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Internal Conflict of Modern Man in Mohan Rakesh's plays

Prof. Dr. Deepmala M. Patode*

In the history of Indian Drama, the name of Mohan Rakesh is taken prominently among the playwrights who created a distinct identity by associating their plays with Hindi theatre. *One day of Ashadh*, *Lahron Ke Rajhans* and *Half-Way House*, these are his three plays. Through the contexts and characters of history, Mohan Rakesh has portrayed modern Manania. To express the reality, Mohan Rakesh has resorted to history. One day of Ashadh is his historical play. Mahakavi Kalidas is the main character of the play. The playwright has presented contemporary problems through Kalidas. The love story of Mallika and Kalidas is the plot of this play. Mallika is not only dear to him but also an inspiration for writing poetry. Mohan Rakesh has portrayed the disintegration of the family through his plays. Kalidas becomes a victim of physical comfort and opinion and is not happy even after marrying Priyangumanjari. Kalidas has accepted Priyangumanjari physically but he could not love her. Mallika is neglected by Kalidas who pursues Priyangumanjari for wealth and power. But when disillusioned with power and wealth, then the same Kalidas wants to adopt Mallika by neglecting Priyangumanjari. Mohan Rakesh has painted a portrait of the double faced personality of Kalidas. Today's man is also becoming double-faced and personalityless in the interweaving of money and love.

Mallika cherishes the love of Kalidas in spite of being neglected. Even after marriage with Vilom and becoming the mother of his child, she does not get attached to Vilom. Though they are husband and wife, they fail to establish bond of love. Mallika could not accept him as her lover. That's why Vilom is completely broken even after getting Mallika. Kalidas is also going through the same situation, he and Priyangumanjari could not develop bond of love even after getting married. Kalidas is physically attached to Priyangumanjari but he is in love with Mallika. Finding himself alone, Kalidas comes to Mallika to marry her, as he says-

Kalidas- Life is still left. We can start over.

The baby starts crying.

Kalidas- Mallika!

Mallika looks at him.

Kalidas- who is crying?

Mallika- This is my present.

This one sentence says it all. Baby has come and there is no chance left for their union. He sees Mallika married. Kalidas, a victim of male ego, does not accept Mallika. Kalidas, who loves Mallika from his heart, does not accept Mallika who is now a married woman. Through this play, the dramatist has expressed the irony and mental introspection of the present deficient self. Realizing his emotional inadequacies, Kalidas thinks that if not today then tomorrow he will be able to control the situation. Kalidas says in the play that I assure myself that if not today then tomorrow I will be able to control the situation and I will divide myself equally in both. But I myself kept on being made

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and run by the circumstances. The tomorrow that I was waiting for never came and I gradually broke down and found one day that I was completely broken.

Through the play *Lahron Ke Rajhans*, the playwright has expressed the difference between spiritual and material happiness. The main story of this play is the depiction of the modern man facing the intense internal conflict between male and female, conflicting thoughts, life values and situations. Nanda is obsessed with his wife Sundari. He loves his wife. Sundari welcomes the indulgent and materialistic life. She wants to dominate the whole personality of Nanda. But Nanda is also influenced by the ideas of the Buddha. Due to the influence of Buddhist philosophy, Nand cannot live a luxurious life with Sundari. In this drama, through Nand, an attempt has been made to express the trepidation of the contemporary man that he is eager to adopt sensualism and to get rid of it. Due to becoming a victim of materialism, man is losing his reality and is living by wearing a mask as per the circumstances. In this play, Nanda goes to Buddha and longs to meet Sundari and when he goes to Sundari, he is worried about Buddha's thoughts. Modern man has become a victim of internal conflict. Through Nand, the author has done the intersection of physical pleasures and Spiritualism. Mandapaas in the play (old pass the mind was for here. Now it is in front of you the mind is elsewhere. Because one feels incomplete because you or no one can accept my reality. Because in this form or in that form I still can't live falsely to myself because I am there and there is none of these as you all want to believe I am.

Sundari considers the place of physical happiness paramount. That's why the day Yashodhara is taking Diksha, On the same day Sundri organizes a sexual festival in Rajprasad, She tries to defeat spiritual pleasures. Nand & Sundari, despite being husband and wife, does not understand each other's feelings and spiritually separates from each other. Nand breaks down due to the double mindedness, while Sundari breaks down in her unsuccessful attempt to defeat the spiritualist Jivan darshan. Thus, this play expresses the inconsistencies, incompleteness of the materialistic superlative rule and loneliness.

Mohan Rakesh has expressed the problems of contemporary life through the medium of history in these plays, *Ashad Ka Ek Din* and *Laharon Ke Rajhans*. His third play *Halfway House* is a document of the pain of social, cultural, political family breakdown in the Half incomplete contemporary times. Savitri and Mahendra are suffering badly for a long time. Mahendra was the owner of a factory, but after it is closed, he becomes dependent on his wife. A kind of mental tension, dissatisfaction, and unsatisfied hatred builds up between Savitri and Mahendra. The relationship between both of them has been completely broken due to the daily quarrel. Mahendra's going out of the house after and coming back after a day or two and Savitri's materialistic approach and the experience of many men in search for the perfect man etc. many such incidents succeed in breaking the relation between two. Both Mahindra and his companion Savitri are cut off from each other. It has a bad consequence on their lonely children. Savitri breaks her relations to other family members and eventually the bond breaks. Vitro, the elder girl, has married Manoj but Manoj and Binni's married life has become a victim of the same conflicts and suffocation. Ashok and the girl Kinni also could not make a relationship with any member of the house. Ashok's life is full of despair and at an early age used to talk about sex. Every member of Savitri's house is separate from each other though living in the same house. Savitri comes in contact with many men in search of a perfect man. But at the end she realizes that all men are the same they are incomplete. As she grunts-

Everyone one of you... all alike! Exactly the same. Different masks.

But the face...the same wretched face. (Mohan 2013 225)

It is the ego of both of them which is responsible to create a rift in the family relations of Mahendra and Savitri. Savitri is a victim of excessiveness and insatiable mentality. That's why she would not be satisfied if she married anyone other than Mahendra. Because the purpose of her

life was to get the happiness of the whole world. Mohan Rakesh has expressed the inner struggle of Savitri. She would not have married anyone other than Mahendra because the purpose of her life was to have the wealth of the whole world at her feet. Juneja expressed- "You might marry any person, you have married the wrong man."

Through this play, Mohan Rakesh has expressed the modern broken family relationship. Savitri's insatiable mindset has a bad effect on every member of the family. Savitri is also the reason for the mental tension in the married life of Binni and Manoj. Excessive ambition gives birth to anxiety, incompleteness in the whole family. Mohan Rakesh through this drama threw light on the fact that completeness is a myth, which can never be achieved. In order to enjoy life one has to accept this halfness or emptiness. In order to be peaceful one has to learn to share, to care. Sympathise and perform with honesty and hope.

Mohan Rakesh's play 'The land under the feet' was unfinished play. It was completed by his best friend Kamleshwar. The questions related to the existence of man have been raised in this play. When the problem arises, then one becomes aware of its existence. That's why the playwright has raised the danger of death when the characters of the play appear later. Seeing death in front, all the characters take off the mool mounted on their faces. After the water recedes, they regain the same state of mind as before. Ayub, the character of the play, is disappointed with his wife Salma. He loves life and seeks fulfillment in personal life. He is looking for such a soul who will support him in every situation. On the other hand, Salma has neither love for life nor fear of death, for her both life and death are equal. The Ayub portrayed in the play wants to maintain his independence and existence. In this play, Mohan Rakesh has expressed the disintegration of values, hollowness of existence and relationships, fear, pain in a unique way.

Thus, Mohan Rakesh has given expression to the internal conflicts and mental anguish experienced by modern man through his plays. His characters, despite being historical, express the problems of contemporary life. Power, wealth, wealth, materialism, indulgence, personal ego, unsatisfied desires, by getting all these, man is living his life. The condition of today's man is exactly the same as in Mohan Rakesh plays, the person who runs for power, money and fulfillment of unsatisfied desires, finally breaks down. The life of today's man is not the best. That's why he is adopting all those wrong ideas to fulfill his desires which support immoral values, materialistic, occultism. The problems of today's man are truly depicted in the plays of Mohan Rakesh.

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G20 संघटना: कार्यपद्धती आणि २०२२ ची बाली शिखर परिषद

प्रा. डॉ. किशोर कल्लापा म्हेत्री*

प्रस्तावना

जी२० गट हा जगातील प्रमुख अर्थव्यवस्था असलेल्या देशांचा एक अग्रगण्य मंच आहे. या गटात अर्जेन्टिना, ऑस्ट्रेलिया, ब्राझील, कॅनडा, चीन, जर्मनी, फ्रान्स, भारत, इंडोनेशिया, इटली, जपान, मेक्सिको, रशिया, सौदी अरेबिया, दक्षिण आफ्रिका, दक्षिण कोरिया, तुर्की, ब्रिटन आणि युनायटेड स्टेट्स हे १९ वैयक्तिक देश आणि युरोपियन संघ यांचा समावेश असून यामध्ये सदस्य देशातील अर्थमंत्री आणि केंद्रीय बँकेचे गव्हर्नर आहेत. या समूहात जगातील एकूण जागतिक उत्पादनापैकी सुमारे ८५%, जागतिक व्यापाराच्या ८०%, जगाच्या लोकसंख्येपैकी दोन तृतीयांश आणि जागतिक भूभागाच्या सुमारे अर्ध्या भूभागाचा समावेश होतो.

G20 राष्ट्रगट म्हणजे काय?

जी२० म्हणजे ग्रुप ऑफ ट्वेन्टी. हा जगातल्या प्रमुख विकसित आणि विकसनशील देशांचा राष्ट्रगट आहे. १९९९ साली या राष्ट्रगटाची स्थापना करण्यात आली होती. पूर्व आशिया आणि आग्नेय आशियात १९९७ साली आलेल्या आर्थिक संकटाच्या पार्श्वभूमीवर जी२० गट उदयास आला. अशा एखाद्या जागतिक आर्थिक संकटाचा सामना करण्यासाठी प्रमुख देशांनी एकत्र येऊन प्रयत्न करावेत हा त्यामागचा हेतू होता.

सुरुवातीला केवळ या देशांचे अर्थमंत्री आणि तिथल्या केंद्रीय बँकांचे गव्हर्नर एकत्र येऊन आर्थिक प्रश्नांवर चर्चा करायचे. २००८ च्या आर्थिक संकटानंतर या देशांचे राष्ट्रप्रमुख दरवर्षातून एकदा जी२० लीडर्स समिट म्हणजे राष्ट्रप्रमुखांच्या परिषदेत सहभागी होऊ लागले. जी२० राष्ट्रगटात भारताशिवाय अर्जेन्टिना, ऑस्ट्रेलिया, ब्राझील, कॅनडा, चीन, फ्रान्स, जर्मनी, इंडोनेशिया, इटली, जपान, दक्षिण कोरिया, मेक्सिको, रशिया, सौदी अरेबिया, दक्षिण आफ्रिका, तुर्की, ब्रिटन, अमेरिका अशा १९ देशांचा समावेश आहे. युरोपियन युनियन ही संघटना या राष्ट्रगटातला विसावा सदस्य आहे. त्याशिवाय संयुक्त राष्ट्रे, जागतिक आरोग्य संघटना, आंतरराष्ट्रीय नाणेनिधी, वर्ल्ड बँक अशा आंतरराष्ट्रीय संघटनांचे प्रमुख तसंच काही देश पाहुणे म्हणून शिखर परिषदेत सहभागी होतात.

G20 राष्ट्रगट महत्त्वाचा का आहे?

- जगातली ६० टक्के लोकसंख्या जी२० राष्ट्रांमध्ये राहते.
- जगाच्या एकूण जीडीपीच्या ८५ टक्के जीडीपी या देशांतून येतं
- जागतिक व्यापारातील ७५ टक्क्यांहून अधिक व्यापार जी२० देशांत एकवटला आहे.

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साहजिकच या राष्ट्रगटाचं काम अतिशय महत्वाचं ठरतं. जी२०हे जी-७ या औद्योगिक देशांच्या राष्ट्रगटाचं विस्तारीत रूप मानलं जातं. विकसनशील आणि मध्यम उत्पन्न असलेल्या देशांना सामावून घेऊन जगाच्या अर्थव्यवस्थेला स्थिरता देणं हा या गटाचा उद्देश आहे. जी२० राष्ट्रगटाचं अध्यक्षपद फिरतं असतं आणि डिसेंबर २०२२ पासून ते वर्षभरासाठी भारताकडे येणार आहे.

जी २० शिखर परिषद तक्ता

शिखर परिषद क्रम	वर्ष	स्थळ
१	१५ नोव्हेंबर २००८	वॉशिंग्टन, युनायटेड स्टेट्स
२	२ एप्रिल २००९	लंडन, युनायटेड किंग्डम
३	२४-२५ सप्टेंबर २००९	पिट्सबर्ग, युनायटेड स्टेट्स
४	२६-२७ जून २०१०	टोरांटो, कॅनडा
५	११-१२ नोव्हेंबर २०१०	सोल, कोरिया
६	३-४ नोव्हेंबर २०११	कान्स, फ्रान्स
७	१८-१९ जून २०१२	लॉस कॅबोस, मेक्सिको
८	५-६ सप्टेंबर २०१३	सेंट पीटर्सबर्ग, रशिया
९	१५-१६ नोव्हेंबर २०१४	ब्रिस्बेन, ऑस्ट्रेलिया
१०	१५-१६ नोव्हेंबर २०१५	अंताल्य, तुर्की
११	४-५ सप्टेंबर २०१६	हांगजो, चीन
१२	७-८ जुलै २०१७	हॅबर्ग, जर्मनी
१३	३० नोव्हेंबर-१ डिसेंबर २०१८	मेंदोसा, अर्जेन्टिना
१४	२०१९	ओसाका, जपान
१५	२०२०	रियाद, सौदी अरेबिया
१६	३०-३१ ऑक्टोबर २०२१	रोम, इटली
१७	१५-१६ जुलै २०२२	बाली, इंडोनेशिया
१८	(प्रस्तावित) ९-१० सप्टेंबर २०२३	नवी दिल्ली, भारत

जी-२० हा जगातील २० प्रमुख देशांच्या अर्थमंत्री व मध्यवर्ती बँकेच्या गव्हर्नरांचा एक गट आहे. वास्तविकपणे ह्या गटात १९ देश व युरोपियन संघाचा सहभाग आहे. युरोपीय परिषदेचे अध्यक्ष व युरोपीय मध्यवर्ती बँकेचे अध्यक्ष युरोपियन संघाचे जी-२० मध्ये प्रतिनिधित्व करतात. जी-२० सदस्य देशांचा एकत्रित जीडीपी जगाच्या ८५ टक्के आहे व हे २० देश एकूण जागतिक व्यापाराच्या ८५ टक्के व्यापारासाठी कारणीभूत आहेत. २००८ च्या सुरुवातीच्या बैठकीपासून जी -२० देशांच्या प्रमुखानी ठरावीक कालावधीत परिषदेत वेळोवेळी सहभाग घेतला आहे आणि अलिकडच्या वर्षांत आपल्या कार्यसूचीच्या विस्तारामुळे या गटामध्ये वित्त मंत्री आणि परराष्ट्र मंत्र्यांची स्वतंत्र सभा देखील आयोजित केली जातात.

जी - २० च्या सदस्यतेमध्ये १९ वैयक्तिक देश आणि युरोपियन संघ (ईयू) यांचा समावेश आहे. युरोपियन युनियनचे प्रतिनिधित्व युरोपियन कमिशन आणि युरोपियन सेंट्रल बँक याने केले आहे. एकत्रितपणे, जी २० देशांमध्ये एकूण जागतिक उत्पादनापैकी

८५% जागतिक जीडीपी , जागतिक व्यापाराच्या ८०% किंवा (ईयूच्या अन्तर्गत व्यापाराचा समावेश नाही तर ७५%) आणि जगाच्या लोकसंख्येच्या दोन-तृतीयांश व्यापाराचा वाटा आहे. २००९ आणि २०१० च्या दरम्यान झालेल्या जी २० शिखर परिषदेचे संमेलन अर्ध वार्षिक होती. नोव्हेंबर २०११ च्या कान्सू संमेलना पासून सर्व जी-२० परिषदेचे आयोजन दरवर्षी झाले. जी-२० सदस्यांमध्ये भारतासह अनेक विकसनशील देशांचा समावेश आहे.

G20 गटातील सदस्य राष्ट्रे

सदस्य राष्ट्रांचे सकल वार्षिक उत्पन्न (किरकोळ पीपीपी) दशलक्ष अमेरिकन डॉलर, दरडोई उत्पन्न अमेरिकन डॉलर आणि लोकसंख्या खालील तक्त्यात दर्शविला आहे

खंड	सदस्य	सकल वार्षिक उत्पन्न (किरकोळ पीपीपी) दशलक्ष अमेरिकन डॉलर		दरडोई उत्पन्न अमेरिकन डॉलर	लोकसंख्या
आफ्रिका	दक्षिण आफ्रिका	२८७,२१९	४९२,६८४	५,७००	४९,३२०,५००
उत्तरअमेरिका	कॅनडा	१,३३६,४२७	१,२८१,०६४	३९,६००	३४,०८८,०००
	मेक्सिको	८७४,९०३	१,४६५,७२६	९,१००	१११,२११,७८९
	अमेरिका	१४,२५६,२७५	१४,२५६,२७५	४६,४००	३०९,१७३,०००
दक्षिण अमेरिका	आर्जेन्टिना	३१०,०६५	५८४,३९२	७,५००	४०,१३४,४२५
	ब्राझील	१,५७४,०३९	२,०१३,१८६	८,०००	१९३,०८८,७६५
पूर्व आशिया	चीन	४,९०८,९८२	८,७६५,२४०		1,338,612,968
	जपान	५,०६८,०५९	४,१५९,४३२	३९,८००	१२७,३९०,०००
	दक्षिण कोरिया	८३२,५१२	१,३६४,१४८	१७,१००	४८,८७५,०००
दक्षिण आशिया	भारत	१,३१०,१७१	३,५२६,१२४	१,०००	१,१८०,२५१,०००
आग्नेय आशिया	इंडोनेशिया	५३९,३३७	९६२,४७१	२,२००	२३१,३६९,५००
मध्यपूर्व	सौदी अरेबिया	३६९,६७१	५९३,३८५	१४,४००	२५,७२१.०००
युरेशिया	रशिया	१,२२९,२२७	२.१०९,५५१	८,८००	१४१,९२७,२९७
	तुर्कस्तान	६१५,३२९	८८०,०६१	७,९००	७२,५६१,३१२
युरोप	युरोपियन संघ	१६,४४७,५५९	१४,७९३,९७९	३२,९००	५०१,२५९,८४०
	फ्रान्स	२,६७५,९५१	२,१०८,२२८	४१,६००	६५,६४७,३७४
	जर्मनी	३,३५२,७४२	२,८०६,२२६	४०,८००	८१,७५७,६००
	इटली	२,११९,२६४	१,७४०,१२३	३६,४००	६०,३२५,८०५
	युनायटेड किंग्डम	२,१८३,६०७	२,१३९,४००	३५,०००	६२,०४१,७०८
ओशनिया	ऑस्ट्रेलिया	९९७,२०१	८५१,१७०	४६,३००	२२,३२८,६३२

G20 चे आयोजक पद

कोणता सदस्य देश जी-२० नेत्यांच्या एका विशिष्ट वर्षासाठी बैठक बोलावतो, कोणता देश या बैठकीचे आयोजन करणार हे ठरवण्यासाठी सर्व २० सार्वभौम देश पाच वेगवेगळ्या गटांत एकाला विभागले जातात. प्रत्येक समूहात जास्तीतजास्त चार

राष्ट्रे आहेत. ही प्रणाली २०१० पासून अस्तित्वात आली आहे, जेव्हा दक्षिण कोरिया जो गट ५ मध्ये आहे, जी -२० बैठक आयोजित केली होती. खालील तक्त्यामध्ये राष्ट्रांच्या गटांची सूची दिलेली आहे.

गट १	गट २	गट ३	गट ४	गट ५
ऑस्ट्रेलिया	भारत	अर्जेन्टिना	फ्रान्स	चीन
कॅनडा	रशिया	ब्राझिल	जर्मनी	इंडोनेशिया
सौदी अरेबिया	दक्षिण आफ्रिका	मेक्सिको	इटली	जपान
संयुक्त राष्ट्र	तुर्की		युनायटेड किंग्डम	दक्षिण कोरिया

G20 ची कार्यपद्धती

जी २० चे कार्य सामान्यपणे दोन पट्ट्यांत विभाजित केले जाते.

- **(१) वित्त पट्टा:** यामध्ये जी २० चे अर्थमंत्री आणि केंद्रीय बँक गव्हर्नर्स यांच्या सर्व बैठका अंतर्भूत असतात. वर्षभर अनेक वेळा घेतल्या जाणाऱ्या या बैठकी वित्तीय आणि आर्थिक मुद्द्यांवर केंद्रित असतात. उदा., आर्थिक आणि विनिमय दर धोरणे, गुंतवणूक, आर्थिक नियम, आंतरराष्ट्रीय कर इत्यादी.
- **(२) शेरपाचा (दूत) पट्टा:** या पट्ट्यामध्ये राजकीय समस्यांसह, भ्रष्टाचारविरोधी, विकास, व्यापार, ऊर्जा व हवामानातील बदल, लिंग समानता यांसारख्या व्यापक मुद्द्यांवर लक्ष केंद्रित केले जाते. या बैठकीत संबंधित प्रत्येक जी २० देशातील संबंधित मंत्री, नियुक्त केलेला शेरपा आपल्या देशाच्या नेत्याच्या वतीने नियोजन, वाटाघाटी व अंमलबजावणी करण्याच्या कार्यात गुंतलेले असतात. नंतर प्रत्येक शेरपा जी २० च्या बैठकीतील प्रगतीविषयी राज्य किंवा सरकारच्या प्रमुखांना माहिती देतात आणि संबंधित कार्यरत गटांबरोबर संवाद साधून विषयाचे प्रतिनिधित्व करतात.

जी २० च्या वार्षिक कार्यक्रमांत मंत्र्यांच्या ५० पेक्षा जास्त बैठका घेतल्या जातात. यात परराष्ट्र मंत्रालयातील प्रतिनिधी (शेरपा), केंद्रीय बँक गव्हर्नर्स आणि जागतिक नेत्यांचा समावेश असतो. नंतर संपूर्ण वर्षभरात जी २० बैठकांद्वारे तयार केलेल्या धोरणांवर राज्य किंवा सरकारच्या प्रमुखांनी उपस्थित असलेल्या प्रमुखांच्या परिषदेमध्ये एक संयुक्त घोषणापत्र जारी केले जाते.

जी २० मध्ये प्रत्येक वर्षी नवीन राष्ट्राची अध्यक्ष म्हणून निवड केली जाते. नवीन अध्यक्ष राष्ट्र हे मागील वर्षाचे अध्यक्ष राष्ट्र आणि पुढील वर्षात होणारे अध्यक्ष राष्ट्र यांच्या बरोबर काम करत असतो. यामुळे समूहाच्या कार्यसूचिके सातत्य सुनिश्चित करण्यात येते. या पद्धतीला एकत्रितपणे 'त्रोईका' म्हणून ओळखले जाते.

गटाच्या १९ सदस्यीय देशांमध्ये दरवर्षी जी २० चे अध्यक्षपद बदलत असते. जी २० चे मुख्यालय किंवा कायम कर्मचारी नसल्यामुळे जी २० च्या अध्यक्षतेखाली असलेले देश सभांचे व बैठकांचे आयोजन करते. तसेच सदस्यांमध्ये एकत्रितपणे अजेंडा ठरविण्याची आणि एकमताची उभारणी करण्यास प्रमुख भूमिका बजावते. जी २० ची व्याप्ती व परिणाम विस्तृत करण्यासाठी आणि त्याचे लक्ष्य खरोखर वैश्विक आहे, हे सुनिश्चित करण्यासाठी संयुक्त राष्ट्रे (यूएन), आंतरराष्ट्रीय नाणेनिधी (आयएमएफ) आणि जागतिक बँक यांसारख्या अग्रगण्य आंतरराष्ट्रीय संस्थांना भाग घेण्यास आमंत्रित केले जाते.

जी २० आपले दृष्टीकोन व कौशल्ये यांवर आधारित अजेंडे आणि निर्णय समृद्ध करण्याचा प्रयत्न करीत आहे. म्हणूनच जी २० देशांतील 'प्रतिबद्धता गट' किंवा नागरी संस्था जे समाजाचे विविध क्षेत्रांचे प्रतिनिधित्व करतात, त्यांचाही समावेश

करण्यात आला आहे. प्रत्येक प्रतिबद्धता गट स्वतंत्र असतात आणि त्याची अध्यक्षता त्या राष्ट्रातील सदस्याला दिली जाते. हे प्रतिबद्धता गट धोरणात्मक शिफारशींचा एक संच तयार करतात, जे शिखर परिषदेच्या आधी जी २० मध्ये औपचारिकपणे सादर करतात. उदा., जी २० मध्ये सध्याचे प्रतिबद्धता गट खालील प्रमाणे आहेत : व्यवसाय (बी २०), सिव्हिल सोसायटी (सी २०), श्रम (एल २०), विज्ञान (एस २०), थिंक टँक (टी २०), महिला (डब्ल्यू २०) आणि युथ (वाई २०).

२०२२ ची G20 बाली शिखर परिषद

२०२२ जी२० बाली शिखर परिषद इंडोनेशिया ही वीस गटाची (G20) सतरावी बैठक होती , जी १५-१६ नोव्हेंबर २०२२ रोजी इंडोनेशियाच्या नुसा दुआ , बाली येथे आयोजित करण्यात आली होती. १ डिसेंबर २०२१ रोजी, २०२२ च्या चौथ्या तिमाहीत शिखर परिषदेकडे नेत. अध्यक्षपद हस्तांतरित समारंभ एक जिवाळ्याचा कार्यक्रम म्हणून आयोजित करण्यात आला, ज्यामध्ये जी२० अध्यक्षपदाची जबाबदारी इटालियन पंतप्रधान मारियो द्राघी यांच्याकडून इंडोनेशियाचे अध्यक्ष जोको विडोदो यांच्याकडे हस्तांतरित करण्यात आली . या रोम शिखर . जी२० लीडर्स समिटच्या आधी, G20, Youth20 (Y20) च्या युवा सहभाग गटाने जुलै २०२२ मध्ये जकार्ता आणि बांडुंग येथे Y20 इंडोनेशिया २०२२ शिखर परिषद आयोजित केली होती.

सुरुवातीला, इंडोनेशिया २०२०मध्ये जी२० शिखर परिषदेचे यजमानपद भूषवणार होते. तथापि, २०२३ मध्ये असियाना चे अध्यक्षपदही इंडोनेशिया भूषवणार असल्याने , २०२२ मध्ये शिखर परिषद होणार असलेल्या भारताने इंडोनेशियासोबत अध्यक्षपदाच्या वेळेची देवाणघेवाण करण्यास सहमती दर्शवली. “इंडोनेशिया डिसेंबर २०२२ मध्ये जी२० चे अध्यक्षपद भूषवेल तर भारत एक वर्षानंतर अध्यक्षपद भूषवेल,” रेन्तो म्हणाले. इंडोनेशियाचे अध्यक्षपद १ डिसेंबर २०२१ रोजी इटालियन पंतप्रधान मारियो द्राघी यांच्याकडून इंडोनेशियाचे अध्यक्ष जोको विडोदो यांच्याकडे रोम शिखर परिषदेच्या समारोपानंतर हस्तांतरित झाल्यानंतर सुरू झाले .

इंडोनेशियन सरकारने जी२० कार्यक्रमांसाठी Rp ६७४ अब्ज (USD ४५ दशलक्ष) बजेट केले आहे. कार्यक्रमाच्या सुरक्षेसाठी, इंडोनेशियन सरकारने बाली येथे मुख्यालय असलेल्या कोडम उदयना येथील ६,००० सैनिकांसह सुमारे १०,००० पोलीस अधिकारी आणि १८,००० सैनिक तैनात केले. शिखर परिषदेच्या काही काळापूर्वी, दरम्यान आणि नंतर, बालीच्या Gusti Ngurah Rai आंतरराष्ट्रीय विमानतळावरील उड्डाणे मर्यादित करण्यात आली, व्यावसायिक विमानांसाठी मर्यादित परिचालन तास आणि रात्रभर व्यावसायिक विमानांवर बंदी घालण्यात आली. काही उड्डाणे सुराबाया , लोंबोक , आणि मकासर येथील जवळच्या विमानतळांवर रीडायरेक्ट केली जातात .

कोविड-१९ साथीच्या रोगामुळे , पर्यटनावर अवलंबून असलेल्या बालीची अर्थव्यवस्था उद्ध्वस्त झाली होती, जी२० शिखर समारंभाला बेटावरील पर्यटनाला महामारीपूर्वीच्या पातळीपर्यंत चालना देण्याची संधी म्हणून पाहिले जात होते. शिखर परिषदेचे मुख्य ठिकाण बांडुंग रीजन्सीमधील नुसा दुआ येथील अपूर्वा केम्पिंस्की हॉटेल येथे आहे . जी२० समिटमध्ये भाग घेणारी इतर ठिकाणे म्हणजे मीडिया सेंटरसाठी बाली इंटरनॅशनल कन्व्हेन्शन सेंटर , जोडीदार कार्यक्रमासाठी सोफिटेल बाली नुसा दुआ बीच रिसॉर्ट , खारफुटीच्या लागवड सत्रासाठी नगुराह राय ग्रँड फॉरेस्ट पार्क आणि गाला डिनर तसेच पारंपारिक कार्यक्रमांसाठी गरुड विष्णू केनकाना सांस्कृतिक उद्यान इत्यादी.

२०२२ ची G20 बाली या शिखर परिषदेत खालील समस्यावर चर्चा:

रशिया आणि युक्रेन

युक्रेनवर रशियन आक्रमणानंतर, काही देशांनी रशियाचे अध्यक्ष व्लादिमीर पुतिन यांना जी२० मधून वगळण्याची मागणी केली. मार्च २०२२ मध्ये, पोलिश आर्थिक विकास मंत्री पिओटर नोवाक म्हणाले की त्यांनी युनायटेड स्टेट्सबरोबरच्या बैठकीत रशियाला वगळण्याचा प्रस्ताव मांडला होता, ज्याला नंतर युनायटेड स्टेट्सचे अध्यक्ष जो बिडेन यांनी पाठिंबा दर्शविला. चीनच्या परराष्ट्र व्यवहार मंत्रालयाचे प्रवक्ते वांग वेनबिन यांनी या कॉल्स नाकारल्या, की कोणत्याही सदस्याला दुसऱ्या देशाला सदस्य म्हणून काढून टाकण्याचा अधिकार नाही. कॅनडाचे पंतप्रधान जस्टिन ट्रुडोगटाने रशियाच्या सहभागाचे “पुनर्मूल्यांकन” केले पाहिजे. इंडोनेशियन सरकारने सुरुवातीला युक्रेनवरील रशियन आक्रमणाला बैठकीच्या अजेंडापासून दूर ठेवण्याचा प्रयत्न केला. परराष्ट्र मंत्री रेटनो मारुसुडी म्हणाले की त्यांच्या देशाचे सरकार इतर सदस्यांच्या मते आणि सूचनांवर विचार करेल परंतु त्या शिखर परिषदेचा उद्देश साथीच्या रोगावर आणि आर्थिक पुनर्प्राप्तीवर लक्ष केंद्रित करणे आहे.

रशिया-युक्रेनियन युद्ध

शिखर परिषदेदरम्यान, अमेरिकेचे अध्यक्ष जो बिडेन म्हणाले की त्यांनी आणि चीनचे नेते शी जिनपिंग यांनी संयुक्तपणे सहमती दर्शवली की रशियाने युक्रेनमध्ये अण्वस्त्रे वापरू नयेत तर चीनचे राज्य माध्यम आउटलेट शिन्हुआने म्हटले आहे की चीनचे परराष्ट्र मंत्री वांग यी यांनी त्यांचे रशियन समकक्ष सेर्गेई लाव्रोव्ह यांना सांगितले की आण्विक युद्ध टाळण्याच्या मॉस्कोच्या भूमिकेने देशाची “तर्कसंगत” आणि “जबाबदार” वृत्ती दर्शविली. युक्रेनचे अध्यक्ष वोलोडिमिर झेलेन्स्की यांनी सभेला अक्षरशः संबोधित केले आणि रशियाच्या विरोधात “जी१९” असा उल्लेख केला. वॉशिंग्टन पोस्टने वृत्त दिले आहे की रशियासह चीनने युक्रेनवरील रशियाच्या आक्रमणाचे वर्णन करण्यासाठी आणि जी२० च्या अंतिम संप्रेषणाच्या मजकुरात त्याचा समावेश करण्यासाठी “युद्ध” शब्द वापरण्यास विरोध केला आहे. संयुक्त घोषणेमध्ये अखेरीस “बहुतेक सदस्यांनी” रशियाच्या आक्रमणाचा निषेध केला असे विधान समाविष्ट केले, जरी “अन्य मते आणि परिस्थितीचे वेगवेगळे मूल्यांकन होते” हे देखील मान्य केले.

अमेरिका-चीन संबंध

युनायटेड स्टेट्सचे अध्यक्ष जो बायडेन यांनी १४ नोव्हेंबर २०२२ रोजी चीनचे राष्ट्राध्यक्ष शी जिनपिंग यांची भेट घेतली . त्यांची वैयक्तिक भेट होण्याची ही पहिलीच वेळ होती.

परिषदेच्या अग्रभागी, यूएस अधिकाऱ्यांनी जो बायडेन आणि शी यांच्यातील बैठकीची व्यवस्था करण्यासाठी त्यांच्या चीनी समकक्षांशी संपर्क साधला होता आणि दोघांमधील बैठक १४ नोव्हेंबर रोजी तीन तासांत झाली. नॅन्सी पेलोसीच्या २०२२ च्या तैवान भेटीनंतर बिघडलेले दोन्ही देशांमधील संबंध आणि दळणवळण पुनर्संचयित करण्यात मदत करण्यासाठी ही बैठक नियुक्त करण्यात आली होती .

इंडोनेशियन डिकार्बोनायझेशन

जी७ देश, ईयू, डेन्मार्क आणि नॉर्वे यांनी इंडोनेशियाच्या कोळशावर चालणारी अर्थव्यवस्था, तथाकथित इंडोनेशिया जस्ट एनर्जी ट्रान्झिशन पार्टनरशिप डिकार्बोनाइज करण्यासाठी २० अब्ज यूएस-डॉलरच्या कराराची घोषणा केली .

प्रस्तावित G20 परिषद २०२३ भारत

संयुक्त राष्ट्रांचं जसं न्यूयॉर्कमध्ये एक कार्यालय आहे, तसं जी२० देशांचं कायमस्वरूपी कार्यालय किंवा सचिवालय नाही. अर्जेडा आणि समन्वय साधण्याचं काम जी२० देशांचे प्रतिनिधी करतात ज्यांना शेरपा म्हणून ओळखलं जातं. दरवर्षी एका देशाकडे जी२०चं अध्यक्षपद येतं. यालाच जी२० प्रेसिडेंसी असे म्हणतात. प्रत्येक प्रेसिडेंसीच्या शेवटी जी२० राष्ट्रगटाची बैठक होते आणि कारभार पुढच्या अध्यक्षांवर सोपवला जातो. जी२० चे विद्यमान अध्यक्ष आधीचे आणि पुढचे अध्यक्ष राष्ट्र यांच्या मदतीनं कारभार चालवातात. भारत इंडोनेशिया आणि ब्राझीलच्या मदतीनं जी२० चा कारभार पाहील. मग २०२३ सालची जी२० शिखर परिषद भारतात होईल. भारत इंडोनेशिया आणि ब्राझीलच्या मदतीनं जी२० चा कारभार पाहील. मग २०२३ सालची जी२० शिखर परिषद भारतात होईल. ही शिखर परिषद काश्मिरमध्ये करण्याचा प्रस्ताव केंद्र सरकारनं मांडला होता, पण पाकिस्तान, चीन, तुर्की, सौदी अरेबियानं विरोध दर्शवल्यामुळे दिल्लीत ही परिषद होणार आहे. ज्या देशाकडे ही प्रेसिडेंसी असते, त्यांना वर्षभरासाठीचा अर्जेडाही ठरवता येतो. तसंच अध्यक्ष या नात्यानं तो देश इतर काही देशांना पाहुणे म्हणून बोलवू शकतो. भारतानं बांगलदेश, इजिप्त, मॉरिशस, नेदरलँड्स, नायजेरिया ओमान, सिंगापूर, स्पेन आणि युएई या देशांना हे निमंत्रण दिलंय.

जी२० हा जगातील २० प्रमुख अर्थव्यवस्थांमधील सरकारे आणि केंद्रीय बँक गव्हर्नरांसाठी एक आंतरराष्ट्रीय मंच आहे. जी२० ची स्थापना १९९९ मध्ये झाली. भारत त्याच्या जी२० अध्यक्षपदाच्या काळात ५५ शहरांमध्ये २०० हून अधिक बैठका आयोजित करेल. केंद्रीय पर्यटन मंत्री श्री जी किशन रेड्डी यांनी ईशान्येकडील १० व्या आंतरराष्ट्रीय पर्यटन मार्ट (ITM) मध्ये बोलतांना माहिती दिली की या जी२० बैठका ईशान्येकडील अनेक राज्यांमध्येही आयोजित करण्याचा प्रस्ताव आहे.

G20 शिखर परिषद २०२३ – पर्यटन क्षेत्रासाठी महत्त्व

- भारत लवकरच डिसेंबर २०२२ ते नोव्हेंबर २०२३ या कालावधीत जी२० चे अध्यक्षपद भूषवणार आहे.
- जी२० भारताला आपली संस्कृती, इतिहास आणि पर्यटन क्षमता दर्शविण्याची आणि जगातील एक प्रमुख पर्यटन स्थळ म्हणून स्वतःला स्थान देण्याची उत्तम संधी देते.
- जी२० सदस्य देशांपैकी चीन, मेक्सिको, भारत, दक्षिण आफ्रिका आणि इंडोनेशिया हे कोविड नंतर त्यांच्या पर्यटन उद्योगाचा विस्तार करतील असा अंदाज आहे.
- भारताच्या जी२० गटाच्या अध्यक्षपदासह, भारत निश्चितपणे या ४-५ देशांच्या पुढे जाऊन जागतिक क्षेत्रात भारताच्या पर्यटन उद्योगाचे योग्य स्थान निर्माण करू शकतो.
- आपल्या देशात जगाचे स्वागत करताना भारताने आपली ईशान्येकडील सांस्कृतिक समृद्धी दाखवण्याची योजना.
- इंटरनॅशनल टुरिझम मार्ट २०२२ विविध पर्यटन आकर्षणे आणि ८ राज्यांमध्ये ऑफर केलेली उत्पादने हायलाइट करेल.

G20 शिखर परिषद २०२३ थीम

भारताची जी२० प्रेसिडेंसी थीम “वसुधैव कुटुंब-काम” किंवा “एक पृथ्वी एक कुटुंब एक भविष्य” आहे. जी२० थीम एका चांगल्या भविष्यासाठी, एका समान उद्दिष्टासाठी संपूर्ण जगाला एकत्र आणण्याच्या भारताच्या कार्याचे प्रतिनिधित्व करते कोणतेही

“पहिले जग किंवा तिसरे जग” नसून “केवळ एक जग” असावे असा भारताचा प्रयत्न असेल. तत्पूर्वी, भारताने याच भावनेने काम सुरू केले- ‘एक सूर्य, एक जग, एक ग्रीड’ ने जगात अक्षय ऊर्जा क्रांतीची हाक दिली आहे. जागतिक आरोग्य बळकट करण्यासाठी ‘एक जग, एक आरोग्य’ ही मोहीम. जी२०ची स्थापना १९९९ मध्ये आंतरराष्ट्रीय आर्थिक स्थिरतेच्या संवर्धनाशी संबंधित धोरणावर चर्चा करण्याच्या उद्देशाने करण्यात आली. भारत हा जी२०चा संस्थापक देश आहे.

G20 च्या कार्याचा आढावा

- आर्थिक लक्ष्य : अमेरिका, कॅनडा आणि जर्मनी या देशांच्या धोरणकर्त्यांनी तयार केलेल्या जी २० च्या सुरुवातीच्या आराखड्यात वैश्विक कर्ज आणि स्थिर आर्थिक स्थिती टिकवून ठेवण्यावर लक्ष केंद्रित केले होते. त्यात समावेशक स्वरूपात मोठ्या विकासाशील अर्थव्यवस्थांना सहभागी करून घेण्यावर भर देण्यात आला होता. नोव्हेंबर २००८ मध्ये झालेल्या परिषदेत या गटाच्या नेत्यांनी जागतिक वित्तीय प्रणालीची पुनर्रचना करण्यासाठी जागतिक बँक आणि आयएमएफसह आंतरराष्ट्रीय वित्तीय संस्थांना मोठ्या प्रमाणात आर्थिक मदत पुरविण्याचा वाटा उचलला. अशाप्रकारे सुरुवातीपासूनच जी २० समूहातील सहभागी सदस्यांनी जागतिक आर्थिक वाढ, आंतरराष्ट्रीय व्यापार आणि वित्तीय बाजार नियंत्रण यांस प्राधान्य दिले आहे.
- सर्वसमावेशक वाढ : संयुक्त राष्ट्रांच्या चिरंतन विकास लक्ष्यांचा २०१५ मध्ये स्वीकार केल्यानंतर अधिक जागतिक महत्वाचे मुद्दे जी २० कार्यक्रमात समाविष्ट करण्यात आले आहेत. उदा., स्थलांतर, संगणकीकरण, रोजगार, आरोग्यसेवा, महिलांचे आर्थिक सक्षमीकरण, विकास मदत इत्यादी.
- लघु सदस्यता प्रमाण : जी २० ने सदस्यांच्या समावेशाविषयी आर्थिक भार आणि व्यापक सदस्यत्व देणारा हा एक गट जागतिक अर्थव्यवस्थेच्या आणि वित्तीय व्यवस्थेच्या व्यवस्थापनावर उच्च दर्जाचे कायदेशीरपणा व प्रभाव देणारा आहे असे म्हटले असले, तरी त्याच्या कायदेशीरपणाला आव्हान दिले गेले आहे. उदा., डेन्मार्क इन्स्टिट्यूट फॉर इंटरनॅशनल स्टडीजच्या वर्ष २०११ च्या अहवालात जी २० च्या सदस्यांच्या समावेशाविषयी टीका केली आहे. विशेषतः आफ्रिकन खंडाला देण्यात आलेल्या अतीकमी प्रतिनिधित्व आणि जी २० च्या गैरसदस्यीय राज्यांना मात्र पर्यवेक्षक म्हणून आमंत्रण या संघटनेसाठी त्याचे प्रतिनिधित्व वैध ठरवित नाही.
- सदस्यतेवरील वाद : जी २० मध्ये मोठ्या आर्थिक राष्ट्रांचा समावेश होत असला, तरी काही राष्ट्रांना सदस्यता देण्यात आली नाही. म्हणून विवाद कायमच राहिला आहे. उदा., नॉर्वे ही संयुक्त राष्ट्रांमधील सातवी सर्वात मोठी प्रगत अर्थव्यवस्था आहे. त्याच प्रमाणे स्पेनसुद्धा जगातली चौदावी मोठी अर्थव्यवस्था आहे; मात्र त्यांचा समावेश जी २० गटात केला गेला नाही. याच प्रमाणे पोलंडची अर्थव्यवस्था जी २० च्या सदस्य अर्जेटिनापेक्षा मोठी झालेली असून अर्जेटिनाच्या जागी पोलंडचा समावेश करण्याची मागणी झाली आहे. अशा प्रकारे जी २० वरील मोठ्या प्रमाणात सदस्यत्वाचा विवाद कायमच राहिला आहे.
- ग्लोबल गव्हर्नन्स ग्रुप (३ जी) : सिंगापूरच्या प्रतिनिधींनी ग्लोबल गव्हर्नन्स ग्रुप (३ जी) ही संघटना स्थापन करण्यात अग्रगण्य भूमिका पार पाडली. या अनौपचारिक गटामध्ये ३० गैर जी २० देशांचा समावेश करण्यात आला आहे. संयुक्त राष्ट्रसंघातील सिंगापूरच्या प्रतिनिधींनी जून २०१० मध्ये जी २० गटाला सावध केले की,

जी २० चे निर्णय सर्व मोठ्या व लहान देशांवर परिणाम करत असल्यामुळे प्रमुख गैर जी २० राष्ट्रांना आर्थिक सुधारणा चर्चासत्रांमध्ये सामील करण्यात यावेत.

- परराष्ट्र धोरणाची टीका : अमेरिकेतील फॉरेन पॉलिसी या मॅगझीनने जी २० च्या काही सदस्यांच्या कृत्यांवर प्रश्न उपस्थित केले आहे. जागतिक मंदीच्या समस्येला अजूनही न सोडविल्यामुळे जी २० वर त्यांनी टीका केली आहे.
- इतर व्यापक मुद्दे : नियमांची अंमलबजावणी करण्याची कोणतीही औपचारिक क्षमता नसतानाही जी २० च्या प्रमुख सदस्यत्वामुळे ते जागतिक धोरणावर परिणाम करणारे निर्णय घेतात, अशी टीका जी २० वर मोठ्या प्रमाणात करण्यात आली आहे. त्याच प्रमाणे जी २० च्या सर्वात महत्त्वाच्या बैठका बंददरवाजात होत असल्यामुळे सुद्धा टीका करण्यात आली आहे. जी २० च्या शिखर परिषदेच्या सुरक्षिततेसाठी लागणाऱ्या मोठ्या खर्चावरसुद्धा टीका करण्यात आली आहे. उदा., टोरंटो येथे २०१० मध्ये पार पडलेल्या जी २० च्या शिखर परिषदेला लोकांद्वारे प्रचंड प्रमाणावर विरोध करण्यात येऊन या विरोधाने दंगलीचे रूप घेतले होते. या वेळी मोठ्या प्रमाणावर लोकांना अटक करण्यात आली. कॅनडाच्या इतिहासात अशी घटना पहिल्यांदाच घडली होती.

जी २० शिखर परिषदेचे या वर्षीचे यजमान पद भारताकडे असून ९-१० सप्टेंबर २०२३ रोजी नवी दिल्ली येथे शिखर परिषद होणार असून तत्पूर्वी देशातील अनेक महत्त्वाच्या शहरांमध्ये बैठका होणार आहेत. तसेच २०२४ चे जी २० शिखर परिषदेचे यजमान पद ब्राझील या देशाकडे असणार आहे.

सारांश

जी २० ची स्थापना १९९९ मध्ये संयुक्त राष्ट्रांच्या प्रमुख जागतिक आर्थिक मुद्यांवर चर्चा करण्यासाठी करण्यात आली. जी २० चे प्रमुख उद्देश जागतिक आर्थिक वाढ, आंतरराष्ट्रीय व्यापार आणि आर्थिक बाजार यांच्या नियंत्रणास प्रोत्साहन देणे आहे. जी २० च्या शिखर परिषदेची सुरुवात २००८ पासून झाली. या शिखर परिषदेत राज्य किंवा शासनाचे प्रमुख हजर राहतात. जी २० च्या कार्यसूचिच्या विस्तारामुळे अलीकडच्या काळापासून या गटातल्या अर्थमंत्र्यांच्या आणि परराष्ट्र मंत्र्यांच्या वेगवेगळ्या बैठका आयोजित होतात. २५ सप्टेंबर २००९ रोजी गटाच्या नेत्यांनी घोषित केले की, जी २० हा गट अमीर राष्ट्रांच्या जी ८ या गटाची जागा घेईल. नोव्हेंबर २०११ पासून कान्स (फ्रान्स) मधील झालेल्या शिखर परिषदेनंतर जी २० परिषदेचे आयोजन दरवर्षी होते.

२०२२ ची जी २० बाली या शिखर परिषदेत खालील समस्यांवर चर्चा: रशिया आणि युक्रेन युद्ध, अमेरिका-चीन संबंध आणि इंडोनेशियन डिकार्बोनायझेशन यासारख्या बऱ्याच समस्यांवर बाली परिषदेत सखोल चर्चा करण्यात आली.

जी २० शिखर परिषदेचे या वर्षीचे यजमान पद भारताकडे असून ९-१० सप्टेंबर २०२३ रोजी नवी दिल्ली येथे शिखर परिषद होणार असून तत्पूर्वी देशातील अनेक महत्त्वाच्या शहरांमध्ये बैठका होणार आहेत. तसेच २०२४ चे जी २० शिखर परिषदेचे यजमान पद ब्राझील या देशाकडे असणार आहे.

