need constant care and support so that they do not lose their faith in humanity and judicial system for ensuring their rights after being punished for the act committed. The prisoners need to be visited regularly to make the environment comfortable of their rigorous prison life and need discussion about the problems that they are facing. Also educational, rehabilitation and mental health counselling should be provided to the prisoners. The prison is supposed to be for a reformatory purpose. This entire purpose would fail when the prisoners are denied the rights that are fundamental to their being a human. Thus, we should take steps to ensure that their basic human rights are not infringed and that they live with dignity, because, after-all, they are humans too.

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झारखण्ड के चरो जनजाति मे विवाह संस्कार : एक ऐतिहासिक अवलोकन

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सारांश :

झारखण्ड की द्रविड़ जनजातियों में उराँवों के बाद चेरओ का नाम लिया जा सकता है। इनकी अधिकांश जनसंख्या पलामू में केंद्रित है, यद्यपि कुछ चरो राँची, हजारीबाग में भी रहते हैं। सुंदर के अनुसार यद्यपि चेरओ में बाल विवाह की प्रथा प्रचलन में नहीं थी, तथापि लड़की की उम्र 10 वर्ष तथा लड़के की उम्र 12 वर्ष विवाह के योग्य समझा जाता था। बाद में अधिकांश विवाह 16 से 20 की आयु के बीच होने लगा। 20 वर्ष से ऊपर की आयु का विवाह देर से हुआ माना जाता था। चरो जनजाति में विवाह के चार तरीके प्रचलित हैं— चढ़ बारात, डोला विवाह, धराव विवाह और सगाई विवाह। चेरओ में एक विवाह ही प्रचलन में था, लेकिन बहुविवाह भी होते थे। पत्नी की मृत्यु या बाँझ होने पर दूसरा विवाह करने की प्रथा थी। विधवा विवाह भी मान्य था।

परिचय :

भारतीय समाज के निर्माण में ग्रामीण एवं शहरी संस्कृति के अतिरिक्त आदिवासी संस्कृति का भरपूर योगदान रहा है। यदि यह कहा जाय कि आदिवासी संस्कृति की नींव पर ही भारतीय संस्कृति खड़ी है, तो कोई अतिशयोक्ति नहीं होगी। कभी-न-कभी हर जाति का जीवन कबीलाई रहा होगा और इस अर्थ में हर जाति के इतिहास का आदिम चरण विकास क्रम के उसी प्रस्थान बिंदु पर खड़ा होगा जहाँ आज आदिवासी कही जानेवाली जनजातियाँ दिखलाई पड़ रही हैं। भारतीय संविधान में जिन आदिवासी जातियों को सूचीबद्ध किया गया है, उन्हें अनुसूचित जनजाति कहा जाता है। यह ध्यान देने योग्य है कि यह शब्द किसी एक जाति को बोधित नहीं करता, अपितु अनेक जातीय समूहों के लिए प्रयुक्त होता है।

शोध प्रविधि :

प्रस्तुत शोध "झारखण्ड के चरो जनजाति मे विवाह संस्कार : एक ऐतिहासिक अवलोकन" के अध्ययन हेतु विश्लेषणात्मक एवं वर्णनात्मक विधि के तहत ऐतिहासिक आयामों का गहन विश्लेषण

किया गया है।

शोध उद्देश्य :

प्रस्तुत शोध आलेख का उद्देश्य झारखण्ड के चरो जनजाति मे विवाह संस्कार का शोध अध्ययन करना और इस शोध द्वारा नए तथ्यों को सामने लाना मुख्य उद्देश्य है।

परिकल्पना :

झारखण्ड के चरो जनजाति मे विवाह संस्कार किस प्रकार होता था। यह हिन्दू समुदाय के वैवाहिक संस्कार से किस प्रकार मेल खाता था।

मुख्य प्रतिपाद्य :

झारखण्ड की द्रविड़ जनजातियों में उराँवों के बाद चेरओ का नाम लिया जा सकता है।¹ इनकी अधिकांश जनसंख्या पलामू में केंद्रित है, यद्यपि कुछ चरो राँची, हजारीबाग में भी रहते हैं। पलामू में ये मध्यकाल के आरंभ से ही रहते हैं। पलामू में इन्होंने दो सौ वर्षों से भी अधिक समय तक शासन किया। छोटानागपुर की अन्य जनजातियों की तरह इनका जीवन भी संघर्षमय रहा है। दो सौ वर्षों

तक चरो शासन अपने स्वर्णिम काल का साक्षी रहा है। लेकिन, इनका स्मृद्ध जीवन अब कहानी मात्र बन कर रह गया है।

रोहतास क्षेत्र से पलायन कर पलामू में प्रविष्ट होने पर चरो कई गाँवों में बस गये। इन्होंने अपने बल, पराक्रम तथा बुद्धि विवेक से एक चरो राज का निर्माण किया। लगभग दो सदियों तक ये इस क्षेत्र के शासक रहे। 19वीं सदी के पूर्वार्द्ध में चरो राज्य के पतन के बाद भी ये जमींदार की तरह रहते थे। इन्होंने पलामू में ब्राह्मणों, राजपूतों, भूईंहरों, खरवारों, मुसलमानों, तथा अन्य जातियों को भूमि देकर बसाया। धीरे-धीरे समय के साथ ये जमींदार से आमजन की श्रेणी में आते गए। इनकी भूमि को अन्य लोग हथियाते रहे, और आज स्वयं चेरओ के पास बहुत कम भूमि रह गई है।²

झारखण्ड की 32 अनुसूचित जनजातियों में चरो एक महत्वपूर्ण जनजाति है। चरो को 'चेरन' या 'चेरवा' भी कहा जाता है।³ पलामू के चरो दो उप-जातियों में बँटे हैं—बारह हजारी और तेरह हजारी। सुंदर के अनुसार तेरह हजारी को 'बीरबंधिया' भी कहते हैं।⁴ रिजले के अनुसार बारह हजारी श्रेष्ठ चरो थे और ये 'बबुआन' कहे जाते थे। पलामू का शासक वंश बारह हजारी चरो का था।⁵ बारह हजारी चरो शासक वर्ग अपनी उपाधि 'बबुआन' आज भी अपने नाम के साथ लगाते हैं। तेरह हजारी या बीरबंधिया चरो के संदर्भ में फॉरबिस कहते हैं कि ये बारह हजारी चरो के ही अवैध संतान हैं। एक किवदंती के अनुसार बीरबंधिया चरो मुख्य जाति से बहिष्कृत चरो हैं। इनके अनुसार "एक धनी चरो" ने अपने चरो सगे-संबंधियों एवं मित्रों को भोज पर बुलाया। जब वे आए तो उन्होंने उसके पॉव में खड़ाऊ पाया। उनके निमित्त बने दाल में खड़ाऊ से घी मिला रखा था। ये सब देखकर वे अत्यंत क्रोधित हो गए, और उसके घर से चले गए। उनको लगा कि वह उन्हें अपमानित करने के लिए बुलाया है। अतः उन लोगों ने उसे जाति बहिष्कृत कर दिया तथा जाति से निकाल दिया। वही जाति बहिष्कृत चरो 'बीरबंधिया चरो' कहलाये।" एक अन्य विचार के अनुसार बारह हजारी के अवैध पत्नी से उत्पन्न वंश तेरह हजारी या बीरबंधिया थे, जिन्हें मुख्य धारा अर्थात् बारह

हजारी चरो वर्ग से अलग किया गया। जो भी हो चरो समाज में इनका स्थान निम्नतर तो है ही।⁶

डाल्टन को उद्धृत करते हुए सुंडर का कहना है कि तेरह हजारी चरो 'कच्ची' एवं 'पक्की' दोनों प्रकार के भोज्य पदार्थ बारह हजारी के हाथ से बना हुआ खाते हैं। लेकिन बारह हजारी चरो सिर्फ 'पक्की' भोजन एवं 'जल' ही तेरह हजारी से लेना स्वीकार्य करते हैं। ये पका हुआ चावल अर्थात् भात इनके यहाँ नहीं खाते हैं।⁷

टेलेंट ने भी सुंडर के विचारों का समर्थन किया है। ये सुंडर के कथन को आगे बढ़ाते हुए कहते हैं कि स्मृद्ध चरो राजपूत परिवारों के साथ विवाह संबंध स्थापित करते और 'चौहान राजपूत' कहे जाते थे। ऐसा इसलिए भी हो सकता है कि ये अपने को 'च्ययन ऋषि' का वंशज मानते थे।⁸ चरो अपने को 'चंद्रवंशी राजपूत' भी कहते हैं। ये खुद को राजपूत कहलाना पसंद करते हैं ना कि अनुसूचित जनजाति।

बुचानन को उद्धृत करते हुए रिजले का कहना है कि "पुराने चरो छोटानागपुर के कोलारिन परिवार अर्थात् 'नागवंशी' होने का दावा करते हैं।" इनका मानना है कि जैसे छोटानागपुर के नागवंशी शासकों की उत्पत्ति 'नागो' के द्वारा हुई और वे 'नागवंशी' कहलाए, वैसे ही इनकी उत्पत्ति भी नागो से हुई है। ऐसा लगता है कि शासक वर्ग के रूप में खुद को शामिल करने एवं सामाजिक स्थिति को सुदृढ़ करने के लिए ऐसा तर्क दिया गया हो।⁹

वैवाहिक स्थिति :

विवाह के संबंध में प्रचलित विचार है कि यह स्त्री-पुरुष के बीच का संयोग है। जबकि इस संयोग को सामाजिक दृष्टि से विविध संस्कारों एवं समारोहों का परिणाम माना गया है। समाजशास्त्रियों का मानना है कि विवाह प्राथमिक संबंधों की शुरुआत की एक व्यवस्था है, जबकि भारतीय धर्मशास्त्रों में विवाह को एक 'धर्म' या 'संस्कार' माना गया है। विवाह का मूल उद्देश्य सिर्फ वंश-परंपरा को बनाए रखना ही नहीं है, बल्कि इससे भी ऊपर इसे आवश्यकताओं की पूर्ति तथा सामाजिक नियंत्रण से जोड़ा गया है।¹⁰ इस प्रकार विवाह सामाजिक व्यवस्था के सूक्ष्म प्रारूप में संतुलन स्थापित करता है, अन्यथा सब कुछ बिखर सकता है। संतुलन के लिए समायोजन की आवश्यकता होती है, जो पति-पत्नी दोनों से अपेक्षित है। स्मृति ग्रंथों में विवाह के आठ प्रकारों का उल्लेख मिलता है। जिनमें प्रथम चार को 'प्रशस्त' विवाह अर्थात् उचित कहा गया है। इसे पिता या परिवार की अनुमति प्राप्त होती थी। अंतिम चार को 'अप्रशस्त' विवाह अर्थात् अनुचित माना गया है, जिसमें माता-पिता की अनुमति की आवश्यकता नहीं थी।

जनजातीय समाज में विवाह केवल दो व्यक्तियों में नहीं बल्कि दो परिवारों एवं दो नातेदारों में संबंध स्थापित करता है। इसके बावजूद यहाँ आपसी पसन्द एवं स्वच्छन्द जीवन की भूमिका अधिक होने के कारण जनजातीय युवक-युवतियाँ जीवन साथी चुनने में अधिक स्वतंत्र थी। सामान्यतः कृषि गतिविधि वाली जनजातियों में वैवाहिक जोड़ों का चुनाव परिवार, नातेदार अथवा विशेष दूतों जिन्हें 'अगुवा' कहा जाता है के द्वारा किया जाता है परन्तु इसके अतिरिक्त भी अन्य तरीके स्वीकृत हैं।¹¹

विवाह के लिए उम्र :

सुंडर के अनुसार यद्यपि चरोओं में बाल विवाह की प्रथा प्रचलन में नहीं थी, तथापि लड़की की उम्र 10 वर्ष

डॉ. दिग्विजय कुमार

तथा लड़के की उम्र 12 वर्ष विवाह के योग्य समझा जाता था।¹² यौवनारंभ सामान्यतः 12 वर्ष में शुरू हो जाता था।¹³ सामान्यतः इसकी शुरुआत के साथ ही कन्या को विवाह के योग्य समझा जाता था। चरोओं में एक प्रसिद्ध उक्ति प्रचलित है—“बारह तक वर, बीस तक बरांत, उसके बाद बुढ़ाट”। बाद में अधिकांश विवाह 16 से 20 की आयु के बीच होने लगा। 20 वर्ष से ऊपर की आयु का विवाह देर से हुआ माना जाता था। लड़का का उम्र लड़की से ज्यादा होना चाहिए। लड़का लड़की की उम्र में दो-चार साल का अंतर अनिवार्य था।

विवाह के प्रकार :

चरो जनजाति में विवाह के चार तरीके प्रचलित हैं, जो निम्नलिखित हैं—

1. चढ़ बारात :

इस प्रकार का विवाह वर एवं कन्या के परिवार वालों की सहमति से होता है। इस विवाह में वर पक्ष द्वारा कन्या के घर पर बारात ले जाया जाता है। विवाह के सभी रस्म कन्या के घर पर संपन्न होता है। यह स्मृतियों में वर्णित हिन्दू विवाह के 'ब्रह्म विवाह' के समान है। इससे पहले 'तिलक' की विधि वर के यहाँ संपन्न होती है। तिलक चढ़ाने ब्राह्मण, नाई के अतिरिक्त संबंधी अथवा अन्य जातियों के लोग भी जाते हैं। तिलक में नकद, बर्तन, तथा वस्त्र दिये जाते हैं। तिलक के बाद वर पक्ष कन्या-पक्ष को 'लगनपत्री' देता है। अगले दिन 'लगन चुमाने' की रस्म अदा की जाती थी।¹⁴

इस विवाह पद्धति में वर पक्ष के पिता के द्वारा कन्या के पिता को 'कन्या मूल्य' विवाह से एक सप्ताह पूर्व दिया जाता है। वर पक्ष द्वारा चावल, दाल, सब्जी, बकरी आदि भी देना होता था।¹⁵ 'कन्या मूल्य' पचास रुपये से सौ रुपये तक होता था।¹⁶ अन्य विधि-विधान हिन्दू विवाह पद्धति की तरह ही दोनों पक्षों के घरों में हिंदू ब्राह्मण द्वारा संपन्न कराया जाता था। चढ़ विवाह पद्धति अधिक खर्चीला होता है। अतः इसे स्मृद्ध लोग ही अपनाते थे।

2. डोला विवाह :

विवाह का यह तरीका कन्या पक्ष के विवाह पर होने वाले खर्च न उठा पाने की स्थिति में अपनाया जाता है। इसमें विवाह से पूर्व ही कन्या को डोला काढ़कर अर्थात् पालकी में विवाह के निमित्त वर के घर लाया जाता है। वैवाहिक कार्यक्रम वर के घर में ही संपन्न होता है। विवाह के बाद दुल्हन को उसके पिता के घर वापस भेजा जाता है।¹⁷ इस विवाह में वर पक्ष कन्या पक्ष को 'दस्तूरी' अथवा 'झांपी' देता है। प्रत्येक 'झांपी' में तीन 'पसेरी' मिठाई के अलावा एक धोती अथवा साड़ी रखा जाता है। झांपियों की संख्या दोनों पक्षों की आर्थिक स्थिति पर निर्भर करती थी। इसकी अधिकतम संख्या प्रायः पाँच की होती थी। झांपी दिये जाने की स्थिति में दस्तूरी नहीं दी जाती थी। दस्तूरी की रकम पचास रुपये से सौ रुपये तक होती थी।¹⁸

3. धराव विवाह :

इस प्रकार के विवाह में कन्या पक्ष के द्वारा वर पक्ष को बचपन से ही मदद किया जाता है। यह एक प्रकार का बाल विवाह का ही रूप है। जब वर युवा हो जाता है, तो सहायता करने वाले परिवार की लड़की से विवाह करता है। इस विवाह में भी डोला विवाह की तरह ही कन्या को विवाह के पूर्व ही वर के घर लाया जाता है, एवं विवाह की रस्म वर के घर पर ही संपन्न होता है। इसके अतिरिक्त सभी विधि विधान डोला विवाह की तरह ही होता है।¹⁹

इन तीनों प्रकार के विवाह में कन्या का 'कुँआरी' होना आवश्यक होता है।²⁰ इन तीनों विवाह पद्धति में चेरओं में सर्वाधिक प्रचलित डोला एवं धराव विवाह है। आर्थिक रूप से कमजोर लोगों के द्वारा डोला तथा धराव पद्धति अपनाया जाता है जबकि स्मृद्ध चेरों चढ़ विवाह पद्धति को अपनाते हैं।²¹ हालाँकि वर्तमान में डोला एवं धराव विवाह न के बराबर होता है। वर्तमान में चेरों जनजाति में चढ़ विवाह ही अधिकांश चेरओं द्वारा सम्पन्न होता है।

4. सगाई विवाह :

इस विवाह पद्धति का उल्लेख करते हुए सुंड़र बताते हैं कि विधवा महिला अपने पति के छोटे भाई अर्थात् देवर से शादी करती थी। इस विवाह के पीछे उद्देश्य परिवार के मर्यादा को सुरक्षित रखना था।²² इस प्रकार के विवाह में किसी प्रकार की रस्म अदायगी नहीं होती थी। फिर भी चेरों समाज में यह स्वीकृत था। इस प्रकार के विवाह की संख्या निम्न थी। इस विवाह पश्चात् उत्पन्न संतान को वैध माना जाता था और वह संपत्ति का आनुवांशिक अधिकारी होता था।²³

छोटानागपुर की अन्य जनजातियों के विपरीत चेरओं में वर को तिलक देने की प्रथा थी। जिन लड़कों को तिलक मिलने की संभावना नहीं रहती थी वे स्वयं कन्या को वधू मूल्य देते थे जिसे 'दस्तूरी' कहते हैं। परन्तु आज के समय में वधू मूल्य जिसे 'डाली पैसा' भी कहा जाता है, को 'दहेज' ने स्थानांतरित कर दिया है।²⁴ तिलक की राशि सौ रुपये से एक हजार रुपये तक होती थी। विवाह सामान्यतः गाँव के बाहर ही होते थे, किंतु गाँव के भीतर भी विवाह के उदाहरण मिलते हैं। सगोत्र विवाह वर्जित था। बैसाख-जेठ तथा माघ-फाल्गुन अमूमन विवाह के महीने थे। ऐसा इसलिए कि कृषि कार्य समाप्त हो जाता था। विवाह के लिए बातचीत 'तिलसंक्रांत' के बाद शुरू हो जाती थी। 'खरवास' तथा 'पंचक' की अवधि में वैवाहिक बातचीत नहीं होती थी। चेरओं में यह बातचीत हिंदू धर्म की तरह कन्या पक्ष की ओर से शुरू होती थी। वर पक्ष गरीब होने पर ही बातचीत आरंभ करता था तथा 'दस्तूरी' देता था। बातचीत में 'अगुआ' का बड़ा महत्व था। वह सामान्यतः परिवार का मित्र अथवा संबंधी होता था। बातचीत के लिए निकलने से पहले शकुन-अपशकुन का विचार किया जाता था। जैसे सोमवार को पूर्व, वृहस्पतिवार को दक्षिण, मंगलवार और बुधवार को उत्तर और शनिवार को पश्चिम की यात्रा अशुभ मानी जाती थी। चेरओं में एक कहावत प्रसिद्ध है जिसका वर्णन सुंड़र ने भी किया है।²⁵

"शनि सोमारे पूरब जाई, वे गुनी लठ खाई

मंगल व बुध, उत्तर के कालू,

दक्खिन जाई, तो होई नेहालू

बिफेह कहे मोर कौन दोष, दक्खिन मत जाओ एको कोस"

इसी तरह बाघ की दहाड़ शुभ तथा गीदड़ की आवाज अशुभ समझा जाता था। खाली घड़ा तथा काना व्यक्ति भी अशुभ माना जाता था। 'अगुआ' का सम्मानपूर्वक स्वागत होता था तथा हाथ-पैर धुलाने के बाद 'जलपान' की व्यवस्था की जाती थी। दोनों पक्षों की वंशावली पर विचार करने के बाद 'दहेज' की तथा विवाह के किस्म की चर्चा होती थी। अंतिम निर्णय अभिभावकों द्वारा होता था। प्रायः 'राशि' तथा 'मुहूर्त' की जानकारी के लिए 'पतरा' तथा 'पंडित' की सहायता ली जाती थी। सबकुछ तय हो जाने के बाद कन्या पक्ष के द्वारा वर को कुछ राशि दी जाती

थी। विवाह से पूर्व कन्या अवलोकन की प्रथा चेरओं में नहीं थी।²⁶

चेरों जनजाति के विवाह समारोह एवं रस्म अदायगी का सुंड़र²⁷ ने विस्तृत विवरण प्रस्तुत किया है। सुंड़र कहते हैं कि विवाह समारोह एवं पद्धति हिंदू विवाह की तरह होता था। विवाह संस्कार मड़वा में संपन्न होता था। 'मड़वा' बांस, पुआल और आम के पत्तों द्वारा निर्मित होता था। 'मड़वा' को नौ बांस से निर्मित किया जाता था। मड़वा जिस दिन तैयार होता था, उस दिन वर के द्वारा 'सगुनौती' की रस्म होती थी। इसमें लड़का के आँख पर पट्टी बाँधकर उसके द्वारा पाँच स्थानों पर दूब घास की सहायता से हल्दी एवं उरद को माथ पर छुआ जाता था। पुनः बांस की पूजा होती थी। तभी मड़वा के बीच का खंभा जिसे 'कल्याण' कहते हैं उसे गाड़ा जाता था। कल्याण के पास दो पानी भरे कलश को रखा जाता था। आजकल मिट्टी से बना हाथी के आकर का दिया कलश पर रखा जाता है जो विवाह संस्कार के पूर्ण होने तक जलता रहता है। दो कलश जो कल्याण के पास रखा जाता था, उसमें एक कन्या के नाम का और एक वर के नाम का होता था। दोनों कलश पर दूब घास, कसैली और पैसा रखा जाता था। दोनों कलश को मिट्टी के बने ढक्कन से जिसमें कपास का बीज और उरद दाल एवं सरसो का तेल रहता था ढँक दिया जाता था। मड़वा को 'बहनोई' द्वारा निर्मित किया जाता था, जिसके लिए पैसा और वस्त्र उसे दिया जाता था। चढ़ाव विवाह में मड़वा दोनों के घर पर निर्मित होता था, जबकि धराव एवं डोला विवाह में मड़वा सिर्फ लड़के के घर पर बनता था।

