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Chief Editor

Dr. R. V. Bhole

*'Ravichandram' Survey No-101/1, Plot
No-23, Mundada Nagar, Jalgaon (M.S.)*



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CONTENTS

Sr. No.	Paper Title	Page No.
1	A Study on Banking Innovation in Digitalization V. M. Tharaka Rani, Dr. P. Armugaswamy	1-3
2	Manju Kapur's 'Difficult Daughters': Quest for Self Identity Dr. Prashant Tanaji Chavare	4-6
3	Land use and Land cover Mapping of Yerala river Basin Using Geospatial Technologies Subhash Chavare, Dr. B. S. Jadhav	7-8
4	Effects of the Internet on College Girls: A Study Dr. Rajesh Pawde	9-10
5	A Study on Job Attrition Among Employees In BPO Sector Dr. J. Christopher, Santhi Krishna.V	11-14
6	Felicitous Difference Labeling Graph Dr. A. Punitha Tharani, E.S.R. Francis Vijaya Rani	15-17
7	Human Rights of Women -International Perspectives Dr. Mahesh L. Dharmapurikar	18-21
8	Representation of Animal Diversity in Jibanananda Das's Rupasi Bangla Durbadal Datta, Dr. Shankar Nath Sen	22-26
9	Geographical Review of Migration in Aurangabad District Dr. D. S. Itle	27-30
10	Differently-abled from an Islamic Point of View: An Evaluation Amathunoora T	31-36
11	Bridging Cultures: Reviving the Past, Embracing the Present Mrudula Muraleedharan	37-38
12	Intercellular Distribution Of Sub Lethal Effects Lead And Zinc In Coleps T.T. Shaikh	39-41
13	Ecocriticism: An Attempt to Sustain Earth and Life Through Literature Dr. Poonam Rani Gupta	42-46
14	Awareness of E-Teaching Among Secondary School Teachers Of Dindigul District In The Current Scenario P. Mohanram, Dr. C. Manoharan	47-50
15	Factors influencing on online shopping of rural youth in India-A study of Karnataka State Ms. Nagashree V Jaddipal, Dr. Sumitra V Annigeri	51-53
16	A Comparative Study of Liquidity Variables of Selected Cement Companies in India Parashuram Mohansing Devi	54-58
17	L.A. Cafe to Fritters: Julie's Journey for Identity Mrs. Menon Sunitha Ramesh	59-60
18	Professional Ethics in Librarianship Mr. Rajendra S. Lawande	61-62
19	Spatio-Temporal Pattern of Rural Crude Density of Population in Kolhapur District Dr. Navnath K. Bansode	63-66
20	Economic Impact and Challenges in Education and Banking Sectors During Covid-19 in India Priyadarshini R, Nirmala M	67-69
21	Changes in Land Use Pattern of Man Tehsil: Maharashtra Barakade A.J., Soban S. R.	70-72
22	A Geographical Analysis of Potentiality of Water in Solapur District Dr. Nayab Z.A.	73-77
23	Constraints in Achieving Agricultural Sustainability in Siddharthnagar District, Uttar Pradesh Rajesh Kumar Abhay, Shweta Rani and Vijay Kumar	78-86
24	Quality of life of Senior Citizens in Mumbra-Kausa Thane-Maharashtra Kaneeze Ibrahim K.A.R.Sayed	87-91
25	Mumbai in Films and Media Farheen Tai	92-94
26	Blockchain – Awareness among small scale entrepreneurs in India Mohammed Nabeel K, Dr. M. Sumathy	95-98
27	Eimeria: Mortal Enemy of Domestic Fowl T. T. Shaikh	99-102
28	Doping Impacts on Sports Dr. Ravindra Uddhavrao Machale	103-106
29	Views of Different Religions on Transgender and Their Marital Status Akshatha Paranjyothi Kumar	107-112
30	Agricultural Land Use Capability of Salinity Region in Purna Watershed Dr. Yeshpal P Gudadhe, Dr. Shivanand S Kumar	113-116
31	New Education Policy: A Multidimensional Impact of Globalization on Higher Education in India Dr. Rahul N. Surve	117-120

32	स्त्री-वादी चळवळींच्या विचारांचा अभ्यास	श्री. टी. एम. गोदडे, श्री. डी. एन. महाडिक	121-124
33	भारतीय सेंद्रिय शेती: महत्व, अडचणी आणि उपाययोजना	सहा. प्रा. सुरेश विष्णू इंगळे	125-128
34	प्रवासी हिंदी साहित्य : कल, आज और कल	डॉ. प्रवीणकुमार न. चौगुले	129-132
35	बढ़ता नगरीकरण और इसके प्रभाव	गिरीश टी. पंचभाई	133-137
36	डॉ. बाबासाहेब आंबेडकरांच्या सामाजिक लोकशाहीच्या विचारांचा अभ्यास.	श्री. डी. एन. महाडिक, श्री. टी. एम. गोधडे.	138-142
37	कोरोनाचा भारतीय अर्थव्यवस्थेवर झालेला परिणाम	प्रा. तटाळे पद्माकर बळीराम	143-145
38	साहित्या साहित्य में साहित्य विषयक चिंतन	डॉ. विक्रम रामचंद्र पवार	146-148
39	अनुसूचित जातीच्या संकल्पनेचा विश्लेषणात्मक अभ्यास	प्रा.डॉ.वसंत तुकाराम नाईक, नारायण हणमंतराव पांचाळ	149-152
40	ई - संसाधन व्यवस्थापनाचे तंत्र	MR.Mahesh.S.Tanawade, Mrs.S.M.Mallade	153-154

A Study on Banking Innovation in Digitalization

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Abstract

One of the main changes in the industry is becoming digitalization which is witnessing a profound transformation to the banking system. Digitalization offers new opportunities for banks to place the customer at the centre of the development process. New technologies seem to be and stay in the market to disrupt the retail financial service value chain, as well as introducing new players into the competitive arena. Incumbents and new comers have innovative levers to adopt. The forces shaping these changes have led the industry to reconsider the role of banking and finance, more as an —enabler than a provider of products and services. The article aims at defining digital transformation in the banking industry, outlining what banks and FinTech companies are both developing in the market, and also pointing out that it is not going to be the technology itself that will be the disruptor of the banking industry, but rather how firm deploys the technology that will cause the disruption.

Introduction

The financial development in Indian banking industry occurred after the nationalisation of 14 major scheduled banks in July, 1969 and in April, 1980. In the 1990s, the banking sector in India placed greater emphasis on technology and innovation. At present Indian banking sector is sufficiently capitalised and well-regulated. There are 26 public sector banks, 25 private sector banks, 43 foreign banks, 56 regional rural banks, 1,589 urban cooperative banks and 93,550 rural cooperative banks. Central bank granted approval to 11 payments banks and 10 small finance banks in FY 2015-16. Standard & Poor's (S & P) estimates that credit growth in India banking sector would improve to 11-13 per cent in FY17. The future of Indian bank looks not only exciting but also transformative. India's banking sector could become the fifth largest banking sector in the world by 2020 and the third largest by 2025. In future, technology will make the engagement with banks more multi-dimensional continue to develop and expand banking services. Indian banks deployed technology based solutions to raise revenue, enhance customer experience, optimize cost structure and manage organisation risk. However, there is a wide in the technology implementation capability across different players of the banking industry.

Digitalization is a common theme bandied around a lot in our day to day life. Globally, enterprises are quickly going digital with their enterprise processes to stay ahead of competition. Insurance, Healthcare, Retail and other global conglomerates are all jumping on the digital bandwagon and quickly adopting digitization across divisions. Banking is one of those industries which has undergone a massive digital shift. Gone are the days of the physical bank branch alone. The digital era has commenced, and customers expect a consistent experience across channels – be it online, mobile, kiosks or the bank branch. From internet banking solutions to mobile banking solutions to e-wallets, latest trends are emerging in the digital banking space. DBS bank, one of the largest Asian banks, has seen its mobile transactions go to 70% of all digital transactions in the past 5 years.

The Wave Of Digitalization

Digitalization is changing the rules of the game in many Industries through possible disruptions of business models, and this results in the emergence of a much more complex and dynamic ecosystem for growth and innovation [5]. The digital infrastructure has accelerated the emergence of new technologies-social media, cloud computing, analytics and big data, wearable devices, 3D printing, and intelligent autonomous systems, to name some recent ones-that enable transformations in the way we live and work, how companies organize, as well as the structure of entire industries New entrants-known as FinTech companies-have entered the bank market by selling payments, in particular a number of them are targeting the emerging mobile payments market, personal lending, general insurance, and more recently financial advisory which have historically been regarded as a more complex service. As shown in Figure 1, they have targeted the three main retail banking areas, where it

is possible to work at reducing the gap between customer's satisfaction and expectations. In doing so, they have started looking for and leveraging the relationship with customers by developing their business models on the following main characteristics:

- Simplicity;
- Transparency;
- Ease of customer acquisition;
- Ease of distribution and commercial attractiveness; and
- Specialization.

All of this above refers to the perceived idea that some financial services (such as payments, lending, and insurance) can be considered a kind of commoditized products, where the customer's purchasing decision is mostly driven by price. Despite traditional banks, FinTech companies share many of the same attributes, in terms of being young, aspirational, visionary and capable. They are also freed from the constraints of legacy technology, and highly specialized. They are backed by rising levels of venture capital flooding into this sector. All this makes them to be able to redefine the way customers do banking, and also raising their expectations for traditional banks in the process. In particular: The perceived advantages of FinTech firms extend far beyond their ability to innovate and move quickly. From the customers' perspective, FinTech firms have value in being easy to use (81.9%), offering faster service (81.4%), and providing a good experience (79.6%) According to Capgemini (2016), globally, nearly two-thirds of customers (63.1%) use products or services offered by FinTech firms.

Role Of Digitization In Banking Sector

The key benefits of digitization are improved business efficiency, huge cost savings, accurate and reliable performance and faster internal and external processes. The digital channel has been viewed by 47% bankers as a medium for betterment of customer relationships while 44% bankers feel this channel would help them stay ahead of competition. This study of digitization in banking further found 32% believe digital banking helps in customer acquisition while for 16%, this channel would lead to cost savings.

Digitization has completely altered the way we used to interact with the bank and this sector will see massive innovation in the years to come. A vibrant digital

future will need a strong underlying technology as its base. The right omnichannel development platform with easy app management, in-built security and strong flexibility is imperative. If you want to build strong mobile banking solutions for constituents, a strong development platform and app development expertise is critical.

Challenges

Staying connected and relevant to customers. "The industry has to aim for a much deeper understanding of its customers leveraging transactional, social, and other external data."

Monetizing the digital business. —Monetization will require financial institutions to change existing products, distribution strategies, and marketing and sales capabilities to fit a digital environment."

Creating an operating environment that drives productivity, speed, and innovation. —Financial institutions locked into aging legacy technology, complex process architectures, and a culture of incremental change will struggle to be relevant to customers and monetize digitally."

Managing compliance in an era of a rapid change. —Despite regulators becoming increasingly open to the industry's need to digitalize, we see considerable potential for closer collaboration and policy alignment."

Dealing with digital risk of new dimension. —The policies, frameworks, and technologies that have guarded the industry so far may not be sufficient to address these new and intensifying digital risk."

SUGGESTIONS

Peer-to-Peer Payment Systems

Peer-to-peer payment systems like Venmo gained traction amongst the millennial generation and are beginning to make their way to the broader consumer population as banks consider the appeal in this convenient, paper-free payment approach. In fact, according to an article in the LA Times,

Artificial Intelligence (AI) and Machine Learning

Startups like Branch.co, ZestFinance and MyBucks are using AI and machine learning to offer low-rate payday lending loans. American Banker explained, —AI can make a difference on several fronts, the startups say. It can process enormous amounts of data that traditional analytics programs can't handle, including data scraped constantly off the borrower's phone.

Mobile Tech with a Twist

The importance of embracing mobile technology is not new in the banking sector. But what is new is how certain FinTech startups like Moven are using the mobile platform to offer services that help consumers better manage their money. Moven, which is an online bank of sorts that works alongside traditional banks, is giving consumers insight into their spending habits — offering them tools to see where their money is going and how they can better prepare for the future.

Robo Advisors

Betterment, Sig Fig and Wealthfront are three of the most well-known robo-advisor startups offering computer-generated financial advice in place of a human financial advisor. While the technology to create automated investment advice is not new, access to it (by those who are not wealth managers) is. Following the FinTech trend, Betterment and other modern roboadvisors deliver the investment, advice directly to the consumer, without having to go through a middle man (wealth manager). It's simpler, more accessible and cheaper for the consumer. All wins in the digital age.

Conclusion

Today's increased regulations and competitive challenges are forcing banks to deleverage and identify alternative sources of value. Enter digital banking. New digital models steer banks in the direction of customer relationships that present new sources of value. The focus is on engaging customers and building trust in the key activities of digital banking: Marketing and sales; customer on boarding; and account opening and servicing. Computers are getting more sophisticated. They have given banks a potential they could only dream about and have given bank customers high expectations. The changes that new technologies have brought to banking are enormous in their impact on officers, employees, and customers of banks. Advances in technology are allowing for delivery of banking products and services more conveniently and effectively than ever before - thus creating new bases of competition. Rapid access to critical information and the ability to act quickly and effectively will distinguish the successful banks of the future. The bank gains a vital competitive advantage by having a technological development at customer service and business processes. The techno-led innovations in banks were preferred by the customers as completion of business activities through computerization at various channels had become simple. However, the development in banks with technology emphasizes only when there is complete security, upgrades and also awareness to customers of banks.

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Manju Kapur's 'Difficult Daughters': Quest for Self Identity

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Abstract:

The present paper flashes on the suffering of the central character of the Manju Kapur's novel "Difficult Daughters" Virmati. Through this work Manju Kapur in some way focus on the state of the female in the Indian society after so many years of freedom. It is the tale of own mother. Virmati's agonies are none other but of her own mothers. It is a quest for identity of her mother and also of every woman in Indian society.

Key word: *Quest for identity, difficult daughters, dominant figure in Indian English literature.*

Introduction:

Manju Kapur as a novelist is a leading figure in Indian English literature. Manju Kapur's novels investigate not only the problem of femininity but also they are about identity crisis and quest for identity for women. Manju Kapur is an author of few novels but she has been praised by readers because of her work. *Difficult Daughters* is her first novel which won the Commonwealth prize. Her second novel, *A Married Woman* is also remarkable and is liked by readers and critics. The third novel *Home* is emotional acuity. Her novel *The Immigrant* has been shortlisted for DSC Prize for South Asian Literature. Manju Kapur speaks for women. Among well known women writers she has chosen new path and has made her own way. Unquestionably Manju Kapur catches the concentration and social obligations and responsibilities.

1. Manju Kapur's 'Difficult Daughters': Quest For Self Identity :

Difficult Daughters is the story of Virmati and Ida mother and daughter's plight and their thoughts in their own place. Veermati, the central character of novel rebels against her relatives as well as the diverse norms in the general public. Valuing learning and other things of a advanced order in life, she realizes that there is more to life than what it appears to be. She falls in love with a married man and even opts to be his second wife, much against the social norms or the pious order.

We see in the novel the deliberate and sure development of Veermati from an innocent girl to a woman full-grown by pain and humiliation. Her quest for self identity makes her comfortable in life. The story of Virmati sets alongside the India's independence fight. Veermati fight for independence for individual and for country, to live life on her terms and conditions is set parallel to India's fight for independence from British Rule. Virmati weaves stunning dreams and struggles hard to attain them. However, after the accomplishment of her dreams, they cease to be significant. In the struggle Veermati loses a part of her and finds herself tattered into two halves, each half in conflict with the other.

Veermati is the eldest in her family unit. She belongs to an strict family of Amritsar. A young Punjabi girl, she is the offspring of Suraj Prakash and Kasturi. She is second daughter of her ten other siblings who look up to her for the whole thing. She even lost track of her childhood years. Looking back she has no found memoirs of her earlier period. When she was thirteen years old, the family members started talking about her marriage. Her marriage was fixed. she felt revolting and breaking the age old tradition barriers and doing something different. As we listen, Man is the hand-puppet in the hands of fortune. Her fortune is pursuing her. Marriage has postponed and she meets Prof. Hareesh Chandra. The first time Virmati met Hareesh, he played some of the sweetest tune for her, and was pleased by the look of her face. They both fall in love but the corridor to love never runs flat. The communal barricades and ethical hurdles label their affiliation 'illicit'.

Veermati was highly influenced by two personalities in her life, Shakuntala, her cousin and Swarnlata, her room partner. Both are rebellious women and took no parental pressure. They determined to carve a name for themselves through their educational recreation. They came like a new breath in her life. They were the 'new women' who guaranteed Veermati that there was much more to do in life than just adhering to the man- make codes of conduct.

Swarnlata guides her, when she opens her mind to her. In Lahore, Veermati lives a dishonorable life with the tag of a 'secrete wife'. Swarnlata says, Marriage is not the only thing in life, Viru. The war, the Satyagraha movement- because of these things, women are approaching out of their homes. Taking jobs, struggle, going to jail. Wake up from your out of date dream.

But the hurdles can't take name of stopping. She becomes a pregnant. She tries to meet Harish unluckily they can't meet and she had a abortion. She feels that now all things are finished between them but fortune wants different and again both meet where Veermati started to do job as a teacher, her talent come out here. But because of their affair she had to live job. After that they got married but she becomes

the second wife of Hareesh and lives in their family with his wife and children. Her relation with her own family has shattered.

The whole novel is seen all the way through the eye of her daughter, Ida, who is ignorant of her mother's past which had always been kept a undisclosed from her, and her changing approach about her mother. The first line of the novel is, "The one thing I had wanted was not to be like my mother". This is approach towards her mother. She never thought greatly about her mother as Veermati's past was always kept in hidden from her.

Veermati's daughter Ida, who belongs to the post independence generation, is strong and fully conscious. She breaks up her marriage as she is denied maternity by her husband. The mandatory abortion is also the extinction of her marriage. Ida by severing the marriage bond frees herself from male domination and power and also from conformist communal structures which fasten women. She has that power which Virmati lacks. Swarnalata, Veermati's friend, is also a fully conscious, strong woman. She too experiences pressure with her parents over the issue of marriage but unlike Virmati she canalizes her power into a new way which gives her a sense of group identity. It also breeds ideas of radicalism and militancy but what is commendable is the fact that she can build these ideas of independence into her marriage without destroying the formation of the family. Her marriage rests on the condition that it would not obstruct her work.

The fight for self-sufficiency and separate identity remains an incomplete combat and a million dollar question. During this novel ida's announcement echoes that she doesn't want to be like her mother and wants to assert her independence and separate identity. Ida wants emancipation and doesn't want to compromise as did her mother. This idea of the novel can be summed up in the utterance of angry Ida. This book weaves a connection between my mother and me, each word-brick in a mansion I made with my head and my heart. Now live in it, Mama and leave me be. Do not haunt me anymore. Perhaps it is this incapability of Virmati to strike independent roots and grow that makes Ida remark like this. The search is that of Veermati's daughter, Ida, as she seeks to reconstitute her mother's history. Ida, an educated woman, divorced and childless, it seems that she leads a free life than her mother's in external terms; yet inside her she feels, even if not quite so acutely, some of the same anxieties as had overwhelmed her mother. Virmati defies communal anticipation to emphasize her distinctiveness and hopes to attain self fulfillment. But what does she really get? She is a loser whose acts totally isolate her from her own family and she fails to create a space for herself for which she had been striving all along.

Today is the day following yesterday. Things might have altered, but how much really? Even today thousands of girls sit within the four walls of their houses and wonder why they do not have the right to choose their own lives, decides for themselves whether they want to be home makers or more. Marriage is still the reason for their birth. Freedom is more than just being aloud out for shopping with friends. Manju Kapur presented women's liberation and striving for some space in such a manner that we read not just with our eyes but also with our heart. Kapur never permits Veermati any assertion of power of freedom. Because even as she breaks free from old prisons, she is locked into newer ones. Her relationship with the professor, for instance. Even years of studying and working alone do not give her the confidence to strike independent roots and grow. Finally, marriage to the man of her choice in no triumph.

Yet, we see Veermati and Ida become difficult daughters, so also both face flame of male dominated society. Veermati and Hareesh both love each other but society forgets all the guilt's of Hareesh and gives admiration to him. When Veermati's father has died all family members suppose responsible to Veermati for the death of her father but at the same time these people welcome Hareesh and give value to them but other side they are not ready to forgive Veermati. Veermati feels bad why this happens always with woman. Both had done mistake but she alone face society. However, Prof. Hareesh Chandra never faced any kind of problem that Veermati had to. He even tried to justify his action by saying that many men in their society were married twice and stayed with two wives.

Veermati could not understand why this difference in attitude and treatment. She was looked upon as the black sheep of the family, where as Hareesh encouraged about scot free. These entire happening in Veermati is life makes her progress from an innocent girl to a young woman matured by experience and suffering. However, not to be bogged down by anything, she decides to shape her own fortune. She caught up within a web of oppositional forces. The modern woman within her wants to revolt but her traditional upbringing places hurdles in her path. In an interview Manju Kapur states. "*In my work I aim to show rather tell*". When she starts writing she has a theme in her mind, not a story. The story takes shape gradually. Her work is transparent and seamless. Many Indian Women writers portrays the image of suffering but stoic women who finally break free from the conventional and live life on their own

terms and conditions. Manju Kapur put her foot on this way only. At the hand of Manju Kapoor, these women do not remain as simply puppets. Her central character nurtures the yearning to be autonomous.

Conclusion:

Manju Kapur wants to show how women's are adopting change of modernity by refusing the shadow of the age old traditions. Their new thinking and new attitude gives them new recognition and social worth as an individual in male dominated society. Their new attitude makes them free to live their life according to their own strategy. Her novel also highlights the life of woman, their struggle for rights, quest for identity and survival. Being an educated they become aware of their self Independence. The women character narrated in the novel are emancipated women. They are not satisfied with their present condition. These characters question why there is one rule for men and other for women. Through the characters like Veermati, Swarnalata, Ida the writer has shown the women quest for the self Identity.

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Land use and Land cover Mapping of Yerala river Basin Using Geospatial Technologies

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Abstract:

Land use and land cover mapping is important aspect of the planning and management of natural and man-made resource in the region. In the present study the land use and land cover mapping done for the Yerala river basin using geospatial technology. The Landsat 8 satellite image is used to analyze the area under different land use and land cover classes. Remote sensing data with good spatial resolution is very useful and accurate, and reliable for the analysis. In the Yerala river basin the agricultural land, forest, water bodies, barren and fallow and classes are found.

Keywords: Land Use and land cover, Yerla River, Geospatial Technologies

Introduction

Land use and land cover is key parameter in the planning process. Remote sensing data is providing temporal database for analysis and planning. Irrigation planning, site selection of the surface rainwater harvesting, agricultural planning and management, soil erosion analysis, forest mapping, change detection analysis is done through analysis and future development process applied on the basis of landuse and land cover mapping database. Landsat 8 satellite data and geospatial technology is used to prepare the land use and land cover of the Yerala river basin. The river basin is good hydrological unit the study of land and water resources.

Objective

The main objective of the present analysis is mapping of land use and land cover for the planning and management of natural resources.

Study Area

The study area is west part of Maharashtra state bounded by Latitude 16° 55' to 17° 28' N and Longitude 74° 20' to 74° 40' E and covered by survey of India toposheets no 47 K – 5, 6, 7, 8, 10, 11, 12, 47 L - 9 on the scale 1:50,000 it covers total geographical area of 3029 sq.km and includes two districts (Satara and Sangli) in Maharashtra. The Yerala River is tributary of the Krishana River (Fig.1).

Materials and Methods

The secondary data is collected from following sources, Landsat Satellite images, Earth Explorer (<http://earthexplorer.usgs.gov>). The satellite image is important source of database for mapping of land use and land cover.

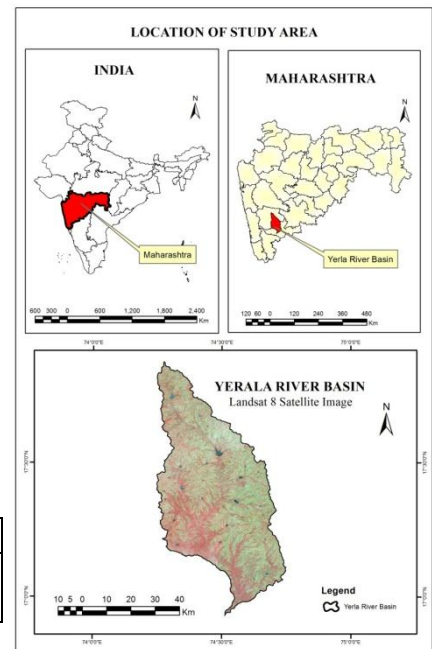
Table .1 Details of Satellite Data

Satellite	Sensor	Path	Row	Year
Landsat 8	OLI and TIRS	146 & 147	48	2017

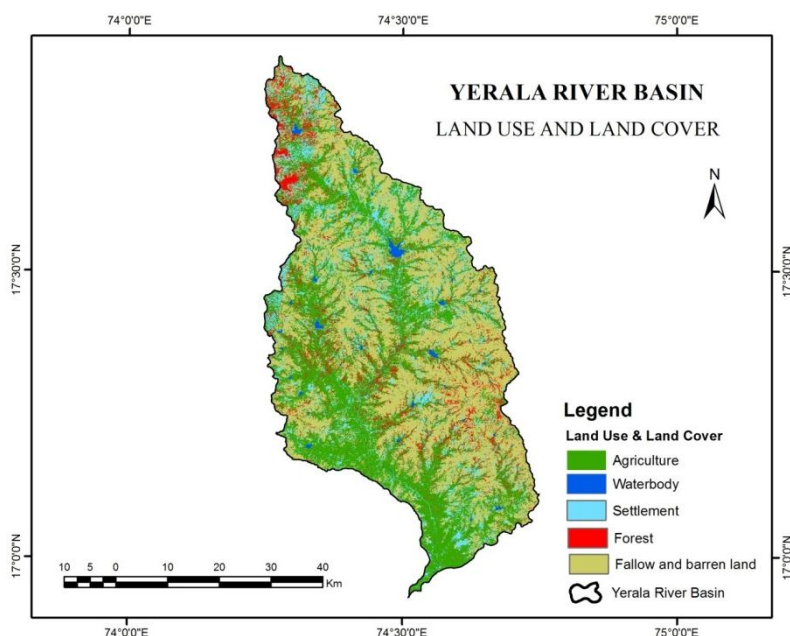
The land use /land cover map created using supervised classification method in ERDAS Imagine software and field check done for the proper land use and land cover mapping.

Result and Discussion

The land use and land cover includes anthropogenic and natural features on the earth's surface. The land cover with agriculture and vegetation affects on the surface runoff and results into high rate of infiltration, where as the built-up area and hard rock terrain are having less infiltration rate. Land use and land cover plays an important role in groundwater resource development, because it controls different hydrological process which affects the groundwater potential. The land use and land cover for the present study was derived from the Landsat ETM satellite image which was downloaded from the USGS earth explorer website. The map was prepared using ERDAS Imagine software and using supervised classification method. The Yerala river basin covered by different classes such as forest, barren land, built-



up area, water body, agricultural land, and others. Most of area is under the agricultural field in the study area (Fig.2).



Conclusion:

Land use and land cover analysis is done for the Yerala river basin it shows the agricultural track found along the river side because irrigation water facility from the river. Most of the area of the Yerala river basin is under barren land fallow land due the scanty rainfall. Forest cover is found in the upper basin area in hilly track only. The two major water bodies are in the Yerala river basin is Yeralwadi dam and Ner percolation tank. This land use and land cover analysis is useful for planning of agriculture, irrigation, soil conservation and optimum use of water resource.

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Effects of the Internet on College Girls: A Study

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In today's changing world everything is changing. Since the advent of computers and the Internet, many things have changed. Home mobile, gas, electricity, banking transactions. You don't have to pay checks or rush to pay all bills because adding online services to your bank account will pay your bills. Everyone wants these facilities. Nowadays internet is being used in all fields. Today's college girls also seem to have advanced in the field of internet. Computers make no sense without networks and the Internet. Because with the help of internet we can get any information in education. You can find many different types of information on the internet like arts, commerce, sports, world news, health, information of different organizations, books, books, travel, reservation facilities etc.

The Internet is one of the most important inventions of all time. This is the biggest revolution to date. The Internet is a world of electronic communication. The Internet is a single network made up of many smaller networks. Computer internet is the fastest way to acquire knowledge. The Internet is universal. The Internet has made the lives of millions of people happier. The number of girls using the internet is increasing day by day but they are not careful while using the internet. It has a strange effect on the student and the family has to bear the consequences. On the one hand, the Internet benefits, on the other hand, it has the opposite effect. Because no one is bound by the internet, anyone can use the internet. As a result, they are being misused in many places and this is affecting the students today. Life without the Internet is becoming an impossible part of everyday life as the Internet caters to almost all human needs. Today, the Internet is used in every home. Crowds are increasing today in places like internet service to get internet connection. Today, the trend of college students leaning towards the internet is proving to be a truly enlightening web. It is hoped that this enrichment will be used for the benefit of human beings because human beings have created the internet to make human life easier and not the internet made human.

Research Objectives:

- 1) To study the effects of internet on college girls
- 2) To study the use of internet
- 3) To study the adverse effects of internet on social elements

Research limitations:

- 1) The research is related to the B.Sc. first year girl students.
- 2) The research is related to how the students are currently addicted to the Internet and what are the consequences.
- 3) This research report has completed a course
- 4) The possibility of research report errors cannot be ruled out

Sample selection method:

Out of 105 first year BSc girl students in Science College, 20 girl students were selected using lottery sample selection method technique.

Internet usage for college girls:

Many people use the internet for their work, but college students are seen using it in this way.

- 1) Useful for educational information: Information about various organizations in the world is available on the Internet. For example, students are seen downloading to get more information about the courses offered at an institution, admission concessions, accommodation facilities, learning courses, skills development, Usenet group, newsletter, message, phone contact.
- 2) Search for suggestions: Provides various suggestions from the net. That's how they get information from the internet. Get information about the subject.
- 3) E-mail: These students use a lot of email sites. For this, by adding voice, file, photo, your friend, relative or government service-facility, to fill the form, an educational institution can send a message. Can send messages not only in this city but in every corner of the country.
- 4) Explaining the concepts: By running many sites, college girls shed light on many common concepts and some concepts in their field of study as well.
- 5) Current Status Information: Students are seen preparing for competitive exams by getting information about global climate, economic developments, scientific research, current affairs.
- 6) Contact with useful people: The one who communicates with each other on the internet is the social network service-society. Groups of same minded, same aim people come together. The students use these sites to get to know each other and make friends as well as exchange various information.

7) Money Transactions: College girls who live far from home are seen transacting money through the internet to get money from home, to pay college fees. Students are also seen using the internet for mobile recharge, ticketing, etc.

In short, the Internet is all over the world. So young college girls are seen working just like college boys. Along with education, girls are also seen betting on internet information facilities. I think the credit should be given to the internet.

Bad Internet Consequences:

1) Waste of time: Many young women are seen spending hours on the internet which does not make proper use of time.

2) Ignoring study: Due to overuse of internet, time is given to ignore study and look at other things.

3) Rising crime rate: Considering the current state of the internet, women are being treated unfairly. The internet has seen an increase in crime along with educational development.

4) Information theft: Due to the use of internet, photos of college girls are being stolen and it can be found while using it elsewhere.

5) Personal as well as family harassment: Bad addiction is affecting the young generation and its effect on their own career, family, society, education is seen in college girls.

6) Addiction: Searching for things other than work.

7) Mental Illness: The tendency to use the internet again and again is increasing. Did anyone get a message overnight? Did you receive the email? It's a habit to watch again and again.

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A Study on Job Attrition Among Employees In BPO Sector

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Abstract:

Business Process Outsourcing has emerged as a buzzword in the industry circles of the developed countries and which has immensely benefitted by the developing countries like India. "Attrition is said to be the gradual reduction in the number of employees through retirement, resignation or death. It can also be said as Employee Turnover or Employee Defection". The main objectives of the study analyze the level of attrition attitude of employees and identify remedial measures to control the attrition among employees. 153 respondents are used for this study. Finally the researcher found that company should provide best career opportunities to employees for efficient and effective working in BPO sector and also BPO sector should motivate the employees to reduce the attrition.

Introduction:

Business Process Outsourcing has emerged as a buzzword in the industry circles of the developed countries and which has immensely benefitted by the developing countries like India. Attrition is a critical issue and pretty high in the industry these days. It's the major problem which highlights in all the organizations. Though the term 'ATTRITION' is common, many would be at a loss to define what actually Attrition is, "Attrition is said to be the gradual reduction in the number of employees through retirement, resignation or death. It can also be said as Employee Turnover or Employee Defection".

Statement of The Problem

In today's competitive environment, attrition is bringing the big loss in the organization as a whole because to retain the talented employees becomes a big challenge for the employers for the long term. The study has been to analyze the nature of work, freedom of work and also the organizational attributes prevailing in the BPO sector. High attrition is big challenge faced by BPO sectors.

Scope of The Study

The study aims to find out the organizational attributes prevailing in BPO sector. Besides these, the study analyzes the attrition attitude of employees and the remedial measures that are taken to control attrition. The result of study would be immense help to BPO sector, to decide about the attrition problem.

Objectives of the Study

1. To analyze the level of attrition attitude of employees.
2. To identify remedial measures to control the attrition among employees.

Research Methodology

I. Source of data - Primary data and Secondary data.

II. Sample size

Data has been collected from 153 respondents of "A study on job attrition among employees in BPO sector".

III. Sample Technique

The sampling technique used for the study is simple random sampling.

IV. Tools used

- Simple percentage analysis, Descriptive analysis, ANOVA, t-Test

Limitations of the Study

1. The study is restricted to 153 BPO employees only.
2. The findings of the study are based on information provided by the respondents only. So the study may not be valid for long period.

Review Of Literature

LavanyaLatha (2017) in her study on a study on employee attrition and retention in manufacturing industries in Nellore District, Andhra Pradesh is to identify the factors which make employees dissatisfied. Data have been collected from 130 employees using convenient sample method. Percentages, t-test and ANOVA have been applied for analysis purpose. This study reveals that to reduce attrition industries should create some opportunities for the growth of their employees within the organization by adopting new Innovative Technologies and Effective training programs.

ShikhaBhardwaj and Ashutosh(2017) in their study on the "Factors Affecting Employee Attrition among Engineers and Non-engineers in manufacturing industry" is to Retain the talented

employees is the biggest problem faced by India Incorporation. Data have been collected from 75 employees using personal and telephonic interview method. Percentage analysis and Chi-square have been applied for analysis purpose. The study reveals that Smooth and open communication channels should be there so as to improve employee-employer. Salary structure should be revised and proper hikes should be given and maintain.

KavitaChordia (2017) in her study on the “Retention Strategies with Reference to BPO Sector” is to understand the various strategies adopted by BPO sector for retaining their employees. Data have been collected from 50 employees using interview method in Pune. Percentage analysis and Chi square have been applied for analysis purpose. The study reveals that employee Retention strategies can be classified into two categories i.e. monetary & non-monetary strategies, like Performance Linked Incentives, Rewards, Increment in Salary, Job Rotation, Job Enrichment, Exit Interviews, Participation in Management, Public Recognition of Achievements etc.

Ruchira and Akanksha (2018) in their study on the employee attrition and employee satisfaction of H.R performance appraisal & training practices in defense PSUs in India is to examine the impact of H.R. practices on the employee attrition. Data have been collected from 472 employees using questionnaires. Frequency analysis, Chi square analysis and correlation analysis have been applied for analysis purposes. The study reveals that there is no universal attrition management solution for every company and so companies should adopt remedial measures to retain their efficient employees.

Saket andMadhav(2018) in their study examine the “Employee Intension about Attrition in Indian IT sector” is to explore different factors that influence employee attrition. Data have been collected from 120 employees using questionnaire. Mean, t-Test and ANOVA have been applied for analysis purpose. The study results that the reasons of attrition among the IT employees are dynamic in nature. There is a change in the opinions of the employees about the reasons for attrition with a change in their age, gender, education, marital status, qualification and designation.

Objective I -To Analyze The Level Of Attrition Attitude Of Employees- Descriptive Statistics

The mean ratings have been assigned as 1 for Highly Disagree,2 for Disagree,3 for Neutral,4 for Agree and 5 for Highly Agree.

Attrition attitude among employees – Descriptive statistics

Statements	N	Minimum	Maximum	Mean	Std. Deviation
Work life imbalance	153	1	5	3.33	1.038
Lack of promotion	153	1	5	3.19	.985
Unsatisfied job	153	1	5	2.96	1.129
Lack of career growth	153	1	5	2.92	1.073
Health issues	153	1	5	2.99	1.029
Long working hours	153	1	5	2.94	1.047
Power and politics	153	1	5	2.77	1.085
Total				40.16	14.052

Source: primary data

Interpretation:

The total mean rating of the respondents in attrition attitude prevailing in BPO sector is 40.16. The highest mean score of 3.33 has been found for “work life imbalance” to employees with the standard deviation of 1.038 and the lowest mean score of 2.77 has been found for “Power and politics” with the standard deviation of 1.085.