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Dharwad Industrial Growth Centre: Process of Development of Karnataka

Dr. G.B. Murgod*

INTRODUCTION

Karnataka has been spearheading the growth of Indian Industry, In order to increase the share of manufacturing in the overall GDP of the country for ensuring systematic and planned urbanisation. Bengaluru(Bangalore) –Mumbai Industrial Corridor (BMIC)is envisioned to facilitate development of well planed and resource–efficient industrial base in the states of Karnataka and Maharashtra. Perspective plan for the overall corridor has been prepared and DHARWAD (Karnataka) and SATARA (Maharashtra) have been identified as the priority nodes. Dharwad Industrial centre has been envisaged to be developer for achieving an regional industry agglomeration in the state of Karnataka. The industrial Growth Centre spreads across an area of 6000 acres proximately to HUBBALLI –DHARWAD TWIN CITY. The centre is well connected by RAILWAY and Roads(NH/Asian Highway 48&67) which connects the metrocities MUMBAI, BANGALURU and GOA along with other cities.

Proposed Dharwad – Belagavi Rail –Line is adjacent to the centre. Hubballi Airport is at a distance of 30 Kms, while nearest sea-port are at KARWAR (170Kms) and Goa (180 Kms). The proposed industrial development at DHARWAD will augment the existing industrial development and create an investment destination for various categories of industries through provision of large-scale regional trunk infrastructure at Dharwad. particularly in terms of high-technology industries in the areas of Electrical and Electronics, Information & Communication Technology (ICT),Bio technology and more recently, NANO-TECHNOLOGY. The Industrial structure of Karnataka presents a blend of modern high –tech capital goods industries on the other. Trends in industrial pro- industrial production can be analysed by considering the changes in the Index of Industrial Production (IIP) Towards calculating the index, the weights of different sectors and sub –sectors are assigned based on their contribution to Gross Value Added (GVA) of industry in the base year. The manufacturing sector has the highest weight of about 81.1% followed by electricity sector and the mining sector (6.9%) IIP of 2019-20 stood 203.45 General Index

Industrialize or Parries the words of Sir M Vishwesharaiyya(Divan of Mysore). Industries play an important role in a economy The key to our success in employment lies in the success of manufacturing in the small scale sector that is **Micro Small and Medium Enterprises (MSME)** amended Act MSME classified on the basis of investment and turnover. The overall organized industrial sector of Karnataka has registered 1.20% growth in 2019-20 as compared to 2 018-19 within organised sector Mining sector shows the highest growth of 4.35% followed by Manufacturing sector 2.58% and Electricity sector registered negative growth of 9.24% Industrialization..Industrialization is a process of economic development where an increasing proportion of home resources mobilized to establish a technologically up to data and diversified economic structure. This economy is characterized by dynamical processing industry producing means of production and consumer goods suitable for making the fast development of the total national economy. Industrialization accelerates economic development through structural transformation.

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Economic development implies significant changes in the sectoral composition of income and employment. And by definition industrialization involves fundamental changes in the structure of an economy both in terms of output and occupational pattern of work force. As a first step Industrialization initiates shift away from the land based agriculture and allied activities to the man and machine based secondary and tertiary economic activities. Such a shift, which moves workforce from the relatively low productivity economic activities to the relatively high productivity economic activities, accelerates economic development. Industrial development, which is the major cause of economic development, gets concentrated in some regions and economic development, which is led by industrialization, takes place in the surrounding regions. Before independence the pattern of industrial development in India was marked by a heavy concentration of industries in a few regions. Even after independence, when industrialization was accepted as a means of economic development, industrial investment started to flow towards the existing cities with industrial infrastructure while backward regions of the country continued to lie behind. Industries continued to be concentrated in and around the developed regions by concentrating capital, employment and income. Development of industries in the backward regions is accepted as a means to reduce regional disparities as it is dynamic, flexible and has better potentiality for generating employment directly and indirectly through their backward and forward linkages with other sectors of the economy. Industrial development would create an impact on income levels and pull the region out of its backwardness and promote regionally balanced development. Decentralization of industries is necessary for balanced regional development in a country with several backward areas. Some of them have rich mineral potential or rich forest resources to augment the per capital income of the people.

The tendency to set up industries in developed areas is encouraging exodus of rural population resulting in concentration of urban growth and environmental pollution, which needs to be dissipated for creation of new urban centres in under developed areas with a view to achieving better socio economic growth. It is an effort in which the under developed country place a major hope of finding a solution to their problems of poverty, insecurity and over population and ending their newly realized backwardness in the modern world. Four decades of post Independence industrialization has changed the structure and growth pattern of the economy by creating new growth centres and enabling new entrepreneurs to emerge. Both public and private sectors have expanded considerably and a comfortable heavy and basic industry base has been created along with the expansion of small scale sector. In the meanwhile, small-scale industries relying on some modern or semi Modern machines also appeared in the cities and also in small and medium towns where the artisan castes began to shift to small-scale industry. Mechanics, workshops, manufacture of metal, agricultural tools and electrical appliances, etc.

DEFINITION OF SMALL SCALE AND COTTAGE INDUSTRIES (MSME)

A significant feature of the Indian economy since Independence is the rapid growth of the small industry sector. In the Industrial Policy Resolutions of 1948, 1956 1977, 1980, and in post LPG period also the small sector was given special role for creating additional employment with, low capital investment. A new thrust was given in favour of small units by giving special name as **Micro Small and Medium Enterprises (MSME)** MSME in the Industrial Policy Even In, 1991 after LPG the government grouped small-scale industrial undertakings and MSME (2 oct 2006 Act, come in to force) into two categories those using power but employing less than 50 persons. All small-scale enterprises, however, had capital investment of less than Rs. 5crores. and not more than 20 crores. The criterion, namely, the character of organization and management, also cannot be considered a sound basis of classification. Apparently, the standing feature of small scale enterprises (MSME) seems to be the personal character of its organization and management in contrast with the

predominantly impersonal organization and management of large corporations. In small enterprises management is predominantly proprietary with individual ownership or partnership. But the ownership and management may also be identical in some of the large-scale industries. The criterion, therefore, becomes vague and inappropriate.

In 2006, the small scale enterprises /MSME were defined as undertakings with a fixed capital investment of less than Rs. 1 crores. and ancillaries with a fixed capital investment of Rs. 10 crores.. Investment will imply investment in fixed assets in plant and machinery, whether held in ownership term or by lease or by hire purchase. In 2006 this limit was revised to Rs. 1 crores MSME (small-scale enterprises) and Rs. 20 crores. in case of ancillaries. Subsequently, under the Industrial Policy Statement of 1980 and MSME act of 2006, this limit was further raised to Rs. 20 crores in case of small unit and Rs. 5 crores in case of ancillary units. Simultaneously, in the case of tiny units, the limit of investment has been raised from Rs. 1 crores to Rs. 2 crores. In March 2006, the Government has again revised the investment limit of small scale units/ MSME 1 crore to Rs. 25 crore.

NEED FOR THE STUDY

Some of the important empirical studies conducted with special reference to the small scale industries and **Micro Small and Medium Enterprises (MSME)** MSME in various areas have been reviewed. However, there have been contradictory results that emerged from these studies. For instance some of those studies and in favour of the financial and marketing support given by the government, while some other are against on the other hands certain studies conclude that MSME sector is efficient whereas certain other studies opine that the MSME (SSI) sector is efficient. This section documents the statement of the problem chosen for the present study and lists the main objectives. Hypothesis and key concepts used. Further, it also presents information about methods of data collection and small scale industrial setting in DHARWAD district. With special reference to Dharwad Growth Centre which is coming under (District Industrial Canter DIC).

STATEMENT OF PROBLEM

The condition of industries and MSME is not so well particularly, one out of every six units is found to be unhealthy or sick. Chronic shortage of power, raw material costraights working capital hassles owing to inconsistent bank leading, management failures and other problems have been experienced by small scale units and **Micro Small and Medium Enterprises (MSME)** MSME. In spite of provision of several incentives and concessions by the government for promotion of SSI/MSME the growth of industrial units Dharwad district is not so satisfactory, and the district is considered as industrially backward. According to Government of Karnataka Industrial policy 2000-26(Policy towards Tourism which creates interest among the investors in industry and resource based activities). So for no systematic study has been done on the problems of MSME (SSI) in the district. Nature of the problems faced by different categories of SSIs will logically be different from each other. The various problems of the SSIs need to be identified and critically analyzed before actually suggesting any measures to develop this MSME (SSIs). Thus a systematic study to find out the particular problems encountered by different categories of unit is needed. This kind of study will help the government to provide incentives and concessions, because, based on the nature and extent of problems faced by the SSIs, the nature and extent of incentives and concessions offered by the Government should very with such an approach only, the balances regional industrial development could be achieved. With this background in mind, the researcher undertook the following investigation, "problems and prospects of small scale industries. A case study of Dharwad district, Karnataka State.

SCOPE AND LIMITATION OF THE STUDY

The following are guidelines for the scope of research.

The scope of the study is limited to **Micro Small and Medium Enterprises (MSME)** MSME(small scale units), where the investment in plant and machinery Rs. 5 crore. to Rs. 10 crore. In other words, the study does not cover the tiny and ancillary units under MSME. The study considers only registered MSME(small scale units) Dharwad Growth centres of BELUR INDUSTRIAL AREA and GOKUL INDUSTRIAL ESTATES MSME units with DIC unregistered units part of this study. The study also attempts to examine the entrepreneur's engaged in the manufacturing and servicing of six product groups to facilitate an in-depth study. One of the important coverage is SEZ & EOIU of the present study is that it covers Dharwad Industrial area.

OBJECTIVES

- To examine shifts in India's small industry policies and their impact on the growth of small scale industry and Micro Small and Medium Enterprises (MSME) sector.
- To study different sources of finance of MSME
- To analyses the impact of interest rates and subsidy of MSME
- To analyse production and profit of MSME/small scale industrial unit.
- To study price determination practices and to analyses marketing problems of MSME
- To study the impact of act of MSME
- To analyse the financial burden of MSME

METHODOLOGY KEY CONCEPTS

In this study- certain key concepts have been used for the purpose of collection and analysis of data such as small scale, tiny and ancillary industries and MSME. It is used to classify industrial units on the basis of the investment in terms of their capital. Thus on this basis, the following types are arrived at.

Industrial undertakings having investment in fixed assets in plant and machinery, not exceeding Rs. 5 crores is considered as tiny industries. Industries with an investment not exceeding Rs. 10 crores and Rs. 20 crores respectively are considered as small scale industries and ancillary industries. This definition is based on the norms adopted by the government of India for classifying MSME.

TOOLS OF ANALYSIS

To explain both primary and secondary data to interpret the simple statistical tools such as Percentage method, ratios, growth rate are employed in the study. The necessary charts are also used to make the data easily understandable and in order to test the verified hypothesis was used for the visual representation.

FINANCIAL AND PRODUCTION RELATED PROBLEMS OF SSI UNITS

This is based on the primary data collected The first section attempts to present the production line, type of units, organizational structure, investment in plant and machinery, nature of acquisition, source of finance, cost of loan finance, source of term loans, subsidy of units, subsidy amount financial incentives and financial problems like time gap between sanction and receipts of loan, hire purchase of machinery, delay in obtaining incentives, problems in obtaining loan finance, source of working capital and problems of working capital.

The second section records SSI units and MSME information pertaining to the industry established. Here an attempt has been made to examine the nature of production, value of production, reasons for decrease in production, source of raw material, raw material purchasing channels, difficulties in obtaining the raw material, total value of required and actual quantity of raw material purchasing channels, difficulties in obtaining the raw material, total value of required and actual quantity of raw material, source of power, regular shortage of power, inadequate supply of power, capacity utilization, reasons for loss of units, reasons for under utilization of capacity and overcoming measures of under utilization of capacity, et

GENERAL INFORMATION ABOUT THE UNITS

Totally 125 units have been established throughout the district at the time of the study period. The units selected for study are broadly divided into six categories according to the types of goods they are manufacturing. This categorization is adopted from the classification of khadi and village industries commission. Hence, in accordance with the above mentioned categorization it has classified the industries and analysed. This classification is shown in the Table No. 1.

Table No. 1: Product-wise Classification of Units

Product	Number of Units	Percentage
Food Product	42	33.60
Mineral Product	29	23.20
General Engineering	30	24.00
Stone Crushing Product	1	8.8
Wood and Wooden Product	16	12.8
Printing	7	5.6

Source Field Survey

The table No. 1 shows the product wise classification of units. Out of the total 125 MSME (SSI) units in Dharwad district 42 (33.60 per cent) were engaged in food products, whereas mineral products with 29 units (i.e., 23.20 per cent) are the second largest group among the total number of units, followed by General Engineering 30 units (i.e., 24.00 per cent), Wood and Wooden Product 16 units (i.e., 12.8 per cent) Printing 7 units (i.e., 5.6 per cent) and stone crushing 1 units (i.e., 8.8 per cent). It is interesting to note that the district is agriculturally dominant and inputs are available adequately for food product industries. Therefore, the food products industries dominate over the other industries. The second major industries are the mineral products, as there is sufficient supply of mineral areas. Table No. 2 indicates that Product-wise classification of units.

Table No. 2: Product-wise Classification of Units

Type of the Unit	Units	Manufacturing Service	Total
Food Product	42	14	33.33
Mineral Product	29	16	55.17
General Engineering	30	5	16.66
Stone Crushing Product	1	-	-
Printing	7	2	28.57

Table No. 2 indicates that as many as 42 units (60.82 per cent) are functioning as Manufacturing units and only 14 (33.33 per cent) are functioning as service among total units of the study. According to product categories food products units are functioning as manufacturing units that account for 29 (45.76 per cent) 16 (55.17 per cent), functioning service unit among 39 mineral products, 30 units (16.66 per cent) are functioning as manufacturing and 14 units (36.84 per cent) are functioning as service units. In the case of General Engineering units 5 units functioning as manufacturing While in stone crushing unit 1 In the case of remaining two categories of wood products and printing products, all the units are as manufacturing units which account for 7 (28.57 per cent) respectively. It is clear from the above table that manufacturing units dominate over the service units.

SOURCE OF FINANCE

Finance is one of the most important and significant pre requisites to establish an industry.

Finance is the lubricant in the process of production and in turn economic development. An Entrepreneur can raise finance from various sources. The small scale industry and MSME is considered as one of the priority sectors for the purpose of lending. Bank gives loans for acquiring machinery, Equipment and construction of factory as well as required working capital for the SSI units. This Credit becomes a pervasive force in today's modern industrial economy.

Further relatives, friends, money lenders and private financial agencies are called non-institutional sources of finance. There is also the source of finance for many MSME (SSI) units. Therefore, Entrepreneurs are expected to depend on various institutional and non-institutional source of Finance either for establishment or for expansion and modernization. Hence, an attempt has been made to cast light on the investment in plant and machinery, various source of finance, term-loan and their problems at the time of getting loans from their source problem of working capital etc., are all investigated.

CLASSIFICATION OF UNITS

As close observation of the table No. 2 shows that among 42 food products units, the investment by as many as 14 units, in plant and machinery invested between 5 lakh to 10 lakh whereas that of 29 are between Rs. 10 crores to 15 crores Each of remaining two units invested Rs. 15 crores to 20 crores and 20 crores o 25 crores respectively. And above 25 crores all units, similarly majority of the food products units 30 invested anywhere between Rs. 5 crores to Rs. 10 crores in plant and machinery. Among rest of the units mineral, General Engineering, Stone Crushing, Wood and Wooden and Printing is none. Rs. 10 crores to 15 crores the investment of Food Product, General Engineering and Wood and Wooden Product is between 10 crores to 15 crores Food product 14, Mineral Product 16, General Engineering 5 and, whereas 20 crores to 25 crores only few product are Food Product 14 and General Engineering 5 invested. Table No. 2 reveals that majority of firms in all the categories owned units rather than purchased and hired. Nearly 16 mineral product units and 20 units and food product units following general engineering products 5 and followed least the stone crushing unit 1, of acquisition of the units. Table No 3, indicates Sources of Finance for Plant and Machinery.

Table No -3: Sources of Finance for Plant and Machinery

Sources of Finance	Banks	KSFC	Term Lending Institutions	Private finance Corporations	Private money Lenders	Own Funds
Food Product	8(19.50)	11(26.80)	-	1 (2.40)	-	21(51.2)
Mineral Product	13(33.30)	19(48.70)	-	7 (17.90)	-	-

Sources of Finance	Banks	KSFC	Term Lending Institutions	Private finance Corporations	Private money Lenders	Own Funds
General Engineering	4(44.40)	4 (44.40)	1 (11.10)	-	-	-
Stone Crushing Product	1(100.00)	-	-	-	-	-
Wood and Wooden Product	-	-	-	1 (25.00)	1 (25.00)	2(50.00)
Printing	1(33.30)	-	-	-	-	2(66.70)

Source: Field Survey

Figures in Table No 3 indicate percentages to total. When the SSI and MSME units were asked as to whether they availed subsidy on the loan, the response of majority of units was positive. All the units of mineral products, general engineering, stone crushing and printing borrowed government subsidy on the loans. Whereas in the case of mineral products units and general engineering units only (65.00 per cent) and 15.00 per cent obtained subsidy on the finance availed while the remaining did not. Subsidy given agencies 24 three different agencies have given subsidy on finance to the SSI units. Figures in parentheses indicate percentages to total. A perusal of table indicates that for a majority of the units under different categories, the subsidy comes from the KSFC. The second and third major sources of subsidy were other financing institutions 18.42 per cent and Commercial Bank 7.89 percent. In the case of food product units other financial institutions (17.95 per cent) and Commercial Bank are the subsidy giving agencies with 2.56 per cent in mineral product units, commercial bank 44.44 per cent and other financial institutions (11.12 per cent) in general and printing units.

After analyzing the share of different agencies in the subsidy availment by the SSI units and MSME. Attempts to further classify the SSI /MSME units based on the amount/extent of subsidy (as percentage of finance) in general, the extent of subsidy was more than 9 percentage loan financed in most of the firms across categories of units. The table 5.10 shows 36.60 percentage with regard to products of the following 30.80 per cent Mineral Products. 5-9 percentag subsidy loans. The general engineering unit is 44.4 percent; the next follows wood and wooden products and printing product unit, availing the subsidy loans. Only stone crushing units are not availing any subsidy loans. And above 20 per cent subsidy loans is food product and mineral product units having availed the subsidy loan. None of the units have above 20 percent of subsidy of loans. Following future aspects of SSI units as accepted by 13 (31.70 per cent) of food products, 26 (66.70 per cent) mineral products, 5 units (55.60 per cent) general engineering units (75.00 per cent) wood and wooden product 2 units (66.90 per cent) printing units, followed by incentives scheme has opined by 13 (31.70 per cent) food product units, 12 (30.80 per cent) mineral product units, 3 (33.30 per cent) general engineering products, 1 (25.00 per cent) wood and wooden products good demand for the products next important factors favourable for good prospects in future for the SSI units as respondent by 2 units (4.90 per cent), food products, 1 units (4.10 per cent) none from other product units. These for all the categories of units in the study area good demand for more important from the point of view, of the future prospects of the SSI units.

Unfavourable Steps of Government Towards SSI/MSME Units

Everything is not well in connection with SSI/MSME unit's development because government has taken several incentives to promote SSI units in a big way. But all these incentives like, financing

marketing product reservation purchasing etc., are not favourable to SSI/MSME units. So SSI /MSME units have no positive attitude about these incentives. Therefore, researcher has made an attempt to find out what are the unfavourable steps taken by govt. towards SSI units during the survey period. Table No. 3 presents the unfavourable steps of government toward, SSI units during the study period. Table 3 brings clearly the steps taken by government that are unfavourable to SSI development. They are high rate of interest in the government agencies at the time of starting the unit rigid regulation on loan officials information's, problems collection of subsidy on purchase of raw materials by units higher sales of taxation on SSI products, higher electricity change import of edible oil and rice, rigidity payment undivided finance institution. Further the problem like greater Performance given by government to big units environment control notice problems of Government agency unlimited finance for new unit for establishment oil purchasing and trademark Competition in market yard are also the important unfavourable steps government forward SSI units as reported by the research study.

Unfavourable steps taken by government Expected Assistance Programmes from Government by SSI /MSME Units in Study Area

SSI /MSME units in study area have expected several kinds of assistance, incentives from government for their future prospects. The researcher has made an attempt to find out different kinds of assistance that were expects by SSI/MSME units from the government in the study area indicates the different kinds of assistance expected by the SSI units from government. From table 3 it is clear that the SSI /MSME units have expected assistance from government in the form of easy procedures of govt. agencies, lower selling tax an SSI products, lower rate of interest of finance subsidy on raw materials, official strictures and exclusion of bride in government agencies more subsidy on loan training and seminar centre for SSI entrepreneurs in each taluka(Tahsil) place, marketing facilities price fixation for SSI products in domestic market electricity bill exemption and returns in Karnataka Electrical Board, control in imported policies compulsory education policy for entrepreneurs land for SSI/MSME units concessional rate, abolition of chain system of tax and moderate tax should be exempted for 5 years Tax Holiday to Export Oriented MSME. For SSI/MSME produces and establishing agency. All the above mentioned kinds of assistance from the government to the survey units would promote the development of SSI /MSME in future.

Suggestions for the Future Prospects of SSI/MSME Units:

SSI/MSME units in the study area have given some major suggestions to government like liberal credit policy lower tax more subsidies on loan and greater preferences to SSIs/MSME products in government purchases in order to promote SSI/MSME development in the backward regions of the state.

SUMMARY AND CONCLUSION

A detailed study of the problems and prospects of the SSI /MSME units in the Dhawad district has led to the following finding and conclusions.

1. Government should not encourage the establishment of a large number of industries of same kind of products in the same region.
2. This will increase the severity of competition between the same category units, which will became a reason for sickness in units of these products. Balanced industrial development can be achieved only if government consciously encourages the establishment and development of large number industries, but of different. kinds of products units in the same region.

3. This reduce regional imbalance in the industrial development, consequently promoting the overall development of backward regions.
4. The SSI unit in the Dharwad district are mainly sole proprietorship and partnership firms of total 97 SSI/MSME units 65 (i.e., 67.01 per cent) are on proprietorship and 32 units (32.99 per cent) are partnership, basis, co-operative and company forms of organizations are conspicuous by their absence in the study units.
5. Average investment in plant and machinery in the units is of a small size. It damages between Rs. 5 crores to 10 crores and 11 crores to 20 crores of total 97 units, 46 units are of 5 to 10 crores and 43 units are of 11 to 20 crores, while 7 units are of 21 crores to 25 crores. Remaining only one unit of General Engineering is of high range, which has an investment of Rs. 21 crores to 25 crores. This suggested that high range investment in existing SSI units in Dharwad district is very less and much of the investment is in low range. Such small size of investments limits the production capacity of the units and the units fail to realize scale of economy.
6. 94 SSI/MSME units out of 97 existing units have made outright purchase of their plant and machinery and smaller number of them have resorted to hire purchase/lease methods.
7. KSFC is the chief source of finance to each category of the units, in the district 82 of totally 97 existing units are funded by KSFC 11 units are funded by commercial banks. Private money lenders and own funds are the source of only 4 units.
8. These units are present in General Engineering and wood and wooden product categories. This indicates scarcity of own funds in the district. More than 50 per cent of the SSI/MSME units mention high rate of interest of banks and finance cooperation. Except stone crushing category inconvenient repayment conditions, bank policies, stringent credit as the major problems in obtaining working capital in each category units in study area.
9. SSI/MSME units in Dharwad district are aware of loan subsidy and other incentives schemes given by the government and all of them have obtained these facilities given by the DIC and KSFC.
10. Maximum number of units in each category, except mineral product units, has borrowed the loan as medium term finance, from KSFC and bank. But large number of units in the mineral products category has borrowed the loan, as long term finance. Thus medium term finance has a key role in promoting the SSI sector in Dharwad district than the long term or short term finance.
11. Being large in their number, majority of the food and mineral products categories units (26 and 24 respectively) face the problem of delay in obtaining incentives, given by the government, due to lack of proper and in time information from the government agencies. Remaining units of these categories and majority units of other categories do not face this problem.
12. The SSI/MSME units, in four categories namely food, mineral, General engineering and wood and wooden product, mention "high interest cost" and "inconvenient number of instalments", are their major problem in obtaining their loan finance. Other problems like rigid repayment conditions, inadequate amount of loan etc are mentioned only by food products units. Thus high rate of interest cost and inconvenient number of instalments are the major problems of the four categories units, but it is more crucial problem in food product category, as more than 50 percent of its units face this problem. They mainly the food products units are threatened by finance problems.

13. The SSI/MSME units covered by the study did not experience shortage of working capital. Majority of the units depend on banks and finance companies for their working capital requirements in addition to their own funds.
14. More than 50 per cent of the SSI/MSME units mention high rate of interest of banks and finance cooperation. Except stone crushing category inconvenient repayment conditions, bank policies, stringent credit as the major problems in obtaining working capital in each category units in study area.

SUGGESTIONS

Following suggestions are made to ensure efficient internal management of SSI units and to solve some of the genuine problems confronting the MSME/ small-scale entrepreneurs' from Dharwad district. If these recommendations are implemented, it is hoped, the growth of small-scale sector will get about. The suggestions are based on the findings of the study covering the 97 SSI/MSME units in the Dharwad district.

1. Security to the institutional finance and interest rate should be moderate. Banks and financial institutions should follow a liberal credit policy to meet the working capital requirements of SSI units.
2. SSI units are being controlled by a number of acts and laws which consumes a lot of time of entrepreneurs distracting their attention from important activities of the entrepreneur's time in production and marketing government official procedures should be simplified to reduce unnecessary interferences of bureaucratic controls.
3. Official information regarding govt incentives, schemes and programmes should reach the entrepreneurs, without delay at proper time and as quick as possible. A large number of
4. entrepreneurs complaint is about bribe in the govt. officials. It should be eradicated and official strictness should be maintained.
5. Security to the institutional finance and interest rate should be moderate. Banks and financial institutions should follow a liberal credit policy to meet the working capital requirements of SSI units.
6. The entrepreneurs had to undergo a plethora of complex set of procedures and formalities which delay the sanction and disbursement of assistance as most of the industrial units are one man's show. If the entrepreneurs devote more time in claiming assistance, their crucial areas will suffer, which will ultimately affect their production sales and repaying capacity. Therefore, the procedure to avail subsidy and other incentives should be made simple and financial institutions be given the responsibility to claim the capital investment subsidy on behalf of the entrepreneurs as KSFC is doing at present. Sanction and disbursement of incentives, particularly investment subsidy should be a time bound programme.
7. Subsidy for finance should be moderate, so that new entrepreneurs are encouraged to establish SSI units in rural and backward areas.
8. Govt. should not encourage the establishment of a large number of industries of same
9. kind of products in the same region. This will increase the severity of competition between the same category units, which will become a reason for sickness in units of these products. Balanced industrial development can be achieved only if government consciously encourages the establishment and development of large number industries, but of different kinds of products units in the same region. This reduce regional imbalance in the industrial development, consequently promoting the overall development of backward regions.

10. Govt. should set-up training and seminar centres for SSIs entrepreneurs in each taluks. The centres will help the existence units to increase their awareness about production, management and marketing. This will enable the entrepreneurs to get more profit, and this profit will plough back in the unit. It will increase the investment in backward regions. Also industrial fair, exhibitions, festivals etc, should be organized at taluka levels, to create awareness about industries. This will help the new entrepreneurs to know and enter into the industries sector.

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The Digital Deception: Unveiling the Intricate Role of Social Media in Disseminating Disinformation

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ABSTRACT

Social media's quick dissemination of false information puts people and communities in danger. While the public fights misinformation by fact-checking and developing media literacy, social media firms must provide safe settings. Examples from India illustrate how fake news impacts politics, technology, and public health. Social media companies require legislation for responsibility as they struggle to balance expression and repression. Initiatives like "Times Verified" and the Bharatiya Nyaya Sanhita Bill are excellent examples of the need for public participation. Cooperative initiatives to improve media literacy, content management, and technology countermeasures are essential to reduce the consequences of disinformation and provide a responsible digital environment.

This paper examines the various aspects of disinformation on social media, its dissemination methods, and its significant effects on society's trust and public health. The article delves into the mechanisms of disinformation and explains how it contributes to escalating divides and eroding democratic principles.

INTRODUCTION

Disinformation is the term used to describe the propagation of false or misleading information. Social media misinformation is a developing issue that could harm people, communities, and nations. Social media firms must foster a free exchange of ideas and information online while also fostering a secure, dependable, and polite environment. The spread of incorrect information on social media can be considerably curbed by the general public. Fact-checking the content, exercising skepticism toward sources, reporting information that is questionable or inaccurate, becoming aware of disinformation, and promoting media literacy are all ways that individuals can help create a more educated and trustworthy social media environment. Additionally, the public can encourage social media corporations to publish information on their platforms that promotes stricter laws and calls for more accountability and transparency. The ultimate objective is to provide an effective social media environment that encourages ethical technology use and the interchange of ideas and information while being free of deception.

Social media has quickly assimilated into our daily lives, offering a simple and open forum for connections, information sharing, and conversation. Social media has many advantages but has also developed into a critical platform for disinformation or propaganda efforts. The ease with which false information can spread on social media and the widening social chasm and divergence are among the concerns that are becoming more and more problematic. Understanding and addressing the role of social media in disseminating misinformation is crucial because it can have detrimental effects on public health and social trust¹.

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DISINFORMATION ON SOCIAL MEDIA

Creating and spreading fake news and using bots and other automated accounts that disseminate misleading information are just a few of the ways that misinformation spreads on social media. Additionally, assessing the integrity of the information can be challenging due to easy access to information on social networking sites. People's attitudes and beliefs can be shaped by misinformation, which can result in poorly informed choices and behaviours. Additionally, it can exacerbate political polarization and erode public confidence in media and governmental institutions. Disinformation on social media is a multifaceted problem with many distinct aspects. The following are characteristics of false information on social media that can be looked into:²

Misinformation about Health

Misleading information regarding health and medicine is referred to as health misinformation. This misleading information can involve incorrect treatments, deceptive medical advice, and health-related conspiracies. Disinformation regarding health can be especially dangerous as it may discourage people from receiving the necessary healthcare, promote wrong views, and erode the public's confidence in science and medicine.

Technological Difficulties

The development of technology has made disinformation on social media, including deep fakes and synthetic media, easier to spread. Synthetic media refers to phoney images, films, and sounds produced by artificial intelligence. In contrast, deep fakes are videos edited to depict individuals doing or saying things that never occurred. These technologies disseminate misleading information that is challenging to identify, creating additional difficulties in the battle against disinformation.

Automated bots and bogus accounts

On social media, phoney accounts and automated bots that imitate human people are frequently used to promote misinformation. These bots and fake accounts have the power to propagate false information, give the impression that a position is supported, and harm the reputations of individuals. Detecting and removing bots and false accounts has been a critical difficulty for social media businesses.

Effect on Society

Social media misinformation can adversely affect society, including spreading panic and fear, tarnishing reputations, and weakening institutional trust. Because it makes people more adamantly committed to their beliefs and less receptive to hearing opposing ideas, disinformation can also aggravate social and political polarization.

Misinformation in Politics

False or misleading information disseminated to influence political beliefs or outcomes is called political misinformation. This may include fabricated news reports, edited movies, and personalized adverts. Because it can impact public opinion, undermine trust in democracy, and increase political polarization, political misinformation is a critical issue.

ROLE OF SOCIAL MEDIA FIRMS'

Social media businesses must stop the propagation of false information on their platforms. These businesses have implemented several measures to counteract disinformation, such as enhancing

their algorithms to find and eliminate incorrect material, working with fact-checkers, and enacting regulations to prevent the dissemination of false information.

However, the social media companies' shortcomings and difficulties in battling misinformation are enormous. Since there is a fine line between censoring false information and free speech, social media corporations must strike a compromise between these competing objectives. The sheer size of social media platforms makes it much more challenging to track down and delete every instance of misinformation. The way people communicate, access information, and exchange content can still be dramatically impacted by social media companies.

The following are some of the major duties that social media firms have:

- Giving users a platform on which to communicate and exchange knowledge.
- Protecting user data privacy and security, including sensitive personal information and proprietary data.
- Watching for and removing harmful or prohibited content, such as false information, hate speech, and fake news.
- Promoting media and digital literacy by providing tools for learning that will help users make informed judgments about the content they consume online.
- Giving people access to tools and algorithms that can help them find material pertinent to their interests.
- Following the rules and laws about free expression, copyrights, and data privacy³.

GOVERNMENT REGULATION

Government enforcement of rules and regulations forbidding the transmission of misleading information is crucial to controlling disinformation on social media. Since misinformation may spread quickly on digital media, it is challenging for the state to keep up with legislation without jeopardizing the right to free expression. Governments worldwide are beginning to see the necessity of regulating misinformation online to protect the interest of public.

If necessary, the following steps can be taken in this regard:

1. **Accountability and transparency-** Governments might guarantee social media companies that they will be more transparent about their algorithms, user data, and advertising strategies. By doing so, they may be held more accountable for the information on their platforms and the propagation of misinformation.
2. **Content Management-** Governments may establish guidelines for content regulation and demand that social media platforms delete offensive or unlawful content.
3. **Data security-** To protect user data privacy, governments may pass laws and regulations, such as the General Data Protection Regulation (GDPR) of the European Union.
4. **Fighting campaigns of misinformation-** Governments can combat efforts to spread misinformation by assisting independent media organizations and providing the general people with access to educational resources.
5. **Legal Penalties-** State may impose penalties on those who disseminate false information, particularly if it intends to hurt people or stir up trouble⁴.

ROLE OF THE PUBLIC

People in general have a responsibility to do their research before sharing information, as well as to develop media literacy and critical thinking skills. People may advocate for solutions and raise awareness about misinformation by using their voices and social media channels. The public may significantly contribute to limiting the spread of incorrect information on social media in the ways listed below:

1. **Verifying facts-** It's crucial to confirm the accuracy of any material before disseminating it by reviewing reputable sources. When information sounds dramatic or improbable, it's crucial to check the source from where it is coming.
2. **Reporting-** Users should report any inaccurate or dubious content on such sites so that social media networks can take the necessary action.
3. **Educating oneself-** The public can become better information consumers by becoming aware of the methods used to deceive people and distribute false information.
4. **Encouragement of Media Literacy-** By encouraging others to be skeptics of the information they encounter online and to fact-check it before spreading or trusting it, a better informed and educated community can be created⁵.

RECENT EXAMPLES OF FAKE NEWS IN INDIA

CJI Chandrachud fake post, 2023

The social media post that went viral in August 2023 showed CJI Chandrachud encouraging people to protest against the federal government in the streets.

The message stated: "We are doing everything in our power to safeguard the Indian Constitution and democracy, but your assistance is also crucial; all citizens should band together and take to the streets to demand their legal rights...This dictatorship will frighten and threaten people, but you don't have to be terrified. Have bravery and hold the government accountable. I am by your side.

The Supreme Court PRO flagged the tweet above as "fake". According to the Supreme Court PRO, the Chief Justice of India has neither authorized nor issued any such post. It also stated that proper steps are being taken in this regard. According to the post, "appropriate action is being taken in this regard with the law enforcement authorities."⁶

Manipur Violence, 2023

Security organizations blame spreading false information, and rumours for the state's continuous instability as ethnic violence in Manipur worsens. Over 160 people have perished in the fighting between the Kukis and Meiteis since it started on May 3, 2023. Videos that mislead viewers and fake news have been a major factor in encouraging violence. For example, on May 4, 2023, two women were displayed naked and attacked in Kangpokpi district after a false image purporting to show a tribal murder in Churachandpur spread throughout the Imphal valley. Analysis by security authorities has also revealed a lack of control over false or biased news, especially in local publications, which has worsened the issue. Unrest in the state has also been exacerbated by reports that suspected attacks by members of the majority population may have occurred.

The police have set up a "Rumor Free Number" to check information and stop the spread of false information in reaction to the misinformation. Even with their best efforts, the situation is still difficult, and it might take some time before the state's internet is entirely restored.

Addressing the spread of false information and rumours is essential to reestablishing peace and stability in the area as Manipur struggles with the effects of the current violence.⁷

In response to a "fake news" story in which a video showing the murder of a woman by armed men in Myanmar was presented as an incident in the state of Manipur, the Manipur Police filed a First Information Report on July 24, 2023. The video's objective was to spark unrest in the already tense environment.⁸

For “False, Misleading” Post on Nuh Violence, 2023, TV Channel Editor is Arrested

On August 11, 2023, Mukesh Kumar, the Hindi news program Sudarshan News editor, was detained by Gurugram Police for reportedly spreading contentious posts on social media concerning the communal unrest in Nuh and other Haryana districts. Initially, the broadcaster had stated that Mr Kumar had been “kidnapped” by several “goons”. Gurugram Police clarified, however, that he was taken into custody by the Cyber Crime section.

On July 31, when rioters disrupted a Vishva Hindu Parishad (VHP) parade, riots erupted in Muslim-majority Nuh, killing six people. Two house guards and a priest were among the deceased.

According to a tweet by Mr Kumar, the Al Jazeera television channel in Qatar exerted pressure on the Gurugram Police to take action against “Hindu activists.” In connection with the religious rioting, he claimed that the foreign media outlet has been calling Gurugram Police Commissioner Kala Ramachandran and pleading with her to take action against Hindus⁹.

NExT Exam, 2023

The National Exit Test (NExT) tests will be held in the second half of 2023, according to a fake news alert released by the Ministry of Health and Family Welfare on June 7, 2023. The Ministry tweeted that a paper is purportedly floating on several social media sites with regard to the NExT exam being held in the second half of 2023. The Ministry regarded the paper as a hoax and urged the people to not spread the post further.

The National Medical Commission (NMC) has also clarified the same. According to a press statement, “The Undergraduate Medical Education Board has become aware that a fake letter dated 07.06.2023 issued under the signature of the undersigned is making the rounds on social media.”

It was stated in the letter that “it is brought to the attention of all concerned & stakeholders that there is no such letter dated 07.06.2023 issued by UGMEB of NMC regarding confirmation of forthcoming National Exit Test.”

Additionally, it stipulated that in order to verify the legitimacy of any key circulars and public announcements, they should only be accessed on the NMC website, nmc.org.in¹⁰.

INDIA’S EFFORTS TO COMBAT FAKE NEWS

Rules for Amendment in Information Technology (Intermediary Guidelines and Digital Media Ethics Code), 2023:

As per the 2023 Amendment, SMIs, SSIMs (such as Twitter, Facebook, etc.), and Online Gaming Intermediaries are required to educate their users about their policies, regulations and other internal rules, not to “host, display, upload, modify, publish, transmit, store, update or share any information which is ‘identified as fake or false or misleading by a fact check unit of the Central Government’ in respect of any business of the Central Government.”

When it comes to any central government business, the “MeitY” is authorized to alert the fact-checking department of the government.

Intermediaries are expected to remove content that has been reported as being inaccurate or misleading. The FCU can order intermediaries, such as social media platforms, to remove such content. The intermediaries must remove the content to maintain their safe harbour protections under Section 79 of the IT Act, 2000, which shields them from liability for content posted by third parties on their platform so long as they follow the Central Government’s guidelines for “due diligence.”¹¹

The 2023 Bharatiya Nyaya Sanhita Bill

On August 11 in the Lok Sabha, Home Minister Amit Shah introduced the Bharatiya Nyaya Sanhita Bill, 2023. The proposed law includes section 195, which deals with anyone propagating “fake news or misleading information” endangering the sovereignty and security of India and shall be penalized for up to three years in prison. This part has been referred to the Standing Committee for assessment.

According to Section 195(1) d of the Indian Penal Code, creating or disseminating false or deceptive material that threatens India’s sovereignty, unity, or security is punishable by up to three years in prison, a fine, or both.

The section is located in the newly proposed bill’s Chapter 11, titled “Of Offenses Against the Public Tranquility,” and deals with “Imputations and Assertions Prejudicial to National Integration.” Section 153B of the IPC contains the laws relating to “Imputations, assertions prejudicial to national integration.”¹²

Government shut down 8 Youtube channels, 2023

On August 8, 2023, the government said it had “busted” eight YouTube channels for propagating false information. There were roughly 23 million subscribers to these channels as a whole.

According to officials, the Press Information Bureau fact-checked videos on the following YouTube channels for propagating incorrect information: Yahan Sach Dekho, Capital TV, KPS News, Sarkari Vlog, Earn Tech India, SPN9 News, Educational Dost, and World Best News.

World Best News, a YouTube channel with over 1.7 million subscribers was found to be misrepresenting the Indian Army, according to officials.

They asserted that the channel Educational Dost, with more than 3.43 million subscribers was disseminating wrong information about government programmes while SPN9 news, with over 189 crore views was spreading untrue information about the president, PM, and several central ministers.

According to officials, another channel Sarkari Vlog, which has more than 4.5 million followers and 9.4 crore views, was discovered to be disseminating false information on government initiatives.

They said that Channel ‘KPS News’, which has more than one million subscribers is spreading false information on policies, orders, and choices made by the government¹³.

Times verified, 2021

In December 2021, The Times of India introduced a community service called “Times Verified” to collaborate with readers to give clarity and accuracy on important topics. Its goal was to encourage readers and non-readers to use the Times Verified service and increase the social shareability of debunked fake news, helping break the fake news cycle.

Any suspicious communication can be sent to “+91 98198 88887” by the public, and an expert panel from TOI will determine if it is true or false after a thorough investigation. The campaign also encourages users to share false information to raise awareness and combat the threat of fake news exposed by this service on their social media accounts. A 360-degree advertising strategy was used to debut the service to increase the shareability of debunked fake news and service usage. “Fake news of the Day” became the primary form of communication¹⁴.

RECOMMENDATIONS

The following suggestions are made to stop the dissemination of false information on social media:¹⁵

1. **Teaching media literacy-** Promoting media literacy education to teach people how to recognize and assess the reliability of information found online.

2. **Guidelines for Content Control.**- By establishing explicit content control policies that spell out prohibited information, these rules may be regularly and openly enforced.
3. **Security of User Data**- Putting safeguards in place to secure user data and stop it from being exploited in deceptive ads.
4. **Fighting off deep fakes**- Establishing unambiguous laws that forbid synthetic media and deep fakes to create systems for identifying and eliminating this kind of content.
5. **Reporting Untruths**- By making it simple for users to report misleading content, social media businesses can act on these allegations swiftly and effectively.
6. **Legal Penalties**- Enforcing legal penalties against people who disseminate false information to harm others.
7. **The openness of sponsored content**- Establish transparent sponsored content to make it evident when information is being paid for or influenced by an outside source.
8. **Verifying facts**- Encourage people to use critical analysis and fact-checking when assessing material on social media.
9. **Promoting Critical Analysis**- Teach individuals to assess the reliability of sources, taking into account the qualifications of the authors, the standard of the evidence, and the purposes for which the information is being disseminated.
10. **Transparency of algorithms**- To ensure that these algorithms do not amplify misleading information and to raise the transparency of the algorithms employed by social media corporations to promote content.
11. **Working in conjunction with fact-checkers**- Social media corporations should work with fact-checkers and other independent organizations to recognize and flag misleading material.
12. **Transparency in advertisements**- Creating clear guidelines for using political advertising on social media and improving transparency in the funding and ownership of political commercials.
13. **Fighting campaigns of misinformation**- Governments should collaborate with social media corporations to halt the infrastructure development and funding of disinformation operations to combat these attacks.
14. **Promoting Sensible Use**- Encouraging transparency, information analysis, and ethical sharing behaviors to foster responsible digital media usage.

The contribution of social media in spreading false information is a complicated subject that needs to be addressed by all parties concerned, including social media firms, the government, and the general public. Disinformation has a considerable effect on public opinion and decision-making. Therefore, we must solve this issue to safeguard the accuracy of information and the general public's confidence. It will be crucial going forward for all stakeholders to work together to discover practical answers, combat misinformation, and safeguard the public from its negative impacts.

CONCLUSION

In conclusion, social media corporations, governments, and the general public must work together to counteract the massive spread of misinformation on social media. Real-world examples show how fake news harms many facets of society. Social media networks need help to balance freedom of expression and content regulation, necessitating regulatory measures. Legislative acts and initiatives like "Times Verified" show how serious this problem is to everyone. Key tactics include improving media literacy, assuring content credibility, addressing technology issues like deep fakes, and enforcing laws. Cooperative efforts across various fronts are crucial to encourage responsible digital involvement and protect information integrity in the digital age.

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Forging Unity and Progress: The Nexus of Social Justice and Inclusive Governance

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ABSTRACT

This article examines the complex relationship between social justice, inclusive government, and the developing a peaceful, just society. It explores the guiding ideals of social justice, its background, the problems it tries to solve, and the ways to get there. The study also examines the fundamentals of inclusive governance, including its elements, advantages, and function in empowering disadvantaged populations. The difficulties of achieving social justice and inclusive governance are examined, along with current events and government initiatives designed to further these values. The paper emphasizes the value of group initiatives and legislative changes in creating a more equitable, inclusive, and compassionate society.

INTRODUCTION

Social justice and inclusive governance are woven together in the complex tapestry of society to form a foundation for equity, compassion, and advancement. These two pillars serve as crucial cornerstones in building a peaceful society where everyone, regardless of origin or circumstance, is given equal chances and a role in determining the course of their society. This paper explores the essential importance of social justice and inclusive governance, their innate link, and their transformative potential to promote a better future for humanity.

UNDERSTANDING SOCIAL JUSTICE

By valuing each person's rights, dignity, and needs, social justice represents the ideals of fairness and equality. It is a dedication to removing structural obstacles that support prejudice based on race, gender, caste, class, and other considerations. Social justice advocates for addressing historical inequalities and pushes people and society to face their prejudices, creating an atmosphere where everyone can thrive without being afraid of being marginalized¹.

Historical Background

Social justice has deep historical origins that are entwined with fights against oppression, exploitation, and prejudice. Movements for civil rights, women's rights, labour rights, and many other causes have campaigned to remove obstacles that prevent people from living with dignity and using the opportunities that are open to everyone. These movements have led to a more equitable society, from the campaign to eliminate slavery to the fight for gender equality.

Outlining Core Values

Fundamentally, social justice promotes the notion that every person has a right to respect, opportunity, and treatment on an equal basis. It tries to address structural injustices brought on by

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things like race, gender, class, and other things. Social justice encourages diversity, stands up for the weak, and aims to create a society without prejudice, hardship, or discrimination.

Issues with Inequity

Globally, inequities are a severe problem. Opportunities are not equitably dispersed because of economic inequities, lack of access to decent healthcare and education, and unequal participation in decision-making bodies. These inequalities are brought to light by social justice, which forces society to confront them by enacting laws, regulations, and other measures that level the playing field.

Increasing Compassion and Understanding

A key element of social justice is empathy, or the capacity to understand and feel another person's emotions. By recognizing the struggles that disadvantaged groups and oppressed populations went through, society can break down barriers and encourage cooperation. Action is motivated by empathy, and it inspires individuals and groups to speak out against injustice. It goes beyond being merely an emotion.

Techniques to Achieve Social Justice

A shared responsibility that involves numerous fronts is the quest of social justice. Policy adjustments, grassroots movements, legal amendments, debate, and education are among the essential components. Affirmative action policies, social awareness efforts, and government legislation guaranteeing equal opportunity can all help to build a more just society.

One can better understand social justice by embracing a vision of a society where everyone is treated fairly and with dignity, where one's circumstances of birth do not limit opportunities, and where compassion triumphs over prejudice. Building a society that reflects the ideals of equality, compassion, and unity is a continuous process that calls for devotion, communication, and a shared commitment. The essence of social justice continues to be a guiding light, illuminating the route toward a better future for all as civilizations strive for advancement and inclusivity².

THE ESSENCE OF INCLUSIVE GOVERNANCE

Inclusive governance enhances the social justice ethos by fostering environments where many viewpoints are heard and decisions are made collectively. It embraces the diversity of perspectives from various spheres of life and overcomes the borders of exclusion. Along with preserving democracy, inclusive governance fosters a sense of community among its constituents, giving them the confidence to influence the laws that impact their daily lives actively³.

Introduction to Inclusive Governance

An inclusive decision-making process that goes beyond established power structures is referred to as inclusive governance. Regardless of gender, race, socioeconomic background, or other differences, it represents all societal spheres. Creating systems that guarantee various viewpoints are considered in the development and implementation of policy is another aspect of inclusive governance that goes beyond simply achieving diversity.

The Building Blocks of Inclusive Governance

Three fundamental pillars—representation, participation, and accountability—support inclusive governance. The interests and concerns of all citizens are represented in decision-making bodies

when there is adequate representation. Citizens are actively involved in policy deliberations, using their knowledge and experience to influence the final results. Accountability fosters openness in the governance processes and keeps institutions and leaders accountable.

Advantages of Inclusive Government

The advantages of inclusive government are numerous and extensive. Building bridges between various societal groups, developing understanding, and fostering togetherness are its primary goals to promote social cohesion. Additionally, inclusive governance fosters democracy by increasing individuals' faith in their governments and promoting civic engagement, as policies created with various viewpoints are more likely to fulfil the complicated requirements of the community.