मड़वा निर्माण के बाद चेरओं में 'मटकोर' का रस्म होता था। इस अवसर पर परिवार की महिलाएँ नजदीक के खेत में जाती थी। वहाँ सबसे पहले 'बैगा' द्वारा कोड़े गए मिट्टी को वर या कन्या की माँ अपने साथ लाकर घर के पवित्र स्थान पर रखती थी। फिर लड़का पाँच बार कुदाल से मिट्टी को खोदता था। मटकोर स्थल पर महिलाएँ देवताओं के लिए गीत गाती थी। गीत के बाद वर की पाँच बहन मिलकर कोड़े गए मिट्टी से भरी टोंकर को घर लाती थी, और कलश के समीप रख देती थी। बहनो को 'नेग' के रूप में कुछ नगद पैसा मिलता था। पुनः महिलाओं के द्वारा ढोल की पूजा की जाती थी, जिसे 'चुमना' कहते हैं। इसके बाद लड़का को परिवार के बुजुर्गों द्वारा हल्दी चढ़ाया जाता था। यह रस्म आज भी चेरों समाज में भलीभाँति किया जाता है।

एक अन्य धार्मिक संस्कार धृतदारी का आयोजन विवाह के दिन सुबह में किया जाता था। सनातन विवाह पद्धति में भी यह धार्मिक संस्कार किया जाता है। इसे ब्राह्मण के द्वारा संपन्न कराया जाता था। इस अवसर पर माता-पिता अपने शरीर के निचले भाग में पहने वस्त्र को गाँठ द्वारा जोड़े होते थे, जिसे 'गिट्टी जोड़ना' कहा जाता था, इस गिट्टी जोड़ना को घी में पूर्वजों एवं देवी-देवता के सम्मान में डुबाया जाता था। इस रस्म को नव वरवधू के स्मृद्धि एवं कल्याण के लिए किया जाता था। घृतदारी का कार्य मड़वा के खंभों से प्रारंभ होकर देव स्थल में जाकर समाप्त होता था। इसके बाद मड़वा स्थल पर ही परिवार की महिलाएँ विवाह में छींटने के लिए 'लावा' भूँजती थीं।

यह संस्कार चढ़ विवाह में वर एवं कन्या दोनों के घर पर संपन्न होता था, जबकि डोला एवं धराव विवाह प्रकार में यह वर के घर पर संपन्न होता था। विवाह के

दिन बारात के जाने के पूर्व वर रीति संबंधी स्नान करता था, पुराने वस्त्र को त्याग कर नए वस्त्र धारण करता था, माथे पर 'मौर' रखा जाता था और उसे पालकी में बैठाया जाता था, जिसे भूइयां, दुसाध, कहार आदि निम्न जाति के चार लोग ढोते थे। बारात पहुँचने पर 'द्वार पूजा' होता था, जहाँ सुहागिन औरते 'अक्षत' लड़के के ऊपर फेंकती थीं।

विवाह ब्राह्मण द्वारा संपन्न कराया जाता था। ब्राह्मण मंत्रोच्चार द्वारा इसका शुभारंभ करता था। फेरा लेते समय कन्या आगे एवं वर पीछे होता था। कन्या के हाथ में सूप दिया जाता था। विवाह में फेरा के समय लड़के का बायाँ हाथ कन्या के बाएँ कंधे पर तथा दाहिना हाथ से वह कन्या के दाहिनी कलाई को पकड़े रहता था। अग्नि वेदिका की पाँच बार फेरा किया जाता था। इस दौरान लावा को फेंका जाता था। प्रत्येक फेरा के बाद वर कन्या के दाहिने पाँव को छूता था। फेरो की समाप्ति पर वर एवं कन्या अपने नीयत स्थान पर बैठ जाते थे। पुनः नए वस्त्र से इन दोनों को घेरकर 'सिन्दूर दान' का रस्म किया जाता था। सिंदूर कन्या के माथे पर पाँच बार वर द्वारा लगाया जाता था। सिंदूर दान के बाद नाई 'नहरनी' (नाखुन काटने का यंत्र) से वर एवं कन्या के दाये हाथ की कानी ऊँगली से रक्त निकालकर 'महावर' (लाह द्वारा रंगा हुआ सूती वस्त्र) में मिलाता था। तत्पश्चात् लड़का का रक्त लड़की को एवं लड़की का रक्त लड़का को दिया जाता था। इसके बाद वर एवं वधू महावर द्वारा एक-दूसरे के कंठ को छूते थे। इस प्रथा को चैरो जनजाति में 'सिनजोरा' कहा जाता था। इसके बाद नाई आम के दो पत्ते (पल्लव) को 'मऊर' पर लगा देता था। इस पत्ते को कपड़े से लपेट दिया जाता था। इस कपड़े को कन्या अपने बाएँ कलाई से तथा वर भी अपने बाएँ कलाई से पकड़े रहता था। इस रीति को 'ककना बंधन' कहते थे। इसके बाद वर का बड़ा भाई चाँदी के जेवर के साथ साड़ी लेकर (जिसे दूल्हे के पिता द्वारा दिया जाता था) कलश पर जलते दीप तथा गाय के गोबर से निर्मित गौरी-गणेश से सटाकर दूल्हन के हाथ में देता था। तत्पश्चात् परिवार के अन्य सदस्य वर एवं वधू पर अच्छत छींटते थे जो उनके स्मृद्ध वैवाहिक जीवन का आशीर्वाद था, इसके साथ ही विवाह संपन्न हो जाता था।

इसके बाद वर दुल्हन को वचन देता था, फिर दुल्हन दुल्हे के हाथ से मऊर को ले लेती थी। बारात वापसी पर वधू वर के घर पर आ जाती थी। मऊर को लड़के के पिता या भाई द्वारा बाँस के वृक्ष पर लटका दिया जाता था। ऐसा करने के पीछे मान्यता थी कि वर एवं वधू अपने 'वंश' को बढ़ाएंगे और बाँस की ही भाँति वंश वृद्धि करेंगे। विवाह के चौथे दिन जिसे 'चौथारी' कहा जाता है, वधू वर की माता और अन्य संबंधी समीप के नदी में स्नान के लिए जाते थे। इस दौरान कलश को वर के द्वारा दुल्हन के हाथ में दिया जाता था, जिसके पानी को दुल्हन अपने 'सास' के सिर पर डालती थी। स्नान कर लौटने पर दुल्हा एवं दूल्हन को नाई द्वारा बनाये गये 'चौका' पर बैठाया जाता था, जहाँ दुल्हा दुल्हन का और दुल्हन दुल्हा के कंकना को उतारते थे। इसके साथ ही समारोह की समाप्ति हो जाती थी। विवाह में प्रयुक्त कलश को सालभर तक सुरक्षित रखकर उसे नदी या तालाब में प्रवाहित कर दिया जाता था।

चैरोओ में हिंदू धर्म की तरह ही 'कोहबर' धार्मिक विधि होती थी। इसके अंतर्गत दुल्हा-दुल्हन को कमरे में अकेले छोड़ दिया जाता था, ताकि वे एक-दूसरे को समझ

सके, जान सकें। सनातन धर्म की तरह चैरोओ में भी 'परछावन' की विधि होती थी। बारात लौटने पर महिलाएँ वर को परछती थी, और उन्हें कुछ मुद्रा भी देती थी। इसके बाद ही दुल्हा-दुल्हन को घर में प्रवेश मिलता था।

डोला और धराव प्रकार के विवाह में कन्या पक्ष की महिलाएँ इसके बाद अपने घरों को लौट जाती थी। कन्या जब विवाहोपरांत अपने मायके जाती थी, और उसे पुनः उसका पति या परिवार के किसी सदस्य लेने जाते थे, तो उसे 'दोंगा' कहा जाता था। इस अवसर पर दुल्हे को वस्त्र आदि प्रदान किया जाता था। तीन से पाँच पसेरी मिठाई भी दी जाती थी। इसके बाद वह उसी दिन या अगले दिन दुल्हन के साथ अपने घर लौटता था।²⁸

चैरो समाज में मौआर, कुँवर और सनवत के बीच विवाह हो सकता था, पर बाकी गोत्रों से उनका विवाह नहीं होता था, क्योंकि वे अपनी उपाधि महतो, सोहनैत, मौँझी तथा रौतिया रखते थे। लेकिन इनकी संख्या बहुत कम थी। चैरो समाज में सपिण्ड विवाह भी वर्जित था। यह पितृ पक्ष से पाँच एवं मातृ पक्ष से तीन पीढ़ियों तक निषेध था। चैरो जनजाति में अन्य जनजातियों की तरह ही अन्तर्विवाह वर्जित था, अर्थात् अपने जाति में ही विवाह करते थे। यद्यपि पूर्व में इनका खरवारो एवं राजपूतो में भी विवाह के उदाहरण मिलते हैं। लेकिन ऐसे विवाह को चैरो समाज उचित नहीं मानता था। वैवाहिक नियमों के उल्लंघन करने पर समाज में दंड की व्यवस्था थी। उदाहरणस्वरूप यदि किसी चैरो कन्या के साथ विवाह से पूर्व किसी व्यक्ति द्वारा शारीरिक संपर्क स्थापित किया जाता है, तो समाज यह व्यवस्था करता था कि वह व्यक्ति उस लड़की से विवाह कर ले तब उसे जाति से बाहर नहीं किया जाता था। यदि कोई चैरो सदस्य किसी अन्य जाति या जनजाति के सदस्य से विवाह कर लेता था तो उसे जाति से बहिष्कृत कर दिया जाता था।

निष्कर्ष :

चैरोओ में एक विवाह ही प्रचलन में था, लेकिन बहुविवाह भी होते थे। पत्नी की मृत्यु या बाँझ होने पर दूसरा विवाह करने की प्रथा थी। विधवा विवाह भी मान्य था। भाभी-देवर विवाह तथा जीजा-साली विवाह भी होता था। बच्चे वाली विधवा प्रायः पुनर्विवाह नहीं करती थी। तलाक की प्रथा भी मौजूद था। पर-पुरुष से यौन संबंध की स्थिति में तत्काल तलाक दिया जाता था। लेकिन तलाक असामान्य घटना थी। तलाक के किसी और प्रकार का साक्ष्य नहीं मिलता। तलाक का एक मुख्य कारण पारिवारिक कलह और कम उम्र में विवाह का होना भी था।

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प्रस्तावना :

मोहनदास नैमिशराय फूले शाहू - आंबेडकर आंदोलन से जुड़े हुए हैं। साहित्य समाज का दर्पण माना जाता है दलित समाज सदियों से चली आ रही जातीयता की समस्या उसकी अन्याय रूपी जड़े साहित्य के माध्यम से उखाड़ने का काम मोहनदास नैमिशराय ने किया है। वर्ण व्यवस्था भारतीय समाज व्यवस्था का आधार है। नैमिशराय खूद दलित समाज में पले-बड़े होने के कारण उन्होंने इस समस्या को देखा है, इतना ही नहीं उसकी पीड़ा को सहा भी है। उनका साहित्य समाज का उपेक्षित वर्ग, दलित वर्ग तथा अत्याचारित नारी को चित्रित करता है। मोहनदास नैमिशराय ने अपने साहित्य के माध्यम से जिसमें मुक्ति पर्व विशेष रहा है। जो सामाजिक समस्याओं को प्रस्तुत करता है। लेखक ने समाज में व्याप्त रुढ़िवादिता, जातीयता, ऊँच-नीचता, छुआ-छुत, शिक्षा और संपत्ति का विषम बँटवारा दलितों के कर्तव्य और अधिकार चिगण मुक्ति पर्व उपन्यास में मिलता है।

डॉ.बाबासाहेब आंबेडकर शिक्षा संगठन का महत्व बताते हुए उनके आंदोलन कर्ता से कहते हैं - शिक्षित बनो, संगठित बनो, संघर्ष करो। नैमिशराय के मुक्ति पर्व उपन्यास का नायक सुनीत सबसे पहले शिक्षित बनता है, फिर संगठित बनकर संघर्ष करता है। शहर में स्कूल कम ही थे, जो थे वे सवर्णों की बस्तियों में जहाँ सवर्ण अध्यापक ही पढ़ाते थे। दलितों का प्रवेश निषिद्ध माना गया था। शहर में पक्के मकान कम पर कच्चे मकान ज्यादा थे। गाँव से आकर बहुत सारे लोग बस्ती में रहते थे। इनमें वे लोग सबसे ज्यादा थे, जिन पर गाँव में अन्याय, अत्याचार, बलात्कार हुए थे, तो कुछ लोगों के घर जला दिए गये थे।

गुलामी कबूल न करनेवाले लोगों के अंग काट दिए गये थे, वे भी इनमें शामिल थे। गाँव छोड़कर कोई भी शान शौकत के लिए शहर नहीं आये थे। शहर में रोजगार के कई साधन थे साथ ही जाति के बंधन भी उतने कड़े नहीं थे। ज्यादातर घरों में जूते-चप्पलों का व्यवसाय होता था। बाकी लोग नवाबों की हवेली में काम करते थे तो कुछ लोग जमींदारों के खेतों में मजदूरी करते थे। आजादी के अंतिम चरण में पूरे देश में अंग्रेजों के खिलाफ युद्ध छिड़ा था। इस शहर में भी अंग्रेज सेना और क्रांतिकारियों में मुठभेड़ होती थी। देश के मालिक अंग्रेज थे पर उनके मालिक नवाब, जमींदार और काश्तकार थे। मालिकों द्वारा सदा ही दलितों पर जुल्म, अन्याय, अत्याचार होते थे। उनके साथ जानवरों

से भी बदतर सलूख किया जाता था। उन्हें शिक्षा से भी वंचित रखा जाता था ताकि वे आजादी के सपने न देख सकें। बंसी भी नवाब अली खाँ की हवेली पर काम करता था। बंसी की पत्नी गर्भवती थी एक दिन सुंदरी को प्रसव पीड़ा शुरू हुई तो बंसी उस दिन नवाब की हवेली पर दो घंटे देरी से पहुँचा तो नवाब साहब गुस्से से कहता है - अभी तो आजादी भी नहीं आयी है। आजादी आने पर ये साले क्या करेंगे। अरे इन गुलामों से काई आया है क्या ?

आजाद भारत की पहली सुबह में सुंदरी ने बच्चे को जन्म दिया। यह आजादी अंग्रेजों की छत्रछाया में रहकर ऐशोआराम की जिंदगी जीने वाले नवाबों को अच्छी नहीं लगी थी। बंसी नवाब की हवेली पर पहुँचा तो बंसी और नवाब में कहा सुनी हो गई। गुस्से में नवाब ने हुक्मे पर रखी चिलम उठाकर बंसी के मुँह पर दे मारी और उसे निकल जाने को कहा। तब गुस्से से नवाब कहता है तुम गुलाम थे, गुलाम हो और गुलाम रहोगे। उस समय बंसी भी गुस्से में था। बंसी का चेतित होना सामाजिक विद्रोह तथा परिवर्तन की नींव है। आजादी मुक्ति का प्रमाण है। जब बंसी के घर बच्चा जन्म लेता है तो उसका नाम सुनीत रखा जाता है क्योंकि यह नाम बौद्ध धर्म की महान परंपरा का प्रतिक था। बच्चे का नामकरण सामाजिक बदलाव का प्रतिक है क्योंकि आज तक तो दलित समाज के बच्चे के नाम दगडू झगडू आदि रखे जाते थे। इसी विषमतावादी परंपरा को बंसी ने रोक दिया था। लेखक कहते हैं - कितना विरोधाभास था जीवन

की विसंगतियों में जहाँ आजादी ने कमरे को उर्जा दी थी | वह मुक्तखोरों को जैसे खस्सी कर दिया था | उनके लिए गुलाम देश ही आजाद था | शहर में मंदिर थे मस्जिद थे | मुसलमान खुदा को याद करते हैं तो हिंदू भगवान को याद करते हैं | लेकिन सुनीत किसे याद करता | भारत देश में सदियों से मंदिरों के दरवाजे दलित समाज के लिए बंद है | सवर्ण लोग मंदिरों के पत्थरों में भगवान की खोज करते हैं ; अजीब दस्तूर है भारतीय संस्कृति का जिसमें जातीयता आज भी है | बालक सुनीत के मन में उठे सवाल सामाजिक विद्रोह की निशानी है | धीरे धीरे सुनीत इन्हीं समस्याओं को निपटने के लिए तैयार हो जाता है |

बेटा डॉ.बाबासाहब का आदर्श रखे इसलिए बंसी ने अपने बेटे को डॉ. बाबासाहब की किताब दी थी | शिक्षा के महत्व को बंसी ने जान लिया था, इसलिए बंसी अपने बेटे को पढ़ाना चाहता है, सुनीत भी हर साल अपनी कक्षा में नंबर एक से पास हो ताजा है | सुनीत रात दिन एक करके पढ़ाई करने लगा था | छोटा होते हुए भी सुनीत छुट्टियों में बस्ती के ऐसे बच्चों को पढ़ाता जो किसी न किसी मजबूरी के कारण स्कूल नहीं जा पाते थे | जूनियर हाईस्कूल में दाखिला लेने के लिए सुनीत गया | एडमिशन करने वाले व्यक्तीने जब सुनीत से पूछा कैसे स्कूल से आए हो ? जवाब में सुनीत ने कहा निकेतन प्रायमरी स्कूल का नाम तो वह बोला समझ गया बच्चू समझ गया चमारों के स्कूल से आए हो यही ना | इस तरह निम्न जाती के नाम पर सुनीत को बहुत बार अपमानित होना पड़ता है | फिर भी सुनीत धैर्य, शांति से अध्ययन करता है | पिता ने कहा था बेटे कितनी भी परेशानी आए | कभी आँसू मत बहाना | यह दुनिया किसी गरीब के आँसू देखकर रोती नहीं बल्कि हँसती है | इस स्कूल में सुनीत को एक अच्छी सहपाठी मिलती है सुमित्रा, सुमित्रा के पिताजी सुधारवादी विचारों के थे | छटी कक्षा में सुनीत बड़ी लगन से पढ़ाई करता है | सुनीत के इस मेहनत का उद्देश्य बताते हुए लेखन लिखते हैं |

सुनीत मेहनत इसलिए कर रहा था कि उनकी जाति का सिर ऊँचा हो, उनके मान-सम्मान को जो अब तक आघात लगे हैं, उनसे उबरकर वे आगे आएँ | सुनीत के पिता बंसी ने पहली बार नवाबों की गुलामी करना छोड़ा था | उसे देखकर सभी लोगों ने भी नवाबों - रईसों के यहाँ काम करना बंद कर दिया था | औरते भी जमींदारों के घरों और खेतों में काम करना छोड़ रही थी | बस्ती के लोगो के

विचारों में परिवर्तन हो रहा था | वे शिक्षा के महत्व को जानने लगे थे, अपने बच्चों को स्कूल भेजने लगे थे | बोर्ड परिक्षा में सुनीत प्रथम श्रेणी में पास हुआ पर फिर उसे दूसरे नंबर पर धकेल दिया गया | इसके पीछे भी कुछ रूढ़िवादी अध्यापकों का ही हाथ था | पांडे का यह कथन - अगर ससुरे ढेढ चमार के बच्चे ने हमारे स्कूल को टॉप किया तो नाक नहीं कट जाएगी हमारी | क्या ब्राम्हणों के बच्चे मारे गए अब्बल आने के लिए | ये ससुरे जते गाँठने वाले कैसे आगे ही बढ़ते जा रहे हैं | उच्च जाति के लोग उसके रास्ते में कितनी रुकावटें पैदा करे पर उसे एक योद्धा की तरह उसका सामना करते हुए आगे बढ़ना है और अपनी मंजिल पाकर रहनी है | कुछ साल पहले गाँव में नटवा की पत्नी पर ठाकुरों ने बलात्कार किया था और उसे मारकर उसकी ताश जला दी थी |

नटवा तब अपने बेटे को लेकर शहर भाग आया था | उच्चवर्ण द्वारा किये जाने वाले अमानवीय अन्याय अत्याचार को दलित वर्ग सह रहा था लेकिन सब उनमें परिवर्तन हो रहा था | सुनीत की टीचर्स ट्रेनिंग खत्म हो जाती है और वह पुनः अपनी बस्ती में लौट आता है | अब उसी स्कूल में अध्यापक के रूप में ज्वाइन होता है | बस्ती के लिए बहुत ही खुशी का दिन था | जिस समाज ने उसका पढ़ने का अधिकार छीना था, उसी समाज में सुनीत अध्यापक बन पढ़ाने आया था | डॉ बाबासाहब आंबेडकर जी ने बनाए संविधान के कारण यह सब मुमकिन हो पाया था | सुनीत अपनी जिम्मेदारियों को भली - भाँति समझता है | इसलिए वह बस्ती के लोगों को वर्तमान समाज प्रवाह में लाने की भरकस कोशिश करना चाहता है | इन सब में एक सच्ची दोस्त बनकर सुमित्रा भी सुनीत का साथ देती है | वह भी इसी स्कूल में अध्यापिका बनकर आयी है | इस तरह सुनीत और सुमित्रा बरसों से उच्चवर्णीय लोगों द्वारा बाए गए निम्न जाति के लोगों को शिक्षा के लिए प्रेरित करते और शिक्षा से ही सही परिवर्तन मुमकिन है |

निष्कर्ष :

मोहनदास नैमिशराय ने मुक्ति पर्व उपन्यास के माध्यम से दलितों को उनके जीवन में कदम-कदम पर उच्चवर्णीय लोगों की, उन के प्रति हीन भावना के कारण आने वाली मुश्किलें, दलितों पर होने वाले जुल्म, अन्याय, अत्याचार, उनका आर्थिक, सामाजिक, धार्मिक, राजकीय शोषण आदि को भली भाँति अभिव्यक्ति दी है | लेखक ने यह भी बताने का प्रयास किया है कि, दलितों को अपना विकास करना है अपने स्थिति से उपर उठना है तो शिक्षित होना

बेहद जरूरी है। शिक्षा ही उनके जीवन में अच्छा परिवर्तन ला सकती है। जिस प्रकार डॉ. बाबासाहेब आंबेडकर जी ने कहा था, शिक्षा शेरनी का दुध है, जो पिता है वह गुरात्ता ही है। पढो संगठित हो तभी जीवन में स्तर परिवर्तन होगा।

संदर्भ संकेत :

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3. मुक्ति पर्व – मोहनदास नैमिशराय
4. आंबेडकरी आंदोलन की दिशा दशा – के. ना. सुखदेवे



कोरोना – १९ चा पिंपरी येथील किरकोळ विक्रेत्यांच्या आर्थिक परिस्थितीवर झालेल्या परिणामांचा अभ्यास

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संशोधन प्रकल्पाचा घोषवारा -

२०१९-२० हे वर्ष संपूर्ण जगासाठी खूप आव्हानात्मक होते. कोरोना-१९ नावाच्या लहान व्यापार आणि व्यवसायावर लॉकडाऊनचा अति गंभीर परिणाम झाला आहे. किरकोळ विक्रेते लघुउद्योजक आणि व्यापारी ज्यांचा उदरनिर्वाह दैनंदिन कामावर किंवा दैनंदिन व्यवहारावर अवलंबून आहे. त्यांना साथीची परिस्थिती सतावीत होती. अनेक छोटे व्यवसाय सामाजिक अंतरामुळे मर्यादित झाले होते. काहीना त्यांचे व्यवसाय स्थलांतरित करावे लागले. लोकांच्या गरजेनुसार आणि कमाईच्या मागणीनुसार पिंपरी परिसरातील किरकोळ विक्रेत्यांवर आर्थिक परिस्थितीवर काय परिणाम झाला याचे विश्लेषण सदर शोधनिबंधात केले आहे.