It is inferred that the level of attrition is due to work life imbalance is mainly due to change in nature of shift.

OBJECTIVE –II

Demographic Factors Vs Remedial Measures To Control The Attrition-Anova

Ho: “The average mean score of remedial measures to control the attrition do not differ significantly among the demographic factors”.

Personal factor		N	Mean	SD	t-value	f-value	Sig.	S/NS
Gender	Male	54	3.2948	0.80481	.569	-	.570	NS
	Female	99	3.2180	0.79296				
Age	21-30 years	72	3.4630	0.76936	-	5.404	.005	S
	31-40years	58	3.0575	0.83175				
	Above 40 years	23	3.0362	0.61177				

Marital status	Single	65	3.5577	0.72318	4.426	-	.000	S
	Married	88	3.0142	0.77045				
Area of residence	Rural	45	3.2389	0.75097	-	.671	.513	NS
	Semi-urban	56	3.1622	0.77194				
	Urban	52	3.3397	0.90776				
Education qualification	Diploma	19	3.1667	0.73441	-	3.065	.050	S
	Undergraduate	63	3.4312	0.70751				
	Post graduate	71	3.1009	0.85888				
Salary per month	Less than Rs20000	61	3.4686	0.72412	-	9.076	0.00	S
	Rs20000 to 40000	52	3.3077	0.73737				
	Above Rs40000	40	2.8229	0.82565				
Total				12.3228				

NS- Not significant at 5% level of significant

Interpretation

The respondents whose age is between 21 to 30 years are found to have the highest mean score of 3.4630. The mean score 3.3397 has been high for who are living in urban area. The mean score 3.4312 has been high for the respondents who are under graduates. Respondents whose salary per month is less than Rs.20,000 are found to have the highest mean score of 3.4686.

ANOVA results indicate that there is no significant difference in the mean score of Remedial measures to control the attrition in respect of area of residence Hence the null hypothesis is accepted. However, in case of age, educational qualification and salary per month there is a significant difference in the mean score of the remedial measures to control the attrition. Hence the null hypothesis is rejected.

It is inferred that youngsters and married employees prefer more remedial to reduce their attrition attitude to work in BPO sector.

Findings, Suggestions and Conclusion

Findings

Descriptive Statistics

The total mean rating of level of attrition attitude of employees is 40.16. The highest mean score (3.33) has been found for work life imbalance and the lowest mean score (2.77) for power and politics.

The level of attrition due to work life imbalance is mainly due to change in nature of shift.

Anova

Demographic factor namely area of residence has no significant difference towards remedial measures to control the attrition among employees, therefore, null hypothesis is accepted. It is inferred that age, education qualification and salary per month have significant difference between remedial measures to control the attrition among employees,, therefore, null hypothesis is rejected. **The youngsters and married employees prefer more remedial measures to reduce their attrition attitude to work in BPO sectors.**

Suggestion

1. BPO sector should motivate the employees to reduce the attrition.
2. The BPO sector should make retention strategies to control the attrition rate.
3. Stress relief activities should be provided and various activities should be promoted to employees in company.
4. Counselor should be appointed by the BPO sector to overcome the problems of the employees.

Conclusion

The BPO sector is rapidly growing sector in India. It is one of the industries which have witnessed high growth. Most of the employees have attrition problem in BPO sector. The employees prefer more remedial measure to reduce their attrition to work in BPO sector. To retain the employees the income level should be increased to employees and organization has to make retention strategies like rewards and recognition, pleasant working environment, skill recognition, support learning, training and development opportunities, group medic-claim and personal accident insurance scheme, recreation and cafeteria facilities and loan facilities are very helpful in retaining the employees.

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Felicitous Difference Labeling Graph

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Abstract

A Felicitous Difference Labeling of a graph G , with q edges is an injection $f: V(G) \rightarrow \{0,1,2, \dots, q\}$ in such a way that each edge $e = uv$, is labeled as $f^*(xy) = (f(x) - f(y)) \pmod{q+1}$. The resulting labels of the edges are distinct and form $\{1,2, \dots, q\}$. A graph that admits a **Felicitous Difference Labeling (FDL)** is called **Felicitous Difference Labeling Graph**. In this paper, we prove that Path, Cycle, Complete Bipartite Graph, Fan, Ladders ($n \geq 2$), Comb are Felicitous Difference Labeling Graph.

Keywords: Felicitous Difference Labeling (FDL), Path, Cycle, Complete Bipartite Graph, Fan, Ladders, Comb.

Introduction

The graphs we consider are simple. For notation and terminology, we refer to [1]. Lee, Schmeichel and Shee [2] introduced the concept of a felicitous graph as a generalization of a Harmonious graph. A graph G with q edges is called harmonious if there is an injection $f: V(G) \rightarrow \mathbb{Z}_q$, the additive group of integers modulo q such that when each edge xy of G is assigned the label $(f(x) + f(y)) \pmod{q}$, the resulting edge labels are all distinct. A felicitous labeling [4] of a graph G , with q edges is an injection $f: V(G) \rightarrow \{0, 1, 2, \dots, q\}$ so that the induced edge labels $f^*(xy) = (f(x) + f(y)) \pmod{q}$ are distinct. Motivated by the above works we introduce a new type of labeling called **Felicitous Difference Labeling**.

Preliminaries

Definition 2.1: A Path P_n is a walk in which all the vertices are distinct.

Definition 2.2: A Cycle C_n is a Closed Path.

Definition 2.3: A Complete Bipartite graph $K_{m,n}$, is a bipartite graph with bipartition (V_1, V_2) such that every vertex of V_1 is joined to all the vertices of V_2 , Where $|V_1| = m$ and $|V_2| = n$.

Definition 2.4: The fan fn ($n \geq 2$) is obtained by joining all vertices of P_n (Path of n vertices) to a further vertex called the center and contains $n+1$ vertex and $2n-1$ edges. i.e. $fn = P_n + K_1$.

Definition 2.5: The ladder L_n ($n \geq 2$) is the product graph $P_2 \times P_n$ which contains $2n$ vertices and $3n - 2$ edges.

Definition 2.6: The graph obtained by joining a single pendant edge to each vertex of a Path is called a **Comb**.

Main Results

Definition 3.1: A Felicitous Difference Labeling of a graph G , with q edges is an injection $f: V(G) \rightarrow \{0,1,2, \dots, q\}$ in such a way that each edge $e = uv$, is labeled as $f^*(xy) = (f(x) - f(y)) \pmod{q+1}$. The resulting labels of the edges are distinct and form $\{1,2, \dots, q\}$. A graph that admits a **Felicitous Difference Labeling (FDL)** is called **Felicitous Difference Labeling Graph**.

Theorem 3.2: Any Path P_n is a FDL.

Proof: Let $V(P_n) = \{u_i / 1 \leq i \leq n\}$ and $E(P_n) = \{u_i u_{i+1} / 1 \leq i \leq n-1\}$. Then $|V(P_n)| = n$ and $|E(P_n)| = n-1$. Define $f: V(P_n) \rightarrow \{0,1,2, \dots, n-2, n-1\}$ as follows: let f^* be the induced edge labeling of f .

$$f(u_i) = \begin{cases} i-h & i \text{ is odd} \\ n-h & i \text{ is even, } h = 1, 2, \dots \end{cases}$$

Then $f^*(u_i u_{i+1}) = n-i, 1 \leq i \leq n-1$. Clearly, the induced edge labels $f^*E(G) = \{1,2, \dots, n-1\}$ are all distinct.

Example 3.3: The FD labeling of P_5 and P_7 are given in fig. 1 and 2 respectively.

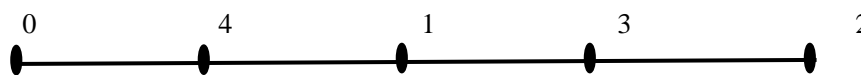


Fig. 1

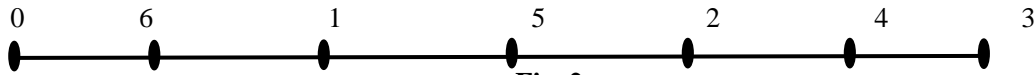


Fig. 2

Theorem 3.4: C_n is a FDL graph if $n = 4k, k = 1, 2, \dots$

Proof: Define $f: V(C_n) \rightarrow \{0, 1, 2, \dots, 4k - 1, 4k\}$ as follows:

$$f(u_i) = \begin{cases} 4k & i = 0 \\ 2k + 1 & 1 \leq i < k \\ 2k + i & i \geq k \end{cases}$$

$$f(v_i) = \begin{cases} 0, 1 & i = 0, 2k - 1 \\ 2k & 1 \leq i < 2 \\ 2k + 1 - i & 2 \leq i \leq 4 \\ 2k - i & i > 4 \end{cases}$$

Then the induced edge labels are distinct and are $\{1, 2, \dots, 4k\}$. Hence C_n admits Felicitous Difference labeling for $n = 4k$.

Example 3.5: The FD labeling of C_4 and C_8 are given in fig. 3 and fig 4 respectively.

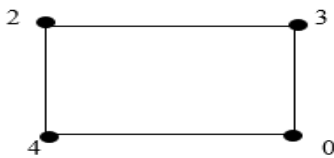


Fig 3

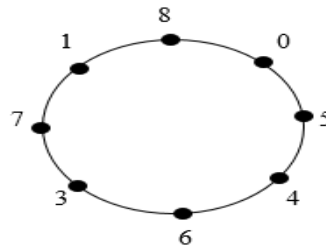


Fig 4

Theorem 3.6: For each $m, n \geq 1$, the complete bipartite graph $K_{m,n}$ is FDL graph.

Proof: Let the bipartition of $K_{m,n}$ be (X, Y) where $X = \{x_1, x_2, \dots, x_m\}$ and $Y = \{y_1, y_2, \dots, y_n\}$. Assume that, $m \leq n$. Then, a felicitous labeling of $K_{m,n}$ is

$$f(x_i) = i - 1, \quad i = 1, 2, \dots, m \quad \text{and}$$

$$f(y_j) = jm, \quad j = 1, 2, \dots, n.$$

Then the induced edge labels are distinct. Hence $K_{m,n}$ admits FDL graph.

Example 3.7: The FD labeling of $K_{2,4}$ are given in fig 5 respectively.

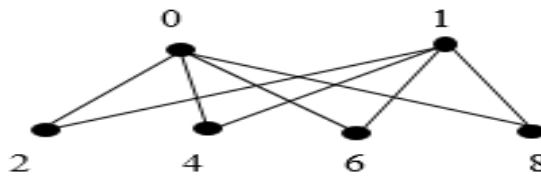


Fig 5

Theorem 3.8: For a fan graph, f_n is FDL graph for $n \geq 2$.

Proof: Define $f: V(f_n) \rightarrow \{0, 1, 2, \dots, 2n - 3, 2n - 1\}$ as follows: label the centre with 0 and the vertices of path is defined by

$$f(u_i) = q, q - 2, q - 4, \dots, \quad i = 1, 2, \dots \quad \text{and}$$

$$f(v_i) = k \text{ is odd}, \quad k = 1, 3, \dots$$

Then the induced edge labels are distinct. Hence admits f_n FDL graph.

Example 3.9: The FD labeling of f_4 are given in fig 6 respectively.

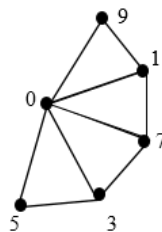


Fig 6

Theorem 3.10: All ladders $n \geq 2$ are FDL graph.

Proof: Define $f: V(l_n) \rightarrow \{0, 1, 2, \dots, 3n - 4, 3n - 2\}$ is defined as follows:

$$f(u_i) = \begin{cases} 0 & i = 0 \\ q & 1 \leq i < 2 \\ q - h & 2 \geq i, h = 2, 3, 4, \dots \end{cases}$$

$$f(v_j) = 2j - 1, j = 1, 2, 3, \dots$$

Then the induced edges labels are distinct. Hence l_n admits is a FDL graph.

Example 3.11: The FD labeling of l_4 are given in fig 7 respectively.

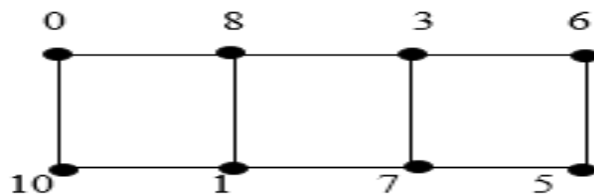


Fig. 7

Theorem 3.12: Any Comb $P_n \odot K_1$ is a FDL graph.

Proof: let $P_n \odot K_1$ be a comb obtained from a path $P_n = u_1, u_2, u_3, \dots, u_n$ by joining the vertex. Define $f: V(P_n \odot K_1) \rightarrow \{0, 1, 2, \dots, 2n, 2n + 1\}$ by

$$f(u_i) = \begin{cases} 0 & i = 1 \\ q - k & 2 \leq i \leq \frac{2j}{2}, k \text{ is odd}, j = 1, 2, \dots \\ i - 1 & 3 \leq i \leq 2n + 1 \end{cases}$$

$$f(v_i) \begin{cases} q & i = 1 \\ q - h & 3 \leq i \leq 2n + 1, h \text{ is even} \\ i - 1 & 2 \leq i \leq \frac{2j}{2} \end{cases}$$

Then the induced edge labels are distinct. Hence $P_n \odot K_1$ is a FDL graph.

Example 3.13: The FD labeling of $P_5 \odot K_1$ are given in fig 8 respectively.

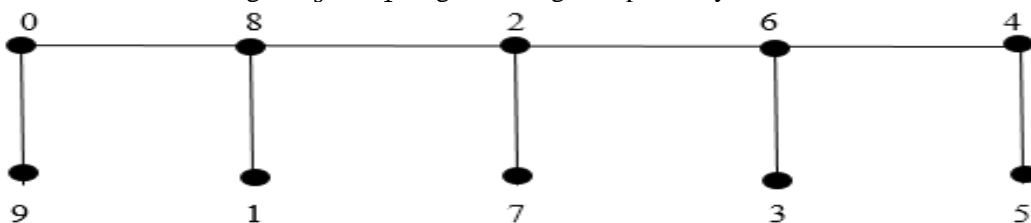


Fig. 8

Results 3.14: Every Star graph is FDL graph.

Results 3.15: Every Harmonious graph is Felicitous. But, Every Harmonious graph is not Felicitous Difference graph.

Conclusion

The Study of labeled graph is important due to its diversified applications. All graphs are not FDL graphs. It is very interesting to investigate graphs which admit FD Labeling. Subtraction modulo will not solve for Harmonious Labeling. But it is suitable for FDL graph. In this paper, we proved that Path, Cycle, Complete Bipartite Graph, Fan, Ladders ($n \geq 2$), Comb are Felicitous Difference Labeling Graph. We have already investigated graphs which are FDL gra[j] only for certain cases and have planned to investigate the FD labeling of some special cases of path and cycle related graphs in our next paper.

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Human Rights of Women -International Perspectives

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Abstract

Human rights are those minimal rights which every individual must have against the State or other public authority by virtue of his being a 'member of the human family' irrespective of any other consideration. "The Law does not establish human rights, as they are inherent entitlements which accrue to every person by virtue of his or her birth into humanity. They belong to all persons, irrespective of any distinctions based on sex, race, caste, religion and the like.

The term "women's human rights" and the set of practices that accompanies its use are the continuously evolving product of an international movement to improve the status of women. In the 1980s and 1990s, women's movements around the world formed networks and coalitions to give greater visibility both to the problem that women face every day and to the centrality of women's experiences in economic, social, political and environmental issues.

There are various forms of violence against women, namely domestic abuse, rape child marriage, sexual harassment at work place, discrimination etc. Whatever may be the form of violence, but all are violation of a female starts as early as before they are born, by their parents as they consider daughter as a burden to be off loaded somehow.

At one time in India – in the ancient Vedic period – there were equal rights between men and women and even feminist lawmakers like Gargi and Maitreyi. But the later Vedic period polarized the sexes. Males oppressed females and treated them as 'other' or similar to a lower caste. Today, patriarchy is just one of the hierarchies which keep females down, oppressed by the traditional system.

"Back in 19th century, when social reformers like Raja Rammoham Roy and nationalists like Bal Gangadhar Tilak were concerned with oppressive social practices like 'Sati' or 'child marriage' the tension between the indigenous scriptural dicta and colonial heritage of the British legal system always lurked in the background.

Introduction

The concept of human rights is as old as the ancient doctrine of 'natural rights' founded on natural law. The expression 'human rights' is of recent origin, emerging form (post-Second World War) International Charter and the Conventions. Political thinkers like Thomas Hobbs, John Locke and Rousseau had contributed their views in this directions in their writings, which have sowed the seeds for struggle for emancipation of people from political tyranny. Human rights are a subject of modern international law. General Secretary of United Nations, Kofi Annan once said in one of his message, "Human rights are your rights. Seize them. Defend them. Promote them. Understand them and insist on them. Nourish and enrich them." All of those rights which are essential for the protections and maintenance of dignity of individuals and create conditions in which every human being can develop of his personality to the fullest extent may be termed human rights. As pointed out by Fawcett, "Human rights are sometimes called fundamental rights or basic right or natural rights, which cannot be taken away by any legislature or any act of government and which are often set out in the Constitution." The bitter experience which the man kind had undergone during the two world wars, when large scale violations of human rights took place. Broadly speaking, human rights are the rights possessed by all human beings simply because they are humans. 'Human' is a concrete concept which refers to ourselves and 'Right' means recognized and protected interest by law. So it can be said that our interest which is recognized and protected by law is human right.

All societies and cultures have developed some conceptions of rights and principles and which would be contributed to the development of human rights. The rights of man which evolved with different degrees of emphasis reflects one common feature- 'human dignity' which is considered indispensable for the attainment of individual's wholesome personality. According to the renowned author Dr. G.B. Reddy, women have a unique positions in every society whether developed, developing or underdeveloped, playing various roles of a daughter, wife, mother etc. However, women are often in disadvantaged position on account of social barriers and impediments. A report of the United Nations organizations, 1980, points out that women constitute half the world population, perform nearly two-thirds of the world hours, receive one-tenth of the world's income and own less than one-hundredth percent of world's property, Women suffer even today even though they constitute more than half of the world's population. We must realize that civil and political rights and economic and social rights are integral and complimentary parts of one coherent system of global human rights. Violation against women is manifestation of historical unequal power and discrimination against women and is a social mechanism by which the 'subordinate' positions of women is sought to be perpetuated. Women suffer even today, though they constitute more than half of the world population.

The World Conference at Vienna on human rights in 1993 declared that the human rights of women and the girl child are inalienable, integral and indivisible part of universal human rights. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) to which 166 countries including India are members, serves as the main foundation of rights for women. The preamble maintains that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields. The Universal Declaration of Human Rights (UDHR) states that whereas recognition of the dignity of the inherent dignity and of the equal and inalienable right of all members of the human family is the foundation of freedom, justice and peace in the world. All human beings are born free and equal in dignity and rights. Everyone is entitled to all the rights and freedoms without distinction on the basis of race, colour sex religion etc... There is a prohibition on slavery or servitude in all forms. The Universal Declaration of Human Rights (UDHR) being a mere declaration does not have any provision for the implementation of these rights. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment [Article 5 of Universal Declaration of Human Rights (UDHR) and Article 7 of International Covenant on Civil and Political Rights (ICCPR)]. All are equal before law and are entitled to equal protection of law. The Fourth World Conference on Women, held in Beijing, Reaffirmed gender equality as fundamental pre-requisite for social justice. The Universal Declaration of Human Rights (UDHR), International Covenant on Economic, Social and Cultural Rights (ICESCR) and International Covenant on Civil and Political Rights (ICCPR) are compendiously called 'International Bill of Rights'. The International Covenant on Economic, Social, and Cultural Rights (ICESCR) Adopted in 1966 guarantees women equality of status. The International Covenant on Civil and Political Rights (ICCPR) adopted in 1966 guarantees equal protection of the law to both sexes. The genesis of human rights concept of international community can be traced to the United Nations Charter of 1945. The Preamble declares ...to reaffirm in fundamental human rights, the dignity and the worth of human persons. The basic human rights enshrined in the international covenants may at best inform judicial institutions and inspire legislative action within member states, but apart from such deep reverence, remedial action at the instance of aggrieved individual is beyond the area of judicial authority.

INTERNATIONAL PERSPECTIVES:-

1. United Nations And Human Rights of Women:

United Nations has various agencies, which has its own separate area to work.

They dealing with women related issues in their particular area of operations. The Atrocities committed during Second World War are one of the strong reasons behind to create protective mechanism for fundamental Human Rights at International Level.

2. Provisions of United Nations charter 1945 concerning Human rights of women:

The Soul of United Nations Charter i.e. Preamble speaks explicitly about Human Rights of Women. It shows the importance of concept of Parity especially in respect to gender. The Preamble says, "We the Peoples of The United Nations determined to reaffirm faith in Fundamentals human Rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."

The very purpose of United Nations is, "To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinctions as to race, sex, language, or religion. It means Charter provides that there no discrimination on the ground of Sex. Everyone should be treated as equal irrespective of his Race, Language, Religion and Sex. Here it is crystal clear that United Nations are bound to respect Human Rights women without discriminations.

3. Commission on the Status of Women:

The commission on the Status of women was established in 1946. This commission is part and parcel of Economic and Social Council. At present the Commission consists of 45 members. The commission has done valuable work on the status of Women. The functions of commission are to promote the rights of Women in Political, Economic, Civil, Social, and Educational fields and also to advocate equal status of rights Women to those Men.

4. Universal Declaration of Human Rights (UDHR) 1948:

Universal Declaration of Human Rights 1948 is one of the great historic achievements of United Nations. This step has been taken for the promotion and protection of Human Rights at International Level. "All human being are born free and equal in dignity and rights." This international document strictly advocates the notion of equality. Everyone shall respect and maintain dignity of all without discrimination. To give due respect to others dignity is basic fundamental principle of Human Rights.

Another important aspect in the area of Human Rights is prohibition against discrimination. "All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled

to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.”

5. International Convention for the Suppression of the Traffic in persons and exploitation of the Prostitution of others, 1949:

This is important convention, which prohibits and punishes the persons who do any act, which includes Prostitution and traffic in Persons. The member countries shall take measures to educate and encourage through their public and private services to prevent prostitution and rehabilitation of victims of such offences.

6. Convention on the Political Rights of Women, 1952:

This is an important step towards universal attainment of equal rights between Men and Women. “Women shall be entitled to vote in all elections on equal terms with men, without any discrimination.”

“Women shall be eligible for election to all publicly elected bodies, established by national law, on equal terms with men, without any discrimination.”

The said convention specifically deals with political rights of the Women. It establishes electoral rights and participation of women in functionaries of Government.

7. Convention on the Nationality of Married Women, 1957:

In Accordance of the view expressed by Commission on the Status of Women, that there should be a convention on the Nationality of married women to assure equality between Men and Women. The said Convention speaks about prevention of becoming stateless of married women after marriage. The general Assembly of United Nations adopted in 1957.

8. Declaration on the Elimination of Discrimination against Women, 1967:

The General Assembly adopted this Convention in 1967. The present Convention is result of notion of Equality between Men and Women. The Universal Declaration of Human Rights asserted that all human beings are born free and equal in dignity. “Discrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offence against human dignity.”

9. Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), 1979:

The U. N. Convention on the Elimination of All Forms of Discrimination against Women advocates to maintain parity and to eliminate discrimination against women in all areas of life, including healthcare, education, employment, domestic relations, law, commercial transaction, and political participation, among other things.

The Convention is a valuable mechanism for fighting women’s discrimination worldwide. The Convention specifies that States Parties should undertake to “embody the principle of equality of men and women in their national Constitutions or other appropriate legislations to ensure, through law and other appropriate means, the practical realization of this principle.”

10. The Committee on CEDAW:

The committee on the elimination of all forms of discrimination against women was established under Convention on the Elimination of all forms of Discrimination against Women. Committee has performed significant work but has not succeeded.

11. Declaration on Elimination of violence against women, 1993:

The combat violence against women at international level this present declaration is “Violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.” Violence has affected millions of women worldwide. This results into lack of involvement of women in Socio, economic Cultural activities. The declaration assists to Government of State to take necessary steps to prevent violence against women.

12. Vienna Declaration and Human Rights of Women, 1993:

The Declaration was adopted by the World Conference on Human Rights in 1993. The World Conference on Human Rights urges, “The full and equal enjoyment by women of all human rights and that this be a priority for Governments and for the United Nations”

“The equal status of women and the human rights of women should be integrated into the mainstream of United Nations system-wide activity. These issues should be regularly and systematically addressed throughout relevant United Nations bodies and mechanisms.”

Everything about equality has been taken into consideration and also it recognises the importance of the enjoyment by women of the highest standard of physical and mental health.

13. World Conference on Women’s Human Rights:

The first International Conference on women held in Mexico in 1975 under the title “Equality, Development and Peace”. It was recognised that women are also part and parcel of Development of Nation. Women should contribute for the progress of country.

14. Beijing Declaration, 1995:

Again it was reiterated that elimination of all obstacle for gender equality and the advancement and empowerment of women is need of time. Furthermore, prevention of violence against women and girl child and primary health care for girls and women has given greater attention in the said Declaration.

Besides, this entire framework United Nations Development Fund for Women's (UNIFEM) Work on Gender Justice and United Nations Educational, Scientific and Cultural Organisation's (UNESCO) statement on Women's Contribution on the Culture of Peace is also has taken special care and attention in area of Gender equality and multifarious aspect of women. The European convention on Human Rights and the American Convention on Human Rights, 1969 also speaks on the theme of U N Charter and adopted the same regional level.

Conclusion:

The Universal Rights belong to individual held by virtue of being human. Study revealed that Women as a human being hampered since ancient time. Dominance on women in the society resulted into backwardness of women in the civil, political, social, economic, and educational point of view. Gender equality and brotherhood in the society will change the current situation. The attitude towards women can be changed with proper policy implementation with the aid of Governmental and Non Governmental organisations.

The International and National framework to protect rights of women has not attained satisfactory results. Finally what my prognosis is collaboration between all classes of society, Governmental, Non Governmental instrumentalities, Judiciary and Media is the need of hour.

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Representation of Animal Diversity in Jibanananda Das's *Rupasi Bangla*

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Abstract

We are passing through a very critical phase unprecedented in human history. A series of catastrophic events in recent times, from wildfires to the COVID-19 pandemic, has shaken the world's environmental conscience. Overexploitation of nature is increasingly eroding our loving Earth's ability to sustain humanity into the future. It is the time to bend the curve of rapid biodiversity loss by renewing our lost relationship with nature. Literature, like other forms of creative arts, can inspire us to heal our relationship with nature and mitigate risks of future pandemics. So it is the task of the hour to search for representation of biodiversity in literature to awaken a genuine feeling for the lost nature and inspire action for conservation. The present study deals with poetic representation of animal diversity in Jibanananda Das's *Rupasi Bangla* with a view to show the importance of the poem from the environmental point of view.

Keywords: pandemic, biodiversity loss, plant diversity, bioregional literature, ecological restoration, sustainability.

Introduction

The United Nations (UN) General Assembly declared the decade, 2011-2020, as the UN decade on biodiversity and as a consequence the whole world got involved in addressing the pressing issues concerned with biodiversity loss, disruption in ecosystem services, and promotion of conservation. Much has been done, but much remains to be done to reach the target of sustainable development goals by 2030 and "Living in harmony with nature" by 2050. This target envisages that biodiversity is valued, conserved, restored and wisely used, maintaining ecosystem services, sustaining a healthy planet and delivering benefits essential for human well-being. But the *Living Planet Report 2020* (LPR) unfolds a very shocking picture of the planet. The Living Planet Index (LPI) reveals that the populations of fish, birds, mammals, amphibians and reptiles have fallen by an average of 68% in less than fifty years (1970-2016). It also shows that the freshwater biodiversity is declining far faster than that in our oceans or forests. The LPI is a standard measure of the state of the world's biological diversity. It is clear that nature is declining globally at rates unprecedented in human history. Our blatant disregard for the environment has brought about vital natural systems failure.

The earth has witnessed a series of catastrophic events such as wildfires, floods, droughts, locust plagues, cyclones, and the COVID-19 pandemic. According to Marco Lambertini, Director General, WWF International, "COVID-19 is a clear manifestation of our broken relationship with nature" and "unprecedented biodiversity loss threatens the health of both people and the planet" (LPR-4). It is the urgent need of the hour to rebalance our relationship with the planet in order to preserve the Earth's amazing diversity of life for our own survival. Like all other branches of knowledge, literature, especially bioregional texts, can provide us with materials reflecting multifaceted canvas of human-nature relationships. Jibanananda Das's *Rupasi Bangla* is such a unique text in Indian literature that explores Bengal's biodiversity with all its richness and variety. In the present study only the representation of animal biodiversity in Jibanananda Das's *Rupasi Bangla* has been taken into account.

Personal Experience of the Poet

Jibanananda Das was born and brought up in Barisal, now in Bangladesh. The landscape of this riverine locality, free from the din and bustle of city life, had a deep and pervasive impact on his life and literature. It shaped his sensibility towards nature. In Jibanananda Das the bioregional imagination was so powerful that his poetry is replete with indigenous biodiversity. In his childhood he enjoyed much time in close proximity with nature and later these childhood acquaintances with nature's plenty got reflected in his poetic creation. It is evident from *Balyasmriti*, recollections of childhood memories by Ashokananda Das, the poet's brother, as published in *Mayukh* (1955) that Jibanananda grew up in Barisal amidst congenial cultured family atmosphere and natural setting typical of Southern Bengal. The very joyful environment bereft of touches of any sort of contamination – be it physical or psychic – induced a sense of purity and sobriety that Nature alone can inculcate in a sensitive child like Jibanananda. This close connection with Nature's plenty provided him with all the delicately sensuous and suprasensuous impulses that later moulded his poetic imagination to create such an impressive sequence of poems as *Rupasi Bangla*. In the home atmosphere, Ali Mamud, the gardener, taught him how to climb up a betel-nut tree

and told him innumerable tales drawn from rural Bengal, and gave him a comprehensive picture of rustic life, folk culture and natural beauty. In fact, Ali opened up a new horizon of Bengal's beauty for imitation and emulation by supplying him with names and features of plants and trees. He acted as a mediator between Jibanananda and the world around him. Like Ali, Fakir, who also worked in their garden, told him interesting stories of agrarian society. Prahlad, the milkman, and Motir Maa shared with child Jibanananda much of their experience and tales. In the evening Motir Maa would tell them 'parankatha' (fairy tales). Her stories include folktales and tales relating to catching fish. From Suklal and Motilal he learnt the art of making wheels and catching fish. Muniruddi, the mason, came up with stories of adventure. The poet's grandmother would also narrate stories of adventure and hunting. As a serious listener he would listen to those stories with rapt attention.

Animal Biodiversity in *Rupasi Bangla*

What distinguishes Jibanananda Das from the rest of his contemporaries is his acute observation of minute details in nature. As in nature, so in Jibanananda Das's poetry, animals and trees are bound up in close relation to each other. In his poetic quest for the beauty of Bengal, the birds and beasts assemble in abundance. In *Rupasi Bangla* the following birds have their distinct presence:

Shalik (common myna; martin); *Darkak* (raven); *Hans* (duck); *Machhranga* (kingfisher); *Badur* (bat); *Chil* (kite); *Khanjana* (wag-tailed bird); *Sankhachil* (gull); *Bok* (heron); *Bou Katha Kao* (Indian nightingale); *Charui* (sparrow); *Finga* (Drongo); *Gangshalik* (bank myna); *Gangchil* (river gull); *Shyama* (thrush); *Suk* (popinjay; parrot); *Morali* (goose); *Rajhansa* (swan); *Sudarshan*; *Chakor/Chakori* (red-legged bartavelle); *Hiramon* (a talking bird); *Kokil* (cuckoo); *Munia* (a small Indian bird); *Moral* (flamingo); *Nimpakhi* (a variety of bird); *Payra* (pigeon); *Suparna* (a variety of bird with beautiful wings)

These birds are not only beautiful creations of nature, they are part of ecosystems. Jibanananda could feel their presence even when he had been staying pent up in the city of Kolkata. In his poetry birds are symbols of freedom and joy. His keen observation gets reflected in this description of a *shalik*:

I'll see the jackfruit leaves dropping in the morning breeze; the grey (catechu coloured) wings of the shalik, with white plumes underneath, get stiff in the cold evening; his yellow feet dance once or twice in the grass and then the barringtonia branches hail him into their hearts.

(Basu Majumder 18)

The poet would love to spend his idle hours with the birds. He confesses that he feels so much attachment to the birds that he built his dwelling in this land:

I have loved this land of 'Shyama' (black bird) and 'Khanjana' (wag-tail) and built my dwelling here.

(Basu Majumder 32)

So intense is the poet's passion for Bengal's nature that he expresses his desire in Bengal forever. Even after death he wants to come back to his motherland, not as a man but as a bird:

I shall come again ... as a beautiful kite or weaver ... I may come as a crow ... I may be a duck.

(Basu Majumder 35)

As the poet of solitude Jibanananda searched for serenity in nature. He finds peace of mind in the cooing of the dove:

Here the cooing of the dove in the afternoon brings peace to human mind.

(Basu Majumder 63)

The poet has the firm conviction that if anybody suddenly notices Indian nightingale or gets lost in the songs of dove, he/she would have to stay in the wood eternally:

If once you catch a glimpse of that bird (Bou Katha Kao) amid the black-berry branches or hear intently the cooing of the dove in the afternoon and be absorbed, -- then shall you never like to depart from this wood.

(Basu Majumder 63)

These birds are deep rooted in the nature of Bengal. They are associated with myths and legends, folktales and folk life. The poet imagines that when Shankhamala, a woman character of Bengali folktales, knitted her cotton wrapper kingfisher was sparkling:

There 'Shankhamala' sewed the cotton quilt;

Oh! How many centuries ago, the bright atmosphere of kingfishers ...

(Basu Majumder 59)

In a sonnet Jibanananda has depicted a fine picture of Bengal in terms of its plants and animals, rivers and watersheds, myths and legends. Birds occupy an important place along with other components of the bioregion. With much delicacy the poet describes the birds by using similes drawn from plant diversity:

There's a place on earth -- the most beautiful and merciful...

There the white kite is moving wings as quiveringly as betel leaves in the wind;

The white owl, like the scent of paddy, looks like a blooming youth.

(Basu Majumder 55)

Like birds, other animals, too, have entered poetic canvas of Jibanananda. He mentions a variety of wild animals including insects, reptiles, amphibians and fishes:

Kari (cowrice); *Bhimrul* (bumble-bee); *Jonaki* (glow worm); *Sapmasi* (a kind of winged insect); *Gubrepoka* (Beetle-wheel); *Jhinjhi* (cricket); *Kanchpoka* (Green beetles); *Shyamapoka* (green-winged autumnal insect); *Chital* (clown knifefish); *Googly* (shell-fish); *Shamuk* (snail); *Beji* (mongoose); *Bagh* (tiger); *Biral* (cat); *Byang* (frog); *Bolta* (wasp); *Chanda* (a common fish of Bengal); *Goru* (cow); *Gokhura* (cobra); *Gangafaring* (grasshopper); *Metho Indur* (field mouse); *Sarpunti* (a local variety of fish).

The searching eye of the poet could find manifestation of life in all creatures. That's why all that are insignificant and neglected in poetry have made their entry into the poetry of Jibanananda Das. Endowed with a rare poetic vision he could say:

Amid the bosom of bluegrass, you will find the nests of locusts, butterflies and others in plenty.

(Basu Majumder 25)

So sensitive a poet was he that he could perceive the aquatic ecosystem:

The plumes of ducks, the reeds, the water of the tank, the mild scent of pomfrets (Chanda) and the silver fries (Sarpunti)

(Basu Majumder 24)

In nature the poet finds metaphors for expressing his thoughts:

I have moved like the grasshopper on the grass

(Basu Majumder 85)

As a keen observer the poet could perceive all the sights and sounds of nature:

... The sound of the feet of the mongoose on the leaves is heard all night; if the shades of the wings of the tired bats fall on those leaves.

(Basu Majumder 72)

The poet imagines that out of deep tank silted up comes the murmur of desire of silvery fish:

There the Queen-in-Chief and her pretty associates heard the murmur of desire in the mouths of silvery fish long, long ago.

(Basu Majumder 59)

It's no wonder that a sensitive poet like Jibanananda Das could capture the bond of love among fish and birds:

A light bamboo fishing rod shall be in my hand, altho', I shall hook no fish. The silvery 'Chital' is pursuing her beautiful consort in the quiet, blue waters, littered by black-berry leaves.

In the pineapple bush the kingfisher seems to fade with the female in distinct light.