Increasing the Power of Marginalized Groups

With a platform to express their concerns and impact decisions that directly impact their lives, marginalized and underrepresented groups are empowered by inclusive governance. In addition to redressing historical injustices, empowerment fosters a sense of pride and belonging in society. Citizens that feel empowered are more likely to take an active role in community development, which results in better social capital and living conditions.

The ability of inclusive government to bring societies together, empower citizens, and foster growth that benefits all facets of society is at the heart of this concept. It embodies the principles of social justice and democracy by ensuring that the oppressed's voices are heard and that their contributions are recognized. Adopting inclusive governance is not just an option as societies traverse the complexity of the modern world; it is a need that paves the way for resilient, dynamic, and peaceful communities where each citizen's potential is cultivated, and communal well-being flourishes⁴.

CHALLENGES IN ATTAINING SOCIAL JUSTICE AND INCLUSIVE GOVERNANCE

Pursuing social justice and implementing inclusive governance is admirable but challenging. The failure of many of these ideals to materialize complicates societies' efforts to resolve them. Some of the significant obstacles to achieving social justice and inclusive government are listed below:

1. **Deeply embedded Inequalities:** It is challenging to eliminate deeply ingrained inequalities resulting from centuries of systemic discrimination, economic inequality, and social hierarchies. Dismantling ingrained power structures and altering social norms are necessary for addressing these discrepancies.
2. **Resistance to Change:** Those in positions of power frequently benefit from the status quo and may oppose changes that jeopardize their positions. Those with vested interests who worry about losing power or resources may oppose advancing social justice and inclusive governance.
3. **Lack of Resources:** Middle-class communities frequently need access to economic opportunities, healthcare, and legal counsel. Upward mobility is hampered by the difficult task of achieving social fairness without equitable access to resources.
4. **Cultural and social biases:** Attitudes and behaviours in society can be influenced by prejudices based on race, gender, ethnicity, and other variables. Consistent education, awareness efforts, and modifications to cultural norms are necessary to overcome these biases.

5. **Limited Representation:** Inclusive governance requires that all opinions be heard during decision-making. However, historically marginalized groups may encounter obstacles in their quest for political representation, resulting in laws that must meet their requirements.
6. **Digital Divide:** In the information era, technology is essential to government and the spread of knowledge. However, the digital gap may prevent underrepresented groups from entirely using digital governance systems, escalating disparities.

Despite these obstacles, pursuing social justice and inclusive government is essential for building prosperous societies. Governments, institutions, and citizens need collective efforts, policy changes, education, and a commitment to change to overcome these challenges⁵.

RECENT MEASURES TO ATTAIN SOCIAL JUSTICE AND INCLUSIVE GOVERNANCE

The quest for social justice is paramount in creating a more egalitarian society in India. Based on equality and inclusion, social justice aims to remedy past wrongs and lessen imbalances affecting different groups. India's Constitution, which requires equal opportunity and prohibits discrimination based on caste, creed, gender, or economic status, is a testament to the country's dedication to social justice. The country's ongoing efforts to right past wrongs and establish an equal social order are exemplified by programs like reservations in education and employment for historically underprivileged communities and legal measures to stop caste-based discrimination. Despite advancements, problems still exist, highlighting the necessity of ongoing discussion, legislative changes, and increased public knowledge to guarantee that social justice values are upheld for the benefit of all individuals.

In a democratic system, inclusivity is the motto of a successful government. The foundation of democracy is a universal adult franchise, but it cannot guarantee equality on its own. According to the United Nations, inclusivity is essential to effective government. India has taken the initiative to prioritise inclusivity in its public administration, according to Pearl. S. Buck, "Exclusion is always dangerous. The only safety if we want a peaceful society is inclusion. India has made several efforts to achieve social fairness and improve its administration.

The following is a list of some recent government actions:

Pradhan Mantri Anusuchit Jaati Abhyuday Yojana (PM AJAY) 2021-2022

For better convergence and resource utilization, the three previous Departmental schemes, have been combined to form the PM-AJAY. The program's goals are:

- (a) Boost employment prospects in SC communities through promoting skill-building, income-generating initiatives, and other initiatives to reduce poverty.
- (b) Improve the socioeconomic development indicators by making sure the SC-dominated communities have the required facilities and services.
- (c) When necessary, provide suitable housing in prestigious institutions and residential schools, particularly in areas of India that are aspirational or where the SC predominates. This decent dwelling would promote literacy among the SC and encourage them to enroll in schools and higher education facilities⁶.

Project Monitoring Unit (PMU) 2020

To keep an eye on implementing plans and programs, the MoSJE established the PMU in the year 2020. Young professionals from prestigious colleges and institutions under 28 are hired as PMUs for two years. 41 PMUs are functioning right now, 17 from 2021 and 24 from 2022.

OBJECTIVES

- Meetings with significant Scheme and Project stakeholders are organized and facilitated, and the performance of GIA Institutions supported by the Ministry is assessed through PMU visits to various states.
- Making it easier for federal and state officials to work together to implement plans for the many program recipients on the ground.

OUTCOME

In 2022, the PMUs conducted inspections of around 1500 GIA Institutions under various programs. Furthermore, they have assisted the States in implementing several MoSJE Schemes⁷.

National Action for Mechanised Sanitation Ecosystem (NAMASTE) 2022

The SRMS introduced the National Action for Mechanized Sanitation Ecosystem (NAMASTE) in 2022. The accomplishments between January and December 2022 are as follows:

- (a) Several skill development training programs cover three thousand nine hundred forty-four manual scavengers and dependents.
- (b) Provided RPL/Upskilling training to 8396 sanitation staff.
- (c) Gave 445 manual scavengers/dependents support of Rs. 8.17 crore for a general self-employment program.
- (d) Gave 379 sanitation workers and dependents a total of Rs. 13.72 crore in aid for initiatives connected to sanitation.
- (e) Hosted 258 workshops on hazardous cleaning of septic tanks and sewers in various ULBs nationwide⁸.

Pradhan Mantri Dakshta Aur Kushalta Sampann Hitgrahi (PM DAKSH) Scheme 2020-2021

- The PM-DAKSH Scheme offers skill training to underprivileged people, including sanitation workers, garbage collectors, and members of the SC, OBC, EBC, and DNT communities, through Corporations under the Department of SJE.
- In 2022–2023, NSFDC plans to provide 20,600 skill training sessions under the PM DAKSHA Scheme.
- The 659 trainees' skill training has begun.

Scheme for Residential Education for Students in High Schools in Targeted Areas (SHRESHTA) 2022

The “Grant-in-Aid to Voluntary and other Organizations working for Scheduled Castes” Central Sector Scheme, administered by the MoSJE provides funding to NGOs for programs that assist students from Scheduled Castes. The following projects are permitted by the Plan:

- (i) Residential Schools;
- (ii) Non-Residential Schools; and
- (iii) Hostels for Primary and Secondary Students.

SHRESHTA has replaced the Plan as of 2022-2023, and a new component under Mode-I has been included.

Nasha Mukht Bharat Abhiyan (NMBA) 2020

- (i) The first Comprehensive National Survey results and recommendations from the Narcotics Control Bureau (NCB) served as the foundation for the Narcotics Management and Behavior Act (NMBA), which was unveiled by the Ministry of Social Justice & Empowerment on August 15, 2020. It is now being used in 372 of the most susceptible areas. The NMBA aims to engage the general public and increase awareness about substance use by focusing on higher education institutions, university campuses, and schools, reaching out and identifying dependent populations, concentrating on counseling and treatment facilities in hospitals and rehabilitation centers, and building the capacity of service providers.
- (ii) NMBA is an ongoing project that enjoys a great deal of support from the younger generation, women, educational institutions, and the general public.⁹

Reservation to EWS

The Constitution 103rd Amendment Act of 2019 added New Articles 15(6) and 16(6) due to the government's efforts. These Articles allow the States to give up to 10% of government positions and government educational institutions to members of the Economically Weaker Sections. The government implemented a 10% reservation plan for the EWS in January 2019. The 2019 Constitution's 103rd Amendment has been challenged in several Writs submitted to the Supreme Court. *Janhit Abhiyan v. UOI*, WP 55 of 2019, is the top case. On 5.8.2020, the Supreme Court referred each case to the Constitution bench for review. The Constitution Bench dismissed all the Writs and upheld the constitutionality of the Constitution 103rd Amendment Act 2019 in its majority judgment dated 7.11.2022.¹⁰

Transgender Act 2020

- "The Transgender Persons (Protection of Rights) Act, 2019", passed by the Ministry of Social Justice and Empowerment, and its provisions went into effect on January 10, 2020.
- The Transgender Persons (Protection of Rights) Rules, 2020, were created to implement the Act and were notified on September 29, 2020.
- On August 21, 2020, a National Council for Transgender Persons was established to advise the government on policies, programs, laws, and projects about transgender people.
- On September 29, 2020, the Ministry officially established a National Portal for Transgender People. Without physically interacting with the office of issue, any transgender candidate can acquire their Certificate of Identity and Identity Card online. More than 9500 certifications have been granted as of this writing.
- On August 24, 2022, the National Health Authority and the Ayushman Bharat Yojana signed a Memorandum of Understanding (MoU) to offer transgender persons a full medical package. The Comprehensive Package would cover every aspect of transition-related healthcare for transgender people. Additionally, it will provide coverage for post-operative procedures, hormone therapy, and gender reassignment surgery, which can be used at both private and public healthcare facilities. This is not an exhaustive list.¹¹

Senior Citizens

- (a) Total grant in aid of 75.63 crores was given to NGOs and organizations in 2022 as part of the Integrated Program for Senior Citizens.
- (b) Under IPSrC, four new senior citizen houses have been built.
- (c) 3 new regional resource training centers have also been built.

ELDERLINE

On October 1, 2022, the Ministry of Social Justice and Empowerment established the National Helpline for Senior Citizens (Toll-Free No. 14567). All seven days of the week, from 8:00 a.m. to 2:00 a.m., the Elderline is open for business. In 2022, 40.40 crore would be available for the Elderline's implementation. The Elderline is currently operational in 31 States and UTs¹².

Aspirational Blocks Programme 2022-2023

The Aspirational Blocks Program (ABP) was introduced at the 2nd National Conference of Chief Secretaries, which took place from January 5–7, 2022. It is a development project designed to boost the performance of underperforming regions in terms of specific development metrics. It was declared in the Union Budget for 2022–2023.

Developing a fairer and more equal society depends heavily on government initiatives supporting social justice and inclusive governance. These programs represent a group commitment to redressing past wrongs, eliminating systematic disparities, and creating an atmosphere where each citizen's voice is respected and taken seriously. Governments have a crucial role in creating a future where diversity is recognized, opportunities are available to everyone, and social cohesion flourishes through targeted legislation, affirmative measures, and inclusive approaches to decision-making. As these programs develop and grow, their effects are felt in how policies are implemented and in the hearts and lives of people and communities, lighting a road toward a more equitable and inclusive society.

CONCLUSION

The mellow notes of social justice and inclusive government call for creating a society where compassion triumphs over hostility and equality over prejudice. These guiding principles provide a path to a future in which diversity is valued, all opinions are heard, and all experience advancement. By embracing these ideas, societies may create a fabric of harmony, empowerment, and prosperity. This embracement will make the collective journey towards a just and inclusive world of harmony, empathy, and shared success.

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अर्वाचीन संस्कृत बालसाहित्य एवं लोकचेतना

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प्रस्तावना

वैदिक काल से लेकर आज तक स्वर्ग, मध्य एवं पाताल तीनों लोकों में प्रसृत सुरवाग्वधू की सुदीर्घयात्रा त्रिपथगा सुरसरित् की प्रखर जलधारा की तरह निरवच्छिन्न प्रसरणशीलता के साथ सुर, असुर गन्धर्व एवं मानव सभी के लिए प्रतिक्षण कल्याणकारी मार्ग का प्रशस्त करने में निरन्तर प्रयत्नशील है, ऐसा कहने में किसी भी प्रकार की विप्रतिपत्ति नहीं होगी। क्योंकि प्रचीन आचार्य मम्मट की अभिव्यक्ति “कान्तासम्मिततयोपदेशयुजे” की अन्वर्थता में सदसत् व कृत्याकृत्य उपदेश द्वारा संस्कृत साहित्य जिस प्रकार समाज को चेताने के साथ नवीन दिाँ प्रदीति करता है वैसा करने में और कोई साहित्य समर्थ नहीं है। संस्कृत साहित्य की इस कालजयी अनन्त यात्रा के विविध पड़ाव के अन्तर्गत अर्वाचीन संस्कृत साहित्य का क्षेत्र प्राचीनता को परित्याग न करते हुये भी अपनी अभिनवता के कारण अपने आप में अनन्य है। अर्वाचीन संस्कृत साहित्य का अर्थ है— **जो संस्कृत साहित्य नवीनतम, इदानीन्तन, अभिनव, साम्प्रतिक, समसामयिक या अधुनातन है।** जो कि बहुविध मार्गावलम्बनपूर्वक गद्यपद्यात्मक रूप में अनेक भेद—प्रभेद के साथ नैकविध स्वरूप को धारण करते हुये प्रगतिशील है। जिसका मूल उद्देश्य है— **लोकचेतना का संविधान।** इस तथ्य का प्रमाण हमें आचार्य राधावल्लभ त्रिपाठीजी के सदृढ़ कथन से प्राप्त होता है। आचार्य त्रिपाठी कहते हैं :—

शास्त्रस्याध्ययनं वृथाऽधिकतरं धर्मस्य चर्चा वृथा,
वैकल्पन्तु गता कथापि सकला पौराणिकी शाश्वती।
नो ध्याता जनता जनस्य हृदये नारायणो संस्थितो
नो ज्ञातो यदि नो कृतोऽस्ति जनतोद्बोधाय यत्नो न वा।।

प्रस्तुत पद्य का आशय यह है, कि किसी व्यक्ति के हृदय में यदि जनता के प्रति संवेदना का भाव उत्पन्न हो या जनतोद्बोधन यानी लोकचेतना जागृत न हो तो उसका जीवन व्यर्थ है, चाहे व शास्त्रवेत्ता हो, धर्म के व्याख्याता हो अथवा अनेक पौराणिक तथ्यों का ज्ञाता हो। क्योंकि जनता ही जनार्दन है। इतना ही नहीं, आचार्य राधावल्लभ त्रिपाठी ने अपने काव्यशास्त्रीय ग्रन्थ “अभिनवकाव्यालङ्कारसूत्र” में काव्यलक्षण निरूपण करते हुये कहा है —“**लोकानुकीर्तन पर यह काव्यम्**” आचार्य त्रिपाठी जी का यह काव्यलक्षण भी संस्कृत साहित्य का लोकचैतन्यावबोधकत्व उद्देश्य को करता है। इस प्रकार इस लोकचेतना के उद्बोधन एवं संवर्धन निमित्त साम्प्रतिक युग यानी इक्कीसवीं शताब्दी में संस्कृत साहित्य की अनेक नवीन प्रवृत्तियाँ प्रवर्तित हैं। इन प्रवृत्तियों में से अन्यतम है, बालसाहित्य की संरचना। वैसे भी बाल यानी बच्चे ही समाजरूपी विशाल भवन के मूलभूत आधार स्तम्भ है। किञ्च, कोमलमति बच्चों का संस्कार या संशोधन अपरिपक्व मृन्मय—पात्रवत् स्थायीरूप से

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किया जाना आयास-साध्य है। हितोपदेशकार पं० विष्णु शर्मा ने कहा भी है— “जल संस्कारो नान्यथा भवेत् । कथाच्छलेन बालानां नीतिस्तदिह कथ्यते ।।”

यद्यपि बालाहित्य की रचना की प्रवृत्ति में पं० विष्णु शर्मा के पंचतंत्र, कालिदास प्रणीत अभिज्ञान और भवभूतिप्रणीत उत्तररामचरित इत्यादि प्राचीन संस्कृत साहित्य में प्रवर्तित दिखाई देती है परन्तु उन बालसाहित्यों में समसामयिक युगोपयोगिता की सिद्धि उस प्रकार परिदृश्यमान नहीं है, जैसा कि नवनवोन्मेषशाली प्रतिभावान साम्प्रतिक प्रौढ़ एवं नवोदित सुरभारतीयों की पारम्परिक नवीन शिल्पविज्ञानपद्धति से संरचित कृतियों में। अथ व वैश्वीकरण युग के अनुसरण में वर्तमान समाज का वातावरण अर्थात् सांस्कृतिक पर्यावरण पाश्चात्य संस्कृति के प्रभाव से प्रदूषित होकर, जिस प्रकार नैतिक अधःपतन की ओर गतिशील है, वह अन्तन्त दुर्भाग्यपूर्ण व चिन्तनीय विषय है। इस सामाजिक, नैतिक अधःपतन का निराकरण के लिए अर्वाचीन संस्कृत बालसाहित्य संकल्पबद्ध दिखाई पड़ता है। अर्वाचीन संस्कृत साहित्य की इस अभिनव यात्रा में पथिकायमान अभिराज राजेन्द्र मिश्र, आचार्य राधावल्लभ त्रिपाठी, प्रो० केशवचन्द्र दास व डॉ० हर्षदेव माधव प्रभृति प्रौढ़ सारस्वत साधक बालसाहित्य के गुरुत्व की अभिवृद्धि में जहाँ प्रयत्नशील है, वहीं बनमाली बिश्वाल, गोपबन्धुमिश्र, रवीन्द्रपण्डा, सुकान्तकुमार सेनापति, ऋषिराजजानी, भारतभूषण रथ, राजकुमार मिश्र, नारायण दाश, धर्मेन्द्र सिंहदेव, पराम्बा योगमाया, कौशल कुमार तिवारी व हमारे जैसे अनेक नवोदित सुरभारती साधकों द्वारा अनुदिन इसे प्रगुणित किया जा रहा है। साथ ही डॉ० सम्पदानन्द मिश्र, विश्वजिता महापात्रा आदि अभिनव रचनाकारों द्वारा शिल्पविज्ञान पद्धति के बल पर बालसाहित्य को एक अभिनव रूप देने हेतु जो अनन्य प्रयत्न किया जा रहा है, वस्तुतः वह अत्यन्त गौरवास्पद विषय है। स्थालीपुलाक न्याय से यहाँ कतिपय अर्वाचीन संस्कृत बालसाहित्यकारों की कुछ ही रचनाओं का परिशीलन कर उनमें अन्तर्निहित लोकचैतन्यात्मक तत्वों को सहृदय सामाजिकों के समक्ष उपस्थापन करने की इच्छा से यथाशक्ति उन्हीं के समीक्षण एक प्रयासमात्र है।

अर्वाचीन संस्कृत बाल साहित्यकारों में से अन्यतम प्रौढ़ रचनाकार अभिनव आचार्य राधावल्लभ त्रिपाठी ने अपनी नाट्य रचना “प्रेक्षणकसप्तकम्” में सुकोमल बाल पात्रों के माध्यम से सामाजिक लोकचेतना को जागृत करने का प्रयत्न किया है। इस प्रेक्षणक संग्रह के अन्तर्गत “सोमप्रभम्” नामक लघु नाटक में चित्रित पाँच वर्षीय लघु बालिका सोमप्रभा का साहसपूर्ण कृत्य बाल समाज के लिए प्रेरणास्पद है। यह चरित्र चित्रण सामाजिक कर्तव्य व दायित्वों के प्रति बच्चों को प्रेरित करता है। प्रस्तुत प्रेक्षणक के कथावृत्त के अनुसार दादा दादी के द्वारा माता विमला के प्राणघाती उत्पीडन से व्यथित पुत्री सोमप्रभा अपनी बालबुद्धि के चातुर्य के बल पर धैर्य एवं साहस पूर्वक पुलिस की सहायता से उसकी प्राण की रक्षा करने में सफल होती है। जिसका चित्रांश इस प्रकार है — “सोम.- अत्रगत्य मया दृष्टं यत् पितामहः पितामही च त्वां मारयतः । अतोऽहं धावं धावं स्थानकं गता । पुरुषनिरीक्षकायः मया निवदितम्” ।

प्रेक्षणकसप्तक का “मेघसंदेशम्” नाम का प्रेक्षणक भी लोकचेतना की अभीप्सा से बाल भावना का प्रकाशक व बाल समाज के लिए प्रेरणादायक है। इस में पर्यावरण प्रिय लघु बालक सौरभ के अन्तःकरण में पृथ्वीपृष्ठ पर बादल के आगमन के प्रति जो उत्सुकता और तदर्थ उसका जो निश्चल प्रयत्न, वह प्राकृतिक पर्यावरणात्मक लोकचेतना को परिभाषित करता हुआ बाल साहित्य की महत्ता को प्रमाणित करने में नितान्त सहायक है। रचनाकार के शब्दों में —“(सकौतुकम्) पश्यतु पश्यतु भवान् । मेघस्तु निम्बवृक्ष बिहाय इत एव उपैति बातायनसमीपम् ।

अये, नन्वयमिह आगत एवं (उच्चैः मातः । एक चायचषकं मेघस्य कृतेऽपि आनेयम् । (पितरं प्रति) पश्यतु पश्यतु भवन् अयं मेघो वातायनादन्तः प्रविशति ।” प्रस्तुत औं में प्रकृति का मानवीकरण भी बाल चेतना को उद्धासित करता है।

आचार्य त्रिपाठी का “मुक्ति” नामक प्रहसन लोकचेतनात्मक यह तथ्य प्रदान करता है कि, एक बालक बिना मेहनत किये भिक्षावृत्ति के रूप में धनार्जन करना नहीं चाहता है। धनार्जन के लिए वह जूते पालिस करता है व उसके विनिमय में पारिश्रमिक के रूप में सूत्रधार द्वारा प्रदत्त राशि ग्रहण कर स्वयं को कृतार्थ समझता है। सत्पात्र में धन प्रदान करने के परिणाम स्वरूप सूत्रधार का श्रृंगालानिगडित हस्त बन्धनमुक्त हो जाता है। जो कि बाल समाज के लिए एक कालजयी नैतिक जीवन-मूल्यबोधात्मक संदेश है। मूल वाक्यांश इस प्रकार है— “बालकः - नहि श्रीमन्! अहं भिक्षा न याचे । हस्तोपार्जितनैव उदरं विभलम् । भवतु, मा भवान् क्लाम्यतु मात्कृते । अहमन्यं ग्राहकमन्विष्यामि ।”

त्रिपाठी का सद्यः प्रकाशित बाल उपन्यास “मानवी” सांस्कृतिक एवं प्राकृतिक दोनों पर्यावरण की दृष्टि से लोकचैतन्यावबोधन की एक सुन्दर मार्मिक अभिव्यक्ति है। इस में चित्रित हंसिनी का जीवन वृत्त मनोविज्ञान की दृष्टि से जहाँ बच्चों का मनोविनोदक है, वहीं सांस्कृतिक एवं प्राकृतिक पर्यावरण प्रदूषण की भयावहता के प्रति सावचेतक भी है। यहाँ सांस्कृतिक पर्यावरण चेतना से ओतप्रोत एक प्रतिपाद्य प्रस्तुत है — “अनन्तः पुनः अवदत् मानवि ! मया तद्दिने तव झूतीक्षा न कृता । आजीवनम् एतस्य अपराधस्य कृते अहं पश्चात् तपामि । मया एतद् अवगतम् इदानीं यद् मानवबालके तस्मिन् तव स्नेहः निःस्वार्थः निश्छलश्च । मया तत्र ईर्ष्या न करणीया आसीत् । तस्या एव फलं सर्वमेतत् ।” प्रस्तुत अंश में निहित तीर्थग्योनि का मानवीकरण द्वारा मानवीय संवेदना आदि मनोवैज्ञानिक विश्लेषण बालचेतना के प्रस्फुटन एवं पल्लवन में अत्यन्त उपादेयपूर्ण है। प्राकृतिक पर्यावरण चेतना से सम्बन्धित एक उद्धरण संपूर्ण जीवजगत के अस्तित्व की संरक्षा व सुरक्षा निमित्त नितान्त विवेचनीय है— “हिमालयः परिवर्तितः । तत्र जना आरोहन्ति, नाना वस्तूनि प्रक्षिपन्ति । क्वचिद् दुर्गन्धः कचित् खाद्यवस्तूनि । हिमं द्ववितम् । तेन क्लेशः ।”

इस प्रकार अर्वाचीन संस्कृतसाहित्य के पुरोधा एवं जाज्वल्यमान नक्षत्रसम काव्यकारों में से अन्यतम हैं अभिराज राजेन्द्र मिश्र। कवितल्लज मिश्र जी ने गद्य, पद्य एवं नाट्यात्मक अनेक बालसाहित्य की रचना की है। जिन में लोकचेतना से संवलित अनेक तत्त्व परिलक्षित हैं। इस दृष्टि से बालगीतों का संग्रहात्मक उनका काव्यसंग्रह “कौमारम्” अत्यन्त महत्त्वपूर्ण है। इस काव्यसंग्रह में संकलित काव्य “भारतकृषकोऽयम्” राष्ट्र के भावी कर्णधार बच्चों के मनोबल बढ़ाने हेतु भारतवर्ष की कृषिप्रधानता बताकर राष्ट्र की उन्नति में उसे प्रमुख साधन निरूपित किया है। उदाहरण—रूप एक पद्य इस प्रकार है— “कृषिरेका राष्ट्रोन्नतिमूलं, हरते सैव सर्वविधभूलं, सूते सततमभीप्सिततमदोहम्, माणवकाः भारतकृषकोऽयम् ।”

“निसर्गशिक्षा” नामक लघुकाव्य में कविवर प्रकृति के माध्यम से परोपकार की भावना को परिपुष्ट करते हुये कहते हैं — “लोष्टलगुडघातं सोदापि कार्यः परोपकारः ।” शिक्षयतेऽस्मान् तदिदं विपिन फलावनतसहकारः ।। “महोत्सवाः सर्वे रमणीयाः” इस लघुकाव्य में मिश्र जी ने धर्मनिरपेक्षता को शान्ति-मैत्री-प्रति का मूलमंत्र बताया है — “महोत्सवाः सर्वे रमणीयाः, कचित्त्वदीया कचिन्मदीयाः ।। नृत्यगीतचर्चरीमण्डिता, सिक्खानां वैशाखी, भगिनीनां सौहार्द सूचिका, स्नेहमण्डिता ।। गृहे-गृहे ननु निखिले राष्ट्र, छविदृश्यते स्वीया ।।, ईदोत्सवदिवसे ननु सर्वे, विस्मरन्ति निजवैरम् । नवसौहार्दमुपेत्य कुर्वते, नूतनसख्यं स्वैरम् ।।” इस प्रकार अभिराज जी की “अभिराजगीता” के अन्तर्गत पच्चीस से अधिक राष्ट्रस्तुतिपरक काव्यों में लोकचेतना की भावना से आप्लावित विलयात्मक स्वर गुजायमान है।

सुप्रसिद्ध समसामयिक संस्कृत बाल साहित्यकारों में से अन्यतम है आचार्य केशवचन्द्र दाश। जिनकी बालचैतना सहज एवं मार्मिक है। उनकी रचनाओं “महान” (ग्यारह लघुकथाओं का संग्रह) एकदा (दश लघुकथाओं का संग्रह) तथा पताका (लघु उपन्यास) आदि में निहित समसामयिक तत्व बाल समाज के लिए समुचित पथ प्रदर्शक है। लघुकथा “स्वराज्यम्” में कथाकार की राष्ट्रीय चेतना प्रबल दिखाई पड़ती है। इस कथा में लक्ष्मण का उदात्त चरित्र अत्यन्त महनीय है। क्योंकि प्राच्यसंस्कृति का वैशिष्ट्य कर्तव्य कर्म का सम्यक परिपालन ही मानवमात्र का मूलधर्म यहाँ लक्ष्मण के चरित्र में सार्थक होता है। देश की रक्षा के लिए लक्ष्मण सुलभकोपी दुर्वासा ऋषी का कोप शान्त करते हुये राजाज्ञा की अवमानना की परिणति स्वरूप मृत्युरूपी आत्मबलिदार को श्रेष्ठ मानता है। उनकी यह निःस्वार्थपरता और राष्ट्रीय चेतना समसायिक युग में भी बालकों के लिए सर्वथा अनुकरणीय व शिक्षणीय है, जो कि इस लघुकथा की उपादेयता एवं महता का प्रमापक है। विमर्शनार्थ निम्नांकित कथा प्रस्तुत है— **“सहसा लक्ष्मणस्य प्रज्ञा उदिता । निजजीवनविनिमयेन देश एवं रक्षणीय इति विचिन्त्य प्रवेशाय महलषमनुमतवान् ।”** प्रस्तुत वाक्यांश में लक्ष्मण की बुद्धिमत्ता का परिचय प्राप्त होता कि अधिक के लिए अल्प का परित्याग ही समुचित निर्णय है। इस कथा में मातृप्रेम तथा अग्रज की आज्ञा का परिपालनपूर्वक गुरुजन का यथोचित सम्मान आदि सदुपदेश बच्चों के लिए सर्वथा पथप्रदर्शक है। कथाकार ने **“संघ शरणं गच्छामि”** इस कथा के बहाने न केवल अबोध बाल समाज के लिए अपितु अज्ञानोपहत परिपक्व बुद्धिमान् लोगों के लिए भी सत्यानुसरण की नीतिशिक्षा प्रदान करने का प्रयास किया है। यहाँ निम्नांकित वाक्यांश का उद्धरण उपादेयपूर्ण है— **“हे साधक ! साधनानुरागी भव । संघो न जीवने लक्ष्यम् । यत् सत्यं तत् त्रिकालाधरहितम् । तदेव हितं साध्यम् । नाहितम् । व्यवहारे सत्यं प्रतिफलम् । सत्यं शरणं गच्छ । तदेव धनम् । तदेव रत्नम् । नान्यत् ।।** इस वाक्यांश में भारतीय संस्कृति के वैशिष्ट्य प्रतिपादक अनेक मानवीय जीवनमूल्यावबोधक तत्व प्रतिफलित है। जैसे — इदमहमनृतात् सत्यमुपैमि, ‘सत्यं ब्रह्मोति, सत्यं होव ब्रह्म तथा ‘सत्यं त्वेव विजिज्ञासितव्यम्। अर्वाचीन संस्कृत बालकथा के रचनाकारों में अन्यतम है— सुकान्त कुमार सेनापति, जिन्होंने बालचैतन्यावबोधक अनेक लघुकथाओं की रचना की है। उनकी कथाएँ कलेवर की दृष्टि से जैसे लघु है, वैसे ही असमस्त पदों से युक्त होकर कोमलमति बच्चों के हृदय को स्पर्श करती हुई भाव की गुरुता से अत्यन्त महनीय है। उनकी **“एकमतिः विजयते”** बाल लघुकथा शशक, सर्प, कुर्म एवं श्रृगालों के विचार प्रदीन द्वारा उसके परिणाम को प्रदर्शित कर यह शिक्षा प्रदान करती है कि एक ही निश्चयात्मक बुद्धि से लिया गया निर्णय सर्वथा सुपरिणाम को प्रदान करता है। अन्यथा अस्थिर चित्त से प्राणी असत् निर्णय लेकर दुष्परिणाम को भोगता है। कथासरित् में प्रकाशित उनकी एक दूसरी कथा है **“न व्यक्तव्यः अभ्यासः ।”** इस कथा के माध्यम से सेनापति जी ने जनजागरणार्थ यह संदेश दिया है कि यथासमय नियमित रूप से अपना कर्तव्य कर्म के सम्पादित करने का अभ्यास निरन्तर जारी रखना चाहिए। क्योंकि समय पर कर्तव्य कर्म के सम्पादन के बिना अनभ्यास के कारण उस कार्य को सम्पादित करने में दुरुहता उत्पन्न होती है।

इस सम्बन्ध में प्राचीन विद्वानों द्वारा कही गयी निम्नांकित सूक्ति सटीक प्रतीत होती है :— अभ्यासो न हि त्यक्तव्यः अभ्यासी हि परं बलम्। अनभ्यासे विषं विद्या अजीर्णे भोजनं विषम्।। इस प्रकार उनके द्वारा रचित ‘सुवर्णमार्जारः’, ‘धेनोः प्रतिश्रुतिः’, इत्यादि अनेक लघु कथाएँ नैतिक शिक्षा का पाठ देकर समाज एवं राष्ट्र की प्रगति में सहायनीय भूमिका का निर्वहन करती है।

अर्वाचीन संस्कृत बालसाहित्य रचनाकारों में सूचीबद्ध काव्यकार आचार्य बनमाली बिसाला के द्वारा विरचित गद्य, पद्य एवं नाट्य रचनाओं में लोकचेतनात्मक तत्त्व प्रचुरता से परिलक्षित होती है। पद्यबन्धा में प्रकाशित बालगीतपञ्चक में “पितामहः”, और “मातामही” इत्यादि गीति काव्य भारतीय संयुक्त परिवार के महत्त्व को ख्यापित करते हैं। जो कि विशेषरूप से बाल समाज के लिए प्रेरणास्पद है। जैसा कि “पितामहो मम अंगरक्षकः/ पितुः क्रोधे सति स उद्धारकः। मातुः कृते दर्शयपि सुमार्ग/ पितरं शासति यथा बालकम् ॥

प्रस्तुत काव्यखण्ड हमें भारतीय संस्कृति के उस वैशिष्ट्य को याद दिलाता है कि, प्राचीन से लेकर हमारी संस्कृति में पारिवारिकी व्यवस्था सुप्रशस्य है। क्योंकि परिवार में सम्मिलित वयोवृद्ध गुरुजनों का सम्मान लघुजनों के लिए कल्याणकारी है साथ ही उनका अनुशासनात्मक उपदेश संयुक्त परिवार की संरचना के माध्यम से स्वस्थ समाज व विकसित राष्ट्र के निर्माण में सहायक सिद्ध है। पद्यबन्धा में प्रकाशित उनकी रचना “**बालचतुष्टयी**” के अन्तर्गत गीतिकाव्य ‘**माता**’ में शिशु के व्यक्तित्व निर्माण तथा उसके सर्वांगीण विकास में माता का महत्त्व समुद्घाटित है। कवि के शब्दों में –

माता पद्मावती शासनप्रिया, अनुशासनेन निर्मिता काया।

उपदेशमा सिद्धहस्ता बालानान्तेत्यै समर्पिता ॥

युवा बालसाहित्यकारों की श्रृंखला में अपनी प्रतिभा को निखारने वाले नवोदित प्रतिभावान राजकुमार मिश्र जी का योगदान भी अपूर्व है। बच्चों के मनोरंजनार्थ रचित उनके बालकाव्य संग्रह “डयतेकथमाकाशे” में ग्रथित अनेक पद्य लोकचेतना को परिपुष्ट करने में समर्थ है। इसके अन्तर्गत “विमला त्रिरंगा” नामक काव्य में राष्ट्रियध्वज का जो महत्त्व प्रदर्शित किया गया है गौरव की दृष्टि से वह में “**गागर में सागर**” की उक्ति को चरितार्थ करता है। अवलोकनार्थ दिङ्गात्र एक पथ प्रस्तुत है – “वर्णैः विभाति विविधैः यदि सा पताका। राष्ट्रोन्नति नयति वह्निरिवाधिनायकम्। वर्णैर्विभक्तलमंत अपि नैकधर्म/ स्नानेकतां दिशति नो विमला त्रिरंगा ॥ इस पद्य में राष्ट्रीय ध्वज हमें समन्वयवादिता का उपदेश प्रदान करता है कि हम विविधधर्मावलम्बी देशवासियों द्वारा राष्ट्र की उन्नति निमित्त एकता का आश्रय किया जाना नितान्त आवश्यक है। साथ ही “वयं बालका भारतपुत्राः” शीर्षकान्वित उनका अन्यतम काव्य राष्ट्रीय धमनिरपेक्षता, बाल कर्तव्यबोध, गुरुजन-सम्मान, मातृभूमि-प्रेम स्वास्थ्यानुकूल दिनचर्या इत्यादि लोकचेतनात्मक तत्त्वों को उजागर करता है। उदाहरणार्थ निम्नांकित द्रष्टव्य है – “उतिष्ठामों ब्रह्ममुहूर्ते स्वाध्यायं कुर्मश्च परम्। वयं बालका भारतपुत्रा गुणं धरामस्सदा वरम् ॥ पितरौ नत्वा सदा कर्महे कार्यारम्भं वयं मुदा। उतिष्ठामों।

इस प्रकार ‘जयन्तु वीरसैनिकाः शीर्षकान्वित काव्य में कवि की राष्ट्रीय भावनातीव्रतर परिलक्षित होती है। जैसाकि भूरितेजसाऽज्जसा च ये दिवानिशे हिमालयेन वीरसैनिकाः। जगतलेऽधिनायकाः ॥ तपन्ति भूरितेजसाऽज्ज च ये दिवानिशं/हिमालयेन सन्निभा दृढा भवन्ति कर्मणा ॥ यथा नु योगिनश्च ते तथैव सैनिका इमं/अखण्ड भारतच्छविप्रदशनैकमानसाः ॥ जयन्तु वीरसैनिकाः।

इस पद्य से यह शिक्षा प्राप्त होती है कि हमें काय, मन एवं वाक्य से स्वदेश की रक्षा करनी चाहिए। प्रासंगिक आलेख के प्रस्तुतकर्ता डॉ. पूर्णचन्द्र उपाध्याय की भी अनेक बाल कथाएँ संस्कृत प्रतिभा, कथासरित् आदि अर्वाचीन संस्कृत पत्रिकाओं के विविध अंकों में प्रकाशित हैं। जिनमें प्रमुख है “आत्मदीप श्रेयस्कुर्यात्”, “बन्धनम्”, “वरमेको गुणी पुत्रः”, ‘प्रतिवेशी’ तथा ‘वृद्धानां वचनं ग्राह्यम्’। इन बालकथाओं द्वारा आधुनिक भावबोध

एवं मानवीय जीवनमूल्यबोध का भरपूर प्रयोग किया है। यहाँ जीवन की गहन एवं जटिल परिस्थितियाँ, यथार्थता, सामाजिक विदम्बना एवं मानवीय मी भाव देखने को मिलते हैं ये बालकथाएँ बालकों के मनोवृत्त्यात्मक विकास के साथ ही बालकों के सर्वांगीण, सकारात्मक एवं सन्तुलित विकास में भी सहायक है। आत्मदीपः श्रेयस्कुर्यात् बालकथा के शीर्षक में बौद्धदर्शन के सूत्र वाक्य 'आत्मदीपो भव' अथवा 'अप्प दीपो भव' की छाया परिलक्षित है जिसका अर्थ है, 'अपना प्रकाश स्वयं बने' अर्थात् किसी दूसरे से उम्मीद रखने की अपेक्षा अपना प्रेरक स्वयं बनो। कथा में वर्णित है कि यद्यपि सिंहशिशु का जन्म हिंसक एवं पराक्रमी सिंहनी गर्भ से हुआ है किन्तु उसका पालन पोषण एक मेष समूह के मध्य होने से उसमें अंतर्निहित स्वाभाविक गुण जैसे पराक्रमशालिता, शिकार करना, दहाड़ना इत्यादि कुछ समय के लिए अचेतन अवस्था में चले जाते हैं। कथाकार यहाँ बालमनोविज्ञान के सिद्धान्त के अनुसार वर्णन करता है कि सिंह के कार्य धीरे-धीरे उसके वातावरण द्वारा प्रभावित हो जाते हैं। यह सिंह शिशु अब भेड़ों के समान ही आचरण करने लगता है — 'तैः साकं तृणादिकस्य भोजनं, तैः विचरणं संक्रीडनं च इत्यादिकं विधाय स आत्मानं तज्जातीयं नाम मेषशिशुम अमन्यत। मेषाः यथा आचरन्ति सोऽपि तथैव आचरति। परिणामतः आत्मनः वास्तविकं स्वरूपम् असौ पूर्णरूपेण विस्मृतवान्। कथा के अन्त में सिंहनी द्वारा सिंहशिशु को उसके वास्तविक स्वरूप सिंहत्व से परिचय करवाने पुनः स्वाभाविक व्यवहार करने लग जाता है। समय पर कर्तव्य कर्म के सम्पादन के बिना अभ्यास के कारण उस कार्य को सम्पादित करने में होती है। इसमें प्राचीन विद्वानों द्वारा कही गयी निघाति सिट प्रतीत इस प्रकार उनके द्वारा रचित 'सुवर्ण मारि' "धनो प्रतिश्रुतिः इत्यादि अनेक काठ देकर समाज एवं राष्ट्र की प्रगति में सराहनीय भूमिका का नि संस्कृत बालसाहित्य रचनाकारों में सूचीबद्ध काव्यकार आचार्य बनमाली पद्य एवं नाट्य रचनाओं में लोकचेतनात्मक तत्त्व प्रचुरता से परिलक्षित हो बिम, और "मातामही" इत्यादि गीतिकाव्य के को ख्यापित करते हैं। जो कि विशेषरूप से बाल समाज के लिए है।

सारांश

पति उद्धारक बालकम् प्रस्तुत का हमें भारतीय संस्कृति के उस वैशिष्ट्य को याद दिलाता है कि, प्राचीन का मे लेकर हमारी संस्कृति में पारिवारिकी व्यवस्था प्रशस्य है। क्योंकि परिवार में सम्मिलित कालजनों के लिए कल्याणकारी है साथ ही उनका अनुशासनात्मक उपदेश की के माध्यम से स्वस्थ समाज व विकसित राष्ट्र के निर्माण में सहायक नि उनकी रचना "बाली" के अन्तर्गत गीतिकाव्य 'माता' में शिशु के निर्माण उसकेगीण विकास में माता का महत्व समुद्घाटित है। कवि के शब्दों में— शा, अनुशासनेन निर्मिता कया। नेता लानामुत्सा समर्पित वाह की ता में अपनी प्रतिमा को निखारने वाले नवोदित प्रतिभावान कुमार मिश्र जी का योगदान भी अपूर्व है। बच्चों के मनोरंजनार्थ रचित उनके बाल काव्यसंग्रह कापव्यफान" में प्रथित अनेक पद्य लोकचेतना को परिपुष्ट करने में समर्थ हैं। इसके अन्तर्गत "मिल का महत्व प्रदर्शित किया गया है। गौरव की दृष्टि से व काम की गति को चरितार्थ करता है। नवालोकनार्थ विद्वान एक पद्य प्रस्तुत विविध याद या पताका राष्ट्रपति नयतिः वहिरिवाधिनायकम् । वर्णविभक्तपुरुषा अपि नेकप रंग में राष्ट्रीयन हमें समन्वयवादिता का उपदेश द्वारा राष्ट्र की उन्नति निमित्त एकता का निसान है। साथ ही भारतपुत्रा शीर्षकान्वित उनका अन्यतम रुसम्मान मातृभूमि प्रेम स्वास्थादिन सोतों का उमगर भरताना काव्यास है सीमा और वा परालका भारतपुत्रा गुण रामस्तदा । पतरी

सदा उहा प्रकारयन्तु वीरसैनिकाः शीर्षकान्वित काव्य में कवि की राष्ट्रीय भावना तीव्रतर "जयन्तु तमसैनिकाः सन्तु वीरसैनिकाः ॥ रताः स्वदेशरक्षणे सपन्ति भूरितेजसाऽजसा च ये दिवानिशा हिमालयेन सतिभा हा भवन्ति यो सैनिका इमे । अखण्ड भारतच्छविप्रदर्शनकमानसाः । जयन्तु जैसाकि इस से यह शिक्षा प्राप्त होती है कि, हमें काय, मन एवं वाक्य से स्वदेश की रक्षा करनी प्रासङ्गिक आलेख के प्रस्तुतकर्ता डॉ. पूर्णचन्द्र उपाध्याय की भी अनेक बालकथाएँ संस्कृत कथासरित् आदि अर्वाचीन संस्कृत पत्रिकाओं के विविध अंकों में प्रकाशित हैं । जिनमें प्रमुख हैं— कुर्यात्, 'बन्धनम्', 'वरमेको गुणी पुत्रः', 'प्रतिवेशी' तथा 'वृद्धानां वचनं ग्राह्यम्' । इन कथाकार द्वारा आधुनिक भावबोध एवं मानवीय जीवनमूल्यबोध का भरपूर प्रयोग किया है । यहाँ जीवन की गहन एवं जटिल परिस्थितियाँ, यथार्थता, सामाजिक विडम्बना एवं मानवीय के गम्भीर भाव देखने को मिलते हैं । ये बालकथाएँ बालकों के मनोवृत्त्यात्मक विकास के साथ सर्वाङ्गीण, सकारात्मक एवं सन्तुलित विकास में भी सहायक है ।

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Foundational Learning in G20 Countries – An Overview

Dr. V. Satish Reddy*

INTRODUCTION

India's G20 presidency, 2023 has marked a significant milestone in the global development landscape. In the final Leadership Summit held on 9th and 10th September 2023, India emerged as a blazing leader among the 19 countries. The Leadership Summit was a culmination of intensive deliberations by working groups, conferences, and events for stakeholder participation. The approach of Jan Bhagidari involved broad sections of our society in the G20 programmes and activities. The 200 + meetings in 60 cities represented an unprecedented footprint for G20 events across the nation. As a result, the Indian G20 Presidency was truly people-centric and emerged as a national endeavor.

During the presidency, India focused on various issues like inclusive growth, digital innovation, climate resilience, and equitable global health access. By leveraging its presidency, India is fostering collaborative solutions that not only benefit its own population but contribute to the broader global well-being, reinforcing its spirit of 'Vasudhaiva Kutumbakam' or the 'World is One Family'. With its diverse economy, technological prowess, and commitment to sustainable development, India is poised to bring unique perspectives to the table.

The 18th G20 Summit in New Delhi will be a culmination of all the G20 processes and meetings held throughout the year among ministers, senior officials, and civil societies. A G20 Leaders' Declaration will be adopted at the conclusion of the G20 Summit, stating Leaders' commitment towards the priorities discussed and agreed upon during the respective ministerial and working group meetings. Focus of G20 on the Thematic Area of Education: In taking up the Group of Twenty (G20) Presidency, the Government of India has proposed the following four priority areas under the G20 Education Working Group (EdWG).

- Ensuring that all children are set up for life with foundational literacy and numeracy (FLN) and can enjoy opportunities for lifelong learning, by improving teaching and learning practices, including through blended learning.
- Leveraging digital resources and technologies to accelerate progress in education.
- Understanding how education systems will be impacted by the future of work, and strengthening their relevance and linkages;
- Promoting closer collaboration between higher education, the research and development sector and societies, both within and across national boundaries.

This article is a humble attempt to showcase how G20 members and guest countries support children in developing foundational skills in literacy, numeracy and socio-emotional well-being in their respective countries. It uses an evidence-based framework. It is based on secondary research with critical analysis of policy framework, approach for the implementation of programmes at scale and resultant initiatives with a holistic perspective with reference to the G20 countries. It suggests a way forward for improving foundational learning to review evidence from G20 countries, including

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political will and leadership; children's readiness to learn, and the teaching and assessment practices used; the health and socio-emotional support provided to learners; and the engagement of parents and communities in improving education.

FOUNDATIONAL LEARNING AS AN ESSENTIAL BUILDING BLOCK FOR ACHIEVING ALL OTHER SDGS

Foundational learning forms the basis for all future learning, and without acquiring basic foundational skills in reading, writing, and basic mathematics, children would be ill-prepared for the complexities of the curriculum beyond grade III.

Foundational learning skills include literacy, numeracy and socio-emotional skills that are vital for leading an empowered, self-determined life. The acquisition of these skills begins in the early years and continues throughout children's lives. Literacy and numeracy are foundational because they form critical building blocks in the process of acquiring other types of knowledge, experiences and opportunities, and thus empower children for life, work and participation in society.

Foundational learning is "fundamental" for achieving the SDG 4 target, 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all till 2030'. It is also a fundamental cornerstone for achieving all other SDGs, including SDG 1 ('no poverty'), SDG 2 ('zero hunger') and SDG 3 ('good health and well-being').

Without an adequate foundational learning, individuals are less likely to achieve higher levels of education, which can limit their employment opportunities, reduce their earning potential, and perpetuate cycles of poverty and inequality. Moreover, inadequate education and foundational learning can lead to poor health, as individuals may lack the knowledge and skills needed to make informed decisions about their health and well-being and may struggle to access and understand critical information related to nutrition, health and disease prevention.

FOUNDATIONAL LEARNING – THE GLOBAL SCENARIO

Foundational Literacy and Numeracy (FLN) has been an important concern across the world and especially in India, and gained deep focus in last 5 years. Foundational literacy works with the notion that pre-existing knowledge of the language helps in building literacy skills in languages. In this context, the key components in Foundational Language and Literacy are Oral Language, Decoding, Reading Fluency, Reading Comprehension and Writing. On the other hand, Foundational Numeracy translates to the ability to reason and apply simple numerical concepts in daily life. The major components of foundational numeracy include Pre-number concepts, Numbers and operations on numbers, Shapes and Spatial Understanding, Measurement and Data Handling (Department of School Education and Literacy, 2021a).