प्रस्तावना-

कोरोना-१९ ही या शतकातील जगाला हादरवणारी महामारी आहे. कोरोना २०२० मध्ये जानेवारीमध्ये चीन पासून सुरुवात करून तो जगाच्या कानाकोपऱ्यात मोठ्या प्रमाणात पसरला होता. विकसित तसेच अविकसित अर्थव्यवस्था दाट लोकवस्ती तसेच विरळ लोकसंख्या असलेली राष्ट्रे त्या दीड वर्षात साथीच्या विळख्यात अडकलेली होती. या परिस्थितीत प्रभावी उपाय म्हणून लसीकरण शोधण्यासाठी वैद्यकीय संशोधना व्यतिरिक्त सामाजिक अंतर मास्कचा वापर अनिवार्य आणि वेळोवेळी सॅनिटायझर, सॅनिटायझेशन, लॉकडाऊन यासारख्या अनेक पायऱ्या अनिवार्य करण्यात आल्या होत्या. स्थानिक स्वराज्य संस्थेमार्फत शासनाकडून अनेक उपाययोजना केल्याचे आढळून येते. खाजगी वाहतूक ठप्प झाल्यामुळे मानवी जीवनावर अत्यंत प्रतिकूल परिणाम झाला. त्याचबरोबर आवश्यक सेवा शाळा महाविद्यालय करमणूक यावर परिणाम झाला. हॉटेल्स, धार्मिक स्थळे, विवाह सोहळा आणि इतर कौटुंबिक समारंभ एकत्र मिळून ठराविक लोकसंख्येत करण्यामध्ये नियंत्रण घालण्यात आले. सदर शोधनिबंध कोरोना-१९ चा पिंपरी येथील किरकोळ विक्रेत्यांवर झालेल्या आर्थिक स्थितीवर झालेल्या परिणामांच्या अभ्यास यावर केंद्रित आहे.

संशोधनाची उद्दिष्टे-

- १) कोरोना-१९ चा पिंपरी येथील किरकोळ विक्रेत्यांच्या आर्थिक परिस्थितीवर झालेल्या परिणामांचा अभ्यास करणे.
- २) कोरोना-१९ च्या प्रभावाचा पिंपरी येथील किरकोळ विक्रेत्यांच्या राहणीमानाचा दर्जावर झालेल्या परिणामांचा अभ्यास करणे.

संशोधनाची गृहितके-

- १) कोरोना-१९ चा पुणे शहरातील किरकोळ विक्रेत्यांच्या आर्थिक परिस्थितीवर प्रतिकूल परिणाम झाला आहे.
- २) कोरोना-१९ या संसर्गजन्य आजारामुळे पिंपरी येथील किरकोळ विक्रेत्यांचे व्यवसाय बंद झाल्यामुळे त्यांना आर्थिक अडचणींचा सामना करावा लागला आहे.

संशोधन पद्धती-

नमुना निवड:-समाजातील विशिष्ट समूहाबाबत काही अनुमान काढण्याचे हेतूने त्या समूहामधून पाहणी करण्याकरिता एखादा भाग निवडण्याच्या पद्धतीस नमुना निवड असे म्हणतात. नमुना तंत्राच्या सहाय्याने उपयुक्त व प्राथमिक स्वरूपाचे निष्कर्ष काढता येतात. प्रस्तुत संशोधनाकरिता संशोधकाने प्राथमिक आणि दुय्यम स्त्रोताचा अवलंब केला आहे.

अ. प्राथमिक स्त्रोत :- प्राथमिक स्त्रोतामध्ये प्रश्नावली मुलाखत व निरीक्षण तंत्राचा प्रामुख्याने वापर केलेला आहे विविध किरकोळ विक्रेते यांच्यासाठी स्वतंत्र प्रश्नावली तयार करून प्रश्नावली द्वारे प्राथमिक माहितीचे संकलन करण्यात आले व वर उल्लेख केल्याप्रमाणे सदर अभ्यासासाठी पिंपरी शहर हे कार्यक्षेत्र म्हणून निवडलेले आहे.

ब. दुय्यम स्त्रोत- दुय्यम स्त्रोतामध्ये महाराष्ट्र शासनाच्या आरोग्य सेवा विभागाच्या अधिसूचना, महाराष्ट्र शासनाचे जी.आर,जिल्हाधिकारी पोलीस आयुक्त पुणे यांच्याकडून वेळोवेळी आलेल्या अधिसूचना, ट्रेड असोसिएशन द्वारे प्रेसच्या माध्यमातून मिळालेली माहिती, तसेच पिंपरी पुणे येथील वर्तमानपत्रात प्रकाशित झालेल्या बातम्यांच्या माध्यमातून सदर संशोधनासाठी आवश्यक असणारी माहिती संकलित केलेली आहे.

कोरोना-१९ चा पिंपरी येथील किरकोळ विक्रेत्यांच्या आर्थिक परिस्थितीवर झालेल्या परिणामाचा

अभ्यास हा विषय सदर संशोधनासाठी निवडलेला असून पिंपरी येथील किरकोळ विक्रेत्यांमध्ये चहा सेंटर, वॉटर प्युरिफायर सेल्स अँड सर्विसेस, मासे विक्री करणारे किरकोळ विक्रेते, भाजी विक्री करणारे किरकोळ विक्रेते, कार वॉशिंग करणारी दुकाने, पान सेंटर, लॉटरीचे दुकाने मेडिकल, वडापाव विक्रेते, ब्युटी पार्लर, सलून, किरकोळ किराणा मालाची दुकाने चिकन मटन विक्री करणारे दुकाने, कपड्यांची विक्री करणारी छोटी दुकाने इत्यादी किरकोळ विक्रेत्यांचा अभ्यास करण्यात आलेला असून पिंपरी येथील सर्वसाधारणपणे किरकोळ विक्रेत्यांची संख्या ५०० (लॉटरी पद्धत) असून त्यांच्या १०% म्हणजेच ५० किरकोळ विक्रेत्यांची निवड नमुना निवड पद्धतीने करण्यात आलेले आहे.

संशोधन अभ्यासाची मर्यादा-

कोरोना-१९ चा पिंपरी येथील किरकोळ विक्रेत्यांच्या आर्थिक परिस्थितीवर झालेल्या परिणामांचा अभ्यास. पिंपरी शहरातील २०१९-२०, २०२०-२१, २०२१-२२ या कालखंडात कार्यरत असलेल्या किरकोळ विक्रेत्यांची निवड सदर संशोधनासाठी केलेली आहे. किरकोळ विक्रेत्यांकडून सदर माहिती उपलब्ध झालेली ही माहिती किरकोळ विक्रेत्यांच्या मुलाखतीद्वारे व प्रश्नावली व वार्षिक अहवाल शासनाकडून वेळोवेळी जाहीर करण्यात आलेले जी. आर, वर्तमानपत्रातील बातम्या यावर आधारित आहे तसेच संशोधकास Type equation here तोंडी सांगण्यात आलेली माहिती व त्यांचे स्वतःचे निरीक्षण आपल्या व्यवसायातील मासिक आर्थिक उलाढाल किती आहे?

यावरही आधारित आहे. प्रश्नावली द्वारे काही वेळा बरीच आवश्यक माहिती मिळते तर काही वेळा आवश्यक माहिती मिळत नाही या गोष्टीचा परिणाम अभ्यासावर होऊ शकतो प्रस्तुत अभ्यास प्रामुख्याने पिंपरी येथील किरकोळ विक्रेत्यांच्या आर्थिक व्यवहारावर झालेल्या कोरोना- १९ या संसर्गजन्य आजाराने झालेला परिणामांचा अभ्यास यावर आधारित आहे व मुलाखत देणारा अचूक माहिती देईलच असे नाही त्यामुळे निष्कर्षावर या गोष्टीचा प्रभाव पडू शकतो परंतु असे असताना अभ्यासाद्वारे काढण्यात आलेले निष्कर्ष हे समूहाधीष्ट असतील याची काळजी घेण्याचा प्रयत्न संशोधकांनी केला आहे. सदर अभ्यास अधिकाधिक प्रतिनिधी राहिल याची दक्षता घेऊन ही या अभ्यासाद्वारे काढलेले निष्कर्ष सर्वत्र लागू होतीलच असे नाही.

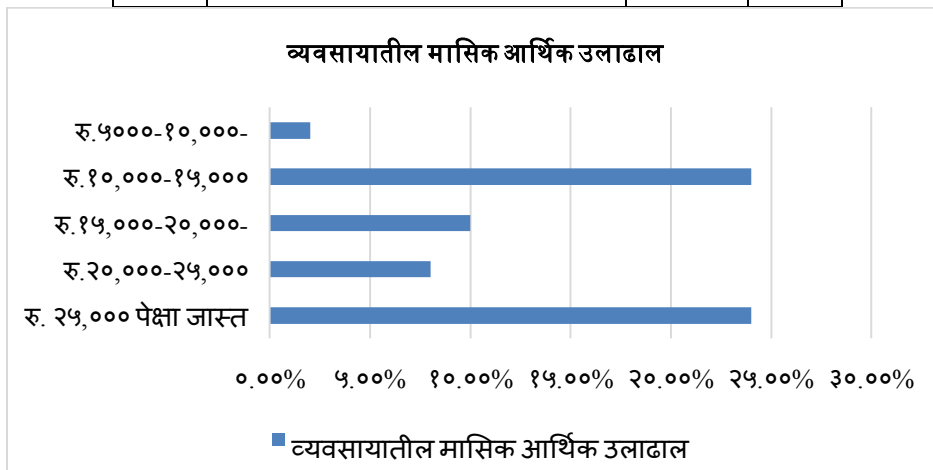
संशोधनाची व्याप्ती-

सदर संशोधनाचा अभ्यास कोरोना-१९ चा पिंपरी येथील किरकोळ विक्रेत्यांवर झालेल्या आर्थिक परिस्थितीवर झालेल्या परिणामांचा अभ्यास म्हणजेच पिंपरी या परिसरातील किरकोळ विक्रेत्यांच्यावर कोरोना-१९ चा जो प्रतिकूल परिणाम झाला तो पिंपरी परिसरात पुरताच मर्यादित आहे.

संकलित माहितीचे विश्लेषण:-

संकलित माहितीचे विश्लेषण-व्यवसायाचे प्रकार- पिंपरी येथे प्रामुख्याने भाजीपाला विक्री करणारे किरकोळ विक्रेते तसेच खाद्यपदार्थांची विक्री करणाऱ्यांची संख्या जास्त आढळून आले तसेच बाकीचेही व्यवसाय येथे आढळून आले स्टेशनरी विक्री करणाऱ्या किरकोळ विक्रेत्यांची संख्या मात्र इथे कमी दिसून आली.

अ.क्र.	व्यवसायातील मासिक आर्थिक उलाढाल	उत्तरदाते	टक्के
१	रु.२५,००० पेक्षा जास्त	१८	३६%
२	रु.२०,०००-२५,०००	१०	२०%
३	रु.१५,०००-२०,०००-	०९	१८%
४	रु.१०,०००-१५,०००	१२	२४%
५	रु.१०-५०००,०००-	०१	२%

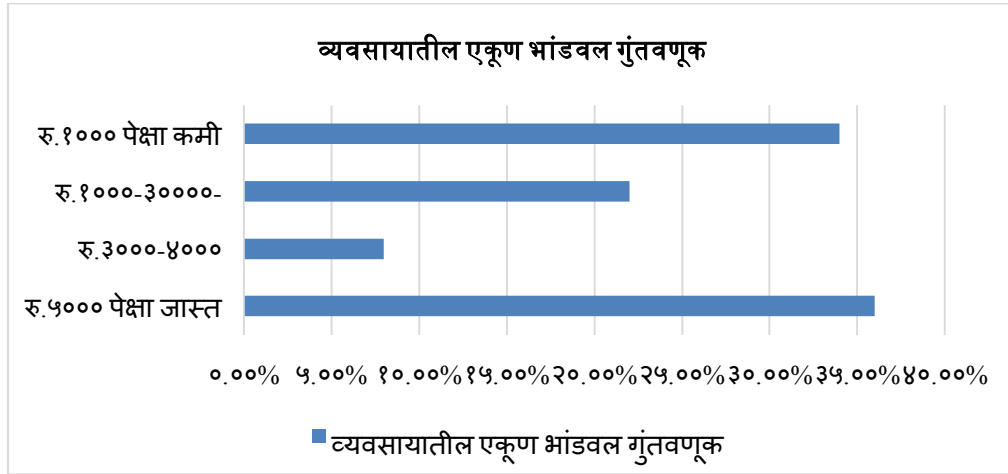


२) व्यवसायाचे स्वरूप- एकूण उत्तरदात्यांपैकी जास्तीचे उत्तरदाते यांचा स्वतःचा व्यवसाय आहे. स्वतःच्या मालकीच्या जागेमध्ये सदर व्यवसाय यांच्याकडून चालविला जातो तसेच काही थोडे उत्तरदाते भाड्याच्या जागेमध्ये व्यवसाय चालवीत असताना निदर्शनास आले.

३) व्यवसायातील एकूण भांडवल गुंतवणूक-एकूण उत्तरदात्यांपैकी जास्तीचे उत्तरदाते यांनी स्थिर भांडवल

गुंतवणूक केलेले असून, यामध्ये व्यवसायासाठी आवश्यक असणारी साधनसामग्री उदा. टेबल खुर्च्या भांडी इत्यादी स्वतःच्या मालकीच्या आहेत तसेच या व्यवसायातील एकूण भांडवल गुंतवणूक रु.५०००/-पेक्षा जास्त असल्याचे निदर्शनास आले.

अ.क्र.	व्यवसायातील एकूण भांडवल गुंतवणूक	उत्तरदाते	टक्के
१	रुपेक्षा जास्त ५०००.	१८	३६%
२	रु.४०००-३०००.	०४	०८%
३	रु.३०००-१०००.	११	२२%
४	रुपेक्षा कमी १०००.	१७	३४%

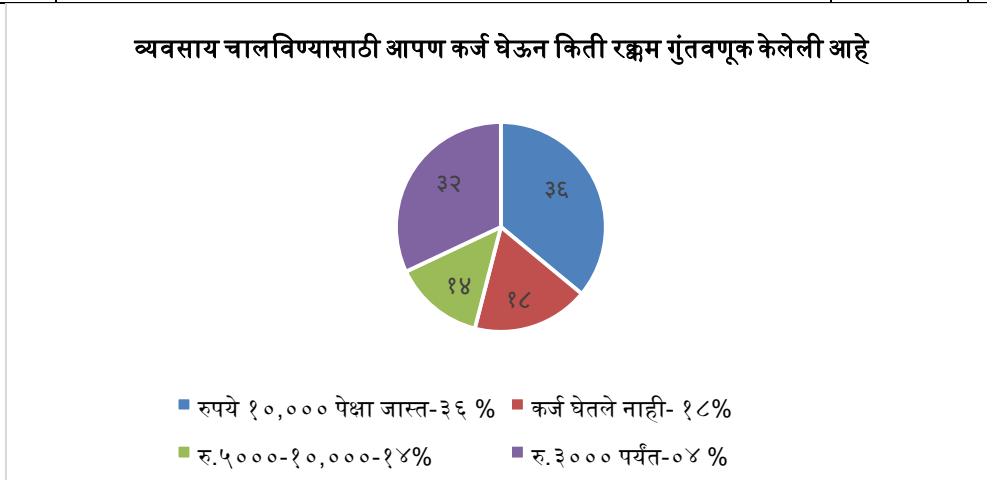


सदर संशोधनामध्ये असे निदर्शनास आले की, रु.५००० पेक्षा जास्त भांडवल गुंतवणूक असणाऱ्या उत्तरदात्यांचे प्रमाण जास्त म्हणजे ३६% इतके असून रुपये

३००० ते ४००० या दरम्यान भांडवल गुंतवणूक केलेल्या उत्तरदात्यांची संख्या सर्वात कमी म्हणजे ८% असे निदर्शनास आले.

४) व्यवसाय चालविण्यासाठी आपण कर्ज घेऊन किती रक्कम गुंतवणूक केलेली आहे?

अ .क्र .	व्यवसाय चालविण्यासाठी आपण कर्ज घेऊन किती रक्कम गुंतवणूक केलेली आहे	उत्तरदाते	टक्के
१	रुपये १०,००० पेक्षा जास्त-	१८	३६%
२	कर्ज घेतले नाही-	०९	१८%
३	रु.१०-५०००.,०००-	०७	१४%
४	रुपर्यंत ३०००.-	१६	३२%



५) लॉकडाऊनच्या कालावधीत आपण किती कालावधीसाठी व्यवसाय बंद ठेवला होता?

लॉकडाऊन च्या काळात ०५ महिन्यापेक्षा जास्त कालावधीसाठी किरकोळ विक्रेत्यांनी आपला व्यवसाय बंद ठेवलेला होता. काही थोड्या विक्रेत्यांनी आपला व्यवसाय घरातूनच लहान प्रमाणावर सुरू ठेवलेला होता.

६) लॉकडाऊन च्या काळात उदरनिर्वाहासाठी काळात आपण आपल्या व्यवसायास पर्यायी असणाऱ्या व्यवसायाची निवड केली होती का?

आर्थिक अडचण भासत असल्यामुळे शासनाने दिलेल्या वेळेत काही काळासाठीच व्यवसाय सुरू ठेवला जात होता.

७) लॉकडाऊन झाल्यानंतर आपल्या व्यवसायावर प्रतिकूल परिणाम झाला त्यासाठी आपली शासनाकडून काय अपेक्षा आहे?

शासनाने व्यवसाय सुरू करण्यासाठी कमी व्याज दारात कर्जपुरवठा करावा, अनुदाने द्यावीत तसेच करामध्ये कपात करावी.

८) कोरोना-१९ लॉक डाऊन च्या काळामध्ये किती किरकोळ व्यवसाय बंद पडले.

अ.क्र.	कोरोना १९-लॉकडाऊन च्या काळामध्ये किती किरकोळ व्यवसाय बंद पडले.	उत्तर दाते	टक्के
१	६०% जास्त भांडवल गुंतवणूक	०९	१८%
२	४०%-६०% मध्ये	०९	१८%
३	२५% जास्त	२३	४६%
४	२५% कमी	०९	१८%

कोरोना-१९ लॉकडाऊनच्या काळामध्ये किती किरकोळ व्यवसाय बंद पडले.



■ ६० % जास्त- १८ % ■ ४०%-६०%- मध्ये - १८%
■ २५% जास्त - ४६ ■ २५% कमी - १८ %

सदर संशोधनामध्ये असे निदर्शनास आले की कोरोना-१९ लॉकडाऊन च्या काळात ६० टक्के पेक्षा जास्त भांडवल गुंतवणूक असणारे १८% व्यवसाय बंद पडले त्याचप्रमाणे ४०% ते ६० टक्के भांडवल गुंतवणूक असणारे १८% ते २५% भांडवल गुंतवणूक असणारे ४६% व २५ टक्क्यांपेक्षा कमी भांडवल गुंतवणूक असणारे १८% व्यवसाय बंद पडले असल्याचे निदर्शनास आले.

९) अर्थव्यवस्था पुनर्जीवित करण्यासाठी किती कालावधी लागेल? जास्तीत जास्त उत्तरदात्यांनी अर्थव्यवस्था पुनर्जीवित होण्यासाठी कमीत कमी सहा महिन्यांचा कालावधी लागेल असे उत्तर दिले.

निष्कर्ष-

१) सदर संशोधनातून असे निदर्शनास आले एकूण किरकोळ विक्रेत्यांपैकी भाजी विक्रेत्यांची तसेच खाद्यपदार्थ विकणाऱ्यांची संख्या जास्त दिसून आली.

२) किरकोळ विक्रेत्यांपैकी मासिक आर्थिक उलाढाल रु. ५००० ते रु. १०,००० इतकी आढळून आली.

३) जास्तीत जास्त किरकोळ विक्रेते यांचा स्वतःच्या मालकीचा व्यवसाय आहे. थोडेच उत्तरदाते भाड्याच्या जागेमध्ये स्वतःचा व्यवसाय चालवीत आहेत.

४) जास्तीत जास्त उत्तरदात्यांना आपला व्यवसाय सुरू करण्यासाठी व चालवण्यासाठी रु. ५००० ते १०,००० रु. इतक्या कर्जाची आवश्यकता त्यांनी प्रतिपादन केल्याचे निदर्शनास आले.

५) सदर संशोधनामध्ये भांडवल गुंतवणुकीमध्ये खुर्या टेबल व इतर साधनसामग्री ही उत्तरदात्यांचे स्वतःच्या मालकीची असल्याचे निदर्शनास आले.

६) लॉकडाऊनच्या काळात बहुतेक उत्तरदात्यांनी त्यांच्या व्यवसायाला पर्याय असणारे व्यवसाय करण्याचा व शोधण्याचा प्रयत्न केला परंतु त्यांना त्यामध्ये फारसे यश आले नाही.