(Basu Majumder 61)

Importance of Animal Diversity as represented in *Rupasi Bangla*

All over the world several movements are being conducted to protect and preserve nature. Emerging environmental issues are gaining momentum; people are in search of a way out to combat the pandemic. The situation is disastrous because the earth is unraveling and we stand at the threshold of the new geological epoch, the Anthropocene. It is universally acknowledged that today's global crises arise out of thoughtless human activities such as overexploitation of natural resources, unsustainable development, and blatant disregard for nature. Judging from this perspective, Jibanananda Das's *Rupasi Bangla* is a very powerful instrument for generating love and respect for nature. We cannot deny its aesthetic value since to read *Rupasi Bangla* is to travel through the beauties of nature. In *Stupidity Street*, Ralph Hodgson visualizes a world without birds, While Ralph Hodgson's thought-provoking poem *Stupidity Street* strikes to our conscience, Jibanananda Das's poems induce a genuine feeling for birds and beasts of Bengal. This wide range of animal diversity has much to do with ecosystem services and delivery. We cannot deny the social, economic, ethical, ecological value of those animals. They are of great importance from the environmental point of view.

Lawrence Buell thinks that the environmental crisis is "a crisis of imagination" (2) and suggests that the solution lies in exploring better ways to imagine nature and humanity's relation to it. Since literature reflects and influences the ways a culture imagines itself and its place in the natural setting (Lynch 11), it is necessary to redefine the bioregion through study of literature steeped in bioregional content. But bioregion is not merely a geographical terrain; it is also a terrain of consciousness. The place and the ideas that have developed how to live in that place constitute the essence of bioregional study (Berg and Dasmann 36). In this sense bioregional imagination can lead us to develop new and better ideas about how to live sustainably in a specific place since our bioregions are embedded in places which are parts of the

global biosphere. Literature can provide us with cultural values that can stir up emotion, change perception, and inspire action for ecological restoration. Literature, being the product of the place, can mould the bioregional imagination of the inhabitants. As a fine specimen of Bioregional poetry, *Rupasi Bangla* can mould our attitude to the living world to a great extent.

Bioregional knowledge transmitted through literature develops bioregional consciousness and thereby connects us to our community and its locale. It is this awareness that makes people assume responsibility for the place by developing a sense of place they inhabit. In fact, a shared sense of belongingness to a specific place strengthens bonds with the community and helps in transmission of bioregional knowledge from one generation to the next. This bioregional awareness plays a significant role in achieving ecological sustainability through human participation in community life. From this point of view *Rupasi Bangla* plays a significant role in giving impetus to the movement for ecological restoration.

Jibanananda Das's *Rupasi Bangla* can reflect, develop, celebrate, and protect the unique character of the bioregion that produces it. It can induce bioregional practice in the form of renewal and resistance. It can play a vital role in renewing a sense of place among the inhabitants by enabling them to recognize their place as culturally and ecologically distinct. This renewal of sense of place is instrumental in inspiring the residents to value their bioregion. At the same time bioregional literature can inspire the inhabitants to resist environmentally harmful practices. Jibanananda Das's *Rupasi Bangla*, with all its flora and fauna, rivers and watersheds, myths and legends, folklife and culture, presents deltaic Bengal. During the struggle for liberation of East Pakistan *Rupasi Bangla* became so inspiring that it was reprinted twice in the year 1971. The bioregional imagination of the readers of *Rupasi Bangla* can obliterate the barbed wire-fencing between India and Bangladesh and unify both the Bengals into a single bioregion sharing the same landscape, same language and culture, same flora and fauna, same rivers and streams. Jibanananda Das's poetry is so replete with bioregional ingredients that Save Jalangi Movement, a movement of the civil society to restore the 225 km long dying river Jalangi (which originates from the Padma and falls into the Bhagirathi), observes the birthday of the poet, 17th February, as the Jalangi Day. This endeavour is an example that shows how literature can go beyond renewal and inspire residents to resist environmentally harmful practices.

Rupasi Bangla being a place-based literary work, it has a significant impact on the readers. The reader can recognize the place and feel oneness with the place. But to an outsider it is more likely to be a literature of tourism. It plays an important role in enlarging the reader for and extending the life of the text by contextualizing it in environmental crises. It creates awareness and brings about change in environmental consciousness. Such a text is likely to develop communities integrated with ecosystems by contributing to bioregional practice and imagination.

Conclusion

The animal kingdom of deltaic Bengal, as represented in *Rupasi Bangla*, can be very helpful in shaping our attitude to birds and beasts. It is likely to encourage us to save the endangered species and lead to sustainable living in harmony with nature. The poet's close intimacy with and love for those birds and beasts, reptiles and amphibians, insects and insignificant animals can induce love and respect for animals. This is essential for reversing biodiversity loss and ensuring our well-being.

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Geographical Review of Migration in Aurangabad District

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Abstract:

Migration can be well-defined as the movement of individual or groups of people from one place to another place who have the intention of residing in the new place for a significant period of time. Migration is the third element of population change, the other two are fertility and mortality. The nature of migration as element of population change it is different from fertility and mortality. In India, rural-urban migration has been found to be diffident in the context of urban poverty, urban slums and informal sector employment a countless deal has been talked in reference to rural-urban population flexibility. In modern India, estimates based on industry sectors mainly employing migrants suggest that there are about 100 million circular migrants in India. Total Migrants people 1790219 in Aurangabad district and 703630 male migrants and 1086589 female migrants in Aurangabad district till 2011. Caste, social networks and historical precedents play a dominant role in modelling patterns of migration in India. So in the present research paper, the major objective is to analyse migration structure in Aurangabad District. Secondary data use for this research paper. Such type of study indicates real situation of population in Aurangabad district and helps to research scholars, population scientists and planners.

Keywords: Work/Employment migration, Business migration, Education migration, Marriage migration.

Objective: To analyse migration structure in Aurangabad District.

Introduction:

Migration is a one of the basic factors affecting on population change of an area, the other two aspects being fertility and mortality. Conceptually migration can be well-defined as the movement of individual or groups of people from one place to another place who have the intention of residing in the new place for a significant period of time. Migration is very complex process. Migration study has significant place in demographic. Human migration means the people's movement from one region to another region with the key intentions of setting, permanently or temporarily in new region or place. The migration movement is frequently over long distance and from one nation to another nation. Internal migration is the leading people may travels from their native place as individually, family units or groups. Internal migration is rural to rural, rural to urban, urban to urban and urban to rural.

Study Area:

Aurangabad is an important district in Maharashtra State is located in the centre part of the Maharashtra state and it lies between 19° 18' North to 20° 40' North Latitudes and 74° 40' East to 76° 40' East Longitudes. Total Geographical area of the district is 10,137.61 sq.km and it is 3.28% of state of Maharashtra. Among total area 309.35 sq.km is urban and 9828.26 sq. km is rural area. According to 2011 census 3701282 total population, 1924469 males and 1776813 female in Aurangabad District. Aurangabad district included nine tehsils, like Aurangabad, Khuldabad, Soygaon, Sillod, Kannad, Gangapur, Vaijapur Paithan, and Phulambri. The town of Aurangabad has been capital town. Aurangabad town also has experiencing high rate of in-migration from rural area to Urban.

Database and Methodology:

Present study generally depends on the secondary data. Collected through District statistical Department, Census handbook of Aurangabad District, and socio-economic abstract of Aurangabad District. The collected data are analysed by cartographic and statistical techniques.

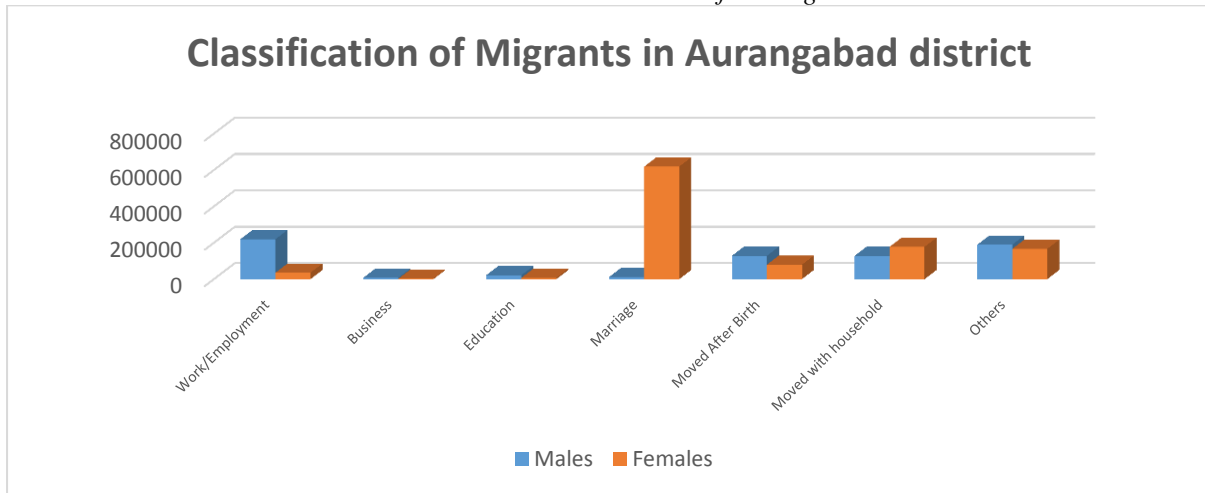
Classification of migration in Aurangabad district:

Migration is a route which carries about main structural change and in some cases rigorous displacement in the economics of both developed and developing countries. Migration study verifies its scope for investigation of families shift from one region to another region, as well as study entire population movements across national and within nation boundaries. Man's mobility has erratically increased with economic and technical progress. The term Classification of migration is regularly used in studies of migration and it includes all kinds of regional movements both permanent and temporary. Without analysing the Classification of migration and the interplay of economic, demographic and social factors, the phenomena of migration cannot be understood. In Aurangabad district main Classification of migration are found Employment, Business, Education, Marriage, moved after birth and moved with household.

Table No. 1 Classification of Migrants people in Aurangabad district According to 2011 census

Aurangabad District	Persons	%	Males	%	Females	%
Work/Employment	254284	14.20	219076	31.14	35208	3.24
Business	9678	0.54	7186	1.02	2492	0.23
Education	27955	1.56	21141	3.00	6814	0.63
Marriage	630433	35.22	11608	1.65	618825	56.95
Moved After Birth	207289	11.58	127975	18.19	79314	7.30
Moved with household	305386	17.06	127752	18.16	177634	16.35
Others	355194	19.84	188892	26.85	166302	15.30
Total Migrants	1790219	100	703630	100	1086589	100

Source: Census handbook of Aurangabad District 2011.



Total migrants in Aurangabad district was recorded 1790219 migrant people and 703630 male migrants and 1086589 female migrants in Aurangabad district. Total migrants workers in Aurangabad district recorded 254284 migrants' workers 14.20% of total migrants. 219076 male workers migrants and 31.14% total male migrants and 35208 female workers migrants and 3.24% total female migrants. Total migrants Businessman in Aurangabad district recorded 9678 migrants' Businessman people 0.54% of total migrants. 7186 male Businessman migrants and 1.02% total male migrants Businessman and 2492 female Businessman migrants and 0.23% total female migrants. Total migrants Students in Aurangabad district recorded 27955 migrants' Students 1.56% of total migrants. 21141 male Students migrants and 3% total male migrants Students and 6814 female Students migrants and 0.73% total female migrants. Total migrants after marriage in Aurangabad district recorded 630433 migrants' after marriage 35.22% of total migrants. 11608 male after marriage migrants and 1.65% total male migrants after marriage and 618825 female after marriage migrants and 56.95% total female migrants. Total migrants after birth in Aurangabad district recorded 207289 migrants' after birth 11.58% of total migrants. 127975 male after birth migrants and 18.19% total male migrants after birth and 79314 female after birth migrants and 7.30% total female migrants. Total migrants Moved with household in Aurangabad district recorded 305386 migrants' Moved with household 17.06% of total migrants. 127752 male Moved with household migrants and 18.16% total male migrants Moved with household and 177634 female Moved with household migrants and 16.35% total female migrants. Total others migrants in Aurangabad district recorded 355194 migrants' others 19.84% of total migrants. 188892 male others migrants and 26.85% total male migrants others and 166302 female others migrants and 15.30% total female migrants.

Industry:

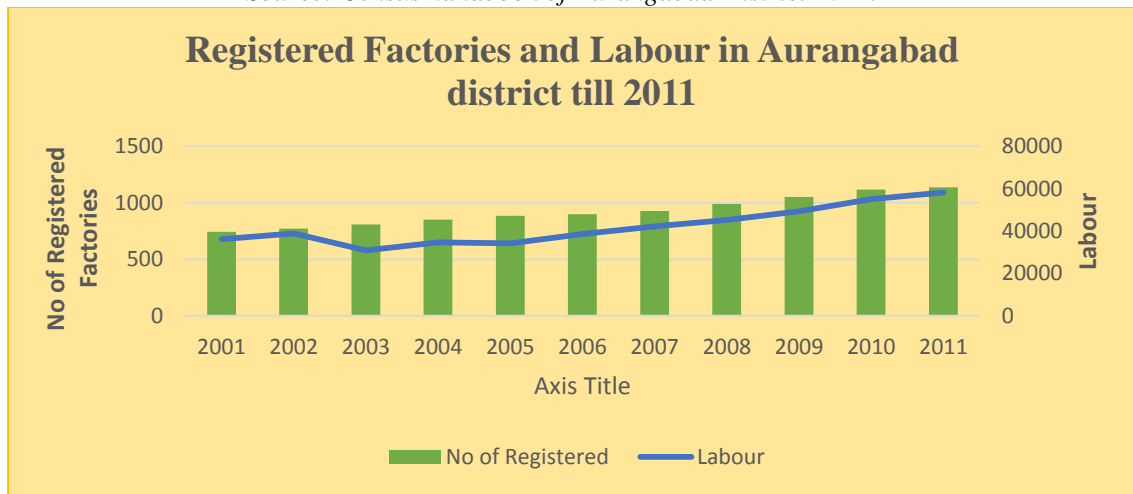
Industry have a huge impact on migration. In the Aurangabad district Chikalhana was the first industrial centre in 1973 then MIDC started a new industrial estate in Waluj and Paithan in the year of 1983 and 1979 respectively. Today Aurangabad has 4 industrial parks having spread on 2608.15 hectares. The industrial parks are located at Walunj, Railway Station, Paithan Road, Paithan MIDC and Chikalhana. Includes 5 star industrial MIDC area at Shendra having some big industrial units are located in Aurangabad including automobile assembly. In Aurangabad region employment has been created in the MIDC industrial estates. According to the 2011 census of the Aurangabad district the total population is 3701282 lakhs and 1790219 migrants. Rising population in the urban area is deemed as the indication of economic growth. Industrialization causes to grow in migration. Speed of migration depends on the

industries, trade, transportation and communication. As there is emigration from rural areas to urban areas, urban population has increased speedily.

Table No. 3 No of Registered Factories and Labour in Aurangabad district till 2011

Year	No of Registered Factories	Labour
2001	742	36168
2002	772	38899
2003	808	30844
2004	852	34713
2005	885	34155
2006	898	38613
2007	927	42174
2008	989	45235
2009	1051	49318
2010	1118	55109
2011	1138	58195

Source: Census handbook of Aurangabad District 2011.

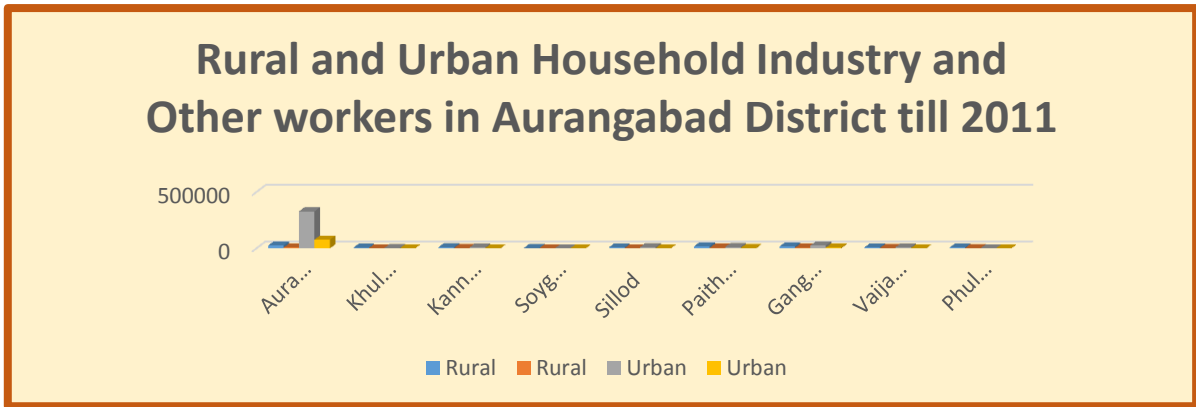


According to Table no. 2 shows the, number of registered industrial unit and labour in Aurangabad region. In Aurangabad region every year increased number of registered industrial unit. The Registered industrial unit 742 and labour 36168 recorded in the district in years 2001. Similarly in year 2011 registered industrial unit 1138 and labour 58195 recorded in the district. In the span of 2001 to 2011 there were increased 396 but industrial unit and there were increased 22027 labour in Aurangabad district.

Table No. 3 Rural and Urban Household Industry and Other workers in Aurangabad District till 2011

Sr. No.	Tehsil	Rural			Urban		
		Total	Male	Female	Total	Male	Female
1	Aurangabad	30438	24189	6249	406813	328545	78268
2	Khuldabad	6993	5250	1743	3580	3108	472
3	Kannad	14199	10908	3291	10507	8683	1824
4	Soygaon	4368	3126	1242	-	-	-
5	Sillod	11815	9810	2005	12722	11183	1539
6	Paithan	23700	19165	4535	15018	11651	3367
7	Gangapur	20798	15848	4950	30142	24178	5964
8	Vaijapur	12218	8903	3315	11348	9297	2051
9	Phulambri	9270	6810	2460	-	-	-
Total		133799	104009	29790	490130	396645	93485

Source: Census handbook of Aurangabad District 2011.



According to table no. 3, tehsil wise total, Male, Female rural household Industry workers in Aurangabad district. In the year of 2011, total rural household Industry workers was 133799 in Aurangabad district, and 104009 male rural household Industry workers and 29790 female household Industry workers in Aurangabad district and highest rural household Industry worker are found in Aurangabad tehsil as total 30438, Male 24189 and Female 6249, rural household Industry workers in Aurangabad tehsil and lowest rural household Industry total workers 4338, Male 3126 and female 1272 household Industry worker are found in Soygaon tehsil. According to table no. 3, in year of 2011, total urban household Industry workers were 490130 in Aurangabad district and Male 396645 and Female 93485 urban household Industry workers found in Aurangabad district and highest household Industry worker are found in Aurangabad tehsil as total 406813, Male 328545 and Female 78268, urban household Industry workers in Aurangabad tehsil and not found urban household Industry total workers in Soygaon and Phulambri tehsils.

Conclusion:

Migration is the core of population geography as the population of any region is dependent on migration and migration is attracted by the socio-economic factors of any region so it is very important to have a scientific study of migration. Any region migration have huge impact on all socio-economic activity, the total population of Aurangabad district is 3701282 out of which 1790219 are migrants. Migrants account for 48.37% of the total population in Aurangabad district till 2011. Comparing all types of migration, it is found that migration due to employment is the highest, so the relevant research paper emphasizes migration of workers. Total workers in Aurangabad district is 682124 out of which 254284 are migrant's workers this is 37.28% of total worker in Aurangabad district.

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Differently-abled from an Islamic Point of View: An Evaluation

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Abstract

This paper presents disability from the Islamic viewpoint. Based on Quran and Sunnah, Islam ensures equal status to the development of differently-abled persons in society. This study explores the ideas and attitudes towards differently-abled communities from a religious perspective. Islam considers all right requiring persons for help and assistance. This study fills the gap and presents an account based on the literary examination of differently-abled Islam and Muslim cultures. Islamic teachings have regulated the position of differently-abled persons in society and give equality to people with special needs.

Keywords: *Islam, Differently-abled, attitudes*

Introduction

Different regions, cultures, and eras keep different beliefs about differently-abled persons and show different reactions towards people with special needs. Religion has been one of the central elements that have shaped these various perceptions and

practices by using the maxims outlined in religious texts, law, and tradition. Islamic teachings say that men are created differently. This is the beauty of Allah's creation that is not equal in color, mentality, and abilities, and so we need to cooperate and learn from each other. We have sighted numerous occasions are protecting differently-abled individuals throughout Islamic records. The Holy Quran regards all men are equal rank.

“ O mankind, We created you from a single pair of a male and a female, and made you into nations and tribes, that ye may know each other (not that may despise each other)” Surah Al-Hujarath- 13. The same things were said by the Prophet Muhammed in his harangue of the last Hajj pilgrimage to Makkah like this:

No Arabian has any superiority over a non-Arabian nor non-Arabian over an Arabian. No white complexion has any superiority over a black one, nor a black person over a white one, save for Taqwa or piety. Even in social life, there shall be no other norm for a distinction to save superiority in Taqwa. In the eyes of Allah Almighty, men are all equal; the only thing that makes one better than others is the individual consciousness of Allah.No matter what credit, the differently-abled suffers both physically and psychologically. Given that God has obtained justice himself, the handicaps are compensated for it by him. For example, some blind people have memory power. And also, people with disabilities may have many other skills. Every differently-abled person should be patient and look for Allah's reward. Say :O my servants who believe, fear your God.Good is for those who do good in this world,and allah is spacious.” (Surah Al -Zumar-10). This paper provides a general viewpoint of the Islamic view on differently-abled persons by examining Islamic primary sources Quran and Sunnah.

Background Of The Study

Quranic and prophetic teachings are considered differently-abled persons as human beings. It gives the same rights and privileges as other persons enjoy in a society. All primitive communities did not take any consideration for the protection of these types of persons. Islamic teachings mention their ridiculing mentality of primitive society for persons with special needs. Islam also rejected all their evil practices. Other religious scholars are neglecting their rights and privileges

Statement of The Topic

This investigation brings out the Islamic views on disability. This study observes the religious attitudes toward differently-abled persons through authentic Islamic sources, the Quran and Sunnah.Though, this study gives more importance to Islamic aspect of disability, it may provide many religious thoughts for considering differently-abled persons in Islamic teachings.

Review of Literature

Numerous studies have been conducted on differently-abled ones' several problems and other factors. We can see various literature related to differently-abled studies like valuable textbooks, articles, and other sources.

Hypothesis

- During the jahiliyyah period, differently-abled persons were neglected by society
- Other religious attitudes towards the differently-abled persons are very much negative

Objective and Research Questions

- To observe the aspects of differently-abled through Islamic teachings.
- To examine the Islamic influence on protecting the differently-abled person in society

Methodology

Analytical and descriptive methods are accepted to interpret this study. This study's data will collect from various sources like related books, research papers, and project reports.

Arabic Terminology

The English term disability focuses on the human body's physical and cognitive performance-what the body can or cannot do. The equivalent classical Arabic term 'aha means blight or damage. Turning now Arabic terminology, we may often come across words that carry specific disabilities such as A' ma (blind), the assume (deaf), Akras (dumb-mute), A'raj (lame), Majnun (insane), and Khuntha (hermaphrodite)

Especially the Qur'an and aha-di-th, do contain a few generalized adjectives to portray distraught people, counting vagrant (yateem), weak (da'i-f), persecuted (mustad'a), traveling ('ala safar or ibn us-sabi-l), indigent (miski-n), debilitated (Mari-d), and penniless (faqi-r). Contemporary Arabic law and writing within the Muslim world, in contrast, utilizes broader terms, such as as-ha-b ul-'ahat , dhawul 'ahat, mu'awwaqu_n, or 'a-jizu_n , to allude to people with incapacities in a way comparative to the english utilization. Such words determine these Arabic roots as deformity, confinement, difficulty, failure, or weakness. The term mu'awwaqu_n, for illustration, alludes to people by one means or another limited in their physical or mental ability-very comparative to the English express "mentally or physically challenged"-and is commonly utilized in legal treatises on the subject within the Muslim world. (Rispler. V,2007).

Views On Differently-Abled In Holy Quran

The Holy Quran is to accept all types of human beings. Quran includes different kinds of differently-abled persons such as blind, dumb, lame, and duff. It uses these types of words in a different context. During the Jahiliyyah period differently-abled were considered in a negative approach. During the pre-Islamic period, sitting with the blind and lame was considered very bad. What is referred to here is the fact that they could feel too embarrassed to eat with the blind because they could not see the food or where the best morsels were, so others might take the best pieces before they could (Ibn Kathir, 1986). Allah exalted that he is stuffed with grace for man; He created him within the fairest structure and was subjected to his use of all matters within the heavens and earth. However-out of his can and wisdom, He takes far from some individuals several bounties, whether or not they're injuries or disabilities, whether or not or being born with it, or turning into disabled afterward. No count number what prompted it, the disabled suffers physically and psychologically.

Given that God has ordained justice on Himself, they, the disabled, are stipendiary pretty for it by Him, they need the same bounties in some other ways. For example, blind people have Superior memory skills. Also, men and women with hand disabilities have countless distinctive skills. Again, compensation for disabilities throughout this existence will surface within the Hereafter.

Each disabled person ought to twiddle my thumbs and look for Allah's reward: Only those who are patient shall receive their compensation in full, without reckoning. (Az-Zummar 39:10) The Quran, Sunnah and several other texts talk about the redress of such disabilities and dis privileges and God's rewards so that the disabled's hearts can locate peace and contentment.

The Islamic instructions hold that humans are born pure and, in a sense, explained above, probably perfect. The Quran stated: "Verily, we make man in the palatable affirmation" (95:4 Yet, the indistinguishable breath the Verse proceeds, "and from that point onward, we limit him to the most minimal of low with the exception of exclusively, for example, acquire to trust and do right works" (95:5-6). Thus, by Islam, "evil is in no way indispensable, or even original Islamic educating asserts, we every one of us can attain a full measure of perfection through growing the positive, already present traits of which our individualities are composed.

Blind (A' ma).

Our search for the phrase The word blind or Amiya is used 32 times in the Qur'an According to Lisan-UI-Arab, Arabs used the verb amiya to imply not seeing or no longer being in a position to see. The passive voice of the verb amiya was once used in at least nine verses to indicate that one was now incapable of seeing the religious guidance. In only three instances, the phrase a' ma was used in the Qur'an to refer to a character who has misplaced his or her eyesight (24:61; 48:17; 80:2.) Interestingly, when referring to this person, the Qur'an makes use of the phrase a' ma, however no longer the word dhareer, which is some other phrase that used to be and is nevertheless used to imply blind in a physiological sense. The jahiliyyah period used to boycott people with differently-abled, isolate them, and stop them from leading everyday lives, such as their right to marriage or even interplay with people. (Bazna, M. S., & Hatab, T. A. (2005). Islam is taken steps to make the existence of the blind acceptable in society.

Prior to Islam, people in Madinah were barred from feeding the weak, the blind, and the unhealthy because they were considered intimidating. On this, Allah the Exalted uncovered what implies, Allah considers the blind, the lame, and other diseases through the Sura al Noor 61st verse. Allah says that” “The blind have no control, the lame have no control, the sick have no control. (Surah Al Noor 61) There is no guilt or sin on the blind, no sin on the lame, nor sin on the sick. (Surah Al-Fath) Here Allah mentions the legal reasons that allow a person to be excluded from joining jihad, such as blindness and lameness, and various diseases afflict a person and he is cured within a few days. (Tafsir Ibn Kathir,1986). “When showing sincerity to God and His Messenger, there is no rest for the weak or the sick over those who find nothing to spend. There is no reason for those who do good. God is forgiving and merciful.

”(sura thoubu 91) Allah almighty clears here the valid excuses that permit one to stay away from fighting.

Greater than one of the pupils of tafsir(translation of Quran) noted that one day the messenger of Allah was once addressing one of the remarkable leaders of the Quraish while hoping that he would be given Islam. While he used to be talking in direct dialog with him, Ibn Umm Maqthoom came to him and used to be those who had ordinary Islam in its earliest days. Ibn Umm Maqthoom commenced asking the messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he requested Ibn Umm Maqthoom to wait for a second so he should entire his conversation. He frowned in the face of Ibn Umm Maqthoom and became away from him to face the different man. Thus Allah revealed He frowned and turned away (80:1 tafsir ibn kathir) Because there came to him the blind man. And how can you know that might become pure. Or might receive admonition, and the admonition might profit him. As for him, who thinks himself self-sufficient? To him, you attend. What does it matter to you running? And he is afraid. Of him, you are neglectful and divert your attention to another. (Surah Abasa: 1-10).Narrated Al-Bara.

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet said, "Call Zaid for me and let him bring the load up, the inkpot and the scapula bone (or the scapula bone and the inkpot).'" Then he said, "Compose: 'Not equivalent are those Believers who sit..', and around then 'Amr Bin Um Maktum, the visually impaired man was sitting behind the Prophet. He said, "O Allah's Apostle! What is your request for me (as respects the above Verse) as I am a visually impaired man?" So, rather than the above Verse, the accompanying Verse was uncovered: 'Not equivalent are those adherents who sit (at home) aside from the individuals who are incapacitated (by injury or are visually impaired or weak, and so on) and the individuals who endeavor and battle in the reason for Allah.' (4.95) (Sahih al-Bukhari, Vol. 6, Book of Virtues of the Qur'an, Hadith 512 sunnah.com)(https://www.answering-islam.org/authors/princ/ibn_umm_maktum.html)

In numerous verses, the Quran referred to this accurate, which means that if the disabled understand, they will be rewarded by God for their condition. In all these cases, the Qur'an mentions to those who are “deaf” to the Divine message. The Quran does not refer to the point of those who have the bodily disability to hear. Instead, “deaf” are men and women who deliberately deviate from the moral of education, which is crucial in pursuing their personal desires. Allah Almighty says surah Al Bakara 18th ayah; They are blind, dumb, and deaf, so they do not return to the right path

In Surah 8, Anfal from Stanzas 20 to 23 :Almighty God orders us to comply and answer the decrees and to prohibit Allah and His Prophet, similar to unbelievers and hypocrites who don't react.. “O you who believe! Obey God and His Messenger. Do not turn away from him when you hear. Do not be like those who say we have heard. But they do not listen. Indeed, the worst animal in the sight of Allah is the deaf and dumb, who do not think. Had GOD realized that there was any acceptable in them, He would have caused them to hear.

We can see special conditions for patients in performing worship rituals in the Quran. If salat cannot be achieved by standing, they can complete in the form that the Person can. The Quran mentioned these restrictions at 191st ayah in 3rd surah Aliimran, “for example, recollect Allah, standing, sitting, and leaning back and think about the formation of the sky and the earth.” The basic principle concerned that is the report narrated by al-Bukhaari from ‘Imraan ibn Husayn (may Allaah be pleased with him) who said: I had haemorrhoids, and I asked the Prophet (peace and blessings of Allaah be upon him) about praying. He said: “Pray standing; if you cannot, then sitting; and if you cannot, then lying on your side.” (Khan, D. M. (1995). *The Translation of The Meaning And Summarized Sahih Al Bukhari Arabic-English*. Riyad: Darus-salam Publication.) Qur'an reveals the history of prophet Musa, Moses is a role model and a highly valued prophet. At the same time, he seems troubled by a speech impediment. Moses even asks Allah to ‘remove the impediment from [his] speech, “So they [the people] may understand what I say” (20: 27–28).

(Bengtsson, S. (2018). Building a Community: Disability and Identity in the Qur'an. *Scandinavian Journal of Disability Research*, 20(1).)

Mute (Abkam). Our search for the word abkam (conservatively known to mean mute) pointed to six existences in the Qur'an. Affording to Lisan Ul-Arab, the word abkam was used to refer to a person who can speak, but cannot speak well because of ignorance, cannot reason his answers, or cannot turn to his or her heart for guidance. Interestingly, we learned that, at the time the Qur'an was revealed, the word used to refer to a person who was born mute or who lost the physiological ability to speak was not abkam, but akhras. The word akhras is not mentioned in the Qur'an. (Bazna, M. S., & Hatab, T. A. (2005). Disability in the Qur'an: The Islamic alternative to defining, viewing, and relating to disability. *Journal of Religion, Disability & Health*, 9(1), 5-27.)

In all of the six verses (2:17-18; 2:171; 16:76; 6:39; 8:22; 17:97), the Qur'an uses the word bukum (the plural form of abkam) in a parable to those who strayed from the way of God. (Ali, A.Y. (1996). *The Meaning of the Holy Qur'an*. Beltsville, MD: Amana Publications.)

Person With Special Needs In Prophetic Tradition

There are a number of Hadith about illness and diseases although, we select a few number of hadith are related to differently-abled Person.

Narrated Abu Huraira: The Prophet (ﷺ) said, "There is no disease that Allah has created, except that He also has created its treatment." (Sahih-al- Bukhari:5678) (Khan, M. M. (1997). *Translation of The Meanings of Sahih al Bukhari* (Vol. IX). Riyad: Darussalam Publication.)

Abu Huraira reported: There came to the Messenger of Allah, peace, and blessings be upon him a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (peace, and blessings be upon him) permission to say a prayer in his house. He (the Holy Prophet) permitted him. When the man turned away, he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it. (Sahih Muslim: 653) <https://sunnah.com/muslim:653>

Anas ibn Malik reported: The Messenger of Allah, peace, and blessings be upon him, would say, "O Allah, I seek refuge in you from disability, sloth, cowardice, senility, and miserliness. I seek refuge in you from the torment of the grave and from the trials of life and death."

In another narration, the Prophet said, "And from the burden of debt and the repression of men." (Sahih al-Bukhari 6006, Sahih Muslim 2706) Aisha reported: The blind man Ibn Umm Maktum came to the Messenger of Allah, peace, and blessings be upon him, and he said, "O Messenger of Allah, guide me." At the time, high-ranking men among the idolaters were in the Prophet's presence, so he turned away from him and faced them. The blind man said, "Have I said something wrong to you?" The Prophet said, "No," and upon this, the Verse was revealed, "He frowned and turned away" (80:1). (Khalliy, A. (2007). *The English Translation of Jami At-Tirmidhi* (Vol. VI). (H. A. Zai, Ed.) Riyad: Darussalam Global Leader in Islamic Books Publication)

Anas reported: A woman with some illness in her mind said, "O Messenger of Allah, I have a problem!" The Prophet, peace and blessings be upon him, said, "O mother of a child, come to whichever side of the road you wish that I may take care of your need." The Prophet spoke privately with her in part of the road until she was free from her need. (Sahih Muslim 2326)

Imam Bukhari reported another Hadith about the case of leprosy. Abu Hurairah narrated that Allah's Messenger said "there is no adwa (no contagious disease is without Allah's permission) nor Tiyara (nor is there any bad omen from birds). (Nor is there any) Hama, safar, and one should run away from the leper as one runs away from a lion." (Sahihul Bukhari: 5707) (Khan, M. M. (1997). *Translation of The Meanings of Sahih al Bukhari* (Vol. IX). Riyad: Darussalam Publication).

Differently-Abled : A Historical Perspective

Islamic sources propound numerous differently-abled persons in the Islamic period. Prophet Muhammed and his companions gave more support for differently-abled persons. Caliph Umer had built several institutions to protect the development of differently-abled persons. During the periods of the Umayyad dynasty, Caliph Al Walid and Umer Ibn Abdul Aziz were immersed in the caring of impoverished and disabled persons in their society. (<https://aboutislam.net/family-life/your-society/muslims-look-disability>)

Besides Ibn umm Makthoom, there had been other companions of the Prophet (s) and well-known Muslims who have suffered from physical impairments and disabilities.

- Abu Ubaidah ibn al-Jarrah had a disabled leg, but he insisted on joining the battle with Prophet Muhammed
- Abdullah Ibn Masoud was once a weak man, but he was once best in explaining the Holy Quran's meanings. Once Abdullah Ibn Mas'oud (May God be thrilled with him) climbed a tree, the Prophet (Peace be upon him)'s companions laughed because his legs had been tiny, but the Prophet Muhammed stopped

them and said: “What makes you laugh? For the legs of Ibn Mas’oud are heavier on the scale in Judgment day than the Mountain of Uhud”

• Abul Alaa Alma’arry was a famous Muslim scholar. He was a blind person. Almarry was one of the greatest poets and philosophers in the 11th century.

Umm ‘Umarah – Nusaybah bint Ka’b was once a famous Muslima who defended the Prophet (s) at the war of Uhud after the close to routing of the Muslim army, who was wounded 12 times in the course of that battle, and who misplaced her arm throughout the struggle in opposition to the military of Musaylimah

• Similarly, Julaybib, another companion of the Prophet, was described as being deformed or revolting in appearance. While many human beings in Madinah had made him an outcast, the Prophet, as a substitute, approached a household to give their stunning daughter as a bride for Julaybib. Although the parents themselves showed their bias with deferring each other, the daughter herself willingly normal to get married to him. They lived very happily collectively with the help of the grace of Allah. (Moulvi, H. (2019, September 03). *Disabilities and Deformities*. Retrieved from <https://inspiredminds.org.uk/>

• Al Mughira Abdurahman b. Harith b. Hisham al Makzumi, a one-eyed companion of the Prophet, was dispensing food to the poor. A fellow of the Arabs watching him from a distance but did not partake in the feast. When Al Mughira noticed him, the Arab said: your food looks delicious, but I am afraid of your eye. When Al Mughira asked him to explain his feelings, he replied that Al Mughira and Al-Dajjal have only one -eye. An observer commented to the Arab that Al Mughira lost his eye in a battle while defeating the Byzantine, which responded: Truly, Al-Dajjal would not have lost his eye fighting for Allah's cause. (Kristina.L.Richardson. (2012). *Difference and in the Medieval Islamic World*. Edinburgh: Edinburgh University Press.)