According to UNESCO, the Universal Declaration of Human Rights underlines "that education is a fundamental human right for everyone and this right was further detailed in the Convention against Discrimination in Education" (UNESCO, 2020). This primarily entails compulsory primary education that should be free, and universal and secondary and higher education that is generally available and accessible (as well as progressively free) (UNESCO, 2020). While 155 countries guarantee 9 years of education, only 99 countries ensure it till 12 years. UNICEF notes that 8.2% of primary school age children do not attend school. The concept of "learning poverty", was developed by the World Bank and the UNESCO Institute for Statistics (UIS) and describes the inability to read and understand a simple text by age 10. Even the richest countries exhibit learning poverty related concerns. As per a report by UNICEF Innocentia, "On average 40 per cent of children across all

OECD and European Union (EU) countries do not have basic reading and mathematics skills by age 15” (UNICEF, 2020). It is surprising that the learning poverty rate has been rising even though the number of school-going children has been increasing steadily year after year. Considering that worldwide, 260 million children are not even enrolled in the school system aggravates the “learning poverty” or the “learning crisis”, as it is termed (World Bank, 2021). The utmost priority and importance that the G20 has given to these issues are evident from the fact that since 2018, the goals of Early Childhood Care and Education (ECCE) has been reiterated. The Chair’s summary of the G20 summit held in 2022 in Indonesia also stressed on factors like Universal Quality Education, Digital Technology in Education as well as Solidarity and Partnership in Education.

Globally, 87 per cent of children now complete primary school. Dramatic progress has been made towards gender parity, especially in access to primary education. Through the Sustainable Development Goals (SDG 4), the world has committed to achieving universal completion of secondary school for all youth - with meaningful learning by 2030. However, despite these improvements in access and equity, significant gaps persist, and hundreds of millions of children and youth worldwide are reaching adulthood without even the most basic life skills. Expanding and ensuring universal access to quality ECCE programs, curricular focus on FLN, improving teacher capacity, focus on nutrition and health, parent and community participation and committed spending to ensure equitable access and learning are among for achieving universal FLN. Students who do not have access to ECCE programs are far less likely to attain FLN. It is therefore recommended that all nations ensure universal access to early childhood care and education institutions having play-based curriculum and pedagogy for all children aged 3-6 years,” he said, adding that the data shows that much more needs to be done to ensure the universalisation of access to quality ECCE programs, especially for children from low-income households.

AN OVERVIEW OF INITIATIVES IN G20 COUNTRIES

While most of the G20 countries have policies and programmes in place for teacher preparation and continuing professional development, systemic problems contribute to the significant shortage of qualified and trained teachers at all levels of basic education. This represents a global challenge worldwide, and therefore impacts the teaching of foundational skills. This causes teacher shortages, due to unattractive status (including remuneration and working conditions) to poor career prospects, professional support, and motivation/morale. But the result is nearly always the same: many learners, often the most vulnerable, are not getting the learning and support they need.

Many G20 countries have prioritized investments to enhance the attractiveness of teaching careers and strengthen the teacher workforce, including through strategies to redress gender assumptions and biases in education, as well as increase both the number of women and men in the teaching force at the lower education levels, especially in ECEC.

The following examples demonstrates how G20 member, and invited countries, have sought to ensure more equitable access to quality ECCE and resources across all population segments, with a particular focus on groups at risk of being left out, such as girls, children with disabilities and individuals from minority groups.

Australia

In Australia, all children are entitled to 15 hours of preschool in a week (i.e. 600 hours a year) in the year before they start school. Australia is also investing in targeted measures to improve the lives of First Nations children through better access to quality early childhood education and care. For example, the Connected Beginnings programme helps First Nations children meet the

learning and development milestones needed for a smooth start to school by ensuring families have access to culturally appropriate early education and support services. Australia also has a unique age-appropriate policy framework for education for 0 – 13 years. In context of FLN, the continuum ranges from 3 years of pre-school to 9 years.

Brazil

In Brazil, the national effort to consolidate the pedagogical identity of early childhood education, regulated by the National Curricular Guidelines for Early Childhood Education (ECE) and the National Common Curricular Base, stands out. Early childhood education encompasses daycare for children aged 0 to 3 years old and preschool for children aged 4 and 5 years old. It is a crucial stage of basic education and is required to be provided in non-domestic institutional spaces, whether public or private, under the supervision of social control bodies. Funding for early childhood education is guaranteed by the Fund for Maintenance and Development of Basic Education and Valorisation of Education Professionals (Fundeb).

France

Children in France have access to free and compulsory education from age 3, with France's priority education policy mitigating the impact of social and economic inequalities on student performance, including by 'capping' class sizes to 12 pupils (at ages 5, 6 and 7) in priority education areas to ensure better literacy and numeracy acquisition and promoting inclusion.

India

In India, the National Education Policy (NEP) 2020 prescribes that all students must attain FLN skills by Class 3. Currently, due to the lack of universal access to ECCE, a substantial proportion of children join Class 1 without achieving basic FLN skills. To ensure that all students are school-ready, an interim three-month play-based 'school preparation module' ('Vidya Pravesh') for all Grade 1 students has been introduced in schools.

It is in this light that the National Education Policy of 2020 devised a new framework for the educational system in India with a 5+3+3+4 structure. According to NCERT, "... a strong base of ECCE from age three is included, which is aimed at promoting better overall learning, development, and well-being." The NEP 2020 sets forth three years of preschool (for three to six years of age) before the kid enters Class I. The Ministry of Education (MoE) has also commenced a National Initiative for Proficiency in Reading with Understanding and Numeracy (NIPUN Bharat). The target of the mission is to ensure that every child in the country necessarily achieves foundational literacy and numeracy by the end of Grade 3, by 2026-27. The focal age group of the mission will be 3 to 9 years. There will also be a provision of supportive measures for children who have not attained the foundational skills by grades 4 and 5. They will be provided with support and guidance by individual teachers as well as peer support and age appropriate and supplementary graded learning materials to achieve the necessary competencies (Department of School Education and Literacy, 2021a).

Italy

Italy's strategy to ensure universal FLN starts with the strengthening of educational services for children and kindergartens, followed by a series of interconnected interventions at primary and secondary school level, including teachers' training.

Mauritius

In Mauritius, a policy decision has been taken to make the pre-primary sector free beginning in 2024. Children in low-performing schools in socially vulnerable regions are supported through various measures, including the provision of daily meals, sponsorships, strengthened community linkages and a special pedagogy to encourage student learning and progression. The National Education Counselling Service also closely monitors students' emotional well-being and supports them through consultations with educational psychologists.

Saudi Arabia

In Saudi Arabia, the Ministry of Education focuses on Early Childhood Education by increasing access to education at an early age (exact age?), promoting parental engagement, enhancing educators' training at the pre-primary by leveraging e-training and expanding the network of kindergarten in remote areas. The expansion in pre-primary education involves developing the network of pre-primary classrooms across the country to ensure that wherever there is a family, there is access to appropriate pre-primary facilities. Access to pre-primary education has increased from 21 per cent in 2019 to 32.6 per cent in 2022 with the aim of reaching 40 per cent in 2025 and 90 per cent in 2030.

Singapore

Singapore has brought childcare centres and kindergartens under the same regulatory framework by implementing the Early Childhood Development Centres Act and is ensuring quality teaching and learning in preschools through the "Nurturing Early Learners Curriculum Framework for Preschool Education". Singapore is also expanding government-supported preschools to ensure accessibility and affordability of preschool for all families. By 2025, 8 in 10 preschoolers will be enrolled in a government-supported preschool.

Spain

In Spain, both recent changes in law and the setting up of a specific "Territorial Cooperation Programme" to foster the promotion of the first cycle of Early Childhood Education and Care (ECEC) for the entire population, especially the most vulnerable, addressing regional disparities in participation. The country's 'PROA+ Programme (full form)' further aims to strengthen the 3,000 schools with a higher percentage of students in vulnerable situations. Throughout the programme's duration (3 school years), participating schools must develop a Strategic Improvement Plan to identify the challenges to be addressed in order to improve inclusion.

Türkiye

Türkiye continues to invest in expanding its preschool education services, aiming to make one year of preschool education free of charge before the 1st grade of primary school. In 2022, capacity of the preschool education was increased by adding more than 16,100 new kindergarten classrooms. To reach this target, new schools are being constructed and some classrooms are being re-allocated for preschool education services.

United Kingdom (UK)

The United Kingdom (England): has spent £20bn over the past 5 years to support families with childcare costs. The current entitlement and childcare offers include a universal 15-hour offer for

all 3- and 4-year-olds, a 15-hour offer for the most disadvantaged 2-year-olds, and a 30-hour offer for 3- and 4-year-olds of working parents. By 2027-28, the Government expects to provide over £4.1 billion to fund 30 hours of free childcare per week for working parents with children aged nine months to three years in England.

United State of America (USA)

In the United States, the “Individuals with Disabilities Education Act (year)” aims to enhance families’ capacity to meet the developmental and learning needs of their infants and toddlers with disabilities. The goal is to minimize developmental delays and reduce the need for later special education, maximizing the potential of individuals with disabilities. The intervention is family-centred, supporting caregivers in implementing the interventions in the context of the families’ daily routines.

Germany

Germany, for example, implemented the ‘Mehr Männer in Kitas’ (‘More Men in Daycare Centres’) programme in 2011–2013 and the ‘Quereinstieg — Männer und Frauen in Kitas’ (‘Lateral Entry – Men and Women in Daycare Centres’) programme from 2015–2020 to reorient men and women seeking a career change. While the program is far from ensuring gender parity, it has helped to increase the share of men employed in ECEC in Germany from 3 per cent in 2006 to 7 per cent in 2019.

Recognizing that teachers need to continuously acquire new knowledge, skills and resources to improve their teaching abilities and meet their students’ evolving needs (especially in reading and mathematics), G20 and invited countries have also made investments in enhancing teachers’ pedagogical knowledge, subject-matter expertise and leadership skills.

During the early phases of the COVID-19 pandemic, many G20 countries adjusted their curricula to prioritize fundamental skills and knowledge as a response strategy. The success of these adjustments is seen as an opportunity to make more permanent adjustments that home in on the key competencies needed by learners in today’s world and provide a more comprehensive and effective learning experience.

Many G20 countries have since re-oriented the curriculum towards teaching foundational skills; and adopt more inter- and transdisciplinary approaches that connect more closely with issues related to sustainable development and greening the economy. The idea is to instil in learners the values, attitudes and behaviours that support individual well-being, responsible local development, and global citizenship.

CONCLUSION

Given their complexity, involving multiple stakeholders, lack of precedence of relevant policies, evolving eco-sytsem, foundational learning policies and programmes are difficult to implement. Appropriate solutions need to be embedded in the individual contexts and the nature of the challenges facing different population segments. Countries must act urgently on developing remediation solutions and strengthen institutional structures for efficient implementation and sustainability of the interventions. They should seek alignment between challenges and opportunities in the design of education policies and programmes and ensure the necessary inter-sectoral and inter-governmental convergence to address highly complex problems across the G20 countries.

दलितों के उत्थान में डॉ. भीमराव का योगदान

सुश्री अंजू शुक्ला* और प्रो. डॉ. डी. के. दीक्षित**

संक्षेप-सार

मानवता को शर्मसार कर देने वाली परिस्थितियों के बीच दलितों, पिछड़े और पीड़ितों के मुक्तिदाता और मसीहा बनकर डॉ० भीमराव अंबेडकर अवतरित हुए। ऊँच-नीच, जात-पात और छुआछूत जैसी कुरीतियों के दौर में 14 अप्रैल 1891 को लोग बाबा साहेब कहाँ करते हैं। 19वीं सदी में जब बाह्याण, क्षत्रिय, वैश्य और शूद्र में समाज विभाजित था और छूत-अछूत, धर्म मजहब के नाम पर लोग बटे हुए थे तो ऐसे समय में डॉ० अंबेडकर ने समाज में एक नई क्रांतिकारी चेतना का सूत्रपात किया। डॉ० भीमराव अंबेडकर 1930 में दलित राजनीति में शामिल हुए और दलितों के उत्थान के लिए डिप्रेस्ड क्लासेस एसोसिएशन का आयोजन किया। उन्होंने दलितों के लिए अलग-निर्वाचन क्षेत्र और शैक्षणित संस्थाओं में उनके लिए सीटें आरक्षित करने की माँग की। उन्होंने दलित बौद्ध आंदोलन को प्रेरित किया और दलितों से सामाजिक भेदभाव के विरुद्ध अभियान चलाया था। श्रमिकों, किसानों और महिलाओं के अधिकारों का एव न्यायमंत्री, भारतीय, संविधान के जनक एवं भारत गणराज्य के निर्माताओं में से एक थे।

संकेत शब्दः— शख्थित, मुक्तिदाता, अक्तरत कुरीतियों, गणराज्य।

विभिन्न योगदान

डॉ. अंबेडकर भारत के एक प्रमुख शैक्षिक विचारक थे। उनके शैक्षिक विचार आज भी प्रासंगिक तथा महत्वपूर्ण हैं। डॉ. अंबेडकर का शिक्षा के क्षेत्र में योगदान महत्वपूर्ण है। लोगों के लिए प्रेरक है।

शिक्षा के लिए नकी कड़ी मेहनत उनके द्वारा अर्जित की गई उच्चतम शैक्षणिक डिग्रीयाँ और शिक्षा के बल पर अर्जित की गई असामान्य और शिक्षा के बल पर अर्जित की गई। उन्होंने कहा था कि “शिक्षा एक बाधिन का दूध है और जो कोई भी इसे पीएगा वह बाध की तरह गुराईयेगा जरूर।” आधुनिक भारत के निर्माण में डॉ० भीमराव अम्बेडकर का बहुआयामी योगदान है। भारत की सामाजिक, आर्थिक या राजनीतिक मुद्दों की बात करें तो इसका अर्थ यह होगा कि हम उस राजनीतिक, सामाजिक, आर्थिक, विषय के साथ कुशल कर रहे हैं। डॉ० अम्बेडकर समाज सुधारक के साथ-साथ कुशल राजनीतिक और अर्थशास्त्री थे। अम्बेडकर का योगदान आम तौर पर दलितों के सामाजिक और राजनीतिक उत्थान में ही माना जाता है। कम ही लोगों को यह जानकारी है कि वे बड़े आर्थिक विद्वान भी थे। भारतीय रिजर्व बैंक की स्थापना में भी उनका अहम योगदान था। समय-समय पर कर्मचारियों और मजदूरों के वेतनमान में सुधार भी भीमराव अम्बेडकर की ही

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देन थे। उन्होंने अपने राजनीतिक जीवन की शुरुआत 1936 में सबसे पहले इंडिपेंडेंट लेबर पार्टी नामक दल का स्थापना के साथ शुरू की थी।

अंबेडकर एक महान राष्ट्रवादी थे। उन्होंने राष्ट्रहित के लिए अनेको कार्य किए, उन्होंने भेदभाव तथा जातिवादी को समाप्त करने के लिए अथक प्रयास किए। इसके लिए उन्होंने कई सारी कठिनाईयों का भी सामना किया। उन्होंने सदैव राष्ट्र की एकता एवं अखंडता को बनाए रखने के लिए प्रयासरत रहते थे। एक सामाजिक मुद्दे पर उनका मानना था कि मैं कनटिक को मुंबई से अलग करने के विरुद्ध हूँ क्योंकि एक भाषा एक प्रांत का सिद्धांत अमल में लाने के लिए योग्य नहीं है।

भूमिका

भारत में अछूतों के लिए एक आधुनिक शब्द दलित हमारे समाज के सभी सामाजिक आर्थिक, सांस्कृतिक और राजनीतिक मोर्चा में वंचित लोग हैं, जो भारत के जातिगत सामाजिक स्तरीकरण द्वारा उनके दुख, भेदभाव, शोषण और उत्पीड़न का कारण बने। वर्गीकृत का संविधान दलितों को अनुसूचित जाति के रूप में वर्गीकृत करता है। दलितों को दयनीय स्थितियों को ज्योतिबा फुले, महात्मा गाँधी डॉ० भीमराव अंबेडकर और अन्य जैसे कुछ प्रतिष्ठित सामाजिक और राजनीतिक दर्शनिकों ने देखा अंबेडकर स्वतंत्रता के बाद गरीब परिवार में जन्में डॉ० अंबेडकर स्वतंत्रता के बाद भारत के पहले कानून मंत्री और भारतीय संविधान के प्रमुख बास्तुकार बने।

डॉ० अंबेडकर द्वारा तैयार पाठ ने व्यक्तिगत नागरिकों के लिए नागरिक स्वतंत्रता, की एक विस्तृत श्रृंखला के लिए संवैधानिक गारंटी और सुरक्षा प्रदान की।

भारत में आज भी राजनीतिक और अकादमिक बहस में दलित प्रश्न सबसे महत्वपूर्ण प्रश्नों में से एक है। दलित शब्द की उत्पत्ति संस्कृत की मूल दाल से हुई है। जिसका अर्थ होता है कि टूटी हुई दूरी हुई दलित विभाजित जमीनी। यह भारतीय पदानुक्रम में मौजूदा विरोधामास असमनता और शोषण की अमिव्यक्ति है। दलितों को वंशानुगत, ब्राह्मण, वैश्य, क्षत्रिय और शूद्र वर्गों से मिलकर पारंपरिक चार गुना हिन्दु जाति व्यवस्था से बाहर माना जाता है। पहले उन्हें अलग-अलग नामांकनों जैसे कि चाडाल अवसर, अछूत, आदिविद्या अवसादग्रस्त वर्ग, उत्पाती, उत्पीड़ित हिन्दु, हेरिजन इत्यादि के साथ अलग-अलग समय में कहा जाता था।

‘द’ महान कोष में दलितों को एक ऐसे व्यक्ति के नाम में परिभाषित किया गया है, जो सबसे नीची जाति से संबंध रखता है और उच्च जाति या ऊँची जाति के पैरों के नीचे टूट या टूट गया है। गंगाधर पंतवाने के अनुसार, दलित एक जाति नहीं है बल्कि वह अपने देश की सामाजिक और आर्थिक परंपराओं द्वारा शोषित व्यक्ति है। अंबेडकर ने अपने पक्षिक बाहिष्ट भारत में इसे बड़े पैमाने पर परिभाषित किया है। दलित एक प्रकार की जीवन दशा है जो सवर्ण ब्राह्मणवादी व्यवस्था के सामाजिक, आर्थिक, सांस्कृतिक और राजनीतिक बर्चस्व द्वारा दलितों के शोषण, दमन और हाशिएकरण की विशेषता है।

दलितों की दयनीय स्थिति को ज्योतिबा फुले, महात्मा गाँधी डॉ० अंबेडकर और अन्य जैसे कुछ प्रतिष्ठित सामाजिक और राजनीतिक दर्शनिकों द्वारा देखा और संबोधित किया गया था और अपने लंबे करियर में इन्होंने अपनी सामाजिक स्थिति को बढ़ाने के लिए कुछ अमिट उपायों को अपनाया था। स्वतंत्रता प्राप्त करने के बाद भारत ने विभिन्न सामाजिक विधानों को लागू किया दलितों के पदों को सुधारने के लिए जिसमें उनके साथ

हुआ—छुत और भेदभाव को दूर करने के लिए उपाय किए गए। उन्होंने संविधान में धर्म की स्वतंत्रता अस्पृश्यता के उन्मूलन और भेद—भाव के सभी रूपों को रेखांकित करने सहित व्यक्तिगत नागरिकों के लिए नागरिक स्वतंत्रता की एक विस्तृत श्रृंखला के लिए संवैधानिक गारंटी और सुरक्षा प्रदान करने के लिए कई प्रावधान किए। वर्तमान पत्र भारत में दलितों और महिलाओं के उत्थान के लिए डॉ० अंबेडकर के योगदान से संबंधित है। उन्होंने समाज से जाति आधारित भेदभाव को खत्म करने में महत्वपूर्ण भूमिका निमाई थी। अंबेडकर जी का सबसे महत्वपूर्ण योगदान दलित मुक्ति के आंदोलन को प्रेरित करने में था।

साहित्य की समीक्षा

गोपाल गुरू (2002)

डॉ० अंबेडकर जैसे विचारको और अन्य पाठ्यक्रम से बाहर रखा जाए मौलिक शैक्षणिक पाठ्यक्रम (कई विश्वविद्यालयों में) इस बहिष्करण अनैतिक शैक्षणिक योजना को एक के रूप में माना जाना चाहिए।

कुमार (2019), राठौर और वर्मा (2011)

भारत में समाजशास्त्र (कुमार, 2016) इसके अलावा राठौर और वर्मा (2011) का विचार है कि उत्तर औपनिवेशिक अध्ययनों में, अंबेडकर को लगभग नजर अंदाज किया गया। उत्तर औपनिवेशिक सिद्धांत अध्ययन का एक अन्य क्षेत्र है जिसका वर्णस्व है उच्च जाति के बुद्धिजीवियों द्वारा लेकिन, जहाँ तक यह समूह आमतौर पर मुश्किल है वर्ग या जातिगत पूर्वाग्रह के कारण उन्होंने अंबेडकर को बाहर रखा।

आकाश सिंह राठौर (2017)

देखा गया है कि भारतीय राजनीतिक सिद्धांतकार बाबासाहेब डॉ० अंबेडकर को एक गंभीर विचारक मानने पर अड़े हुए हैं। मैं न केवल अंबेडकर को इसमें शामिल करने के खिलाफ बार—बार गहन प्रतिरोध का सामना करना पड़ा।

विभिन्न योगदान

बाबा साहेब ने केवल अछूतों की मुक्ति के लिए ही भारतीय समाज के पुनर्निर्माण में कई तरीकों से महत्वपूर्ण योगदान दिए। वे अपने देश के लोगो को बहुत प्यार करते थे तथा उन्होंने उनकी मुक्ति और खुशहाली के लिए बहुत काम किया। उन्होंने दलित बोद्ध आंदोलन को प्रेरित किया और अछूतों से सामाजिक भेदभाव के विरुद्ध अभियान चलाया था। श्रमिकों, किसानों और महिलाओं के अधिकारों का समर्थन भी किया था। वे स्वतंत्र भारत के प्रथम पक्ष विधि एवं न्याय मंत्री थे।

अंबेडकर की लड़ाई दलितों को हक दिलाने तक ही उलसी रही, क्योंकि उसमें कोई ठोस प्रगति ही नहीं हुई।

उनका मानना था कि आजादी के बाद भी दलितों के साथ भेदभाव जारी रहेगा। उनका संविधान निर्माण करने में अतुलनीय योगदान रहा। इंसान का आक्रोश सृजन और विनाश दोनों को जन्म देता है। अंबेडकर

केवल दलित हितों को बढ़ाने तथा शिक्षा को बढ़ावा देने के लिए ही याद नहीं किया जाता है बल्कि उन्हें राष्ट्र निर्माण देने के लिए भी याद किया जाता है। भारत सरकार अधिनियम 1935 लागू होने पर प्रांतों में विधान सभाएँ स्थापित करने एवं स्वराज की प्रवृत्ति लागू करने का निर्णय लिया गया तो बाबासाहेब के राजनीतिक क्षेत्र में दलितों की हिस्सेदारी करने के ध्येय से स्वतंत्र मजदुर पार्टी की स्थापना की तथा उसके झंडे तले 1937 का पहला चुनाव लड़ा, इसमें उन्हें बहुत अच्छी सफलता मिली।

निष्कर्ष

डॉ० अंबेडकर इस जीवन में एक मिशन वाले व्यक्ति थे। यह मिशन अस्पृश्यता का उन्मूलन था और आर्थिक राजनीतिक कार्रवाई के माध्यम से राजनीतिक आर्थिक और सामाजिक न्याय हासिल करना था इसका एक व्यापक उद्देश्य था। डॉ० अंबेडकर का जीवन और कार्य “भारतीय राजनीति का परिदृश्य पर उभरता है” जो भारतीय राजनीति में सबसे असांत करियर में से एक है। द्विजनि निश्चित रूप से भारतीय नागरीक अपने कानूनी कौशल, सामाजिक अंतर्दृष्टि और विशाल संवैधानिक ज्ञान की प्रशंसा नहीं कर सकते। उन्होंने भारत के राजनीतिक विकास में भारत की यादगार सेवाओं पर गर्व है, जैसा कि भारत बना रहा है।

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Ecological Footprint

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The first academic publication about ecological footprints was written by William Rees in 1992, to measure humanity's pressure on land and increasing competition for scarce resource, the Global Footprint Network defined an indicator called the ECOLOGICAL FOOTPRINT. The ecological footprint measures how much land and water area a particular human population requires to produce the resources it consumes and to absorb its wastes, taking into account prevailing technology (Global Footprint Network). This indicator allows us to compare the use of resources with their availability.

The simplest way to define an ecological footprint is the number of environmental resources necessary to produce the goods and services that support an individual's lifestyle, a nation's prosperity, or the economic activity of humanity as a whole. The Global Footprint Network estimates that the global demand for land overtook global supply by the end of the 1980s. It is further estimated that humanity's ecological footprint is currently 20 percent larger than the entire planet can sustain. In other words, it would take one year and two months for the earth to regenerate the resources used by humanity in a single year. Livestock-related activities contribute significantly to the ecological footprint, directly through land use for pasture and cropping, and also indirectly through the area needed to absorb CO₂ emissions (from fossil fuel use in livestock production) and ocean fisheries (related to fishmeal production for feed).

BIOCAPACITY AND ECOLOGICAL FOOTPRINT

The Footprint calculation can be regarded as an equation, balancing the natural supply of the planet, the so-called biocapacity, and the anthropogenic demand, the so-called Ecological Footprint. In order to make the two sub-systems, "Total Ecological Footprint" and "Total Biological Capacity" comparable, a common measure is essential. Therefore, both human consumption of renewable and non-renewable resources and the biocapacity are measured in global hectares. This model is a means of comparing lifestyles, per capita consumption, and population numbers, and checking these against biocapacity. The tool can inform policy by examining to what extent a nation uses more (or less) than is available within its territory, or to what extent the nation's lifestyle and population density would be replicable worldwide. The footprint can be a useful tool to educate people about overconsumption and overpopulation, with the aim of altering personal behavior or public policies. Ecological footprints may be used to argue that current lifestyles and human numbers are not sustainable. Country-by-country comparisons show the inequalities of resource use on this planet.

Although the goal of Ecological Footprint accounting is to measure human demand on the biosphere as accurately as possible, the methodology is designed to underestimate human demand on the biosphere where uncertainty exists. Because the Footprint is a historical account, many activities that systematically erode nature's future regenerative capacity are not included in current and past Ecological Footprint accounts. These activities include the release of materials for which the biosphere has no significant assimilation capacity (e.g., 3 plutonium, PCBs, dioxins, and other persistent pollutants) and processes that damage the biosphere's future capacity (e.g., species extinction, salination resulting from cropland irrigation, soil erosion from tilling). Although the consequences of these activities will be reflected in future Ecological Footprint accounts as a decrease in biocapacity,

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Ecological Footprint accounting does not currently include risk assessment models that would allow a present accounting of these future damages. Similarly, Ecological Footprint accounts do not directly account for freshwater use and availability, since freshwater acts as a limit on the amount of biological capacity in an area but is not itself a biologically produced good or service. Although the loss of biocapacity associated with water appropriation is reflected as a decrease in overall biocapacity in that year, this use of biocapacity is not currently allocated to the consumer of the water resource. Activities surrounding tourism are currently attributed to the country in which they occur rather than to the traveler's country of origin. This distorts the relative size of some countries' Footprints, overestimating those that host tourists and underestimating the home countries of travelers. Current data constraints also prevent the Footprint associated with the generation of internationally-traded electricity from being allocated to the final consumer of this energy. These two limitations affect the allocation of Ecological Footprint between nations but not the total global Footprint

ACCOUNTING GLOBAL FOOTPRINT NETWORK

Since 2003, the Global Footprint Network has calculated the ecological footprint from UN data sources for the world as a whole and for over 200 nations (known as the National Footprint Accounts). The total footprint number of Earths needed to sustain the world's population at that level of consumption are also calculated. Every year the calculations are updated to the latest year with complete UN statistics. The time series are also recalculated with every update, since UN statistics sometimes correct historical data sets. More than 200 resource categories and are included in the National Footprint Accounts such as crop products, fibers, livestock, wild and farmed fish, timber, and fuelwood. The accounts also explicitly track one major waste product – carbon dioxide. The methodology behind the 2006 Edition of the National Footprint Accounts, the data set on which all Ecological Footprint calculations are based, builds on the method described in Monfreda et al. (2004). An updated version of this methodology paper, as well as a free Academic Edition of the National Footprint Accounts calculation template, can be downloaded from Global Footprint Network's website. Major updates since the 2004 Edition methodology include a simplification of the pasture calculation, a refined measure of carbon dioxide sequestration and forest productivity, the incorporation of International Energy Agency carbon dioxide emissions data, and the addition of the United Nations COMTRADE database to track the Ecological Footprint embodied in traded goods. Major changes since the 2005 Edition methodology include an additional refinement to the calculation of the embodied Footprint in traded goods. National Footprint Accounts calculations are based primarily on international data sets published by the Food and Agriculture Organization of the United Nations (FAO), the International Energy Agency (IEA), the UN Statistics Division (UN Commodity Trade Statistics Database – UN COMTRADE), and the Intergovernmental Panel on Climate Change (IPCC). Other data sources include studies in peer-reviewed science journals and thematic collections. Most Ecological Footprint studies report the Footprint of Consumption for nations and the world. Although globally, the Footprint of all goods and services produced must equal the Footprint of all goods and services consumed (minus changes in stocks), this does not hold true at the national level. The calculation of the total demand of a country is calculated as "Consumption = Production + Imports – Exports". This calculation represents the apparent consumption of biological capacity within a nation. Ecological Footprints follow the principle of consumer responsibility in contrast to producer responsibility, where exports are assigned to the exporting country (Lenzen et al., 2006), hence exported goods are assigned to the country in which they are consumed as final demand. Manufactured or derivative products (e.g., flour or wood pulp), are converted into primary product equivalents (e.g., wheat or roundwood) for the purposes of Ecological Footprint calculations. The quantities of primary product equivalents are then translated into global hectares.

The application of global hectares as a measurement unit addresses the question of how much of the worldwide available biocapacity is used by a certain activity (Wackernagel et al., 2005). Each global hectare represents the same amount of natural productivity. The sum of global and real hectares is normalized and therefore has the same size. Demands for resource production and waste assimilation are translated into global hectares by dividing the total amount of resource consumed (or waste generated) by the global average yield of the land type that produces that resource (or absorbs that waste). Each of these area totals is multiplied by the appropriate equivalence factor to express the total demand in global hectares. Yields are calculated based on various international statistics, primarily those from the United Nations Food and Agriculture Organization. Growing crops for food, animal feed, fiber, and oil require cropland, the land type with the greatest average bio-productivity per hectare. The FAO estimates that there are roughly 1.5 billion hectares of cropland worldwide as of 2003. Using FAO harvest and area data for 74 major crops, the area of cropland needed to produce a given quantity of crop product is calculated, the accounts do not track activities that decrease the long-term productivity of cropland such as soil degradation, erosion, or salination. Although these processes will be reflected in future decreases in biocapacity, this decrease is not currently allocated to the activities producing this degradation today. Grazing land, raising animals for meat, hides, wool, and milk can entail the use of feed products grown on cropland, fishmeal from wild or farmed fish, and/or range land area for grazing. Worldwide, there are approximately 3.5 billion hectares of natural and semi-natural grassland and pasture. To calculate the grazing land Ecological Footprint of a livestock product, diet profiles are created to determine the mix of crop-based food, fishmeal, animal-based food, cropped grasses, and grazed grasses consumed by that type of livestock. The amount of grazing land demanded by a livestock product is calculated using the amount of pasture grass that is required to meet the total feed requirements of that product, after subtracting the other sources of feed used. Fishing grounds Harvesting fish and other marine products requires productive freshwater and marine fishing grounds. More than 95 per cent of marine fish catch is located on continental shelves, which, excluding inaccessible or unproductive waters, total 1.9 billion hectares. Marine areas outside continental shelves are currently excluded from Ecological Footprint accounts. Inland waters comprise an additional 0.4 billion hectares of available fishing grounds. Catch data from the UN's Food and Agriculture Organization are used to estimate demand on fishing grounds, which is compared to an aggregate potential supply estimate of 93 million tonnes per year. Current accounts track both fish catch for direct human consumption and for fishmeal. An adjustment for bycatch is added to each country's reported catch. Forest area Harvesting timber products and fuelwood requires natural or plantation forests. Approximately 3.9 billion hectares of forests are available worldwide. The productivity of these forests is estimated using a variety of sources, primarily the Temperate and Boreal Forest Resource Assessment (TBFRA) and the Global Fiber Supply Model (GFSM). Consumption of roundwood and wood fuel are tracked along with four processed products – sawnwood, wood-based panels, paper and paperboard, and wood pulp. Built-up land Infrastructure for housing, transportation, and industrial production occupies built-up land. This space is the most poorly documented of all land use types, since the low-resolution satellite images available for most areas are not able to capture dispersed infrastructure and roads. Best estimates indicate a global total of 0.2 billion hectares of built-up land. Built-up land is assumed to have replaced cropland, as human settlements are predominantly located in the most fertile areas of a country.

GLOBAL OVERSHOOT AND SHRINKING

An ecological deficit represents the amount by which the Ecological Footprint of a population exceeds the available biocapacity of that population's territory in a given year. A national ecological

deficit measures the amount by which a country's Footprint exceeds its biocapacity. A nation can operate its economy with an ecological deficit by importing biocapacity from other nations, by placing demands on the global commons (e.g., carbon stocks in the atmosphere, fishing in international waters), or by depleting its own domestic ecological assets. A global ecological deficit, however, cannot be offset through trade and inevitably leads to the depletion of ecological assets and/or the accumulation of wastes. The global ecological deficit is thus equivalent to the annual global overshoot. Situations in which total demand for ecological goods and services exceed the available supply for a given location, are called 'overshoot'. 'Global overshoot' indicates that stocks of ecological capital are depleting and/or that waste is accumulating. As the methodology keeps being improved, each new edition of the NFA supports the findings of a global overshoot. The current state of global overshoot highlights the need for reducing humanity's Ecological Footprint in order to avoid persistent depletion and, potentially, collapse of global ecosystems. Paths for reducing overshoot will need to be agreed upon, and reductions will need to be shared amongst all individuals and nations, since all share the use of the global biosphere. One approach to meeting these goals is "Shrink and Share." Shrink means reducing Ecological Footprints so that consumption of renewable resources does not exceed the regenerative capacity of Earth's productive ecosystems. This targeted reduction will need to consider whether a portion of the Earth's biocapacity should be allocated for the use of wild species and the preservation of biodiversity. Share refers to the way the Earth's biologically productive capacity is to be divided amongst individuals, nations, or regions. The need for shrinking is evidenced by the current state of global overshoot. Sharing implies that some regions or nations will need to reduce their Footprints, but allows the potential for others to increase their Footprints in order to meet basic standards of living. To remain within the global ecological budget on a limited planet and avoid the long-term depletion of ecological capital, increases in demand in some regions will need to be offset by corresponding reductions elsewhere. Neither the 'Shrink' nor the 'Share' paths suggested by Ecological Footprint analysis make claims about what should be, what is ethical, or what is 10 appropriate. They simply provide information on possible paths that global society could choose to take in the future. Increases in biocapacity could help reduce the gap between demand and supply. These increases could be brought about by adding to the Earth's total bio-productive area— irrigating deserts, for example, or by increasing the yields of existing bio-productive areas. These increases must be carefully managed since the resources required can cause an increase in Footprint and negative impacts on biodiversity.

Populations with an Ecological Footprint smaller than their available biocapacity run an ecological reserve, the opposite of an ecological deficit. This reserve is not necessarily unused, however, but may be occupied by the Footprints of other countries if that area is used for export production. Ecological debt is the sum of annual ecological deficits that have accumulated over a period of time. The current global ecological debt can be expressed as the number of "planet years" of ecological deficit the planet accrued since humanity entered into overshoot in the 1980s. One planet-year equals the total productivity of useful biological materials by the Earth in a given year.

The methodology behind Ecological Footprint accounting continues to undergo significant development and regularly incorporates additional data and scientific understanding as they become available. The Global Footprint Network (2019) highlighted that the current rate of ecological resource utilization by humans exceeds 75% of the Earth's ecosystem revival rate. In a world without respect for ecological boundaries, continued ecological overload will disrupt natural cycles and deplete natural capital stocks (Mancini et al., 2017). These issues indicate that the accurate measurement of present natural capital stocks, required natural capital stocks, and rates of natural capital depletion/recovery are fundamental to incorporating environmental issues into economic development and decision-making.

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Preparation and Validation of Attitude towards Competitive Examinations (ATCE) Questionnaire of Prospective Teachers

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ABSTRACT

The research article explains the process that has been adopted by the investigator for the preparation and validation of the questionnaire for assessing the Attitude towards Competitive Examinations (ATCE) existing among the Prospective Teachers. The simple random sample technique was used for selection of the sample for the pilot study. The sample consists of 110 prospective teachers who were randomly selected from the Colleges of Education in and around Chennai District. Cronbach's Alpha method was used for establishing the reliability of the tool. The reliability of the tool was found to be 0.888 and the validity value 0.942. Face and content validity was also found out.

Keywords: Attitude, Prospective Teachers, Competitive Examinations

INTRODUCTION

The teacher's roles and responsibilities have found extension outside the classroom. The implementation of educational policies, transaction of curricula and spreading awareness are the main areas which keep teacher in the forefront. Changing times have added new dimension to this profession, which requires specified competencies and right attitude. Behavior, attitude and interest of teacher help in shaping the personality of the student. Attitude is a tendency to react in a particular manner towards the stimuli (Anastasi, 1957). It is a dynamic entity which is subject to change. It is a deciding factor of the teacher's performance. Education is a vital process of the development, which is considered one of the main pillars of a society. It is the foundation of all types of developments in the world. It is an established fact that in the world only those nations have made progress and development which have a sound education system. The Central and the State government is planning to develop the skill and quality in manpower planning and empowerment in fields of Medicine, Science, Technology and especially in Education. Education is a process by which the people acquire knowledge, skills, values or attitude. Education is a dynamic force in the life of every individual, influencing his physical, mental, emotional, social and ethical development. Quality in Teacher Education is the need of the hour. Educational aspiration reflects educational goals an individual set for himself/herself. It is important as it encourages and energizes the individuals to achieve them. Education is an important variable in forming student aspirations in that it serves to help students become more and more knowledgeable about the world, develop sensitivity and understanding of their relationship to it, and willingness to contribute to the community.

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Examinations are conducted to evaluate a person's knowledge or ability. There are different types of examinations like qualifying or competitive exams. Qualifying exams are conducted to evaluate certain kind of knowledge or skills; they are decided as per the course. Here the numbers of students are limited. Competitive exams are conducted either to qualify a candidate for a particular course or to give entry into the institution. Competitive exams are also conducted for selecting a person for a job. Clearing a Competitive exam will help a person to enter into his dream College or institution for Higher Education to pursue his dream job. To maintain quality in Higher Education and Professional fields the Central and the State Government conduct the qualifying competitive examinations. To clear these exams, dedicated efforts along with desirable soft skills are required by the candidates. One should have clear knowledge of one's goals, should know how to use time effectively for getting success in competitive exams.

Before choosing the type of Government exam to attend or before preparation begins for that exam, an individual has to check whether the exam he/she has selected suits for them in the desirable eligibility criteria of the basic educational level, percentage of marks required, eligibility in age level so that they can apply for the exam they are intended to appear for.

NEED AND SIGNIFICANCE OF THE STUDY

Teacher Education and school education plays an important role in sustaining the quality of Education. The prospective teachers have to appear for the competitive examinations to clear the Eligibility test for Lectureship in Education (**State Eligibility Test-SET/National Eligibility Test -NET**) conducted by the **National Testing Agency (NTA)** which is an essential criteria required as per UGC Norms for getting recruited as an Assistant Professor in Colleges of Education and Universities offering courses in Education . The prospective teachers who want to pursue their Ph.D Programme in Government colleges of Education, Universities become eligible for both lectureship and getting scholarship from University Grants Commission . The prospective teachers after completing B.Ed programme become both qualified and eligible for being teacher by clearing the **Teacher Eligibility Test(TET)**. They have to clear the Examinations conducted by the Government of Tamilnadu by the **Teacher Recruitment Board TRB, Post graduate Teacher Recruitment Board PGTRB** for getting permanent jobs in Government schools as Undergraduate Teachers and Postgraduate teachers. They have to clear the examinations conducted by the Governemnt of Tamilnadu for getting permanent jobs in **District Institute of Educational Training (DIET) and Block Resource Centre(BRC)**.

The attitude of the prospective teachers towards the competitive examination is mention worthy as it motivates them, develops appropriate level of aspiration to fulfill their ambition and achieve their desirable career. The prospective teachers who have the desirable aspiration and positive attitude towards teaching naturally develop positive attitude towards competitive examinations. They tend to know the competitive examinations related to school education and Teacher Education, their scope, eligibility criteria, preparation needed, prepare and work accordingly. Since Smart work is equally important to that of hard work, the investigator felt the urgent need to construct suitable tool to measure the Attitude of Prospective Teachers towards Competitive Examinations (ATCE)

CONCEPTUAL AND OPERATIONAL DEFINITIONS OF THE KEY TERMS

Attitude towards Competitive Examinations (ATCE)

Attitude towards competitive Examination refers to the prospective teacher's view about the nature of competitive examinations. It may be positive or negative in nature. It is influenced by their opinion, mindset, values, knowledge they possess about them and their personal experiences.

Prospective Teachers

Prospective teachers here refer to the student teachers who study B.Ed. programme.

REVIEW OF RELATED LITERATURE

Saraswathy,K and Sahayamary,R (2019)investigated the Attitude towards Competitive Exams among the College Students. Normative Survey method was employed to collect the data through questionnaire by adopting simple random sampling technique. The questionnaire was constructed and validated by the researcher with help of Research Supervisor. The sample size of this investigation comprises 80 College Students. Among them 34 were Men and 46 were Women studying in Chennai District. The objective of the study is to find out the level of Attitude towards Competitive Exam among the College students with respect to gender and their stream of Study. The results indicated that, the Attitude towards Competitive Exams among the College Students was found to be average in nature. It was also found that there was no significance difference between Attitude towards Competitive Exams among the College Students with respect to their gender and their stream of Study.

Archana A. Karkera, Anusha and Umesh Maiya (2019) explored the Students' Perception towards Online Competitive Exam. According to their view, today, technological development has given a new lease of life in language and teaching field particularly in terms of evaluation.In India some colleges conduct online examination using computer based test. Traditionally, testing in a class involves paper based test which is quite familiar to students. Researchers conducted the study with 100 college students from Udupi Taluk,Karnataka state,India. with an intention to exhibit the student's perception towards online examination, to know their satisfaction level on current online examination and identify the difference between online and offline examination. The study on substantial number of students have been conducted to compare their perception about both written and online tests. The researcher investigated the nature of activities performed by the students throughout the tests, the nature of multiple choice tests the students prefer to do, and compared the positive and negative views about written and online tests. The data was collected by administering the questionnaires', conducting interview and quiz with the students and observing their behavior during written and online tests.

Radhika.S and G. Vanithamani (2015) investigated the Students Awareness and Attitude towards Government Examinations. The study mainly focused on the College students to create attention towards various government examinations such as TNPSC, IBPS, SSC, RRB and UPSC conducted by the Central and the State Government for the recruitment for the various government sectors which will help them to plan,orient,prepare and appear for their examination with a target to attain their ambition and step up in their career . To structure this study in a qualitative manner, the exploratory research method was employed by the investigators.They used self constructed questionnaire for conducting survey. About 50 respondents were chosen as the respondents. The convenience sampling was used in this study. The facts for this study was collected using both primary and secondary data collection method, then analysed and interpreted using statistical tools like percentage analysis, ranking and chi-square test.

Simon Cassidy (2008) viewed that the degree to which individuals are able to nominate or change their approach to learning in order to meet the needs of the learning situation opens a lengthy and complex debate. The present study examined the relationship between approaches to learning and competitive attitude among the Undergraduate students. Previous research has reported a link between constructs such as achievement orientation and personality traits and cognitive strategies and it was suggested here that competitive attitude may be one mediating factor in students' approaches to learning. Findings did not reveal a convincing relationship between competitiveness and approaches to learning and it is suggested that further exploration of trait constructs such as

competitiveness may not yield meaningful evidence regarding the stability of students' approaches to learning. There was also no evidence that the student experience of higher education cultivates competitiveness in students as cross-sectional comparisons of student year groups revealed only negligible and statistically non-significant differences in competitive attitude.

METHODOLOGY ADOPTED FOR CONSTRUCTION AND STANDARDISATION OF THE TOOL

Description of the Tool

Since no standardized tools were available for assessing the attitude of prospective teachers towards Competitive Examinations, the investigator decided to construct the tool with the help of the research supervisor. Extensive review of related literature was done to select the suitable variable pertinent to the independent variable, attitude of prospective teachers towards the competitive examinations. As the independent variable is the attitude towards the competitive examination the following four dimensions were chosen for framing the attitude scale after consulting with the Research supervisor and the field experts. The investigator constructed the Attitude towards Competitive Examination (ATCE) Questionnaire for prospective teachers. The scale used for the pilot study consists of 40 statements. The statement of the Questionnaire is categorized under the four dimensions of Reflection about exam preparation, Academic Recognition, Awareness about the Competitive Exam and Perception about online mode exam.

Table 1: shows dimension wise analysis of the statements in the questionnaire for assessing Attitude towards Competitive Examinations (ATCE)

S. No.	Dimensions	Statements	Positive Statements	Negative Statements	Total
1.	Reflection about exam preparation	1 - 18	17	1	18
2.	Academic Recognition	19 – 28	9	1	10
3.	Awareness about the Competitive Exam	29 - 38	8	2	10
4.	Perception about online mode exam	39 - 40	1	1	2

Scoring Procedure: The tool consists of 40 statements. The respondents were asked to put a tick (✓) mark against each statement under one of the five responses such as Strongly Agree, Agree, Undecided and Disagree. For the positive statement score of 4 was given to the response of Strongly Agree, 3 to Agree, 2 for Undecided and 1 for Disagree, and the scores in the reversible order was given for negative statements. The total scores were then calculated. The maximum score was 160 and the Minimum score was 1.

ESTABLISHING CONTENT VALIDITY

The draft tool was given to the educationists who verified the content of the tools with the objectives and expressed their opinion regarding the suitability of the content of the tools. Based on their suggestions, the draft tool was modified. Then the tool was given to another expert to verify the Tamil translation. Thus, the content validity of the tool was established.

PILOT STUDY

The tool was administrated to the sample of the 110 prospective teachers studying in B.Ed., colleges of Education a Cronbach's Alpha method was used to find out the reliability of the tool pursuing teaching practice in the schools of the Chennai District.

RELIABILITY

A reliability coefficient measures the accuracy of a test or measuring instrument obtained by measuring the 110 responses by using the SPSS to find out the item total Cronbach's alpha correlation of the 110 individuals screened twice and computing the correlation by the Cronbach's Alpha method. Therefore, the reliability value is 0.888 which is found to be highly reliable. The statements which have a value above 0.3 and 0.7 and below levels were selected for the final study. Thus, out of 40 statements, 34 statements were selected for the final study.

Table 2 shows the details of the items selected as the final statement based on the statistical analysis.

Table 2: Statement Analysis for Attitude towards Competitive Examinations (ATCE) prospective teachers and Selection of Statements for Final Study.

Q. No	Item Total Correlation Screening - I	Item Total Correlation Screening - II	Item selected for final study
1	.577	.577	selected
2	.506	.506	selected
3	.362	.362	selected
4	.456	.456	selected
5	.420	.420	selected
6	.381	.381	selected
7	Item Removed	Item Removed	Item Removed
8	.458	.458	selected
9	. Item Removed	Item Removed	Item Removed
10	.383	.383	selected
11	.353	.353	selected
12	.436	.436	selected
13	.363	.363	selected
14	.610	.610	selected
15	.372	.372	selected
16	.535	.535	selected
17	.377	.377	selected
18	.386	.386	selected
19	.419	.419	selected
20	.353	.353	selected

Q. No	Item Total Correlation Screening - I	Item Total Correlation Screening - II	Item selected for final study
21	.571	.571	selected
22	.433	.433	selected
23	.361	.361	selected
24	.427	.427	selected
25	.428	.428	selected
26	.354	.354	selected
27	.379	.379	selected
28	.525	.525	selected
29	Item Removed	Item Removed	Item Removed
30	.484	.484	selected
31	.442	.442	selected
32	.363	.363	selected
33	.435	.435	selected
34	Item Removed	Item Removed	Item Removed
35	Item Removed	Item Removed	Item Removed
36	.370	.370	selected
37	.496	.496	selected
38	.447	.447	selected
39	.524	.524	selected
40	Item Removed	Item Removed	Item Removed

Validity: Face validity and content validity was established by getting the expert opinion from experienced Teacher Educators and Teachers. The square root of the reliability gives the validity of the tool (Garrett 1979). The square root of the reliability value of 0.888 was found to be 0.942 which is also highly valid.