७) सदर संशोधनानुसार उत्तरदात्यांनी असे नमूद केले, की लॉकडाऊनच्या कालावधीमध्ये त्यांच्या व्यवसायावर प्रतिकूल परिणाम झाला त्यासाठी शासनाने अनुदान, कमी व्याजदरात कर्ज पुरवठा करामध्ये सूट इत्यादी मार्गांचा

अवलंब करवा. सदर संशोधन प्राथमिक स्त्रोतावर आधारित आहे.

संदर्भसूची-

1. महाराष्ट्र शासनाच्या आरोग्य सेवा विभागाच्या अधिसूचना.
2. महाराष्ट्र शासनाचे जी. आर जिल्हाधिकारी पोलीस आयुक्त पुणे.
3. ट्रेड असोसिएशन द्वारे प्रेसच्या माध्यमातून मिळालेली माहिती.
4. पिंपरी पुणे येथील वर्तमानपत्रात प्रकाशित झालेल्या बातम्या.
5. डॉ. भांडारकर पू. ल १९९९, सामाजिक संशोधन पद्धती, महाराष्ट्र विद्यापीठ ग्रंथ निर्मिती मंडळ, विद्याबुक्स, औरंगाबाद.
6. डॉ. आगलावे प्रदीप, २०००, संशोधन पद्धती शास्त्र व तंत्र, विद्या प्रकाशन.



भारत में साम्प्रदायिकता और लोहिया के विचार की प्रासंगिकता

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प्रस्तावना:

यद्यपि आज हमारे जीवन में धर्म का अधिक महत्व नहीं है] परन्तु इसमें कोई सन्देह नहीं कि धर्म ने विश्व इतिहास के निर्माण में अत्यन्त महत्वपूर्ण भूमिका का निर्वाह किया है। धर्म के मुख्यतः दो पहलू होते हैं— आन्तरिक एवं बाह्य। धर्म का आन्तरिक पहलू समन्वयवादी और मानवतावादी है। यह आदर्श और शाश्वत होता है। जीवन के समस्त आदर्शों और संस्कृतियों के नैतिक मूल्य इसमें समाहित रहते हैं। धर्म के इस पहलू के महत्व को स्वीकार करते हुए डॉ. लोहिया ने कहा है कि "मुझे ऐसा लगता है कि धर्म] सम्प्रदाय के अर्थ में मतलब हिन्दू धर्म] इस्लाम धर्म] ईसाई धर्म और फिर हिन्दू धर्म के अन्दर भी वैष्णव धर्म] शैव धर्म वगैरह जो कुछ भी हो] उसका अर्थ सबके लिए व्यापक होना चाहिए, और वह है दरिद्रनारायणवाला जो सब लोगों के हित का हो।"

(1½ धर्म का बाह्य पहलू एक धर्म-विशेष के रीति- रिवाज] आचार-विचार] पूजा के ढंग तथा उसके बाह्य आचरण के अन्य ढंगों से सम्बन्धित होता है। धर्म का यह पहलू आडम्बरयुक्त] पृथक्तावादी तथा संकुचित होता है। इस पहलू से ही विभिन्न सम्प्रदायों का उदय हुआ है। सम्प्रदाय साम्प्रदायिकता को जन्म देता है। साम्प्रदायिकता उस सीमा तक क्षम्य है जहाँ तक कि वह अपने लोगों की सांस्कृतिक उन्नति में सहायक होती है। साम्प्रदायिकता वहीं दूषित हो जाती है] जहाँ पर वह अपने लोगों के लिए दूसरों की अपेक्षा विशेषाधिकार चाहने लगती है। धर्म के बाह्य पहलू ने बहुधा दूषित साम्प्रदायिकता को ही जन्म दिया है, जो समाज में विघटन] ईर्ष्या]घृणा और पतन का कारण बनती है। सी. सी. काटन ने उचित ही कहा है] "Where true religion has prevented one crime, false religion has afforded a pretext for a thousand."

(2½ धर्म के इसी झूठे और बाह्य पहलू के कारण भारतवर्ष में साम्प्रदायिकता की समस्या उत्पन्न हुई। हिन्दू और मुसलमान के बीच वैमनस्य को खाई बहुत गहरी हो गयी। एक को दूसरे पर विश्वास नहीं रहा। दोनों धर्मों ने अपने जीवन को परस्परभय और आशंका की कालकोठरी में बन्द कर लिया। इसी के परिणामस्वरूप देश का विभाजन हुआ। देश-विभाजन के पश्चात् भी अधिक नहीं तो कुछ कम रूप में साम्प्रदायिकता की समस्या रही है और आज भी विद्यमान है। डॉ. लोहिया ने इस प्रकार की विषाक्त स्थिति पर गम्भीर चिन्ता व्यक्त करते हुए लिखा है] इस वक्त हिन्दुस्तान और पाकिस्तान के लोग तो बटे हुए हैं]खाली हिन्दुस्तान और पाकिस्तान के हिसाब से नहीं] और भी]हिन्दू-मुसलमान जाति के हिसाब से दिमाग में हम लोगों के कूड़े हैं। आज हिन्दू और मुसलमान दिमाग दोनों के अन्दर कम या ज्यादा कूड़ा भरा हुआ है। दिमाग में भी झाड़ू देनी पड़ती है।" (3½ साम्प्रदायिकता के कारण भारत में व्याप्त इस साम्प्रदायिक समस्या के कई कारण हैं जिनमें हिन्दू-मुसलमान मन की मिथ्या धारणा प्रमुख है। हिन्दू के मन में एक गलत धारणा है कि मुसलमानों ने उन पर 700&800 वर्ष तक शासन किया और उनके तन-मन-धन को विनष्ट किया। इसी प्रकार मुसलमान भी विचारों के शिकार हैं। हिन्दुओं पर निर्वाध शासन की स्मृति उनको पीड़ित करती

रहती है। आधुनिक भारत में उनके गिरे हुए दिन उनको हिन्दुओं के प्रति ईर्ष्यालु बनाते कुछ चोथे रहते हैं। हिन्दू और मुसलमान के इन विद्वेषपूर्ण मनोभावों की विवेचना करते हुए डॉ. लोहिया कहते हैं] आमतौर से जो भ्रम हिन्दू और मुसलमान दोनों के मन में है, वह यह कि हिन्दू सोचता है कि पिछले 700&800 वर्ष तो मुसलमानों का राज्य रहा, मुसलमानों ने जुल्म किया और अत्याचार किया] और मुसलमान सोचता है, चाहे वह गरीब से गरीब क्यों न हो, कि 700&800 वर्ष तक हमारा राज था] अब हमको बुरे दिन देखने पड़ रहे हैं।"

(4½ हिन्दू और मुसलमान के बीच मनमुटाव और मिथ्या धारणा का कारण इतिहास की गलत व्याख्या है। डॉ. लोहिया की दृष्टि में इतिहास के गलत लिखे जाने और उसे गलत समझे जाने के बहुत ही भयंकर परिणाम होते हैं। उन्होंने तर्क प्रस्तुत किया. "इतिहास है क्या। &इतिहास है अतीत का बोध और अतीत का बोध भविष्य और वर्तमान का निर्माता। अगर गलत समझते हैं तो गलत ढंग से वर्तमान और भविष्य बनता है। डॉ. लोहिया के विचारानुसार इतिहासकारों ने इतिहास को इतने खराब ढंग से गढ़ा है कि वह हिन्दू और मुसलमान में द्वेष और घृणा का भाव भरता है। इतिहास ने गजनी] गोरी और बाबर जैसे आक्रमणकारियों

और लुटेरों की पंक्ति में रजिया] शेरशाह और जायसी जैसे देश-रक्षकों को रखकर महान् भूल की है। इस गलत इतिहास ने भारतीय मन पर हिन्दू बनाम मुसलमान की दुःखद छाप डाली है। इतिहास ने कभी-कभी आधा सत्य लिखकर भी पाठकों को सत्य के विपरीत दिशा दी है। डॉ. लोहिया ने 2 अप्रैल] सन् 1966 ई. को लोकसभा में एक उदाहरण देकर इसको स्पष्ट भी किया था "मन्दिर टूटे मध्यकालीन युग में अब उसको इतिहास में लिखा जाता है। अगर सिर्फ इतना ही लिख दिया जाय, कि मुसलमान विजेताओं ने आकर मन्दिर तोड़े तो वह बात सही जरूर है लेकिन अधूरी सही है। सिर्फ एक पहलू है। ऐसा लिखा तो इतिहास एक गुस्सा भर बनकर रह जाता है। लेकिन उसके साथ-साथ यह भी रखा जाय जो आधे सच को पूरा बनाता है कि उस वक्त के हमारे पुरखे कितने नालायक थे कि वह परदेशी आक्रमणकारियों को रोक न पाये। तो किसी हद तक इतिहास पूरा बन जाता है और फिर इतिहास एक दर्द के रूप में हमारे सामने आ जाता है।"

(5½ भारतीय भूमि में इस साम्प्रदायिक बीज को पालने का श्रेय अंग्रेजों पर कम नहीं है। *फोडो और राज्य करो* की उनकी नीति ने हिन्दू-मुसलमान को 36 का अंक बनाकर रख दिया। पृथक् निर्वाचन] भेदात्मक और असमान नीति] साम्प्रदायिकता पूर्ण मिथ्या आश्रवासन आदि ऐसे अचूक अस्त्रों से ब्रितानी शासन ने हिन्दू-मुसलमानों के संयुक्त जीवन को भेद डाला। हिन्दुस्तान और पाकिस्तान भी *ब्रितानी साम्राज्य की आखिरी साजिश* का परिणाम है। डॉ. लोहिया के अनुसार साम्प्रदायिकता का कारण बहुत कुछ भारत की वर्तमान राजनीति भी है। डॉ. लोहिया का कहना है कि भारतीय राजनीतिज्ञ साधारणतः सभाएँ नहीं करते और न ही सत्य सिद्धान्तों का प्रचार कर साम्प्रदायिकता समाप्त करना चाहते हैं। चुनावों के समय मत और समर्थन की आशा में उन्हें भाषण देना पड़ता है, किन्तु उन भाषणों में भी वे हिन्दू-मुसलमान की असन्तुष्टि के भय से सत्य कहने से कतराते हैं। हिन्दू-मुसलमान में परस्पर जो भी घृणा और द्वेष का भाव है। उसको आधुनिक राजनीतिज्ञ दोनों को सन्तुष्ट करने के लिए ज्यों-का-त्यों छोड़ देते हैं। डॉ. लोहिया के स्वयं के शब्दों में] **हिन्दुस्तान में जितनी भी पार्टियाँ हैं वे हिन्दू-मुसलमान को बदलने की बात बिलकुल नहीं करती हैं। मन में जो पुराना कूड़ा पड़ा हुआ है जो गलतफहमी है। जो भ्रम है। उन्हीं को तसल्ली दे-दिलाकर वोट ले लेना चाहते हैं। यह है आज हमारे राजनीतिक जीवन की सबसे बड़ी खराबी कि हम लोग वोट के राज में नेता लोग खास तौर से सच्ची बात कहने से घबड़ा जाते हैं। इनका नतीजा है कि हिन्दू और मुसलमान दोनों का मन खराब रह जाता है, बदल नहीं पाता। " (6½ साम्प्रदायिकता का निवारण - जब तक इस कटु साम्प्रदायिकता का अन्त नहीं होता समाज में समता] सम्पन्नता और सहयोग की स्थिति नहीं आ सकती। इसलिए साम्प्रदायिकता समाप्ति के प्रयास निरन्तर और निष्ठा के साथ होने चाहिए। डॉ. लोहिया के मत में मुख्यतः पाँच प्रकार के सुधार इस दिशा में किये जा सकते हैं -(1½ हृदयपरिवर्तन]

भोला दास, डॉ. राकेश रंजन सिन्हा

1/42½ इतिहास की सही व्याख्या (3½ राजनीति में (4½ भाषा सम्बन्धी उदार नीति (3½ धार्मिक प्रयास सुधार साम्प्रदायिकता समाप्ति हेतु हृदयपरिवर्तन का प्रयास बहुत महत्त्व का होता है। सन् 1946 ई. में हिन्दू-मुसलमान की साम्प्रदायिकता के कारण खून की नदियों वहीं उस समय महात्मा गांधी, डॉ. लोहिया आदि ने हृदय परिवर्तन के प्रयास किये। हिन्दू-मुस्लिम एकता और साम्प्रदायिकता के विषय का शमन ही डॉ. सोडिया का उस समय प्रमुख कार्यक्रम बना। कलकत्ते में लोहिया ने दल के सदस्यों के साथ *फौज* नामक एक स्वयंसेवक संगठन भी बनाया। काशीपुर में एक राहत केन्द्र भी खोला यद्यपि उन्हें उस भीषण मारकाट की स्थिति में केवल आंशिक सफलता ही प्राप्त हुई। परन्तु इस तथ्य से मुख नहीं मोड़ा जा सकता कि सामान्य स्थिति में हृदय- परिवर्तन के प्रयत्न बहुत ही प्रभावशाली होते हैं। कबीर] नानक और सूफी सन्तों ने इस दिशा में अधिक कार्य किये हैं। कबीर ने तो *शीश उतारे भुईं घरे ताप राखे पैर का सन्देश देकर आत्म-त्याग तक के लिए हिन्दू-मुसलमान को प्रेरित किया है। डॉ. लोहिया ने भी न्याय] उदारता और दृढ़ता से हिन्दू और मुसलमान मन के खार को ढूँढने] प्रतिदिन खोदकर उखाड़ने और शमन करने की प्रेरणा दी है। उन्होंने कहा था कि "हिन्दुस्तान के मुसलमानों को सच्चे दिल से देशभक्त बनाना है 'और उन्हें भक्त बनाने के लिए मन बदलना होगा, दोनों का] हिन्दू का भी और मुसलमान का..." (7½ डॉ. लोहिया के मतानुसार उनके मन बदलने और उनमें से साम्प्रदायिकता का भाव समाप्त करने के लिए इतिहास का सही ढंग से लिखा और समझा जाना आवश्यक है। डॉ. लोहिया ने इतिहास का सूक्ष्म अवलोकन और विवेचन कर यह स्पष्ट किया कि इतिहास हिन्दू-मुसलमान एकता से पूर्ण है। उसमें कहीं कोई साम्प्रदायिकता नहीं है। इतिहास पर सही दृष्टि रखकर ही हम इस सत्य को समझ सकते हैं कि पिछले 700&800 वर्ष के युद्धों में मुसलमान ने हिन्दू को नहीं] अपितु विदेशी मुसलमान ने देशी मुसलमान को भी मौत के घाट उतारा है। उन्होंने यह सिद्ध किया कि वे युद्ध हिन्दू और मुसलमान के बीच नहीं] अपितु देशी और विदेशों के बीच हुए। *सिल्यूकस विदेशी और कनिष्क देशी* गजनी विदेशी और शेरशाह देशी. हूण विदेशी और राणा सांगा देशी] बाबर विदेशी बहादुरशाह देशी* इस तरह से हिन्दुस्तान का इतिहास पढ़ना होगा। विदेशी मुसलमान यदि हम सबके लिए आक्रामक थे तो देशी मुसलमान हम सबके रक्षक। उनके मत में जो मुसलमान गजनी] गोरी और बाबर को आक्रामक नहीं मानता तथा अशोक] तुलसी और कबीर की अपना पूर्वज नहीं मानता] वह इस देश की स्वतन्त्रता की रक्षा नहीं कर सकता वह हिन्दू भी जो रजिया] शेरशाह] जायसी]अकबर] रहीम आदि को अपना पुरखा नहीं मानता] वह इस देश की स्वतन्त्रता का अर्थ नहीं समझता। हिन्दू-मुसलमान को इस तथ्य से पूर्णतः परिचित कराने के लिए डॉ. लोहिया की योजना थी। "कि हरेक बच्चे को सिखाया जाय] हरेक स्कूल में] घर-घर में] क्या हिन्दू क्या मुसलमान

बच्ची-बच्चे को कि रजिया] शेरशाह] जायसी वगैरह हम सबके पुरखे हैं] हिन्दू-मुसलमान दोनों के—लेकिन]उसके साथ-साथ मैं चाहता हूँ कि हम में से हर एक आदमी] क्या हिन्दू] क्या मुसलमान] यह कहना सीख जाय कि गजनी] गोरी और बाबर लुटेरे थे और हमलावर थे।"

(8½ केवल तब ही हिन्दू और मुसलमान विदेशी और आक्रामक के प्रति घृणा तथा देशी और रक्षक के प्रति प्रेम रखकर राष्ट्रीय एकता के सूत्र में बँध सकेंगे और समाजवाद के लिए मार्ग तैयार कर सकेंगे। डॉ. लोहिया का उपर्युक्त दृष्टिकोण यह स्पष्ट करता है कि इतिहास को सूक्ष्म] सही और मौलिक दृष्टि से देखने में उन्हें कितनी रुचि थी। वास्तव में यदि डॉ. लोहियावाली दृष्टि को इतिहास लिखते और पढ़ते समय अपनाया जाय] तो भारत में हिन्दू और मुसलमान के बीच खाई पट सकती है और परस्पर द्वेष तथा घृणा का वातावरण समाप्त होकर आपस में प्रेम और सहयोग का वातावरण निर्मित हो सकता है जो कि राष्ट्रीय एकता और धर्म-निरपेक्षता के लिए अत्यन्त महत्वपूर्ण होगा। डॉ. लोहिया की इस दृष्टि से यह भी स्पष्ट होता है कि डॉ. लोहिया समस्या के मूल को ढूँढने और उसे विनष्ट करने में अन्य समाज-सुधारकों की अपेक्षा कितने अधिक स्पष्ट] प्रभावशाली एवं सफल थे। साम्प्रदायिकता का अन्त करने के लिए डॉ. लोहिया आधुनिक राजनीति में भी परिवर्तन चाहते थे। उन्होंने जीवन के प्रत्येक पहलू में *हिन्दू बनाम मुसलमान* के स्थान पर *हिन्दू और मुसलमान* का सिद्धान्त स्थापित किया। वे राजनीति को *हिन्दू बनाम मुसलमान* के परिवेश में देखना सबसे अधिक हानिप्रद मानते थे। उनकी स्पष्टोक्ति थी] ^^साफ-सी बात है कि मुसलमान जैसी चीज नहीं रहनी चाहिए राजनीति में। टूट जाना चाहिए। जैसे हिन्दू टूटते हैं अलग-अलग पार्टियों में] वैसे मुसलमानों को भी टूटना चाहिए।" (9½ डॉ. लोहिया ने बड़े दुःख के साथ यह अनुभव किया कि जहाँ तक मुसलमान से बन सका है] वह हमेशा एक टुकड़ी में चला है। आज भी वह लगभग एक साथ जाता है] हमेशा कोई-न-कोई इत्तेहाद बनाता है। इसलिए उन्होंने हिन्दुओं और मुसलमानों को एक जुलूस में लचने] जगह-जगह समता का प्रचार करने और सम्पूर्ण देश में एकता की बिजली दौड़ाने के लिए आरूपन किया। उनके विचार में साम्प्रदायिकता का अन्त केवल उस समय हो सकता है] **जब लोग हिन्दू और मुसलमान की हैसियत से इकट्ठा नहीं होंगे] बल्कि अपनी नजर से कि हमको कौन-सी राजनीति करनी है।" (10½ साम्प्रदायिकता समाप्ति के लिए डॉ. लोहिया चाहते थे कि मुसलमानों के भाषा-भय को भी दूर किया जाये। हिन्दी के नाम से मुसलमानों को सन्देह हो सकता है कि शायद उनकी भाषा उर्दू की उपेक्षा की जा रही है। इसके लिए डॉ. लोहिया ने स्पष्ट कहा था] **उर्दू जवान हिन्दुस्तान की जवान है और उसका वही रुतबा होना चाहिए जो हिन्दुस्तान की किसी जवान का।" (11½ डॉ. लोहिया का कहना था कि यदि फिर से देश एक हुआ तो उसकी भाषा चालू भाषा होगी जो कि "पालि और संस्कृत

की औलाद है] लेकिन वह अपभ्रंशवाली] जो जनता में टूट-टाट गयी। अपभ्रंश में तो फारसी के भी शब्द आ जाते हैं] अरबी के भी आ जाते हैं।" डॉ. लोहिया की सबसे बड़ी विशेषता यह है कि जिस प्रकार उनका व्यक्तित्व समन्वयवादी है] उसी प्रकार उनकी भाषा भी।

डॉ. लोहिया का विचार है कि साम्प्रदायिकता समाप्त करने के लिए धर्मान्धता और धार्मिक कट्टरता का भी अन्त करना आवश्यक है। हिन्दू-मुसलमान एकता के लिए धर्म का बाह्य पहलू एक बहुत बड़ी खाई के रूप में हमारे समक्ष आता है जिसको पाटना चाहिए। इस हेतु महात्मा गाँधी चाहते थे कि हिन्दू और मुसलमान ^ईश्वर अल्ला तेरो नाम* के अद्वैतवादी आदर्श को चरितार्थ करें। हिन्दू-मुसलमान की पूर्ण एकता का उपर्युक्त गाँधीवादी सिद्धान्त डॉ. लोहिया की दृष्टि में आंशिक ढंग से ही व्यावहारिक है। उनका मत था कि हिन्दू चाहे जितना उदार हो जाय] लेकिन राम और कृष्ण को मोहम्मद से कुछ थोड़ा अच्छा समझेगा ही] और मुसलमान चाहे जितना उदार हो जाये] अपने मोहम्मद को राम और कृष्ण से कुछ अधिक आदर ^देगा। परन्तु 19&20 से ज्यादा का फर्क न रहे तो दोनों का मन ठीक हो सकता है। डॉ. लोहिया ने यदि एक ओर साम्प्रदायिकता समाप्ति की चर्चा की थी तो दूसरी ओर हिन्दू-पाक एका का भी प्रश्न उठाया था। भारत-विभाजन के वे सशक्त विरोधी थे। इस विभाजन के उत्तरदायी तत्त्वों पर दृष्टि डालते हुए उन्होंने कहा] ^^मैं गाँधी जी पर इल्जाम लगानेवालों में नहीं हूँ। देश के बँटवारे के लिए जिस तरह श्री जिन्ना] श्री नेहरू और सरदार पटेल मुख्य रूप से दोषी थे। उस तरह का दोषी मैं उन्हें नहीं मानता] लेकिन दूसरे नम्बर के दोषी वे भी थे। इसे कोई देख सकता है। मुख्य दोषियों में इतिहास की विशाल निर्वैयक्तिक शक्तियाँ] कन्नौज के विघटन के बाद हिन्दु का पतन] हिन्दुस्तान के इस्लाम की अन्धी आत्मघाती कट्टरता] त्रितानी साम्राज्यवाद की आखिरी साजिश और सबसे अधिक समर्पण और समझौते की वह दीन-भावना जिसे समन्वय और सहिष्णुता कहा जाता है जो मुख्य रूप से जाति-व्यवस्था के कारण है।" (12½ उनका विश्वास था कि इतिहास के गुस्से और नफरत ने ही पाकिस्तान को जन्म दिया। पाकिस्तान का जन्म ही इसलिए हुआ कि भारत का इतिहास विदेशियों ने लिखा और भारतीयों ने उसे अधिक प्रामाणिक माता भारत-विभाजन का एक मुख्य कारण मुस्लिम लोग भी रही। वास्तविकता यह रही कि जिस प्रकार मुस्लिम लीग के नेता मुसलमानों का उपयोग अपने नेतृत्व के लिए करना चाहते थे] उसी प्रकार प्रगतिशील कहलानेवाले हिन्दू नेता भी मुसलमानों का उपयोग करना चाहते थे। यह उनके राष्ट्रीय हित में भी था और उनके साथ अल्पसंख्यकों की विशेष सुविधा का सिद्धान्त भी था। ईसाई] सिक्ख] बौद्ध] जैन] पारसी आदि के समान मुसलमान भी भारत में केवल अल्पसंख्यक थे।