Abu Salih detailed: Umar ibn al-Khattab, may Allah be satisfied with him, was committed to an ancient, crippled dazzle lady who lived on the edges of Medina. At night he would draw water for her and oversee her undertakings. When he came to her one time, he found that somebody else had gone before him and taken care of what she required. So Umar came to her more than once, or somebody came to her recently him, and he lied in a hold-up. He found that it was Abu Bakr al-Siddiq, may Allah be satisfied with him, who had as of now come to her; he was Caliph at the time <https://www.abuaminaelias.com/dailyhadithonline/2020/04/01/abu-bakr-old-blind-woman/>.

Omar r.a. is regarded as the first Person in the History of Mankind, who introduced the System of Welfare, Child benefits, Pensions, Old Citizens Benefits, Disability Benefits, Jobless Allowances, i.e., first Welfare Empire at least 1300 years any such gadget ever applied in Modern World, so He is the first one who gave Welfare Benefits to Humanity. (ibid)

Conclusion

The study’s focus is on clarifying the Islamic concept of differently-abled persons. The Quran and Sunnah give information about different types of differently-abled people. Though the Holy Quran does not consider dumb as a physical inability in the human body. Evidence of Islamic sources show that the differently-abled were treated with a great position during Prophet Muhammed and his companions. Islamic tradition propounds that proper guidance to traced leper disease. The religion of Islam gave a chance to increase their socio-economic and political status in society. Simultaneously, we have tried to provide an exhaustive overview of differently-abled people during the Prophet's lifetime.

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Bridging Cultures: Reviving the Past, Embracing the Present

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Abstract

In this technological era we are literally living in the virtual platform, keeping in touch with everything around the globe. Technology has erased geographical borders providing a common platform to all. Globalisation and liberalization connected market economies whereas virtual platform linked cultures. Cultures are coming together, getting exchanged and adapted to a new space. The past is revived and communicated to the present generation. A new hybrid culture is getting formed here. This fusion is the result of the connectivity formed with the help of technology. People are beginning to understand the vastness of human civilisation.

Twenty first century, though beginning its long course has witnessed much in this short span of time. Now it is the silent witness to the Covid 19 pandemic which ravaged the earth. Every century has many stories or experiences to share with the following generations, pandemic like this surely finds a way in it each and every time. But the most important leap is seen in the field of technology for technological advancements are keeping up in a faster pace than anyone imagined. It made life easier with many equipments and the lot. The policies of liberalization, globalization etc has made the world come closer than before. Earlier we could only get to know about other cultures, civilizations and our fellow actors in this global stage indirectly through the travelogues, books etc for only a handful of people had the fortune to get to know them closer and better. Now this whole situation has changed. The advancements in the field of technology has made possible for all of us to travel across the globe within no time, but surely economic status do have a say in it.

The new world of technology has made people come closer. Nowadays many have smart phones and all related advanced communication technologies with them which help them to connect with people all over the world. Internet connectivity and the technology assisted with it linked many cultures. Theatres or big screen dominated the cultural arena (it still holds its place) before. Then came the small screens or television sets followed by mobile phones and smart phones, quite handy to be carried everywhere. When these became common dramas and all sorts of entertainment also swept the stage with all new variety shows. People began to watch all those irrespective of language or culture as long as they have some way to understand it.

Nowadays there are many entertainment apps which showcase all those shows. Thus people came in touch with cultures other than their own. It seems like entertainment industry has taken the task of reviving the long lost history and the cultures of the people. Each language is producing dramas on the historical, mythological and cultural content of their land. And it has attracted the interest of the audience. The modern man is anxiously watching their forgotten culture and history through the virtual media. These dramas also help the coming generations also in understanding the distant yet complex past. The forgotten lores mixed with a romantic or tragic storyline is enough to keep the audience. *The Mahabharata* and *The Ramayana* tales are familiar to the young generation. Not only that, many of the classic tales of the past are also showcased through these dramas. The popularity of these shows has increased so much so that artists in those dramas also could stand in par with the big screen actors. These entertainment agencies have reserved special space for kids also where stories and shows containing moral stories, fairy tales, Jataka tales, Aesop's fables etc are doing a job "to instruct and delight" as said by Horace in *Ars Poetica*. Our nation India is so much diverse that even the listed number of official languages in the constitution is twenty two. So there is no one culture but a conglomeration of cultures. The concept of Unity in Diversity best explains it. These many cultures are made familiar to the common folk and children by the dramas, shows and related faculties which made the task easier.

The same goes for other nations also, for example Chinese and Korean entertainment industries are producing quite a bunch of dramas having historical and cultural content. Many other languages are also following the trend. In their case also by producing and circulating these cultural content we are reviving our past, keeping the past preserved in our common consciousness. Since we are able to access these shows of other languages and cultures through the latest technology at hand without physically travelling around, we also get to know something about their culture and history since there aren't many who will invest their time and energy in understanding other cultures. As said before since it entertains us, even common disinterested ones also take a look at them. Knowingly we are getting closer to other cultures.

The cuisines, language, attire, life style etc are linked with one's own culture. It is the unique identity that we have in the global arena. When we see a woman wearing a kimono, we get to know that she is a Japanese lady, same goes for a man in dhoti, or turban. All cultures also have their own particular cuisine also. But nowadays everything is shared and getting adopted by many different people. A big sumptuous meal in a long banana leaf is the signature cuisine of Kerala, a state in south India whereas mouth-watering Rosogullas and Rasamalai remind us of the Bengali cuisine. Nowadays we can get all cuisines in all the major and minor towns in our nation and other nations also. Fusions of the authentic dishes are also in trend presenting a new experience for our taste buds. And non Indians are seen in sarees, salwars and skirts. Indians are wearing western outfits. Festivals celebrated by north Indians are becoming more and more familiar to the south Indians. South Indian weddings have also adopted the mehndi and haldi ceremony of the north. Thus our cultures are also mixing up becoming a unique hybrid of sorts. Everything is undergoing changes when exposed in a wider platform. Language as we all know constantly undergoes changes. English has acquired a special position but it still is liberal in accepting and including loan words from languages around the world thus securing its position in the dynamic world. Every language is following the trend in one way or another. Popular studies is taking into account this change in every facets of life.

Apart from these folk songs, region specific and cultural specific songs are also becoming viral in the virtual platform. Music has a charm that holds the listener enchanted. Some simple changes in the songs make it palatable to the modern man if he or she is not into the original compositions. Various chants and mantras from Indian Ancient texts have bagged a space in the twenty first century. Isn't it ironical that a few centuries ago some people were not even allowed to read the holy texts? They were not provided enough education to read those texts. Time has changed so are the people, their practices, customs etc. the classical western and eastern music is still holding on. But these are also taken in for a make up by the current generation. Creativity is at a different level nowadays. There are also unique dance forms for each and every culture. While some were praised and positioned as elite some dance forms were graded second or third to the superior ones. But the recent trend is embracing all, the superior and others. Though Beethoven's Symphony is still intact in the human realm, pop stars are winning minds. Classical dance forms like Bharathanatyam of Tamil Nadu has much audience and students worldwide, folk dance are also racing in the match head to head. Both have a place in the competition. Anyhow originals are always valuable, be it musical compositions, classical music and dance, cuisines etc. Literature has crossed borders long before. Everyone is sharing with others their culture and heritage, their weal and woe, their experiences. Translations enable literature to spread far and wide.

Conclusion:

We have come a long way, and each passing mile made us to know ourselves and others better. All these cultures around the world have something to offer which is unique to them and a realization also follows that there is something similar in every cultures. Nature is an integral part in all cultures. But as changes crept inside the culture voluntary or involuntary human involvement made nature and man apart. This divide has to be filled in order to continue human life on earth peacefully. Though technology has given impetus to the formation of a hybrid culture, we should always stand firm on the roots. All cultures will second this notion. Be close to ones roots, be humble. We are reviving our past and embracing the new culture but we should make sure that this cultural bridge be strong enough to carry us forward and rejuvenate the human race.

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Intercellular Distribution Of Sub Lethal Effects Lead And Zinc In *Coleps*

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Abstract:

Lead acetate and Zinc (0.1-0.2%) forms a precipitate through the organic growth medium. The *Coleps* cells ingests this Zinc and lead-containing precipitate and cell growth is resumed after variable lag period. In dilute growth medium, high concentrations of lead and Zinc inhibit food-vacuole formation and cell growth. Under these conditions Zinc and lead is deposited in vacuoles. The study has revealed that lead enters *Coleps* through the membrane of digestive vacuoles and through the cell surface. The change in distribution of lead and Zinc during the lag period indicates that a mechanism is activated for removal of lead into membrane-bound spaces.

Key Words: *Coleps*, Lead, Zinc, food vacuole

Introduction

Lead and Zinc is common contaminant of the environment. Exposure to inorganic forms of these heavy metal takes place through the digestive tract after intake of contaminated food or beverage. More than 90% of the ingested lead may be recovered in faces and urine (Gayer & Chisolm, 1972). The retained lead is found in soft and hard tissues and the turnover of lead is high in the former tissues whereas it is low in hard tissue where accumulation occurs (Castellino & Aloj, 1964; Barry, 1975; Goyer & Chisolm, 1972). The present investigation, a continuation of the above-mentioned study, aims to follow the intercellular distribution of lead and Zinc in *Coleps* and to determine a possible change in this distribution relative to the lag period before cell proliferation is resumed.

Material And Methods

The specimen were taken from the culture medium with a low content of organic matter was prepared by dilution of this growth medium with 0.5% NaCl to give a 0.5% proteose peptone medium.

Lead was added as acetate from a 1% stock solution and in most cases EDTA (ethylenediaminetera-acetic acid) was added to reduce the amount of precipitate and to maintain the pH of the medium (pH 7.2), as described previously (Nilsson, 1978). The cells were exposed to 0.02, 0.1, 0.15 and 0.2% lead acetate. Cell samples were removed at intervals during the first 5-h exposure and after a prolonged exposure of 18 -24h; a total of 9 independent sets of experiments were analysed. Some of the cell samples derive from experiments on which the light microscopical observations and cell growth characteristics have been published (Nilsson, 1978).

Results

A conspicuous feature of Zinc and lead-treated *Coleps* is the dense contents of digestive vacuoles. This material, evenly distributed within newly-formed food vacuoles, resembles in structure the zinc and lead containing precipitate outside the cells, whereas it forms a compact mass in the older, smaller food vacuoles and in defecation balls. Incidentally, no crystal like structure could be detected in the defecation balls explain their refractive appearance in the light microscope (Nilsson, 1978). Other aspects of the fine structure of Zinc and lead treated cells vary with the method of fixation, the duration of exposure, the concentration of lead salt and the type of growth medium. Dense material in the cytoplasm outside the digestive vacuoles is observed in cells fixed sequentially in glutaraldehyde alone. With the former fixation cytoplasmic Zinc and lead appears as small, dense particles which are absent from control cells. These particles are seen both in stained and in unstained section; typically they form a halo around lead-containing food vacuoles. The distribution of cytoplasmic lead varies with duration of the exposure and with the type of growth medium, as will be described below.

The defaecated debris has a higher content of lead than the lead-containing precipitate, a finding interpreted as a retention of lead within the food vacuoles during digestion of the organic component of the precipitate (Nilsson, 1978). Lead may substitute for calcium in ciliary movement, since lead interacts with calcium in various biological systems (six & Goyer, 1970; Parr & Harris, 1976; sandstead, 1977). Another candidate for ion-regulation in ciliary movement is the membranous sac system associated with the kinetosomes (Patterson, 1978);

This suggestion is supported by the high calcium affinity of these membranes as demonstrated in another species *Paramecium* (Fisher, Kaneshiro & Peters, 1976). In *Tetrahymena* lead is also seen within these membranous sacs; however, the present study does not permit any conclusion in favour of either

suggestion. The importance of calcium and the regulation of this ion in ciliary movement in ciliates is discussed by Eckert, Eckert, Naitoh & Machemer (1976).

Cytoplasmic lead in *Coleps* is observed only after sequential fixation in glutaraldehyde and osmium tetroxide, and not after fixation in glutaraldehyde alone. Although the present results cannot guarantee complete preservation *in situ* of intracellular lead, the observations indicate that the material binding lead is lipoprotein in nature, in which respect it resembles proteins with calcium binding properties (Koenig, 1974; Feldman & Weinhold, 1977; Basu, Anderson, Goldstein & Brown, 1977). Lead has a high affinity for SH- and phosphate groups. The distribution of cytoplasmic lead changes during the first hours of exposure, indicating that a mechanism for sequestration of lead is activated in *Coleps* during this lag period before cell proliferation is resumed. The present study has demonstrated the pattern and relative time sequence in this adaptation process. After the lag period lead still enters the cells, since even on prolonged exposure, cytoplasmic lead is seen around food vacuoles with lead-containing precipitate and at sites of membrane fusion such as during defecation, coalescence of digestive vacuoles, and at the oral region during vacuole formation; apparently membrane fusion temporarily alters the permeability of the membrane for lead. The adaptation of *Coleps* to high concentrations of lead (up to about 1000 ppm) depends to a large extent on the amount of organic matter present as has been demonstrated in the present study.

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Ecocriticism: An Attempt to Sustain Earth and Life Through Literature

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Today the global society is facing an unprecedented catastrophe and threat of her own existence in the form of pandemic Covid-19. This conundrum is due to the over ambitious nature of man to overcome the whole universe. In over-confidence of his material gains man has forgotten the significance of nature in his life and the deadly consequences are well known to all. Human being has turned a deaf ear toward the environmental crisis. Civilization made loss of consciousness over men's eco-sensibilities, and continued to destroy biotic community. He has assumed the role of dictatorship with the excessive use of new technologies over the nature and his attitude to reach the highest degree. Man has forgotten that there are more life forms, which are equally important for surviving the earth as well as him. As said by Rob Nixon in his book, *Slow Violence; Environmentalism of Poor*. "Slow violence...a violence that occurs gradually and out of sight, a violence of delay destruction that is dispersed across time and space, an attributional violence that is typically not viewed as violence at all" (Nixon 76).

Literature is well known for reflecting the current issues could not have remained unaffected from this earth devastating theme. The world of literature throngs with works dealing with beauty and power of nature. However, the concerns for ecology and the threat that the continuous misuse of our environment poses on humanity has only recently caught the attention of the writers. As historian Donald Worster observes, "We are facing a global crisis today, not because of how ecosystems function but rather because of how our ethical system function. Historians, along with literary scholars, anthropologist, and philosophers, cannot do the reforming of course, but they can help with the understanding" (Worster 27). Such sense of concern and its demonstration in literature has given rise to a new branch of literary theory, viz., *Ecocriticism*.

Nature and literature have always shared a close association as is evidenced in the works of various authors down the ages in almost all cultures and languages of the world. Today the intimate relationship between the nature and social world is being analyzed and emphasized in all departments of knowledge and development. The literary critics try to study how this close affinity between nature and society has been textualized by the writers in their respective works. In this context two terms have become very significant now-a days – ecology and eco-criticism. Ecology relatively a new science, deals with the "various principles which govern such relationships between organism and environment" (Sharma 1-2). Today ecology is defined as the way in which plants, animals and people are related to each other and thus form their environment. Whereas ecocriticism is the study of literature and environment from a multidisciplinary point of view, it is a neonate movement that influence the world.

In this relationship they are so much interdependent on each other that any disturbance in one disturbs the other. History has proved this every now and then with every change in the civilization that the relationship of animals and human beings has also changed. The effect on civilization of these changes in environment has been so acute that it seems to pose a threat to wipe the whole civilization from the face of the earth. Therefore, concern for ecology is one of the most discussed issues today. Ecocritics attempt to point out these issues with a reformative approach. It is the concern of every country to replenish the diminishing factor of ecology which threat human being the most.

Objectives

The main objective of writing this paper is to present the challenges which the modern world facing due to man's endless ambition and resultant unsustain progress. The progress is a direct threat to very existence of man on earth. The paper also attempts to analyze the need of eco-criticism as a theory in the contemporary scenario as with eco-criticism conjoin the environment with great environmental issues viz, SDG (Sustainable Development Goals) to the study through literature. Thus, the paper gives a new direction to interdisciplinary research on socio-ecological topics, themes and problems in literature.

Methodology:

With a view to provide an objective empirical support to the present paper both primary and secondary sources are used. An attempt is made to collect and study in order to explore the mentioned objectives. The methods of research have been critical, evaluative, analytical, interpretive, descriptive and comparative. These methods are employed as per the issues taken for deliberation and reference.

Today the global society is facing an unprecedented catastrophe and threat of her own existence in the form of pandemic Covid-19. This conundrum is due to the over ambitious nature of man to overcome the whole universe. In over-confidence of his material gains man has forgotten the significance of nature in his life and the deadly consequences are well known to all. Human being has turned a deaf ear toward the environmental crisis. Civilization made loss of consciousness over men's eco-sensibilities, and continued to destroy biotic community. He has assumed the role of dictatorship with the excessive use of new technologies over the nature and his attitude to reach the highest degree. Man has forgotten that there are more life forms, which are equally important for surviving the earth as well as him. As said by Rob Nixon in his book, *Slow Violence; Environmentalism of Poor*. "Slow violence...a violence that occurs gradually and out of sight, a violence of delay destruction that is dispersed across time and space, an attributional violence that is typically not viewed as violence at all" (Nixon 76).

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In 2003 Glen. A. Love wrote a book *Practical Ecocriticism; Literature, Biology and Environment* where he emphasizes upon the communication between the natural science and the humanities. he also lays stress on the use of ecocriticism as a theory to analyze literary texts with a view to attain Sustainable Development Goals as proposed by the global society. The book also emphasizes on, "what is emerging is a multiplicity of approaches and subjects", Glen finds that the rapid expansion of critical effort are both necessary and exhilarating for a better future of mankind.

In 2005 Lawrence Buell in his epoch-making book *The Future of Environmental Crisis* explored the future of ecocriticism identifies two phases of ecocriticism - First wave of ecocriticism (1970-1990). In this phase as Buell explains there were attempts to deal with the idea of the deep ecology, and study the nature and human being opposing each other. With this wave of ecocriticism, a number of terms like, Humanist, Anthropocentric, Biocentric, Eco-centric Ideologies are associated. Buell is the chief interpreter of the first wave of ecocriticism. Second wave of ecocriticism (1990-2000) addresses itself as equally important both the human concerns and non-human nature. It also gives importance to the urban or sub-urban environment, wilderness setting and to all type of literary texts. As in this wave Buell no longer saw human being and nature opposing each other. Expect this they focus on the way in which they were interdependent and mutually constitutive. This wave carries some co-terms with it viz; sociocentric, bioregional, ecopolitical, postcolonial

theories. This wave is also known as “revisionist ecocriticism”. It conveys the idea of environmental justice, issues and social ecocriticism which consider “urban landscape as seriously as natural landscape” (Buell 22).

Besides the above cited two waves of ecocriticism there exists one more phase i.e., the third wave of ecocriticism (2000-present) this wave considers and gives key tribute to all texts rather than ‘Natural Writing’. In this wave it is claimed that ecocriticism is a multi-disciplinary research field and the thinkers propose miscellaneous research topics as ecofeminism, eco-Marxism, eco-cinema, eco-theatre, eco-pedagogy, animal studies, posthumanism, eco-postcolonialism. This wave attempts to explore the social, economic and physical dimension of environmental process. It also employs itself in the inherited opposition of ‘nature’ and the ‘human’ in which the former is privileged and latter is a defame.

After having a brief survey of the three phases of ecocriticism it is appropriate here to stress that although ecocriticism emerged as a separate discipline in the 1990s yet it is a fact that the relationship between man and his physical environment had always been a subject of great interest to literary critics since ages. This interest, both at the basic scientific level and in the metaphorical form in literature can be explained in two ways- Man, always exists within some natural environment and secondly the last decade of the twentieth century was the time when it became obvious that the greatest problem of the twenty- first century would be the survival of the Earth The first explanation is concerned with man’s essential quest for personal identity or with his need and failure to find his roots. That is the reason why he is a life-long wanderer, on the one hand, and why he is always identified with the familiar physical and cultural environment on the other, the latter explanation results from the fact that man feels vitally threatened in the ecologically degraded world. Over exploitation of natural resources and man’s disregard of the air, water and soil that sustain him have given rise to the question of the survival of both man and the planet (Earth)

The end of the twentieth century showed clearly that everyone had to do something to help the Earth survive. Ecocriticism is one of the ways in which humanists fight for the world in which they live. The reflection of that difficult struggle in the area of culture and spirit speaks for the urgency of action or the urgent need to do something in the respect. Two different and distinct disciplines, ecology and literature criticism, are combined in order to restore the Earth’s health, which was lost owing to man’s wrong doing. Thus, the central argument of the ecocritical approach to environmental rhetoric and criticism reframes many widely held views of environmental writing, literature, and public discourse, and thereby forces scholars to rethink their approaches to texts inside the nature writing tradition and beyond.

Ecocritics follow pragmatic approaches to the texts. These approaches are manifold. First, they look for pluralism of values and worldviews in the literary texts rather than nature-centered values in solitary wildness narratives. Second, they ground their approach towards complexity, uncertainty, and ambiguity at the expense of simplistic dichotomies and dualism. Third, these ecocritical approaches offer novel insight into the experiential narratives of writers and characters, especially those who must navigate complex situation and make decisions in the face of uncertainty. They try to search the answer of the question, “how texts influence readers” still presuppose an attention to awareness of the nature or environmental crisis, or the cultivation of nature-centered values.

Scholars use the theoretical model of ecocriticism to sow a new seed to investigate a better living world. It is all about inquiry, extending aim to set a new theoretical principle or rules of formulation, for the exercise the nature of heterogeneous ecocriticism. In many other subjects also writers write about the issues of the native land and ecological catastrophe of socio-politics. It also inquiries about the textual designing of the literature and also emphasizes the theoretical aspects of information. In this regard David Mazel suggest that “ecocriticism needs theory to gain academic legitimacy” (Mazel14). To give a rise to theoretical impact on the postcolonial and environmental justice. Ecocriticism has rights to write about the cultural and social theories of the phenomenology. As Ursula K. Heise concedes, “explain the theoretical diversity it has attained in a mere dozen years” (Heise 506). Role of language, textuality, play a vital role in understanding of ecocriticism and have a great impact on how theory reflect. The discursive form of references which lead a diversion form of textuality and erase the importance of valuable text.

While ecocritics study literature written throughout history and analyze its relationship to the environment, most scholarship has focused on American and British literature from the nineteenth and twentieth century. The nineteenth century especially saw a number of developments in literature that ecocritics views as significant American and British Romantics writers took a particular interest in nature as a subject; Victorian realists wrote about industrialization, which was changing the natural landscape, explorers and

natural historian began to write about newly encountered places and wildlife; and pioneers and other travelers wrote of their experiences with an emphasis on setting. Probably the defining work of nature writing and the ecologically oriented work that has been the subject of most literary analysis, is Henry David Thoreau's *Walden*. This classic of American literature is a poetic narrative describing the two months he lived in a small cabin in the woods near Walden Pond, in Massachusetts. In his work, Thoreau observe all around him with a keen eye and a philosophical spirit, describing the ordinary but remarkable creatures and happenings he encounters in the natural world and discussing the meaning of living in harmony with nature and one's soul. Some critics have argued that the American tradition of nature writing stems from Thoreau's masterpiece. Another landmark American nonfiction work about nature is Ralph Waldo Emerson's *Nature*. In this work, Emerson talks about the mystical unity of nature and urges his readers to enjoy a relationship with the environment. Other American writers of the period whose work has been seen as important by ecocritics include William Cullen Bryant, James Kirke Paulding, James Fenimore Cooper, Nathaniel Hawthorne, Walt Whitman, and a number of minor writers who wrote stories about the Wild West. Some scholars have pointed out that much of the focus of ecocriticism has been nature writing by white men. They note that the response toward the land scape is far different in works by African-Americans such as Frederic Douglass, Native Americans, and women. A related but distinct field of literary study, ecofeminist literary criticism, examines the representations of nature by women and reveals how they often overturn dominant male images and attitudes toward the environment.

In Britain, in the nineteenth century, the Romantic poets reacted strongly against the eighteenth-century emphasis on reason and sought new ways of expressing their thoughts and feelings. William Wordsworth, consider by many to be the spokesman of the movement, celebrates the beauty and mystery of nature in some of his most famous lyrics, including *Michael (1800)*, which portrays a simple shepherd who is deeply attached to the natural world around him. Wordsworth's autobiographical poem *The Prelude* makes an attempt to record the poet's evolving understanding of nature. Again, *The Excursion* provides a long philosophical reflection on the relationship of humanity and nature. The poetry of Samuel Taylor Coleridge, John Keats, Lord Byron, and Percy Shelley also includes emotional descriptions of the natural world and features some of the best-known nature verse in English. Shelley's '*Ode to the West Wind*' to cite one example, has been called the most inspired lyrical poem describing nature in the English language. The Romantic interest in nature is particularly significant to ecocritics because these poets were revolutionary in their politics, and the preservation of the natural world was one element of their radical thinking. A Romantic poet who used his understandings of nature to protest against the new capitalist machinery was John Clare, who, unlike the others, was himself a laborer and worked on the land. Later nineteenth century English writers of note include Thomas Hardy, in whose novels the sense of place always takes center stage, and Matthew Arnold, whose love poem *Dover Beach* is said to offer one of the finest descriptions of place in English poetry. Victorian essayist who wrote about nature includes John Ruskin and Thomas Carlyle, both of whom lamented the destruction of the environment due to industrialization.

In Indian literature, the holy spirit of Pandavas, Nala and Harishchandra schooled in forest. There are lots of example about the relationship of men and nature. In Gitanjali describe results of man's anthropocentrism and Tagore give off ecophilosophy effectivity nature's grandeur and man's worth of attention concluded. Raja Rao a prominent writer of English novels depictions of the South Indian villages cultures and environment setting in his novel '*Kanthapura*' is a true depiction of relationship between human and nature. R. K. Narayan in his novels use landscapes as a main theme of '*Malgudi*'. Bhabani Bhattacharya's *Many Hungers* shows effect of a natural calamities on humankind. Kamala Markandaya's *Nectar in Sieve* witness a reference to Bengal famine with the aim of this is to control of nature over humans. Ruskin Bond's novel shows ecology, as an important or dominant theme, but shows his concerns for the unthoughtful actions of human towards nature. Arundhati Roy's *The God of Small Things* a foundational novel related to the natural environment, founded the metaphysical structure of social life play an important role in the field of ecocriticism. This novel also deals with racism and culture of India; present the natural mood of ecocriticism. There are lots of examples of authors and thinkers who demonstrate their interest in ecocritical understanding of literature. Some of them are worthy to be mentioned here- Anita Desai, Amitav Ghosh, Kiran Desai and the list goes on.

In the future we can expect to see ecocritical scholarship becoming ever more interdisciplinary, multicultural and international. The interdisciplinary work is well underway and could be further facilitated by inviting experts from a wide range of disciplines to be guest speaker at literary topics. Ecocriticism has been

predominantly a white movement. It will become a multi-ethical movement when stronger connections are made between the environment and issues of the social justice, and when a diversity of voices are encouraged to contribute to the discussion. An Ecocritic not only endeavours to encourage others to think seriously about the ethical and aesthetic dilemma presented by the present deteriorating situation but also emphasizes how language and literature transmit values with profound environmental implications.

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Awareness of E-Teaching Among Secondary School Teachers Of Dindigul District In The Current Scenario

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Abstract

Education and innovation are indivisible in the cutting-edge world. Schooling needs innovation and innovation needs taught people. The world is changing quick new outskirts of information are being added with section of time. The most recent advertisement in the field of energy, climate, correspondence and so forth are to be remembered for the forefront education plan. Barely any years prior, innovation has become a significant piece of instruction and giving productive base make showing learning measure blissful yet at the same time have gigantic hole between educational plan specifications and the year execution. Presently the opportunity has arrived when the instructor teacher will need to figure out how to be co student with mentors. Normally the students will likewise develop the properties for the learning the spaces of forefront educational program should equip to difficulties of ICT appropriately the instructor training projects ought to likewise reaction to the progressions brought through ICT. The pre - administration and in- administration projects ought to be expected to prepare point of view instructors to utilise ICT ably and making showing learning measure a delight.

Key words: ICT, e -teaching, electronic technology, pandemic situation.

Introduction

Education is a vital for each human existence. Schooling is an animating the light of human existence and gives the state of the public. Especially, fundamental instruction is vital for kids. As indicated by Mahatma Gandhi (Father of Indian country) said, " Fundamental schooling joints the youngsters, regardless of whether of the urban areas or the town, to all that is ideal and enduring in India". Quality schooling ought to be required for kids and great forming society. Quality training is just given by advancement techniques. Presently a day, numerous creative systems have applied in showing learning measure. But e -teaching strategy has made the psychological learning by stimulating and motivating to students. e -teaching is very useful strategy for secondary school teachers in teaching learning process. The secondary school teachers should be increasing the student's achievement by the students using e -teaching techniques.

Significance Of The Study

Education is a mainly contribution in human life for the present and future for their well-being. Education is a backbone of a developing country. Today, we are living in a knowledge era. Innovation strategies have been used in the teaching learning process. Teachers are preparing the content material and students are presenting the assignment, papers and project by using some ICT devices. Thabisa and Kalyankar,N.V (2014) examined on the effect of e-learning approach on students' achievement in fraction Math course level 5 at Yemen's Public primary school and also the results revealed that there was a significant increase in gain in achievement, e-learning has achieved efficiency greater than traditional learning in (Remembering, understanding, application) skills. Traditional method of teaching is a boring approach to secondary students for learning the subject. Now a day, ICT devices should be needed to improve the achievement of students. e-teaching strategies are most important to learning subject for students. e-teaching is an aspect of modern technology. It deals with the use of all types of technology, including electronic technologies in learning the content. It should be created the motivation and interesting on the subject for students. Awareness is the state or quality of being aware of something. This study will help to know about the awareness level of secondary school teachers towards e-teaching in the pandemic situation.

Statement Of The Problem

The investigator has selected the present study with the aim of knowing the awareness of secondary school teachers towards e-teaching and therefore, it has been entitled as "**Awareness of e-teaching among secondary school teachers of Dindigul district in the current scenario**".

Definition Of The Term Used

❖ Awareness

The state or quality of being aware of something. The measure of the knowledge about the e-teaching among secondary school teachers.

❖ E-teaching

E-teaching stands for teaching the content by electronic means. It's based on computer-based training and web-based lessons or on-line lessons and may be taken anytime anywhere.

❖ **Secondary school**

The secondary school consists of IX and X standard students in the Tamil Nadu educational system.

Objectives Of The Study

- ◆ To find out the level of awareness of secondary school teachers towards e-teaching.
- ◆ To find out whether there exists any difference in the awareness of secondary school teachers towards e-teaching with respect to type of institution, gender, major subject, locality.

Hypotheses Of The Study

- There is no significant mean score difference between male and female of secondary school teachers in their awareness of e-teaching.
- There is no significant mean score difference between Arts subjects and Science subjects of secondary school teachers in their awareness of e-teaching.
- There is no significant mean score difference between Urban and Rural location of secondary school teachers in their awareness of e-teaching.
- There is no significant mean score difference between Government and Government-Aided of secondary school teachers in their awareness of e-teaching.
- There is no significant mean score difference between Government- Aided and Private of secondary school teachers in their awareness of e-teaching.
- There is no significant mean score difference between Government and Private secondary school teachers in their awareness of e-teaching.

Variable Of The Study

Independent Variable

- Gender
- Subject
- Type of school

Dependent Variable

- Awareness of e-teaching

Method Of Study

The investigator used the survey method for collecting data through Google forms.

Population

The population for the study was secondary school teachers in Dindigul district, Tamil Nadu, India.

Samples

The investigator selected 300 secondary school teachers in this study by using the simple random sampling method.

Tool Used

E-teaching Awareness Questionnaire prepared and validated by the investigator and the guide. The questionnaire consists of 25 items in the form of a statement. It has both positive and negative items. Each statement has two alternative responses, namely Yes and No. The investigator given the score “ONE” for ‘Yes’ response to positive statement, otherwise “ZERO”. And also, the investigator given the score “ONE” for ‘NO’ response to negative statement, otherwise “ZERO”. The maximum score for this scale is 25 and the minimum is 0.

Statistical Techniques Used

Mean, standard deviation and ‘t’ test were used to analyse the data.

TESTING HYPOTHESES

Hypothesis 1: There is no significant mean score difference between male and female of secondary school teachers in their awareness of e-teaching.

Table -1, **Showing The Significant Mean Score Difference Between Male And Female Of Secondary School Teachers In Their Awareness Of E-Teaching.**

Variable	Category	N	Mean	S. D	‘t’-value	Remarks (at 0.05 level)
Gender	Male	248	7.802	3.004	0.922	Not significant
	Female	52	8.462	2.429		

The obtained value 0.922 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between male and female of secondary school teachers in their awareness of e-teaching. Thus, there is no

evidence in this study to show that the gender of secondary school teachers can cause significant mean score difference in their awareness of e- teaching.

Hypothesis 2: There is no significant mean score difference between Arts subjects and Science subjects of secondary school teachers in their awareness of e-teaching.

Table -2, Showing The Significant mean Score Difference Between Arts Subjects And Sciences Subjects Of Secondary School Teachers In Their Awareness Of E-Teaching

Variable	Category	N	Mean	S. D	't'-value	Remarks (at 0.05 level)
Subject	Arts	94	8.096	2.917	0.474	Not significant
	Science	206	7.533	2.875		

The obtained value 0.474 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between Arts subjects and Science subjects of secondary school teachers in their awareness of e-teaching.

Hypothesis 3: There is no significant mean score difference between Urban and Rural location of secondary school teachers in their awareness of e-teaching.

Table -3, Showing The Significant Mean Score Difference Between Urban And Rural Location Of Secondary School Teachers In Their Awareness Of E-Learning

Variable	Category	N	Mean	S. D	't'-value	Remarks (at 0.05 level)
Locality	Rural	102	7.624	2.999	0.223	Not significant
	Urban	198	8.065	2.875		

The obtained value 0.223 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between urban and rural location of secondary school teachers in their awareness of e-teaching. Thus, there is no evidence in this study to show that the location of secondary school teachers can cause significant difference in their awareness of e- teaching.

Hypothesis 4: There is no significant mean score difference between Government and Government-Aided of secondary school teachers in their awareness of e-teaching.

Table -4, Showing The Significant Mean Score Difference Between Government And Government-Aided Of Secondary School Teachers In Their Awareness Of E-Teaching

Variable	Category	N	Mean	S. D	't'-value	Remarks (at 0.05 level)
Type of school	Government	131	7.533	2.875	0.474	Not significant
	Government-Aided	94	8.096	2.917		

The obtained value 0.474 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between Government and Government-Aided of secondary school teachers in their awareness of e-teaching.

Hypothesis 5: There is no significant mean score difference between Government- Aided and Private of secondary school teachers in their awareness of e-teaching.

Table -5, Showing The Significant Mean Score Difference Between Government- Aided And Private Of Secondary School Teachers In Their Awareness Of E-Teaching

Variable	Category	N	Mean	S. D	't'-value	Remarks (at 0.05 level)
Type of school	Government-Aided	94	8.09	2.917	0.962	Not significant
	Private	75	7.409	2.914		

The obtained value 0.962 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between Government-Aided and Private of secondary school teachers in their awareness of e-teaching.

Hypothesis 6: There is no significant mean score difference between Government and Private secondary school teachers in their awareness of e-teaching.

Table -6, Showing The Significant Mean Score Difference Between Government And Private Secondary School Teachers In Their Awareness Of E-Teaching.

Variable	Category	N	Mean	S. D	't'-value	Remarks (at 0.05 level)
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Type of school	Government	131	7.533	2.875	0.882	Not significant
	Private	75	7.409	2.914		

The obtained value 0.882 is less than the table value of 1.96 at 0.05 level of significant. Therefore, the null hypothesis is accepted, and it is concluded that there is no significant mean score difference between Government and Private of secondary school teachers in their awareness of e-teaching.

FINDINGS OF THE STUDY

The following are the important findings of the study.

1. There is no significant mean score difference between male and female of secondary school teachers in their awareness of e-teaching.
2. There is no significant mean score difference between Arts subjects and Science subjects of secondary school teachers in their awareness of e-teaching.
3. There is no significant mean score difference between Urban and Rural location of secondary school teachers in their awareness of e-teaching.
4. There is no significant mean score difference between Government and Government-Aided of secondary school teachers in their awareness of e-teaching.
5. There is no significant mean score difference between Government- Aided and Private of secondary school teachers in their awareness of e-teaching.
6. There is no significant mean score difference between Government and Private secondary school teachers in their awareness of e-teaching.

RECOMMENDATIONS

- The government should be allotted the funds for e-teaching usage and conduct the e-teaching training programme for all type of school teachers.
- The government should be creating the web- page for each school and should be provide the wi-fi facilities for all institutes.
- Teacher should be given assignment, project work and conduct the test to students through internet.
- The teachers should be needed to be fully awareness of e-teaching that engages students daily and as that technology as a steppingstone to academic achievement.