Table 3 indicates the Dimension-wise distribution of selected items in Attitude towards Competitive Examinations Questionnaire for prospective teachers.

Table 3: Dimensions- Wise Distribution of Selected items in Attitude towards Competitive Examinations (Atce) Questionnaire for Prospective Teachers and Selection of Statements for Final Study.

S. No.	Dimensions	Statements	Positive Statements	Negative Statements	Total
1.	Reflection about exam preparation	1 - 18	15	1	16
2.	Academic Recognition	19 – 28	9	1	10

S. No.	Dimensions	Statements	Positive Statements	Negative Statements	Total
3.	Awareness about the Competitive Exam	29 - 38	5	2	7
4.	Perception about online mode exam	39 - 40	1	0	1
	Total number of items (final draft)				34

CONCLUSION AND DISCUSSION

The construction and standardization of the scale was found to be highly reliable and valid to measure the level of attitude of prospective teachers towards the competitive examinations. Hence, the standardized scale can be used for the main study by the investigator to measure the extent level of attitude of prospective teachers towards the competitive examinations.

The emphasis on sustaining Quality in Teacher Education and the Competitive examinations being conducted by the Central and the state government for recruitment for the posts in the various sectors necessitates the awareness to be created among the prospective teachers regarding Competitive examinations to pursue their desirable course in Higher Education, research and get permanent recruitment in the field of Teacher Education. This helps them to be aware of the scope in the field of Teacher Education, gain knowledge about the various courses related to Teacher Education, Job opportunities in various sectors related to Teacher Education, henceforth develop positive attitude towards Competitive Examination.as they are realize it is the stepping stone for their future endeavor..

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Poverty and Everyday: A Sociological Analysis

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The intergenerational and everyday reproductions of poverty and the inequalities it generates are a much-contested field of anthropological and sociological enquiry. In anthropological studies on poverty, the 1960s debates around the idea of the culture of poverty propounded by Oscar Lewis in his 1959 work *Five Families: Mexican Case Studies in the Culture of Poverty* has been a defining moment. Lewis's understanding of poverty as a distinct and self-sustaining system with its own language and organization proposes a 'culture of poverty', which is a set of behaviours and beliefs imbibed and transmitted through generations. This assumes the poor as a group outside the larger society with a distinct value system; a value system which perpetuates their poverty and an escape from which is possible only through individual reformation of the poor.

Lewis had had his contenders as well as followers. Frazier's study on the disorganized lives of the black poor and Moyihan's conclusion on the backwardness of African Americans as stemming out of their cultural patterns distinct from the whites affirm this concept of culture of poverty (Frazier.1962) (Moynihan.1965). However, an insistence on the necessity to interrogate the structural constitution of poverty has critiqued Lewis and his followers for blinding towards the engagements of the poor with the larger society and for blaming the underprivileged sections for their ways of life and behaviour (Goode and Eames.1996). Here, the structural constraints that mould the ways of life and behaviour of the poor are understood as being exercised in different institutions like schools and other educational institutions thus reproducing the values and belief system of the poor, which isn't an exclusive system of beliefs and values. While making their argument that the removal of these structural constraints and obstacles that are laid upon the poor is necessary for their assimilation into the larger society and asserting the important role and duty of governmental and non-governmental bodies in this endeavour, the structural understandings are, but denying any agency for the poor.

This essay, thus, makes a case against these readings for its presumption of the poor as an already constituted category and everyday as a passive site where poverty is enacted, and for its inability to take into account the different ways in which the poor negotiate in their everyday life. Instead, to examine the reproduction of poverty in the everyday of the urban poor the essay understands the category of urban poor or the state of being poor as constantly and differently constituted in its everyday, where every day is a site with potentiality for reproduction or reconstitution of the category of urban poor. Exploring the engagements between the urban poor and various state and non-state agencies the paper looks into how these agencies in their attempt to understand and deal with the urban poor provide a particular order to this chaotic or unstable category. Here, the urban poor, in their negotiations with these agencies further reproduce themselves. To make this enquiry the essay draws from the ethnographic accounts of Veena Das and Walton (Das and Walton 2015).

Many of the sociological and anthropological studies on the reproduction of inequality in the everyday of the urban poor assume the poor as an already constituted and pre-given category whose engagement in the routine field of everyday reproduces structural inequalities and violence leading to its continuance and intergenerational transmission (MacLeod.2009). A large number of studies in this respect have used Bourdieu's concept of Habitus, which explains how individual actions and one's learned social norms and conditions influence their further actions and behaviours, to see how human

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actions reflect their social conditions and situations (ibid). These studies, however, presume the poor as locked in a larger structure hostile to them and thus unable to move out of it. In contrast to this, we understand the urban poor not as an already constituted category but as differently constituted and reproduced in the potential field of every day. Here, the poor are not passive recipients or spectators who shape their lives according to their structural constraints but are engaged in a constant and active struggle with their socio-economic and political conditions to ensure their survival and bring about transformations in their lives. Similarly, as largely held, the unequal position of the urban poor vis-à-vis the larger society is not reproduced intact, instead it is constantly reconstituted in different manners through the poor's varied engagements. The material scarcity, that defines the lives of the urban poor are not merely limiting and constraining their engagements but also providing a resource for their everyday negotiations with the larger structure. The Current Anthropology special edition on poverty explores the diverse ways in which poverty is experienced in different parts of the world, through a close analysis of the ways in which politics, ethics, and aesthetics make up the texture of the everyday of urban poor, and argues that the 'socialities that undergird the lives of the poor are constantly being shaped by the experiences of precarity that go beyond material scarcity'.

Here, rather than understanding poverty or the condition of being poor on the basis of material scarcity alone, the possibilities of the precarious nature of poor lives and the instabilities generated due to poverty are also explored. This, while, constraining and limiting the engagements of the urban poor, also, provides them with resources for their everyday struggles for survival and transformations. This is made possible due to the fragile nature and potentiality of the urban poor's everyday. It is this fragile and potential everyday that is the paper's key point in understanding poverty.

Cultural theorists, analysing the mysterious and strange nature of everyday have already contested the more common understanding of everyday as a relentlessly routinized and obvious space of human actions. Ben Highmore, in his work *Everyday and Cultural Theory* argues, 'everyday life offers itself up as a problem, a contradiction, a paradox: both ordinary and extraordinary, self-evident and opaque, known and unknown obvious and enigmatic' (Highmore. 2002). Innovations in reading everyday have been defining in anthropological studies as well. Veena Das's work *Life and Words*, which studies the effects of extreme violence in everyday life, is an exploration of the relationship between event and everyday. Working on the violence of the partition of India in 1947 and the massacres of Sikhs in India in 1984 she shows that both violence and its curing grow out everyday, stating, 'by addressing the theme of social suffering, I try to show that the answer to these dangers is not some kind of an ascent in to transcendent but a descent into everyday life' (Das.2007). For her, events are always attached to everyday and the ordinary; 'events attaches itself with its tentacles into the everyday life and folds itself into the recess of the ordinary'; hence making everyday itself eventful with a capacity to unfold(ibid).

A very similar position is advocated by Clara Han in her essay 'Precariousness and Everyday Life', which examines the fragility of everyday life itself, in the context of violence produced out of the cluster of conditions involving urban gangs, criminal networks, forms of police violence and urban poverty among the low-income neighbourhood of Santiago. She argues that it is the everyday life itself which is marked by loss and violence that mysteriously 'offers the care that heals' it. Her ethnographic portrayal of people's expressions of loss and violence in everyday life shows that living and dying are folded together in their conditions of poverty and violence and explores the ways in which life in the neighbourhood is marked by loss. Simultaneous to these conditions of poverty, violence and loss that define their everyday life, they remake their world through other practices.

In short, these works present the notion of everyday as a complex fragile and dynamic field with immense potentialities to reconstitute and reproduce the conditions of different people's existence. It is this everyday that is a key point in this study of the reproduction of poverty and inequality among

the urban poor and their engagements with the various state and non-state agencies. Here, poverty, rather than being a fixed and stable entity, is a dynamic constitution that is produced out of the act of being poor in everyday and is constituted in the complex relations of the poor in their everyday life. It is these relations that include all social and institutional engagements that constitute the urban poor's everyday which however, does not emancipate them from the state of being poor but instead leads to the continuance of their act of being poor. It is the everyday of the urban poor that is their poverty and it is the relations in this everyday that places them in a state of being poor. Thus, it is with this complex and dynamic entity that the various state and non-state agencies are engaging with.

Veena Das's and Walton's work 'Political Leadership and the Urban Poor: Local Histories' provides an ethnographic study of the Punjabi Basti in West Delhi and squatter colony in Noida focusing on the everyday engagement of the urban poor of these colonies with state agencies which they struggle to contest and negotiate with. This work is remarkable for its exposing of the political collectivities of the urban poor and for contesting the widely held notion of the urban poor as a passive population regulated by the state or other agencies whose everyday constraints make any political engagements impossible. Here, in these cases, the crisis over housing leads the members of these low-income settlements to organize themselves to collective action and to negotiate their wants in front of law and bureaucracy. In the Punjabi Basti, a powerful private foundation-ramjas foundation claimed the land in which the Basti is located and made legal attempts by filing a case against individual members of the Basti demanding evacuation. The dwellers of the Basti reacted by forming a collective movement platform, Punjabi Basti Sudhar Samiti. The local leaders here, themselves conducted surveys and counting to sketch out an authorized map of the colony and handed over it to the development authority, thus successfully authorizing their colony. Unlike this, the issue in the squatter colony in Noida was between local settled populations and migrant dwellers of the colony and the survey of the colony was undertaken by the authorities themselves as per the legal plea of the colony dwellers against a case filed by the local population. Discussing these ethnographies, Das and Walton expose the existence of the technologies of governance outside the domain of bureaucracy where it is generally located and the negotiations of the members of these low-income settlements with these technologies of governance. Examining the different scales of social life such as law, bureaucracy and local everyday networks, they show how these institutions while regulating and constraining the everyday life of these neighbourhoods also provide resources for their struggles for survival and betterment of their life conditions. They also show the engagement of local leaders with political leaders out of their locality and how they constantly negotiate with bureaucrats and officials to manipulate rules and regulations and also to produce documents claiming requirements like electricity and water supply. Das and Walton also note people largely turn up to vote, as they fear staying away from elections would affect their citizenship or privileges. The work notes, 'These kinds of considerations and calculations might not constitute politics in the purest form as Arendt envisaged it, but we claim that it is in the process of engaging the legal, administrative and democratic resources that are available to them – in courts, in offices of the bureaucrats, and in the party offices, that the poor learn to become political actors and not simply recipients of the state's benefits.' (Das and Walton.2015)

This work, thus, exposes the various engagements of the dwellers of two low-income settlements at a point when they were faced with a crisis over housing. The everyday of these people is constituted by these collective struggles and their engagements with different governmental and non-governmental bodies to negotiate with the officials and manipulate techniques of governance. It is this continuous constitution of this everyday that produces a state of being poor. Here, poverty is not merely an expression of material scarcity faced by low-income sections of the urban population which sets them apart from the larger society; instead, poverty is the everyday of these people which is constituted not

merely by the scarcity of resources but also by struggles for survival forcing political engagements and negotiations with various bodies, and, also, manipulations of available forces and possibilities.

An analysis of Das' and Walton's case studies of the two colonies and their dwellers' engagements with governmental bodies, also shows the ways in which the state attempts to give a particular sense and order to the chaotic constitution of the poor population of the urban spaces. As already mentioned, in the squatter colony, the state authority responded to the issue that erupted between the migrant dwellers of the colony and the local population by surveying and thus officially authorizing the colony. However, the study also makes it clear that the state survey was not a peaceful process, but was continuously manipulated and contested by the settlers until its final formation, leading to a newer set of problems. Roma Chatterji's and Deepak Mehta's work, *Living with Violence: An Anthropology of Event and Everyday Life*, while discussing the state's attempt to document the contours of the dharawi slum of Mumbai points towards instances of such negotiations, in this case, an engagement with and manipulations of the grounds on which legality is constituted. It is argued in the work, that 'the very process of establishing a legal boundary around a slum creates a new zone in which the very ground by which legality is constituted is open to negotiation and criticism. Thus even though the writ of the state is supposed to operate as an injunction, it is also open to dialogue and debate' and claims that, even though this doesn't provide any certainty regarding the slum dwellers' right to habitation, it definitely 'gives them a 'certain agentive capacity to build their lives in the city of Bombay'(Chatterji and Mehta. 2007. The paper understands that in these engagements between the urban poor and the various governmental and non-governmental bodies, the urban poor are not a fixed or pre-given category, but are continuously constituted and reconstituted. Also, it is the precarious and fragile nature of their everyday, marked by constant contestation and negotiation with their existing conditions that make this immense reconstitution possible. Here, poverty is not merely an expression of material scarcity faced by low-income sections of the urban population which sets them apart from the larger society; instead, poverty is this very everyday of these people.

Veena Das' essay, 'State, Citizenship and the Urban Poor', which studies the above-discussed case of political struggle over housing in the squatter colony of Noida, looks into these diverse everyday negotiations of the urban poor with the governmental bodies and the ways in which the government deals with the chaotic constitution of the urban poor. Das, here, contests Partha Chatterjee's notion of the urban poor as a political society who is governed through exceptions and negotiations, as population and not as right owning citizens who are part of the civil society and argues, "Chatterjee tends to work with binaries of those who govern and the governed, legal and illegal, governmentally produced population and moral community, civil society and political society – whereas my attempt is to show how these concepts bleed into each other and produce the capacity to make claims on the State as a way of claiming citizenship" (Das, 2011) In the work, she explores the dynamic relationship between concepts of life, law and exception which provide the possibilities for the urban poor's claims over citizenship and examining the relation between the state, performance of citizenship and constitutive powers of law in the site of everyday life, argues, 'the attention to the minutiae of everyday life allows us to bring into view the complex agencies at play here in the claim to citizenship'(Ibid). Here, analyzing the exceptions that the state provides to preserve life and ensure the minimum survival of the urban poor neighbourhoods, Das, differentiates this notion of life from the idea of life developed from Foucault's idea of biopower and Agamben's bare life, as this life is not managed by state or is exclusively biological.

To conclude, an analysis of the ethnographic accounts of Veena Das and Walton makes clear that, the urban poor, as commonly understood, is not a fixed or pre-given category whose poverty is enacted in the passive site of their everyday. Nor are they clearly defined by a distinct 'culture of poverty' whose everyday and intergenerational reproductions maintain their fixed state of being poor.

Instead, the reproduction of inequalities associated with poverty in the everyday life of the urban poor needs a reconsideration of the idea of everyday as a passive site of human enactment, and a rethinking of the neat understanding of the constitution of poverty and inequality in the everyday of the urban poor. Here, everyday is a potential field of reproduction and reconstitution, and it is the precarious nature of urban poor lives that continuously reproduces their state of being poor. And their poverty is constituted in the process of their different everyday acts of being poor, which are their varied forms of struggles and negotiations for survival and betterment of their conditions.

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A Brief Historical Note on the Origin and Migration of the Monpas of Arunachal Pradesh

Tenzin Thekcho*

ABSTRACT

The Monpa do not have any origin myth in their local oral tradition, but the origin myth described in Bonpo and Tibetan Buddhist sources provides us with the earliest ancestors of the Tibetan and Himalayan people. Many sources state that Monpa are the descendants of one of the earliest four or six clans that emerged either from the egg or the apes. The migration of the Monpa can be inferred from the genetic and linguistic research on the broader south and southeast Asian region in the prehistoric period. From the seventh century, when Tibetan literary development occurred, there are several records of the migration of peoples from the Tibetan plateau due to various political and religious reasons. In the subsequent period, many of the ruling clans of the Mon region descended from the Tibetan prince and subsequently, the development of the socio-political and economic progress occurred. The present study is an attempt to briefly analyse the origin and migration of the Monpa of Arunachal Pradesh based mainly on some primary and secondary textual sources.

Keywords: Monpa, Origin, Migration, Tibetan Prince,

INTRODUCTION

The history of the Monpa people is shrouded in mystery and myth, with scarce literary and almost no archaeological records. Monpa is one of the only two tribes in Arunachal Pradesh that have written script in the form of Bodic script, the other tribe being the Tai Khampti tribe. The written language is mainly confined to religious literature and monastic studies with little historical importance. The Bodic script probably came to be used in the Mon area from the 11th century CE onwards with the spread of different sects of Tibetan Buddhism and the establishment of several Monasteries. Although Monpas lack historical records to reconstruct their origin and migration history, there are sufficient textual records in Tibetan literature attributed to both Tibetan and native authors about the Monpas and Monyul.

Some important primary sources in Tibetan literature written by native authors that explicitly deal with the history of the Monyul are the *Gyelric Junkhung Selve Dronme* (Tib. *Rgyal-rigs byung-khung gsal-bai'i sgron-mme*)¹ and *Lo-gyu* (Tib. *Lo-rgyus*)² attributed to an author named Wagindra (Lama Ngawang) of *Jyar* (Tib. *byar*) clan.³ These two texts are written in the 17th or 18th century and the former traces the origin and genealogy of all the ruling clans of the eastern Bhutan and the present-day Mon region, and the latter text portrays the prevailing social, religious and political situation of the time. Some other Tibetan texts written by the native author are Pema Lingpa's autobiography and Sindha Radza's biography. Many ancient Tibetan literature also mention in passing references about the Mon region. Besides, the Monpas also have a rich oral tradition in the form of folklore, myths, and legends. These oral folklore are mostly mythical and legend but provide some crucial glimpses into their origin and migration in the past.

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Before dwelling on the historical background of the Monpa, it is imperative to understand the term Monpa and the Monyul as a region in the past. Mon and the Monyul referred to diverse people and geographical regions at different times, and its precise definition has been a debatable issue among scholars, especially in the context of the ancient period. Many authors have described the Mon region as a loosely defined region located on the southern slopes of the Himalayas from Ladakh in the west to Mechukha, the Tuting region of AP in the east. Over the period, the Mon region's geographical area decreased as new geopolitical areas such as Ladakh and Nepal were carved out. Later, Lho-Mon or southern Mon, was used to refer to the eastern Himalayan region, including Sikkim, Bhutan, and the present Mon region. The region Shar-Mon (Eastern Mon), which constitutes eastern Bhutan and the Mon region of Arunachal Pradesh, was a part of the broader Lho-Mon.⁴

Following the establishment of the Bhutan state by Shabdrung Ngawang Namgyal of the Drukpa Kagyu sect in the mid-seventeenth century, the usage of the term Mon for the region gradually disappeared. The new territories of Bhutan and Sikkim were eager to remove the name Mon attached to their country. Therefore, they began applying their own religious and social identities to their places, such as *Drukpa*, *Druk-Yul* (the land of Dragon), or *Dre-Jong* (the Rice Valley). From the late-seventeenth century, the usage of the term Mon is further pushed toward the eastern side of Bhutan, i.e., east Bhutan and the present-day Mon region called Shar-Mon together. The Shar-Mon further dissolved into the Mon of Bhutan and Tibet, but only the Shar-Mon of Tibet was called Mon or Monyul, while the Shar-Mon of Bhutan gradually merged into *Drug-Yul*.⁵ The name Monpa or Monyul continued to be used in the remaining part of the Shar-Mon under Tibetan rule, while it was progressively discontinued in Bhutan. The Tibetan administration further defined the territory of Monyul and extended the Tibetan administration. The extent of the geographical region called Monyul was first described clearly in the 1680 AD proclamation of the 5th Dalai Lama proclaiming formal suzerainty over Monyul. After the Shimla Agreement of 1914, most of the Tibet Mon region comprising the present-day Monpas of Arunachal Pradesh state came within the control of British India, though in practice, it was effectively under Tibetan rule. After Independence in 1951, this region was formally brought under the union of India based on the Shimla agreement.

ORIGIN MYTHS AND LEGENDS

The origin of human civilisation and the Tibetan race in the Tibetan plateau is narrated in both the Buddhist and the Bonpo texts. The first generation of clans varies in numbers in both the sources but generally includes the Bra, Dong, Bru, Ga and the inferior Pa and Da or the Se, Dong, Tong and Mu clan. Both Buddhists and the Bonpo broadly provide four or six original ancestors known as 'four clans of little man' (*Tib. Mi'u rigs bzhi*) and 'six clans of little man' (*Tib. Mi'u gdung drug*) as the progenitor of the Tibetan and Himalayan people.

The Buddhist origin myth traces the ancestry of all Tibetan and Himalayan people to a male Monkey *Pha Tregan Jangchup Sempa* (a male emanation of Boddhisatva Avalokiteshvara) and *Ma Drak sinmo* or *she-demon of the Rocks* (a female manifestation of Goddess Tara). This popular Buddhist origin myth is mentioned in various ancient Tibetan literature, including the *Gyalric* text. The holy union between them resulted in the birth of six offspring who became the first six clans of Tibet.⁶ Some Bonpo texts also mention the six clans as the ancestors of the Tibetan people and the six delegates of the world who appeared before the 'six clans of little man'. The 'six clans of the little man' were the sons of *Thri-to Chen-po* (*Tib. Khri-tho-chen-po*), who appeared from the 'six delegates of the world' as the *Cha* (*Tib. Phya*), the *Mu* (*Tib. Dmu*), the *Tsug* (*Tib. gtsugs*), the *Nyan* (*Tib. gnyan*), the *ye* and *ngam*, who were in this world before the 'six clans of little man' by the wishes of the *Ye-Mon Gyalpo* (*Tib. ye-smon rgyal-po*) the King of Wishes and other Gods.⁷

In some texts, the ancestors of the Tibetan race are described as four in number instead of six, i.e., *Dong* (Tib. *ldong*), *Tong* (Tib. *stong*), *se* and *Mu* (Tib. *smu*). The earliest Tibetan Buddhist source to describe the 'four clans of little man' is Kachem Kakholma (Tib. *bka-chems ka-khol-ma*), a Terma text attributed to the Tibetan emperor Songtsen Gampo and discovered by Atisha Dipamkara Srijnana (980-1054). The same four races are also mentioned in several other Tibetan texts in the subsequent period. In some sources, the earliest four clans who branched are described as *Ye-sang* (*Ldong*), *Ye-mon* (*Stong*), *Chang-thrig* (*Se*) and lastly, *Mon-ju* (*Rmu*). The text also includes neighbouring Chinese and Mongols to the four clans, i.e., *gi shang rgya*, *Gyim jang Hor*, *Khale mon* and *Spu rgyal bod*. The third, *Kha-le-Mon*, is the origin of Mon, which was developed into three different groups: the Mon proper (*Mon rang rgyud pa*), *Mi-nyag* in the Tibet and China border region and kongpo. According to Chabpel, the present Monyul people belong to the group Mon Proper.⁸ According to R. S. Stein, although the Tibetans consider the six original clans their ancestor, they regard them as 'wild people' and non-Tibetan Aborigines.⁹

According to the Bonpo sources, the origin of the world, the people, gods and demons all are said to have ultimately emerged from a cosmic egg. However, the myth has significant variations regarding the number of eggs, the colour shapes and sizes. In some sources, the world was created from two cosmic eggs, a white and a black in colour. From the white egg emerged nine brothers and sisters; from the black egg eight brothers and eight sisters. The nineteen brothers from the white eggs are the ancestors of all the gods and goddesses of Tibet, and all the demons and spirits descended from the black egg. One of the nine sons from the white egg, Sije Jangkar's (Tib. *srid-rje Brang dkar*) duty was the continuation of the world. He has nine sons called the nine gods of heaven (*gnam*) and nine daughters called nine goddesses of heaven. The nine Gods of heaven are the primary ancestors of the clan Mu, one of Tibet's first four or six clans.¹⁰ According to many Tibetan textual sources, the Monpas are also said to have descended from the Mu clan. Interestingly, the Brokpas, the nomadic pastoralists of the Mon region, also have the concept of the egg as the origin myth of the Yak.¹¹

THE MIGRATION AND SETTLEMENT OF THE MONPA

Due to the heterogeneous nature of the Monpa people, with diverse languages and clans, their migration story is also varied. Even different villages have their unique migration story in their local oral tradition. Though these myths could represent the migration story of the common populace of the Monpa, various political and religious ruling clans of the Mon region have their genealogy tracing back to the Lhasey Tsnagma, the elder brother of King Thri-song Detsen of Tibet in the Gyalric text. This text helps reconstruct the migration and ancestor tree of different clans from the eighth century onwards, but the migration and settlement of the ordinary Monpa people in prehistoric periods is difficult. Moreover, from the 7th century onwards, there was a continued influx of people from the Tibetan plateau towards the southern slope of the Himalayas to escape political turmoil and religious persecution. Legends of many sacred hidden places called *Baiyul* (Tib. *Bas-yul*), which open up during political turmoil to provide a safe haven, are said to be located in the Himalayas. Many of the textual records of the past do not dwell before the period of King Songsten Gampo, particularly in the context of the reference to the Mon area. Therefore, such a paucity of literature has posed a challenge to studying the migration of the people in the eastern Himalayas.

Genetic and linguistic study has become a vital field of study in the present day to study the evolution and migration pattern of our early ancestors. Unfortunately, such a comprehensive study in this field is lacking in the Himalayan region, particularly the eastern Himalayas. However, much broader linguistic and genetic studies of different population groups in southeast, east and South

Asia have shed little light on the migration pattern of people in this region in ancient times. Thus, from different studies, we can form a general idea of the early migration of the original inhabitants of Monyul in the prehistoric period. Accordingly, through the genetic and linguistic study, the local populace or the original inhabitants of the Monyul can be inferred to have migrated from various parts of Asia, such as far northeastern, eastern, and far western regions of the Tibetan plateau and Burma-Yunnan border area between 3000 BCE and 7th century CE in successive waves and settled here subsequently. Around 4500 to 5500 years ago, there were successive waves of migration of Tibeto-Burman people southward to Yunnan-Burma borders and then westward to Indian Borders as far as Nepal. Several groups have settled on the southern Himalayan slope via this route.¹²

Moreover, there are certain linguistic and cultural similarities between different ethnic groups of Tibet and the eastern Himalayan region. Such similarities between these people interspersed with various ethnic groups point to their common origin and migration in the distant past. There is an interesting connection between the ancient Qiang people, the Zhangzhung empire, and the Kongpo people with the people of the Himalayan slope, including the Tamang, Gurung of Nepal, Lepcha of Sikkim, and the Monpas. Before the unification of Tibet by Songsten Gampo, the Zhangzhung in Western Tibet, Azha, Minyak, and Qiang in north-east Tibet, and Kongpo people in southeast Tibet had an independent kingdom with a distinct culture belonging to the Tibeto-Burman group but spoke a non-Tibetan language. These regions were considered foreign nations with distinct cultures and traditions before subsuming into the Yarlung dynasty. After the annexation, their culture and language assimilated into the Yarlung empire considerably.

The ancient Qiang/Chiang were nomadic pastoralists who lived in northeastern Tibet. They spoke an old Tibetan dialect and gradually migrated towards the west and south during the beginning of the Christian era, populated the Tibetan plateau, and went as far as the southern Himalayan slope.¹³ The ancient Qiang people and their descendants, including the Minyak and the Gyalrong speaker's language, are more related to the proto-Tibeto-Burman but are non-Bodic/Tibetan. Systematic subjugation by various powers might have led them to be dispersed throughout the Tibetan plateau. However, limited resources and stiff competition with Bodic speakers might have pushed some of them beyond the Himalayas into Monyul.¹⁴

The early migration of some Chiang people from northeastern Tibet to extreme western Tibet and Kashmir led to the establishment of the ancient Zhangzhung Empire, whose antiquity goes back to 1200 BC. Like the Qiangic tribe, their language is also Tibeto-Burman but non-Bodic/Tibetan. Traces of the Zhangzhung language can still be found in the later Tibetan dialects and the language of the Himalayan region, such as *Bhotia*, *Hrusso*, *Dafila*, *Dhimal* and *Kinnauri*.¹⁵ Many ancient architectures and structures in the Zhangzhung archaeological complex are associated with the 'Ancient Mon', considered inauspicious and pre-Buddhist by the local people. There are structures such as Mondur (Mon tombs), Monpe'i Durkhung (tombs of the Mön), Monndo (Mon stones), Monra (Mon enclosures), and Monkhang (Mon houses).¹⁶ The Yarlung Empire subsequently subsumed this empire under King Songtsen Gampo. After the defeat, many of the Zhangzhung clan and Bon followers escaped to the southern fringe or slope of the Himalayas to escape cultural and religious intolerance. There are also records of Zhangzhung Bon clans, like *Kal* and *Mon*, who were forced to relocate to the southern fringe of the Himalayas. These clans could have been the Tibeto-Burman, Non-Bodic, non-Buddhist people of the south slope of the Himalayas.

The Kongpo people of Tibet, situated in southeast Tibet, are strongly linked with the *Tsangla/Brahmi* speaker of the Dirang and the Kalaktang Monpa, with cultural similarities in dress and others. According to Tim Bodt, the similarities between the Kongpo people and the East Bodish speaker in Monyul might indicate a common origin from a cultural complex in south-eastern Tibet. The East Bodish language might represent the ancient tongue of the Kongpo region.¹⁷ We can, therefore,

conclude from the preceding explanation that the original Monpa people most likely moved from areas like Tibet, Burma, and China in antiquity. In the following period, there was continuous migration from Tibet to the present times in different batches. While the local population has been settled here since ancient times, the aristocratic and priestly classes migrated from Tibet to the later period, with the tolerant and accommodative nature of the native Monpa, migrating people from the north easily assimilated into the region.

From the 9th century AD, the exile of monk prince *Lhasey Tshangma*, the elder brother of Tri Ralpa Chan and his descendants who became the local rulers, was described in detail in *Gyalric* text. According to this text, *Lhasey Tshangma* arrived in Monyul in 837-38 AD and settled at *Mizimkhar* in *Tshankhar* (near Tashi Gang, eastern Bhutan). He had two sons, *Thrimi* (enthroned) *Lhai Wangchuk* and *Chebu* (the beloved) *Thonglek Chan*. Officers and the subjects of that area invited the former to Tawang to become their chief. After the sixth generation of *Lhai Wangchuk*, his descendants were known as the *Lhai Khampa* or *Khampa Jowo* clan, founded by *Gongkar Je* and became the chief of Lhau Tso or the Lhau district of present Tawang. From the descendants of *Gongkar Je*'s younger son *Tsunchung*, prominent descendants such as *Berkhar Jowo* of Shar Tso, *Rui-Poi-Khar Jowo* of Seru Tso, and *Pawo Dung Jowo* of Shar Tso emerged. At the same time, the elder son, *Dzo ki*, went to Shar Derang and founded the Jowo of Shar Derang. The family of the sixth Dalai lama belonged to the *Berkhar Jowo* family. After some generations, one of the descendants of Tsunching married a lady from the Namshu village, and the *Dungkharpa* clan was established in Dirang.¹⁸

The younger son of Lhasey Tshangma i.e., *Chebu Thong Leg Tsan*, succeeded him and inherited the castle at *Mizimpa* at *Tsankhar*. He had three sons: *Thri Ten-pal*, *Gongkar Gyal* and *Pel-ki-dar*. In the 16th century, one of the descendants of *Gongkar Gyal*, i.e., *Trangpo Dar*, moved to Shar Dom Kha, presently known as Domkho. The ruling clan of Morshing, Domkho and Thembang villages trace their ancestry from Trangpo Dar and are known as *Bapu* instead of Jowo. *Gongkar Gyal* had four wives; a son named Gapde Tsan was Born from the fourth wife. He had two son- *Gungle Gyal* and *Wongme Peldar*. Several generations from *Wongme Peldar*, an unknown Monpa king, had four sons; from eldest to youngest, their names were *Khochi lu*, *Sharchokpa*, *Attajepu* and *Dirkhipa*. They became the founders of the four clans in the Thembang area.¹⁹ The ruling clan of Domkho and Morshing controlled the Indian duar along the foothills and gained the Indian title, *Bapu*.

CONCLUSION

The study of the origin, migration and early settlement history of the Monpa is challenging due to the paucity of proper historical sources and the lack of extensive genetic and linguistic study on the subjects. Inferences from the linguistic and genetic research in South and Southeast Asia provide some insights into the prehistoric origin and migration of the Monpa. However, proper research in this area is lacking, and further study may shed new light. From various textual sources, a general idea about the origin and the migration of the Monpas can be reconstructed from multiple Tibetan textual sources with corroboration and addition from the local oral tradition. However, every village, clan and sub-clan have their own oral narratives on their origin and migration and in-depth research on this subject with extensive comparative analysis from the textual sources may provide greater clarity and new interpretation in the future.

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उदय प्रकाश के कथा-साहित्य में समकालीन समस्याएं और भूमंडलीकरण

संजय कुमार*

बीसवीं शताब्दी के अंतिम दौर में भूमंडलीकरण ने अपने पैर पसारने शुरू किए। लेकिन आज ये अपने उच्चतम स्तर पर विराजमान है। 'भूमंडलीकरण' शब्द में 'भू' का अर्थ है- 'भूमि' और 'मण्डलीकरण' का अर्थ है- समाहित करना। अर्थात् संपूर्ण भूमण्डल का एक साथ हो जाना। यह शब्द बीसवीं शताब्दी के अंतिम दशक में व्यापक रूप में प्रयोग में आया। 1991 में सोवियत संघ के विघटन के बाद जब दुनिया एक ध्रुवीय हो गई और अमेरिका के नेतृत्व में बहुराष्ट्रीय कंपनियों ने दुनिया के, विशेष रूप से तीसरी दुनिया के बाजार पर कब्जा जमाना शुरू किया तो इसे भूमण्डलीकरण का नाम दिया गया। भूमंडलीकरण के परिणामस्वरूप अर्थतंत्र का फैलता यह मायाजाल समाज, साहित्य एवं संस्कृति को भी अपने घेरे में लेने से नहीं चूका। भूमंडलीकरण से विश्वभर में आर्थिक क्रांति संभव हुई। समूचा विश्व एक ग्राम में तब्दील हुआ। 'वसुदेव कुटुंबकम' की संकल्पना को मूर्त रूप देने का काम भूमंडलीकरण से संभव हो पाया।

भूमंडलीकरण का हिंदी साहित्य पर भी व्यापक प्रभाव पड़ा। भूमंडलीकरण के परिप्रेक्ष्य में मानवीय मूल्य, सामाजिक मूल्य, सांस्कृतिक मूल्य भी बदलते गए। हिंदी के अनेक कथाकारों की कहानियों पर भूमंडलीकरण का स्पष्ट प्रभाव देखने को मिला। उदय प्रकाश भी ऐसे ही एक कथाकार थे जिनके कथा साहित्य पर भूमंडलीकरण का व्यापक प्रभाव पड़ा।

उदय प्रकाश की कहानियाँ भूमंडलीकरण जनित चिंताओं की कहानियाँ हैं। पूंजीवाद, भूमण्डलीकरण, उदारवाद, उपभोक्तावाद, बाजारीकरण, नव साम्राज्यवाद जैसे विषय उनकी कहानियों की मूल रचनात्मक चिंताओं के घेरे में हैं। हमारे सांस्कृतिक मूल्यों का तेजी से क्षरण और लोप, नैतिकता की अंधी दौड़ में मुँह के बल गिरने को अभिशप्त निपति, राष्ट्रीयकरण और निजीकरण की पूंजीवादी पेचीदगियाँ, पैसों के लिए मनुष्य का उपयोगितावाद और उपभोक्तावाद का मोहरा-भर बन कर रह जाना, घर और परिवार के संबंधों का एक बाजार में तब्दील हो जाना प्रौद्योगिकी के तीव्र विकास का दुष्परिणाम, सामंती शोषण, भ्रष्ट नौकरशाही, संयुक्त परिवारों की टूटन, असंवेदनशील महानगर, सत्ता से मोहभंग, जाति-भेद, आर्थिक शोषण, यौन शोषण, नारी के प्रति उपभोगवादी दृष्टिकोण जैसे गंभीर विषय उनकी कहानियों की अंतर्वस्तु में प्रत्यक्ष या अप्रत्यक्ष रूप से मौजूद होते हैं।

उदय प्रकाश के कथा साहित्य में जीवन समस्याएँ भूमंडलीकरण से जुड़ी हैं। भूमंडलीकरण के आगमन से जीवन के हर क्षेत्र में आमूल-चूल परिवर्तन हुआ, जिसका परिणाम नई-नई समस्याओं की उत्पत्ति के रूप में सामने आया। उदय प्रकाश की कहानियों में जीवन समस्याओं की प्रकृति को निम्न बिंदुओं के आधार पर जानना समझना होगा। (क) राजनीतिक समस्याएँ, (ख) आर्थिक समस्याएँ, (ग) सामाजिक समस्याएँ, (घ) सांस्कृतिक व धार्मिक समस्याएँ।

(क) राजनीतिक समस्याएँ

भूमंडलीकरण और राजनीति के बीच एक गहरा संबंध है। किसी भी देश में भूमंडलीकरण के आगमन की प्रक्रिया को राजनीति ही स्वयं बनाती है। भारत में भूमण्डलीकरण का आगमन भी सत्ता पक्ष द्वारा अपनाई गई नई आर्थिक नीति जिसमें

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उदारवाद, निजीकरण और मुक्त बाजार की व्यवस्था शामिल थी, का ही परिणाम था। इस दौरान भारतीय राजनीति के चाल, चेहरे और चरित्र में भी काफी परिवर्तन देखने को मिलते हैं। राजनीति को जाति और धर्म केन्द्रित बनाने में सन् 1990 की मण्डल आयोग की सिफारिशों तथा 1992 की बाबरी मस्जिद विध्वंस जैसी घटनाओं का प्रमुख हाथ रहा है। राजनीति में बढ़ता भ्रष्टाचार घोटाला, दल-बदल, अवसरवादिता इत्यादि ने राजनीति के उच्च आदर्शों को धूमिल कर दिया। 73वें संविधान संशोधन, 1992 द्वारा लागू की गई पंचायती राज प्रणाली ने गाँवों में भी राजनीति के इन विषयगत मूल्यों का प्रसार किया। भूमण्डलीकरण के प्रभावस्वरूप आने वाली मल्टीनेशनल कंपनियों को सुविधा और काम प्रदान करने की विभिन्न राजनीतिक दलों में होड़ लग गई। मोटी-मोटी रिश्तले लेकर नेता इन कंपनियों की स्वार्थ पूर्ति का माध्यम बन गए। इन्हीं के माध्यम से आजकल चुनावों में अकूत धन-राशि खर्च की जाने लगी है। ये सब प्रवृत्तियाँ नेताओं को आम जनता से दूर करती है।

सांप्रदायिकता वर्तमान राजनीति की एक प्रमुख समस्या है। सभी राजनीतिक दलों ने 'वोट बैंक' के लालच में धर्म का राजनीतिकरण कर दिया है। इस खेल में कमोबेश सभी पार्टियाँ एक जैसी ही नजर आती हैं। उदय प्रकाश के मत के अनुसार- "अयोध्या का बाबरी मस्जिद" और "अमृतसर का स्वर्ण मंदिर" - ये दो ऐसे दृष्टांत हैं जो राष्ट्रीय राजनीति में केंद्रीय सत्ता पर काबिज होने की होड़ में लगी दो परस्पर वैकल्पिक राजनीतिक पार्टियों की शक्तें एक कर देते हैं। बहुसंख्यक संप्रदायवाद का तुरुक का पत्ता खेलने में ये दोनों पार्टियाँ एक जैसी महारथ हासिल कर चुकी हैं।"¹

भूमण्डलीकरण के आलोक में वर्तमान राजनीति की समस्याएँ एवं इनसे जुड़ी आम आदमी के जीवन की तमाम समस्याएँ उदय प्रकाश की कहानियों में उजागर हुई हैं। वे अपनी रचनाओं के माध्यम से राजनीतिक विचारधारा, सिद्धांत एवं क्रियाकलापों की निरंतर पड़ताल कर रहे हैं। उदय प्रकाश ने अपनी कहानी "और अंत में प्रार्थना" के पात्र डॉ- वारणकर के माध्यम से "इस तथाकथित सांस्कृतिक और गैर-राजनीतिक महासंगठन को, इसकी घोषित विचारधारा / सैद्धांतिकता को, इससे जुड़े लोगों की रोजमर्रा की सारी-की-सारी गतिविधियों को नियम और नैतिकता की कसौटी पर कस रहे थे। नियम और नैतिकता की इस व्यापक मानवीय और लोकतांत्रिक कसौटी पर यह संगठन और इसके प्रतीक / प्रतिनिधि लोग खरे नहीं उतरे, उतर सकते ही नहीं थे क्योंकि इस समस्या की नींव ही गड़बड़ और गलत थी, वह फासीवादी, क्रूर और हिंसक थी, अतः अनुचित और अतार्किक थी।"

वर्तमान राजनीति में विचार और सिद्धांत सिर्फ सत्ता तक पहुँचने का माध्यम भर रह गए हैं। सत्ता तक पहुँचने पर तमाम पार्टियाँ एक जैसी ही नजर आती हैं। डॉ- वारणकर भी इस बात से खासे अडिग थे। "संघ को उन्होंने कांग्रेस और दूसरे राजनीतिक दलों से हमेशा अलग माना था। वह संगठन कम्युनिष्ठों की तरह ही एक दूरगामी लक्ष्य और आदर्श को लेकर चलने वाला संगठन था, लेकिन सत्ता पर पहुँचते ही यह भूमिका मिटती नजर आती थी। सत्ता में पहुँचकर कम्युनिस्ट भी तो भ्रष्ट और जनविरोधी हो जाते थे।"²

सत्ता पाने की लालसा हर राजनीतिक दल में होती है और इसके लिए वे कई तरह के हथकंडे अपनाते हैं। सत्ताधारी दल अपने हित में हमारे देश के इतिहास, सभ्यता-संस्कृति को बनाने-बिगाड़ने का खेल खेलते हैं। "पीली छतरी वाली लड़की" में उदय प्रकाश इस सच्चाई को उजागर करते हैं कि किस तरह राजनीतिज्ञों ने अपने फायदे के लिए भारत के स्वतंत्रता संग्राम में आदिवारियों के संघर्ष और योगदान को भारतीय इतिहास में शामिल नहीं किया। "इतिहास असल में सत्ता का एक राजनीतिक दस्तावेज होता है- जो वर्ग, जाति या नस्ल सत्ता में होती है, वह अपने हितों के अनुरूप इतिहास को निर्मित करती है। इस देश और समाज का इतिहास अभी लिखा जाना बाकी है।"³

इस प्रकार उदय प्रकाश ने अपनी तीक्ष्ण दृष्टि से राजनीति की विकृतियों एवं उससे उभर रही समस्याओं पर प्रकाश डाला है। भूमंडलीकरण के पश्चात् राजनीति में आए बदलाव यथा- अपराधीकरण, सांप्रदायिकता, जातिवाद, क्षेत्रवाद, भ्रष्टाचार आदि स्थितियों को बेबाकी से उजागर किया गया है।

(ख) आर्थिक समस्याएँ

भूमंडलीकरण आर्थिक नीति के कंधे पर सवार होकर ही आता है। दोनों के मध्य अन्योनश्रित संबंध होता है। स्वतंत्रता से पूर्व देश की आर्थिक स्थिति को अंग्रेजों ने जर्जर और खोखला बना दिया था। स्वतंत्रता के साथ विरासत में हमें एक खोखली अर्थव्यवस्था मिली जिसे देश में फैली अव्यवस्था, भ्रष्टाचार इत्यादि ने मजबूत नहीं होने दिया। 1990 ई- तक आते-आते देश की आर्थिक स्थिति इतनी जर्जर हो चुकी थी कि विदेशों से कर्ज मिलना भी मुश्किल हो गया था। इन स्थितियों के बीच भारतीय अर्थव्यवस्था को खोला गया। इसे मुक्त बाजारवाद की नीति कहा गया।

भूमंडलीकरण की सबसे बड़ी देन भयावह आर्थिक असमानता है जो चंद पूंजीपतियों के हाथों में धन का संकेंद्रण करती है एवं देश की अधिकांश जनता गरीबी में जीवन यापन करती है। उदय प्रकाश इस समस्या को ‘भाई का सत्याग्रह’ कहानी में उजागर करते हैं- “तो यह थी उसकी औकाता। यह उत्तर आधुनिकता, यह बाजारवाद, यह भूमंडलीकरण, यह आर्थिक उदारतावाद किसके लिए है? क्या इससे उसकी रॉयल्टी बट जाएगी, क्या इससे दिल्ली के अस्पताल में भाई को एडमिट कराना और इलाज कराना आसान हो जाएगा।”

इसी प्रकार देश के कुछ शहर या क्षेत्र आर्थिक रूप से विकसित और उन्नत हो रहे हैं जबकि अन्य क्षेत्र पिछड़ापन और गरीबी की अवस्था में देश की आर्थिक उदारीकरण की नीति का दुष्परिणाम भुगत रहे हैं। “एक के बाद दूसरी सरकारों की वह आर्थिक नीति, जो देश के महानगरों को अमेरिका बना रही थी, वहीं देश के गाँवों और पिछड़े इलाकों को कंगाल बनाकर वहाँ असंख्य इकोपिया, खांडा और धाना पैदा कर रही थी।”⁴

उदय प्रकाश इस असमानता की स्थिति की विडंबना को ‘मोहनदास’ कहानी में दर्शाते हैं कि एक ओर जहाँ नेता रिश्तत से मालामाल हो रहे हैं, वहीं दूसरी ओर जनता गरीबी और बेरोजगारी से त्रस्त होकर आत्महत्या कर रही है- “यह सारा वाक्या उसी समय का है--- जब बड़े-बड़े मंत्रियों के आवास में जेड सिक्योरिटी के भीतर सूटकेस और नोटों के बंडल पहुँच रहे थे---- ऐसा समय जब दिल्ली का एक बीमार और कर्जदार दर्जी अपनी दो संतानों और अपनी पत्नी को जहर खिलाकर मार डालने के बाद अपनी हत्या का प्रयत्न करते हुए पकड़ लिया गया था, क्योंकि उसके पास आजीविका का कोई विकल्प नहीं रह गया था।”⁵

भूमंडलीकरण से निजीकरण और विनिवेश जैसी आर्थिक प्रक्रियाएँ जुड़ी हैं। सरकारी कंपनियाँ निजी कंपनियों से लाभ कमाने में पिछड़ रही हैं। अतः सरकारी उपक्रमों का धीरे-धीरे निजीकरण किया जा रहा है। क्योंकि निजी क्षेत्र में मुनाफे की संभावना अधिक होती है। ‘वॉरेन हेस्टिंग का सांड’ कहानी में उदय प्रकाश वर्तमान समय की इस स्थिति को ऐतिहासिक परिप्रेक्ष्य में व्यक्त करते हैं- “जहाँ फ्रांसीसी कंपनी सरकारी या पब्लिक सेक्टर की थी, वहीं ईस्ट इंडिया कंपनी एक प्राइवेट कंपनी थी। इसलिए उसके अफसर और मुलाजिम ज्यादा से ज्यादा मुनाफा कमाने के लिए ज्यादा जी-जान लगाते थे। यानि आज से ढाई सौ साल पहले भी एक विदेशी सार्वजनिक कंपनी इंग्लैण्ड की एक प्राइवेट कंपनी से हार रही थी।”

इस प्रकार वैश्वीकरण और उदारीकरण व मुक्त बाजार की नीति को लागू करने के बाद देश की आर्थिक समस्याएँ और भी जटिल व संश्लिष्ट हो गई हैं। इससे गरीबी, बेरोजगारी, भ्रष्टाचार, महंगाई, कालाधन की समस्या के साथ-साथ आर्थिक असमानता की खाई और चौड़ी हो गई है।

(ग) सामाजिक समस्याएँ

भूमण्डलीकरण में राजनीति और अर्थनीति के साथ-साथ सामाजिक व्यवस्था में भी परिवर्तन ला दिया है। शिक्षा और विज्ञान के प्रसार तथा हमारे तथाकथित उत्तर-आधुनिक बन जाने के बावजूद समाज में व्याप्त नितियाँ, अंधविश्वास, वर्गीय असमानता, शोषण, असंवेदनशीलता, लिंगभेद आदि समस्याएँ अपने विकराल रूप में मौजूद हैं।

सामंती शोषण की प्रवृत्ति आज भी हमारे समाज की कड़वी सच्चाई है। भूमण्डलीकरण ने इसे ओर मजबूत बनाने में महत्वपूर्ण भूमिका अदा की है, क्योंकि पूँजी के चंद हाथों में संकेन्द्रण ने वर्गीय असमानता में वृद्धि की है और इससे गरीब कामगारों के शोषण करने की प्रवृत्ति को बल मिला है। इसी के साथ-साथ शोषितों में वर्ग-संघर्ष की चेतना भी जगी है।