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मुस्लिम महिलाओं में शिक्षा

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सारांश –

वैदिक काल से लेकर आधुनिक काल तक का अध्ययन करने के उपरांत विद्वानों ने यह माना कि प्रत्येक युग में शिक्षा का महत्व रहा है। स्त्री शिक्षा के लिए हमारे समाज सुधारकों ने काफी प्रयास किये फिर भी बहुत ज्यादा सफलता नहीं मिली आज भी गाँवों में लड़की को ज्यादा पढ़ाना ठीक नहीं मानते हैं। इसलिए महिलाओं के शिक्षा का प्रतिशत काफी कम है। और इसमें मुस्लिम महिलाओं का प्रतिशत और भी कम है। इसे इनकी पर्दा प्रथा का कारण भी माना जा सकता है। वैसे इस्लाम में भी पुरुष व महिलाओं में भेद नहीं किया गया है। कुरान के अनुसार तो पिता को अपनी पुत्रियों की शिक्षा पर ध्यान देना चाहिये। परन्तु फिर भी तेजी से परिवर्तन नहीं हो पा रहा है। कट्टर उलेमाओं के कारण मुस्लिम महिलाएँ आगे नहीं बढ़ पायी परन्तु अब पर्दा प्रथा भी काफी कम होती जाती जा रही है। और महिलाएँ अपने अधिकारों के प्रति सचेत हो रही हैं। तो उनके शिक्षा के प्रतिशत में बढ़ोत्तरी होना लाजमी है।

सूचक शब्द – दर्पण, मनुष्य, महिला, मुस्लिम, शिक्षित

यह सही है कि शिक्षा समाज का दर्पण है क्योंकि शिक्षा के द्वारा ही समाज की आशाओं, आकांक्षाओं को लोगों तक पहुँचाया जाता है। इसी कारण गांधी जी ने कहा है, कि “शिक्षा ही वह सशक्त माध्यम है जो व्यक्ति को अज्ञानता की बेड़ियों से मुक्त करा सकती है। और एक खुशहाल समाज का निर्माण कर सकती है।”

इस परिपेक्ष्य में शिक्षा का बहुजन हिताय स्वरूप वास्तव में मनुष्य का सर्वांगीण विकास करती है शिक्षा मनुष्य के अन्दर आत्मनिर्भरता, स्वायत्तता, अधिकार, सम्पन्नता, आत्मसंतोष तथा सम्पन्नता विकसित करती है। शिक्षा से व्यक्ति में आत्मिक ऊर्जा का एहसास होता है। भारत में वर्ण व्यवस्था के कारण शुद्र वर्ण को शिक्षा से वंचित रखा जाता था परन्तु बाद में हमारे समाज सुधारकों की वजह से इन्हें शिक्षा का अधिकार मिला। साथ ही राजा मोहन राय, दयानन्द सरस्वती, शिवदयाल शर्मा, अम्बेडकर, गाँधी जी विवेकानन्द आदि बहुत से समाज सुधारकों के धार्मिक आन्दोलनों के कारण स्त्रियों की स्थिति में सुधार हुआ क्योंकि यह सभी जानते हैं कि बिना शिक्षा के कोई भी वर्ग उन्नति नहीं कर सकता है। क्योंकि शिक्षा पुरुष व महिला दोनों के लिए आवश्यक है। साथ ही प्रत्येक मनुष्य को शिक्षा का अधिकार है। क्योंकि वह शिक्षा से अपनी प्रतिभा, योग्यता को विकास कर सकता है अधिकतर यह देखा जाता है कि सर्वहारा वर्ग के बच्चे शिक्षा त्यागने पर मजबूर हो जाते हैं। ऐसे वर्ग को शिक्षित करने के लिए हमारी सरकार शिक्षा के साथ-साथ भोजन की सुविधा भी देती है। जिससे वे पढ़ने में रुचि रखना सीखें। साथ ही सरकारों को दयूशन की व्यवस्था भी करनी चाहिये जिससे वे फ्री में ज्ञान प्राप्त कर सकें तथा उनका सही मार्गदर्शन हो सके। क्योंकि शिक्षा से ही मानव को सभ्य, सुसंस्कृत तथा योग्य नागरिक बनाया जाता सकता है। इसीलिए शिक्षा को तीसरा नेत्र भी कहा जा सकता है। तथा यह भी माना जाता है कि शिक्षा के बिना मानव पशु के समान होता है।

उद्देश्य –

(1) मुस्लिम महिलाओं की शैक्षिक स्थिति के बारे में जानकारी प्राप्त करना।

(2) शिक्षा पूरी न होने के कारणों का पता लगाना।

(3) पुरानी कुप्रथाओं का महिलाओं पर क्या असर हो रहा है।

(4) शिक्षित महिलाएँ जागरूक हो रही हैं या नहीं जानकारी प्राप्त करना।

(5) कुरान में महिलाओं की स्थिति के बारे में जानना

विधि –

इस विषय पर लेख लिखने के लिए द्वैतीयक स्रोतों का अध्ययन किया गया और विभिन्न पुस्तकों से जानकारी प्राप्त की गयी।

वैदिक से लेकर आधुनिक काल तक नजर डाली जाय तो प्रत्येक युग में शिक्षा का महत्व रहा है। परन्तु यह दुर्भाग्य की बात है। कि अब व्यक्ति चांद में पहुँच चुका है। हम अभी भी अपने भारत को पूर्ण साक्षर नहीं बना पाये हैं। वैसे सम्पूर्ण साक्षरता अभियान चलाया गया है। आज भी महिलाओं के प्रति उपेक्षा, भेदभाव की कुरीति को पूर्ण तरह नहीं बदला जा सकता है। महिलाओं के सशक्तिकरण का भी काफी प्रयास किया जा रहा है, जिससे वे घर बाहर के निर्णयों में भाग ले सकेंगी तथा आत्म जागृति उनमें उत्पन्न होगी तथा उनके कौशल का भी विकास होगा। परिवार की आर्थिक स्थिति को ऊँचा करने में हाथ बटा सकेंगी तथा बच्चों के लिए आदर्श बन सकेंगी। इसके लिए पुरुषों का सहयोग आवश्यक है। पुरुषों को समझना चाहिये कि शिक्षित महिलाएँ देश के सामाजिक, आर्थिक, सांस्कृतिक, राजनीतिक क्षेत्र में महत्वपूर्ण योगदान दे सकती हैं क्योंकि शिक्षा के द्वारा ही बाल विवाह, सतीप्रथा बेमेल विवाह, दहेज प्रथा, महिला शोषण पर लगाम लगी है। परन्तु महिला शिक्षा का प्रतिशत आज भी कम है क्योंकि 2005 के द्वारा निम्न महिला साक्षरता दर वाले 45 जिलों का अध्ययन करने के पश्चात् यह ज्ञात हुआ कि इन जिलों में महिला साक्षरता दर 30 प्रतिशत से भी कम है। यह एक चिन्ता का विषय है। भारत में सबसे ज्यादा महिला साक्षरता दर केरल, मिजोरम, लक्षद्वीप, दिल्ली में अधिक है। तथा सबसे कम बिहार, छत्तीसगढ़, झारखंड में है और अगर मुस्लिम महिलाओं की शैक्षिक स्थिति को पृथक से देखा जाय तो

इनकी साक्षरता दर काफी कम है। वैसे इस्लाम व कुरान के अनुसार पिता को अपनी पुत्रियों की शिक्षा पर विशेष ध्यान देने की आवश्यकता है। इस्लाम पुरुष व महिला में भेद नहीं करता है। अल्लाह की नजर में दोनों बराबर हैं। मुस्लिम माता-पिता का सबसे बड़ा कार्य है कि पुत्रियों के लिए शिक्षा के महत्व को समझें तथा उन्हें ज्ञान प्राप्त कराएँ क्योंकि महिला शिक्षा पुरुष शिक्षा की अपेक्षा अधिक महत्वपूर्ण है।

पैगम्बर मौहम्मद साहब ने सही ही कहा था कि “जब कोई किसी पुरुष को शिक्षित करता है तो वह केवल एक व्यक्ति को ही शिक्षित कर पाता है, परन्तु एक महिला को शिक्षित करके वह एक राष्ट्र को शिक्षित करती है।” पैगम्बर मौहम्मद ने शिक्षा को दोनों के लिए महत्वपूर्ण बताया है। महिला शिक्षित होने पर ही ‘शरीअत कानून’ के विभिन्न पहलुओं के बारे में समझ सकती है। इस्लाम के पैगम्बर महिलाओं के प्रति समाज में तलाक तथा गैर जरूरी पाबन्दियों जैसे बुराईयों को समाप्त करके महिलाओं का उत्थान करना चाहते थे। महिला शिक्षा के बिना समाज की उन्नति नहीं हो सकती है।

शेख अब्दुल्ला से यह प्रस्ताव रखा कि महिलाओं की शिक्षा के लिए स्कूल स्थापित होने चाहिये और 1907 में महिला स्कूल खोला गया यहाँ 4000 से ज्यादा महिलाएँ प्राथमिक कक्षाओं से लेकर उच्च स्तर तक शिक्षा प्राप्त कर रही हैं। 1902 में शेख अब्दुल्ला को महिला शिक्षा कान्फ्रेंस का सैक्रेटरी नियुक्त किया गया। इनकी पत्नी ने 1906 में अलीगढ़ गर्ल्स स्कूल की स्थापना की इसमें उन्हें कुरान और उर्दू के अतिरिक्त गृह कार्य की भी शिक्षा दी जाती थी। 1925 तक यह स्कूल सबसे आगे रहा। अब यह अलीगढ़ मुस्लिम कॉलेज के नाम से जाना जाता है। बेगम (1999) इस्लामिक शिक्षा में पाया कि महिलाओं को पुरुषों के समान शिक्षा का अधिकार प्राप्त है। शिक्षित महिला अपने बच्चों को अच्छा नागरिक बना सकती है एक हदीस के अनुसार— “पालने से लेकर कब्र तक ज्ञान प्राप्त करो।” कुरान में सूर अलभूरा में कहा गया है कि “हमने तुम सभी को एक जोड़े में पैदा किया है। तुम्हें संसार में साथ मिलकर रहने समझने के लिए भेजा है। पुरुष व महिलाओं में भेद के लिए नहीं।” गौसी ने इस्लाम के अध्ययन के पश्चात् पाया कि इस्लामिक दृष्टि से दोनों के लिए ज्ञान एवं शिक्षा अति आवश्यक है। शिक्षा के कारण ही पशु से मानव बनता है पुरुषों की शिक्षा में भी महिलाओं की अहम भूमिका होती है। क्योंकि माँ की गोद ही बच्चे की प्रथम पाठशाला होती है। इंजीनियर (2003) के अनुसार कुरान में महिला पुरुषों को समान अधिकार दिये गये हैं। जो इस्लाम में विश्वास करते हैं। उन्हें महिलाओं के अधिकारों के बारे में सोचना चाहिये। मलेशिया की महिलाएँ उलेमाओं के कट्टर पन को चुनौती दे रही हैं। अली कुरान की बातों पर जोर देते हैं “कि पुरुष स्वयं को महिला से श्रेष्ठ समझकर गलती करता है। सोचता है कि महिलाएँ बौद्धिक ज्ञान प्राप्त करने में अयोग्य हैं। बहुत से लोग सोचते हैं कि महिलाओं का बस इतना जानना चाहिये कि नमाज कैसे अदा करनी है। और भोजन, बच्चे, घर की देखभाल कैसे करनी है। इसलिए मुस्लिम सभ्यता के लिए महिला शिक्षा बहुत आवश्यक है।” वाही (1999) ने मुस्लिम समुदाय की शिक्षा का अध्ययन करने के पश्चात् बताया कि देश में सर्वप्रथम सर सैयद अहमद खां ने मुस्लिम समुदाय की आधुनिक पश्चिमी शिक्षा पर प्रकाश डाला है, उन्होंने मौहम्मडन एंग्लो मुस्लिम

विश्वविद्यालय की स्थापना की तथा ऐसा करके मुस्लिम समुदाय को एक बड़ी उपलब्धि प्रदान की है।”

बदलते परिवेश में देखा जाय तो इन प्रयासों को काफी सफलता मिली है। सिकन्द ने बताया (1998) मुस्लिम महिलाओं का शिक्षा प्रतिशत बढ़ता जा रहा है। परन्तु 50 प्रतिशत मुस्लिम महिलाओं को 12वीं तक ही शिक्षा दी जाती है। अली (2003) के अनुसार महिला स्वयं भी प्रयास कर रही है कि संसार के साथ उन्हें भी परिवर्तित होना है। सऊदी अरब में महिलाएँ आधुनिक शिक्षा ग्रहण कर रही हैं। राजकुमारी अब्दुल अजीज कहती है कि मुस्लिम महिलाएँ परिवर्तन से होकर गुजर रही हैं। कट्टर उलेमाओं को उन्हें आगे बढ़ने से नहीं रोकना चाहिये, अधिकांश मुस्लिम महिलाएँ ही दूसरी महिलाओं को आधुनिकता में प्रवेश करने से रोकती हैं। प्रिसेंज (1998) के अनुसार सरकार को महिला शिक्षा के प्रति ध्यान देने की आवश्यकता है।

इस्लाम कहता है कि बालिकाओं को शिक्षा प्राप्ति में स्वतन्त्रता मिलनी चाहिये सहरतुनिसा (1998) ने कहा है कि इस्लाम की दृष्टि से आधुनिकवाद को अपनाया जाना चाहिये। विशेष रूप से महिलाओं की शिक्षा को ऊपर उठाने की आवश्यकता है तथा मुस्लिम महिलाओं को स्वयं भी शिक्षा के लिए जागरूक होना चाहिये तथा अवसरों का लाभ उठाना चाहिये। मुस्लिम महिलाओं की शिक्षा के लिए नीतियाँ बनाने की जरूरत है। आयशा (1999) माता-पिता को दोनों की शिक्षा को महत्वपूर्ण समझना चाहिये। उलेमाओं को भी आधुनिक शिक्षा के लिए प्रेरित करना चाहिये। मदरसों में धार्मिक शिक्षा के साथ-साथ आधुनिक शिक्षा का भी प्रावधान होना चाहिये। पुरुषों को इसके लिए आगे आना चाहिये कि महिलाएँ शिक्षा पूरी करें।

कलाम (2005) ने 58वें स्वतन्त्रता दिवस 2004 की पूर्व संध्या पर राष्ट्र के नाम संदेश में कहा कि “शिक्षा वास्तविक अर्थों में सत्य की खोज है। सभी समाज सुधाकर यही मानते हैं कि समाज के विकास के लिए महिलाओं का शिक्षित होना आवश्यक है। अब मुस्लिम परिजनों की सोच काफी बदल रही है।

निष्कर्ष-

व्यावहारिक तौर पर भी देखें तो ज्ञात होता है कि पहले की अपेक्षा परिवार वाले पुराने पीढ़ी के लोग भी बदलते जा रहे हैं और परिवार की महिलाएँ बेटियों के भविष्य के लिए चिंतित होने लगी हैं क्योंकि पहले से ज्यादा महिलाएँ जागरूक होने लगी हैं। मोदी सरकार ने महिलाओं को तीन तलाक से निजात दिलाने की पहल भी की है, क्योंकि तीन तलाक मुस्लिम समाज में ऐसी व्यवस्था है जो पुरुषों के सामने महिलाओं की स्थिति को कमजोर करने में भूमिका अदा करती है। इसके लिए मुस्लिम पुरुषों ने विद्रोह करना शुरू कर दिया था परन्तु मुस्लिम महिलाएँ अधिकतर मोदी जी के इस कानून बनने से काफी खुश हैं। वो इसलिए सम्भव हुआ है कि मुस्लिम महिलाओं का शिक्षा का प्रतिशत बढ़ा है और शिक्षा के कारण ही शिक्षित महिलाओं ने कम शिक्षित महिलाओं को भी आगे लाने का पूरा प्रयास किया है। इसीलिए सभी विद्वान मानते हैं कि सभी महिलाओं को शिक्षित होना आवश्यक है चाहे वे किसी भी समुदाय की क्यों न हो। सभी अपने अधिकारों के प्रति सजग हो सकेंगी। शिक्षा के महत्व के कारण ही मुस्लिम समुदाय की सोच भी बदल रही है। मुस्लिम महिलाएँ क्षेत्र में हिस्सा लेने के लिए आगे आ रही हैं, परन्तु प्रतिशत अभी भी कम है। इस कारण मुस्लिम समाज को शिक्षा का महत्व समझना होगा और महिलाओं को शिक्षित कराने में पूरा

योगदान देना होगा। तभी नयी पीढ़ी की महिलाओं का भविष्य सुरक्षित होगा।

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आजमगढ़ जनपद के शस्य प्रतिरूपों में कालिक परिवर्तन (1997-98 से 2017-18)

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शोध सार:

कृषि की महत्ता भारत के लिए हमेशा से रही है इसलिए यह आज भी भारतीय अर्थव्यवस्था की रीढ़ और मानव कल्याण का महत्वपूर्ण स्तंभ बना हुआ है। देश की राष्ट्रीय आय में कृषि का योगदान वार्षिक विवरण (२०१९-२०२०) के अनुसार १६.४ प्रतिशत हो गया है। जबकि राष्ट्रीय कृषि और ग्रामीण विकास बैंक (नाबार्ड) की 'अखिल भारतीय ग्रामीण वित्तीय समावेशन रिपोर्ट (२०१६-१७) के अनुसार आज भी देश में कृषि, कुल परिवारों के लगभग ४८ प्रतिशत परिवार को रोजगार प्रदान किए हुए हैं। उत्तर प्रदेश का आजमगढ़ भी एक कृषि प्रधान जनपद है तथा यहां सभी २२ विकासखंडों में कृषि की जाती है। इस शोध पत्र के माध्यम से आजमगढ़ जनपद के शस्य प्रतिरूप का स्थानिक-कालिक विश्लेषण किया गया है जिसके लिए द्वितीयक आंकड़ों का संकलन 'जिला सांख्यिकी पत्रिका', आजमगढ़ से किया गया है।

मुख्य शब्द — कृषि, शस्य प्रतिरूप, रबी शस्य, खरीफ शस्य, जायद शस्य

प्रस्तावना:

कृषि प्रकारों में कृषि प्रारूप का विशेष महत्व होता है। कुछ फसलें अधिकांश क्षेत्र को घेरे हुए होती हैं तथा उन्हीं की बहुलता होती है। एक क्षेत्र में कई बार एक ही फसल की बहुलता होती है जबकि दूसरे में अनेक फसलें एक साथ पैदा की जाती हैं। इस प्रकार एक फसल का प्रभुत्व अधिक देखा जाता है। कृषि प्रारूप वैसे भौगोलिक दशाओं की ही देन है। जलवायु, तापमान, वर्षा, मिट्टियां आदि के आधार पर फसलें बोई जाती हैं। जलवायु की अनुकूलता में एक से अधिक फसलें भी होती हैं। इस प्रकार इनका प्रारूप निश्चित होता है। इसके आधार पर ही यह निश्चित होता है कि क्षेत्र में किस प्रकार की खेती होती है। कृषि प्रकार एक तरह से जीविका का रूप है जबकि शस्य प्रारूप भौगोलिक दशाओं का प्रतिफल है। अनेकों बार भ्रांतवश प्रारूप को ही प्रकार मान लिया जाता है जबकि वास्तविकता में ऐसा नहीं होता है। इसी प्रकार कृषि प्रारूप या फसल प्रारूप से हमारा सीधा अर्थ फसल प्रारूप से ही है।

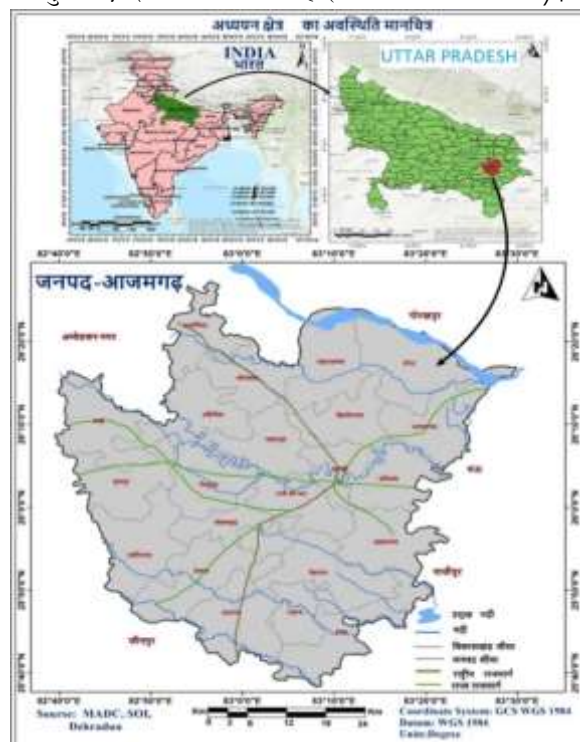
अध्ययन क्षेत्र:

आजमगढ़ जनपद भारत के उत्तर प्रदेश राज्य में तमसा नदी के तट पर स्थित एक नगर है तथा राज्य की राजधानी लखनऊ से २६८ कि.मी. पूर्व में स्थित है। इसका निर्माण वर्ष १६६५ में राजा विक्रमाजीत के पुत्र आजम खां ने करवाया था। आजमगढ़ जनपद पूर्वी उत्तर प्रदेश के केंद्र बिंदु के रूप में गंगा-घाघरा दोआब में २५° ३८' उत्तरी अक्षांश से २६° २७' उत्तरी अक्षांश एवं ८२° ४२' पूर्वी देशांतर से ८३° ४३' पूर्वी देशांतर के मध्य स्थित है। आजमगढ़ जनपद की समुद्र तल से औसत ऊंचाई ७९.९ मीटर है। आजमगढ़ जनपद के पूर्वी सीमा पर मऊ जनपद, दक्षिणी-पूर्वी सीमा पर गाजीपुर जनपद, दक्षिणी-पश्चिमी सीमा पर जौनपुर जनपद, पश्चिमी सीमा पर सुल्तानपुर जनपद, उत्तरी-पश्चिमी सीमा पर अंबेडकरनगर जनपद, उत्तरी-पूर्वी सीमा पर घाघरा नदी व नदी के दूसरी तरफ से गोरखपुर जनपद इसकी सीमा निर्धारित करते हैं (जिला जनगणना हस्तपुस्तिका, २०११)।

प्रशासनिक दृष्टिकोण से इस जनपद को आठ तहसीलों (बूढ़नपुर, सगड़ी, फूलपुर, निजामाबाद, लालगंज, आजमगढ़, मेहनगर व मार्टिनगंज), २२ विकासखंडों (अतरौलिया, कोयलसा, अहिरौला, महाराजगंज, हरैया, बिलरियगंज, अजमतगढ़, तहबरपुर, मिर्जापुर,

मोहम्मदपुर, रानी की सराय, पल्हनी, सठियांव, जहानागंज, पवई, फूलपुर, मार्टिनगंज, ठेकमा, लालगंज, पल्हना, मेहनगर व तरवां) में विभक्त किया गया है (राष्ट्रीय सूचना विज्ञान केंद्र, आजमगढ़)।

आजमगढ़ जनपद का कुल क्षेत्रफल ४०५४ वर्ग किलोमीटर है जो उत्तर प्रदेश के क्षेत्रफल का १.६ प्रतिशत है तथा कुल जनसंख्या ४६१३९१३ है जो उत्तर प्रदेश की कुल जनसंख्या का २.३ प्रतिशत है। आजमगढ़ जनपद की औसत साक्षरता दर ७०.९२ प्रतिशत है जो की उत्तर प्रदेश की औसत साक्षरता दर (६७.६८ प्रतिशत) से अधिक तथा भारत की औसत साक्षरता दर (७४.०४ प्रतिशत) से कम है तथा औसत लिंगानुपात १०१९ महिलाएं/हजार पुरुष है जो कि उत्तर प्रदेश के लिंगानुपात ९१२ तथा भारत के लिंगानुपात ९८३ से काफी अधिक है (भारतीय जनगणना २०११)।



मानचित्र १.१

उद्देश्य — प्रस्तुत शोधपत्र का उद्देश्य आजमगढ़ जनपद में शस्य प्रतिरूपों में कालिक परिवर्तन का विश्लेषण करना है।

शोध विधितंत्र:

प्रस्तुत शोधपत्र द्वितीयक आंकड़ों पर आधारित है। यह द्वितीयक आंकड़े जिला सांख्यिकी पत्रिका से एकत्रित किये गये हैं। इसके अतिरिक्त विभिन्न सरकारी वेबसाइटों एवं शोधपत्रों के माध्यम से भी आंकड़ों का संग्रह किया गया है। शस्य प्रतिरूपों के परिवर्तन में शोधार्थी द्वारा सामान्य प्रतिशत का प्रयोग किया गया है।

परिणाम एवं परिचर्चा:

शस्य प्रतिरूप:

शस्य प्रतिरूप एक परिवर्तनशील संकल्पना है जो स्थान एवं समय के परिप्रेक्ष्य में बदलता रहता है। माजिद (१९९९) के अनुसार फसल क्रम का अभिप्राय किसी निश्चित समय में विभिन्न फसलों के अंतर्गत क्षेत्र के अनुपात से है। सिंह (१९८१) के अनुसार किसी क्षेत्र का शस्य प्रतिरूप किसी सामाजिक, आर्थिक एवं प्राकृतिक कारकों के अन्तर्निहित एवं समुच्चयिक प्रभाव का प्रतिफल होता है। तिवारी एवं सिंह (२००६) के अनुसार शस्य प्रतिरूप किसी क्षेत्र में उगाई जाने वाली फसलों के अनुक्रम को प्रदर्शित करता है। सिंह (१९९५) ने अनेक फसलों के क्षेत्रीय वितरण से बने प्रारूप को शस्य प्रतिरूप की संज्ञा दी है। आजमगढ़ जनपद के शस्य प्रतिरूपों में रबी, खरीफ और जायद की फसलें प्रमुख हैं जो अलग-अलग समय में बोई तथा काटी जाती है। जनपद के शस्य प्रतिरूपों में कालिक परिवर्तन निम्नवत है —

रबी शस्य में परिवर्तन (१९९७-९८ से २०१७-१८):

आजमगढ़ जनपद में रबी शस्य में धनात्मक परिवर्तन हुआ है जबकि जनपद स्तर पर रबी शस्य में कुल परिवर्तन २.३१ प्रतिशत का रहा है। आजमगढ़ जनपद में सन् १९९७-९८ में रबी शस्य का क्षेत्रफल सकल बोये गये क्षेत्र का ४८.३६ प्रतिशत था जो सन् २०१७-१८ में बढ़कर ५०.६५ प्रतिशत हो गया है अतः इन २० वर्षों की अवधि में रबी शस्य के क्षेत्र में २.३१ प्रतिशत का धनात्मक परिवर्तन हुआ है। जिसका प्रमुख कारण विगत वर्षों में सिंचाई सुविधाओं का पर्याप्त विकास है क्योंकि रबी की फसलों पर सिंचाई का अधिक प्रभाव पड़ता है। आजमगढ़ जनपद में सन् १९९७-९८ से २०१७-१८ के मध्य रबी शस्य के क्षेत्रफल में परिवर्तन को पांच भागों में बांटकर अध्ययन किया गया है। (तालिका १.१ व मानचित्र १.२)।

अति उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में रबी शस्य के क्षेत्रफल में अति उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें ६.९१ प्रतिशत से अधिक का धनात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के २ विकासखंड आते हैं जिनमें अहिरौला (९.८१ प्रतिशत) व कोयलसा (९.१४ प्रतिशत) विकासखंड सम्मिलित हैं जो आजमगढ़ जनपद के उत्तरी भाग में एक मेखला का निर्माण करते हैं।

उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में रबी शस्य के क्षेत्रफल में उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें ४.०१ से ६.९१ प्रतिशत के मध्य धनात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के ५ विकासखंड आते हैं जिनमें अतरौलिया (५.५१ प्रतिशत), पल्हनी (५.३४ प्रतिशत), मिर्जापुर (५.१७ प्रतिशत), मोहम्मदपुर (४.४० प्रतिशत) व पवई (४.०९ प्रतिशत) विकासखंड सम्मिलित हैं। इन विकासखंडों में रबी शस्य में धनात्मक परिवर्तन का मुख्य कारण सिंचाई सुविधाओं का विकास व खाद्य पदार्थों में गेहूं की प्रधानता है, परिणामस्वरूप जनपद में रबी शस्य में गेहूं सर्वाधिक भाग पर बोई जाने वाली फसल है।

मध्यम परिवर्तन के क्षेत्र: सन् १९९७-९८ से २०१७-१८ में रबी शस्य के क्षेत्रफल में उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें १.११ से ४.०१ प्रतिशत के मध्य धनात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के सर्वाधिक १० विकासखंड आते हैं जिनमें तहबरपुर (३.७६ प्रतिशत), महाराजगंज (३.७२ प्रतिशत), फूलपुर (३.७० प्रतिशत), सठियांव (३.२३ प्रतिशत), तरवां (२.६७ प्रतिशत), अजमतगढ़ (१.९५ प्रतिशत), जहानागंज (१.९१ प्रतिशत), मार्टिनगंज (१.५८ प्रतिशत), ठेकमा (१.५६ प्रतिशत) व रानी की सराय (१.४७ प्रतिशत) विकासखंड सम्मिलित हैं।

निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में रबी शस्य के क्षेत्रफल में निम्न परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें -१.७९ से १.११ प्रतिशत के मध्य परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के २ विकासखंड आते हैं जिनमें लालगंज (०.४७ प्रतिशत) व मेहनगर (०.७५ प्रतिशत) विकासखंड सम्मिलित हैं। जिसका मुख्य कारण सिंचाई सुविधाओं का कम विकास व ऊसर भूमि की बहुलता है।

अति निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में रबी शस्य के क्षेत्रफल में उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें १.७९ प्रतिशत से कम का ऋणात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के ३ विकासखंड आते हैं जिनमें हरैया (-४.७७ प्रतिशत), पल्हना (-३.७७ प्रतिशत) व बिलरियागंज (-२.१५ प्रतिशत) विकासखंड सम्मिलित हैं। इसका मुख्य कारण इन क्षेत्रों में सिंचाई सुविधाओं का बहुत ही कम विकास है।

खरीफ शस्य में परिवर्तन (१९९७-९८ से २०१७-१८):

आजमगढ़ जनपद में खरीफ शस्य में २० वर्षों के अंतराल में ऋणात्मक परिवर्तन देखने को मिलता है जबकि जनपद स्तर पर खरीफ शस्य में कुल परिवर्तन -१.७८ प्रतिशत रहा है। आजमगढ़ जनपद में सन् १९९७-९८ में खरीफ शस्य का क्षेत्रफल सकल बोये गये क्षेत्र का ५०.४८ प्रतिशत था जो सन् २०१७-१८ में ४८.७० प्रतिशत हो गया अतः इन २० वर्षों की अवधि में खरीफ शस्य के क्षेत्र में १.७८ प्रतिशत का ऋणात्मक परिवर्तन हुआ है जिसका प्रमुख कारण मानसून की अनिश्चितता, घटता भू-जल स्तर, बढ़ती जनसंख्या आदि हैं। आजमगढ़ जनपद में सन् १९९७-९८ से २०१७-१८ के मध्य खरीफ शस्य के क्षेत्रफल में परिवर्तन को पांच भागों में बांटकर अध्ययन किया गया है (तालिका १.१ व मानचित्र १.२)।

अति उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में अति उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें २.१७ प्रतिशत से अधिक का धनात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के ३ विकासखंड आते हैं जिनमें हरैया (४.९४ प्रतिशत), तरवां (३.७९ प्रतिशत) व बिलरियागंज (२.९४ प्रतिशत) विकासखंड सम्मिलित हैं। इन विकासखंडों में खरीफ की फसल में धनात्मक परिवर्तन का मुख्य कारण बाढ़ व जलप्लावन से फसलें कम प्रभावित होती है जिसके कारण कृषक खरीफ फसलों के उत्पादन में ज्यादा रुचि लेते हैं।

उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें -०.६ से २.१७ प्रतिशत के मध्य परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के २ विकासखंड

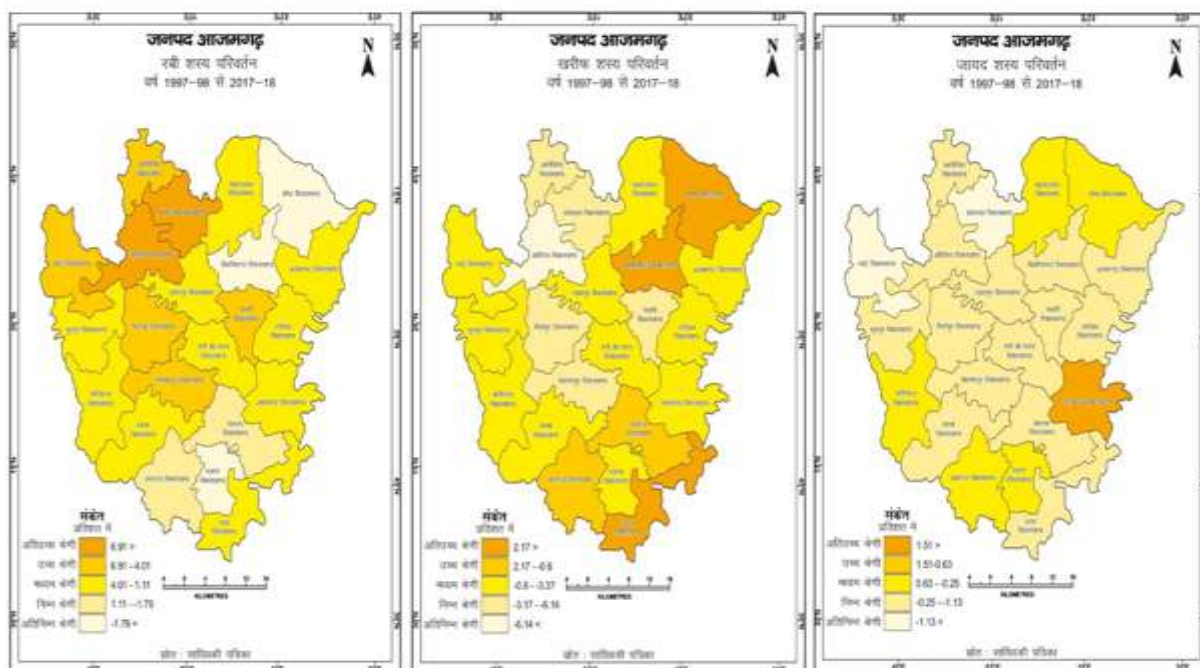
आते हैं जिनमें मेंहनगर (−०.३० प्रतिशत) व लालगंज (−०.५० प्रतिशत) विकासखंड सम्मिलित हैं।

मध्यम परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में मध्यम परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें −३.३७ से −०.०६ प्रतिशत के मध्य ऋणात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के

सर्वाधिक ११ विकासखंड आते हैं जिनमें रानी की सराय (−०.९८ प्रतिशत), अजमतगढ़ (−१.११ प्रतिशत), ठेकमा (−१.२१ प्रतिशत), मार्टिनगंज (−१.३७ प्रतिशत), जहानागंज (−१.७१ प्रतिशत), पल्हना (−२.१९ प्रतिशत), तहवरपुर (−२.७० प्रतिशत), सठियांव (−२.८८ प्रतिशत), फूलपुर (−२.९७ प्रतिशत), पवई (−३.०८ प्रतिशत) व महाराजगंज (−३.३४ प्रतिशत) विकासखंड सम्मिलित हैं।

मानचित्र १.२



तालिका १.१ – आजमगढ़ जनपद में शस्य प्रतिरूपों का कालिक परिवर्तन
(१९९७-१९९८ से २०१७-२०१८)

क्रम संख्या	विकासखंड	सकल बोया गया क्षेत्र (प्रतिशत में)		
		रबी	खरीफ	जायद
१	अतरौलिया	५.५१	−४.६९	−०.८२
२	कोयलसा	९.१४	−३.९९	−१.१५
३	अहिरौला	९.८१	−८.९२	−०.८९
४	महाराजगंज	३.७२	−३.३४	०.३६
५	हरैया	−४.७७	४.९४	−०.१७
६	बिलरियागंज	−२.१५	२.९४	−०.८८
७	अजमतगढ़	१.९५	−१.११	−०.८४
८	तहवरपुर	३.७६	−२.७०	−१.०६
९	मिर्जापुर	५.१७	−४.३१	−०.८७
१०	मोहम्मदपुर	४.४	−३.८६	−०.५५
११	रानी की सराय	१.४७	−०.९८	−०.४९
१२	पल्हनी	५.३४	−४.४४	−०.९
१३	सठियांव	३.२३	−२.८८	−०.३
१४	जहानगंज	१.९१	−१.७१	२.३९
१५	पवई	४.०९	−३.०८	−२.०२
१६	फूलपुर	३.७	−२.९७	−०.७३
१७	मार्टिनगंज	१.५८	−१.३७	−०.२
१८	ठेकमा	१.५६	−१.२१	−०.३५
१९	लालगंज	०.४७	−०.५	−०.०३
२०	मेंहनगर	०.७५	−०.३	−०.४५
२१	पल्हना	−३.७७	−२.१९	−०.०२
२२	तरवां	२.६७	३.७९	−०.४९
२५	जनपद	२.३१	−१.७८	−०.५३

स्रोत – सांख्यिकी पत्रिका (१९९७-१९९८, २०१७-२०१८)

निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में निम्न परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें -०.६ से -२.१७ प्रतिशत के मध्य ऋणात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के ५ विकासखंड आते हैं जिनमें अतरौलिया (-४.६९ प्रतिशत), कोयलसा (-३.९९ प्रतिशत), मिर्जापुर (-४.३१ प्रतिशत), मोहम्मदपुर (-३.८६ प्रतिशत) व पल्हनी (-४.४४ प्रतिशत) विकासखंड सम्मिलित हैं।

अति निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में अति निम्न परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें -६.१४ प्रतिशत से कम का ऋणात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद एकमात्र विकासखंड अहिरौला (-८.९२ प्रतिशत) सम्मिलित है।

जायद शस्य में परिवर्तन (१९९७-९८ से २०१७-१८):

आजमगढ़ जनपद में जायद के शस्यों में भी ऋणात्मक परिवर्तन हुआ है जबकि जनपद स्तर पर जायद शस्य में कुल परिवर्तन -०.५३ प्रतिशत का रहा है। आजमगढ़ जनपद में सन् १९९७-९८ में जायद शस्य का क्षेत्रफल सकल बोये गये क्षेत्र का १.१६ प्रतिशत था जो सन् २०१७-१८ में घटकर ०.६३ प्रतिशत हो गया है अतः इन २० वर्षों की अवधि में जायद शस्य के क्षेत्र में ०.५३ प्रतिशत का ऋणात्मक परिवर्तन हुआ है।

आजमगढ़ जनपद में सन् १९९७-९८ से २०१७-१८ के मध्य खरीफ शस्य के क्षेत्रफल में परिवर्तन को पांच भागों में बांटकर अध्ययन किया गया है (तालिका १.१ व मानचित्र १.२)।

अति उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में जायद शस्य के क्षेत्रफल में अति उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें १.५१ प्रतिशत से अधिक का धनात्मक परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद का एकमात्र विकासखंड जहानागंज (२.३९ प्रतिशत) आता है इसका प्रमुख कारण है कि इन फसलों की खेती में लागत कम तथा मुनाफा ज्यादा होने के कारण किसान शीघ्रता से इन फसलों की ओर उन्मुख हो रहे हैं।

उच्च परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में जायद शस्य के क्षेत्रफल में उच्च परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें ०.६३ से १.५१ प्रतिशत के मध्य धनात्मक परिवर्तन हुआ है किंतु इस श्रेणी में जनपद का कोई भी विकासखंड नहीं आता है।

मध्यम परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में जायद शस्य के क्षेत्रफल में मध्यम परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है जिनमें -०.२५ से ०.६३ प्रतिशत के मध्य परिवर्तन हुआ है। इस प्रकार इस श्रेणी में जनपद के ५ विकासखंड आते हैं। जिसमें महाराजगंज (०.३६ प्रतिशत), लालगंज (-०.०३ प्रतिशत), हरैया (-०.१७ प्रतिशत), मार्टिंगंज (-०.२० प्रतिशत) व पल्हना (-०.४९ प्रतिशत) विकासखंड सम्मिलित हैं।

निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में निम्न परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है, जिनमें -१.१३ से -०.२५ प्रतिशत के मध्य ऋणात्मक परिवर्तन हुआ है।

इस प्रकार इस श्रेणी में जनपद के सर्वाधिक १४ विकासखंड आते हैं जिनमें सठियांव (-०.३० प्रतिशत), ठेकमा (-०.३५ प्रतिशत), मेहनगर (-०.४५ प्रतिशत), रानी की सराय (-०.४९

प्रतिशत), मोहम्मदपुर (-०.५५ प्रतिशत), फूलपुर (-०.७३ प्रतिशत), बिलरियागंज (-०.८० प्रतिशत), अतरौलिया (-०.८२ प्रतिशत), अजमतगढ़ (-०.८४ प्रतिशत), मिर्जापुर (-०.८७ प्रतिशत), अहिरौला (-०.८९ प्रतिशत), पल्हनी (-०.९० प्रतिशत), तहबरपुर (-१.०६ प्रतिशत) व पवई (-१.०२ प्रतिशत) विकासखंड सम्मिलित हैं।

अति निम्न परिवर्तन के क्षेत्र:

सन् १९९७-९८ से २०१७-१८ में खरीफ शस्य के क्षेत्रफल में अति निम्न परिवर्तन के अंतर्गत जनपद के उन विकासखंडों को सम्मिलित किया गया है, जिनमें -१.१३ प्रतिशत से कम का ऋणात्मक परिवर्तन पाया जाता है। इस प्रकार इस श्रेणी में जनपद के २ विकासखंड आते हैं जिसमें तरवां (-०.४९ प्रतिशत) व कोयलसा (-१.१५ प्रतिशत) विकासखंड सम्मिलित हैं।

निष्कर्ष:

उपर्युक्त विश्लेषण से स्पष्ट है कि आजमगढ़ जनपद में वर्ष १९९७-९८ से २०१७-१८ के दौरान रबी शस्य में २.३१ प्रतिशत का धनात्मक परिवर्तन हुआ है जिसका मुख्य कारण जनपद में सिंचाई सुविधाओं का विकास व खाद्य पदार्थों में गेहूं की प्रधानता है।

वहीं खरीफ व जायद फसलों में क्रमशः -१.७८ तथा ०.५३ प्रतिशत का ऋणात्मक परिवर्तन हुआ है जिसका मुख्य कारण वर्षा की अनिश्चितता व बाढ़ तथा जलप्लावन की स्थिति है जिसके कारण किसान खरीफ की फसलों में कोई जोखिम लेना उचित नहीं समझते हैं। सिंचाई सुविधाओं का कम विकास व आवारा पशुओं से फसलों की सुरक्षा हेतु अधिक श्रम व लागत के कारण कम लाभ जायद फसलों में ऋणात्मक परिवर्तन का मुख्य कारण है।

संदर्भ सूची:

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शस्य गहनता एवं कृषि दक्षता : जौनपुर जनपद का एक प्रतीकात्मक अध्ययन

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सारांश:

प्रस्तुत शोध-पत्र में शस्य गहनता एवं कृषि दक्षता का सूक्ष्म-स्तर पर अध्ययन करने के लिए जौनपुर जनपद को एक प्रतीक अध्ययन क्षेत्र के रूप में चुना गया है। यह उत्तर के विशाल मैदान का एक अभिन्न अंग है तथा गंगा एवं उनकी सहायक नदियों द्वारा लाये गये अवसादों के निक्षेपण से निर्मित एक समतल मैदानी भू-भाग है। जनसंख्या का संकेन्द्रण इस क्षेत्र में अधिक है, अतः इनके भरण-पोषण हेतु यहाँ पर खाद्यान्न फसलों की गहन कृषि की जाती है। इसका प्रमाण यहाँ के द्वि-फसली क्षेत्र है। अध्ययन के समय कुल कृषि क्षेत्र के लगभग ६५ प्रतिशत भाग पर वर्ष में दो या इससे अधिक फसलें उत्पादित की जाती हैं। शेष कृषि क्षेत्र एक-फसली क्षेत्र के अन्तर्गत आता है, जिन क्षेत्रों में सिंचाई सुविधायें सुलभ नहीं हैं तथा कृषि विकास हेतु नवीन कृषि साधनों का अल्प विकास हुआ है, वहाँ पर प्रकृति पर आधारित कृषि की जाती है। जनपद के ऊसर तथा बाढ़ से प्रभावित क्षेत्र में एक-फसली क्षेत्र का प्रतिशत अधिक है।

प्रस्तावना

शस्य गहनता से आशय कृषि भूमि उपयोग क्षमता से है जिसका निर्धारण एक निश्चित क्षेत्र में एक वर्ष में ली जाने वाली फसलों की संख्या से किया जाता है। जबकि कृषि दक्षता किसी निर्धारित क्षेत्र में उत्पादकता एवं उत्पादन में होने वाली अभिवृद्धि की सूचक है। इस शोधपत्र में जनपद जौनपुर के २१ विकासखण्डों में शस्य गहनता एवं कृषि दक्षता का विश्लेषणात्मक अध्ययन किया गया है। अमुक शोध अध्ययन में शस्यगहनता एवं कृषि दक्षता के निर्धारण हेतु २१ विकासखण्डों को ५ स्तरों में विभाजित किया गया है।

अध्ययन क्षेत्र

अध्ययन क्षेत्र जनपद जौनपुर का विस्तार २५°२२' उत्तरी अक्षांश से २६°१२' उत्तरी तथा ८२°७' पूर्वी देशान्तर से ८३°५९' पूर्वी देशान्तर के मध्य है। लगभग समान आकृति में फैले इस जनपद की लम्बाई उत्तर से दक्षिण ८५ किमी. तथा चौड़ाई पश्चिम से पूर्व ९० किमी. है। जौनपुर जनपद का धरातल समुद्रतल से ७९.५५-८८.३९ मी. ऊँचा है। जनपद का क्षेत्रफल ४०३८ वर्ग किमी. है। प्रशासनिक दृष्टिकोण से ६ तहसीलों एवं २१ विकासखण्डों में विभक्त है।

अध्ययन का उद्देश्य

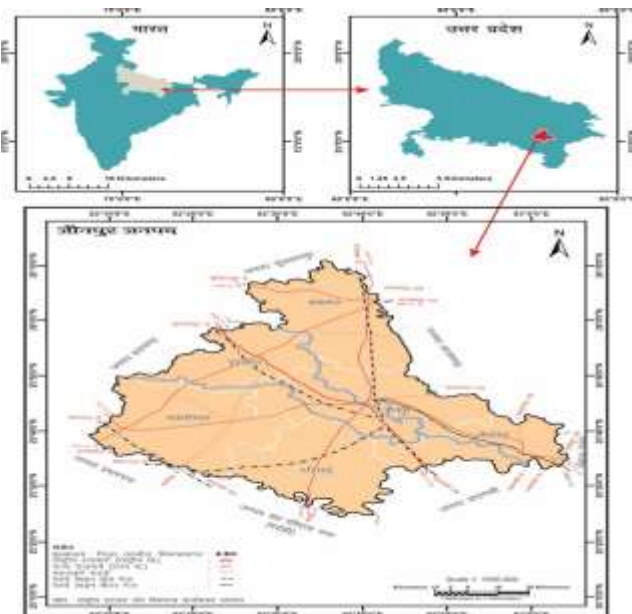
प्रस्तुत शोध पत्र के अध्ययन का मुख्य उद्देश्य शस्य गहनता एवं कृषि दक्षता का विश्लेषणात्मक अध्ययन कर क्षेत्रीय कृषि उन्नयन हेतु सुझाव प्रस्तुत करना।

विधि तन्त्र

व्यक्तिगत सर्वेक्षण, जिला सांख्यिकी पत्रिका एवं विभिन्न कृषि भूगोलविदों द्वारा शस्यगहनता एवं कृषि दक्षता के मापन हेतु प्रयुक्त सूत्रों के आधार पर जनपद में विकास खण्ड स्तर पर शस्यगहनता एवं कृषि दक्षता का मापन निम्न स्तरों पर शोध पत्र में प्रस्तुत किया गया है—

१. अतिउच्च कृषि दक्षता एवं शस्य गहनता
२. उच्च कृषि दक्षता एवं शस्यगहनता
३. मध्यम स्तरीय कृषि दक्षता एवं शस्यगहनता
४. निम्न स्तरीय कृषि दक्षता एवं शस्यगहनता

शोध पत्र में अध्ययन क्षेत्र के शस्यगहनता की गणना सकल प्रतिवेदित क्षेत्र व शुद्ध कृषित क्षेत्र के आधार पर किया गया है, जबकि कृषि दक्षता सूचकांक को विकास



मानचित्र १.१

खण्ड स्तर पर प्रो. भाटिया के सूत्र को आधार मानकर प्राप्त किया गया है।

शस्य गहनता

शस्य गहनता का तात्पर्य एक निश्चित क्षेत्र में एक वर्ष में ली जाने वाली फसलों की संख्या है। दूसरे शब्दों में एक वर्ष में ही कृषि क्षेत्र पर उगायी जाने वाली फसलों की संख्या शस्य गहनता कहलाती है। यदि एक क्षेत्र में वर्ष में एक ही फसल उत्पन्न होती है तो उसकी गहनता १०० मानी जायेगी, यदि दो फसलें उत्पादित की जायेंगी तो शस्य गहनता २०० हो जायेगी। फसलों की संख्या बढ़ने से शस्य गहनता सूचकांक अधिक होती है जबकि कम होने से न्यून। यदि सूचकांक कम होगा तो भूमि का उपयोग भी कम होगा अर्थात् शस्य गहनता सूचकांक एवं भूमि उपयोग का धनात्मक सह-सम्बन्ध रहता है। किसी भी क्षेत्र में शुद्ध बोये गये क्षेत्र की अपेक्षा कुल शस्य क्षेत्र का अधिक होना शस्य गहनता की मात्रा को प्रदर्शित करता है।

शुद्ध बोये गये क्षेत्र का विस्तार स्थानीय परम्परा, प्राकृतिक एवं कृत्रिम सिंचाई की संभावना तथा शुष्क कृषि प्रथा द्वारा नियंत्रित होता है। अध्ययन क्षेत्र के शुद्ध बोये गये क्षेत्र का बहुत बड़ा भाग सीमित वर्षा, प्रतिबन्धित सिंचाई व्यवस्था अथवा मौसमी बाढ़ से प्रभावित है, इसीलिये इसकी पूर्ण क्षमता का उपयोग नहीं किया जा रहा है। यहाँ शस्य गहनता का निर्धारण सिंचाई सुविधाओं, उर्वरकों, उन्नतिशील बीजों तथा कृषि उपकरणों आदि के प्रयोग द्वारा होता है। शस्य गहनता की गणना उन भागों में आसान होती है, जहाँ वर्ष में एक ही फसल उगायी जाती है या एक फसल के बाद तुरन्त दूसरी फसल बोयी जाती है। लेकिन उन खेतों

की शस्य गहनता ज्ञात करना कठिन कार्य है जहाँ पर मिश्रित फसल उत्पादन व्यवस्था अपनाई जाती है। यद्यपि शस्य गहनता का अध्ययन अनेक विद्वानों ने किया है, लेकिन वाई०जी० जोशी ने शस्य गहनता के स्थान पर शस्य तीव्रता जबकि जसबीर सिंह ने शस्य गहनता के स्थान पर भूमि उपयोग क्षमता शब्द का प्रयोग किया है।

बी०एस० त्यागी ने शस्य गहनता के स्थान पर कृषि-गहनता शब्द का प्रयोग किया है। इन्होंने यह गणना तीन स्तरों पर किया है—१. कुल क्षेत्र में से भूमि उपयोग के अनेक पक्षों द्वारा अधिकृत क्षेत्र का प्रतिशत ज्ञात करके, २. सम्पूर्ण फसल में से प्रत्येक फसल के अन्तर्गत पड़ने वाले अधिकृत क्षेत्र का प्रतिशत ज्ञात करके तथा ३. शुद्ध फसल क्षेत्र में से रबी तथा खरीफ फसल मौसमों में बोयी गयी फसलों के प्रतिशत की गणना की गयी है। तत्पश्चात् सभी प्रतिशत श्रेणियों में परिवर्तित कर दिया गया है तथा प्रत्येक ग्राम की श्रेणियों को जोड़ा गया है, अन्त में सम्पूर्ण श्रेणी मान के जोड़ में श्रेणी की कुल संख्या से भाग देकर औसत मालूम किया गया है। अध्ययन क्षेत्र में शस्य गहनता सूचकांक का परिकलन अधोलिखित सूत्र के आधार पर किया गया है।

$$CII = \frac{C}{N} \times 100$$

जहाँ,

- CII = शस्य गहनता सूचकांक,
C = सकल बोया गया क्षेत्र,
N = शुद्ध बोया गया क्षेत्र।

तालिका १ — जौनपुर जनपद में विकासखंडवार शस्य गहनता, (वर्ष २०१८)

विकासखण्ड	२०१८		
	शुद्ध कृषित क्षेत्रफल (हे०)	सकल कृषित क्षेत्र (हे०)	शस्य गहनता सूचकांक
सुइथाकला	१२३०४	२२८८८	१८६.०२
शाहगंज	१८३९७	३३९२०	१८४.३८
खुटहन	१२२७८	२३१६१	१८८.६४
करंजाकला	१३२६९	२४०६६	१८१.३७
बदलापुर	१५८७३	२७७८६	१७५.०५
महराजगंज	१३१८९	२४३७६	१८४.८२
बक्सा	१२८५५	२३७४९	१८४.७५
सुजानगंज	१५१८३	२८१२७	१८५.२५
मुंगरा बादशाहपुर	१६२०२	२७६५६	१७०.६९
मछलीशहर	१८३५०	३१६१८	१७२.३१
मडियाहूँ	१४८२६	२७३११	१८४.२१
बरसठी	१४७०९	२४८४३	१६८.९०
सिकरारा	१०९५२	१९५४०	१७८.४१
धर्मापुर	७९८८	१४४५३	१८०.९३
रामनगर	१२६४०	२२५९४	१७८.७५
रामपुर	१३४०१	२३४९०	१७५.२९
मुफ्तीगंज	९६१६	१७२९३	१७९.८४
जलालपुर	१०७३२	१९१९९	१७८.८९

केराकत	११७०४	२१७९२	१८६.१९
डोभी	१०९७५	२०४९७	१८६.७६
सिरकानी	९४२८	१८८५६	२००.००
कुल योग	२७४७८१	४९७२१५	१८०.८९

स्रोत : जिला सांख्यिकीय पुस्तिका २०१८

तलिका २ से स्पष्ट है कि वर्ष २०१८ में जौनपुर जनपद कुल २१ विकासखण्डों में सर्वाधिक ६६.६६ प्रतिशत कुल १४ विकासखण्ड क्रमशः सिकरारा, रामनगर, जलालपुर, मुफ्तीगंज, धर्मापुर, करंजाकला, मड़ियाहूँ, शाहगंज, बक्सा, महाराजगंज, सुजानगंज, सुइथाकला, केराकत, डोभी उच्चस्तरीय (१७६-१८८ प्रतिशत) फसल गहनता में शामिल है तथा २३.८२ प्रतिशत कुल ५ विकासखण्ड क्रमशः बरसठी, मुं० बादशाहपुर, मछलीशहर, बदलापुर, रामपुर,

मध्यम स्तरीय (१६४-१७६ प्रतिशत) फसल गहनता एवं जनपद का ९.५२ प्रतिशत विकासखण्ड खुटहन, सिरकोनी में अतिउच्च स्तरीय (१८८ प्रतिशत से अधिक) फसल गहनता के अन्तर्गत शामिल है। इसके विपरीत जनपद का कोई भी विकासखण्ड अतिनिम्न (१५२ प्रतिशत से कम) एवं निम्न (१५२-१६४ प्रतिशत) स्तरीय फसल गहनता के अन्तर्गत शामिल नहीं है।

तालिका २ : जौनपुर जनपद में फसल गहनता का क्षेत्रीय वितरण (वर्ष २०१८)

क्र.सं.	स्तर	फसल गहनता (प्रतिशत में)	विकासखण्ड	कुल	
				संख्या	प्रतिशत
१	अति निम्न	< 152	—	0	0
२	निम्न	152-164	—	0	0
३	मध्यम	164-176	बरसठी (१६८.९), मुंगरा बादशाहपुर (१७०.६९), मछली शहर (१७२.३१), बदलापुर (१७५.०५), रामपुर (१७५.२९)	5	23.82
४	उच्च	176-188	सिकरारा (१७८.४१), रामनगर (१७८.७५), जलालपुर (१७८.८९), मुफ्तीगंज (१७९.८४), धर्मापुर (१८०.९३), करंजाकला (१८१.३७), मड़ियाहूँ (१८४.२१), शाहगंज (१८४.३८), बक्सा (१८४.७५), महाराजगंज (१८४.८२), सुजानगंज (१८५.२५), सुइथाकला (१८६.०२), केराकत (१८६.१९), डोभी (१८६.७६)	14	66.66
५	अति उच्च	188 <	खुटहन (१८८.६४), सिरकोनी (२००)	2	9.52
	जनपद	.	.	२१	१००

कृषि दक्षता .

कृषि दक्षता प्राकृतिक, सांस्कृतिक व्याप्त वातावरण में मानव द्वारा किये गये प्रयत्नों से किसी भूमि की अधिकतम उपज को प्रकट करती है। कृषि दक्षता भौतिक, सामाजिक एवं आर्थिक आदि अनेक कारणों के संगठित कार्यों एवं प्रभावों का प्रतिफल है। कृषि दक्षता निम्नांकित तथ्यों के आधार पर मूल्यांकित किया जाता है।

1. क्षेत्रीय इकाई उत्पादन
2. प्रति श्रमिक इकाई उत्पादन
3. उत्पादन एवं लागत का अनुपात तथा कृषि से लाभ,
4. प्रति व्यक्ति उत्पादित अन्न।

प्रति श्रमिक इकाई के उत्पादन एवं लागत के अनुपात सम्बन्धी क्षेत्रीय आंकड़े सरलतापूर्वक उपलब्ध नहीं

विकास सिंह, डॉ. बी. आर. पन्त

हो पाते। खेत-स्तर पर यदि उत्पादन एवं लागत सम्बन्धी आँकड़े प्राप्त भी हो जाएं तो वे कृषि-दक्षता के स्थानीय विश्लेषण के लिये अपर्याप्त होंगे, इसलिए अधिकांश भूगोलविदों तथा अर्थशास्त्रियों ने कृषि दक्षता का मूल्यांकन क्षेत्रीय कृषि की विभिन्न फसलों के उपज सम्बन्धी आँकड़ों के आधार पर करने का प्रयास किया है, जिसमें बक, केन्डाल, स्टैम्प, शफी, देशपाण्डे आदि विद्वानों के योगदान विशेष उल्लेखनीय हैं। भारत वर्ष में अधिकांश शोधकर्ताओं ने विभिन्न क्षेत्रों की कृषि दक्षता की गणना भाटिया द्वारा प्रतिपादित अधोलिखित सूत्र को प्रयुक्त करते हुए किया है।

$$I_{ya} = \frac{YC}{Yr} \times 100$$

जहाँ,

lya = a फसल का उपज सूचकांक

YC = फसल की क्षेत्रीय इकाई की प्रति एकड़
उपज

Yr = फसल की सम्पूर्ण क्षेत्र की प्रति एकड़

उपज
तथा

$$E_i = \frac{lya.Ca + lyb.Cb + \dots \dots \dots lyn.Cn}{Ca + Cb + \dots \dots \dots Cn} \times 100$$

Ei = कृषि दक्षता का सूचकांक, lya, lyb,

.....lyn = विविध फसलों का उपज सूचकांक,

Ca, Cb...Cn = विविध फसलों के अन्तर्गत क्षेत्र के कुल फसल क्षेत्र का प्रतिशत

अध्ययन क्षेत्र में कृषि दक्षता की गणना, भाटिया द्वारा प्रतिपादित उक्त सूत्र को प्रयुक्त करते हुए जनपद की १० प्रमुख फसलों—चावल, गेहूँ, बाजरा, मक्का, मटर, मसूर,

चना, अरहर, ज्वार तथा गन्ना के प्रति एकड़ उपज में आँकड़ों को जिला सांख्यिकी पत्रिका, जनपद जौनपुर २०१७—१८ द्वारा उपलब्ध करते हुए विकासखण्ड स्तर पर की गयी है। तत्पश्चात् सूचकांक की मात्रा के आधार पर अध्ययन क्षेत्र को कृषि दक्षता प्रदेशीय स्तरों उच्च, मध्यम एवं निम्न में वर्गीकृत किया गया है।

जैसा कि तालिका ३ से स्पष्ट है कि अध्ययन क्षेत्र के पांच विकास खण्डों रामपुर, बदलापुर, मछलीशहर, मु. बादशाहपुर, बरसठी में उच्च कृषि दक्षता एवं डोभी, केराकत, सुइथाकला, सुजानगंज, महाराजगंज, बक्सा, शाहगंज, मड़ियाहूँ, करंजाकला, धर्मापुर, मुफ्तीगंज, जलालपुर, रामनगर, सिकरारा में मध्यम कृषि दक्षता पायी जाती है। जबकि सिरकोनी, खुटहन विकासखण्ड में निम्न कृषि दक्षता सूचकांक के अन्तर्गत समाहित है।

तालिका ३ : जौनपुर जनपद में भूमि दक्षता सूचकांक (वर्ष २०१७—१८)

क्र. सं..	भूमि दक्षता सूचकांक	श्रेणी	विकासखण्ड की संख्या	विकासखण्ड
१	>56.12	उच्च	०५	रामपुर, बदलापुर, मछलीशहर, मु. बादशाहपुर, बरसठी
२	53.06-56.12	मध्यम	१४	डोभी, केराकत, सुइथाकला, सुजानगंज, महाराजगंज, बक्सा, शाहगंज, मड़ियाहूँ, करंजाकला, धर्मापुर, मुफ्तीगंज, जलालपुर, रामनगर, सिकरारा
३	<53.06	निम्न	०२	सिरकोनी, खुटहन

उच्च, मध्यम कृषि दक्षता से युक्त विकास खण्ड उपजाऊ मिट्टी, सिंचाई की सुविधा, परिवहन की सुविधा तथा सेवाकेन्द्रों की समीपता आदि तत्वों से प्रभावित हैं जबकि निम्न कृषि दक्षता से युक्त विकासखण्ड अनुपजाऊ मिट्टी, सिंचाई की असुविधा, बाढ़ प्रकोप, परम्परागत कृषि पद्धति, विपणन एवं वित्त सम्बन्धी असुविधा तथा भूमि—सुधार की अपूर्णता आदि कारणों से प्रभावित है।

निष्कर्ष

प्रस्तुत शोध पत्र की प्राप्ति के आधार पर सिरकोनी, खुटहन विकास खण्डों की कृषि अति चिन्ताजनक स्थिति में है। जिसका प्रमुख कारण ग्राम स्तरीय कृषि क्षेत्र नियोजन की सरकार व इसके विभिन्न विभागों द्वारा अनदेखी करना है जो कि जनपद में त्वरित कृषि विकास हेतु अपेक्षित है।

सुझाव

अध्ययन क्षेत्र में कृषि दक्षता के उन्नयन हेतु सिंचाई सुविधा एवं क्षमता का विकास तथा ऊसर एवं बाढ़ — ग्रसित भूमि में सुधार किया जाना अत्यन्त आवश्यक है, क्योंकि सिंचाई साधनों एवं सिंचाई क्षमता में वृद्धि तथा भूमि—सुधार के फलस्वरूप ही कृषि योग्य भूमि को कृषिगत क्षेत्र में परिणत कर कृषि—क्षेत्र का विस्तार किया जा सकेगा, फलतः शस्य गहनता में अभिवृद्धि होगी और कृषि दक्षता बढ़ जायेगी जिससे इससे प्रति इकाई कृषिगत क्षेत्र से अधिकतम लाभ प्राप्त किया जा सकेगा।

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हिन्दी और मराठी की दलित आत्मकथाओं में सामाजिक अस्मिता

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सारांश:

भारतीय दलित साहित्य के प्रसंग में विचार करने पर यह पता चलता है कि सामाजिक विसंगतियों के खिलाफ मराठी साहित्य में तो दलित-लेखन डॉ. बाबासाहेब अंबेडकर के साथ शुरू हो जाता है, परंतु हिंदी में बहुत देर से यानी कि १९७५ के बाद और वह भी १९९० में मंडल कमीशन के बाद तेजी से आता है। हिंदी क्षेत्र में अधिकांश दलित लेखक अपने समाज के शोषण के कारणों की तलाश करते हुए वर्ण केंद्रित सामाजिक व्यवस्था से ही टकराते हैं। ज्योतिबा फुले और अंबेडकर की तरह हिंदी क्षेत्र को कोई बड़ा दलित विचारक नहीं मिलता है, इसी कारण हिंदी में मराठी की तुलना में दलित लेखन काफी देर से आता है। पर ऐसा नहीं है कि इस कारण हिंदी का दलित लेखन सामाजिक सवालों से नहीं झूसता है। हिंदी का दलित साहित्य भी सामाजिक विसंगतियों के खिलाफ आवाज उठाता है और दलित समाज के शोषण के मूल कारणों की तलाश भी करता है।