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Factors influencing on online shopping of rural youth in India-A study of Karnataka State

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Abstract

In the past few decades, online shopping has gained immense popularity all around the world. It has gained substantial importance in India as well. Moreover, the proportion of rural youth population forms the majority share in India's total population. Urban youth are believed to be fond of online shopping and several studies are carried out to understand the buying behavior of youth in urban areas. But studies are limited relating to rural segments. As they represent a huge market for e-retailers it is important to identify and analyze the factors that influence on the buying behavior of rural youth in order to achieve competitive advantage. This study is an attempt to gain an insight into the online shopping behavior of rural youth of Karnataka and to analyze the factors which dissuade them from shopping online.

Keywords- *Rural youth, online shopping, Consumer buying behavior.*

Introduction

People in India in general and youths in particular have embraced online shopping with open arms. India is the second most populous country in the world having the world's largest youth population with 356 million youngsters in the age group of 10-24 years as per UN Report, 2014¹. In 2020, India had nearly 700 million internet users all over the country and this figure was projected to grow over 974 million users by 2025. In fact, India was ranked as the "Second largest online market worldwide" in 2019 coming next to China. The number of internet users has increased over the years in rural as well as urban. However, rural India has registered a high growth of internet users as compared to their urban counterparts. In 2019, there were 264 million internet users in rural India as compared to 310 million urban internet users and it is projected to increase at a faster rate in the coming years². It indicates a huge market potential for E-retailing companies in both the areas especially in rural India.

Review of literature

Thilak Gowda (2019), conducted a study to identify and get insight into the perception of youth towards online shopping in coastal Karnataka and the study suggested that E-Commerce companies should create awareness among the consumers and also suggested to adopt the click and mortar model. V. Meera and Dr. R. Gayatri (2018) conducted a study in Tamilnadu and found that there is an association between district in which they reside and the role played by respondents while buying the products online. K. Jayaprakash & A. Pavithra (2017) conducted a study to find level satisfaction of the rural customers towards online shopping in Pollachi Taluk and found the main factor influencing customers is availability of a wide range of products in online shopping. Shreya Bhargav (2017) attempted to analyze the various factors affecting on online shopping of consumers in Rural Haryana through a primary survey on 39 respondents residing in Charkhi Dadri and Bhiwani Districts. The results of this study indicated that there is a significant association between online shopping and age of the consumers and youth are more fascinated towards online shopping. T.Kavitha(2017), conducted a survey to study the buying behaviour of customers towards online shopping and to examine the problems of consumers while buying products online. This study found that Convenience and easy buying was the main motivation to buy products online.

Objectives

- To know the motivating factor of online shopping for rural youths in Karnataka.
 - To analyze the factors which dissuade the rural youth from online shopping.

Research Methodology

The study mainly covers the two districts of Karnataka that is Belagavi and Uttara Kannada. The respondents are the rural youths in the age group of 15 to 29 who are the residents of 25 different villages of Belagavi and Uttara Kannada districts. Simple random sampling method was adopted to collect the primary data and the sample size was 100. The responses were collected through a structured questionnaire. The responses collected have been analyzed with the help of simple statistical tools like percentage and bar diagrams. The secondary data have also been collected from various newspapers, books, journals, magazines and the internet for the present study.

Analysis and Discussion

¹ <https://m.economictimes.com/news/politics-and-nation/india-has-worlds-largest-youth-population-un-report/articleshow/45190294.cms>

² <https://www.statista.com/statistics/255146/number-of-internet-users-in-india/>

1. Demographic profile of the respondents

Demographic profile of the respondents with regard to age, gender, education etc, is classified and analyzed.

Table 1: Demographic profile of the respondents

Factor	Classification	No. of respondents		
		Online shoppers (76)	Non-shoppers (24)	Total (100)
Age	15-19	16	12	28
	20-24	42	12	54
	25-29	18	-	18
Gender	Male	39	9	48
	Female	38	14	52
Education	Postgraduate	10	2	12
	Undergraduate	58	14	72
	PUC/Diploma/SSLC and Other	8	8	16
Occupation	Government Employee	2	-	2
	Private Employee	18	-	18
	Business	2	-	2
	Agriculture	-	2	2
	Student	52	22	74
	Others	2	-	2
Income	Rs 250000 and Below	50	22	72
	Rs 250001- Rs 500000	16	-	16
	Rs 500001 -Rs 750000	4	2	6
	Rs 750001- Rs1000000	6	-	6
	Rs 1000001 and above	-	-	-

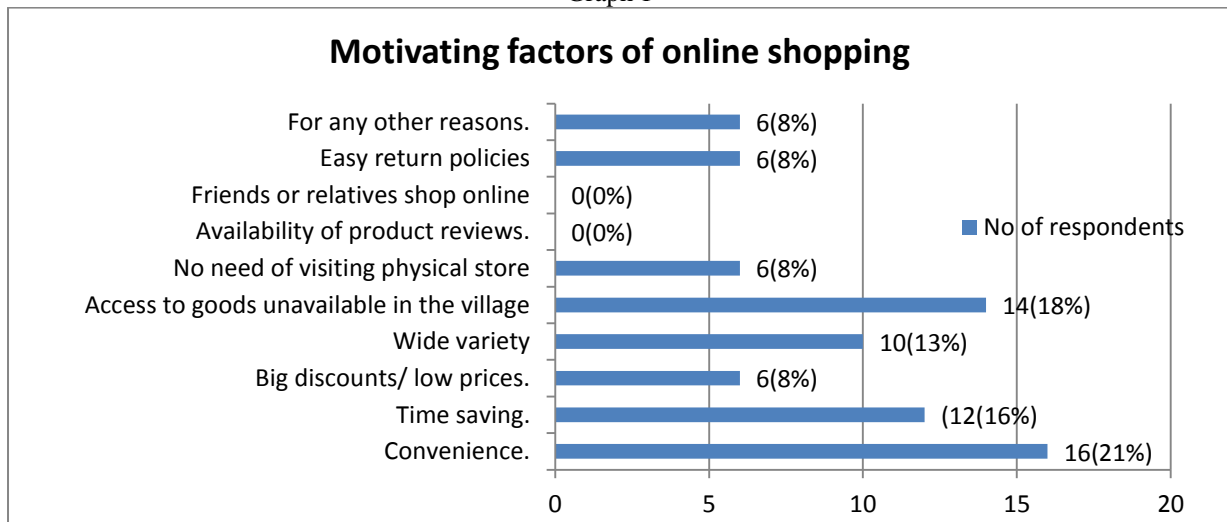
Source: Field Survey

Table 1 reveals that out of 100 respondents, 76 respondents have done online shopping and 24 respondents did not go for online shopping. Study involved both male and female who belonged to different age group, education, occupation and age group as shown in table.

2. Motivating factors of online shopping

Respondents were asked to mention what persuades them to go for online shopping.

Graph 1



Source: Field Survey

It is observed from the graph 1 that the majority of rural youth chose online shopping because of its convenience of shopping at home (21%) followed by access to goods unavailable in the village (18%) and it

saves their time (16%). A few respondents went for online shopping because it provides a wide variety (13%). Small percentage respondents chose online shopping because of big discounts, offers, low or reasonable price, easy return policies and other factors.

3. Dissuading factors of shopping online

Respondents were asked the different reasons behind their reluctance to online shopping.

Graph 2



Source: Field Survey

Graph 2 shows that the main reason cited by respondents for not shopping online is their inability physically feel the product (25%) followed by non-availability of delivery to their villages (13%), chances of getting defective products (13%) and security concern and other reasons (13%). So visualization of product is the main concern for majority of respondents.

Conclusion and Suggestions:

From the analysis and interpretation of the collected data, we can conclude that the rural youth of Karnataka responded positively towards online shopping. But still a considerable number of rural youth who dissuaded buying goods online due lack of awareness and forgoing the comfort of touch and feel of the product before buying. So, E-commerce companies should try to change their mindset. Measures should be taken to motivate the non-shoppers to accept the concept of online shopping by making the product images and videos more appealing and visualizing with detailed description through they cannot offer the convince of touch and feel in online shopping.

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A Comparative Study of Liquidity Variables of Selected Cement Companies in India

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Abstract

The Cement Industry of India is the second-largest in the world contributing immensely to the infrastructure development of the country. Liquidity is regarded as the capacity of a company to pay its short-term financial obligation and this is measured with the help of the Current Ratio, Quick Ratio, and Inventory Turnover Ratio. Higher these ratios better the liquidity position. In the present study, an attempt has been made to compare the aforesaid liquidity ratios of the top five cement manufacturing companies in India as per their market capitalization. The companies selected were UltraTech Cements, Shree Cements, Ambuja Cements, ACC Cements and Dalmia Bharath. The study is based on secondary data. The study period was of ten years from 2010-11 to 2019-20. ANOVA test, mean, minimum, maximum, range, standard deviation and coefficient were the statistical tools used to achieve the objective of the study. The Current Ratio is bad for all companies under study as no company has maintained a standard current ratio. The Quick Ratio has shown a very good liquidity position for four companies out of five selected companies. The Inventory Turnover Ratio was highest for ACC Cements indicating high liquidity among selected companies. The Result of the ANOVA test has shown a significant difference in current ratio, quick ratio and inventory turnover ratio across the selected companies.

Keywords: *Liquidity, Current Ratio, Quick Ratio, Inventory Turnover Ratio, ANOVA Test*

Introduction

The Cement Industry tremendously contributes to the infrastructure development of any country. India is home to the world's second-largest Cement Industry and accounts for 8% of global installed capacity as per Cement Manufacturers Association, India[1]. India's overall cement production capacity was nearly 545 million tonnes (MT) in FY20. Of the total capacity, 98% lies with the private sector and the rest with the public sector according to Brand Equity Foundation, India [2]. The top 20 companies account for around 70% of the total cement production in India. As India has a high quantity and quality of limestone deposits throughout the country, the cement industry promises huge growth potential. The demand for the cement industry is expected to reach 550-600 MT per annum (MTPA) by 2025 because of the expanding demand of different sectors, i.e., housing, commercial construction, and industrial construction. According to CLSA (institutional brokerage and investment group), the Indian cement sector is witnessing improved demand. Key players reported by the company are ACC, Dalmia and Ultratech Cement. In the second quarter of FY21, Indian cement companies reported a sharp rebound in earnings and demand for the industry increased, driven by rural recovery. With the rural markets normalizing, the demand outlook remained strong.

Review Of Literature

Dr. Ashok Kumar Panigrahi [3] in his paper on "Liquidity Management of Indian Cement Companies – A Comparative Study" compared liquidity variables of five cement companies in India using Motaal's Rank test and concludes that Shree Cements is the most liquid among the five. The study period was ten years from 2001 to 2010.

Mrs. J.Jeyanthi and Dr. K. Ramesh Kumar [4] in their paper "Liquidity And Profitability Analysis of Ramco Cements Limited, Tamil Nadu" revealed the correlation between liquidity and profitability was highest in the company. They studied ten years of data from 2008-09 to 2017-18.

Dr. Butalal C. Ajmera[5] in his paper "An Empirical Analysis of Liquidity of Selected Tyres Companies in India" examined the liquidity of five selected tyre companies for a period of five years from 2014- to 2018. Anova test result showed current ratio, quick ratio and long term debt-equity ratio significant difference across the companies.

Dr, Kaushik Chakraborty [6] in his paper “Linkage between Managing Liquidity and Profitability in Indian Blue Chip Companies” confirms that in the majority of cases liquidity management of the selected companies has a negative significant impact on profitability during the study period of ten years. The study of multiple correlation coefficients reflects that the joint impact of liquidity on profitability was notable in only two out of ten companies under study.

Dr. Ashok Kumar Panigrahi [7] in his research paper “Working Capital Management and Corporate Profitability: A Panel Data Regression Model Analysis of Indian Cement Companies” examined thirty top Indian Cement companies for ten years with respect to the relationship between CCC and profitability. The empirical results of Panel Regression Analysis, suggest that the cash conversion cycle is insignificantly and negatively correlated to profitability.

Methodology:

The study is based on secondary data collected from moneycontrol.com. The top five cement manufacturing companies in India as per their market capitalization as of 29th April 2021, were considered for the study. The study covers a period of ten years from 2010-11 to 2019-20. For data analysis, descriptive statistics were used and F-test one-way ANOVA was applied for a testing variance in selected variables. The MS Excel software was used for the analysis of data.

Objective Of The Study:

- To make a comparison of different liquidity variables of companies under study
- To find out the mean difference in selected liquidity variables of companies under study.

Limitations Of The Study:

The data of some companies were not available for an entire period of ten years i.e. data for Shree cements and Dalmia Bharath is available from 2012-13 and 2016-17 onwards respectively.

Data Analysis, Findings and Interpretation

Table No. 1, Descriptive Statistics of Current Ratio

(Ratio in Times)

FY	UltraTech Cements	Shree Cements	Ambuja Cements	ACC Cements	Dalmia Bharat	Mean	Min	Max	Range	S.D
2010-11	1.29	NA	1.53	1.33	NA	1.38	1.29	1.53	0.24	0.128582
2011-12	1.37	NA	1.74	1.42	NA	1.51	1.37	1.74	0.37	0.200749
2012-13	1.17	1.60	1.94	1.35	NA	1.52	1.17	1.94	0.77	0.333716
2013-14	1.45	1.56	1.90	0.97	NA	1.47	0.97	1.90	0.93	0.384448
2014-15	0.80	1.61	2.02	0.90	NA	1.33	0.80	2.02	1.22	0.583174
2015-16	0.91	1.56	1.12	1.00	NA	1.15	0.91	1.56	0.65	0.288141
2016-17	1.60	1.65	1.25	1.18	1.26	1.39	1.18	1.65	0.47	0.219249
2017-18	1.00	1.92	1.48	1.42	1.56	1.48	1.00	1.92	0.92	0.329363
2018-19	0.83	2.22	1.58	1.60	1.29	1.50	0.83	2.22	1.39	0.506883
2019-20	0.90	2.32	1.38	1.76	1.18	1.51	0.90	2.32	1.42	0.551471
Mean	1.132	1.805	1.594	1.293	1.3225	1.43	1.13	1.81	0.67	0.267697
Min	0.80	1.56	1.12	0.90	1.18	1.11	0.80	1.56	0.76	0.294822
Max	1.60	2.32	2.02	1.76	1.56	1.85	1.56	2.32	0.76	0.317994
Range	0.80	0.76	0.90	0.86	0.38	0.74	0.38	0.90	1.52	0.208327
S.D	0.283854	0.3104835	0.302258	0.28020	0.1650	0.27	0.17	0.31	1.56	0.059133

Source: Moneycontrol.com

Table No. 1 shows that the grand current ratio of the companies under study is 1.43

which is

not up to the standard ratio of 2:1. The average current ratio of Shree Cements and Ambuja Cements is above the industrial average, whereas the UltraTech Cements, ACC Cements and Dalmia Bharath are well behind the same. The ratio is lowest at 0.80 for UltraTech Cements and highest at 2.32 for Shree Cements. The range current ratio of companies under study is 1.52. The range at 0.90 is highest for Ambuja Cements and is lowest at 0.38 for Dalmia Bharath. The Standard Deviation at 0.310 is highest for Shree Cements which indicates high-level deviation in ratio and is lowest at 0.165 for Dalmia Bharath indicating a low deviation in the ratio for the study period.

Current Ratio (ANOVA Test)

- **Null Hypothesis:** There is no significant difference in the current ratios of cement companies under study.
- **Alternative Hypothesis:** There is a significant difference in the current ratios of cement companies under study.

Table No. 2, ANOVA Test of Current Ratio

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	2.515448	4	0.628862	7.72895	0.0001243	2.62605
Within Groups	3.010485	37	0.081364			
Total	5.525933	41				

Table No.2 shows the ANOVA test result of the current ratio. The calculated F value is 7.72895. This is greater than the F critical value of 2.62605 @ 5% significance level. Therefore the null hypothesis is rejected and it is concluded that the current ratio differs significantly across the companies.

Table No. 3, Descriptive Statistics of Quick Ratio

(Ratio in Times)

FY	UltraTech Cements	Shree Cements	Ambuja Cements	ACC Cements	Dalmia Bharat	Mean	Min	Max	Range	S.D
2010-11	0.93	NA	1.20	1.00	NA	1.04	0.93	1.20	0.27	0.1401
2011-12	0.95	NA	1.41	1.09	NA	1.15	0.95	1.41	0.46	0.2358
2012-13	0.81	1.23	1.61	1.01	NA	1.17	0.81	1.61	0.80	0.3427
2013-14	1.06	1.02	1.62	0.64	NA	1.09	0.64	1.62	0.98	0.4038
2014-15	0.53	0.98	1.74	0.58	NA	0.96	0.53	1.74	1.21	0.5592
2015-16	0.70	0.86	0.83	0.70	NA	0.77	0.70	0.86	0.16	0.0846
2016-17	1.31	0.99	0.97	0.89	1.09	1.05	0.89	1.31	0.42	0.1619
2017-18	0.71	1.39	1.13	1.06	1.36	1.13	0.71	1.39	0.68	0.2747
2018-19	0.57	1.34	1.35	1.36	1.05	1.13	0.57	1.36	0.79	0.3411
2019-20	0.65	1.81	1.20	1.57	0.97	1.24	0.65	1.81	1.16	0.4627
Mean	0.822	1.2025	1.306	0.99	1.1175	1.09	0.82	1.31	0.48	0.1883
Min	0.53	0.86	0.83	0.58	0.97	0.75	0.53	0.97	0.44	0.1898
Max	1.31	1.81	1.74	1.57	1.36	1.56	1.31	1.81	0.50	0.2222
Range	0.78	0.95	0.91	0.99	0.39	0.80	0.39	0.99	1.28	0.2445
S.D	0.2423863	0.30918	0.295342	0.31152	0.169189	0.131	0.15	0.28	0.362	0.0607

Source: Moneycontrol.com

Table No. 3 shows that the grand average quick ratio of the companies under study is 1.09 which is equal to the standard Quick Ratio of 1:1. The mean ratio of Shree Cements, Ambuja Cements, ACC Cements and Dalmia Bharat is ideal however, the UltraTech Cements is behind the same. The ratio is lowest at 0.53 for UltraTech Cements and highest at 1.81 for Shree Cements. The range of the quick ratios of the companies under study is 1.28. The range at 0.99 is highest for ACC Cements and is lowest at 0.39 for Dalmia Bharath.

The Standard Deviation at 0.31152 is highest for ACC Cements which indicates high-level deviation in the ratio and is lowest at 0.169189 for Dalmia Bharath indicating a low deviation in ratio for the given period.

Quick Ratio (ANOVA Test)

- **Null Hypothesis:** There is no significant difference in quick ratios of cement companies under study.
- **Alternative Hypothesis:** There is a significant difference in quick ratios of cement companies under study.

Table No. 4, ANOVA Test of Quick Ratios

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	1.38288	4	0.34572	4.347614	0.005551	2.62605
Within Groups	2.94223	37	0.07952			
Total	4.32511	41				

Table No.4 shows the ANOVA test result of the quick ratio. The calculated F value is 4.347614. This is greater than the F critical value of 2.62605 @ 5% significance level. Therefore the null hypothesis is rejected and it is concluded that the quick ratio differs significantly across the companies.

Table No. 5, Descriptive Statistics of Inventory Turnover Ratio

(Ratio in Times)

FY	UltraTech Cements	Shree Cements	Ambuja Cements	ACC Cements	Dalmia Bharat	Mean	Min	Max	Range	S.D
2010-11	6.59	NA	9.24	9.20	NA	8.34	6.59	9.24	2.65	1.5186
2011-12	8.75	NA	9.92	10.01	NA	9.56	8.75	10.01	1.26	0.7029
2012-13	8.39	10.54	9.82	9.95	NA	9.68	8.39	10.54	2.15	0.9122
2013-14	8.39	7.27	11.24	9.34	NA	9.06	7.27	11.24	3.97	1.6816
2014-15	8.26	7.02	10.56	9.92	NA	8.94	7.02	10.56	3.54	1.6056
2015-16	10.25	6.76	9.29	9.12	NA	8.86	6.76	10.25	3.49	1.4826
2016-17	10.57	6.54	9.60	9.46	11.42	9.52	6.54	11.42	4.88	1.8441
2017-18	9.48	6.27	8.80	8.81	11.01	8.87	6.27	11.01	4.74	1.7117
2018-19	10.15	6.71	12.93	13.71	9.19	10.54	6.71	13.71	7.00	2.8462
2019-20	10.15	7.51	14.87	15.30	9.93	11.55	7.51	15.30	7.79	3.3908
Mean	9.098	7.33	10.627	10.482	10.3875	9.58	7.33	10.63	3.30	1.4025
Min	6.59	6.27	8.80	8.81	9.19	7.93	6.27	9.19	2.92	1.3847
Max	10.57	10.54	14.87	15.30	11.42	12.54	10.54	15.30	4.76	2.3549
Range	3.98	4.27	6.07	6.49	2.23	4.61	2.23	6.49	9.03	1.7207
S.D	1.24584	1.35716	1.91318	2.18829	1.01602	1.54	1.02	2.19	2.19	0.4884

Source: Moneycontrol.com

Table No.5 shows that the grand inventory turnover ratio of the companies under study is 9.58. The average inventory turnover ratio of Ambuja Cements, ACC Cements and Dalmia Bharath are above the industrial average indicating relatively higher liquidity, whereas the UltraTech Cements and Shree Cements behind the same. The ratio is lowest at 6.27 for Shree Cements and highest at 15.30 for ACC Cements. The range of the ratios of companies under study is 9.03. The range at 6.49 is highest for ACC Cements and is lowest at 2.23 for Dalmia Bharath. The Standard Deviation at 2.18829 is highest for ACC Cements which indicates high-level deviation in the ratio and is lowest at 1.01602 for Dalmia Bharath indicating a low deviation in the ratio for the given period.

Inventory Turnover (ANOVA Test)

- **Null Hypothesis:** There is no significant difference in inventory turnover ratios of cement companies under study.
- **Alternative Hypothesis:** There is a significant difference in inventory turnover ratios of cement companies under study.

Table No. 6, ANOVA Test of Inventory Turnover Ratio

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	64.61930214	4	16.15483	5.639004	0.0012	2.62605
Within Groups	105.998955	37	2.864837			
Total	170.6182571	41				

Table No.6 shows the ANOVA test result of the inventory turnover ratio. The calculated F value is 5.639004. This is greater than the F critical value of 2.62605 @ 5% significance level. Therefore the null hypothesis is rejected and it is concluded that the quick ratio differs significantly across the companies.

Conclusion

Liquidity is the lifeblood of any business entity. Maintaining a healthy level of liquidity is important for the survival and smooth running of the business. To investigate the liquidity position of selected companies, the variables like Current Ratio, Quick Ratio and Inventory Turnover Ratio were used. Out of selected Cement Companies, only Shree cements has a current ratio of 2.32:1 against the standard ratio of 2:1 for the current year. The Shree Cements, Ambuja Cements, ACC Cements and Dalmia Bharath mean quick ratio is up to the ideal quick ratio of 1:1. The Inventory Turnover Ratio is highest at 15.30 for ACC Cements which indicates high liquidity. One-Way ANOVA test is used to test a significant difference in the mean liquidity ratios of selected companies. From the hypothesis testing, it is inferred that there exists a significant mean difference in current ratio, quick ratio and inventory turnover ratio across the companies.

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L.A. Cafe to Fritters: Julie's Journey for Identity

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Abstract:

The present paper tries to analyse the protagonist, Julie Summers from Nadine Gordimer's post-apartheid novel, The Pickup, especially her journey from the comfortable life in Africa to a remote, unknown poverty-stricken hometown of her husband. The paper will also follow her quest for identity and home; and also try to find out whether her journey turns successful or whether she gets disillusioned in the process.

Key words: *identity, home, journey*

Introduction:

Nadine Gordimer through her novels has tried to give voice to South Africa. She has numerous awards to her credit, including the Noble Prize for Literature and Booker Prize. Her novels speak of Apartheid, but in "The Pickup" (2001), it is the post-apartheid period which can be seen. Sue Kossew writes,

Having been cut off from the rest of the world and, particularly, from the rest of Africa for so long under apartheid, the new South Africa opened its borders to a wide range of peoples, many of them settling as 'illegal immigrants' in the big cities like Johannesburg. (Kossew 270)

This is what we see in the first part of the novel which shows Julie, a white South African woman living in Johannesburg. The roles are reversed here and it is from the angle of an affluent, sympathetic, white woman that the story is unravelled. It is not just the romance of Julie and Ibrahim which takes one by surprise but also the incidents which follow their romance. The hurdles in their path are too many, from religion to language.

Julie's Journey:

In the novel her life journey starts from going to L.A.Cafe, to meet her friends comprising of a cross-section of youth right from a poet to an AIDS patient. Gordimer picks a point in her life which becomes crucial to Julie later. Her car breaks down and she meets the mechanic- her *Oriental Prince*, whom she literally picks up and makes her boyfriend. Abdu alias Ibrahim ibn Musa is an illegal immigrant and he has been shifting from one country to another, i.e. literally till the time they find him out and throw him out of that country. He is an Economics graduate but works as a mechanic for which he has no certificate! He is definitely a misfit everywhere. The seemingly easy way in which Julie seems to accept the changes and challenges in her life makes her romance almost impossible to believe.

Julie Summers, the only daughter of her rich father Nigel Ackroyd Summers seems a misfit in her own family. She is reluctant to seek any help from her father, even when she is desperate. The concept of home she had in her mind must have got shattered somewhere when changes happen in her family. Her parents' divorce is followed by both having new spouses. The place which she has so far known as home becomes alien when his father's new, young wife changes it to her taste. She is reluctant to introduce Abdu to her father. It is the same with her mother too, she is married to a man much younger to her. The shallowness of the daughter-parents relationship strikes us here. When Abdu is compelled to leave Johannesburg, she marries him and decides to leave the country with him. Probably it is his *otherness* which attracts her to him. She is a liberated woman and she tries to free herself from the patriarchal hold. It is interesting to note that Ibrahim likes her father's life style and it is for the same thing she abhors her father. Julie and Ibrahim have very contrary views in everything yet the power of love and youth bind them. Ibrahim desires all that Julie discards behind her without a second thought and Julie appreciates the things which Ibrahim looks down upon- like his hometown and the lack of facilities.

Contrary to the reader's expectations, she adapts well to the new country and his family. She makes friends with his sister Maryam and tries to learn his language. She tries to get a copy of Koran in English, even though not very religious. We are surprised at the smooth glide she makes to Koran from her Christian background. Probably, she takes it in the sense of an adventure and excitement of exploring a hitherto unknown area to her.

She accommodates herself into the remote place and loves the tranquillity of the desert; whereas the same desert drives Ibrahim away. They seem like the two poles- north and south, nevertheless love is the only element which brings them together. That seems to be the only common ground where they meet, amid all the differences. What catches our attention here is how she manages to make a place for herself in the alien community. Though it is supposed to be a patriarchal Muslim society, it is obvious that the mother rules. Julie adjusts to the bare-comforts of life provided in his house, right from the lean-to which

is their bedroom to the absence of basic facilities like a tap or bath tub. We do not see her grumbling even once. She even tries to help the women in washing the vessels. Her foreigner status makes her different from others and her mother-in-law simply stops her from doing it.

Ibrahim is never sure of his authority over his wife. She takes both the significant decisions- of getting two tickets to his home town after marriage and of not going to America with him in spite of getting two tickets- herself, much to her husband's annoyance.

This is the transitional phase, where she understands herself and makes the choice of staying back. Ibrahim decides to try his luck again in a new country where he is not welcome. But when he gives Julie the options- of either staying with her mother till he gets a stable job or staying with her father- she rejects both. She even goes to the extent of considering L.A. Café group, which he promptly disagrees. She belongs to the hybrid culture which Bhabha speaks of. Yet we see her emerging out comfortably-

...hybridity emerges when the location of culture is in-between. It defies the *either/or* belief of the colonial discourse. In this sense, third space, as a liminal place of meaning, becomes a site of negotiation of the foreign and the local, granting sovereignty to neither of them. (Vanmami 80)

The liminal phase for Ibrahim is the new name in a new country which he pursues. He yearns for the western life and affluence, which Julie has left behind her. For Julie it is his home which has given a sense of stability and meaning, particularly the influence of the desert.

It is in the very early morning that she goes out into the desert alone; although—she couldn't explain and does not want to delve, in the dialogue all beings have within themselves—even with the child she is alone in the sense of not accompanied by what was always with her, part of herself. (Gordimer 198)

We also get a glimpse of how she stealthily gets out of the lean-to when Ibrahim is sleeping and ventures out to buy fritters. Seen from a lens, her journey is from the coffee at L.A. Cafe at Johannesburg to the fritters sold in the desert village. Be it coffee or fritters, she seems to be enjoying both! She is comfortable in the company of the Café group but in her husband's house it is a slow process by which she adapts herself to the rhythm of the traditional Muslim household. Desert seems to be the stability that she yearned for. In the case of her mother and father the family bonding is what is missing, whereas though poor Ibrahim's family ties are strong, particularly with his mother controlling yet uniting the members of the family. So in the end when she disagrees to leave with her husband to America, help comes from an unexpected quarter- her mother-in-law. For her she is the only person who can bring her son back to her.

It is interesting to note how Khadija, Ibrahim's sister-in-law opens up to her towards the end of the novel. Khadija's husband left home and there is no information about him, she stays aloof from others. She becomes friendly with Julie because their fate seems to be the same- long wait for their husbands.

Compared to Ibrahim, Julie seems to have all the options before her- she can choose any country she wants to migrate to. The priorities are different for both, things which came easily her way were unimaginable comforts for him.

Conclusion:

Her decision of not accompanying him to U.S. shows the development of the character. Julie herself views her L.A. days as immature and realizes that she has come a long way. She finds the stability she seeks in Ibrahim's house. Now it is going to be a long wait for Julie, to see her husband but she has come to terms with her life. She knows what is awaiting her in her husband's family. The permanence of the desert seems to seep into her heart as well, making her contented to stay back.s

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Professional Ethics in Librarianship

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Abstract:

The library and information science as a discipline is changing firstly. The advent of new technologies and their application to LIS work and services enabling the libraries to change in response to new demand of readers and society. However, the change in the profession is not the outcome of only impact of ICT but the change is gradual over a period of time. With development of research in theory and practices, there is change in LIS profession. To understand the gradual change in the profession, it is essential to understand the history of emergence of libraries and the change that took place in LIS profession for its development.

Keywords: Ethics, Professional Ethics, Social Ethics, LIS Professionals.

Introduction: The profession of librarianship has a long history. In tracing its history, growth and development, the study of libraries in the context of its historical setting and historical importance is essential. History of ancient Indian education makes clear the history of emergence and development of libraries in India. The field of ethics, also called moral philosophy, involves systematizing, defending and recommending concept of right and wrong behavior. Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But law, like feeling, can deviate from what is ethical. Ethics refers to well based standards of right and wrong that prescribe what human ought to do, usually in terms of rights, obligation, benefits to society, and fairness.

Professional Ethics for Librarianship:

■ **“According to IFLA”** Professional ethics means “A collection of professional guidelines for Librarians and other library employees adopted by national library or Librarians associations or implemented by government agencies.”

■ **“According to Navalani”** Professional ethics is the science of right conduct and character the science which treats of the nature and grounds of moral obligation the doctrine of man’s duty in respect of himself and the right of others.”

Professional Ethics

Professional Ethics:

1. Professional means a person who has knowledge of some specific fields.
2. Professional ethics encompass the personal, organizational and corporate standards of behavior expected of professionals.
3. Professional and those working in acknowledge professions, exercise specialist knowledge and skill.
4. Professional ethics is professionally accepted standards of personal and business behavior.
5. Professional ethics norms, value and principle that guide a profession and ethics of decisions made within the profession.

Librarian as a Profession: Librarianship as a profession needs special training intended to build up knowledge competencies, develop skills and favorable attitude towards learners. Like all other profession librarianship demands specialized knowledge and license. A profession professes to serve the society with a conscious understanding of efficiency, sound knowledge and expertise which are required for assuring highest quality service. Continuous competency ascendance through membership in professional bodies is necessary for librarians. It is the librarians who produce surgeons, engineers, lawyers, policy makers, statesmen, defense personal, managers and librarians too. That is why librarianship has been described as the noblest of all professions. Since librarianship as any other profession requires expression of mutual faith by librarians and students, it is the librarian responsibility to offer quality service. Every professional has to abide by the ethics or a code of conduct derived from a spectrum of values.

Librarian as Ethical Decision Makers: Since librarianship is the only profession where the morality of the clients / stake holders is to be developed by librarians, all educational institutions are ethical communities. Through librarians have limited freedom to make decisions, they have to take responsibility for the decisions. Is it possible to prescribe a code of conduct exclusively for librarians? If code of conduct are prescribed there a few dangers, librarians may follow only what they are instructed to do and will not cross the ‘Laxman rekha’(imaginary boundary line) even if it is for good. A sense of responsibility may be abandoned. Letter of law may be observed but is spirit not.

Framework of Librarianship:

Characteristics of the Profession:

- **Sound Theory:** Librarianship for long was based on rules-of-thumb and practices were involved or improved on trial and error. Establishment of library association gave opportunities for professionals to meet and discuss matters of mutual interest work of documentation brought in scientists from diverse profession into the library and documentation profession. This helped the profession to understand the users better and to evolve new systems and services to meet their demands. The demands of users started changing fast. With the result there has been a great thrust on library, documentation and information professionals to understand users need better, understand the technology, adapt and refine them from time to time to provide pin pointed information.
- **Professional Ethics:** A set moral principles and code of conduct is a necessary guide to professional behavior. The code of ethics is Dedication, Devotion, Determination and Commitment of the profession.
- **Social Ethics:** Understand the users' need-Social obligations of the library- Social behavior. Equality before service- Moral responsibilities Task before the profession-Technical knowledge- Manipulative task-Supervision Training.
- **Area of Specialization:** In this profession specialist skills reflect the type of information unit; the functions of the documentary chain which it covers; and its subject fields. The major specialization are archival administration; library administration, information management, documentation service etc. particularly in the field of information and documentation. Another area of specialization is teaching and research in LIS. Lately with the development of large information systems and networks. Some of the retired professionals have offering consultancy service and liaison service.
- **Code of Ethics:** Library and information profession is a service profession. Library and information professional should gather information. Organize in to easily accessible collections; provide mechanisms that help productive utilization of the same by all eligible clientele. Library and information professionals must familiarize themselves with all available information sources that are of interests of their clientele either on demand or in anticipation. They may be in the form of books, technical paper, and other non-print records and even some times specialists in any field of knowledge.

Conclusion:

Library and information professionals should cultivate their field of knowledge in a professional way. They should contribute to the field by research, teaching and dissemination through literature. Hence, those who enter the library profession assume an obligation to maintain ethical standards of behavior in relation to the governing authority under which they work to the library constituency to the library as an institution and fellow workers on the staff, to other member of the library profession and to society in general.

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Spatio-Temporal Pattern of Rural Crude Density of Population in Kolhapur District

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Abstract:

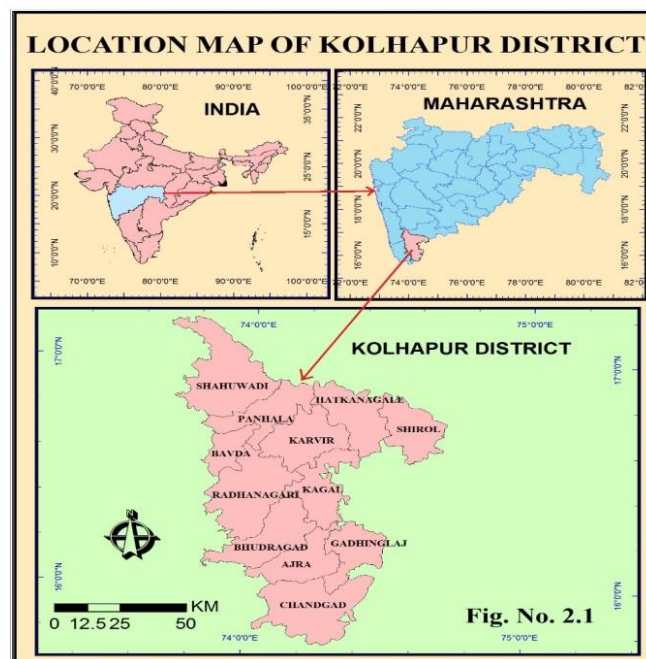
The concept of density of population is the most rarely and is useful tool in the analysis of the diversity of man's distribution in space. The analysis of population distribution and density holds immense significance for population geographers, as its successful understanding holds the key to the analysis of entire demographic character of an area. Population density is related to the number of people and the space occupied by them. The study of density of population presents the integral relationship between population and land. It is important from various perspectives apart from demographic transition. According to 2011 census the density of population is defined as the population per square kilometer. The analytical study of the pattern and distribution of population plays an important role not only in evaluating the socio-economic condition of the country but also in facilitating for monitoring and introducing corrective measures for the future. Therefore, attempt is made here to analyze the Spatio-Temporal Pattern of Crude Density of Population in Kolhapur District. This paper is based on secondary data source. To analyze of decadal variation in the density within the study area, the tahsils of Kolhapur district are divided into very high, high, medium, and low with the help of Mean and Standard deviation.