वर्ग-संघर्ष की इसी प्रतिक्रिया और वर्तमान समाज में यथार्थ को उदय प्रकाश ने 'हीरालाल का भूत', 'टेपचू', 'पुतला', 'मोहनदास' इत्यादि कहानियों के माध्यम से उजागर करते हैं।

“आज पहली मर्तबा किशनू को अपने बाप पर दया आई और मन श्रद्धा से भर गया। सौ रूपए के पीछे वह बाईस वर्षों तक हाड़ तोड़ता रहा, पसीना बहाता रहा, दिन-रात चौधरी के खेतों के साथ जूझता रहा, ईंटें धापता रहा---- और आखिर में निचुड़-निचुड़ कर मर गया लेकिन मूल धन बना ही रहा सूद तक अदा नहीं हुआ।” “पुतला” कहानी में किशनू को चौधरी द्वारा उसके बाप द्वारा लिए गए कर्ज को अदा करने हेतु बेगार करने पर मजबूर करना और इसके लिए अमानवीय यातना देने की त्रसदी से व्यक्त किया गया है। इसी तरह ‘हीरालाल का भूत’ कहानी में हीरालाल, ठाकुर के शोषण का शिकार है। भोगवादी संस्कृति के प्रभाव से अमानवीय होते जा रहे समाज में ठाकुर के खिलाफ प्रतिरोध का कोई स्वर नहीं उठता है। कहानी में बेला के माँ के रूप में एकमात्र पात्र है जो अप्रत्यक्ष रूप से ठाकुरों को भला-बुरा कहकर गालियाँ जरूर देता है, परंतु प्रत्यक्ष रूप से विरोध करने का साहस वह भी नहीं जुटा पाती है। “बेला की माँ का मन हुआ कि वह जोर-जोर से कहे, “पाप हिरका को नहीं, तुम सबको ले डूबेगा नर पिशाचों। तुम्हें नरक में भी जगह नहीं मिलेगी---। लेकिन बेला की माँ चुप ही रही।”

वैश्वीकरण ने समाज में आर्थिक असमानता का एक ऐसा वर्ग तैयार किया है जिसमें एक तरफ मुट्ठी भर धनवाद लोग हैं जिनके सुख और भोग के लिए तमाम सुविधाएँ जुटाई जा रही हैं- “यही वह आदमी है- खाऊ, तुंदिमल, कामुक, लुच्चा, जालसाज और रईस जिसकी सेवा की खातिर इस व्यवस्था और सरकार का निर्माण किया गया है। इसी आदमी के सुख और भोग के लिए इतना बड़ा बाजार है।”⁶ तो दूसरी तरफ राम सहाय का इवान दानिसोविच (जो भी कह लें) और उसका 6 लोगों का परिवार है जो दस फुट गुणे बारह फुट (10×12) के किराए के एक संकरे कमरे में रहते हुए भयावह गरीबी के साथ जीवन जीने के लिए भूलभूत अधिकारों को पाने के लिए संघर्षरत है।

बाजारवाद तथा उपभोक्तावाद ने मनुष्यों के अंदर अंतहीन महत्वकांक्षाएँ एवं लालसाएँ जगा दी है। आज का मनुष्य एक ऐसे दौर में शामिल हो गया है जिसकी कोई मंजिल नहीं है। परिणामतः कुंठा और अवसाद की स्थितियाँ जन्म ले रही हैं। उदय प्रकाश की कहानी ‘पाल गोमरा का स्कूटर’ के पात्र राम गोपाल सक्सेना द्वारा अपना नाम बदलकर पाल गोमरा करना और स्कूटर

खरीदने के दौ फैसले लेना इसी आधुनिकता एवं भोगवाद में शामिल होने की मनोवृत्ति का परिचायक है, परंतु अंततः रामगोपाल कुंठा का शिकार होकर गांधी के दांडी मार्च व क्विट इंडिया आदि बातें करते एवं असामान्य हरकतें करते हुए पाए जाते हैं।

आज की भूमण्डलीकरण व्यवस्था में तमाम बदलावों के बावजूद समाज में स्त्री की स्थिति दोयम दर्जे की ही है। “भ्रूण हत्या से कन्या बच भी जाए तो जीवन भर यौन-शोषण और अन्य प्रकार की सामाजिक, मानसिक हिंसा का सतत खतरा। उद्धोधन, आंदोलन और स्वयंसेवी संगठनों के प्रयासों के बावजूद परिणाम वही ढाक के तीन पाता। वजह वहीं एक सामान्य स्त्री-पुरुष से लेकर विशिष्ट व्यक्तियों (बुद्धिजीवी, आंदोलनकर्ता, रोजनेता) द्वारा पृष्ठतात्मक व्यवस्था का अंतरिवीकरण।”

टी-वी-, फिल्में, विज्ञापन इत्यादि ने स्त्रियों को भोग की वस्तु बनाकर समाज के सामने पेश किया है। जिसका परिणाम स्त्रियों का दैहिक शोषण और बलात्कार की बढ़ती घटनाएँ हैं जो उदय प्रकाश की कहानी ‘छतरियाँ’ में उजागर हुई है- ‘लड़की की समीज फटी हुई थी। शरीर में जगह-जगह खरोचें और घाव थे। उसकी जाँघें खून से सनी थी। लड़की का चेहरा नुचा हुआ था। होठों के ऊपर पपड़ियों में भी खून और खरोचें थी।’

इस तरह, उदय प्रकाश ने भूमण्डलीकरण, आधुनिकता, संचार क्रांति, उपभोक्तावाद और बाजारवाद के कारण समाज में आए बदलाव को अपनी कहानियों में रेखांकित करने का सफल प्रयास किया है। विषमता और शोषण की स्थितियों को उजागर करने का उन्होंने विशेष प्रयत्न किया है। भूमण्डलीकरण जनित सामाजिक समस्याएँ अपने पूरे परिवेश के साथ उदय प्रकाश के कथा-साहित्य में प्रस्तुत हुई है।

(घ) सांस्कृतिक और धार्मिक समस्याएँ

आज विश्व एक जटिल और खतरनाक स्थिति से गुजर रहा है क्योंकि जिस भूमण्डलीकरण की प्रक्रिया का विश्वव्यापी प्रसार हो रहा है, उसका रिश्ता नवसाम्राज्यवाद से है। इस अवस्था में पूंजी का वर्चस्व पुरानी संस्कृति को मिटाकर नई संस्कृति की स्थापना करता है। प्रसिद्ध समाजशास्त्री प्रो- श्यामाचरण दूबे इन स्थितियों के प्रति अपनी चिंता इस रूप में प्रकट करते हैं- “समकालीन भारतीय समाज तीव्र संक्रमण के दौर से गुजर रहा है। परिवर्तन की अधिकांश कई दिशाओं से आ रही है- एक ओर आधुनिकीकरण की अनिवार्यता है, दूसरी ओर परंपरा के आग्रह हैं। पश्चिम की आर्थिक तकनीकी सहायता अपने साथ वहाँ की जीवन शैली और मूल्य ला रही है, जिन्हें अपनी जड़ से कटे भारतीय, आधुनिकता समझकर बिना तर्क के अपना रहे हैं। इस अंधानुकरण ने एक नई चिंता को जन्म दिया है- अपनी अस्मिता और पहचान खोकर एक आकृतिविहीन भीड़ की गुमनामी में खो जाने की।--- हमारी संस्कृति अनुकरण की भोगवादी और लिप्सावासी संस्कृति बन चुकी है। आर्थिक उदारता, खुलापन और वैश्वीकरण संसारभर में एक अपसंस्कृति फैला रहे हैं। हम इस प्रवृत्ति के असहाय दर्शक मात्र बन कर रह गए हैं।”⁷

उदय प्रकाश एक संवेदनशील रचनाकार है जो अपनी लेखनी के द्वारा हमें भूमंडलीय अपसंस्कृति के खतरों से निरंतर आगाह कर रहे हैं। आधुनिक बनने की होड़ एवं बाजारवाद की संस्कृति में युवा सबसे बड़ा उपभोक्ता-वर्ग बनकर उभर रहे हैं। आयातित संस्कृति के प्रभावस्वरूप यह वर्ग वेलेंटाइन्स डे, फ्रेंडशिप डे जैसे त्यौहारों पर खुलकर खर्च करने लगा है- “तो यह वह उत्तर-आधुनिक समय है जब छोटे-छोटे शहरों में वेलेंटाइन डे मनाया जा रहा है और न्यू ईयर ईव के लिए उच्च पिछड़े कस्बों में भी टी-वी- विज्ञापनों की बदौलत केक और आर्चीज के कार्ड की ब्रिकी बढ़ गई है।”⁸

भूमण्डलीकरण सिर्फ पाश्चात्य संस्कृति का ही विस्तार करता है जिसमें अल्पविकसित व कमजोर देशों की स्थानीय संस्कृति व बहुलतावादी संस्कृति को मिटा देने की प्रक्रिया चलती है। मल्टी नेशनल कंपनियों ने मुक्त बाजार की नीति के तहत उपभोक्तावाद को जन्म दिया है। जिसका 'मोहनदास' कहानी में प्रभावी चित्रण है:-

“ऐसा समय, जिसमें अगर गौर से देखें तो हर कोई एक जैसी ब्रांड का उपभोक्ता है। वह एक जैसी चीजें पी रहा है, एक जैसी चीजें खा रहा है। एक जैसी कंपनियों की कारों में घूम रहा है। हर किसी से अकाउंट एक जैसे बैंकों में है। सभी की जेबों में एक जैसे मोबाइल है। एक जैसी ब्रांड की शराब के नशे में अखबारों के पेज एक से लेकर पेज थ्री तक यह टीवी के एक से लेकर सत्तर चैनल तक वे एक जैसे धुत, बेशर्म और नंगे हैं। गौर से देखिए उसकी त्वचा का रंग और उसकी भाषा एक है।”⁹

उपभोक्तावादी अपसंस्कृति के प्रसार ने मनुष्य को भौतिकवादी, अवसरवादी, संवेदनहीन और आपराधिक मनोवृत्ति की ओर अग्रसर करने में मुख्य भूमिका निभाई है। भूमंडलीकरण और उदारीकरण की प्रक्रिया ने 'सत्ता और पूंजी' का ऐसा समीकरण बनाया है जहाँ सामाजिक और पारिवारिक मूल्यों का कोई मोल नहीं रह गया। 'लोभ और लालच' की संस्कृति से संचालित मनुष्य का आत्मस्वल्न निरंतर जारी है। नई पीढ़ी में पुरानी पीढ़ी के प्रति तिरस्कार का भाव है। उदय प्रकाश की कहानी 'छप्पन तोले का करघन' इसी समस्या पर प्रकाश डालती है और करघन पाने की लालच में घर की बुजुर्ग दादी के प्रति पूरे परिवार के अमानवीय रवैये की पोल खोलती है तो वहीं 'तिरिछ' कहानी के पिता अपने आदर्शों और संस्कारों को बचाए रखने की कोशिश में और अपने बच्चों की अपेक्षाओं को पूरा न कर पाने की चिंता करते हुए शहरी लोगों की असहिष्णुता व असंवेदनशीलता के शिकार होकर मारे जाते हैं- “यह सोचने के करीब पहुँचना ही बुरी तरह बेचैन कर डालने वाला है कि उस समय पिता जी सिर्फ विविध के जहर और धतूरे के नशे के खिलाफ नहीं लड़ रहे थे बल्कि हमारे मकान को बचाने की चिंता भी कहीं न कहीं उनके नशे की नींद में बार-बार सिर उठा रही थी।”

नई पीढ़ी के द्वारा पुरानी पीढ़ी के प्रति अपमानजनक व्यवहार करने के बावजूद पुरानी पीढ़ी अपने बच्चों की भलाई ही करती है। यह हमारी प्राचीन संस्कृति है जिसका भूमंडलीकरण की नई संस्कृति में नितांत अभाव है।

धार्मिक भूमण्डलीकरण के दौर में धार्मिक कट्टरता, कूपमंडूकता व सांप्रदायिकता का प्रसार एक विचारणीय पक्ष है। वैश्वीकरण द्वारा सांस्कृतिक वर्चस्व स्थापित करने की प्रक्रिया में धर्म का एक प्रमुख हथियार के रूप में इस्तेमाल किया जा रहा है। बाजारवाद ने धार्मिक विवेक और बौद्धिक विमर्श की क्षमता को कुचल डाला है। जिसका लाभ उठाकर धर्म के ठेकेदार बेरोकटोक अपना नफरत का कारोबार चला रहे हैं क्योंकि अब उन्हें किसी आलोचना या बहस की चुनौती का सामना नहीं करना पड़ रहा है। इसी प्रक्रिया में धर्म का सांप्रदायिकता के रूप में इस्तेमाल होने लगता है, जिसका एकमात्र मूल उद्देश्य सत्ता की प्राप्ति है। इसी सत्य को सभी पहलूओं से परखकर ही 'और अंत में प्रार्थना' के डॉ. वाकणकर अपनी डायरी में लिखते हैं-

“मेरे मन में संदेह उठता है कि संघ का कार्यकलाप हिंदू समाज के पुनर्जागरण और पुनर्गठन के लिए नहीं, बल्कि सत्ता पर इस संगठन और इसके समर्थक राजनीतिक दलों को बिठाने के लक्ष्य को लेकर चल रहा है।”

सांप्रदायिकता के इस घृणित प्रसार में नेताओं के साथ-साथ बड़े-बड़े उद्योगपति, पत्रकार, बुद्धिजीवी और अधिकारी वर्ग भी शामिल होते हैं। इस सहयोग का पुरस्कार उन्हें बड़े-बड़े लाभ के रूप में प्राप्त होता है। ईमानदारी की राह पर चलने वाला व्यक्ति इस समाज में सबसे अलग-थलग और अकेला पड़ जाता है तथा उसे आर्थिक अभाव व विपन्नता की हालत में जीवन-यापन करना पड़ता है। 'भाई का सत्याग्रह' कहानी का भाव इसी व्यथा से गुजरते हुए श्रोम प्रकट करता है- “उसे तरस्कर, अपराधी, राष्ट्रघाती, दलाल या बेईमान होना चाहिए था। उसने तो पाँच साल पहले हिंदी अखबार की नौकरी इसलिए छोड़ी थी कि उसके

जरिए बावरी मस्जिद के मामले में नंगी और घृणित सांप्रदायिकता का प्रचार किया जा रहा था। वह तो देश के संविधान के प्रति अपनी नागरिक और पेशे की प्रतिबद्धता की हिफाजत के लिए ही लड़ रहा था।”

भूमण्डलीकरण की अपसंस्कृति के प्रसार से समूची सांस्कृतिक व्यवस्था धवस्त हो चुकी है। इस वर्तमान युग में ईमानदार व्यक्ति को अपनी ईमानदारी और कर्तव्यनिष्ठा का अफसोस होता है। ऐसी भयावह समस्या के प्रति हर संवेदनशील मनुष्य के मन में चिंता उत्पन्न होती है। लेखक उदय प्रकाश इन्हीं समस्याओं को अपनी कहानियों में उठा रहे हैं। अतः निर्विवाद रूप से यह माना जा सकता है कि उनकी कहानियों में जीवन-समस्याओं की प्रकृति अपने सहज और स्वाभाविक रूप में सामने आई है तथा इनको समग्रता के साथ प्रकट करने में लेखक ने कोई कसर नहीं छोड़ी है।

संदर्भ सूची

- 1 नई सदी का पंचतंत्र
- 2 और अंत में प्रार्थना
- 3 पीली छतरी वाली लड़की
- 4 मोहनदास
- 5 मोहनदास
- 6 पीली छतरी वाली लड़की
- 7 समय और संस्कृति-दूबे
- 8 पीली छतरी वाली लड़की
- 9 मोहनदास

अस्मितामूलक विमर्श में उपस्थित आदिवासी साहित्य - एक दृष्टि

शालिनी सागर*

आदिवासी साहित्य से अभिप्राय उसे साहित्य से है जिसमें आदिवासियों के जीवन का संपूर्ण दर्शन व सामाजिक रीति रिवाजों एवं परंपराओं को अभिव्यक्त करता है। यह साहित्य विभिन्न जगहों पर भिन्न-भिन्न नाम से जाना जाता है। अमेरिका, यूरोप में इसे नेटिव अमेरिकन लिटरेचर, स्लेव लिटरेचर, कलर्ड लिटरेचर और अफ्रीकन अमेरिकन लिटरेचर, ऑस्ट्रेलिया में एबोरिजिनल लिटरेचर, अफ्रीकन देशों में ब्लैक लिटरेचर नाम से जाना जाता है। अंग्रेजी में ट्राइबल लिटरेचर, इंडीजिनस लिटरेचर, फर्स्टपिपुल लिटरेचर कहते हैं। भारत में हिंदी समेत अन्य भाषाओं में सामान्यतः आदिवासी साहित्य कहा जाता है।

आदिवासी विमर्श 20वीं सदी के अंतिम दशकों में शुरू हुआ अस्मितामूलक विमर्श है। इसके केंद्र में आदिवासियों के जल, जंगल, जमीन और जीवन की चिंताएं हैं। इन्हीं चिंताओं से संघर्ष करते हुए आदिवासियों ने अपने नेतृत्व का निर्माण किया। साथ ही समर्थ आदिवासी साहित्य को जन्म दिया। प्रतिरोध अस्मितामूलक साहित्य इसकी मुख्य विशेषता है। आदिवासी विमर्श भी आदिवासी अस्मिता की पहचान, उसके अस्तित्व संबंधी संकटों और उसके खिलाफ जारी प्रतिरोध का साहित्य है। यह देश के मूल निवासियों के वंशजों के प्रति भेदभाव का विरोधी है। यह जल, जंगल, जमीन और जीवन की रक्षा के लिए आदिवासियों के “आत्मनिर्णय” के अधिकार की मांग करता है।

आदिवासी साहित्य की अध्ययन परंपरा में आदिवासी साहित्य को दो भागों में विभाजित किया गया है। प्रथम वाचिक परंपरा का आदिवासी (लोक) साहित्य व द्वितीय लिखित (शिष्ट अथवा आधुनिक) आदिवासी साहित्य। 20वीं सदी के आरंभिक दौर में लिखित आदिवासी साहित्य की शुरुआत आदिवासी समुदायों द्वारा आधुनिक शिक्षा के संपर्क में आने से होती है। लिखित साहित्य के साथ आदिवासी साहित्य वाचिक तौर पर अपनी मूल आदिवासी भाषाओं में बहुत समृद्ध और विशाल है। उत्तर पूर्व और झारखंड के आदिवासी इलाकों में आदिवासी साहित्य के प्रति जागरूकता देखी गई। 20वीं सदी के आरंभिक दौर से लेकर वर्तमान तक आदिवासी साहित्य अंग्रेजी, हिंदी मराठी, ओरिया, असमी आदि अन्य भारतीय भाषाओं में भी लेखन प्रगति पर है।

वाचिक और लिखित रूप में आदिवासी साहित्य भारत में पांच भाषा परिवारों की भाषा में उपलब्ध है :-

- क. ऑस्ट्रो एशियाटिक भाषा परिवार
- ख. चीनी तिब्बती भाषा परिवार
- ग. द्रविड़ भाषा परिवार
- घ. अंडमानी भाषा परिवार
- इ. भारोपीय आर्य भाषा परिवार

ऑस्ट्रो - एशियाई भाषा परिवार में मुख्य रूप से भारत में झारखंड, पश्चिम बंगाल, छत्तीसगढ़ और उड़ीसा के अधिकतर हिस्सों में बोली जाती है। इस परिवार की सबसे बड़ी भाषा संथाली या संताली है। इसके अतिरिक्त अन्य प्रमुख भाषाओं में खड़िया, भूमिज, मुंडारी और सावरा है।

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“चीनी - तिब्बती भाषा परिवार” के अंतर्गत अधिकतर भाषाएं भारत के सात उत्तर पूर्वी राज्यों में बोली जाती है। जिनमें नगा, मणिपुरी, म्हार, आओ, खासी, दफला, तांगखुला आदि भाषण प्रमुख है।

“द्रविड़ भाषा परिवार” भारत का दूसरा सबसे बड़ा भाषाई परिवार है। इस परिवार की गैर - आदिवासी भाषाएं ज्यादातर दक्षिण भारत में बोली जाती हैं। जिसमें तेलुगू, तमिल, कन्नड़, मलयालम भाषाएं हैं। परंतु द्रविड़ परिवार की आदिवासी भाषाएं पूर्वी मध्य और दक्षिण तक के राज्यों में बोली जाती है। गोंडो की गोंडी, किसान, धांगर और उरांव समुदायों की कुडुख और पहाड़ियां की गल्लों या माल्लों द्रविड़ परिवार की प्रमुख आदिवासी भाषाएं हैं।

“अंडमानी भाषा परिवार” के अंतर्गत जनसंख्या की दृष्टि से यह भारत देश का सबसे छोटा आदिवासी भाषायी परिवार है। अंडमान - निकोबार दीप समूह की भाषाएं इसके अंतर्गत आती हैं, जिनमें अंडमानी, ग्रेड अंडमानी, जारवा, ओंगे आदि प्रमुख है।

“भारतीय आर्य भाषा परिवार” में भारत की दो तिहाई से अधिक गैर - आदिवासी आबादी हिंद आर्य भाषा परिवार की कोई ना कोई भाषा विभिन्न स्तरों पर प्रयोग होती है। उदाहरणार्थ हिंदी, संस्कृत, पंजाबी, कश्मीरी, बांग्ला, गुजराती, डोगरी, मैथिली, भोजपुरी, असमिया, मारवाड़ी, कोंकणी, गढ़वाली आदि भाषाएं। परंतु राजस्थान, गुजरात, मध्य प्रदेश आदि राज्यों के भीलों की वर्तमान, भिलाला, भीली और वागडी, इसी भारतीय भाषा परिवार के अंतर्गत आती है।

उपरोक्त भाषाओं के विभाजन को आदिवासी साहित्यकारों ने स्वीकार नहीं किया। वह मानते हैं कि आदिवासी जीवनदर्शन किसी भी प्रकार के विभाजन के पक्ष में नहीं है। आदिवासी समाज में समानता और समरूपता स्वीकार किए जाने के कारण इसे विभाजित योग्य नहीं माना गया। इसी कारणवश आदिवासी साहित्यकार अपने साहित्य को “ऑरचर” कहते हैं। “ऑरचर” का अर्थ इसके संधिच्छेद से स्पष्टतः प्रकट होता है। “ऑरचर” का अभिप्राय ऑरल + लिटेरेचर से है। ऑरचर की अवधारणा सर्वप्रथम युगांडा के आदिवासी लेखक “पियो जिरिमू” ने प्रस्तुत की थी। जिसके अधिकांश साहित्यकार व लेखक समर्थक रहे। इनमें विशेषकर अफ्रीका के नगूगी वा थ्योंगो साथ ही भारत की वंदना टेटे प्रमुख रहे हैं। माना जाता है कि आज का लिखित साहित्य भी उनकी वाचिक यानी पुरखा साहित्य की परंपरा का ही साहित्य है। जबकि गैर - आदिवासी साहित्यिक और अकादमिक जगत में वर्तमान में भी वाचिक साहित्य की स्वीकार्यता अधिक है।

आदिवासी साहित्य की अवधारणा के विषय में विभिन्न विद्वानों के भिन्न-भिन्न मत रहे हैं। जिनमें मुख्य तीन बिंदुओं को प्रकाश में लाया गया -

पहली अवधारणा गैर - आदिवासी लेखकों की है। इनका कहना है कि आदिवासी विषय पर लिखा गया साहित्य आदिवासी साहित्य है, परंतु समर्थन में कुछ आदिवासी लेखक भी है। जैसे - बजरंग तिवारी, संजीव, गणेश देवी, रमणिका गुप्ता, महुआ, माजी, राकेश कुमार सिंह आदि गैर - आदिवासी लेखक हैं। इसके अतिरिक्त महादेव टोप्पो, हरिराम मीणा, आईवी हांसदा आदि आदिवासी लेखक है।

द्वितीय अवधारणा उन आदिवासी साहित्यकारों की है जो जन्म से किया अनुभव और स्वानुभूती के आधार पर आदिवासियों द्वारा लिखे गए साहित्य को ही आदिवासी साहित्य मानते हैं।

तृतीय अवधारणा उन आदिवासी साहित्यकारों व लेखकों की है, जो “आदिवासियत” के तत्वों का निर्वाह करने वाले साहित्य को ही आदिवासी साहित्य के रूप में स्वीकार करते हैं। ऐसे लेखकों और साहित्यकारों के भारतीय आदिवासी समूह ने 14 - 15 जून 2014 को रांची (झारखंड) में आयोजित दो दिवस के राष्ट्रीय सेमिनार में इस अवधारणा का ठोस रूप में प्रस्तुत

किया, जिसे “आदिवासी साहित्य का रांची घोषणा पत्र” के रूप में जाना जा रहा है और जो अब आदिवासी साहित्य के विचार - विमर्श का मुख्य बिंदु बन गया है। वहीं गोंड आदिवासियों के जनक “पारी कुमार लिंगो” जाने जाते हैं। इनका वर्णन नेताम वंश के राजाओं के किले में मिली मूर्तियां भी करती है।

“अनीता हेइस (सिडनी), रील - गिल्बर्ट केरी द्वारा संपादित पुस्तक” व्हाइट डज ए ब्लैक वुमन राइट? (2000) में शामिल “ द स्ट्रैंथ ऑफ़ अस ऐज वूमेन स्पीक” लेख में दर्शाया गया है।

आदिवासी साहित्यकारों में प्रसिद्ध एक भारतीय आदिवासी कवयित्री, पत्रकार और उपन्यासकार ममांग दई (जन्म 23 फरवरी 1957) है। ममांग दई अंग्रेजी में लिखती हैं। 2017 में “द ब्लैक हिल” उपन्यास के लिए इन्हें साहित्य अकादमी का सम्मान मिल चुका है।

हिंदी की पहली भारतीय आदिवासी कवित्री, संपादक, पत्रकार एवं स्वतंत्र आंदोलनकारी रह चुकी सुशीला सामद या सामंत का आदिवासी साहित्य जगत में प्रसिद्ध नाम है। हिंदी कविता में ये महादेवी वर्मा और सुभद्रा कुमारी चौहान की समकालीन हैं। सुशीला सामद मात्र कवयित्री ही नहीं हैं बल्कि 1925 - 30 के दौर में वे एक साहित्यिक - सामाजिक पत्रिका “चांदनी” की संपादक और तत्कालीन बिहार में गांधी की एकमात्र आदिवासी महिला “सुराजी” आंदोलनकर्ता भी थीं। इनके दो काव्य - संग्रह “ 1935 में प्रलाप “ और “ 1948 में सपने का संसार « प्रकाशित हुए।

मारंग गोमके जयपाल सिंह मुंडा जी का कथन है - “मुझे आदिवासी होने पर गर्व है”। भारतीय राजनीति में आदिवासियों के पहले पैरोकार जयपाल सिंह मुंडा के लेखों और भाषणों का पहला संग्रह है 1940 - 50 में जब भारतीय संविधान रचा जा रहा था और देश को लोकतांत्रिक स्वरूप दिया जा रहा था, जयपाल सिंह मुंडा भारत के आदिवासियों की आकांक्षा को स्वर दे रहे थे। वे सत्ता की बागडोर को संभालते हुए राजनेताओं को बता रहे थे कि आदिवासी लोग भारतीय स्वतंत्रता के निर्माता हैं। उनका कहना था कि हिंदू धर्म बहुत महान हो सकता है परंतु आदिवासी दर्शन प्रकृतिवाद और जीववाद की देन हैं। आदिवासी प्रकृतिवाद कोई जादू टोना भर नहीं है। जयपाल सिंह मुंडा मानते थे कि केवल आदिवासी लोग ही इस देश को राष्ट्रीय आत्महत्या से बचा सकते हैं।

भारतीय आदिवासी साहित्यकारों में सुप्रसिद्ध लेखिका, कवयित्री, प्रकाशक, एक्टिविस्ट और आदिवासी दर्शन “आदिवासियत” की प्रबल पैरोकार हैं वंदना टेटे। सामुदायिक आदिवासी जीवनदर्शन एवं सौंदर्य बोध को अपने लेखन और देश भर के साहित्यिक व अकादमिक संगोष्ठियों में दिए गए वक्तव्यों के जरिए उन्होंने आदिवासी विमर्श को नया आवेग प्रदान किया है। इन्होंने आदिवासी साहित्य को “ प्रतिरोध का साहित्य” की बजाय “रचाव और बचाव” का साहित्य कहा है। इन्होंने “आदिवासी साहित्य, परंपरा और प्रयोजन” में कहा है कि विमर्श की विशेष संस्कृति भी हमारी नहीं है। जिसमें कुछ विशेषज्ञ लोग पुस्तकिय ज्ञान और बहुत हुआ तो भ्रमणकारी अनुभवों के आधार पर अवधारणा के नए डिजाइन बनाते हैं या फिर पुराने डिजाइनों में अपने मन मुताबिक फेर - बदल करते रहते हैं। आदिवासी ज्ञान परंपरा में विमर्श के एक उन्मुक्त एवं सतत् चलने वाली जीवन से जुड़ी हुई प्रक्रिया है। ऐसा ही “वंदना टेटे ने अपनी पुस्तक आदिवासी दर्शन कथाएं” में आदिवासियों के संघर्ष को बखूबी प्रस्तुत किया।

इसके अतिरिक्त रघुनाथ मुर्मू ने आदिवासियों के बीच शिक्षा का अलख जगाने में अपनी पूरी जिंदगी समर्पित कर दी। आदिवासी संचाल सम्राज को अपनी जीवनी से प्रेरणा देकर अपनी भाषा संस्कृति के संरक्षण व प्रचार - प्रसार करने में महत्वपूर्ण

भूमिका निभाई। पारसी बाहा, बिंदु चन्दन, खेरवाल बीर इत्यादि पुस्तक लिखकर आदिवासी समाज को रौशनी देने का काम किया। इसी क्षेत्र में आदिवासी साहित्यकार लको बोदरा, प्यार केरकेट्टा, एलिस एक्का, कानुराम देवगन, आयता उरांव, तेमसुला आओ, राम दयाल मुंडा, दुलाय चंद्र मुंडा, पीटर पॉल एक्का, वॉल्टर भेंगरा “तरुण”, नारायण, हरिराम मीणा, जंसिता करकेट्टा, वाहरू सोनबणे, उज्जवलता ज्योति तिगा, निर्मला पुतुल, काजल डेमटा, सुनील कुमार “सुमन”, केदार प्रसाद मीणा, जोराम यालाम नाबाम इत्यादि लेखकों, कवियों ने आदिवासियों की समस्याओं को जनसाधारण के बीच लाकर खड़ा कर दिया और नेताओं, राजनेताओं का ध्यान आदिवासियों की ओर आकृष्ट किया।

हांसदा सोवेन्द्र शेखर ने 10 लघु कहानियों का संग्रह “द आदिवासी विल नॉट डांस” राज्य और समग्र समाज द्वारा आदिवासियों पर किए गए अत्याचारों का वर्णन करता है। यह हाशिये पर मौजूद लोगों के संघर्षों को सामने लाता है, खासकर कोयला खनन परियोजनाओं के सम्बन्ध में।

लेखक :- इंद्र मुंशी द्वारा रचित “आदिवासी प्रश्न : भूमि, जंगल और आजीविका के मुद्दे” नामक पुस्तक में बांधों के निर्माण सेना प्रशिक्षण शिविरों की स्थापना या खनिज अयस्कों के निष्कर्षण ने लाखों आदिवासियों को उनके पारंपरिक भूमि से विस्थापित कर दिया है। “2012 की यह पुस्तक इकोनामिक एंड पॉलीटिकल वीकली” के निबंधों का संकलन है। यह केस अध्ययन के एक सेट के माध्यम से सामुदायिक अधिकारों, राज्य की पुनर्वास नीतियों और स्थानीय वनों के प्रबंधन के पहलुओं पर चर्चा करता है। इस तरह के मुद्दों के चर्चा का विषय बनाने में आदिवासी लेखक सुनील मिंज, ग्लेडसन, डुंग डुंग, अनुज लुगुन, रूपलाल बेदिया, गंगा सहाय मीणा, अरुण कुमार उरांव, ज्योति लकड़ा, नीतीश खालखो, अनु सुमन बड़ा, हरी मीणा सुंदर, मनोज हेमब्रम, सरदार सिंह मीणा, जमुना बीनी, नुअस करकेट्टा, जनार्दन गोंड, नजूबाई गावित, के. एम. मैत्री, सुशीला धुर्वे, उषाकिरण आत्राम, मोती रावण कंगाली, महेंद्रनाथ सरदार, लुस्कु सामद आदि आदिवासी साहित्यकारों ने आदिवासियों के ऊपर हो रहे शोषण, अत्याचारों के विरुद्ध आवाज उठाई।

लेखिका डॉक्टर राजश्री त्रिवेदी और डॉक्टर रूपाली बर्क द्वारा लिखित पुस्तक “भारत में समकालीन आदिवासी लेखन” में ऐसे निबंध शामिल हैं जो आदिवासियों और गैर - आदिवासियों के लेखन का आलोचनात्मक विश्लेषण प्रदान करते हैं। यह उन छात्रों और शिक्षाविदों के लिए एक अच्छा संसाधन है जो भारत में आदिवासी साहित्य, संस्कृति और इसके आसपास के सामाजिक मनोविज्ञान, राजनीतिक विज्ञान और संज्ञानात्मक भाषा विज्ञान के विषय पर ध्यान केंद्रित करना चाहते हैं। इसके अंतिम दो निबंध आदिवासियों के सांस्कृतिक जीवन की झलक देते हैं।

वहीं “हाशिये से आख्यान : भारत में आदिवासी इतिहास के पहलू “ के संजुका दास गुप्ता और राजशेखर बसु है। 2012 की यह पुस्तक भारत के पश्चिम से पूर्व तक फैले विभिन्न आदिवासी समुदायों के इतिहास पर चर्चा करती है। यह उन विभिन्न मुद्दों को चित्रित करती है जिन्होंने लिंग, अकाल, प्रवासन, उदारीकरण और वैश्वीकरण के लेंस के माध्यम से आदिवासी समुदाय से सामाजिक - सांस्कृतिक जीवन को प्रभावित किया है। अन्य पुस्तकों की तरह यह भी राज्य द्वारा आदिवासियों पर ढाए गए कष्टों पर एक टिप्पणी है।

लेखिका: निधि दुगड़ कुंडलिया द्वारा रचित “दूध और चावल जैसा सफेद : भारत की अलग-थलग जनजातियों की कहानियाँ”, 2020 की यह पुस्तक गद्य और मौखिक आख्यानों के रूप में बस्तर के 6 आदिवासी समुदायों का दस्तावेजीकरण है। अंकोला के हलाक्की, चंबल के कंजर, नीलगिरी के कुरुम्बा, बस्तर के मारिया, शिलांग के काशी, नागालैंड के कोन्याक आदि आदिवासी समुदाय हैं जो पुस्तक में शामिल हैं।

अंततः आदिवासी समाज सदियों से जातिगत भेदों, वर्ण, विदेशी आक्रमणों, अंग्रेजों और वर्तमान में सभ्य कहे जाने वाले समाज (तथाकथित मुख्य धारा के लोग) द्वारा दूर - दराज जंगलों और पहाड़ों में खदेड़ा गया है। अज्ञानता और पिछड़ेपन के कारण उन्हें सताया गया है। अक्षर ज्ञान न होने के कारण यह समाज सदियों से मुख्य धारा से कटा रहा, दूरी बनाता रहा। उनकी लोककला और उनका साहित्य सदियों से मौखिक रूप में मिल रहा है और इसका कारण रहा उनकी भाषा के अनुरूप लिपि का विकसित न हो जाना। इसी कारण साहित्य जगत में आदिवासी रचनाकारों और उनका साहित्य गैर - आदिवासी साहित्य की तुलना में कम मिलता है। आज भले ही आदिवासियों की रचनाओं में एक प्रकार की अनगढ़ता एवं खुद्रापन दिखे और कलात्मक बारीकियों के आलोक में उनका मूल्यांकन पाठकों एवं आलोचकों को निराश करता हो, पर इसका महत्व इस बात में है कि इसने मुख्यधारा के द्वारा उपेक्षित एवं तिरस्कृत आदिवासी समाज एवं उनके जीवन से व्यापक समाज को परिचित करवाने की कोशिश की।

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Hamlet as a Shakespearean Tragedy: A Critical Study

Ajaykumar Natvarbhai Doriya*

INTRODUCTION

Hamlet is often called an “Elizabethan revenge play”, the theme of revenge against an evil usurper driving the plot forward as in earlier stage works by Shakespeare’s contemporaries, Kyd and Marlowe, as well as by the. As in those works avenging a moral injustice, an affront to both man and God. In this case, regicide (killing a king) is a particularly monstrous crime, and there is no doubt as to whose side our sympathies are disposed.

As in many revenge plays, and, in fact, several of Shakespeare’s other tragedies (and histories), a corrupt act, the killing of a king, undermines order throughout the realm that resonates to high heaven. We learn that there is something “rotten” in Denmark after old Hamlet’s death in the very first scene, as Horatio compares the natural and civil disorders that occurred in Rome at the time of Julius Caesar’s assassination to the disease that afflicts Denmark. These themes and their figurative expression are common to the Elizabethan revenge play genre in which good must triumph over evil. Throughout Hamlet we encounter a great deal of word play, Shakespeare using a vast number of multivalent terms ranging from gross puns to highly-nuanced words that evoke a host of diverse associations and images. While Hamlet can tell this difference between a “hawk and a handsaw,” the play challenges the assumption that language itself can convey human experience or hold stable meaning.

Lastly, Hamlet contains a great deal of sexual material and innuendo, one in which the charge of “incest” is openly uttered. The Freudian implications of Hamlet’s “case” have been explored at length by literary critics and psychoanalysts alike (see Jones 1976). Without belabouring the point, some critics believe that illicit or unnatural sexual drives, particularly Hamlet’s repressed desire to be the object of his mother’s affection in place of his father, form a strong undercurrent in the text.

As in many revenge plays, and, in fact, several of Shakespeare’s other tragedies (and histories), a corrupt act, the killing of a king, undermines order throughout the realm that resonates to high heaven. We learn that there is something “rotten” in Denmark after old Hamlet’s death in the very first scene, as Horatio compares the natural and civil disorders that occurred in Rome at the time of Julius Caesar’s assassination to the disease that afflicts Denmark. These themes and their figurative expression are common to the Elizabethan revenge play genre in which good must triumph over evil.

HAMLET’S DELAY: AN OBJECTIVE AND SUBJECTIVE ANALYSIS COMPARED

One of the most perplexing problems of Shakespeare’s Hamlet, and certainly one which has received a great deal of critical attention, is the question of why Hamlet delays the killing of Claudius. The Prince eventually succeeds in avenging his father’s death, but this occurs only in the play’s final scene. Before that point, Hamlet has numerous opportunities to accomplish his task: the prayer scene, for example, in which both characters come face to face alone. Yet Hamlet demurs. On this matter critical opinion is divided into essentially two schools of thought.

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There are the “objective” critics who view Hamlet’s delay as being externally determined: Hamlet does not act because of restraints which exist outside the workings of his own mind. On the other hand, there are the “subjective” critics who attribute Hamlet’s delay to internal, i.e. psychological, forces operating within the Prince’s mind. We shall now turn our scrutiny to examination of two explanations of Hamlet’s behaviour, G. R. Elliott’s argument in *Scourge and Minister*, representing the objective school and Wedlock’s essay “Anxiety, Tragedy and Hamlet’s Delay” providing a subjective argument.

It is the delay of king and prince taking action against each other, each thereby laying up trouble for him in the future. . . . The King’s postponing of action against the ominously hostile prince in the second scene prepares the way dramatically for the prince’s postponing of action against the murderous king in the fifth scene. Hamlet’s delay then, according to Elliott, is part and parcel with Claudius’ delay, the two phenomena reinforcing each other as elements in the work’s aesthetic design. To substantiate his thesis Elliott notes the similar states of mind evinced in the characters of Hamlet and Claudius during the pivotal prayer scene. Elliott analyzes the prayer scene in the following fashion: Hamlet’s Delay: An Objective and Subjective Analysis Compared 119 Normally the king would have guarded himself at this juncture. Normally, but the point is that in the Prayer episode, as a result of the Play scene, Claudius’s state of mind is abnormal, uniquely so, owing to a crucial conflict that is taking place within him. And the same is true of Hamlet.

The two cases are designed by Shakespeare to play into, interpret and accentuate each other. To demonstrate this point Elliot turns to a close reading of the text. He observes that the King’s postponing words “prepare” and “forthwith” in the opening of the Prayer episode are dramatic antecedents of the Prince’s postponing words at the close of the scene,” This physis but prolongs thy sickly days.” Both Claudius and Hamlet are experiencing sharp inner conflict at this point in the play, and their similar states of mind complement each other. What is essential is that both Claudius and Hamlet, while committed to ultimate action, give indications of further delay during the prayer episode, and that this mutual posture contributes both to the broad action of the drama and to the specific language employed by the two. He observes that, “inhibitions are also not limited to the pathological, but include the quite normal, useful, perfunctory restraints, as well, many of which arise from the needs of civilization.” Such is the case in Hamlet’s delay for, “Hamlet’s inhibition against killing is the concrete social reality of his opponent, and particularly his friendly or smiling face.” Central to Wedlock’s argument is the emphasis which is put upon the visage of Claudius.

CRITICISM ON HAMLET

There is, perhaps, no well-known passage in Shakespeare that has been found so perplexing as that in which Hamlet communes with himself between the preparation of the play to catch the conscience of the king and its performance ‘**To be, or not to be, that is the question.** . . .’ It can perplex for various reasons, one of them being the variety of different explanations of crucial phrases that can reasonably be made. Another reason is that the speech is almost too well-known for its features to be seen distinctly, as Charles Lamb said: I confess myself utterly unable to appreciate that celebrated soliloquy in Hamlet, beginning, ‘**To be, or not to be,**’ or to tell whether it be good, bad, or indifferent; It has been so handled and pawed about by declamatory boys and men, and torn so inhumanly from its living place and principle of continuity in the play, till it has become to me a perfectly dead member.

Perhaps we need not be too much dismayed; the meaning may be simpler—even if in some ways subtler than is commonly supposed. Since the speech is crucial I must ask your indulgence whilst I read it, indicating as best I may the stopping of the good Quarto, which is considerably lighter than that in most current editions.

To be, or not to be, that is the question, whether 'tis nobler in the mind to suffer The slings and arrows of outrageous fortune Or to take arms against a sea of troubles, And by opposing end them? To die, to sleep No more, and by a sleep to say we end the heartache, and the thousand natural shocks that flesh is heir to; 'tis a consummation devoutly to be wished.

To die, to sleep; to sleep, perchance to dream: ay, there's the rub. Hamlet, knowing himself injured in the most enormous and atrocious degree, and seeing no means of redress, but such as must expose him to the extremity of hazard, meditates on his situation in this manner: Before I can form any rational scheme of action under this pressure of distress, it is necessary to decide, **whether, after our present state, we are to be or not to be.**

That is the question, which, as it shall be answered, will determine, whether 'tis nobler, and more suitable to the dignity of reason, to suffer the outrages of fortune patiently, or to take arms against them, and by opposing end them, though perhaps with the loss of life. It does not matter in Hamlet's mind the thought of suicide merges with the thought of killing the king; what matters is the quite unambiguous sense of health giving away to disease, a loss of purpose and a lapsing from positive direction. What the soliloquy does in short is to bring to a head our recognition of the dependence of thought on deeper levels of consciousness, and to make plain beyond all doubt that the set of Hamlet's consciousness is towards a region where no resolution is possible at all.

HAMLET AS A REVENGE OF THE TRAGIC PLAY

It has been harder to admit our intuitive judgment of Hamlet because his tragic choice commands not merely our sympathy but our admiration. In the first place, his situation is much closer to our own than that of Macbeth or Antony or Lear. All men hunger for revenge. The defiant refusal to submit to injury, the desire to assert one's identity by retaliation, the gnawing ache to assault injustice by giving measure for measure these are reflected in our daily response to even the mildest of insults. In the serious drama from the beginning of time, the dilemma of the revenger has been one of the universal problems of man writ large. An even more important reason for our sympathy is the motivation that drives Hamlet. Macbeth, Lear, and Antony obviously violate moral law, and for selfish ends.

We suffer with them but for human reasons, for the agony they bring on themselves. Hamlet's motivation is far more complex and, to a great extent, we identify with him for solid moral reasons. In large part his course to the fifth act is the result of his moral sensitivity, his unflinching discernment of evil and his determination that it shall not thrive. We admire his hatred of corruption and his vision of what man could and should be. Even as he is engulfed by the evil against which he takes arms, we sense that he would have been a lesser man had he refused the challenge. At this point, the reader may object that my discussion of Hamlet's universal appeal contradicts my earlier insistence on the play's Christian perspective.

Throughout the preceding pages, it may have seemed that I was forcing Hamlet into a straitjacket of Christian morality, thereby seriously restricting its meaning and impact. This has been far from my intention. Paradoxical as it may seem, I believe that we can understand Hamlet's unrivalled power to move emotions and stimulate thought only when we grant the basic Christian perspective in which the action is placed. To do so requires no knowledge of religious doctrine, no scholarly investigation into Elizabethan theories about ghosts or the meditations of Luis de Granada or archaic meanings of "conscience." Shakespeare gives us everything we need to know. In short, we must take the play on its own terms. Only when we cease searching for explanations outside it, whether in pagan codes or obsolete theatrical conventions, can we respond directly to the play itself.

CRITICAL REVIEW OF THE HAMLET PLAY

Hamlet, the character of Polonius prepares his son Laertes for travel abroad with a speech (II.55-81) in which he directs the youth to commit a “few precepts to memory.” The occasion of the speech has been established in advance, for in the previous scene, Polonius has told the King and Queen that he has granted his son permission to extend his studies in France. This seems to be an eminently reasonable decision by a father concerned with his son’s welfare and the moralists that comprise the speech in question sound good.

Hamlet is a work in which words and acts are often at odds with each other, and in trying to discern what Polonius’s most famous bit of advice to his son means, we must turn to their speaker and to his actions. The next time that Polonius appears on stage in Act II, scene i, we realize that he is not merely a concerned father, but a domestic plotter who does not trust his beloved Laertes to follow the precepts that he sets forth for him. Instead, Polonius dispatches his servant Reynaldo to spy on Laertes while the youth is in Paris. Polonius appears in the next scene of Act II in a comic light. In the course of his report about Hamlet’s behavior to Claudius and Gertrude, he proclaims that “brevity is the soul of wit” after and before long-winded passages that envelop this dictum. The clash between Polonius’s praise of verbal concision and his actual verbosity is highlighted when the Queen urges him to get to the point with “more matter with less art,” to which Polonius responds, “Madam, I swear I use no art at all” (II, ii., II.95-96).

Immediately thereafter, Polonius becomes the butt of the “mad” Hamlet’s humor, as the Prince directs insults toward this official of state who senses the animosity being sent his way but fails to appreciate its nuances. It is important to note that Polonius has already told his daughter Ophelia to cease all contact with Hamlet and to return his love letters. This behavior establishes Polonius as a stereotypical blocking character, a father barring the way between his daughter and a young man. Shakespeare was certainly familiar with such characters from his reading of the Roman comedy playwright Plautus’s works. Moreover, Polonius’s characteristic penchant for empty talk proclaims him to be a stock character of the Italian Commedia Dell-Arte Theater, a pompous “Pantaloone” modeled, in turn, upon the “irate father” figures of ancient Roman comedy.

ART OF THE CHARACTERIZATION’S

Prince Hamlet son of the late King, and of Queen Gertrude; nephew-stepson to King Claudius. The character of Hamlet dominates Shakespeare’s tragedy of the same name, yet Hamlet at the start of the play is not a commanding figure. Indeed, when we first see the Prince, his posture is defensive, Hamlet taking a passive, if resentful, stance toward the events that have befallen him. Hamlet is the son of the King of Denmark. When Hamlet’s father dies, his uncle Claudius becomes king and marries Hamlet’s mother (Gertrude). Hamlet’s father appears as a ghost and tells Hamlet that he was murdered by Claudius. Hamlet is not sure that the ghost is really his father. He gets some travelling actors to perform a play which shows the murder of a king in the same way Hamlet’s father said he was killed. When Claudius reacts badly to seeing this, Hamlet believes he is guilty.

Hamlet tells his mother that he knows about the murder. While there he kills Polonius, who is the king’s advisor, because he thinks he is Claudius. Rosencrantz and Guildenstern were Hamlet’s childhood friends. Claudius sends Rosencrantz and Guildenstern with Hamlet to England to have Hamlet killed, but their ship is attacked by pirates who take Hamlet prisoner but then return him to Denmark. Rosencrantz and Guildenstern are taken to England where they die.