प्रत्येक साहित्यिक युग अपने साथ एक पारिभाषिकी और विचारधारा लाता है, उस पारिभाषिकी को उसके पूरे संदर्भ में समझने के पश्चात् ही उस साहित्यिक युग, उसकी रचनाओं और रचनाकारों को पूरी तरह समझा जा सकता है। अस्मिता के संदर्भ में देखा जाए तो दलित साहित्य दोहरी भूमिका की राह पर खड़ा है, एक तो वह रचनाकार में दलित अस्मिता होना जरूरी मानता है तो दूसरी तरफ दलित साहित्य के माध्यम से दलित समाज में दलित अस्मिता जगाने का कार्य करता है। इस कारण अस्मिता का विविध परिप्रेक्ष्यों में अर्थ जानना अनिवार्य हो जाता है।

शाब्दिक अर्थ के रूप में देखा जाए तो 'अस्मि' का अर्थ होता है 'मैं हूँ'। व्याकरणिक कोटि के रूप में देखा जाए तो इसी 'अस्मि' की भाववाचक संज्ञा के रूप में 'अस्मिता' शब्द या पद की उत्पत्ति होती है। इसका सामान्य अर्थ होता है - 'स्वयं का बोध होना', जो आत्मनिर्णय और आत्माभिव्यक्ति के महत्वपूर्ण पक्ष हैं। "अस्मिता की अवधारणा आधुनिकता के साथ आने वाली वह अवधारणा है जिसका अर्थ 'स्व' की पहचान, अपने होने का बोध है। लिंग, जाति, रिश्ते-नाते, समाज, धर्म, देश-राष्ट्र, बोली तथा व्यवसाय आदि के आधार पर मानव अपनी अस्मिता की पहचान निर्मित करता है। सामाजिक प्राणी होने के नाते समाज से अपने रिश्ते की पहचान कर, उसका छोर थाम कर अपने स्व की तलाश में भीतर की ओर मुड़ता है। समाज से उसका निजी रिश्ता बहुत बड़े स्तर पर मानव की स्व की तलाश का स्वरूप तय करता है।"¹

अस्तित्व और अस्मिता का संघर्ष साथ-साथ चलता है। इस संघर्ष से व्यक्ति के हृदय में अंतःद्वन्द्व उत्पन्न होते हैं। मानवीय संबंधों के प्रसंग में वह आशाओं और आकांक्षाओं के अनुसार अपने जीवन की सार्थकता की खोज करता है। अस्तित्व की तलाश में आधुनिक व्यक्ति वैयक्तिक पहचान की खोज में निकला और उसे जो प्राप्त हुआ, उसे अस्मिता का नाम दिया जाता है। इसके साथ ही कुछ अस्मिताएँ समाज द्वारा प्रदत्त भी होती हैं तो कुछ अस्मिताएँ परंपरा से प्राप्त होती हैं। इसका अर्थ है व्यक्ति एकाधिक अस्मिताओं से बंधा होता है जो कभी कभार विरोधी भी हो सकती हैं। इस संदर्भ में कृष्णा सोबती का कहना है, "आज हम दोहरी दुनिया में दो स्तरों में जीने के आदी हो चुके हैं, हो रहे हैं। एक दुनिया हमारे अंतर्मन की, अंदर की। दूसरी बाहर की, समाज की। राजनीति और तंत्र की। बाहर से अंदर की ओर पलायन और अंदर से बाहर का अलगाव दोनों के अस्तित्व एक नहीं, दो हैं। आमने-सामने ही इनमें टकराहटें पैदा होती हैं।"²

इस अस्मिता को दलित परिप्रेक्ष्य में देखते हुए अश्वनी कुमार ने लिखा है, "दलित-अस्मिता एक स्तर पर हिन्दू समाज के भीतर दलितों के शोषण और दमन के विरुद्ध प्रतिरोध के रूप में भी सामने रखा जाता है और मुझे लगता है कि दलितों की अस्मिता का निर्माण और उसका पहचान का काम पिछले लगभग 70-80 वर्षों में भारतीय समाज और विशेषकर हिन्दू समाज के भीतर जो भेदभाव की व्यवस्था है, उसके विरुद्ध जागरण से जुड़ा है, दलित

¹. संघर्ष, Sangharsh/Struggle: E-Journal of Dalit Literary studies, Online, Page 51.

². संघर्ष, Sangharsh/Struggle: E-Journal of Dalit Literary studies, Online, Page 51.

अस्मिता का प्रश्न।³ इस प्रकार दलित अस्मिता का दायरा केवल भीतर अंतर्द्वन्द्वों तक सीमित न होकर सामाजिक भेदभाव के विरुद्ध जागरण के आन्दोलन में अपनी स्थिति की व्यापक पहचान के रूप में सामने आता है। दलित अस्मिता का व्यापक रूप सामाजिक संदर्भों के साथ जुड़कर समूचे समाज की अस्मिता के रूप में सामने आता है जो अस्मितामूलक संघर्ष में मूल्य निर्माण का कार्य करता है। इस प्रकार दलित साहित्यकार की अनिवार्य शर्त बन जाती है कि वह अन्तर्मुख न बनकर बहिर्मुख बना रहे और सामाजिक प्रतिबद्धता के साथ रचनाकर्म से जुड़कर अपनी सृजनात्मकता में मानवीय सरोकारों, संवेदनाओं को स्थापित करता हुआ दलित इतिहास और वर्तमान को चित्रित करें और भविष्य के लिए संवेदनात्मक एवं वैचारिक राह बनाए। दलित अस्मिता सतत संघर्ष का नाम है। शोषण, पीड़ा-दुख और सामाजिक अरागात्मकता से जूझने का प्रयास है।

आत्मकथाएं सामान्यतः व्यक्ति केंद्रित होती हैं, किंतु दलित आत्मकथाएं व्यक्ति के साथ दलित जाति पर भी विशेष रूप से केंद्रित हैं। स्पर्श होने की यातना जन्म से जीवन के अंत तक पीछा नहीं छोड़ती है। जाति के आधार पर अछूत करार दिए जाने के दंश को ओमप्रकाश वाल्मीकि ने झूठन में तथा सूरजपाल चौहान ने अपनी आत्मकथा में बखूबी व्यक्त किया है। छुआछूत के इस अमानवीय और निर्मम व्यवहार ने केवल तिरस्कृत और अपमानित ही नहीं किया तो मुलभुत अधिकारों से भी वंचित रखा है। मानव होने का अधिकार भी छीन लिया गया है। पशु से बदतर सलूक दलितों को मिला इसलिए 'झूठन' में वाल्मीकि जी पूछते हैं- किस जाती में जन्म लेना किसी के बस में नहीं होता, 'पैदा होना व्यक्ति के अधिकार में नहीं होता। यदि होता तो मैं भंगी के घर पैदा क्यों होता?'⁴ जो लोग अपने को इस देश की महान सांस्कृतिक विरासत के कर्णधार समझते हैं, क्या कभी उन्होंने निर्णय लिया था किसी विशिष्ट समुदाय में जन्म लेने का।

ऐसा ही एक प्रसंग मोहनदास नैमिशराय की 'अपने-अपने पिंजरे' में वर्णित है। मंदिर और स्वर्ण के लिए हम शूद्र थे, अछूत थे, दलित थे पर इंसान न थे। हमारी छाया भी छाया भी उनके लिये अपवित्र थी। "एक दिन प्रसाद देते हुए पुजारी की अंगलियां मेरे हाथ से छू गईं। बस पुजारी का पारा चढ़ गया। नाराज होते हुए वह झल्लाया - 'तू चमार का है न। सब कुछ भ्रष्ट कर दिया। कितनी बार बार कहा तुम धोरों से, प्रसाद दूर से लिया करो।'⁵ ऐसे असंख्य प्रसंग इन आत्मकथाओं में हैं जो अस्पृश्यता के दंश को उभरते हैं। जाति के आधार पर इस प्रकार का घृणास्पद व्यवहार किसी भी दलित के लिए असहाय है। वर्ण व्यवस्था और उसके परिणामस्वरूप छुवाछूत की प्रथा भारत की एक अनूठी सामाजिक वास्तविकता है। ऐसी अवस्था में सदियों से दलितों को मानवीय अस्मिता के लिए संघर्ष करना पड़ा

है। जाति के नाम पर सामाजिक घृणा दलितों में हीन भावना भर देती है। जिसके कारण मनुष्य होने के बावजूद उसे पशु तुल्य जिंदगी जीने को विवश होना पड़ता है। जिस समाज एवं परिवेश में दलित साहित्यकार ने जन्म लिया है उस समाज के प्रति उनके मन में आक्रोश है। 'अछूत' के लेखक दया पवार अपनी आत्मकथा में अपने स्कूल के दिनों का वर्णन करते हुए लिखते हैं- "गांव के मराठे लड़कों के साथ ही लाइन में हमें बैठने नहीं दिया जाता था। अलग से बैठना पड़ता। प्यास लगने पर स्कूल में पानी न मिलता। सीधे महारवाडा आना पड़ता। पास के चमार वाडा में भी पानी न मिलता। सप्ताह में एक दिन लड़कों को ही सारा स्कूल गोबर से पोतना पड़ता। लड़कों की बारी तय रहती।"⁶

इसी प्रकार 'उठाईगीर' में लक्ष्मण गायकवाड लिखते हैं कि "जिस समाज में मैं जन्मा उसे यहां की वर्ण व्यवस्था और समाज व्यवस्था ने नकारा है। सैकड़ों नहीं हजारों वर्षों से मनुष्य के रूप में इस व्यवस्था द्वारा नकारा गया मेरा यह समाज पशुतुल्य जीवन जीने के लिए मजबूर किया गया।"⁷ इस प्रकार हम देखते हैं की भारतीय समाज व्यवस्था ने एक मनुष्य को एक मनुष्य के रूप में नहीं देखा। दलित आत्मकथाकार अपनी आत्मकथा में अपने मानवीय अस्मिता के लिए संघर्ष करते हुए दिखाई देता है। "मैं कौन हूं? यह एक अहम प्रश्न सदा से प्रत्येक व्यक्ति के मन में उठता है। साधारणतः इस प्रश्न का जवाब बड़ा ही आसान होता है। व्यक्ति अपनी पहचान को कुछ शारीरिक या मानसिक विशेषताओं या गुणों के रूप में देखा है। जैसे वह कहता है मैं एक परिश्रमी और खुशमिजाज व्यक्ति हूं मेरा नाम ...है इस प्रकार व्यक्ति में कौन हूं? का उत्तर अपने व्यक्तिगत नाम के रूप में व्यक्त करता है। परंतु व्यक्ति अपनी पहचान को सामाजिक संदर्भों में भी बतलाता है। उदाहरण हेतु मैं भारतीय हूं, मैं महाराष्ट्रीयन हूं इत्यादि। सामाजिक संदर्भ में व्यक्ति अपने को कभी एक अनोखे व्यक्ति के रूप में, कभी किसी समूह रूप में प्रत्यक्षीकरण करता है कोई व्यक्ति किस सीमा तक व्यक्तिक और सामाजिक स्तर पर अपनी अस्मिता या पहचान को परिभाषित करता है, यह परिवर्तनीय है क्योंकि यह समय-समय पर बदलता है। किंतु इतनी बात निश्चित है कि सामाजिक अस्मिता आत्मगौरव के लिए बहुत अधिक महत्व रखती है। इससे व्यक्ति को अपने समूह में प्रतिष्ठित होने का अनुभव प्राप्त होता है।

दलित समाज के साथ शेष समाज के संबंध का जो चित्र दलित आत्मकथाकार दया पवार, ओमप्रकाश वाल्मीकि, शरणकुमार लिंबाले जैसे दलित लेखकों ने बनाया

³ मैं भी मुँह में जवान रखता हूँ-मैनेजर पाण्डेय, पृ. 175

⁴ झूठन-ओमप्रकाश वाल्मीकि पृष्ठ-१५९

⁵ अपने-अपने पिंजरे-मोहनदास नैमिशराय पृष्ठ-३१

⁶ अछूत-दया पवार पृष्ठ-४१

⁷ उठाईगीर-लक्ष्मण गायकवाड-पृष्ठ-१५८

है, वह है जन्म के कारण निर्धारित कार्यों को समझने की मानसिकता। कहना न होगा कि जन्म एवं जाति के कारण निर्मित यह अस्पृश्यता ऐसी है कि जो कभी खत्म ही नहीं होती और इसका सबसे बड़ा कारण है, वह व्यवस्था जिसे हम वर्ण-व्यवस्था (जाती-प्रथा) के रूप में जानते हैं। यह आज भी भारतीय सामाजिक समुदायों के बीच किसी-न-किसी रूप में मौजूद है। यह भारतीय समाज का वह यथार्थ है जिसका सामना दलित समाज को रोज करना पड़ता है। उदाहरण के तौर पर हम अक्षरमाशी के लेखक शरणकुमार लिंबाले के जीवनसंग्रह को देख सकते हैं। एक दलित को 'दलित' के रूप में जो दुःख उठाना पड़ता है, उसे जिन मारक स्थितियों से गुजरना पड़ता है उन सब घटना प्रसंगों को की स्पष्टता 'अक्षरमाशी' आत्मकथा में मौजूद है। वह अपनी आत्मकथा में लिखते हैं – “मुसलमान और महारों को हम घर किराये से देना नहीं चाहते”, - ऐसा स्पष्ट कहा जाता। इस शहर को आग लगा दे? इतना बड़ा शहर, पर मुझे एक कमरा तक नहीं मिल सकता? मैं रोज साबुन से नहाता हूँ। टूथपेस्ट से दांत साफ करता हूँ। मुझमें कहीं कहीं पर भी अस्वच्छता नहीं। फिर भी मैं अछूत क्यों? गंदा सवर्ण आदमी यहाँ स्पृश होता है तथा शुद्ध चरित्र का, साफ रहन-सहन वाला अछूत अस्पृश्य। जाति-बिरादरी के रेवडों से बना हुआ यह शहर। अपनी जाति की बस्ती में ही प्रत्येक व्यक्ति निवास चाहता है।⁸ कितनी बड़ी पीड़ा है एक दलित की, उस जिन्दगी के बारे में जिसे एक मनुष्य होने नाते वह शेष समाज के साथ जीना चाहता है! पर भारतीय सामाजिक व्यवस्था (हिन्दू) में दलितों के साथ ऐसा संभव नहीं है। कारण, प्रत्येक शहर जातिवादी। प्रत्येक गाँव जातिवादी। प्रत्येक घर जातिवादी। जाति यहाँ के लोगों को भीतर से इतना तोड़ दिया है कि कहीं पर मनुष्य शेष नहीं है।

ओमप्रकाश वाल्मीकि की 'जूठन' आत्मकथा में सामाजिक अस्मिता के कई उदाहरण देखने को मिलते हैं। जब दलित समाज का कोई युवक शिक्षा संस्थान से जुड़ता है तब पारंपारिक समाज की मान्यताएँ ऊँची जातियों द्वारा उनके साथ कैसे अमानवीय व्यवहार किया जाता है इसका यथार्थ चित्रण हमें जूठन में देखने को मिलता है – “एक रोज हेडमास्टर कलीराम ने अपने कमरे में बुलाकर पूछा, 'क्या नाम है वे तेरा?' 'ओमप्रकाश,' मैंने डरते-डरते धीमे स्वर में अपना नाम बताया ... चूहड़े का है? हेडमास्टर का दूसरा सवाल उछला। 'जी' 'ठीक है वह जो सामने शीशम का पेड़ खड़ा है, उस पर चढ़ जा और टहनियाँ तोड़के झाड़ू बना ले।.. और पूरा स्कूल कू ऐसा चमका दे जैसा सीसा। तेरा तो यो खानदानी काम है। जा फटाफट लग जा काम पे। हेडमास्टर के आदेश पर मैंने स्कूल के कमरे, बरामदे साफ कर दिए। तभी वे खुद चलकर आए और बोले, 'इसके बाद मैदान भी साफ कर दे।'⁹ इसी प्रकार कौशल्या बैसंत्री 'दोहरा अभिशाप' आत्मकथा में वर्ण विषमता को रेखांकित करते हुए लिखती हैं – “मैं अस्पृश्य हूँ, इसका मुझे बहुत दुःख होता था और मैं हीनता महसूस करती थी। कोई मुझे मेरी जाति न

पूछ बैठे, इसका मुझे सदैव डर रहता था। इसलिए मैं अकेली चुपचाप खाने की छुटी में या स्कूल शुरू होने के पहले एक और बैठी रहती थी। लड़कियों के साथ खेलने में भी डर लगता था। मैं दूर अलग बैठकर उनका खेल देखती थी।”¹⁰ उपर्युक्त उदाहरणों से यह स्पष्ट होता है कि मनुष्य के जीवन में जाति ही मुख्य घटक है। जब तक जाति का पता नहीं होता सब ठीक-ठीक चलता है जैसे ही जाति बता दी दुर्व्यवहार आरम्भ हो जाता है।

वर्ण व्यवस्था के कारण धार्मिक स्थलों एवं सार्वजनिक स्थानों पर दलितों का प्रवेश वर्जित है। भारतीय समाज व्यवस्था में वर्ण और जाति की व्यवस्था है तथा शास्त्र द्वारा चलने वाला 'धर्म' है। ऐसी व्यवस्था के खिलाफ दलित आत्मकथाकर संग्रहित हैं। आज भी दलितों को सार्वजनिक कुएँ से पानी नहीं भरने दिया जाता। मंदिरों में उनका प्रवेश वर्जित है। शिक्षा देने में आनाकानी की जाती है। इन सबका वर्णन दलित आत्मकथाओं में दलित रचनाकारों ने अपनी आत्मकथाओं में चित्रित किया है। 'अपने-अपने पिंजरे' में मोहनदास नेमिशराय लिखते हैं – “हमारी बस्ती के किनारे पर जहाँ सवर्ण की लक्ष्मण रेखा दलितों को अलग करती थी, बस्ती के बीच की रेखा के उस पर एक मंदिर था। मंदिर सवर्णों का था। ... हम लोगों का मन्दिर प्रवेश करना सवर्णों को अच्छा नहीं लगता था। हमारे जाने पर वे टोका-टोकी करते थे। बड़े-बूढ़े अक्सर हमारी जाति को ले कर गंदी-गंदी गालियाँ भी दिया करते थे। वे भरसक प्रयास करते थे कि दलितों में से कोई उनके आकर भ्रष्ट न करे।”¹¹ इसी प्रकार दया पवार अपनी आत्मकथा 'अछूत' में लिखते हैं – “पानी ले जाने के रास्ते को लेकर बहुत बड़ा विवाद उठ खड़ा हुआ। गाँव के पश्चिम में महारों का कुआ। यदि पानी लेने जाना हो तो गाँव होकर ही-वह भी हनुमान मंदिर के सामने जाना पड़ता। महारों की बस्ती के निचले हिस्से में गाँव का कुआ था। उस कुएं के पास लोकल-बोर्ड की एक तख्ती थी। उस पर लिखा होता 'यह कुआ सभी धर्म-जाति के लोगों के लिए उपलब्ध है।' परन्तु महार-मंडली उस कुएं पर कभी नहीं दिखी।”¹²

इसी प्रकार कौशल्या बैसंत्री जब स्कूल में जाती थी उस समय वह रास्ते में मंदिर से अनेक लोगों को आते-जाते देखती थी पर उस समय दलितों को मंदिर में जाना माना था, क्योंकि मंदिर में सिर्फ उच्चवर्णियों को प्रवेश था। कौशल्या बैसंत्री कहती हैं – “गणपति के मंदिर में सिर्फ ब्राह्मण या उछी जाति वाले ही जाते थे। अस्पृश्यों का मंदिर में प्रवेश नहीं था।”¹³ मराठी दलित आत्मकथा लेखिकाओं में शांताबाई कृष्णाजी कांबले की 'माझ्या जन्माची चित्तरकथा' अपना अलग स्थान रखती है। वह संयमित एवं संतुलित अंदाज में धर्मान्तर पूर्व की अस्पृश्यता, बचपन तथा युवावस्था का चित्रण ढंग से करती है।

¹⁰ दोहरा अभिशाप – कौशल्या बैसंत्री – पृष्ठ-४१

¹¹ मोहनदास नेमिशराय – अपने-अपने पिंजरे – भाग १ – पृष्ठ-२७

¹² दया पवार – अछूत – पृष्ठ-६२

¹³ कौशल्या बैसंत्री – दोहरा अभिशाप – पृष्ठ-४६

⁸ शरणकुमार लिंबाले – अक्षरमाशी – पृष्ठ - १२४-१२५

⁹ जूठन – ओमप्रकाश वाल्मीकि – पृष्ठ-१५

जब वह अपनी माँ के साथ पंढरपुर के प्रसिद्ध विठ्ठल मंदिर में पहुँचने पर अपनी माँ से प्रश्न पूछती है –“हम पंढरपुर तो आए हैं लेकिन हमें अंदर क्यों नहीं जाने दे रहे हैं ? फिर हम पंढरपुर आए ही किसलिए ?.. केवल मुरमुरा-शक्कर की कैंडी खाकर हम घर को वापस लौटें।”¹⁴

इस प्रकार हम हिंदी और मराठी दलित आत्मकथाओं में धार्मिक अस्मिता को देख सकते हैं।

हिंदी-मराठी की आत्मकथाओं में लेखकों के व्यक्तिगत जीवन के साथ समग्र दलित जाति की सघन, जटिल एवं द्वन्द्वयुक्त अंतर्वस्तु दिखाई देती हैं। जीवन भर अस्पृश्यता का भीषण दंश झेलने वाले दलित, सवर्णों की घृणित मानसिकता का शिकार बनें। उनका परिवेश अंधविश्वास और रूढ़ियों से ग्रस्त हैं। अज्ञान और अंधविश्वास से ग्रस्त दलित जीवन को चित्रित करती मराठी एवं हिन्दी की दलित आत्मकथाएं दिल दहला देने वाले नारकीय जीवन को सबके समक्ष पुस्तुत करती हैं। अपनी अस्मिता के लिए उनकी छटपटाहट उनकी आत्मकथाओं में बखूबी दिखाई देती है।

संदर्भ-ग्रन्थ सूची:

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¹⁴ विणा दाढे-हिंदी-मराठी दलित आत्मकथाएँ -८४

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