Key words: *Rural, Crude Density, spatio, Diversity, Mean, Standard Deviation, Decadal Variation.*

Introduction:

The term density of population was used by Henry in 1837, while preparing railway map (Narke and Kore, 2010). Distribution and density of population are the two fundamental elements of population geography. The distribution and density are related to other features of population. Density of population is concerned with the ratio between the size of population and the area (Chandna, 2009). Population distribution on the earth surface is determined by physical factors alone, for within the broad framework of physical attraction and constraints, cultural factors strongly influence the way mankind is distributed over the earth (Hornby and Jones, 1980). In the stage of economic development, social and political factors also play their role as effectively as others in the distributions of population (Nazir, 1977). The concept of density of population is the most rarely and is useful tool in the analysis of the diversity of man's distribution in space. The analysis of population distribution and density holds immense significance for population geographers, as its successful understanding holds the key to the analysis of entire demographic character of an area (Clarke, 1972). Rural density is one of the best indicators determine the level of development of the rural area and one of criterion for rural development planning (Sundaram and Nangia, 1985). Therefore, attempt is made here to analyse the Spatio-Temporal Pattern of Rural Crude Density of Population in Kolhapur District.

Study Region:



Kolhapur district is the most developed district of Southern-western part of Maharashtra. The absolute location of district is 15° 43' to 17° 17' North Latitude and 73° 40' and 74° 42' East Longitude. It is surrounded by Sangli district to its North and East, Belgaum district of Karnataka to its South and Sindhudurg district to the West. The Sahyadri ranges to the west and Warana River to the North forms the natural boundaries. The geographical area of districts 7685 square kilometres, for the administrative purpose the district is divided into 12 Tehsils. The population of the study region is 38, 76, 001 persons, according to 2011 census. The maximum and minimum temperature ranges in between 38°C and 14°C with annual average precipitation 115 cm.

Objectives: The main objectives of this paper are as following.

- 1) To study Spatio-Temporal Pattern of Rural Crude Density of Population in Kolhapur District
- 2) To analyze change in Rural Crude Density of Population in Kolhapur District during 1961 to 2011.

Data Collection and Methodology:

The present research paper is entirely based on the secondary data. Hence, the data regarding population and Geographical area has been collected from the Census Handbook of Kolhapur District, 2001 and 2011. The rural crude density is calculated with the help of following formula.

$$\text{Rural Crude density} = \frac{\text{Total Rural population}}{\text{Total Rural Geographical area (in square Kilometers)}}$$

The processed data has been tabulated. To analysis of decadal variation in the density within the study area the tahsils of Kolhapur district are grouped into very high, high, medium, and low with the help of Mean and Standard deviation. Arc- GIS software is used for the preparation of map.

Result and Discussion:

The spatial distribution density of population is uneven it varies from decade to decades. The table 1 indicates that there is continuous increase in density of population during period of investigation. To analyses spatial distribution of rural crude density of population the Kolhapur district is grouped into five categories on the basis of mean and standard deviation.

1. Spatial Pattern of Rural Crude Density Of Population In 1961

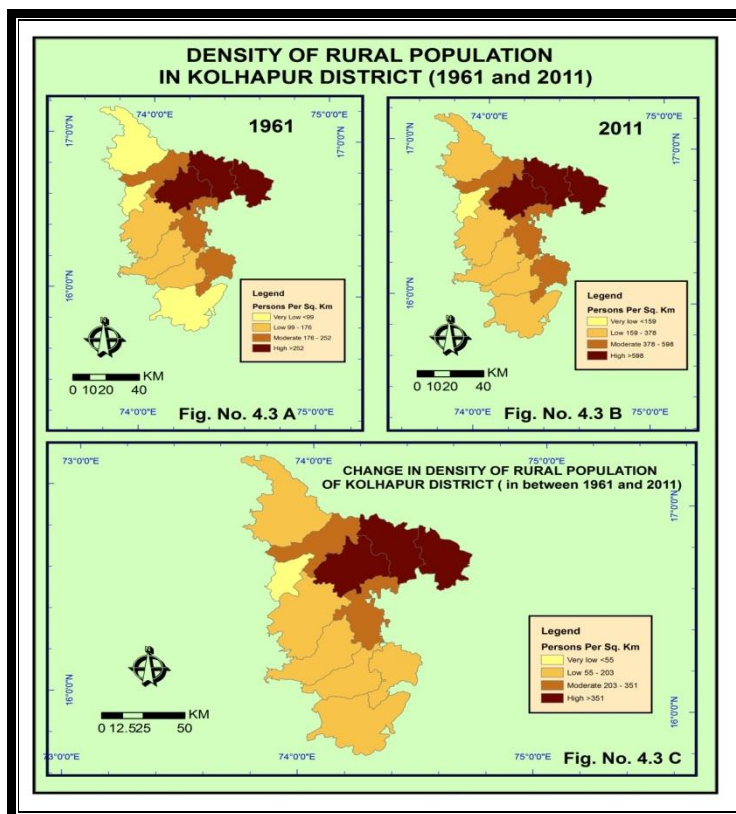
Table 1 indicates that the district as a whole has 161 the overall rural density of population per square kilometre during 1961, which is higher than state average of 105. The spatial distribution of rural population density is uneven it varies from tahsils to tahsils (Table 1 and figure 4.3 A). The table 1 exhibits that the high crude density is found in Hatkanangale, Karvir and Shirol tahsils i.e. above 252 persons per square kilometres due to the developed agricultural practices because of the ample water supply available from river Krishna and its tributaries one hand and high percentage of fertile soils on other hand.

Table-1, Rural Crude Density of Population in the Kolhapur District, 1961 to 2011 (Persons per sq. km)

Sr. No.	Tahsils	Decades						Change in between 1961 to 2011
		1961	1971	1981	1991	2001	2011	
1	Shahuwadi	94	111	128	147	164	173	79
2	Panhala	199	258	297	360	415	444	245
3	Hatkanangale	292	370	440	568	629	750	458
4	Shirol	258	347	427	516	600	666	408
5	Karvir	253	343	421	531	595	661	408
6	Bavda	88	92	34	98	115	127	39
7	Radhanagari	113	140	169	189	210	224	111
8	Kagal	221	272	312	342	398	454	233
9	Bhudargad	120	146	168	198	225	234	114
10	Ajra	128	154	172	194	221	190	62
11	Gadhinglaj	249	306	331	366	400	421	172
12	Chandgad	92	116	140	168	190	197	105
	District	161	204	240	292	330	351	190

Source: Based on District Census Handbook, Kolhapur District, 1961 to 2011.

The table 1 indicates that the moderate crude density is recorded in Panhala, Kagal and Gadhinglaj tahsils ranging from 176 to 252 persons per square kilometers. The low crude density is found in Radhanagari, Bhudargad and Ajra tahsils i.e. 99 to 176 persons per square kilometres due to undulating topography, forest area and very high rainfall. The very low rural crude density is found in Shahuwadi, Bavda and Chandgad tahsils i.e. below 99 persons per square kilometres due to the adverse physical condition i.e. physiography, climate, soil and forests.



2 Spatial Pattern of Rural Crude Density of Population In 2011

The district as whole has 351 per square kilometre rural crude density during 2011 which is higher than state average of 205. The spatial distribution of rural crude density is uneven. The high rural crude density is found in Hatkanangale Shirol and Karvir tahsils i. e. above 598 persons per square kilometre due to the Black fertile soil in river basin and developed irrigation facilities which resulted in to agricultural development. The table 1 and fig 4.3 B indicates that the moderate rural crude density is recorded in Panhala, Kagal, and Gadhinglaj tahsils ranging from 378 to 598 persons per square kilometres. The low rural crude density of population is observed in Radhanagari, Bhudhargad, Shahuwadi, Chandgad and Ajra tahsils i.e. 159 to 378 persons per square kilometres due to poor irrigation facilities and agricultural practices. The very low rural crude density of population is registered in Bavda tahsils i.e. below 159 persons per square kilometres due to dense forest and undulating topography leads less access because of this, these tahsils lagging behind in adequate irrigation and transportation facilities.

3 Changes in Rural Crude Density of Population in Between 1961 To 2011

Table 1 indicates the rural crude density of Kolhapur district is increased by 190 persons per square kilometres in during the period of investigation that of Maharashtra state is 105. But spatial distribution is very uneven. To analyse change in crude density the tahsils of Kolhapur district are grouped into four categories on the basis of mean and standard deviation (fig 4.3 C). The Very high positive change in crude density of rural population is found in Hatkanangale Shirol and Karvir tahsils above 351 persons per square kilometres due to good irrigation and agricultural practices and agro-based industries. The moderate change in rural crude density is recorded in Panhala and Kagal tahsils ranging from 203 to 351 persons per square kilometres. The low change in rural crude density i.e. 55 to 203 persons per square kilometres is found in Shahuwadi, Radhanagari, Bhudhargad, Ajra, Gadhinglaj and Chandgad tahsils due to rugged topography, poor irrigation facilities. The low increase in rural crude density i.e. below 55 persons per square kilometres is registered in Bavda tahsil due to the hilly area, high rainfall and lack irrigation facilities. The study reveals that the tahsil of Shahuwadi and Chandgad shifted their position from very low to low (1961-2011) as far as change in crude density of rural population is concern while Bavada Tahsil maintained its “very low” position in fifty years period. It is also observed that Karvir, Hatkanangle and Shirol tahsils have constantly “high” positive change in rural population density (figure 4.3 C).

Concluding Remarks:

The forgoing analysis reveals that there is great influence of geographical factors on spatial distribution of population in Kolhapur district. The population density of Kolhapur district is higher than the State average in the both decades due to the fertile soils in Panchganga, Warna and Krishna basin and higher percentage of irrigated area leads to high development of agriculture and allied activities. The high

rural crude density is found in Hatkanangale Shirol and Karvir tahsils due to the Black fertile soil in river basin and developed irrigation facilities which is resulted in to agricultural development. The very low rural crude density of population is registered in Bavda tahsils due to dense forest and undulating topography leads less access because of this, these tahsils lagging behind in adequate irrigation and transportation facilities.

The Very high positive change in crude density of rural population is found in Hatkanangale Shirol and Karvir tahsils above 351 persons per square kilometres due to good irrigation and agricultural practices.

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Economic Impact and Challenges in Education and Banking Sectors During Covid-19 in India

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Abstract:

The new corona virus is a respiratory virus similar to SARS-CoV-2 and MERS. It's an airborne disease. Covid-19 has shook the entire world and India has been affected on a large basis. The economic impact of the 2020 corona virus pandemic in India has been largely disruptive. India's growth in the fourth quarter of the fiscal year 2020 went down to 3.1% according to the Ministry of Statistics.

Introduction:

Economic impact in education sector:

The education sector is no exception. Closures of educational institutions and other learning spaces have impacted 94 per cent of the world's student population, up to 99 per cent in low and lower-middle income countries.

In India, 32 crores students stopped to move to schools/colleges, all educational activities ceased in India. The outbreak of COVID-19 has advised us that change is inevitable. It has worked as a catalyst for the educational institutions to grow and opt for platforms and techniques, As per UNESCO report, 14 crores of primary and 13 crores of secondary students are affected which are the two levels mostly affected in INDIA.

The challenges faced and how it has stimulated innovation within the education sector and will be discussed further.

Economic impact in Banking sector:

COVID-19 has emerged as the black swan event of the century, with significant macroeconomic impact both globally and in India. These changes, depending on the disruptions to physical operations, effect on asset quality and liquidity, and demand pressure on digital channels, have posed challenges to financial institutions. Corporate sector worth Rs.15.52 Lakhs crore or 29.9% of the banking sector to the industry has come under stress.

METHODOLOGY:

EDUCATION SECTOR:

Data and information presented in current study are collected from various reports prepared by national and international agencies on COVID-19 pandemic. Information are collected from various authentic websites. Some journals and e-contents relating. Data and information presented are collected from various reports prepared by nation and international agencies on COVID-19 pandemic.

Observation:

The findings revealed four categories of barriers that are faced by faculties and during online teaching and assessments. Under home environment settings, a lack of basic facilities, external distraction and family interruption during teaching and conducting assessments were major issues reported. Institutional support these adverse effects such as the budget for purchasing advanced technologies, a lack of training, a lack of technical support and a lack of clarity and direction were also reported. Teachers also faced technical difficulties. The difficulties were grouped under a lack of technical support, it included a lack of technical infrastructure, limited awareness of online teaching platforms and security concerns. Teachers' personal problems including a lack of technical knowledge, negative attitude, course integration with technology and a lack of motivation are identified as the fourth category to damper their engagement in online teaching and assessments.

Initiatives of Govt. Of India on The Education Of India:

So, the digital India vision of the government is emerging as a vital tool for solving the present crisis due to Covid-19. It is a fact that technology-based education is more transparent with all respect.

Diksha Platform: With reach across all states in India, can be further strengthened to ensure accessibility of learning to the students. It serves as a National Digital Infrastructure for Teachers. All teachers across nation will be equipped with advanced digital technology.

It will enable, accelerate and amplify solutions in realm of teacher education. It helps to learn and train themselves for which assessment resources will be available. It aids to create training content, profile, in-

class resources, assessment aids, news and announcement and connect with teacher community. Features that can be created are:

- In-class resources
- Teacher training content
- Assessment aids
- Teacher profile
- News and announcement
- Teacher community

DIKSHA provides:

- Teacher training courses (example - training on learning outcomes, CCE, etc.)
 - Teaching resources such as lesson plans, concept videos, worksheets, mapped to curriculum
 - Assessments for teachers, to find out their strengths and areas of improvement
- Teachers will be able to access this material offline on their Smartphone's, tablets and other devices anytime and anywhere. Material will be contextualized to local languages as well as mapped to the curriculum.

NTP: National Teacher Platform

Teachers matter more to student achievement than any other aspect of schooling; this is established by research and is one of the most agreed upon arguments in education. Our Teachers are Our Heroes.

NTP contain the following features:

- Courses for teachers to enable continuous learning
- Resources for use in classroom
- Dashboards for progress and assessment
- Communities for collaboration and discussions
- Announcements, notifications and circulars

E-Pathshala: e-pathshala is a portal/app developed by the CIET, and NCERT. It was initiated jointly by the Ministry of Human Resource Development, CIET, and NCERT, and launched in November 2015. It hosts educational resources for teachers, students, parents, researchers and educators, can be accessed on the Web, and is available on Google Play, App Store and Windows. The content is available in English, Hindi and Urdu. The platform offers a slew of educational resources, including NCERT textbooks for classes 1-12, audio-visual resources by NCERT, periodicals, supplements, teacher training modules and a variety of other print and non-print materials. These materials can be downloaded by the user for offline use with no limits on downloads. The app supports flip book format to provide a more realistic experience.

Swayam:

SWAYAM is India's national MOOC platform. It offers over 2,150 courses taught by close to 1,300 instructors from over 135 Indian universities. One aspect that sets it apart from other providers is that it allows students in India to earn academic credit online. Over 10 million learners have taken courses on SWAYAM. At the rate it's growing, SWAYAM could become the world's largest MOOC provider.

Zoom & Google : This is another platform for online classes exclusively for all students right from grade 1 to final year engineering. Video webinars , online classes and course can be conducted.

Banking Sector:

Digital Transformation:

The move to scale technologies was made possible by an increase in internal decision-making processes. The impossible became possible. Solutions that used to take 18 months to deliver are now happening in 18 days

The digital acceleration taking place today will have a permanent effect on the industry. Every organization in financial services had a digital strategy of some kind, but this situation has become an accelerant. 'Some day' or 'one day' has become 'today' more agile firms started delivering "more projects and moving from project phase to production a lot faster."

Meet regulatory and legal requirements

Data analysis helps organizations meet legal and regulatory requirements more efficiently. Machine learning is used to detect deviations in client and transaction profiles. Clients with large and complex needs bear an increased level of operational risk such as Anti-Money Laundering (AML)/Know Your Customer (KYC) checks, which can be managed with holistic client and transaction review tools. These tools apply smart analytics to identify issues and enhanced interactivity/visualization to translate data into insights. This allows organizations to identify risks with increased speed and quality, and helps make complex data patterns available to larger audiences through enhanced visualization.

Boost operational efficiency

In combination with automation, data analysis can be used to improve the efficiency of providing financial services to clients. A large number of documentation packages for client meetings are prepared every year across the Swiss financial centre. Through the combination of a distinct data element with robotics process automation, it is possible to generate client documentation from management tools and archives at a high frequency. Due to its scalability, high volumes can be managed more efficiently. Under fierce conditions, the full power of robotics has been revealed at its best.

Re-engineering the business continuity process:

Building resilience in processes to ensure smooth services for customers across touchpoints, branches, ATMs, call centre's, digital assets and support operations.

A few initiatives that banks can take to enhance productivity are:

- Developing capabilities to engage non-human digital labour
- Effortless leakage with strict monitoring and proper management systems
- Improve the productivity using data analytics support
- Re-engineering business processes to define workflows by activity and not time, and using workflows management tools to understand with current situational demands

Conclusion:

COVID-19 pandemic has pushed the education system into a tech-savvy path. It is evident that online classes and assessments cannot replace conventional mode of teaching but the role of technology and its extensive use in imparting education cannot be neglected. To imbibe technology-driven teaching in real or virtual, it is required to have an exclusive department devoted to developing the technological infrastructure of the institution. Training teachers in LMSs and making it mandatory for all educational purposes will put the institute, teachers and students in a separate league. The future of education seems to be technology-driven and India has to equip itself for it, the paper identifies the huge gap that exists between the open-source versus institutional-supported technologies. The policy also emphasizes to promote teaching through advanced technological tools such as artificial intelligence, big data, virtual reality, 3D printing and robotics, develop technical infrastructure and support the advanced teaching and learning mechanism

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Changes in Land Use Pattern of Man Tehsil: Maharashtra

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Abstract:

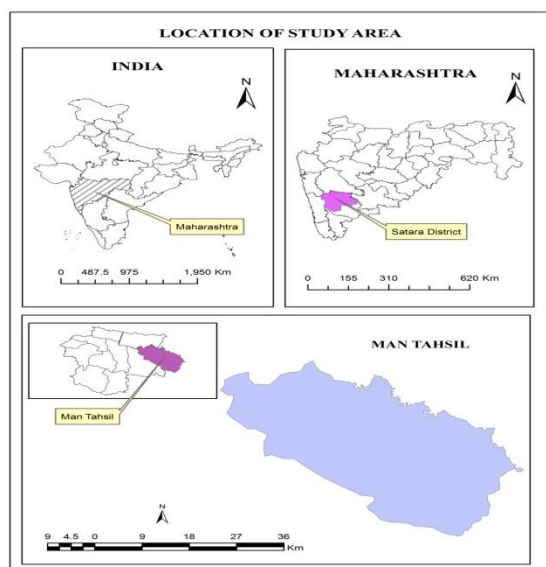
Land use study carries a great importance because it can provide a picture about intensively used, under used and unused land of the area. The actual and specific use to which the land surface is put in terms of inherent primary land use, namely, Land under forest, pasture, cultivation etc. The general land use of any region is an impact of various factors. The concept of the general land use is related to the use of to which land is put in a certain reason at a given period of time.. Land use is a result of combinations of both natural genesis and human influences which have been brought to bear unit in the past and of those which are still active in the present. Spatial variations in land use are related to physical environment, socio-economics factors are also responsible for shaping the land use in the region. (Shinde, 2009) The changing man-environment relationship also plays a key role in defining the land use of particular region. The basic objective of the changing land use pattern is to use the available land which is limited. The changing land use pattern is different in different regions. The present pattern of land use is result of long continued operation of the whole range of environmental factors but modified by socio-economic and historical elements. Environment influences on the Land use of the study region. Spatiotemporal change in the environment effects on the development of the agriculture.

Keywords- Agriculture, Land use types, changing Land use Pattern,

Introduction-

The actual and specific use to which the land surface is put in terms of inherent primary land use, namely, Land under forest, pasture, cultivation etc. The general land use of any region is an impact of various factors. Land use is a result of combinations of both natural genesis and human influences which have been brought to bear unit in the past and of those which are still active in the present. The present study is based on the primary and secondary data. Primary data will be collected through the intensive field work by excluding questionnaires, conducting interview of farmers and personal observations. Secondary data will be collective from published Reports, Abstracts, Journals, documents, Such as census hand book socio-economic reviews District statistical abstracts etc. The General land use pattern has been classified as net sown area, Land not available for cultivation, cultivable waste land, follow land and forest cover. The data obtained for the period of 1990-91 to 2019-20. This above classification of general land use changes is used for present day for this study region.

Study Region



Man Tehsil is in a satara district of Maharashtra state. Phalatan Tehsils make its northern boundary, Solapur district make eastern boundary, Koregao Tehsil make western boundary and Khatav Tehsil make a southern boundary of the Tahsil. Man.

Man tehsil is one of the important Tehsil of Satara district. Man is located at Dahiwadi 17⁰ 40' N, 74⁰ 30' E RS koregaon 28m.W;p.4057 lies on the right bank of the Man on the Pusesavali, Shingnapur road, forty miles east of Satara and about four miles 6.4 km from the junction of the above mentioned road with the Satara Pandharpur road. With an altitude of 51 mts above mls mean sea level. The river banks are low and the village is spread along the sides for about a quarter of a mile. The total geographical area of the Tehsil is 556 square miles (1440km.)

Annual rainfall range is from 557mm. the climate of Tehsil is hot and dry. The area of Tehsil is 150787 hectares. Out of total Geographical area 1482.61km² of the land. There are 104 villages and only two towns. The total population according to 2011 census is 225,634 and the density of population is 152 persons per square kms. Out of total geographical area 9.12% of the land is under the forest cover.

Hypothesis-

1. There are changes in land use patterns in Man Tehsil.

Objectives: The general objectives of the study region is as follows-

1. To study the changes in land use pattern of Man Tehsil.

Research methodology-

The present study is based on the primary and secondary data. Primary data will be collected through the intensive field work by excluding questionnaires, conducting interview of farmers and personal observations. Secondary data will be collective from published Reports, Abstracts, Journals, documents, Such as census hand book socio-economic reviews District statistical abstracts etc.

The data has been processed, analyzed and mapped by different statistical and cartographic methods. The mapping of the changing pattern of agricultural land use has been precisely done. The physical set up of the study area are done on the basis of relief map, gradient zone map, soil map, natural vegetation map etc. All the components are shown by suitable diagrams and maps. The basic information has been gathered from the Survey of India topographical maps 48K/7 at a scale of 1:50,000. Socio-economic set up of the study area are analyzed and mapped by using the data published in Statistical Hand Book, Census Hand Book, and District Gazetteer and Government publications.

Traditional method of J. Singh ((1974) and modified method of M. Safi (2006) have been applied to analyses the cropping intensity of the study area. Linear relations, co-relations, time series analysis have been used to assess the agricultural inputs and its impact on agriculture productivity of the district.

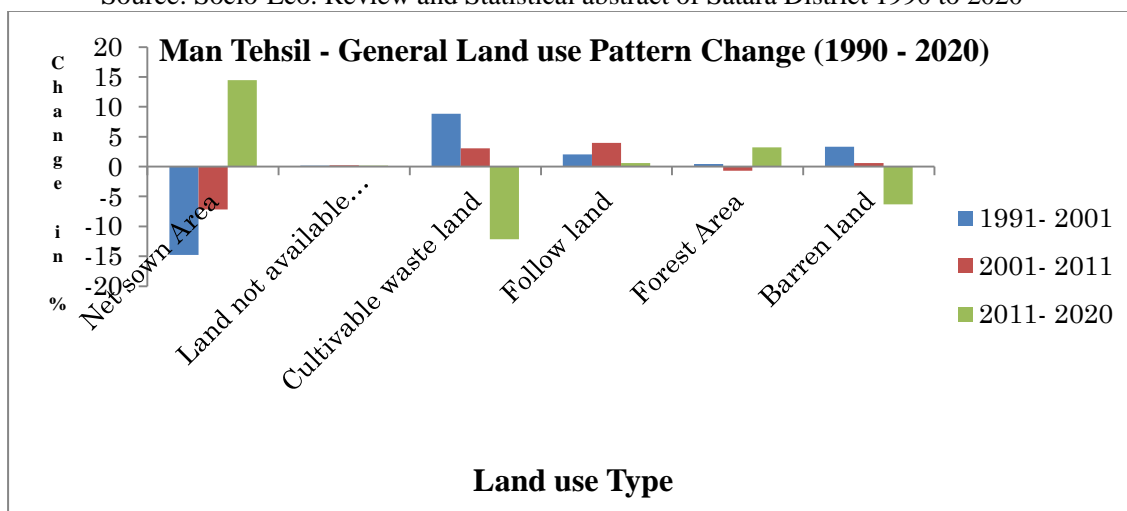
General Land use

The General land use pattern has been classified as net sown area, Land not available for cultivation, cultivable waste land, follow land and forest cover. The data obtained for the period of 1990-91 to 2020. From socio-economic review and statistical abstract and District census hand book of satara district, converted into the percentage to the total Geographical area. To avoid the fluctuations, Thirty years data is averaged and used for analysis. The percentage is categories in different group. (C., 2018) The volume of change of these categories for Thirty years was computed and volume of change was shown in above mentioned figures and interpreted the text. The analysis gives the proper understanding of general land use and relevant aspects providing the base for further investigation. Government of India has now officially classified land under twelve categories finally grouped into five classes such as- (a) Forest Land (b) Net sown area (c) Land not available for cultivation (d) cultivable waste land (e) Follow land the above classification is used for present day

Table No. 1. Man Tehsil - General Land use Pattern Change.

Sr.No	Land use Type	Change in %	Change in %	Change in %	Change in %
		1991- 2001	2001- 2011	2011- 2020	1991- 2020
1	Net sown Area	-14.77	-7.15	14.48	29.41
2	Land not available for cultivation	0.17	0.23	0.17	0.57
3	Cultivable waste land	8.84	3.07	-12.15	24.06
4	Follow land	2.02	3.95	0.58	6.55
5	Forest Area	0.41	-0.7	3.23	4.34
6	Barren land	3.33	0.6	-6.31	10.24

Source: Socio-Eco. Review and Statistical abstract of Satara District 1990 to 2020



Summary-

The net sown area refers the actual area of Man Tehsil covers 67.99% in 1990-1991. In 2020 it was 60.55% that it shows the net sown was decreased up to 7.44%. Net sowing area is 14.77 percent's of Man Tehsil changed from 1991 to 2011. It also changed -7.15 percent's from 2001 to 2011 and 14.48 percent's from 2011 to 2020. From 2001 to 2011 it was observed that the area under net sowing decreased to -7.15% but in 2020 it increased to 14.48%. The proportion of net sown area during this period is much higher as compared to other land use varieties. The type of land use shows that the area under cultivation, which was not available for cultivation, decreased by 0.17% between 1990-91 and 2011 to 2020. Land under arable land and subsequent land is 8.84% and 3.07% from 1990-1991 to 2011 respectively. But increased from -12.15% in 2011 to 2020. The area under forest cover has increased from 0.41% in 1991 to 3.23% from 2011 to 2020. The proportion of barren land in 2011 was recorded at 0.6% which was only -6.31% from 2011 to 2020, indicating that the area of barren land has decreased significantly. The area of fallow land has decreased by 2.02% in 1991 and 0.58% in 2020.

According to the table above, the changing land use pattern in Man Tehsil is more or less the same.

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A Geographical Analysis of Potentiality of Water in Solapur District

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Abstract

Water is singly the most important element to the world as a whole. It is the life blood of the environment essential to the survival of all living things, whether it is plant, an animal or humans. All the human activities use fresh water. 97% water on the earth is salty and only 3% is fresh water. (Dr. Pawan Kumar 2014). The world's supply of clean, fresh water is steadily decreasing. World's available fresh water is not distributed uniformly aerially and throughout the season or from year to year. Availability of water for consumption getting scarce day by day due to various activities of man.

Today huge amount of water is required due to large number of total population and development in agriculture, industries etc. Hence attempt has made in this article to study the availability, potentiality of water in Solapur district.

Key words – Environment, availability, consumption, potentiality.

Introduction -

Water on the earth is found in different forms. Its major portion is distributed in saline form in seas and ocean, whereas fresh water is available in a small quantity. Water vapour is an important part of the atmosphere which plays an important role in the energy circle. Water resources are found in the forms of solid (ice), liquid (water) and vapour (gaseous form) and found in seas and oceans, under the ground (groundwater) and on the surface of earth (surface water). Out of these ground and surface water are only useful for drinking, agriculture and industries etc. According to Indian standard 135 liters of water is required for per person per day. But the water is not available as required quantity. So the people are suffering from shortage of water. The storage of water from the rainfall by adopting different methods are very necessary, e.g. through rainwater harvesting, increase the input to a sub-surface water source by building reservoirs or detention ponds.

In short available fresh water which can be usable to human being and other living beings is only 0.02%.i.e. very very small quantity of water is available on earth for human and other living beings. Hence it should be used very economically and in pure form. Otherwise shortage of fresh water will create very acute problems on the earth. The research article focuses the availability and potentiality of water in Solapur district.

Objectives -

- 1- To study the water resources in Solapur.
- 2- To study the availability of water in Solapur.
- 3- To study the potentiality of drinking water in Solapur.

Research Methodology-

The present study based on primary and secondary data. The data collected from irrigation department, the municipal Corporation and socio economic abstract of Solapur District. The information is also collected from interview and daily newspapers.

Study Area-

Solapur district is situated in eastern part of western Maharashtra and south eastern part of Maharashtra. It is extended from 17⁰ 10' N to 18⁰ 32' North latitude and 74⁰ 42' east to 76⁰ 15' east longitude. The total geographical area of the district is 14895 sq. Kms. From the administrative point of view, it is divided into 3 subdivisions namely Solapur, Pandharpur and Madha. The district is divided into 11 Talukas and 1142 villages.

Solapur district is bounded by Ahmednagar in the north, Osmanabad to east, the border of Karnataka and Sangli to the south, Satara and Pune district to the west.

Results and Discussion-

Water can be available through different modes and means. The main source of water i.e. water is available directly from the rainfall, the surface run-off as well as from groundwater. Availability of groundwater and surface water is totally depending upon the amount of rainfall in any region. Generally, in low rainfall area the surface water and groundwater availability is low and in high rainfall areas the surface water and ground water availability is more, but it also depends on number of factors like slope, rock type etc.



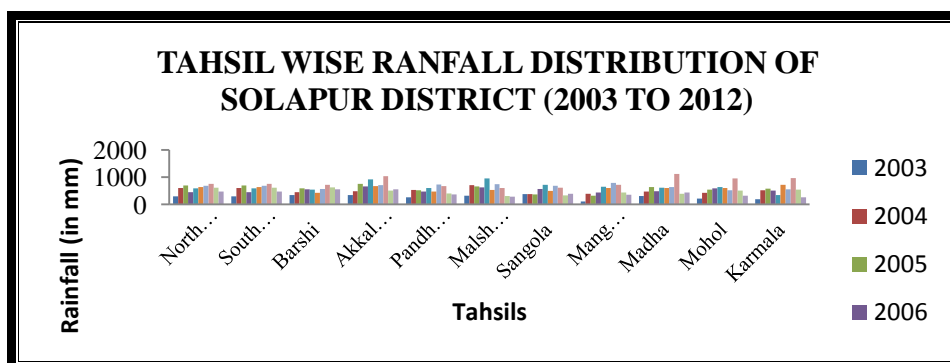
Solapur district receives water through two main sources.

1. Natural Sources
2. Artificial Sources

Natural Sources

Rainfall is the important natural source of water in the district. On an average the Solapur district receives 550 mm rainfall per year. But the availability of rainfall varies from year to year. The availability of water through rainfall is shown in the table. (Table 1).

The rainfall data supplied by the IMD (Indian Meteorological Department) is the average for last 10 years and the average rainfall is calculated for all the tahsils in Solapur district. It is observed that in the district minimum average annual rainfall in last 10 years is 479 mm. While maximum average rainfall is 662 mm in Akkalkot tahsil. The eastern part of the district i.e. North Solapur, South Solapur and Akkalkot, the average annual rainfall ranges between 579 mm to 650 mm. In the western part (Malshiras) receives average annual rainfall is 584 mm and the southern part (Sangola) receives average annual rainfall 492 mm.



The graph shows that rainfall is high in the year 2010. i.e. the average rainfall is 809 mm. and the rainfall is less in the year 2003 i.e. the average rainfall is 278 mm.

The data also shows that last 3 to 4 years, the average annual rainfall is 470 mm which is low as compare to requirement. Hence the Solapur district suffers from the shortage of water. So the drought condition occurs frequently. in Solapur district.

Artificial Source of Water

Apart from rainfall the water is also made available from artificial sources like dams, canals etc. One of the important artificial source of water is Bhima Ujani Project. Besides this water is also available from Nira Right Bank Canal, Sina Kolegaon Project and Kukdi Project from other districts.

Table No. 1, Availability of water through dam for Solapur District (water in million cubic metre)

Sr. No	Name of the Project	Storage Capacity	Water for Solapur
1	BhimaUjani Project	3320	1396.53
2	Nira Right Bank Canal	726.46	86.06
3	SinaKolegaon Project	150.49	1.46
4	Kukdi Project	1037.6	1.6
	Total		1485.65

Source: Compiled by researcher

- **Ujani Reservoir-**

One of the important artificial source of water for Solapur district is Ujani Dam. It is also known as Bhima Ujani Project or Bhima irrigation project. The total storage capacity of Ujani dam is 117 TMC. It is one of the biggest reservoir in the region. The catchment area of the reservoir is 2.410 km³ (0.578 cumi)(Irrigation Department Solapur- 2005). The project provides water for agriculture, hydroelectric power, drinking, industries and for fishing activities. Water supplied from the reservoir to irrigate agricultural areas primarily aims to reduce incidence of famine and scarcity during drought conditions. The department generally releases water in four rotation, two rotation in winter and two in summer. Some of the important crop grown under irrigated conditions is sugarcane wheat, millet, and cotton.

Most of the reservoir water is used by Bhima Sina river and Sina-Madha Upsa jalsinchan and it is 30.41 TMC. Very less amount of water (103.89 mcm) is used for drinking purpose and (7.78 mcm) for industrial purpose.

- **Nira Right Bank Canal**

The Nira Right Bank Canal is constructed on Nira river. Total storage capacity of the dam is 25.65 TMC (726.46 mcm). The Nira Right Bank Canal is fed by Bhatghar dam in Pune District. The length of the Canal is 153 kms passing through Solapur and Satara district. This canal system provides irrigation facilities to Malshiras taluka, Pandharpur taluka and Sangola taluka and irrigate about 35236, 5656 and 2350 hectors respectively (Nira canal, Phalton). The water available from this project is 430 mcm.

- **Sina- Kolegaon Project**

The dam constructed on Sina river, in Paranda taluka of Osmanabad district. The catchment area of the dam is 5569 sq.kms. Gross storage capacity is 150.49 mcm. Live storage is 76.19 mcm and dead storage is 74.30 mcm The length of the dam is 1770 mts

While the height is 36-60 mts. Gross cropped area under the dam is 14641 hectors and irrigated Cropped area is 12100 hectors . There is no provision of drinking water to Solapur district by this project .The dam water(1.46 mcm) irrigate 3400 hectors land of Karmala taluka by lift irrigation. The project is benefit Karmala, Barshi and Mohol talukas of Solapur district. The project is Completed in 2010-11.(SinaKolegaon project- Paranda). The water available for Solapur district is 1.46 mcm.

- **Kukdi Project**

Kukdi Major irrigation project constructed on Kukdi River. The work was started in 1969 and completed in 2009. Five storage dams are constructed across five tributaries such as Yedgaon dam, Manikdoh Dam, Dimbhe Dam, Wadaj Dam and PimpalgaonJoge Dam. The total irrigable command area under the Project is 156278 hectors belongs to Seventalukas of three district namely Pune district (Ambegaon, Junnar and Shirur taluka), Ahmednagar district (PamerShrigonda and Karjattaluka) and Solapur district (Karmala taluka). Kukdi left bank canal irrigates 24562 hectors land of Karmala taluka. The water available for Solapur district is 1.6 mcm.

Potential of Water In Solapur District

Water is available mainly from rain and underground. Hence to fulfill the needs of population it is very essential to know the potentiality of water in Solapur district. Water potential can be studied by two ways as,

- Potential of Open surface rainwater.
- Potential of Ground water.

Potential of Open surface rainwater

Rain is real and important source of water. The amount of water which can be obtain from rain in Solapur district is calculated by following formula.

Formula : $P = R \times A \times Cr.$

Where P = Potential of water in liters

R = Annual rainfall in mms.

A = Area of the region in Sq. mts.

Cr.- Co-efficient of runoff.

Total area of Solapur district is 14895 Sq.kms. i.e. 1489500 sq.mts. The amount of average and annual rainfall of Solapur district is 870 mms. in 2014-15, This amount is shown in the table 4.

Table No. 2 Annual rainfall of Solapur district.

Month	Jan	Feb	Mar	April	May	June	July	Aug	Sep	Oct	Nov	Dec	Total
Rainfall	0	33	63	12	120	78	108	141	192	105	18	0	870

Source: Socio-economic abstract of Solapur district 2014-15.