Ophelia is Polonius’ daughter. After her father, Polonius, is killed by Hamlet she goes mad. Then she falls into a river and drowns. Hamlet returns just as her funeral is happening. Laertes,

her brother, decides to kill Hamlet in revenge. He challenges Hamlet to a sword fight, and puts poison on his own sword. Claudius makes some poisoned wine for Hamlet to drink in case that does not work.

At first Hamlet wins the sword fight, and in the mean time his mother drinks the poisoned wine without knowing, and dies. On the other hand Laertes falsely pierces Hamlet with a poisoned blade, but then stabs Laertes with the same sword. Laertes tells Hamlet about the plot and then dies. Hamlet kills Claudius with the poisoned sword. Horatio, Hamlet's friend, tells everyone about the murder of the old king. Hamlet tells everyone that the Norwegian prince, Fortinbras, should be king, and then dies from the poison. When Fortinbras arrives, Horatio recounts the tale and Fortinbras orders Hamlet's body borne off in honour.

Slow to the conviction that the ghost is his dead father and that Claudius is guilty of regicide, Hamlet does not go straight to the task at hand. Hamlet's delay or procrastination is something about which critics have wondered and that the character himself agonizes, his self-reproach reaching an apex in Act IV, scene iv, which concludes with the words "O, from this time forth, My thoughts be bloody, or be nothing worth!"

PLOT CONSTRUCTION

On a dark winter night, a ghost walks the ramparts of Elsinore Castle in Denmark. Discovered first by a pair of watchmen, then by the scholar Horatio, the ghost resembles the recently deceased King Hamlet, whose brother Claudius has inherited the throne and married the king's widow, Queen Gertrude. When Horatio and the watchmen bring Prince Hamlet, the son of Gertrude and the dead king, to see the ghost, it speaks to him, declaring ominously that it is indeed his father's spirit, and that he was murdered by none other than Claudius.

Ordering Hamlet to seek revenge on the man who usurped his throne and married his wife, the ghost disappears with the dawn. Prince Hamlet devotes himself to avenging his father's death, but, because he is contemplative and thoughtful by nature, he delays, entering into a deep melancholy and even apparent madness. Claudius and Gertrude worry about the prince's erratic behaviour and attempt to discover its cause. They employ a pair of Hamlet's friends, Rosencrantz and Guildenstern, to watch him. When Polonius, the pompous Lord Chamberlain, suggests that Hamlet may be mad with love for his daughter, Ophelia, Claudius agrees to spy on Hamlet in conversation with the girl. But though Hamlet certainly seems mad, he does not seem to love Ophelia: he orders her to enter a nunnery and declares that he wishes to ban marriages.

A group of travelling actors comes to Elsinore, and Hamlet seizes upon an idea to test his uncle's guilt. He will have the players perform a scene closely resembling the sequence by which Hamlet imagines his uncle to have murdered his father, so that if Claudius is guilty, he will surely react. When the moment of the murder arrives in the theatre, Claudius leaps up and leaves the room. Hamlet and Horatio agree that this proves his guilt. Hamlet goes to kill Claudius but finds him praying.

Since he believes that killing Claudius while in prayer would send Claudius's soul to heaven, Hamlet considers that it would be an inadequate revenge and decides to wait. Claudius now frightened of Hamlet's madness and fearing for his own safety, orders that Hamlet be sent to England at once. Hamlet goes to confront his mother, in whose bedchamber Polonius has hidden behind a tapestry. Hearing a noise from behind the tapestry, Hamlet believes the king is hiding there. He draws his sword and stabs through the fabric, killing Polonius. For this crime, he is immediately dispatched to England with Rosencrantz and Guildenstern. However, Claudius's plan for Hamlet includes more than banishment, as he has given Rosencrantz and Guildenstern sealed orders for the King of England demanding that Hamlet be put to death.

CONCLUSION

Hamlet is a revenge tragedy, which means we're in for a killing spree. At the end, almost every character with a name has been offed in one gruesome way or another. But all's not lost. Sure, the royal court has been utterly wiped out and then in saunters Prince Fortinbras to claim the throne, restoring order and continuity to the court. Plus, Horatio survived the mass killing, and he's promised to tell Hamlet's tragic story. He makes good on his vow as Hamlet dies: "Good night sweet prince," he says, "And flights of angels sing thee to thy rest!"

Horatio, whose name recalls the Latin term "orator," interprets Hamlet's death and salvation in the most elegant terms. The voices of angels, Horatio seems to suggest, will carry Hamlet to his heavenly "rest." Shakespeare seems to be making an explicit connection between Hamlet's eternal afterlife, the angelic voices that "sing," and the storytelling that Horatio undertakes at this moment. Because Hamlet's story will be told, he'll live on for eternity. Hamlet is emotionally shaken, and consumed by his master plan to kill Claudius, but at no point is Hamlet mad. Hamlet is determined to make Claudius suffer his punishment for eternity, so he restrains himself until the perfect time for the murder. The murder of Polonius is a sheer accident, Hamlet acts with his reflex and Polonius happens to be in the way.

Hamlet is suffering from the loss of his father, and of his true love. Therefore, considering suicide is unavoidable, he is reasonably very tempted. Hamlet knows that it is a shortsighted decision and chooses not to. Hamlet recognizes that the Ghost is not necessarily good, just because it has the appealing shape of his father. Hamlet demands stronger evidence that Claudius is the murderer, before making a rash decision. Hamlet is burdened with the task of killing his uncle, and he is determined to do so. This puts Hamlet under a lot of pressure. Making logical and well calculated decisions throughout the entire play is a testament to Hamlet's sanity. As for his acts of madness, that is simply an outlet to justify any less-than-reputable mistakes that he makes when carrying out his plan.

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Socio-economic Problems of Workers in Cashew Processing Industry in Sindhudurg District

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ABSTRACT

India is an agricultural country and still Indian economy is mostly depends on agriculture. The cashew nut is a cash crop and it plays important role in providing the employment and in boosting the rural economy. The cashew nut processing industry is plays key role in socio-economic transformation of rural areas of coastal region of the county. The cashew tree invaded the whole coastal region of India, established its dominance there, and established strong roots. It was discovered that the soil in India was more favorable for the development of cashews than the soil in its native Brazil. Later on, it quickly became a well-liked cash crop and expanded to other regions of India. The present paper deals with socio-economic problems of cashew workers in cashew processing industry.

INTRODUCTION

The people living in the konkan area especially in Sindhudurg district are busy with the traditional occupation i.e agriculture. Cashew has been cultivated on a large scale in Sindhudurg. Cashew is a major foreign exchange earning crop. The crop can be grown commercially in well-drained soils up to about 700 meters above sea level. The Cashew Research Center of Balasaheb Sawant Konkan Agricultural University, Vengurle, the cultivation of cashew cuttings started to increase with the creation of hybrid and high yielding varieties Vengurle 1 to 3 and Vengurle 4 to 8 through selection. Cashew nuts are highly nutritious and are a small storehouse of proteins, fats and carbohydrates. Gara contains many minerals. Phosphorus and palash are high in nutrients. A cashew is a fruit in which the seed grows outside the fruit, i.e. the pod. Cashew seeds are not edible unless they are processed. Cashew seed processing factories are operating mainly in the states of Tamil Nadu, Karnataka, Andhra Pradesh, Maharashtra, Goa. While processing cashews, the seeds should be harvested after ripening. After that 4-5 days should be dried and kept in sacks. Various methods are used to prepare kajugar. The most commonly used method is "steaming". Cashew seeds are steamed and spread in the shade for 24 hours. Then with the help of a cutting machine, the pulp and bark are separated. This wet is dried with the help of heat dryer for 7-8 hours at 60 to 70 degrees Celsius. The extracted gar is graded. The moisture content of the grain is increased to remove the thin crust from the dried grain. Such heat is applied to the pilling machine. So the bark on the gara goes away. The dehulled gar is graded according to grading criteria. Packed and sent to market as per demand. If such industry is started in rural areas also, employment opportunities will be available on large scale.

CASHEW PROCESSING INDUSTRIES IN SINDHUDURG DISTRICT

India is home to more than 700,000 hectares (ha) worth of cashew plantation and produces more than 400,000 tonnes of raw cashew nuts on a yearly basis. Cashew is one of the most

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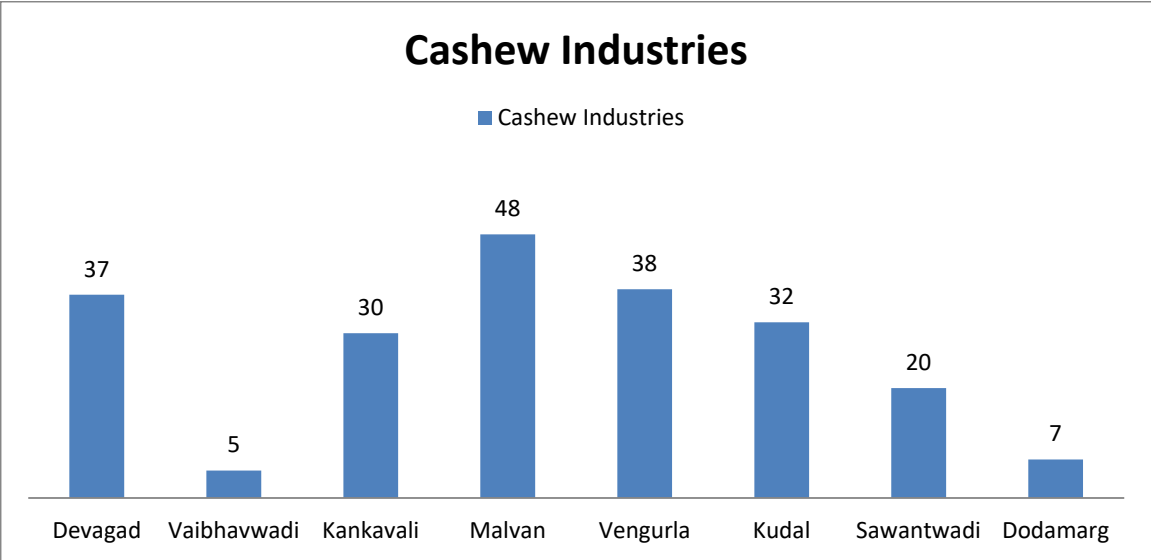
significant commercial crops grown in India. In India, the states of Maharashtra, Kerala, Andhra Pradesh, Orissa, and Goa, amongst others, are responsible for the production of huge quantities of cashew nuts. In this regard, Maharashtra is in first place among the states in the nation with regard to of cashew output. Sindhudurg, Ratnagiri, and Raigad, among others, are the primary producers of cashew nuts in Maharashtra, and there is a significant demand for cashews from Maharashtra in international markets.

The most of the people living in the konkan region, especially in Sindhudurg district are busy with the traditional occupation. Cashew has been cultivated on a large scale in Sindhudurg. Cashew is a major foreign exchange earning crop. The crop can be grown commercially in well-drained soils up to about 700 meters above sea level. The Cashew Research Center of Balasaheb Sawant Konkan Agricultural University, Vengurle, the cultivation of cashew cuttings started to increase with the creation of hybrid and high yielding varieties Vengurle 1 to 3 and Vengurle 4 to 8 through selection. Cashew nuts are highly nutritious and are a small storehouse of proteins, fats and carbohydrates. Gara contains many minerals. Phosphorus and palash are high in nutrients. A cashew is a fruit in which the seed grows outside the fruit, i.e. the pod. Cashew seeds are not edible unless they are processed.

CASHEW PROCESSING INDUSTRIES IN SINDHUDURG DISTRICT

It is important in every research that researcher must depend upon quality of the data which he collected earlier from the techniques of data collection. Below table contain the information about the present status ofCashew Processing Industries in Sindhudurg district.

The major cashew producing states in India are Kerala, Andhra Pradesh, Maharashtra, Orissa, Karnataka, Goa, Tamil Nadu and West Bengal. The state of Maharashtra has the highest production of cashew nuts in the country. Here about 1.60 hectares area is under cashew crop. This yields 1.75 lakh tonnes of cashew nuts. There is a huge demand for cashews from the state abroad. This earns the country foreign exchange.



Present status of Cashew Processing Industries in Sindhudurg District:

ANNUAL WORKING DAYS OF CASHEW PROCESSING INDUSTRIES

Sr. No.	Nature of work	Working Days	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Official	300-350	45	17.04 %
2	Supervising	200-300	32	12.12 %
3	Labour (cutting, peeling, grading, packing etc.)	200-300	187	70.83 %

Annual working days of cashew processing industries in Sindhudurg district is almost depend on the availability of raw cashew seeds. Initially the nature of work in cashew industries divided into three categories, First official employees for office work, second supervisor who supervise the workers in peeling, grading and packing unit and third category is labour who are working in cutting, peeling, grading and packing unit, majority of workers involved into the third. 17.04% workers are involved into official work and get work for 300 to 350 days per year.

The second category means the supervisor of the unit only work when the labours are there in the processing unit so there are 12.12% respondents who are working 200 to 300 days per year. 70.83 % workers who are actually working in cutting, peeling, grading or packing units faced the problem of unemployment for 3 to 4 months yearly because the cashew processing units only provide work for them till the raw material is available for processing. So their job totally depends on the harvesting season of cashew nuts as well as the availability of raw material. They are only working in on temporary basis so they are facing the problem of unemployment.

NATURE OF EMPLOYMENT

Sr. No.	Nature of Employment	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Permanent	48	18.18 %
2	Temporary / Casual	190	71.96 %
3	Contract	14	5.30 %
4	Trainee	12	4.54 %

The problem of unemployment is a big cause of concern in the in front of the workers who are working in Processing Unit. Their nature of job is fully temporary basis. It is not easy for them to survive in any other field for two or three months only a year. They don't have the handsome wages by which they can survive in this period of two or three months. If we notice the gender classification of the job provided by the sector then it is analyze that most of the women's working in processing category and the male workers involved into official or supervisor category.

The families of workers are totally depending on the industries for survival. Industries remain closed for 2 to 3 months per year. The women workers don't have any other option then to involve themselves in their domestic work so 259 numbers of workers involved in domestic work and the percentage is 60. 22%. Some male workers are working in processing faculty total 17.42% workers are involved themselves into labour category. They work hard to gain the income when the factories remain closed. 22.34% means 59 respondents are working in other sector for this period.

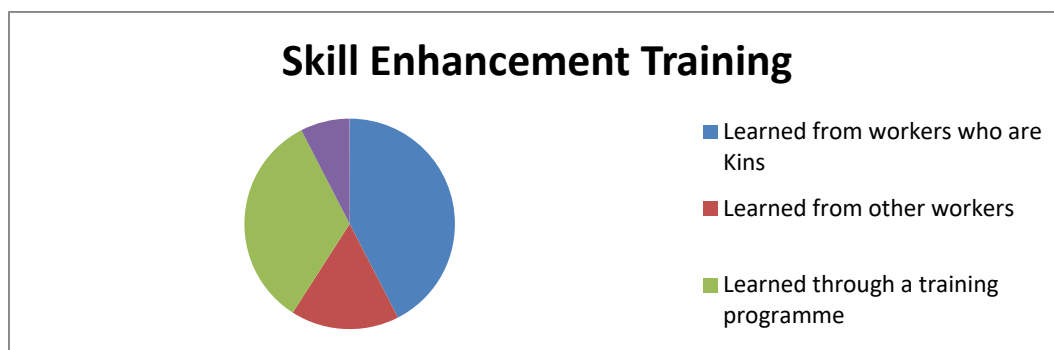
The study reveals that most number of workers working in the cashew processing unit on purely temporary or casual basis. The number of respondents this category is 190, 71.96 % which is very high and it is the real cause of unemployment and real cause the job security for the workers. 18.18% workers who are working in office have the permanent post in cashew processing units. Only 5.30 % workers are on the contract basis and 4.54 % workers are working as trainees who are giving basic training of work to the workers.

In a nutshell it is very difficult for the workers to sustain their income when the factories remain closed. Due to the unavailability of raw material which is really a cause of worry for the workers who are totally depend on the cashew Processing Unit or industries.

SKILL ENHANCEMENT TRAINING

It is necessary to provide workers with training for workers in order to obtain the highest possible level of production from those individuals while they are employed by any organization or corporation. Enhancing workers talents gives them the chance and the knowledge to cultivate and hone the required skills to achieve, maintain, and grow in a certain field.

In Sindhudurg district basically the workers belong to the lower or lower middle classes with low education background so they thought it is not necessary to go through certain kind of training but they can learn easily the work by the other workers. There are 112 workers learn from other workers. It is very easy way to learn something from them. There are 44 respondents are learn from other workers who are working with them. There are 88 respondents who have taken the training. The workers who are working as a supervisor or labour in loading and uploading the raw material and production so there are only 20 respondents who thought there is no need to train them. The training for workers is essential to develop the skills among the workers.



AVERAGE WAGES PER DAY

Sr. No.	Wages (In Rs.)	No. of Respondent from 217 Cashew Processing Units	Percentage
1	200-250	164	62.12 %
2	300-400	68	25.76 %
3	Above 500	32	12.12 %

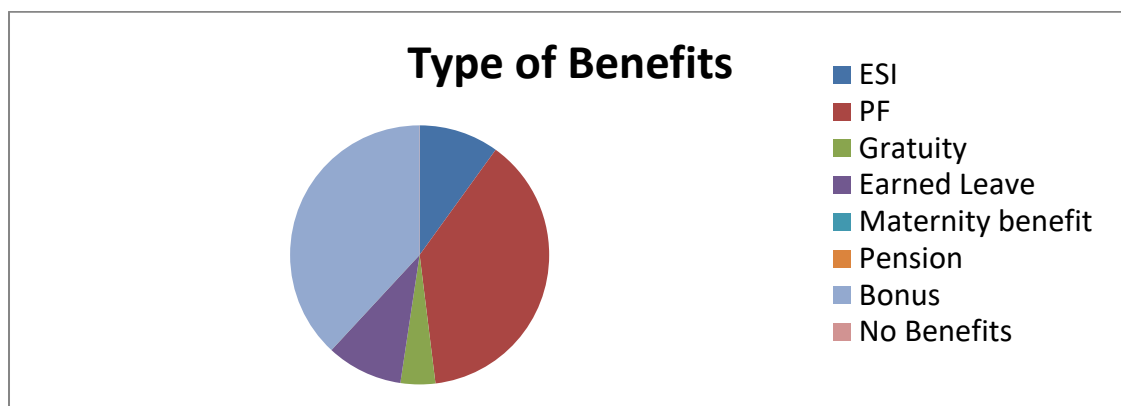
The cashew Processing Unit industry existed in Sindhudurg district is more attentive about the worker so they always try to appoint the workers from their locality. Many times they have provided

them pick up and drop facility so they have to pay they have to pay only for their work. It is very profitable for the factory if the worker is belonging to their locality. There are 164 workers are paid their wages in between 200 to 250 rupees per day.

The employees who are working as a supervisor or in the administrative staff have paid much better than these workers. They are working in processing units. There are 68 workers in this category that got their wages in between 300 to 400 rupees per day. There are very few people are in the third category there are only 32 people from the total respondents in this category. They got more than Rs. 500 per day. These employees worked as a manager or an accountant in cashew nut processing industries.

All in all it is very important to pay the respectable wages to the workers because their families are depending on them for everything. Government has to lead some rules regarding average wages per day for the worker who don't have any security about their job.

BENEFITS FOR WORKERS



It is observe that very few industries existed in Sindhudurg district have followed these rules. The administrative staff or supervisors have some security for their jobs. There are no rules followed by the industry for the common workers are labours. The ESI scheme is only beneficial for 23 respondents, the PF system is only beneficial for 88 respondents which is also very low percentage as well as the rules are concern the same thing happened with gratuity and earned leave the percentage are very low respectively 10 and 22

Most of the workers working in Processing Unit are women who are working very hard to sustain their family life but they don't have any security for their job. There is no any proper health hygiene or care for these women workers. There are no Maternity benefits for these workers they have to leave the job if they want leave for Maternity.

WORKING TIME (HOURS OF WORK)

Sr. No.	Hours of work	No. of Respondent from 217 Cashew Processing Units	Percentage
1	6 - 7 hours	42	15.91 %
2	8-9 hours	196	74.24 %
3	More than 9 hours	26	9.85 %

WORKING TIME (HOURS OF WORK)

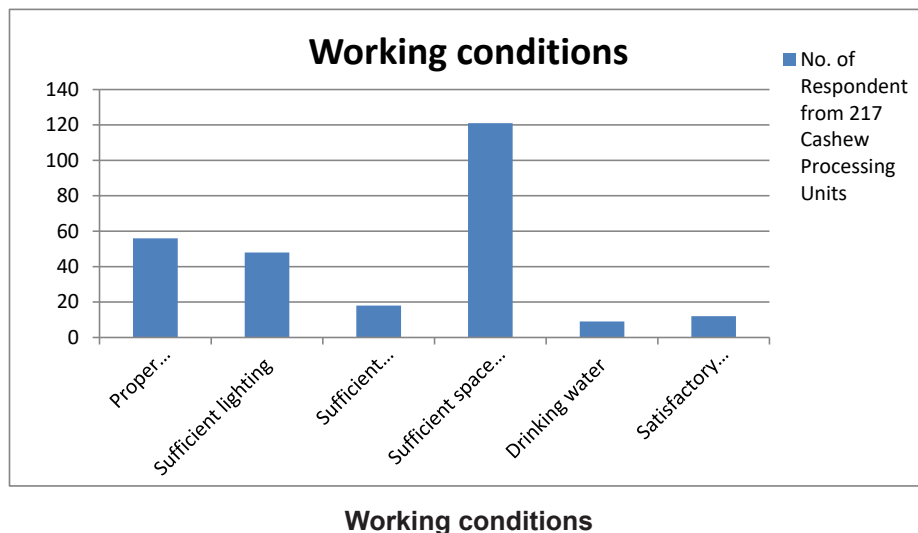
Working hours also place an important part while it is discussed about job satisfaction and the problem the economic and social faced by the workers. Generally the factory remains open for 8 to 12 hours so all the workers and employees have to work 8 to 12 hours for a day. The workers who are working in different state of processing have the different hours of working. There are 42 respondents in first category who are working in between 6 to 7 hours a day, including 1 hour rest for lunch.; means they have to work 6 hours a day. The second category means workers involved into the working process have to report at factory on 10 to 11 a.m. sharp and leave the factory at 5:00 p.m. evening. There are 196 respondents in this category and the third category means the administrative staff have to work more than 8 hours.

OVER TIME FOR WORKERS

Sr. No.	Particulars	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Over time without extra wages	38	14.39 %
2	Over time with extra wages	143	54.17 %
3	No overtime	83	31.44 %

The period of time that an employee works in addition to their usual working hours is referred to as overtime; the number of hours that constitute overtime may be set or referenced in numerous acts that are appropriate for the running of that organization. 104 respondents responded that they don't get any extra wages for the overtime. They have to complete their work before leaving the factory but many of them don't have any problem about that. The industry owners offered them some amount as a bonus every year at Ganesh Festival and Diwali festival.

There are 82 respondents who responded that there is no overtime for them in the industry so they leave the workplace regularly on a sharp timing but in many cases they have to face the deduction in wages. If they are reporting late at the workplace it is observed that 143 respondents responded that they can get the extra wages if they work for extra time from the factory owners.



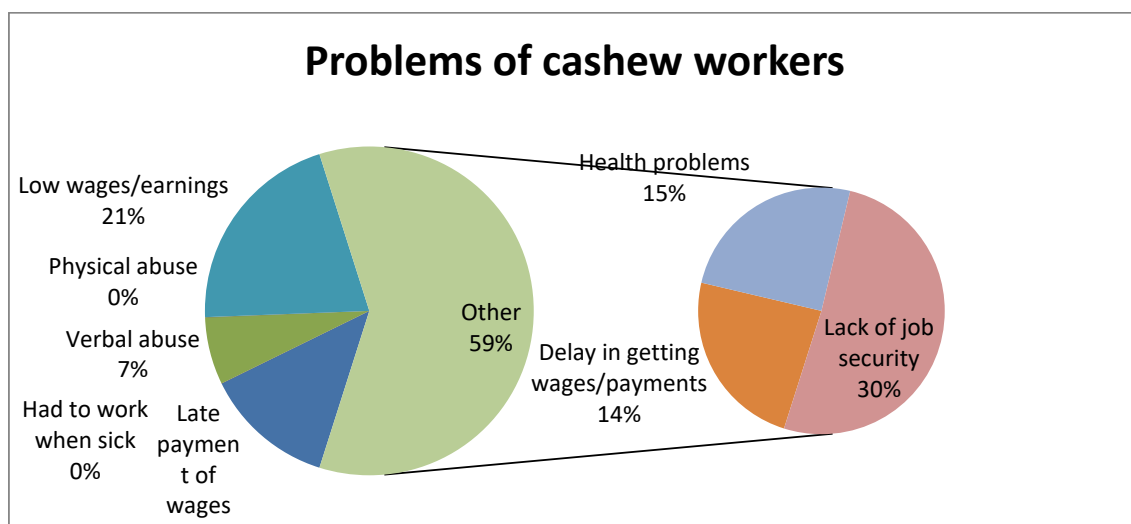
WORKING CONDITIONS

Working conditions are very important to work with efficiency. The proper working condition must be provided by the industry owner actually it is a right of workers. The workers who are working in peeling, roasting, boiling section must have proper arrangement of ventilation, sufficient lighting fan and drinking water. Many 9 existed in Sindhudurg district is running on small scale of financial support so they are unable to provide maximum facilities for the workers.

They cannot invest too much money to make the conditions better for the workers. So in many industries it is observed that there is no proper ventilation where the workers working with raw cashew nut and the percentage are 21.21%. There are 48 respondents responded that there is no sufficient lighting at the workplace which cause some health problems after sometime.

It is also noted that there is no restroom for the male and female worker to change the dresses or to rest. There are 121 respondents responded that there is a big issue of restroom in the industries. This is more complicated about the female workers so the factory owners should provide the proper restroom to them. Every factory owner provided sufficient toilets and lettering for the workers which is the basic need of any human being so there is no respondent in this category there is very nominal washing and cleaning facilities provided by the industry owner to the workers.

PROBLEMS OF CASHEW WORKERS



Cashew workers working in the cashew industry existed in Sindhudurg district have to faced many economic and social problems due to many reasons. It is observed that if the nature of wages is depend on the production line or the quality of production then the workers have to face the problems with late payment of wages which is economical problem for them and their family. When the industry owner pay certain amount on certain date that time he has to pay the same amount to the worker and there is no dependence on between production and the wages.

There are 83 respondent responded that they have faced this problem very frequently. Actually the industry owner easily overcomes with this problem. There are 43 respondents who are respondent that they have to face the verbal abuse at the workplace.

Many workers have to face the problem with low wages due to the quality of their work. Many times industry owners cannot provide any proper training for them so more than 60% of workers learn the basic skills from their fellow workers so the quality of work is on an average. The industry owners cannot ready to pay them any extra money. Basically the workers working in cashew processing units are facing this problem there are 134 respondents responded that they have face the problem with low wages the wages depends on per unit or on the production quality then it may be possible that avoid delay in getting wages all payment. There are 92 respondent responded that they have to face delay in getting payment to overcome these problem. 97 respondents are responded that they have faced many Health problems because of low working conditions. Lack of job security is the basic problem of workers there are 198 workers responded that they have to face this problem very much.

STATEMENT OF THE PROBLEM

Objectives of the study

1. To study the pattern of wages, terms of wages, payments and other monetary benefit and incentives of workers of selected cashew Processing Units.
2. To analyze various problems faced by workers of selected cashew Processing Units.
3. To know the social status of workers of selected cashew Processing Units.
4. To know the legal Framework for these workers in selected cashew Processing Units.
5. To know the employment avenues of this workers during off season.
6. To study working condition and welfare measures for worker of select cashew processing unit.

Research Methodology

The social and economic circumstances of the cashew industry's employees in Sindhudurg District were the main subject of this study. The study used qualitative research techniques to better understand how employees felt about their workplace and how it affected their lives.

Data Collection

In this study the primary data was collected the data through interview using an interview questionnaire for industry and workers while secondary data was collected from the other sources such as internet, articles, and official reports, websites and newspaper, etc.

LITERATURE REVIEW

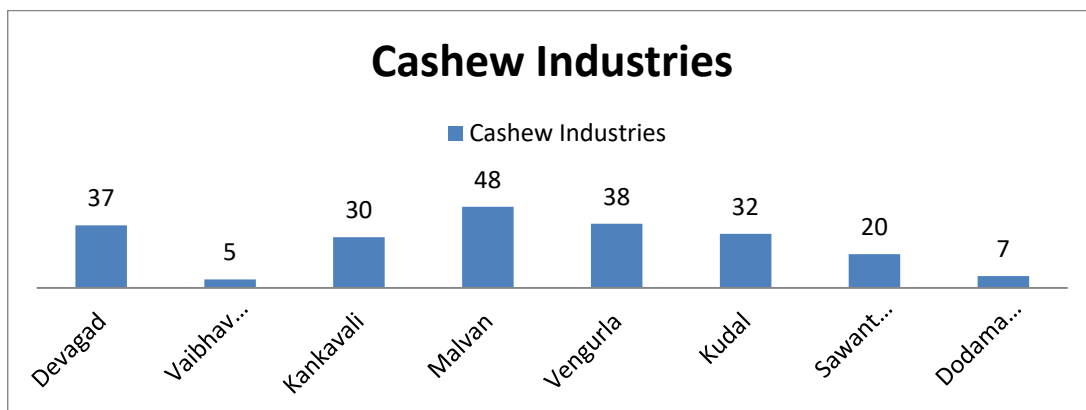
As the economic and social issues faced by workers in cashew processing industries in Sindhudurg District were the subject matter chosen for the study, the researcher carefully reviewed the number of articles and other published references. Numerous academics from around the world have examined various elements of cashew nut processing. Actually, research on cashew production, processing, marketing, exporting, and importing at the national and international levels is explored in a number of research articles. Most of the research scholars are viewed that there is need to take appropriate steps for welfare of the labours.

SOCIO-ECONOMIC BACKGROUND OF SINDHUDURG DISTRICT

The Sindhudurg district, which is west of the high plateau region known as "Kokan," has a lengthy coastline and secure harbours that have made it famous throughout history. Ratnagiri

district previously included this district. Ratnagiri and Sindhudurg were created as districts on May 1, 1981, for administrative purposes as well as the growth of the industrial and agricultural sectors. There are now 8 tehsil centres in the Sindhudurg district, including Sawantwadi, Kudal, Vengurla, Malvan, Devgad, Kankavali, Vaibhavwadi, and Dodamarg. The population of the district is inclusive of all religion. The peoples are lived with well reations and socially bounded. The Mangos, Coconut, Beetalnut, Cashew nut, fish are the mejor source of economy.

CASHEW PROCESSING INDUSTRIES IN SINDHUDURG DISTRICT



The Indian states of Maharashtra, Kerala, Andhra Pradesh, Orissa, Goa, etc. are major producers of cashew nuts. Maharashtra is the state with the highest production of cashew nuts. Study area of the present research is limited to the Sindhudurg district, so there are 8 tahasils Kudal, Sawantwadi, Vengurla, Kankavali, Dodamarg, Vaibhavwadi, Devgad, Malvan. In this study 37 the cashew processing units from devgad talukar, 05 units from Vaibhavwadi, 30 from Kankavali, 48 from Malvan, 38 from Vengurla, 32 from Kudal, 20 from Sawantwadi, and 07 units from Dodamarg taluka are studied. Total 25% of the world's cashew nut production is processed in Maharashtra.

ANNUAL WORKING DAYS OF CASHEW PROCESSING INDUSTRIES

Sr. No.	Nature of work	Working Days	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Official	300-350	45	17.04 %
2	Supervising	200-300	32	12.12 %
3	Labour (cutting, peeling, grading, packing etc.)	200-300	187	70.83 %

The amount of time that cashew processing businesses in the Sindhudurg district spend working each year mostly depends on the availability of raw cashew seeds. The majority of workers are employed in the third category. Initially, the nature of work in the cashew industries was divided into three categories: first, the official group, which includes employees for office work; second, the supervisor, who oversees the workers in the peeling, grading, and packing unit; and third, the labourers who work in the cutting, peeling, grading, and packing unit. In the table below, respondents from the

cashew processing unit are broken down into three groups based on how many days they work in a year doing official job. Of the total respondents, 17.04% of workers are engaged in official labour and work 300 to 350 days annually. Since their employment is not based on the cashew harvesting season or the availability of raw materials, they do not experience any unemployment issues. In the second category, the supervisor only works when there are workers in the processing unit, hence 12.12% of respondents work 200 to 300 days annually.

Because the cashew processing facilities only provide them work until the raw material is available for processing, 70.83% of the employees who are genuinely employed in cutting, peeling, grading, or packing units experience unemployment for 3 to 4 months each year. Therefore, the cashew nut harvesting season as well as the availability of raw materials completely determines their task. They only have a temporary job, thus they are struggling with unemployment.

NATURE OF EMPLOYMENT

Sr. No.	Nature of Employment	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Permanent	48	18.18 %
2	Temporary / Casual	190	71.96 %
3	Contract	14	5.30 %
4	Trainee	12	4.54 %

The employment type in the cashew processing plant in Sindhudurg district is displayed in the table above. The aforementioned data made it abundantly evident that the majority of the workforce in the cashew processing facility was employed on a purely contract or casual basis. This category had 190 responders, which is a very high response rate of 71.96%. This is the underlying reason of unemployment and the lack of job security for workers. 18.18% of office workers hold a permanent position in a cashew processing facility. Only 5.30% of workers are employed on a contract basis, and 4.54% are trainees who are teaching workers the fundamentals of their jobs.

NATURE OF PAYMENT OF WAGES

Sr. No.	Nature of payment of wages	No. of Respondent from 217 Cashew Processing Units	Percentage
1	Piece Rate	43	16.28 %
2	Time Rate	05	1.89 %
3	Salary	216	81.81 %

The manner in which salaries are paid has a significant impact on the social and economic standing or circumstance of employees in the cashew processing industries. Particularly, the workers are from middle-class or lower-class households, and women are typically involved in the peeling, grading, and packing processes in cashew processing facilities. In the industries that process cashews in the Sindhudurg district, there were three different ways to pay employees. The vast majority of workers earn salaries; 216 respondents fall into this category. Only 1.89% of workers in some cashew processing companies receive payment for their wages on a time basis; the rest 43 respondents received payment based on the pricing rate of production.

FINDINGS & SUGGESTION

The information that was gathered through the interviewing of Cashew Industries employees and used by the researcher to conduct analysis in chapter No. A Study of the Economic and Social Problems of Workers in Cashew Processing Industries in Sindhudurg District of Maharashtra is the subject of the current study. The goal of this study was to identify the many social and economic issues that workers in the cashew processing industries in the Sindhudurg district experience. The weather and atmosphere of the Sindhudurg district are ideal for cashew agriculture, which helps the cashew processing industries produce more cashews. On the other hand, cashew industry workers encountered numerous social and economic issues.

Following the data collected from Cashew Processing Industry Employees. It is simple to see that they had several social and economic problems, which could only be solved if the government and the owner of the cashew industry paid close attention to them. By conducting this study, the researcher hopes to identify issues and potential future prospects for workers in cashew processing industries. The following are a few of them:

Analysis and comprehension of the issues faced by employees in the cashew processing industries in the Sindhudurg District are the study's main goals. The issues faced by employees in the cashew processing industries in the Sindhudurg District are examined in this chapter.

FINDINGS

The surveys of 264 respondents are taken and it reveals that that 62.00% of the women employed in the Sindhudurg district's cashew processing facilities are under the age of 45. The majority of the women employed in Sindhudurg district's cashew processing facilities are married. According to study results, more than 60% of respondents make less than Rs. 10,000 each month. The respondents' family composition reveals that 26% are in nuclear families and 74% are joint families. The vast majority of responders reside in their own homes. In this faculty, 83% of respondents gave their responses. The average age of the employees in the units is under 40. Out of the 264 respondents, 76.33% of workers are employed in cashew industries in rural areas, and 23.67% of them are employed in semi-urban cashew industries. In the cashew processing industries, almost 80% of employees are employed on a temporary basis. They don't have any sort of work security. The owner of the cashew industry is unable to install the massive machinery because he cannot obtain the appropriate backing from government policies. Over 95% of workers are dependent on exclusively manual labour. The majority of the workforce falls under this 64% of the workforce felt that the processors took advantage of them. Eighty-five percent of the workers expressed dissatisfaction with their meagre pay.

CONCLUSION

The cashew processing industry workers face many challenges both inside and outside of the workplace, such as financial problems, family concerns, work relationships, etc. The minimum wage laws should be applied to the cashew industry and the government should ensure that the minimum salaries. The welfare programmes should be implemented for the workers. The government should require keeping the labour records, and other documents in all factories for their welfare schemes. Many factories have failed to keep accurate records because they are not subject to routine inspection by government personnel. The labours record is important to plan the welfare schemes for the workers. The government should take note of this to ensure the safety and security of the cashew porcessing industry worker which is providing the employment for the rural community on large scale and contributing in the national economy.

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Defining Gender in Children's Literature – Exploring Female and Feminism in *Matilda*

Vartika Singh*

ABSTRACT

Children's literature can be more or less defined as a genre that envelopes a wide range of works, including acknowledged classics of world literature, books with illustrations, and easy-to-read stories that have children as their target audience. They are usually in the form of fairy tales, lullabies, fables, folk songs and are usually transmitted to the children orally by adults. Books or stories are believed in developing cognitive (conscious intellectual activity) abilities in children.

According to Aileen Pace Nilsen, children below the age of eight are in a phase in which they explore "their own sexual identity". Hence, the books to which they are exposed in this phase play a pivotal role in their understanding of male and female. Roald Dahl, who is considered one of the most celebrated authors of children's fiction, has been analysed along the lines of gender portrayal in his books. The book on which I would be focusing upon is *Matilda* (1988).

Keywords: young adult, children's literature, gender portrayal

ROALD DAHL

Roald Dahl was a famous British novelist, short story writer, poet and screenwriter and even served in the role of a fighter pilot in the Royal Air Force during World War II. Born on 13 September, 1916 to Norwegian immigrant parents, Dahl was named after a Norwegian man who

was the first to reach the South Pole. Dahl spent most of his early childhood living in Wales with his mother, three sisters and a nanny, after the death of his father when he was just three years old. Donald Sturrock writes in Dahl's biography *Storyteller* that women had a very notable influence on Dahl. In his autobiography *Boy*, he calls his mother "dauntless". His Norwegian mother would often tell Norwegian fairy tales to the children and its influence can be felt upon *The Witches*, in which the Grandmother is modelled on Dahl's own mother. The only son in an all female family, he himself has stated that his mother influenced him a great deal. This influence also casts a reflection on his approach to his works, where he evidences girls can fulfil their roles as heroines in the same way boys are in the role of heroes in most of the fairy tales. He prophesizes that girls can be their own knight in shining armour and do not necessarily need a boy for that. This is very aptly exemplified by him in his book *Matilda*.

Dahl married twice in his lifetime. His first marriage was to the Oscar-winning American actress, Patricia Neal. They had five children together. Later, he married Felicity Crosland. Along with writing popular books in the genre of children's literature, he also wrote screenplays for movies, for example, the James Bond movie, *You Only Die Twice*. He has also been credited for writing successful television shows like *Tales of the Unexpected*.

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On November 23, 1990 Dahl died from cancer. Although Dahl was successful in a wide gamut of activities, he gained his immortality because of his contribution in children's fiction. Some of his most popular works in this category include *The BFG*, *Charlie and the Chocolate Factory*, *Fantastic Mr Fox*, *Matilda*, *The Witches*, *The Twits* and *James* and the *Giant Peach*. These books have triumphantly turned into the 21st century and show no sign of losing their appeal. In 2000, Dahl was voted the "nation's favourite modern children's author" by both adults and children in a survey conducted by the BBC radio programme *Treasure Islands* (Maynard and McKnight 154). In 2008, Dahl was placed 16th on The Times list of "the 50 Greatest British Writers Since 1945."

CRITICISM ON DAHL

Despite being quite popular among children, Dahl's books have been criticized by scholars like David Rees. Rees, himself a writer of children's books is of the opinion that these books represent a binary worldview and this may affect young readers in a negative way. Rees says that Dahl's characters, especially adults, are either good or bad while the real world shows much more variety (154). Quentin Blake, his illustrator defends him by stating that his books are "fairy stories" and that "people who criticize him don't see that even the real people are simply ogres and witches".

According to Culley, Dahl's books are in many ways similar to folktales. For instance, they both contain a clear division between good and evil, fantasy elements and an ecstatic ending, with the underdog vanquishing the enemy. Folktales usually depict a binary worldview, a quality that is shared by Dahl's books for children. Good people are depicted as "supermen" and the evil characters as "villainous". However, Joan Brogan Wipf and Denise Da Ros-Voseles support the binary division in children's books, believing it to be good versus bad and rich versus poor. According to them, the binary nature is easier for young minds to understand. In presenting the works of Dahl as folklore, it seems that Culley is absolving Dahl of his "supposed crimes of violence and sexism". He seems to interpret Dahl's provoking and sexist stereotypes as a means to ridicule rather than support social and ideological hypocrisy: "By giving the villain bold sexist statements that the reader will be able to recognize from experience; Dahl successfully ridicules this kind of everyday sexism."

GENDER ROLES AS DEPICTED IN CHILDREN'S LITERATURE

An analysis of female gender in Dahl's children's fiction, will regard the cultural construction of femaleness within the framework of the book itself, but also within the field of children's fiction as well as the context in which the book was written. Considering the didactic function of children's literature and authority to impose ideologies upon its readers, the stereotyping of female characters will partly shape the woman that a female child reader will become. Sandra Gilbert and Susan Gubar have recognized this impact on children, arguing that "whether she is a passive angel or an active monster, in other words, the woman writer feels herself to be literally or figuratively crippled by the debilitating alternatives her culture offers her, and the crippling effects of her conditioning sometimes seem to 'breed' like sentences of death in the bloody shoes she inherits from her literary foremothers".

To have a better understanding of the text I'll be analyzing the text based on Nodelman's two key aspects: 1. Shadow Texts (the hidden meanings of a text that a child's naivety is unable to understand) 2. Focalization (adult narrator in a children's book).

MATILDA

Matilda tells the story of a five-year-old eponymous girl who lives with her mum and dad, along with an elder brother. All three of them are least bothered about her. The father is not only a fraud himself, he's teaching his son the same crooked ways. The mother has been depicted as

a stereotypically shallow housewife with no job. Matilda is a clever girl and teaches herself how to read, much against the family who disapproves a girl's reading. When she is old enough, or rather too old, her parents send her to primary school. In the school, she encounters a very sweet teacher – Miss Honey – and a very dreadful headmistress – Miss Trunchbull. Later, Matilda discovers that her horrible headmistress is actually Miss Honey's aunt who has unjustly usurped everything that her lovely teacher inherited from her father. Through a series of rather funny episodes, Matilda comes to know of her hidden talent of telekinesis through which she scares the Trunchbull away and forces her to give back everything that rightly belongs to Miss Honey. After all this, Matilda finds out that her father has been caught in his fraud, is running from the police and is eventually planning to move away. She asks Miss Honey to adopt her, to which both Miss Honey and Matilda's parents agree. The story ends with Matilda and Miss Honey living happily ever after.

An inherent message that Dahl seems to portray in the text is that of behaviour and achievement. Mrs Wormwood (Matilda's mother) initially tells Miss Honey that she opted "looks over books" and thus has a pleasant life and Miss Honey is struggling to teach a bunch of children the ABC.

Mr Wormwood thanks his success to fraud and so does the Trunchbull. But by the end of the story, everyone gets what they deserved after all - Matilda's parents and Trunchbull are punished while Matilda and Miss Honey get their happy ending. Matilda and Miss Honey also seem to underscore modesty as a necessary trait for successful woman. Matilda never seems to realize her specialty and Miss Honey lacks the courage to take what is rightfully hers.

According to Nodelman, the narrator here is an adult voice, but with a focalised child. This focalized child is actually created by an adult author and arguably does not represent an actual child. One example of this can be when Matilda tries to punish her parents for treating her unjustly, the narrator remarks: "you must remember that she was still hardly five years old and it is not easy for somebody as small as that to score points against an all-powerful grown-up". It is not very clear whether the narrator here enumerates the child's point of view or the adults.

Considering the apparent innocence of children's fiction, it is not necessary that the author actually mentions it, as innocence can arguably be found not explicitly but rather implicitly. This can be subtly perceived when Matilda starts reading adult novels. On asked by the librarian, what she thinks about the book, Matilda replies: "Mr. Hemingway says a lot of things I don't understand... especially about men and women". This statement suggests that the child may get an idea about the adult world but something may remain unexplained owing to the child's innocence. One can also summarize the fact that a child may not get gender stereotyping present in the shadow text. Hence, one could say that a writer of children's fiction creates a gap between a child and an adult owing to the fact that the author is an adult while his works surround children and is intended for a child-audience. Pugh argues that "there is no child behind the category children's fiction other than the one which the category itself sets in place" and the experiences of fictional children are constructed by an adult author.

In *Children's Responses to Heroism in Roald Dahl's Matilda* (2014), Julia Round and James Pop assert that in the book *Matilda*, "Dahl has created a flawed heroine who blurs the lines between fantasy and reality" (271). The didactic message in *Matilda* is to teach children the value of being intelligent and brave. By acknowledging the subordinate position children have to grown-ups, Dahl stresses the change in power balance a child causes, having the power of intelligence. *Matilda* proves to be an excellent work to analyse female gender because of the diversity of its female characters. The book also presents women in varying social positions. The work provides the reader with an idea about the gender roles in the mid-late twentieth century.

I shall now begin with the analysis of the role of gender as reflected in the family of Matilda. In the very first pages of the book, *Matilda* is shown an unwanted child while her brother is the preferred one. The father chooses the son as a potential heir to his and dismisses the daughter

(despite being the cleverer one) because of her sex. When Matilda is able to solve and correct his father's calculations, he argues that "no one in the world could give the right answer just like that, especially a girl!", thus relating gender to a level of intellect. Guest states that both Mrs Wormwood and Ms Trunchbull are "figuratively entombed by the mass media images she embraces" and hence depict "gendered scripts of the twentieth century". Dahl refers this through the following lines:

"A girl should think about making herself look attractive so she can get a good husband later on. Looks is more important than books, Miss Hunky... You chose books. I chose looks... I'm sitting pretty in a nice house with a successful businessman and you're left slaving away teaching a lot of nasty little children the ABC". (92 Dahl)

Miss Honey and Mrs Wormwood are both working women without a husband, but other than this they are stark opposites. Miss Honey is described by Dahl as "her body was so slim and fragile one got the feeling that if she fell over she would smash into a thousand pieces, like a porcelain figure," whereas, Miss Trunchbull is portrayed as "she was gigantic holy terror, a fierce tyrannical monster who frightened the life out of the pupils and teachers alike. There was an aura of menace about her even at a distance, and when she came up close you could almost feel the dangerous heat radiating from her as a red-hot rod of metal". For Guest, both characters are suffering from "gendered scripts" or society's restricting gender barriers. Yet Miss Honey, according to Guest is a "problematic role model" who is rescued by Matilda.

Guest has described Matilda as facing the struggles of Gilbert and Gubar's princess: "imprisonment in an ideal, or an active life as a monster." When listening to adults around her, Matilda resorts to silence and is unable to explore her talents. If she is to achieve success it is only by eliminating repressive adults. Her character seems to be divided between extremes. On the other hand, Miss Honey's inability to take control what is rightly hers can be likened to a sort of imprisonment, as she cannot do what she really wants. Hence, it depicts the idea that if the woman wants to make anything out of her life, she should be more of a monster. Yet one should not forget the fall of the monstrous Trunchbull also confirms the fact that mere monstrosity is not the way for a woman. Matilda hence represents the perfect balance between the two.

Through the character of Trunchbull, Dahl appears to challenge the limitations of gender roles. She is depicted by him a "gigantic holy terror" and "a fierce tyrannical monster", a description which shows no trace of the typical femininity. Miss Trunchbull's resistance against stereotypical female gender expectations confirms Butler's argument that "feminism is the social transformation of gender relations." Her defeat by the end of the book can probably be interpreted as a defeat against feminism, as the female character that does not conform to the stereotypical gender norms is not successful in the end. But it should also be noted that Mrs Wormwood appears as the standardised female in twentieth century England (stereotypical housewife) and her defeat in the end should be seen as a feminist desire to transform human relations.

Most central characters in *Matilda* are female, and each character is much different from the other. Therefore, I cannot declare that Dahl's presentation of female characters happens in one specific way. Matilda is shown to its child audience as a strong female protagonist. Yet Miss Honey is the stereotypically subordinate female who is in need of rescue and her win is the win of stereotypical gender perception. The ending of Trunchbull on the one hand, supports the didactic message of punishment but on the other is a blow against the feminist movement which supports physically strong and independent women. Mrs Wormwood's ending is most in the line to that the feminist movement advocates; showing that looks and dependency on a man will take you nowhere and you will end up vulnerable and not in control of your own life.