Solapur district receives 870 mm. rainfall in the year 2012. Out of this 1% rainfall waist through infiltration and 4% rainfall wastage through evaporation. Hence total available rainfall is as follows ---

Available rainfall = Total rainfall – evaporation- groundwater

= 870 – 34.8 – 8.7

= 826.5 mm

Total 826.5 mm rainfall received by the earth surface in the year 2012 .Hence according to the formula potential of open surface rainwater in Solapur district is

P = R x A x co-efficient.

= 826.5 x 14895000 x 1

= 12310717500 liters.

And the potential of water collected from open surface is 12,310,717,500 liters (1.23 mcm).

Ground Water Resource

Groundwater is an important source to meet the water requirements of various sectors. Demands for groundwater resources are ever increasing from day today. It can be classified as static or dynamic based on aquifers below or above the zone of groundwater table fluctuation respectively.

The total groundwater resources would be available for utilization for irrigation, domestic and industrial uses. Out of the total groundwater resources 15% was kept for domestic and industrial uses and remaining 85% was kept for irrigation purpose. Potential and available groundwater resource in the district by monsoon and non-monsoon period given by Central Groundwater Board are given in the table-3.

Table- 3 shows that the taluka wise groundwater resource potential of Solapur district as on 31st March 2012. Rainwater is the only means by which annual recharge of groundwater takes place. The annual rainfall of the district is very poor. Hence the general position of groundwater in the district is not satisfactory.

Table -3 Ground water resources Potential of Solapur district as on 31st March 2012(unit ham)

Sr. No. 1	Taluka 2	Recharge from rainfall during monsoon 3	Recharge from Other Sources during monsoon 4	Recharge from rainfall during non-monsoon 5	Recharge from Other Sources during non-monsoon 6	Total Annual G.W. recharge 3+4+5+6 7	Natural Discharge during non-monsoon 8	Net annual G.W. availability 7+8
1	North Solapur	4824.59	339.79	644.87	853.69	6662.94	333.15	6996.09
2	South Solapur	8554.57	553.37	1345.57	1447.32	11900.83	595.04	12495.87
3	Barshi	7711.3	650.78	882.88	1783.37	11028.33	551.42	11579.75
4	Akkalkot	10592.36	504.82	1727.43	1366.3	14190.91	709.55	14900.46
5	Pandharpur	6887.93	1996.13	1158.9	4980.96	15023.92	751.2	15775.12
6	Malshiras	8324.3	3444.24	1902.7	8432.56	22103.8	1105.19	23208.99
7	Sangola	9809.01	1965.97	1949.1	3540.11	17264.19	943.95	18028.14
8	Mangalwedha	5236.23	984.42	764.55	2268.63	9253.83	462.19	9716.02
9	Madha	10220.16	1276.22	1474.05	3050.63	16021.06	827.02	16848.08
10	Mohol	7303.32	1144.63	1108.25	3166.11	12722.31	636.12	13358.43
11	Karmala	8503.12	884.56	1210.34	1802.6	12400.62	619.03	13019.65
	Total	87966.89	13744.93	14168.64	32692.28	148572.74	7533.86	156106.6

Source: GW Survey & Development agency. Govt. of Maharashtra (2012) (P-56, 57)

The total groundwater recharge from rainfall during monsoon season 87956.89 ham, while the recharge from other sources during monsoon season is 13744.93 ham. Recharge from rainfall during non-monsoon season is 14168.64 ham. Whereas recharge from other sources during non-monsoon is 32692.28 ham. The total groundwater recharge from rainfall during monsoon and non-monsoon season in the district is 148572.74 ham.

$$\begin{aligned} \text{Net Groundwater (NGA)} &= \text{Annual groundwater recharge} - \text{Natural discharge during non-monsoon} \\ &= 148572.74 - 7533.86 \\ &= 141038.88 \text{ ham} \end{aligned}$$

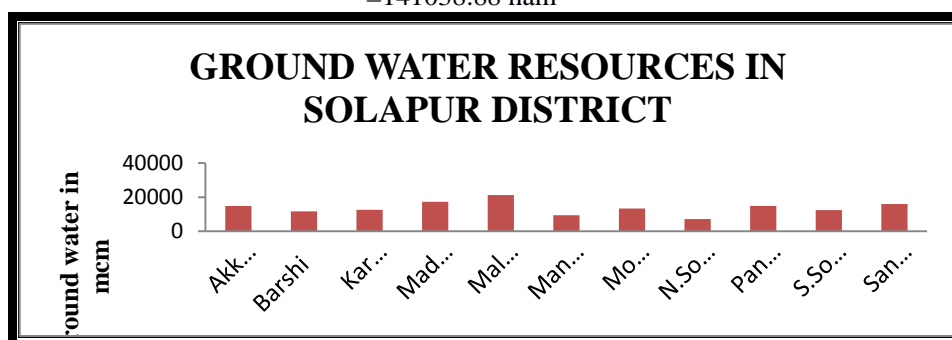


Table No-4, Total available water in Solapur District.

Sr. no.	Details	Available water(mcm)
1	Rain water	1.23
2	Ground water	1507.84
3	Artificial water	1485.25
	Total	2994.32

Source: Socio-economic abstract of Solapur district 2014-15

Total water availability from all sources such as rain water, ground water and dam water (solapur district and from other district) are 2994.32 mcm. Rapid population growth and intensive human activities have heavy stress on groundwater and significantly fresh water is becoming scarce and dearer in many

areas. It is believed that in the coming decades the people will face critical situation with regards to availability of water. So it is very important to analyze the present situation and to find the potential of rainwater and encourage the people and scholars to collect and to save the rainwater by adopting different measures and use it in the scarcity period.

Conclusion-

Solapur District receives water through two main sources such as natural and artificial sources. Average annual rainfall in Solapur District is 550mm. It is observed that during the last 10 years the district receives high rainfall in 2010 and lowest rainfall in the year 2003. This amount of rainfall is very low. The main artificial source of water for Solapur District is Ujani dam. Total storage capacity of the dam is 117 TMC. Water is also available from Nira Right Bank Canal, Sina-Kolegaon Project and Kukdi Project.

Potential of surface water in Solapur district is 1.23mcm. The potentiality and availability of water in the district is 2994.32mcm. The proportion of water in the district is very low. Hence the district suffers from shortage of water.

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4. *Government of Maharashtra, Irrigation Department – Sina- Kolegaon Project, Paranda.*
5. *Socio – Economic abstract of Solapur District.*
6. *Government of Maharashtra, Central Groundwater Survey and Development Agency.*

Constraints in Achieving Agricultural Sustainability in Siddharthnagar District, Uttar Pradesh

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Abstract

Rural areas are the main drivers of the urban economy. It is because they provide food, raw material, and cheap labour to urban places. Besides this, a large section of the population is also engaged in agriculture which is the core of the rural economy. Agricultural sustainability is important for poverty reduction since most of the people in rural areas are poor and depend on agriculture. Therefore, the development of agriculture and rural areas is essential. Unfortunately, rural areas are always seen as a place of backwardness. It is due to the unequal growth of rural areas. The purpose of the paper is to throw light on the constraints that come in the way of achieving agricultural sustainability in the Siddharthnagar district. The identification of constraints is based on the results derived from the primary data, field observation, farmer's perception, and review of literature about the study area. The findings reveal that socio, economic, environmental, and governance-related measures are the main constraints that need immediate planning for sustainable agricultural development of the study area.

Keywords: Agricultural Sustainability, Development, Constraints, Rural

1. Introduction

The role of agriculture in rural areas is very critical. It is because the entire rural economy is revolved around it. It provides food, raw material and livelihood opportunities to a very large percentage of people. Agriculture is a synthesis of both natural and anthropogenic activities. As a result of it, it is influenced by both of them. It is well known that the development of agriculture is not the same everywhere. It is mainly the result of quality of land on which it is practiced which leads to unequal rural development and sustainability. Rural sustainability is an uninterrupted process that seeks appropriate developmental strategies to develop a healthy rural community. Bryant and Granjon (2009) defined rural sustainability as the process of the capacity building considering rural deficiency. In other words, it is a holistic enhancement of rural community in the sphere of economic, social, political and environmental (Vaishar, Zapletalova and Novakova, 2016). It has many components such as economic, socio-economic, governance and environmental as sustainability in rural areas is greatly influenced by them (Figure 1). It indicates that agriculture and rural sustainability are interlinked and interwoven. Therefore, rural sustainability cannot be achieved without developing strengths and opportunities in the agriculture sector.



Figure 1. Dimensions of and Constraints for Agricultural Sustainability

According to the Food and Agriculture Organization (FAO), to make agriculture sustainable, we should practice agriculture in such a way that it fulfills the need of both present and future generations in terms of its products and services on one hand and on the other hand maintaining the profitability, environmental health and social and economic equity. There are many definitions of agricultural sustainability which have been given in different countries of the world like in the United States it is defined as an "integrated system of plant and animal production practices having a site-specific application that will over the long term satisfy human food and fiber needs.. Besides this many scholars have also tried to explain the term agriculture sustainability like Petty (2008) who explained the term as a system that focuses to evolve new technologies and practices that do not impact natural goods and services, and are accessible to farmers to bring improvements in food productivity. Agricultural sustainability is the determining factor for human

survival as it is the single largest employer. It not just fulfills the food demand of the population but also provides livelihood to many people for instance around 45 percent of the world population directly drives their livelihood from agriculture (Bourguignon and Bussolo, 2013). Hence, it becomes very important to make agriculture sustainable.

But agriculture, today, faces many constraints such as fragmentation of landholdings, overuse of chemical fertilizers, shortage of investments to adopt new technologies and meeting the rising food demand of increasing population, etc. (Sahatqija et. al., 2020). Due to the above-mentioned reasons, agriculture is going through many consequences such as decreasing income of farmers, low productivity of land, questioning the quality of food, low investments, climate change and increasing trends of poverty among farmers etc. To achieve agricultural sustainability we need to follow some sustainable practices such as limiting the use of chemical fertilizers, discontinue expanding the agricultural land, focus on increasing the efficiency of agricultural land via new methods like plantation on the edges of farmlands, stop wasting food and close yield gaps etc. (Foley et. al, 2011).

2. Material and Methods

2.1 Geographical profile of study area

The study area, Siddharthnagar district is located in the north-eastern part of Uttar Pradesh along the Inda-Nepal border (Figure 2). It covers a geographical area of 2895 sq km. As a part of the Middle-Ganga plains, the region has huge potential for agriculture. Many rivers like Rapti, Budhi Rapti, Baanganga, Parasi, etc flows through it. It has a plain physiography, characterized by many ponds and tals. It is a home to 2.56 million people with approx. 94 percent rural population. (Census of India, 2011). Agriculture is the major economic activity of the district in which there are 3 major agricultural seasons: *Rabi, Kharif and Zaid*. Major crops grown are wheat, barley, potato, sugarcane, pulses (Rabi season) and paddy, maize (Kharif season) and Zaid season is mainly dominated by different vegetables (District Census Handbook, 2011).

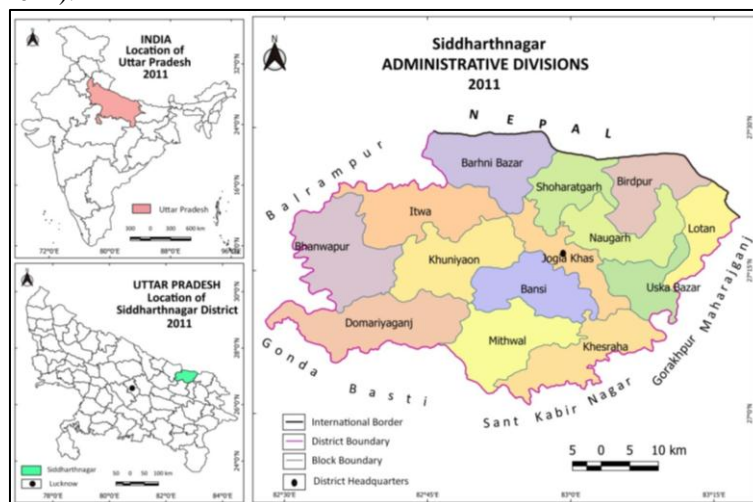


Figure 2. Location of the Study Area

2.2 Data source and methodology

The objective of this paper relies mainly on the primary data collected through a primary survey that was conducted in the study area in December 2020. The data has been analysed using appropriate techniques. For getting the basic information about the study area secondary data has also been collected from various sources and used for explaining the identified constraints. To identify the major constraints the field observation, farmer's perception and review of literature of the study area have been used. Based on the nature of the identified constraints they have been classified into four groups so that easy understanding can be made.

3. Major Constraints for Agricultural Sustainability

Fieldwork and results of primary data have helped to identify various constraints which are directly or indirectly linked to the issue of agricultural sustainability also highlighted in Figure 1. These are discussed below in detail with evidences from the study area.

3.1 Lack of awareness about government initiatives among the farmers

Awareness is the way to make efforts more productive. It has been found that a lack of awareness regarding government initiatives is one of the emerging constraints in the Siddharthnagar district. Radio, newspapers and relatives are the major sources of information for the individual farmer. Despite a high level of literacy, there are very few farmers who read newspapers in the study area. On average, one-third of total farmers in the study area read a newspaper and are considered 'aware'. There are only 6 villages out of 16 surveyed villages where at least 50 percent of farmers are aware of the various initiatives taken by the government for them (Figure 3). It encourages farmers to use available resources in a sustainable way (Edeoghon, Ajayi, and Ugboya, 2008). In Khunwa village (Shohratgarh Block) only 12 percent of farmers are habitual of reading newspapers. The low level of awareness deprives farmers of their entitlements and also limits the use of the latest technology (Kumar et al, 2011). This shortcoming also creates a wrong perception among farmers about the government.

3.2 Limited use of local manures

Local manure is one of the traditional measures to increase soil fertility and to keep it sustainable. It is derived from animal and plant decay (Nest, Thijis Vanden et al., 2016). Due to its cheap price, it is often used in agriculture (Murwira et al., 1995). It is also environment friendly and contributes a great deal in improving soil fertility and crop yield (Guo et al. 2019). Farmers also sell manure to those who need to improve their soil fertility. Thus, it also brings income to the farmers. In the study area, it has been noticed that not all farmers are using local manure to add fertility to their land however, in limited quantity. Thus, it causes variation in outcomes. There are four villages (Jangalipur, Semri Khankot, Birdpur No-01 and Karjahaar) where the use of local manure is confined to 50 percent farmers (Figure 3). Approximately one-third farmers do not use either due to non-availability of home or because of high prices. As mentioned in chapter 6, the cost of 1 cartload of local manure ranges from ₹ 1500 to ₹ 3000. Therefore, the limited use of locally available manure is an unnoticed challenge which impacts the agricultural practice in the study area.

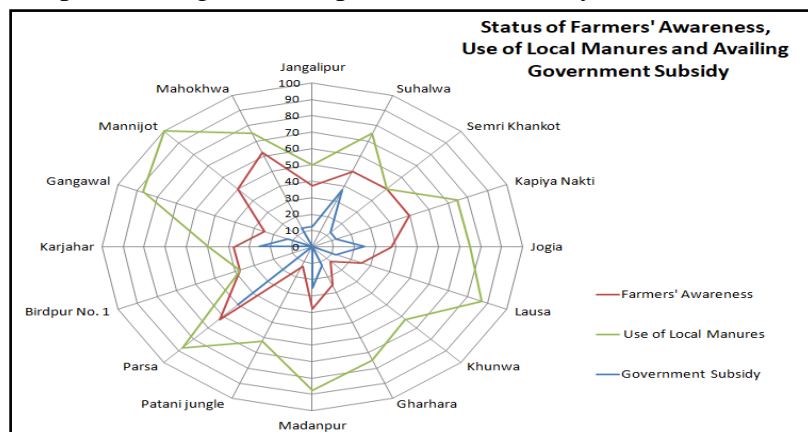


Figure 3. Village-wise Status of Farmers' Awareness, Local Manures and Government Subsidy
Source: Based on Primary Survey (2020)

3.3 Government subsidy availed by farmers

Government subsidies work as a stimulus to the farmers to go on with agriculture (Chen, Wan and Wang, 2015). It affects farmer's decision on how much land and which crop should be grown (Alizamir, Irvani and Mamani, 2019). It also empowers farmers to incorporate modern technology and avail best quality of seeds for farming. This protects the farmer from losses in agriculture (Kontsevaya, 2017). But, in the study area it has been found that only 15.6 percent of all farmers are availing government subsidies (Figure 3). In 7 villages, there are less than 15 percent farmers who take benefit of government subsidies. There is no farmer in 4 villages namely Khunwa, Patani Jungle, Birdpur No-01 and Mannijot where farmers

have not received any subsidy from the government. The absence of government subsidy confines investment in the agriculture even from farmers' side as they are not capable enough to buy costly inputs.

3.4 Poor status of agricultural training among farmers

Training plays an immense role in agriculture. Farmers feel more comfortable with new machines if they are well trained (Fassakhova et al., 2020). It also increases per acre production (Urquía Grande et al., 2018). The agricultural training is almost negligible to farmers in the study area. There are only two villages namely Parsa and Kapiya Nakti where 13 and 25 percent of farmers get agricultural training, respectively. Overall 2.3 percent of total farmers are trained in the study area. The low level of agricultural training among farmers indicates that farmers are semi-skilled. Therefore, the introduction of new technology in agriculture will be a difficult challenge in the study area (Fassakhova et al., 2020) which in turn will create obstacles in achieving agricultural sustainability.

3.5 The dominant role of middlemen

Farmers invest huge money and efforts in agriculture to have maximum production but they hardly get fair prices for their products (Oguoma, Nkwocha, and Ibeawuchi, 2010). Due to the dominance of middlemen and the absence of a market in the vicinity, farmers have to sell their products to middlemen at lower rates than the market prices or at MSP (Ranjan, 2017). The actual profit is earned by the middlemen who sell farmers' produce at considerably high prices to the consumers. This causes farmers an economic loss. The problem of the dominance of middlemen has been experienced in the study area. On average, approximately 80 percent of farmers sell their products to the middlemen in the study area (Figure 3). In Patani Jungle and Gharhara village, all farmers' production is sold to middlemen. In other villages, the dominance of middlemen is also very high. There are 6 villages, where less than 15 percent of farmers sell their produce in the markets. Therefore, the dominance of middlemen in the study area is impacting the livelihood of farmers and giving less benefit to the farmers. Thus, it is a major challenge that requires the urgent attention of the decision-makers.

3.6 Small size of land holding in agriculture

Agriculture is a basic sector which has huge role in rural sustainability of Siddharthnagar district. According to NABARD, the small size of land holding in agriculture makes it less profitable. It has been observed that small size of land holding is a major challenge in the study area. Around 63 percent land holdings are of small size (Figure 4). This leads to low yields and gives low return to the farmers. Out of 16 villages, Khunwa village (Shohratgarh Block) is the only village where all the surveyed farmers have less than 6 Bigha land holdings and 8 villages have up to 75 percent land holdings which are small in size. In study area, 4 villages namely Janglipur, Patani Jungle, Birdpur No 1 and Karjahar have absolutely no large land holding.

The major reasons of small land holdings are parental land ownership, fragmentation of joint families, fast growing population and economic loss in agriculture (Uttam and Bhavsar Sandip, 2018). Only 13.3 percent land holdings in the study area are large in size (Figure 4). This leads to a pathetic situation for small and marginal farmers as their small land holdings produce low yields (Mavi and Kaur, 2014). Therefore, the small agricultural land holding is not profitable for cultivation and income. It puts a great challenge to economic rural sustainability of the Siddharthnagar district.

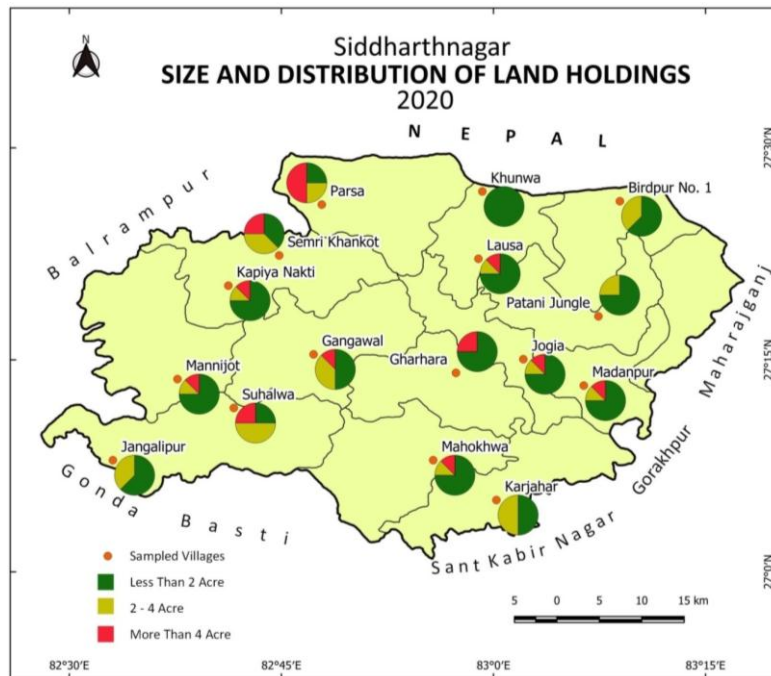


Figure 4. Village-wise Distribution of Land Holdings in Siddharthnagar District

3.7 Fragmentation of land holdings

In continuation to the previous constraints, small size of land holding, their fragmentation aggravates the issue. Land fragmentation is a situation when a single farm has several non-contiguous land plots over a wide area (Sundqvist and Andersson, 2007). A direct relation between low productivity and fragmentation of land holdings has been identified by Dhakal and Khanal (2018). This increases time of labour input, less opportunity of using modern chemical fertilizers and modern agricultural equipment like tractor (Looga, et al. 2018). Fragmentation of land holding also creates obstacles in sustainable land use management (Alemu et al., 2017). It has been experienced that most of the land holdings are fragmented approximately 80 percent land holdings are unconsolidated. In 4 villages (Suhalwa, Semri Khankot and Jogia), the rate of fragmentation is 100 percent (Figure 5). It indicates that agricultural land holdings are small and situated far from each other. The high rate of fragmentation reduces the productivity and also per hectare yield and makes agriculture unsustainable in long run.

3.8 Poor accessibility to seed centres

Seeds are the basic requirement for agriculture (Shiva, 2000). After the Green Revolution in India, during late 1960's, small and marginal farmers adopted HYV seeds which increased their production per acre and reduced their production costs (Swain, 2020). Its growth is influenced by the production system (Ivetić and ékorić, 2013). In the Siddharthnagar district, it has been recorded that not all farmers have equal access to seeds. There are 30 percent farmers in the study area who do not have easy access to seeds due to non-availability of seed centres at the block level or with local market (Figure 6). Access of seeds at the village level makes it a huge challenge for agricultural sustainability of Siddharthnagar district. Therefore, accessibility to market is serious issue to provide sufficient economic benefits to the farmers.

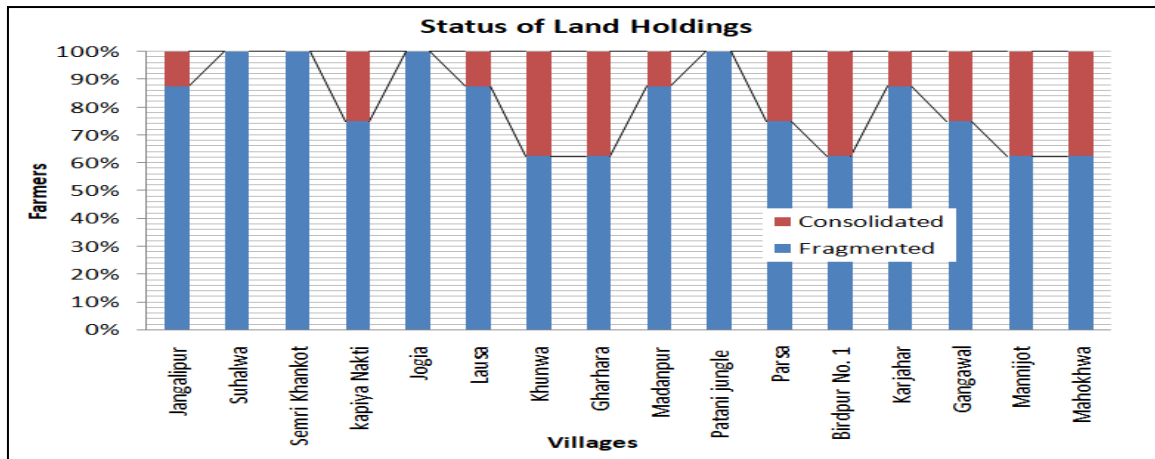


Figure 5. Village-wise Status of Land Holdings (Source: Based on Primary Survey, 2020)

3.9 Accessibility to markets

Market access influences farmers’ income (Aku et al, 2018) and creates obstacles in the rural-economic sustainability (Li, Westlund and Liu, 2019). Market information and linkage, road access, presence of illegal traders, unethical business practices, lack of government support, presence of brokers and transaction cost on marketing are major reasons behind inaccessibility to market (Hailu, Sala and Seyoum, 2016). It is noticed that there is a huge variation among villages to access market in order to sale production. A total of 21 percent farmer has been reported to have access to the market in the study area. Due to the poor availability of local markets, middlemen do come to the village to purchase agricultural production. Further, to save the transport cost, farmers sell their produce comparatively at lower prices which they can get by selling at the district market or government purchasing centres. But overall, these markets number and accessibility to these is a constraint from the fluent parts of the village.

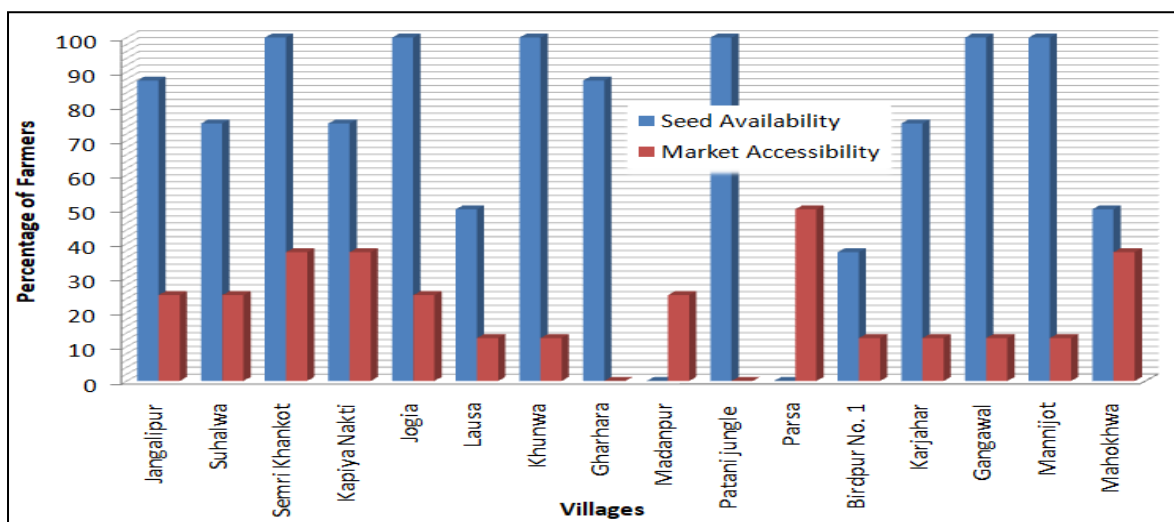


Figure 6. Village-wise Status of Seed Availability and Market Accessibility

(Source: Based on Primary Survey, 2020)

3.10 Yield gap

Yield gap refers to the difference between potential yield and the average yield obtained by farmers under optimum management (Van Ittersum and Cassman, 2013). In the study area this gap has also been noticed. At the village level it has been observed that there is a huge variation in obtaining yield of the same crop in any two villages. For instance Patani Jungle produces on an average 14.5 quintals of paddy per acre while Mahokhwa village gives 24

quintals of paddy per acre. This shows the problem of yield gap in the study area. The major reasons for increasing yield gap are indiscriminate use of chemical fertilizers and irrigation, low quality of seeds, traditional way of farming and poor agriculture management (Foley et al., 2011). As the study area shows a similar geographical background, other socio-economic factors are playing important role in the yield gap.

4. Conclusions

This paper explained the major constraints in achieving the agricultural sustainability in the Siddharthnagar district. The paper has also highlighted the way in which they impact rural areas while considering the regional variations into them. It is found that despite being the part of the world's most fertile regional, agricultural sustainability of Siddharthnagar district is a big challenge. It is the direct result of underdevelopment of the agricultural sector in the study area as rural sustainability also revolves around it. Therefore, it can be concluded that without developing the strengths and opportunities in the agricultural sector, rural development and sustainability cannot be achieved. For this government must initiate decision-making process with proper planning.

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Quality of life of Senior Citizens in Mumbra-Kausa Thane-Maharashtra

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Abstract

Population of senior citizens is the important emerging demographic phenomena in the world now days. Asia has the largest number of world's elderly (53 per cent), followed by Europe (25 per cent). The familiarity of aging is distinctive to every person because of the individual differences in personalities, changeable social support network, and differing cultures to which people belongs. Old age presents its special and unique problems but these have been provoked due to the unparalleled speed of socioeconomic alteration leading to a number of changes in different aspects of living conditions. Quality of life of senior citizens is significantly influenced by their earlier lifestyle, culture, education, health care beliefs, family strengths, and incorporation into the communities. The needs and problems of the elderly vary considerably according to their age, quality of life. Given the trend of population aging in the country, the senior citizens population faces a number of problems and adjusts to them in varying degrees of quality of life. Present study made to attempt assesses the quality of life of senior citizens in Mumbra-Kausa. To assess the quality of life of senior citizens in Mumbra-Kausa primary and secondary sources of data has been used and analyse through simple statistical technique. Analysed data depicted through chart and graph.

Introduction

Old age presents its special and unique problems but these have been aggravated due to the unprecedented speed of socioeconomic transformation leading to a number of changes in different aspects of living conditions. The needs and problems of the elderly vary significantly according to their age, socioeconomic status, health, living status and other such background characteristics.¹ For elders living with their families - still the dominant living arrangement - their economic security and well-being largely depends on the economic capacity of the family unit.² Quality of life is a multidimensional spectrum including physio-psychological, socio-cultural and economic mechanism. Satisfaction of life is an individual perception of quality of life according to their preferred criterion. Perception with performance or capacity all combed together is a key aspect of quality of life of a person. Urbanization, industrialization and the ongoing phenomenon of globalization have cast their shadow on traditional values and norms within society. Gradual nuclearisation of the joint family, erosion of morality in economy, changes in the value system, migration of youth to urban areas for jobs or work and increasing participation of women in the workforce are important factors responsible for the marginalization of the senior citizens people in rural India. As a result, the senior citizens depend on 'money-order economy' and their intimacy with their children is only from a distance.³ Kausa and Mumbra are located 10 kms away from district headquarter on main central railway. They are fast growing cities particularly due to migration from Mumbai. Therefore present theme and Mumbra and Kausa have been selected for the present study.

Objective

The objectives of the present study are as follows

1. To assess the quality of life of the senior citizens in Mumbra-Kausa.
2. To suggest some remedial measures for betterment of the senior citizen.

Methodology

In the present study data related to quality of life of senior citizen collected through questionnaire. Information related to Mumbra Kausa collected through secondary sources i.e TMC and other appropriate bodies. Random purposive stratified sampling has been used to find out the information related to quality of life of senior citizen and the same analyzed with the help of bars and diagrams to show the quality of life of senior citizens in the study area.

Discussion

Mumbra and kausa is one of the beautiful cities in Mumbai glorified by flowers and plantation. It has magical sceneries with one mountain and other side is river and greenery. The surroundings are so beautiful and the views from the hill tops are just magnificent. Aging is a universal observable fact, which

¹ Siva Raju, S., 2002. *Health Status of the Urban Elderly: a medico-social study*, B. R. Publishing Co., Delhi.

² Alam, Moneer, 2006. *Ageing in India: Socio-economic and health dimensions*. Academic Foundation, New Delhi

³ Kumar, Vijay S., 1999. *Quality of Life and Social Security for the Elderly in Rural India*. Council for Social Development, Hyderabad.

is experienced by every human being across the world. The experience of aging is varies from person to person, unstable social support network, and various cultures to which people belongs. The reaction of the society to the aged also varies across the cultures because of the abilities due to various socio-cultural, economic and political Components. Quality of life of senior citizens is greatly influenced by their previous lifestyle, culture, education, health care beliefs, family strengths, and integration into the community.⁴ The effect of age varies from person to person depending upon their state of health, socio-economic and educational background and attitude towards life. These individual differences increase with age and predispose individual to react differently in similar situations. This study assess that the quality of life of senior citizens of Mumbra Kausa.

To assess the quality of life of senior citizens some indicator has been taken into consideration like age group, Marital status, religious status, economic status, housing condition and health status.

General Information

Table 1 exhibited that 55 percent respondent in mumbra are in the age group of 60 to 65 years, 13 percent fall in the 66 to 70 years category, 15 percent lies in the 71 to 75 years age group, 76 to 80 years are 9 percent and above 80 years are only 8 percent in Mumbra.

Table 1 shows that Mubra-Kausa has the highest concentration of 60-65 years age group.

Table. 1 General Information				
Age Group (%)				
60-65	66-70	71-75	76-80	> 80
55	13	15	9	8
Marital status (%)				
Single	Double	Divorcee	Widower	Separator
5	46	10	34	5
Religions (%)				
Hindu	Muslim	Sikh	Christians	Other
15	78	2	3	2

Source: Primary Survey 2019

Marriage is vital for emotional and social health of men and women. The senior citizens mainly depend on the family for their well-being and support. Thus marital status is an important indicator of their well being. Among the marital status of the respondents in this study, the majority of the senior citizens are double means they live with their spouse (46 %), it is followed by the widower that is 34 %, divorce are found 10 % and 5 percent are the single it they didn't get marry and only 5 percent are separator means they separate from their spouse.

Religious is a distinctive quality of human society. Religion greatly influences thinking and its various aspects, like belief and rituals, help in overcoming unhappiness problems and grief. Table 1 revealed that city has 78 percent of Muslims, 15 percent of Hindu population, 2 percent sikh population, 3 percent Christians and 2 percent other population. Keeping this in view, concentration may be rewarded to religious attachment of elderly in the study area.

Economic Status

The dependability of elderly people is directly associated to their educational achievement. Table 2 revealed that 43 percent senior citizens are illiterate, 17 percent people have primary education, 10 percent people passed Jr. High School, 9 percent people passed out HSC and 7 % SSC, 8 percent people have graduation and only 6 percent people are found above graduation level.

Table.2 Economic condition

Educational Status (%)						
Illiterate	Primary	Jr. High School	HSC	SSC	Graduation	Above Graduation
43	17	10	9	7	8	6
Occupational Structure (%)						
None	Retd.	Driving Auto	Fruit seller	Dr.	Mechnic	Not Recognized
40	10	9	11	2	14	14
Financial Support (%)						
Independent	Son	Daughter	Pensioner	Govt.	Other	Relatives
43	25	10	8	4	5	5

⁴ Hogstel MO. Geropsychiatric Nursing. St. Louis: Mosby; 1990.

Total Income per Month (%)						
1500	3000	5000	8000	10000	12000	>15000
25	28	10	20	8	5	4
Staying with whom (%)						
Alone	With spouse & son	with son & grandson	Daughter	Other Relatives	with Siblings	Others
18	20	25	22	11	3	1
Psychological Support(%)						
Alone	Spouse	Childrens	Friends	Relatives	Siblings	Others
15	25	22	20	5	5	8

Source: Primary Survey 2019

Occupational structure is important to understanding the living condition. This becomes more pertinent as the informants are aged and working in different activities. In this context, an analysis of occupational structure has been done. Table 2 clearly reveals that 40 percent people are not engaged in any occupation they are completely depending on their children or other relatives for money. 10 percent people are has been retired from his services either govt. or private these people are in good condition they live with their children happily. 9 percent are driving the auto rikshaw, they have the children but their children are not supportive. 11 percent people are the fruit seller they are also not getting support from their children if they have support but the economic condition is very bad that's why these people are doing such type of activity. 2 percent are the doctor these people also in very good condition because they are earning and also children are so supportive. Because these people are not economically depend on their children and 14 people work not recognized they are involve in various kind of activity like they are working as watchman, carrying the load repairing gas stove, cycle, auto etc and other activity because their children are poor and very hardly supportive. It doesn't means they don't want to support but their economic condition is poor.

Financial support is very significant aspect of the sign of economic protection of the senior citizens. The study exhibited that (table 2) 43 percent people are independent and only 25 percent people are getting support from their children. Out of 33 percent 10 percent people are getting support from their daughter, 8 percent are pensioner, 4 percent are getting support from govt., 5 percent people are getting support from relatives and 5 percent from other sources like religious institution.

Income of the personage is the pointer of the living standard. If the income level is high the living standard is high if the income is low the living standard is low. The families which have come under high income level condition of senior citizens is not bad because they can manage to pay for all expenses of their parents whether they are working are not. Table 2 exhibit the total income of the senior citizens either it is the source of their work or their children. 63 percent people are fall in the income group of Rs 1500 to 5000 per month. In this income group people have to involve in some economic activity. 37 percent come under the Rs 8000 to 15000 and above per month income category. In this income group the life of senior citizens are in good condition.