CONCLUSION

The repressive stereotyping that Dahl has instilled in his adult female characters is in contrast to the non-traditional gender presentations in child protagonists. This can be seen as Dahl stating that the hypocrisy of adult society pushes children in stereotypical gendered roles. Through his portrayals of various characters in various colours, I truly believe that Dahl seemingly “does not give a bugger” about what the adults think. Despite some sexist adult female characters, one cannot dismiss several child characters he created that act out of the gender boundaries that society has determined for them.

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Women and Mental Health

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ABSTRACT

Gender is a critical determinant of mental health and mental illness. The patterns of psychological distress and psychiatric disorder among women are different from those seen among men. Women have a higher mean level of internalizing disorders while men show a higher mean level of externalizing disorders. Gender differences occur particularly in the rates of common mental disorders wherein women predominate. Differences between genders have been reported in the age of onset of symptoms, clinical features, frequency of psychotic symptoms, course, social adjustment, and long-term outcome of severe mental disorders. Women who abuse alcohol or drugs are more likely to attribute their drinking to a traumatic event or a stressor and are more likely to have been sexually or physically abused than other women. Girls from nuclear families and women married at a very young age are at a higher risk for attempted suicide and self-harm. Social factors and gender specific factors determine the prevalence and course of mental disorders in female sufferers. Low attendance in hospital settings is partly explained by the lack of availability of resources for women. Around two-thirds of married women in India were victims of domestic violence. Concerted efforts at social, political, economic, and legal levels can bring change in the lives of Indian women and contribute to the improvement of the mental health of these women.

Mental health problems are more frequent in women than in men. Prevalence, influencing and risk factors, symptomatology, and course of the disorder is different in women than in men. For example, mood or anxiety disorders are more common in women but they are affected by schizophrenic psychoses later in life.

Premenstrual dysphoric disorder, and perimenopause-related depression happen only to women. And certain mental disorders such as bipolar disorder and schizophrenia though common to both men and women are experienced differently and progress differently in women.

DIFFERENCES

The differences are in the:

- clinical features
- course of the disorder
- age of onset of symptoms
- frequency of psychotic symptoms,
- social adjustment,
- long-term outcome of severe mental disorders

CAUSES

Biological differences and psychosocial factors make women more vulnerable than men to mental disorders.

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- Women's monthly and life-span fluctuations of sex hormones oestradiol and progesterone because of mensuration, pregnancy, childbirth, perimenopause, and menopause, and weaker blunted hypothalamic–pituitary–adrenal axis response to stress, are the biological factors. These cause women to react more emotionally and become more emotionally exhausted.
- Female hormones estrogen and progesterone affect mood, stress, and cognition. These hormones also affect the risk of developing fear and anxiety, and risk of drug and alcohol use.
- Gender inequality and discrimination, body shame, violence, sexual abuse, and lower self-esteem are a few of the psychosocial factors.
- Long term outcome of disorders is poorer in women because they internalize the disorder. Whereas men externalize it.

RISK FACTORS

The main risk factors for developing disorders are:

- Heredity, that is family history of mental health problems
- Traumatic Brain Injury
- Chronic condition such as diabetes, hypothyroidism, cancer, or brain-related illness such as Parkinson's or Alzheimer's.
- Use of alcohol or drugs
- And, in women, complications during pregnancy or birth.

SYMPTOMS

Symptoms of mental disorders are the same in men and women. A few of the symptoms are:

- Decreased energy or fatigue
- Excessive fear or worry
- Irritability
- Extremely high and low moods
- Seeing or hearing things that are not there
- Persistent sadness or feelings of hopelessness
- Misuse of alcohol and/or drugs
- Aches, headaches, or digestive problems without a clear cause
- Social withdrawal
- Dramatic changes in eating or sleeping habits
- Appetite and/or weight changes
- Suicidal thoughts

How to Cope with Mental Disorders

- Connect with family and friends. Share happiness, laughs, stories. Be socially active. Volunteer. Participate in community activities.
- Be active, physically, and mentally. Do moderate physical exercise. Exercise your mind, crossword puzzles, Sudoku games, jigsaw puzzles, read variety of books, learn a new skill, train your brain using books and online programs for brain training.
- Switch off smartphones and computers and other devices that interrupt your interaction with real people.

- Spend time with nature, woods, beaches, lakes, rivers. Or just explore your neighbourhood, parks, streets, people.
- Be in the sunlight for twenty-thirty minutes every day. It improves your Vitamin D which is known to elevate mood.
- Travel, even if short trips.
- Include brain healthy food such as fatty fish. Blueberries, turmeric, broccoli, pumpkin seeds. dark chocolate, nuts, in your diet.
- Reduce or avoid alcohol and sugary colas and drinks.
- Have decent quality sleep for eight-ten hours a day.
- Listen to soothing music
- Forgive. It is the best medicine. It heals your past and empowers your future.
- Practice Yoga poses (Utthan, Salamba Bhujangasana, Uttanasana and other) and pranayama (Ujjayi breath), and meditation that help relax the mind
- Do not hesitate to seek professional help if required.

Incidence of mental disorders in women

In the US

- women are twice as likely as men to be affected by unipolar depression, which is estimated to be the second most common source of “global disability burden.”
- women are twice as likely as men to be impacted by Generalized Anxiety Disorder (GAD).
- women are twice as likely as men to get depression.
- women are almost ten times more likely than men to be affected by an eating disorder
- the prevalence of serious mental illness is almost 70% greater in women than in men.
- exposure to violence makes a woman three to four times more likely to be affected by depression.
- women may be less likely than men to seek treatment after experiencing symptoms of mental illness. Because of “internalized or self-stigma” that results from their self-image being formed by how others perceive them.

In India, depression and anxiety in women is twice as much as in men and affects twenty-five per cent of women. And two-thirds of married women in India were victims of domestic violence, and thus more prone to mental disorders.

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ओमप्रकाश वाल्मीकि की कहानियों में आदिवासी प्रश्न

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शोधसार

भारतीय संविधान में आदिवासियों को अनुसूचित जनजाति का दर्जा दिया गया है। आदिवासी समुदाय संविधान द्वारा आरक्षण प्राप्त है। आदिवासी समुदाय भी दलित समाज की तरह मुख्यधारा के समाज द्वारा उत्पीड़ित समुदाय है। आदिवासी समुदाय को तो बर्बर और असभ्य होने की संज्ञा दे कर सभ्यता से ही निष्कासित किया हुआ है। वाल्मीकि ने अपनी कहानियों में दलितों के साथ-साथ आदिवासियों को और उनके प्रश्नों को अपने लेखन का विषय बनाया था। वाल्मीकि की 'जंगल की रानी' और 'शाल का पेड़' कहानियाँ आदिवासी पृष्ठभूमि पर लिखी गयी हैं। 'जंगल की रानी' कहानी आदिवासी लड़की के अपहरण, बलात्कार और हत्या पर केंद्रित है। कहानी के माध्यम से कथाकार दलित-आदिवासी-स्त्री विरोधी राजव्यवस्था का असली भ्रष्ट चरित्र हमारे समक्ष उजागर करता है। 'शाल का पेड़' कहानी के माध्यम से लेखक बताना चाहता है - प्रकृति का महत्व जितना आदिवासी समझते हैं उतना सभ्य(?) समुदाय के लोग नहीं। कहानी में तिवारी शाल के पेड़ को कटवाना चाहता है। वहीं आदिवासी अगरिया शाल के पेड़ की रक्षा करते हैं। वर्तमान समय में आदिवासियों के खिलाफ चल रहे षडयंत्रों को वाल्मीकि बखूबी चित्रित करते हैं व समाज को जागरूक करने का सार्थक प्रयास करते हैं। कहानी में आदिवासियों के प्रति घृणा उपेक्षा, उत्पीड़न और भेदभावों को केंद्र में लाकर पाठकों के मन में सहानुभूति जागृत कर घृणा की जगह प्रेम का समाज को निर्माण करने की कोशिश की है।

बीजशब्द : संविधान, भेदभाव, उत्पीड़न, पेड़, आदिम समुदाय, स्त्री, सवर्ण

मूल आलेख

ओमप्रकाश वाल्मीकि हिन्दी दलित साहित्य के महत्वपूर्ण हस्ताक्षर हैं। दलित साहित्य में उनका महत्व अनेक दृष्टियों से है। हिन्दी दलित साहित्य में वे ऐसे साहित्यकार हैं, जिनका निर्माण, उनके महाराष्ट्र प्रवास के दौरान, मराठी के दलित साहित्यान्दोलन में हुआ था। इसलिए दलित साहित्य की एक मजबूत जमीन उनके पास थी जिसे लेकर वे हिन्दी पट्टी में आए थे। यहाँ आकर डॉ. एन. सिंह के अनुसार – “उन्होंने दलित साहित्य की अवधारणा को स्पष्ट करने में महत्वपूर्ण भूमिका निभाई।”¹ स्वानुभूति और सहानुभूति की बहस को हिन्दी साहित्य में छेड़ा था। दलित साहित्य को परिभाषित किया था। साथ ही प्रेमचंद, अमृतलाल नागर, गिरिराज किशोर जैसे स्थापित शीर्ष साहित्यकारों और उनकी रचनाओं पर सवाल उठाए थे। समस्त भारतीय साहित्य का दलित दृष्टि से पुनर्पाठ करने का विचार भी उन्होंने दलित साहित्यकारों के बीच में रखा था।

वाल्मीकि सिर्फ गैरदलितों पर प्रश्न खड़े कर रहे थे, मात्र ऐसा नहीं था। वे दलित साहित्यकारों और दलित समाज के अंतर्विरोधों को भी उजागर कर रहे थे। उन्होंने केवल उच्च जातियों के ब्राह्मणवाद को ही कटघरे में खड़ा नहीं किया, दलितों के

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बीच उपस्थित मनुवाद को भी रेखांकित किया। इसके लिए वे दलितों के कोपभाजन भी बने, जिसका उन्हें दुख भी हुआ, लेकिन इसकी उन्होंने ज्यादा परवाह नहीं की क्योंकि जातिवाद के खात्मे के विषय में उनकी दृष्टि स्पष्ट थी।

डॉ. रजतरानी मीनू ने लिखा है- “वे ऐसे रचनाकार थे जिन्होंने हिन्दी साहित्य जगत में अपने लेखन और स्पष्ट उद्देश्य के साथ प्रवेश किया था।”² उद्देश्य की यही स्पष्टता उनके पूरे लेखन में व्याप्त है, जिसकी वजह से दलित साहित्य ने न केवल भारत भर में बल्कि विश्व में भी अपनी पहचान स्थापित की। आज विश्व के अनेक विश्वविद्यालयों के पाठ्यक्रमों में दलित रचनाएं सम्मिलित हैं। वाल्मीकि की आत्मकथा ‘जूठन’ के देशी - विदेशी भाषाओं में अनेक अनुवाद हो चुके हैं।

वाल्मीकि ने अनेक साहित्यिक विधाओं में लेखन किया। कविता, कहानी, आत्मकथा, नाटक, आलोचना इत्यादि उन्होंने सभी विधाओं को अपनाया। वे ‘प्रज्ञा साहित्य’, ‘दलित हस्तक्षेप’, ‘नागसेन’, ‘दलित दस्तक’ आदि पत्रिकाओं के अतिथि संपादक भी रहे। वाल्मीकि ने कविता लेखन के साथ-साथ ही कहानी लिखना शुरू कर दिया था। उन्होंने अपने ‘घुसपैठिया’ कहानी संग्रह की भूमिका में लिखा है- “आरंभिक दौर में कविताओं से ही मेरी कहानियाँ जन्मी है। कविताएँ पढ़ते हुए, लिखते हुए, अचानक कहानियाँ लिखी गयी।”³ वाल्मीकि जी के लेखन का वैचारिक आधार डॉ. अंबेडकर की विचारधारा और उनके द्वारा रचित भारतीय संविधान है। जिसमें स्वतंत्रता, समानता और बंधुत्व को महत्व दिया गया है। जो जाति, लिंग, धर्म, भाषा क्षेत्र के तमाम भेदभावों का खात्मा करता है। वाल्मीकि का लेखन भी इन तमाम तरह के भेदभावों के खात्मे को ही समर्पित है।

भारतीय संविधान में दलितों को अनुसूचित जाति और आदिवासियों को अनुसूचित जनजाति कहा गया है। ये दोनों ही संविधान द्वारा आरक्षण प्राप्त श्रेणियाँ हैं। दोनों ही समाज द्वारा उत्पीड़ित समुदाय हैं। दलित समाज से बहिष्कृत हैं तो आदिवासी सभ्यता से निष्कासित। दलित समुदाय अछूत कहा जाता है और आदिवासी असभ्य, और जंगली। दोनों समुदायों की एकमेक स्थितियों के सारे सूत्र वाल्मीकि के जेहन में थे। इसलिए उन्होंने दलितों के साथ-साथ आदिवासियों को और उनके प्रश्नों को अपने लेखन का विषय बनाया था खासकर अपनी कहानियों में।

वाल्मीकि जी की कुल 38 कहानियाँ प्रकाशित हैं, जो उनके तीन कहानी संग्रह ‘सलाम’, ‘घुसपैठिए’ और ‘छतरी’ में संकलित हैं। उनकी ‘जंगल की रानी’ और ‘शाल का पेड़’ कहानियाँ आदिवासी पृष्ठभूमि पर लिखी गयी हैं। इन कहानियों का विश्लेषण करने से पहले हम आदिवासी समुदाय और उसके प्रश्नों को समझ लेते हैं।

आदिवासी समुदाय

आदिवासी समुदाय की पहचान पहाड़ी व जंगल क्षेत्र से की जाती है। केदारप्रसाद मीना का कहना है- “हिन्दी में आदिवासियों की पहचान के लिए मुख्यतः चार शब्दों का पर्याय रूप से इस्तेमाल किया जाता है - जंगली, वनवासी, जनजाति और आदिवासी। आदिवासियों को ‘जंगली’ कहने से केवल इतना बोध होता है कि ये जंगल के रहने वाले लोग हैं। यह शब्द आदिवासियों की पूरी पहचान नहीं कराता है।”⁴ ‘वनवासी’ शब्द के विषय में भी विद्वानों का यही दृष्टिकोण है। डॉ. वीर भारत तलवार का कहना है- “‘वनवासी’ शब्द इस जंगली शब्द का ही तत्सम रूप है, जैसे ‘घर’ का तत्सम ‘गृह’ है।”⁵ ‘भारतीय संविधान’ में ‘जनजाति’ शब्द आता है। जनजाति को विद्वानों ने जाति बोध का सूचक माना है। श्यामाचरण दुबे का कहना है- “‘जनजाति’ शब्द का ‘जाति’ अंश हिन्दू समाज की ‘जाति व्यवस्था’ का बोध कराता है, जबकि आदिवासी समुदाय हिन्दू जाति व्यवस्था से कहीं भी मेल नहीं खाते हैं।”⁶ आदिवासी जंगलों में सभ्य समाज से दूर रहकर जीवन जीते रहे हैं वे कभी हिन्दू

धर्म की जातिव्यवस्था के संपर्क में नहीं आये। 'आदिवासी' शब्द पर ही ज्यादातर विद्वान सहमत हैं क्योंकि यह उनकी 'आदिम अवस्था' और 'आदि समय' की सूचना देने वाला है।

भारत के लगभग प्रत्येक प्रांत में आदिवासी रहते हैं। जो भारत में आनेवाली सभी जातियों के आगमन के पहले से भारत में निवास कर रहे हैं। कुछ आदिवासी समुदाय भारत के मुख्यधारा के समाज का हिस्सा भी हो गये हैं जैसे 'मीणा' समुदाय। आदिवासी शिकार, खाद्य उत्पादों का संग्रह, खेती करके जीविका के मामले में आत्मनिर्भर रहे हैं। समानता और सामुदायिकता इनके समाज का आधार रहा है। जाति और वर्ण विभाजन इनके यहाँ नहीं होता। स्त्रियों की स्थिति मुख्यधारा के समाज की तुलना में अच्छी रही है। इनके अपने सामूहिक नृत्य एवं गान हैं। आदिवासी सभ्य समुदाय से अनेक मामलों में अलग और बेहतर है।

आदिवासी प्रश्न

आदिवासी जिन जंगलों में रहते आए हैं, वहाँ खनिज संपदा के भंडार हैं। कीमती लकड़ियाँ और जड़ी बूटियाँ हैं। आदिवासी महुआ, तेंदुपत्ता, शालबीज, इमली, शहद इत्यादि जंगलों से संग्रह करके उन्हें बाजार में बेचकर अपना जीवन यापन करते आए हैं। वे सुअर, मुर्गी, बकरी, गाय बैल आदि पशु भी पालते हैं। कुछ आदिवासी खेती भी करते रहे हैं।

आदिवासियों के जीवन में समस्याएं अंग्रेजी सरकार और देशी जमींदारों ने उत्पन्न कीं। अंग्रेजों की निगाह जंगलों की खनिज संपदा पर पड़ी जिसका वे दोहन करना चाहते थे। उन्होंने 1793 में इस्तमरारी बन्दोबस्त बनाया जिसके कारण आदिवासियों के हाथ से पुश्तैनी जमीनें चली गयीं। नये जमींदार जमीनों के मालिक हो गये। आदिवासी जंगलों में अलग स्थान पर जाकर जमीन समतल कर खेती करते तो जमींदार उन्हें लगान और कर देने को बाध्य करते। अंग्रेजों ने 1864 में वन विभाग स्थापित किया और 1865 में वन अधिनियम बनाया। अंग्रेज जंगलों पर एकाधिकार कायम करना चाहते थे। 1873 में वन अधिनियम में उन्होंने संशोधन किया। कमल नयन चौबे ने लिखा है- "इस अधिनियम के अनुसार जंगल में रहने वालों को अपने दावे के पक्ष में प्रमाण पेश करना था, लेकिन ऐसा न करने पर जंगल की जमीन पर उनके द्वारा अतिक्रमण माना जाएगा। इस वन अधिनियम के कारण जंगल में रहने वाले आदिवासियों के अधिकार खत्म हो गये।"⁷ 19वीं शताब्दी के उत्तरार्द्ध में अंग्रेजों और जमींदारों के खिलाफ आदिवासियों ने विद्रोह किये। बिरसा मुंडा ने इस विद्रोह का नेतृत्व किया। विद्रोह का उद्देश्य जमींदारों से अपनी जमीन छुड़ाना, अंग्रेजी राज को खत्म करना था। विद्रोह का मुख्य कारण जंगल और जमीन ही था।

आजादी के बाद भी हमारी देशी सरकारों की विकास नीतियाँ आदिवासियों के पक्ष में नहीं रहीं। विकास के पूंजीवादी मॉडल और कार्पोरेट वर्ल्ड का जंगलों में प्रवेश हुआ। महाजन, ठेकेदार, सूदखोर, पुलिस और सरकारी अफसरों की आदिवासी इलाकों में घुसपैठ होने लगी। सरकारों की नीतियों और घुसपैठियों के कारण आदिवासियों के जीवन में समस्याएं उत्पन्न होने लगीं जिससे आदिवासियों के जीवन में अनेक सवाल खड़े हो गये।

जंगलों की कटाई, खनन, अभ्यारण्य, हाईवे, डैम इत्यादि निर्माण के नाम पर आदिवासी गाँव खाली कराये जाने लगे। आदिवासियों के विरोध करने पर पुलिस की दखलंदाजी और उनपर अत्याचारों का सिलसिला बढ़ने लगा। हजारों आदिवासी गाँव जला दिये गये, बच्चे बूढ़ों जवानों का कत्ल किया गया, महिलाओं के बलात्कार हुए।

आदिवासियों के जीवन में भुखमरी, बेरोजगारी, विस्थापन, कुपोषण, आर्थिक शोषण, महिला शोषण आदि समस्याओं ने घर कर लिया। नौकरी का झांसा देकर महिलाओं की स्मगलिंग कर उन्हें देह बाजारों में बेचा जाने लगा। महिलाओं के अपहरण

बलात्कार की घटनाएं बढ़ने लगी। साहुकार भोले भाले आदिवासियों को कर्ज में फंसा उनकी जमीनें हड़पने लगे। साथ ही 'दिकुओं' से वे नस्लीय भेदभाव और छुआछूत का भी शिकार होने लगे। इस तरह आदिवासियों के जीवन में तमाम तरह के प्रश्न खड़े हो गये।

ओमप्रकाश वाल्मीकि की कहानियों में आदिवासी प्रश्न

ओमप्रकाश वाल्मीकि आदिवासी समुदाय और दलित समुदाय को एक ही मानते थे। 'बनास जन' को साक्षात्कार देते हुए वाल्मीकि ने कहा था- "मेरी पहली कहानी 'जंगल की रानी' एक आदिवासी लड़की पर थी... मैं तो नहीं मानता हमारा जीवन अलग-अलग हैं।.... आदिवासी और दलित समाज एक ही हैं।"⁸ मराठी के आदिवासी समुदाय के लेखक लक्ष्मण गायकवाड़ और दादा साहब मोरे को वे दलित साहित्यकार मानते हैं, ये अंबेडकरवादी विचारधारा के आधार पर लेखन कर रहे हैं। इस प्रकार आदिवासी समुदाय के प्रति उनकी दृष्टि प्रारंभ से ही स्पष्ट थी। तभी उनकी पहली कहानी 'जंगल की रानी' आदिवासी पृष्ठभूमि पर आधारित है। इस कहानी का जिक्र उन्होंने अपनी आत्मकथा जूठन में करते हुए लिखा है- "जंगल की रानी" आदिवासी पृष्ठभूमि पर आधारित कहानी मैंने 'सारिका' को भेजी थी। 'सारिका' से स्वीकृति पत्र आ गया था।... लेकिन कई साल तक 'सारिका' ने कहानी अटकाकर रखी। हाँ एक नई प्रति भेजने के लिए सुभाष पंत ने मुझसे कहा। मैंने एक प्रति और भेज दी। 1990 में कहानी की वे दोनों प्रतियों एक टंकित पत्र के साथ वापस आ गई कि हम आपकी कहानी अभी तक छाप नहीं पाए हैं, हाँ प्रतीक्षा का और हौसला हो तो वापस भेज दें। यानी पूरे दस वर्ष तक की प्रतीक्षा के बाद और प्रतीक्षा.... यह कैसा मजाक है।"⁹

कहानी का विषय आदिवासी और लेखक के अपने सरनेम से ही स्पष्ट दलित होने के कारण 'सारिका' के मठाधीश संपादक ने ऐसा किया। उस दौर की तमाम गैरदलित पत्रिकाएं दलित लेखन और दलित लेखकों के प्रति उपेक्षा का भाव रखती थीं। इसलिए दलित पत्रिकाओं में ही ज्यादा दलित लेखक छपने के लिए मजबूर थे।

वाल्मीकि जी का आदिवासियों से संपर्क महाराष्ट्र और जबलपुर प्रवास के दौरान हुआ था। आरक्षण की सुविधा के कारण भी दलित और आदिवासी सरकारी दफ्तरों में एक दूसरे के नजदीक आए थे। दफ्तरों की ट्रेड यूनियन और नौकरियों में उनके साथ होने वाले भेदभावों ने भी उन्हें एक दूसरे के नजदीक रखा। इसलिए वाल्मीकि ने आदिवासियों की समस्याओं को अपने लेखन का विषय बनाया है। वास्तव में दिकुओं ने आदिवासियों के जंगलों, बस्तियों और जीवन में प्रवेश किया तबसे उनका जीवन समस्याग्रस्त हो गया। तमाम तरह के शोषणों के साथ महिलाओं के अपहरण, बलात्कार और हत्या की घटनाओं में भी काफी बढ़ोत्तरी हुई। ओमप्रकाश वाल्मीकि की 'जंगल की रानी' कहानी आदिवासी लड़की के अपहरण, बलात्कार और हत्या पर ही केंद्रित है।

इस कहानी की केन्द्रीय पात्र कमली है जो पढ़ने में तेज है। कमली के गाँव खापरी के स्कूल का हेडमास्टर जीवन वानखेड़े उसे बेटी की तरह आगे बढ़ाने का प्रयास करता है। अपनी सिफारिश पर वह उसे गाँव के स्कूल में नौकरी भी दिला देता है।

शिक्षा विभाग से डिप्टी साहब एक दिन स्कूल का मुआयना करने दौरे पर आते हैं। कमली को देखकर वे काफी प्रभावित होते हैं। वे उससे काफी देर तक तक पूछताछ करते रहते हैं। "कमली डिप्टी साहब के दिलो दिमाग पर छा गई थी। उनके भीतर सोया हुआ तेंदुआ जाग गया था। जितनी देर स्कूल में रहे कमली को अपने आसपास ही उलझाए रखा। जैसे कमली को पूरी तरह आँखों में उतार लेना चाहते थे। डिप्टी साहब शहर लौट आए थे। कमली उनकी चेतना पर छाई हुई थी। वे हर हाल में उसे

पाने के लिए लालायित थे।.. शिकार को फँसाने के लिए ग्रामीण महिला प्रशिक्षण शिविर का जाल बुना गया था। एस. पी. साहब और क्षेत्र के उभरते लोकप्रिय नेता, विधायक के सहयोग से डिप्टी साहब ने योजना को कार्यान्वित किया था। जाल काफी सोच समझकर फँका गया था।”¹⁰

ग्रामीण महिला प्रशिक्षण शिविर के उद्घाटन समारोह में एस. पी. और विधायक भी उपस्थित होते हैं। कमली को देखकर उनका भी रक्तदाब बढ़ जाता है। वे सब उस जंगली फूल की खुशबू पाना चाहते हैं। रात के अंधेरे में कमली के मुँह में कपड़ा ठूसकर और उसे बुरी तरह बांधकर विधायक के आदमी उसे विश्राम गृह के कमरा नंबर चार में लाकर खोल देते हैं। कमरे में डिप्टी और एस. पी. को देखकर कमली सब कुछ समझ जाती है। वह अपमान की भट्टी में सुलगने लगती है। कमली को देखकर डिप्टी, एस. पी. और विधायक, तीनों बेकाबू हो जाते हैं। वे भूखे तेंदुए की तरह उसपर झपट पड़ते हैं। “कमली के भीतर जंगल जाग उठा था। वह जंगली जानवरों की माद में फँस गई थी। उनसे बचने के लिए संघर्ष करने लगी। शरीर के कपड़े चीथड़ों में बदल गये थे। चीथड़े धावों और खरोंचों को ढकने में असफल होने लगे थे। संघर्ष चरम सीमा पर था। डिप्टी साहब हॉफने लगे थे। कमली ने विधायक जी को पटखनी देकर फर्श पर गिरा लिया था! छाती पर चढ़कर पंजों से विधायक जी की गर्दन दबोच ली थी। विधायक जी की आँखें साक्षात् मृत्यु दर्शन कर रही थीं.... एस. पी. ने कमली को अलग करना चाहा, असफल रहे। कोई राह न देखकर एस.पी. ने कमली की गर्दन पर बाह का घेरा डाल दिया। एस. पी. ने कमली की गर्दन पूरी तक से मरोड़ दी थी। एक ही झटके में कमली का शरीर झूल गया था निर्जीव होकर। वह एक लाश में बदल चुकी थी डिप्टी साहब एक कोने में हारे हुए सिपाही की तरह खड़े थे। एस.पी. की निगाहें मृत देह को अभी निहार रही थीं। जंगल की रानी अपराजेय थी।”¹¹

डिप्टी का हारे हुए सिपाही की तरह खड़े होना और जंगल की रानी का अपराजेय रहना यही इस कहानी का गंतव्य है बिंदु है। सत्ताधारी वर्ग दलित आदिवासी स्त्रियों के प्रति किस तरह से वहशी है, यह इस कहानी में खुलकर सामने आता है। शिव बाबू मिश्र का तो कहना है- “‘जंगल की रानी’ में आज के सत्ताधारियों के छल छदम और वहशीपने का सजीव चित्रांकन है।”¹² वास्तव में आदिवासियों का जीवन संकट में पड़ गया है जबसे उनके जीवन और जंगल में सभ्य (?) समाज के लोगों ने घुसपैठियों के रूप में प्रवेश किया है। तबसे उनकी हर चीज संकट में पड़ गयी है। उन्हें विस्थापित होना पड़ रहा है। उनकी स्त्रियाँ बाजारों में बेची जाने लगी हैं बलात्कार की शिकार होने लगी हैं क्योंकि बलात्कार सभ्य समुदाय की संस्कृति का हिस्सा है। गैरदलित समुदाय की दृष्टि में दलित, आदिवासी स्त्री-पुरुष सिर्फ इस्तेमाल की वस्तुभर हैं।

डॉ. रामचन्द्र का तो कहना है : ‘जंगल की रानी’ कहानी में एक स्वस्थ लोकतंत्र की धज्जियाँ उड़ जाती हैं। महिमामंडित संस्कृति का भाण्डा फूट जाता है। मानवीय मूल्य बिखरकर चकनाचूर हो जाते हैं। मायावी व्यवस्था तार-तार हो जाती है।”¹³ यह पूरी कहानी नैरेटिंग फॉर्म में लिखी गयी है जिसमें फ्लैशबैक टेक्निक और वर्णनात्मक शैली का उपयोग किया गया है।

कहानी में बाद की घटनाएं पहले वर्णित हैं और पहले की घटनाएं फ्लैशबैक से बाद में सामने जाती हैं। कहानी का प्रारंभ अस्पताल के इमरजेंसी वार्ड में भर्ती ‘नया सवेरा’ अखबार के संपादक सोमनाथ से होता है। बेहोशी की अवस्था में सोमनाथ की आँखों के सामने धुंधली छाया की तरह कमली का चेहरा बार-बार आता है। उसके बाद और कमली के अपहरण, बलात्कार और हत्या के विषय में सोमनाथ एक तथ्यपरक रिपोर्ट छाप देता है जिसके कारण लाठी, चैन और डंडो से उसपर हमला करवा दिया जाता है। इसलिए वह इमरजेंसी वार्ड में अंतिम सांसें गिन रहा होता है। इसके बाद लेखक कमली की कहानी शुरू करता है जिसकी लाश रेलवे लाइन के पास पड़ी मिलती है। सूचना मिलते ही सोमनाथ घटनास्थल पर पहुँचता है, फिर अस्पताल,

जहाँ पोस्टमार्टम के लिए लाश को ले जाया गया था। लाश के चेहरे को देखकर वह दुखी हो जाता है क्योंकि ग्रामीण महिला प्रशिक्षण के उद्घाटन समारोह में कल ही तो उसने जीते जागते उसे देखा था। लाश के इंतजार में बैठे वह कमली के बूढ़े बाप को देखता है। कमली के पिता के साथ गाँव से आए हेडमास्टर जीवन वानखेड़े से मिलता है, जो कमली की मौत का स्वयं को गुनहगार मान रहे थे।

कमली की हत्या को आत्महत्या का केस बनाया जा रहा था, जिसकी पुष्टि पोस्टमार्टम की रिपोर्ट भी कर रही थी। कमली की आत्महत्या का ख्याल उसे गुमराह करने वाला लगता है क्योंकि “उद्घाटन समारोह के समय (कमली के प्रति) उसने डिप्टी साहब की आखों में खास चमक देखी थी।”¹⁴ डिप्टी साहब का ख्याल आते ही उसे कुछ सूत्र हाथ लग जाता है। वह डिप्टी साहब के यहाँ टिप्पणी के लिए पहुँच जाता है। नशे में धुत डिप्टी साहब दरवाजा खोलते हैं। कमली की हत्या के विषय में सवाल पूछने पर वह क्रोधित हो सोमनाथ को गाली तक दे देते हैं। जब सोमनाथ उन्हें अपने संपादक होने और ग्रामीण महिला प्रशिक्षण शिविर का आयोजक होने की याद दिलाता है तो असहज होकर कहते हैं “मैं कुछ नहीं कहना चाहता हूँ। लड़की जरूर बदचलन रही होगी।”¹⁵ सोमनाथ कमली के गाँव खापरी से जानकारी जुटाकर तथ्यपरक रिपोर्ट ‘नया सवेरा’ में छाप देता है। रिपोर्ट प्रकाशित होने पर शहर में खलबली मच जाती है और डिप्टी साहब की चेहरे की हवाईया उड़ जाती है। घबराकर वे एस.पी. को फोन करते हैं। एस. पी. सोमनाथ को सबक सिखाने का वादा करते हैं। अगले दिन एस. पी. डिप्टी को सूचित करते हैं ‘नया सवेरा’ का संपादक अस्पताल में अंतिम सांसे गिन रहा है।

इस तरह कहानी हमें बताती है सिस्टम दलित-आदिवासी- स्त्री विरोधी है जो इनका साथ देगा उसे सबक सिखा दिया जाएगा। रक्षक ही जब भक्षक बने हों तो फिर निरीह और कमजोर लोगों को कौन बचा सकता है? इस बहुरूपिये सिस्टम पर लेखक व्यंग्य करता है- “अगले दिन गांधी चौक पर एक विशाल भीड़ को संबोधित करते हुए विधायक जी ने संपादक के हत्यारों को सजा दिलाने की शपथ ली थी। शहर मूक बना सब कुछ देख समझ रहा था। इसलिए शांत था।”¹⁶

‘जंगल की रानी’ कहानी के शीर्षक पर विचार करें तो इसमें ‘जंगल’ शब्द आदिवासियत को अभिव्यक्त करता है। ‘रानी’ शब्द वैसे तो ‘राना’ का स्त्रीलिंग है लेकिन इससे ‘वीरांगना’ अर्थ भी ध्वनित होता है। ‘सौंदर्यवती’ होने की ओर भी संकेत करता है। आदिवासियों में वीरता की परंपरा रही है, वे कभी आत्मसमर्पण नहीं करते हैं। कहानी में कमली भी आत्मसमर्पण नहीं करती। वह जीवन के अंतिम क्षण तक लड़ती है और अपराजेय रहती है। कमली को पहली बार देखते ही पत्रकार सोमनाथ के मुँह से सहसा निकल पड़ता है ‘जंगल की रानी’ सोमनाथ ‘जंगल का फूल’ भी उसे कहता है। प्रगतिशील पात्र की दृष्टि से सोमनाथ भी इसका महत्वपूर्ण चरित्र है जो अपना जीवन दाव पर लगाकर कमली को न्याय दिलाने की कोशिश करता है।

ओमप्रकाश वाल्मीकि एक जागरूक लेखक थे उन्हें इतिहास की गहरी समझ थी और समकालीनता को भी वे ठीक से पहचानते थे। उनकी ‘शाल का पेड़’ कहानी भी आदिवासी केन्द्रित है। यह कहानी आदिवासियों के प्रति राजनैतिक षड्यंत्र, भाषागत चालाकी, नस्लीय भेदभाव, उपेक्षा, आरक्षण विरोध, आदिवासियों के साथ दफ्तरों में होने वाले प्रच्छन्न और व्यक्त भेदभाव को रेखांकित करती है। साथ ही आदिवासियों की आदिवासियत को भी अभिव्यक्त करती है। इसके अलावा, धर्मपरिवर्तन के मसले ईसाई मिशनरियों के धर्म प्रचार और ईसाइयों की घर वापसी को भी चिन्हित करती है। जल, जंगल, जमीन के संरक्षण पर भी बात करती है। आदिवासी प्रकृति से जरूरत भर लेते हैं। वे जिन नदियों, जंगलों का उपयोग करते हैं, उनका बहुत सम्मान

करते हैं। प्रकृति संरक्षण के महत्व को वास्तव में वे ही समझते हैं। प्रकृति के दोहन के खिलाफ वे चेताते भी हैं। आदिवासी कवि रामदयाल मुंडा ने अपनी एक कविता में लिखा है:-

“नदी और आग से
मत कीजिए नादानी
एक मारती है पानी से
दूसरी बिन पानी।”¹⁷

‘अपनी’ कहानी में जल, जंगल, जमीन के आदिवासी सवाल को ओमप्रकाश वाल्मीकि शाल के पेड़ के माध्यम से उठाते हैं। इस कहानी में लेखक शाल के पेड़ और मनुष्य के एकत्व को बड़ी खूबसूरती से प्रस्तुत करता है। “मार्च के आखिरी दिन थे। दफ्तर के ठीक सामने खड़े शाल के पेड़ के पत्ते झरने लगे थे.. यह एक विशाल वृक्ष था.. पेड़ के तने पर एक खाँचा काटकर काले पेंट से उसे भर दिया गया था। इसी खाँचे के बीच में सफेद पेंट से लिखा था 0001, यह इस पेड़ का क्रमांक था। उसी तरह जैसे दफ्तर में काम करने वाले प्रत्येक कर्मचारी की एक व्यक्तिगत संख्या होती है, जो उसकी पहचान होती है। इस पेड़ की भी यह व्यक्तिगत संख्या थी। इसकी छाँव सबके लिए थी।”¹⁸

जिस तरह दफ्तर के लिए कर्मचारी जरूरी है क्योंकि उसके बिना दफ्तर नहीं चल सकता, उसी तरह दफ्तर और दुनिया के लिए यह पेड़ जरूरी है, जिसे चलाने के लिए यह एक कर्मचारी की तरह ही काम करता है। यह प्राणवायु और छाँव सबको देता है। जिसके बिना किसी का जीवन संभव नहीं हो सकता है।

जी. एम. के रूटीन दौर पर जब तिवारी दौड़कर उनके पास जाकर सुझाव देता है कि शाल का पेड़ पतझड़ के दिनों में चारों ओर गंदगी फैलाता है और यह प्रशासन भवन के लिए कभी भी खतरा बन सकता है इसलिए इसे कटवा देना चाहिए तो आदिवासी अगरिया को लगता है कि वह पेड़ नहीं आदमी की हत्या का सुझाव दे रहा है। शाल के पेड़ की ओर जब अगरिया देखता है तो उसे लगता है कि शाल की आँखों में आँसू हैं तो वह कह उठता है –

“सर यह बहुत खतरनाक या विनाशकारी सुझाव है जिसे विध्वंसक या विनाशकारी कहना ज्यादा सही होगा। भला कोई इतने विशाल और खूबसूरत पेड़ को काट देने की सलाह कैसे दे सकता है? समर्थींग रांग विथ तिवारी। और हाँ, मि. तिवारी आप जानते हैं ये पेड़ प्रतिदिन कितनी प्राणवायु हमें देता है? प्रकृति का तोहफा है- यह पेड़ और तुम इसे काट देने की बात कर रहे हो।”¹⁹

हमेशा चुप रहने वाले अगरिया में पेड़ की रक्षा के लिए मुखरता आ जाती है। सब हैरान हो जाते हैं। जी. एम. अगरिया की बात से सहमत होते हुए कहते हैं- “ठीक कहते हो। यह सिर्फ पेड़ नहीं है। इसे काटने का अर्थ है - हत्या करना”²⁰ अगरिया ने पेड़ की ओर देखा उसकी टहनी मुस्कराकर, झूमकर, हिल हिलकर उसका आभार व्यक्त कर रही थी। शाल पर हल्के हल्के पीले फूल भी दिखाई पड़ने लगते हैं। डॉ. गंगा सहाय मीना लिखते हैं- “आदिवासी उन जंगलों, नदियों, पहाड़ों से जरूरत भर चीजें लेता आया है और बदले में उनकी रक्षा करता आया है।”²¹ कहानी में अगरिया भी शाल के पेड़ की रक्षा कर अपना आदिवासी धर्म का निभाते हैं।

जाति, धर्म, रंग और नस्ल के आधार पर भारतीय समाज में भेदभाव किया जाता है। भेदभाव की लंबी ऐतिहासिक परंपरा यहाँ मौजूद है। पूर्वोत्तर भारत के लोगों को दिल्ली जैसे महानगर में ‘चिंकी’ पुकारा जाना नस्लभेद का ही नमूना है। इस नस्लभेद के आधार पर देश की राजधानी दिल्ली में हत्या तक हो चुकी है। ‘शाल का पेड़’ कहानी भी नस्लभेद को रेखांकित करती है। कहानी में तिवारी लेखक से पूछता है- “ये जो आपके पास बैठे थे, क्या वह मद्रासी हैं?”

“नहीं। जबलपुर से आये हैं। छत्तीसगढ़ के रहने वाले हैं।” मैंने सहजरूप से उसकी शंका का समाधान करने की कोशिश की।
 “छत्तीसगढ़?” उसने हैरानी से कहा।

“हाँ, छत्तीसगढ़। आदिवासी बहुल क्षेत्र है। मैंने इत्मीनान से कहा। उसके चेहरे पर अजीब-सा भाव उभरा। उसे चुप देखकर मैंने कहा, “क्या हुआ ?”

“नहीं, कुछ नहीं।” जैसे वह कुछ सकपका सा गया था। सफाई देने की मुद्रा में बोला, “उसके नैन नक्श मद्रासियों जैसे हैं।”²²

सदियों से सत्ता पर काबिज समाज का प्रभु वर्ग भारत के बने हुए धर्मनिरपेक्ष एवं बनते हुए जातिविहीन ढाँचे को तहस-नहस कर देना चाहता है। इसके लिए वह दलितों- आदिवासियों, पिछड़ों के खिलाफ तमाम तरह के राजनैतिक षड्यंत्र रचता है। भाषागत चालाकियों का खेल खेलता है। ‘दलित’ की जगह ‘वंचित’, ‘आदिवासी’ की जगह ‘वनवासी’ शब्दों का सोच समझकर इस्तेमाल करता है। भाषा को वह एक राजनैतिक हथियार के रूप में इस्तेमाल करता है। कहानी में तिवारी यही भाषागत चालाकियाँ करता है।

आदिवासी समुदाय धर्मविहीन और जातिविहीन रहा है। वाहरू सोनवणे ने लिखा है :- “आदिवासियों का कोई धर्म नहीं है यह देखकर धर्मान्ध लोग आदिवासियों के बीच जाकर आदिवासियों में उनके धर्म का प्रचार करते हैं। प्रलोभन दिखाकर आदिवासियों को उनका धर्म स्वीकारने के लिए बाध्य करते हैं। कुछ आदिवासी उनके प्रलोभन में अब बलि होकर उनका धर्म स्वीकार करते हैं इसलिए आज आदिवासी कोई हिन्दू हैं, कोई मुसलमान तो कोई क्रिश्चियन है।”²³

जाति के विषय में लक्ष्मण गायकवाड़ कहते हैं – “हमने कभी अपना धर्म या अपनी जाति नहीं बनाई। हमारी जाति तो उच्च जाति के लोगों ने बनाई है।”²⁴

धर्म के रूप में खाली मैदान देखकर सभी ने अपना-अपना कब्जा आदिवासियों पर जमाने की कोशिश की है। ईसाइयों ने उन्हें ईसाई बनाया और हिन्दू उन्हें हिन्दू बनाना चाह रहे हैं। ईसाई मिशनरियों और पादरियों का विरोध वास्तव में इसी का हिस्सा है। ‘शाल का पेड़’ कहानी में तिवारी ईसाई मिशनरियों का विरोध करता है और ईसाई बने आदिवासियों को हिन्दू बनाकर वह उनकी ‘घर वापसी’ चाहता है। वह कहता है- “सब वनवासी ईसाई हो गये हैं। इन्हें अपने धर्म में वापिस लाना है।”²⁵

उन्हें वापिस वह केवल संख्या बढ़ाने के लिए लाना चाहता है, आदिवासियों की बेहतरी के लिए नहीं। इस लिए तिवारी, जो एक पूरे वर्ग की मानसिकता का प्रतिनिधित्व करने वाला चरित्र है, कभी आदिवासियों की उन्नति, शिक्षा, बेरोजगारी, भुखमरी, आर्थिक शोषण, दि कुओं द्वारा आदिवासियों की जमीनों पर कब्जा और प्राकृतिक संपदा के दोहन की बात नहीं करता।

आदिवासियों को भारतीय संविधान द्वारा जो आरक्षण प्रदान किया गया है उसके मार्फत वे दफ्तरों में नौकरीयापता हुए हैं। लेकिन शिक्षा और पद प्राप्ति के बाद भी वे तथाकथित सभ्य(?) समुदाय द्वारा भेदभाव का शिकार होते हैं। अधीनस्थ कर्मचारी कहने पर भी काम की टालमटोल करते हैं और जब ऊपर के अधिकारियों से इसकी शिकायत की जाती है तो वे सही का साथ न देकर ‘जाति’ का साथ देते हैं। सही काम करने के बाद भी उन्हें पनिसमेंट पोस्टिंग दे दी जाती है।

तिवारी अगरिया के अधीन है। अगरिया उसे मशीनों की मरम्मत की रिपोर्ट तैयार करने के लिए कहता है। तिवारी व्यस्त रहने का बहाना बनाता है काम की टालमटोल करता रहता है। अगरिया अपने से उच्च अधिकारी राकेश मेहता से शिकायत करता है। वह तिवारी को कुछ कहने की जगह उल्टा अगरिया को ही कहता है कि अपने मातहत से काम लेना सीखो। मेमो देकर जब वह तिवारी से रिपोर्ट तैयार करवा लेता है तो अगले ही हफ्ते जहाँ निकम्में और कामचोरों की पोस्टिंग होती थी, वहीं

यार्ड में अगरिया को ट्रांसफर कर दिया जाता है। और तिवारी प्रचार करता है – “देखो कहा पटका है। जिसके लायक था, वहीं भेज दिया। चला था हमसे पंगा लेने।”²⁶

निष्कर्ष रूप में कह सकते हैं कि वाल्मीकि दलितों और आदिवासियों से एक जैसे सरोकार महसूस करते हैं। उनकी पहली ही कहानी ‘जंगल की रानी’ आदिवासी पृष्ठभूमि पर आधारित होना उनके सरोकार, पुख्ता समझ और दृष्टि की स्पष्टता को अभिव्यक्त करता है। उत्पीड़न से मुक्ति के लिए अन्याय सहने वालों को उत्पीड़नकारी शक्तियों के खिलाफ एकजुट होना होगा, उसी का प्रयास लेखक की आदिवासी केंद्रित कहानियाँ हैं।

‘जंगल की रानी’ कहानी में डिप्टी साहब की गलत निगाह कमली पर पड़ने के उपरान्त ही ग्रामीण महिला प्रशिक्षण शिविर का जाल बुना जाता है। कमली का अपहरण कर बलात्कार करने का प्रयास और उसकी हत्या कर दी जाती है। स्त्री का अपहरण, बलात्कार और हत्या सभ्य (?) संस्कृति की पुरुषवादी सोच का ही उत्पाद है। लेखक इसे रेखांकित करता है।

सिस्टम के भीतर जातिवादी नस्लभेदी लोग बैठे हैं जिनसे कमजोर तबके के लोगों को अपनी रक्षा की उम्मीद करना व्यर्थ है। इन कमजोर लोगों के लिए यहाँ रक्षक ही भक्षक बने हुए हैं। डिप्टी, एस.पी, और विधायक के माध्यम से लेखक इस बात को चिन्हित करता है।

वर्चस्वशाली तबके के जो लोग सहानुभूतिवश उत्पीड़ित, कमजोर लोगों का साथ देने आते हैं यह अन्यायकारी सिस्टम उन्हें भी सबक सिखा देता है, जैसा कि ‘जंगल की रानी’ में ‘नया सवेरा’ अखबार के संपादक सोमनाथ पर जानलेवा हमला करके सबक सिखाया जाता है।

‘शाल का पेड़’ और ‘जंगल की रानी’ कहानियों के शीर्षक प्रकृति से जुड़े हुए हैं। ‘शाल का पेड़’ कहानी के माध्यम से लेखक बताना चाहता है - प्रकृति का महत्व जितना आदिवासी समझते हैं उतना सभ्य(?) समुदाय के लोग नहीं। इसलिए कहानी में तिवारी शाल के पेड़ को कटवा देना चाहता है। उसे वह प्रशासन भवन के लिए खतरा लगता है। वही आदिवासी अगरिया शाल के पेड़ की रक्षा करते हैं। पेड़ दुनिया के लिए कितना जरूरी है, जो अपनी प्राणवायु से हर प्राणी में प्राण भरता है वह लाइफलाइन है सबकी, अगरिया जी. एम. को यह समझाने में कामयाब हो जाते हैं। वे इस तरह पेड़ की रक्षा कर वह अपना आदिवासी धर्म निभाते हैं, जो सबके जीवन का आधार है।

लेखक ने भी शाल के पेड़ के क्रमांक को एम्प्लोयी कोड की तरह चित्रित किया है। जैसे कर्मचारी कंपनी के लिए काम करता है वैसे यह पेड़ भी लगातार दुनिया के लिए काम कर रहा है।

कहानीकार ने वर्तमान समय में आदिवासियों के खिलाफ चल रहे षडयंत्रों को चित्रित कर समाज को जागरूक करने का प्रयास किया है। उनके प्रति घृणा उपेक्षा और उत्पीड़न और भेदभावों को केंद्र में लाकर पाठकों के मन में सहानुभूति जागृत कर घृणा की जगह प्रेम के समाज को निर्माण करने की कोशिश की है।

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