The role of living arrangement is significant in old age as the aged may or may not be able to function on their either physically or psychologically. Seven types of living arrangement are given which are shown in the table 2. This clearly showed that 18 percent are live alone in their home either they have children or not, 67 percent people stay with spouse and children 14 percent live with relatives and siblings and only one percent live in others.

Table 2 shows that psychological support to the elderly people. It is clearly reveals that the people who live without children they getting emotional support by the neighbor (15%), 18 percent getting support by relatives, siblings and others, 47 percent people getting support from their families whether by the spouse, children and grandson etc.

Housing Condition

House is very important aspect of the life. If the people have their own house they are very relaxed in their life. Table 3 indicates the housing condition of the senior citizens. It is clearly reveals that 55% live in own house 30 percent in rented and 15 percent in others like provided by the religious community.

Table.3 Housing Condition

Ownership of House (%)		
Own	Rented	Other
55	30	15
Area of the House (%)		
300 sq/feet	300-600 sqfeet	> 600sqfeet

40	35	25
Room In the House (%)		
One Room	Two Room	Three Room
40	35	25
Use of the House (%)		
Residential	Residential+Commercial	Commercial
75	20	5

Source: Primary Survey

As for as concern about the area of the house 40 percent have 300sqfeet area of the house only have the one room, 35 percent 300-600 area of the house have two rooms and only 25 percent have the area of the house is more than 600 sqfeet also have two rooms or three rooms. This table also shows that the mostly the houses are sue as residential purposes only 5 percent use as commercial purposes.

Health Status

Health status is an individual's relative level of wellness and illness, taking into accounts the presence of biological or physiological dysfunction, symptoms and function impairment. Health perceptions are subjective rating by the affected individual of his or her health status. Some people perceive themselves as healthy as healthy despite suffering from one or more chronic diseases, while others perceive themselves as ill when no objective evidence of diseases can be found.

Table.4 Health Status (%)	
Diseases	Percentage
Diabetic	90
B.P	90
Cardiac	45
T.B	5
Asthematic	10
Bronchitic	25
Hypertension	80
Joint pain	92
Stomuch problem	95
System of treatment followed (%)	
Allopathy	67
Ayurveda	8
Homeopathy	7
Indigenous	5
Combined	13

Source: Primary Survey 2019

The analysis of health status of the senior citizens shows by the table 4. This table clearly exhibit that most of the people are suffering from stomach problem (95 percent), B.P (90 percent), joint pain (92 percent), hyper tension (80 percent) and diabetes (90 percent), secondly the people are affected by cardiac (45 percent), and respiratory problems like Asthma, Bronchitis and T.B 10%, 25% and 5% respectively.

As for as concerned about the system of treatment, Allopath, Homeopath, Ayurveda, indigenous and combined treatment system are follow by the people. Mostly they followed allopathic (67%) system of treatment considering its quick relief and convenience. Ayurveda, Homeopath and indigenous about 8%, 7% and 5% respectively system of treatment followed. 13 percent combined system of treatment followed for health cure.

Conclusion and recommendation

On the basis of above discussion it may be concluded that quality of life of senior citizens in Mumbra-Kausa is in somehow better condition. Mostly they are supported by their children economically and physically, socially and emotionally. Living arrangement is not bad and also housing condition is also not bad. Lesser percentage of senior citizens in Mumbra-Kausa quality of life is not good.

To improve the quality of life of senior citizens, numerous things should be done including formulating self-help groups in the local area. Arrange the multidisciplinary elderly clinics in the study area to manage specific age-related health problems, conducting regular health check-up camps, and immunization programs for the senior citizens at local level, financially supporting all needy senior citizens through pension schemes and arranging psychotherapy programs for the senior citizens and family members.

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Mumbai in Films and Media

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Abstract:

Most of us know the history of Bombay, an archipelago of seven islands & Portuguese handed over this land to England as part of dowry. So this research paper doesn't focus on that, whereas it describes the history of Bombay in terms of Films and Media. It consists of History on Indian Cinema which focuses not only about Dadasaheb Phalke, but also the pioneers of Indian Cinema like H.S. Bhatavdekar (Sawe Dada), Hiralal Sen, J.F.Madan etc. It talks about the first full-length feature film & Talkies and Studios of Bombay. It covers about the film festival of India and Mumbai. It also focuses on the history of Media.

Keywords: History, Archipelago, Dowry, Pioneers, Film Festival, Media.

Research Methodology: Personal Visit to National Museum of Indian Cinema, (Mumbai, India) and Collected Knowledge/Facts from the Museum.

Pioneers of Early Cinema

Lumiere brothers – Auguste and Louis, were among the earliest film-makers in history & the birth of Cinema in India is attributed to them, because it was believed that Sawe Dada was present at the Lumiere's show at Watson Hotel in Mumbai, who is the first Indian to produce moving images in India. In 1897, motion pictures were shown in Kolkata and Chennai. He is best remembered for his short titled 'The Return of Wrangler Paranjpye (1902).

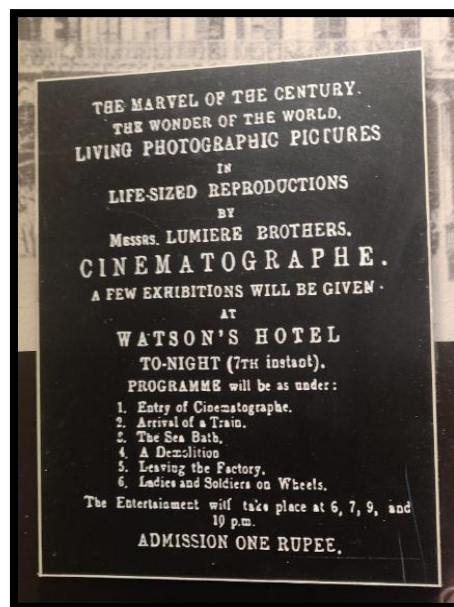


Image of Lumiere's brother & Invitation of Lumiere's show on the right.

The first Lumiere show in Bombay inspired many Indians to contribute to the Indian film industry. Some of them are known to us as early pioneers of Indian Cinema. Hiralal Sen, Anadi Nath Bose, Amritlal Bose and J.F. Madan in Kolkata, S. Vincent, R.V. Naidu, Edward and Major Marwick in Chennai and H.S. Bhatavdekar (Sawe Dada), S.N. Patankar and F.B. Thanawalla in Mumbai were the early trend-setters before the emergence of Dadasaheb Phalke.

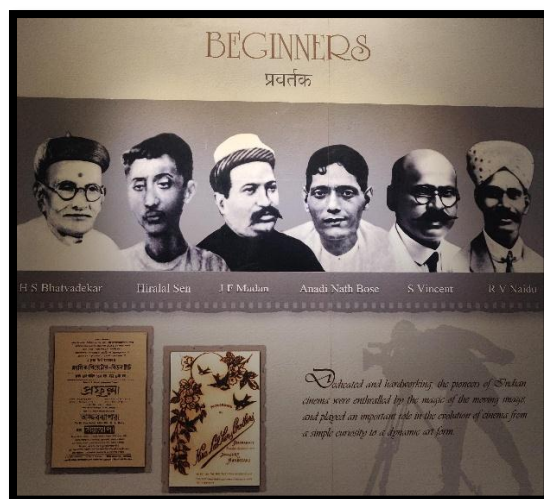


Image of Early Pioneers of Indian Cinema

Hiralal Sen was one of the few Indians who shot the 1911 Coronation and the Delhi Durbar. The Delhi Durbar was held in December 1911 to commemorate the coronation of King George V and Queen Mary that had already taken place in Britain & it was to allow their proclamation as Emperor & Empress of India. Delhi Durbar was India's first extensively filmed public event. Initially, when there was no Cinema hall, Hiralal Sen, Anant Nath Bose, J.F. Madan, S. Vincent, R.V. Naidu, F.B. Thanawalla and Abdulally Esoofally and others held Cinema shows in tents and fair grounds. Later, Abdulally Esoofally built the Majestic Theatre, where first talkie film 'Alam Ara' was premiered. Indian films and film makers have been admired all over the world for the aesthetic quality and novelty of Indian films. The first feature film 'Raja Harishchandra' was made in 1913 by Dadasaheb Phalke in Mumbai. Some Old Cinema Halls of Mumbai are Novelty Theatre, Royal Opera House, EROS, and Imperial Cinema.



Cinematograph of Raja Harishchandra

Early Silent Cinema

Centuries ago Indians developed unique story-telling traditions through hand-painted images on scrolls called 'patachitra' with accompanying sound and music, creating a virtual environment of motion. Lumiere Brother's motion pictures were first shown in Bombay's Watson Hotel on 7th July 1896 through the Cinematograph, a three-in-one apparatus – camera, projector and processor.

First Silent Indian Film 'Pundlik' was released in 1912 by R.G. Torne, but the camera man named Johnson was a British national the film was processed in London, so it was never considered as the first Indian film.

First Feature Film

Dhundiraj Govind (D.G.) Phalke, popularly known as Dadasaheb Phalke, began began shooting of India's first regular & indigenous full-length feature film 'Raja Harishchandra' towards the latter part of 1912 at a

bungalow (which he had converted into a functional studio) in Dadar in Central Mumbai, where the main station road is named after him.

The film was advertised as “an entirely Indian production by Indians, a drama from Indian mythology”. The entire work of production was single-handedly carried out by Phalke himself and his wife Saraswati. In those days, for the lack of actresses, Phalke had to induct male actors with soft look in female roles. Lokmanya Tilak’s widely read Marathi daily ‘Kesari’ hailed ‘Raja Harishchandra’ as a “Swadeshi moving picture” since it was “an entirely Indian production by Indians”. Phalke remade this film in 1917. Indians kept on making films without voice (silent movies) till 1934 and made about 1329 films.

First Talkie Film

The advent of sound changed the creative strategies of film-making. The immediate side-effect was that the sound recordist became more important than the cameraman. The stars who could sing well were more acceptable than the body-builders. The race for making talkies in India began, however, the credit for producing the first sound film ‘Alam Ara’ in India goes to Imperial Film Company. The film was released on 14th March 1931 at the Majestic Theatre in Mumbai. Directed by Ardeshir Irani, ‘Alam Ara’ narrowly beat Madan Theatre’s big budget musical ‘Shirin Farhad’ (1931). When the talkies hit the theatres, the crowds were so huge that the police was summoned to control them.

Studio Era

The studio era that had emerged during the silent period, reached its peak as the ‘talkie’ era ripened until the Second World War (1939 – 1945), which changed the course of Indian film industry. New studios such as Bombay Talkies, Prakash, Wadia, Paramount, Minerva etc. were established in Mumbai, while several prominent studios including Saraswati Cinetone, Kolhapur Cinetone, Shalini & Huns Pictures came up in Pune & Kolhapur. Traditionally, directors, technicians, artists and other staff were on the payroll of the studio they worked for. With the rise of great studios, the 1930’s & 1940’s also witnessed the rise of film stars in India. The so-called Bollywood of yore was marked by the great presence of stars such as Devika Rani, Ashok Kumar, Sohrab Modi, Shanta Apte, etc. Veteran music composers were attached to their respective studios. Major Indian film studios were largely located in big cities of Bombay, Calcutta and Madras, but smaller towns such as Kolhapur and Salem had also studios. Following the first large-scale studio (1919) of Kohinoor Film Company in Bombay, many new studios began to be established while some of the silent studios were converted to make ‘talkie’ films. Such major studios included Sagar, Ranjit, Imperial, Minerva, Wadia, Bombay Talkies and others. Of these, Bombay Talkies rose to great height of reputation presenting stars like Devika Rani and Ashok Kumar. The 40’s also saw rise of a pan-India star Dilip Kumar. These studios gave a certain stability and typical identity to the Indian film industry at large with their own sense of production and aesthetics.

History of Media

The history of media in India dates back to the late 18th century with the emergence of print media in India 1780 followed by the screening of Auguste and Louis Lumière moving pictures in Bombay during 1895 and radio broadcasting which initiated in 1927. The history of media in India has always been considered ‘free and independent’ becoming the voice of the masses.

It is rightly said by the American Minister and human rights activist that "The media is the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent, and that’s power. Because they control the minds of the masses”

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3. <https://www.nimc-india.com/history-mass-media-india.html>
4. *Clicked by the Author during the personal visit to the National Museum of Indian Cinema, Mumbai*

Blockchain – Awareness among small scale entrepreneurs in India

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Abstract:

This paper investigates the awareness of small-scale entrepreneurs regarding blockchain technology in Kerala, India. The study used primary data from 80 small-scale entrepreneurs with the help of a questionnaire. The result shows that there needs an improvement in the overall awareness about blockchain technology among entrepreneurs, especially in rural area.

Keywords: Bitcoin, Big Data, Blockchain, Cryptocurrency, MSME, Internet of Things

1. Introduction

Blockchain technology is the buzzword in 2021. It is getting applied in all spheres of human life. A blockchain consists of series of blocks that contain the information along with electronic signatures in a decentralized store and shared network. Blockchain technology got its celebrated opening as the core technology of cryptocurrency called Bitcoin. Bitcoin is considered to be the first unregulated digital currency by Satoshi Nakamoto (Www, 2020). In the Bitcoin blockchain, every transaction taking place is recorded and validated by peer-to-peer systems. By doing so, transparency and traceability are ensured. The massive growth that took place in the cryptocurrency segment has resulted in increased awareness about the underlying technology (Rehman et al., 2020; Sumathy & Mohammed Nabeel, 2020). Beyond cryptocurrency, the blockchain technology now finds its application in supply chain management, hospital industry, advertisement industry, shipping industries, and even in the voting mechanism. All over the globe financial sector is widely using blockchain technology (Nofer et al., 2017). The present paper investigates the awareness about blockchain technology among the small-scale entrepreneurs in India.

2. Review of Literature

A recent paper (Chen, 2018) analyzed the applications and challenges of blockchain technology. They argued that blockchain technology should be incorporated not only into the cryptocurrency segment but also into various other segments like big data, smart contracts, and the internet of things. They also discussed the challenges faced in blockchain technology, from privacy leakage to selfish mining. (Anil Kumar & Pradeep, 2019; Chen, 2018; Li et al., 2020).

Block technology has helped to create trust between two unknown parties and perform their businesses without any mediators. This lead to disintermediation, further characterized by increased profit and trade. Once the peer-to-peer system was only found in computer science textbooks, now it's all over there (Aste et al., 2017). (Fahmy, 2018) in his paper discussed the uses and challenges of blockchain technology. According to his findings, the introduction of Turing Complete Virtual Machine along with blockchain technology will help in the development of smart contracts.

Blockchain technology will help to ensure information security and traceability by incorporating peer to peer network. By using blockchain technology a token economy, characterized by equitable distribution of a nation's resources can be ensured. There is no doubt that the blockchain will lead to a paradigm shift in the distribution of a nation's wealth (Lee, 2019; Monrat et al., 2019).

3. Research Methodology

The present study was conducted using primary data from 80 small scale entrepreneurs in Kerala, India. The data was collected by means of convenience sampling technique . Before finalizing the questionnaire a pilot study with 10 sample respondents was used to ensure the validity of the questionnaire. To ensure how strongly the attributes are related to each other, a reliability test was incorporated. All scales are found reliable as the Cronbach's alpha was between.74 to .81 , which is in the range of recommended level of .70 (Peterson, 1994). Descriptive statistics and inferential statistics were used to derive insights from the collected data. To check the normality Q-Q Plot was used, and the data was found to be normal (Ghasemi & Zahediasl, 2012).

4. Analysis and Discussions

Table 4.1 Descriptive Statistics

factors	Category	Frequency	Percentage
Size of Enterprise	Micro	40	50.0
	Small	20	25.0
	Medium	20	25.0

Type of Enterprise	Manufacturing	60	75.0
	Service	20	25.0
Average Annual Turnover	Less than 25 Lakh	30	37.5
	25-50 Lakh	30	37.5
	More than 50 Lakh	20	25.0
Awareness about Block Chain Technology	Highly Unaware	30	37.5
	Unaware	10	12.5
	Aware	20	25.0
	Highly Aware	20	25.0
Which area of block chain technology you are aware about	Crypto Currency	30	37.5
	Internet of Things	10	12.5
	Smart Contracts	0	0.0
	Big Data	0	0.0
Location of Business	Rural	40	50.0
	Urban	40	50.0
Do you interested to know more about Block Chain Technology	Yes	80	100.0

Source : Primary Data

Table 4.1 shows the descriptive profile of respondents. It's clear that majority of the entrepreneurs are micro entrepreneurs dealing with manufacturing of goods. The majority of the entrepreneurs do not have awareness about block chain technology, this is consistent with the previous researches (Sharma et al., 2020). Among those who are aware about block chain, majority of the respondents are aware about only crypto currency. All respondents are interested to know more about block chain technology. This shows their readiness to learn new and innovative technologies which will ease their business operations.

4.2 Effect of Various Factors on the Awareness of entrepreneurs

The awareness of entrepreneurs regarding blockchain may vary due to many factors like the location of the business and the type of business. To know the difference in awareness, one-way ANOVA and t-test are incorporated with the following hypothesis.

H0: There is no significant difference in awareness of small scale entrepreneurs about blockchain technology

H1: H0: There is a significant difference in awareness of small scale entrepreneurs about blockchain technology

Table 4.2 Awareness about block chain technology

Size	N	Mean	Std. Deviation	Std. Error
Micro	40	2.00	1.240	.196
Small	20	3.00	2.052	.459
Medium	20	4.50	.513	.115
Total	80	2.88	1.702	.190

Source : Primary Data

Table 4.3 One Way ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	83.750	2	41.875	22.237	.000*
Within Groups	145.000	77	1.883		
Total	228.750	79			

** Significant at the 0.05 level,*

Source : Primary Data

Table 4.3 shows that there exists a significant difference in blockchain awareness among the different sizes of entrepreneurs. As the p-value is .000 (less than .05), the null hypothesis is rejected and the alternative hypothesis is accepted. Table 4.2 shows that medium-sized enterprises have more awareness (mean score = 4.50), followed by small (mean score = 3) and micro enterprises (mean score = 2).

To check the difference in awareness among rural and urban entrepreneurs, an independent sample t-test was used. The test shows that entrepreneurs in urban areas are more aware of blockchain technology than the rural area.

Table 4.4 Group statistics

Group Statistics					
Area of Business		N	Mean	Std. Deviation	Std. Error Mean
Awareness about Block Chain Technology	Rural	40	1.25	.439	.069
	Urban	40	4.50	.506	.080

Source : Primary Data

Table 4.5 independent sample t test

		Levene's Test for Equality of Variances		t-test for Equality of Means			
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
Awareness about Block Chain Technology	Equal variances assumed	13.000	.001	-30.685	78	.000	-3.250
	Equal variances not assumed			-30.685	76.440	.000*	-3.250

* **Significant at the 0.05 level,**

Source : Primary Data

The difference in the awareness about blockchain technology is tested by applying an independent sample t-test and the value of t is found to be significant at 5% resulting in rejecting the null hypothesis. The mean value in table 4.4 shows that urban entrepreneurs (Mean value = 4.50) have more awareness than rural entrepreneurs (Mean value = 1.25).

5. Conclusion and Recommendations

There is no hesitation that blockchain is the most hopeful technology in today's IT era. The introduction of cryptocurrency has led to the enormous expansion of blockchain technology. Day by day the applications of blockchain technology are widening. The present study reveals that the awareness level of small-scale entrepreneurs regarding blockchain technology needs improvement, especially in rural areas. Blockchain technology could be used to improve the overall business activities of the enterprise from logistics to media advertisement. The government should take initiatives in the form of MoUs and the Centre of Excellence to improve awareness about this gifted technology.

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Eimeria: Mortal Enemy of Domestic Fowl

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Abstract:

Coccidiosis is the widespread and most important disease of domestic fowl resulting in great economic losses worldwide. Rising income as well as population growth is generating a rapid growth in the demand for food supplies. Food of plant origin provides human beings with sufficient amount of energy but it is deficient in certain nutrients which are present in the food of animal origin. The poultry industry with its production in the form of eggs and meat is of particular importance in providing a balanced diet for the human population. Therefore, the aim of this manuscript is to review on coccidiosis. About five species of Eimeria have been recognized in domesticated chickens, of which Eimeria maxima, Eimeria necatrix, Eimeria tenella are the most pathogenic; Eimeria mivati are the less pathogenic and Eimeria hagani are the lesser pathogenic. Coccidiosis is a parasitic disease that has the greatest economic impact on poultry production and other domestic animal. It is also prevalent in India, causing great economic losses chiefly in young birds, in all production systems.

Keywords: Coccidiosis; Chickens; domestic fowl, Eimeria;

Introduction

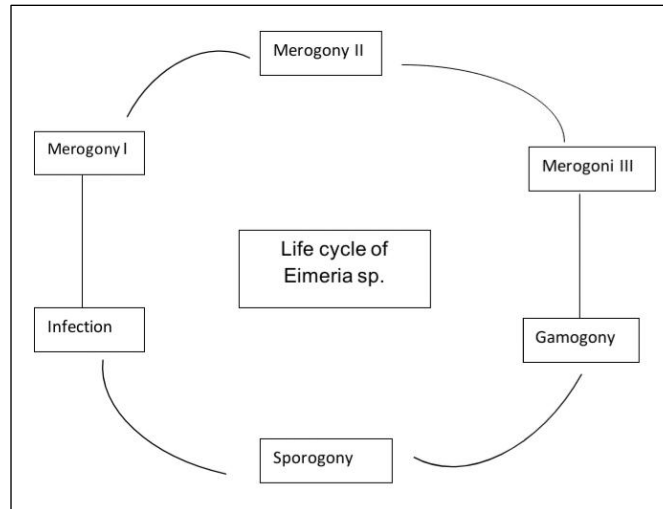
In subkingdom protozoa coccidia is included in phylum Apicomplexa[1]. Coccidiosis is a major problem in poultry worldwide. In our country it causes a huge economic loss to poultry industry, specially in the production of broiler chicken. Avian coccidiosis, an intestinal disease caused by protozoan parasites of the genus Eimeria, occurs worldwide ((Ahmad Parvez et al., 2000; Chakravarthy and Kar, 1944; Dubey and Pande 1963; Hegade, 1969; Hein, 1970; Krishnamurthy and Kshirsagar, 1976; Mandal, 1966, 1970 and Sharma, 1966). [2]. In poultry, Eimeria affect the intestine making it prone to other diseases (necrotic enteritis) and reducing the ability of this organ to absorb nutrients.

Coccidiosis is caused by the intracellular protozoa parasite of Eimeria species in the genus Eimeria family Eimeridae order Eucoccidiorida and phylum Apicomplexa [4]. Eimeria colonize and infect the intestinal tract of different animals and birds (Haug et al., 2008) and infection with this parasite normally occurs through ingestion of feed or water contaminated with sporulated oocysts [5, 6]. Coccidiosis resulting from the pathogenic Eimeria species is usually characterized by dysentery, enteritis, diarrhea, which may be bloody with certain Eimeria species, emaciation, lower feed conversion rate, delayed sexual maturity, drooping wings, poor growth and low production with attendant high mortality and morbidity rates [10].

The most common and pathogenic species that affects the poultry industry globally is the *E. tenella* with 100% morbidity and a high mortality due to extensive damage of the digestive tracts of chickens [11,12]. Mortality rates are usually high in young chicks, because most of the Eimeria species affects birds between the age of 3 and 18 weeks [13]. The occurrence of clinical coccidiosis is directly related to the number of oocysts ingested by poultry at one time, the pathogenicity of the Eimeria species, the age of the infected chicken and the management system [6]. The most frequent symptoms is at the beginning yellow diarrhea then become depressed, have ruffled feathers, the wings droop and tend to huddle together [14]. High incidence of coccidiosis is usually observed in poultry managed under intensive management system like deep litter due to increased likelihood of high oocysts accumulation in the litters [15]. Furthermore, higher stocking densities have been linked with increased incidence of coccidiosis due to a higher rate of infection and transmission of the coccidian oocysts in dense flocks from one poultry house to another [16].

Literature Review

Avian coccidiosis is an enteric parasitic disease caused by multiple species of the protozoan parasite of the genus Eimeria. Coccidiosis is the commonest and most important disease of poultry resulting in great economic losses worldwide [19]. The Eimeria life cycle has basically two stages: the exogenous phase (Merogony I -sporogony) and the endogenous phase (Merogony I &II (schizogony) and gametogony) (14). The initial infective unit of all Eimeria spp. is the sporozoite stage, which is a banana-shaped motile cell.



Epidemiology The disease is endemic in most of the tropical and subtropical regions where ecological and management conditions favour an all-year round development and propagation of the causal agent [8]. The occurrence of different *Eimeria* species combinations and the intensity of infection vary considerably, both locally and globally [5]. High incidence of coccidiosis is usually observed in poultry managed under intensive management system like deep litter due to increased likelihood of high oocysts accumulation in the litters [13]. In Ethiopia, poultry coccidiosis caused by (*E. acervulina*, *E. necatrix*, *E. maxima* and *E. tenella*, is endemic in all parts of the country and affects mainly young growing birds [9].

Diagnosis: Diagnosis of coccidiosis in chicken is best accomplished by postmortem examination of representative number of birds. Diagnosis by fecal examination may lead to quite erroneous results [33]. In some instances the major pathology is produced before oocysts are shed in the feces (*E. tenella*) and, conversely, the presence of large number of oocysts may not necessarily indicate a serious pathogenic condition. Thus, with *E. acervulina*, which has a high biotic potential, comparatively larger numbers of oocysts are shed than, for example, with *E. necatrix*. Furthermore, the accurate identification of the oocysts of various poultry *coccidia* is not easy [34].

Coccidiosis is by far more effortlessly prevented than treated; Drugs have been very imperative in controlling coccidiosis but the emergency of coccidial drug resistance has affected the use of fullness of the drugs. The possibility that drugs may not always be relied up on to control coccidiosis has led to an interest in other means of control [42]. Apart from the use of drugs, control is now based on hygiene, vaccine and genetics. But genetics is a theoretical strategy not in practical use [26].

Prevention of avian coccidiosis is based on a combination of good management and the use of anticoccidial compounds in the feed or water. Litter should always be kept dry and special attention should be given to litter near water fonts or feeding troughs [4, 43]. The prophylactic drugs used for prevention of coccidiosis are coccidiostats. An effective coccidiostat should inhibit the schizogonic stage and allow immunity to develop. Prophylactic use is performed because most of the damage occurs before signs become apparent and because drugs cannot completely stop an outbreak [14].

Coccidiosis is an important enteric parasitic disease of poultry associated with significant economic losses to poultry farmers worldwide. It has been indicated that there are several species of *Eimeria* affect chickens with varying pathogenicity. The occurrence of coccidiosis dependent on agent, host and management as well as environment associated risk factors. The presence of lesions and part of intestine affected in combination with histo- pathology could help in better diagnosis of coccidiosis. Anticoccidials and good management are important for control and prevention of coccidiosis in domestic chickens. Due to the short life cycle of a broiler the coccidiosis preventive program used usually aims for eliminating *Eimeria* completely from the gut by using coccidicides that kill the parasites. This results in optimal condition of the gastrointestinal tract, improving body weight, and reducing feed conversion (McDougald and Reid, 1991). Vaccination can induce some decreases in body weight when compared to non-vaccinated groups using anticoccidial drugs (Chapman et al., 2002).

Therefore, based on above conclusion the following recommendations are forwarded:

- Proper diagnostic methods and biosecurity measures should be performed to prevent and control the disease in the chickens.
- Proper prophylactics treatment and management should be carried out to decrease the impact of coccidiosis on the economy of developing country.
- To control this economically important parasitic disease of poultry, further studies require to be undertaken to come up with sustainable and cost-effective prevention and control methods.

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Doping Impacts on Sports

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Abstract:-

Nowadays doping is critical issue at International level in sport Physiology. This is not only concerned with health matter but also with the moral as well as ethical values of humanity affecting honest team spirit of sports competition. This is directly affecting sports, competitions around the world. Blood doping is the misuse of specific substances to increase one's red blood cell mass, which allows the body to transport more oxygen to muscles and therefore increase performance & stamina of player or person. There are seen a list numbers of life threatening side effects occurred as a result of blood doping like will increase in blood viscosity, heart muscle infarction, embolism, stroke, infections, hypersensitivity and sure risk of blood born illness like HIV, infectious disease and so on Anti-doping policies instituted by individual sporting governing bodies might conflict with native laws. there's no such correlation between these authorities & government laws. today there are a numbers of techniques additionally as medicine are victimization by players, that is absolutely a challenge to find them by specialists and fight the war against doping. but it's our responsibility to fight against them, with update of information and events.

Keywords: Doping, Erythropoietin, Sport Physiology, Antidumping policies

Introduction:-

Nowadays doping is crucial issue at International level in sport Physiology. This is not solely concerned with health matter however also with the moral as well as ethical values of humanity poignant honest oneness of sports competition. This is directly affecting sports, competitions around the world. Initially term 'doping' was restricted only with blood doping. however these days the world of doping will increase in such the way that the available tests become helpless for doping detection. However avoidance of doping is necessity & duty of experts by updating their information during this field. Any style of practices resulting in use of specific medicine with Associate in Nursing objective to boost performance or stamina in sport can be referred as Doping. This is considering as unethical by individual organizations where such incidences are repetitively occurring either at National additionally as International level. International Olympic committee declares this issue as unlawful & unethical. These committees often charges regular serious actions against such events occurred by time to time. This organization always tries extreme efforts for Doping free sports. Doping and Asian nation A Zee Research Group analysis released in Gregorian calendar month 2012 states the fact, doping associated with performance enhancing drugs badly poignant moral, moral foundations and spirit of fight in trendy sports. Sports across the world together with India at some or the alternative point have suffered from doping matter.⁶ Bangalore based National Anti-Doping Agency (NADA) has introduced blood sampling and testing in India, with the kabaddi World Cup, in 2010.⁷ In India, the awareness concerned with doping increasing at International as well as National level sports. This is a promising facts noted in Indian doctors, players as well as in officers. the sphere of anti-doping has kicked off a brand new era with the revised World AntiDoping Code (WADC) that came into force in Gregorian calendar month 2015. The new Code requires "each Anti-Doping Organization to develop and implement education and interference programmes for jocks, together with youth, and Athlete Support Personnel" (WADA, 2015, p.14). Article eighteen of the WADC takes this one step more by stating that "All Signatories shall among their means that and scope of responsibility and in cooperation with every other, plan, implement, judge and monitor information, education, and prevention programmes for doping-free sport (WADA, 2015, p. 96). However, like previous versions of the Code, the discourse places the best emphasises on detection-deterrence with solely 3 pages dedicated to education and prevention programming. However, it's currently wide accepted that doping management protocols can continually be a step behind the pharmaceutical business and also the advances in biomedicine

DEFINITION OF DOPING - Doping is defined as the occurrence of one or more of the anti-doping rule violations set forth in Article 2.1 through Article 2.10 of these Anti-Doping Rules. The purpose of Article 2 is to specify the circumstances and conduct which constitute antidoping rule violations. Hearings in doping cases will proceed based on the assertion that one or more of these specific rules have been violated.

DOPING NEW CHALLENGES: Recently German doping specialist Mario Thevis explained more than 100 certain undetectable performance enhancing drugs. in keeping with him these are very difficult to

detect due to their structural characteristics.⁸ It is very difficult to develop tests against these drugs. Blood doping is the misuse of specific substances to increase one's red blood cell mass, which allows the body to transport more oxygen to muscles and therefore increase performance & stamina of player or person. This can be achieved either by direct use of either erythropoietin (EPO), synthetic oxygen carriers or direct blood transfusions. The first documented organized doping controls were carried out in the 1970s. In 1993, the Czech Antidumping Charter was signed and the Antidumping Committee was established. The medical commission of International Olympic Committee decides & declares regularly, that substances and ways are ought to be prohibited.

Doping primarily means that athletes taking illicit substances to form their performance better. There are 5 forms of banned drugs, referred to as doping classes. the foremost common are stimulants and hormones. some drugs and substances banned in sports. So-called 'performance-enhancing drugs' or 'performance and image-enhancing drugs' are banned in sports because they could give a sportsperson an unfair advantage over other competitors. Using drugs in sport undermines values like fair play and teamwork. blood doping increases the number of red blood cells available to provide oxygen to the athlete's muscles, allowing for improved performance. Studies have shown that this method can increase performance by up to 10%, especially in endurance sports. Sample collection (also known as doping control or drug testing) is an essential part of promoting and protecting doping-free sport. It is the method to find Associate in Nursingd/or deter the employment of a prohibited substance, or prohibited method, by an athlete. Anti-doping constitutes a spread of activities aimed toward eliminating doping in sport, additionally as protective clean athletes and also the integrity and values of sport. to the present end, it is that the duty of all connected personnel, not solely the athletes, to concern themselves with and promote anti-doping activities.

WORLD ANTI-DOPING AGENCY (WADA):-

WADA Anti-doping is regulated globally by the World Anti-Doping Agency (WADA), collectively funded by the sports movement and governments. Athletes are at the centre of the work undertaken by many organisations to confirm clean competition at every level. The goal of the World Anti-Doping Agency WADA is a world in which all athletes compete in a clean sporting environment. WADA is a strong defender of ethical sports and guarantees athletes' legal protection. WADA also aims to harmonise antidoping work all over the world. WADA's duty is to monitor anti-doping activities worldwide to ensure proper implementation of and compliance with the World Anti-Doping Code (Code), the document harmonizing anti-doping rules in all sports and all countries, by International Sports Federations (IFs) and National Anti-Doping Organizations (NADOs). Pursuant to the terms of the Lausanne Declaration, the World Anti-Doping Agency (WADA) was established on November 10, 1999, in Lausanne to promote and coordinate the fight against doping in sport internationally. Under the World Anti-Doping Code there are ten possible Anti-Doping Rule Violations. Presence of a prohibited substance or its metabolites or markers in an athlete's sample. Use or attempted use by an athlete of a prohibited substance or prohibited method. Sport is thought of as an activity that is governed by a set of rules and that which is engaged in competitively, while doping is the idea of using banned natural or synthetic substance for the purpose of enhancing sports performance. Sports goes beyond a measure of athletic excellence and the winning of trophies, medals and cash awards has become a pride to the state and sports persons. Sports teach U.S.A. regarding honest endeavour, commitment and truthful play. the employment of performance improvement medicine is extremely harmful to the body. Doping in sports isn't a brand new phenomenon; athletes have taken performance-enhancing agents since the start of time. the traditional Olympic Games in Balkan state were riddled with doping. In ancient Rome, gladiators drank flavouring infusions to strengthen them before chariot races. the primary doping death occurred in 1886 in cycling. within the early 1900, the popular doping agent was a cocktail of alcohol and strychnine. the employment of performance-enhancing drugs could be a style of cheating, that's quite widespread and customary in sports. Performance-enhancing medicine equivalent to stimulants, anabolic steroids, diuretics, β -blockers, etc are harmful to the health. Despite harmful effects, the sports persons are victimization drugs to become celebrated and rich. Performance improvement could also be earned truthfully through smart dietary nutrition and effective coaching and recovery programmes. Athletes need good dietary recommendation from ahead of time in their career to realize high-level sports performance. Sports should be doping-free and performance must be achieved through scientific sports coaching. Sports and games must be contend in a very fair manner. the results it has on the body is also an important topic when discussing about doping. For example, artificial testosterone leads to stopping endogenous production of natural testosterone in the body. The difference is that

today's doping substances are safer than they were 40-50 years ago, when some athletes died because of them. In fact, many steroids are of medical use today and are administered to patients who have undergone difficult operations and need faster recovery.

1. Doping: Doping is widely used by sportspersons in an attempt to improve their performance without any fear or unawareness related to their consequences or side effects. These practices not only hampers the quality of sports but it may be consider as one part as corruption in sports, thus affecting sport spirit.

2. Blood doping: Blood doping is systemically defined by WADA (World Anti-Doping Agency) because the misuse of techniques and/or substances to increases ones red somatic cell count. four it's utilized by either autologous ways or Homologous ways. Most commonly this involves the removal of two units of the athlete's blood several weeks prior to competition. The blood is then frozen till 1-2 days before the competition, when it is thawed and injected back into the athlete. This is known as autologous blood doping. Homologous doping is the injection of fresh blood, removed from a second person, straight into the athlete.

3. Hormone abuse in sports : steroidal and peptide hormones and their modulators, stimulants, glucose corticosteroids, beta2-agonists, diuretics and masking agents, narcotics, and cannabinoids all these, hormones constitute by far the highest number of adverse analytical findings reported by antidumping laboratories

4. Use of Artificial Oxygen Carriers: A second method of blood doping involves the use of artificial oxygen carriers. Hemoglobin oxygen carriers (HBOC's) and Perfluorocarbons (PFC's) are chemicals or purified proteins which have the ability to carry oxygen. They have been developed for therapeutic use, however are now being misused as performance enhancer's.

5. Medical Uses of Blood Doping: Artificial Oxygen carriers are the only form of blood doping has important medical use. They were developed for use in emergencies when there is no time for determining and cross-matching a patient's blood-type for transfusion, when there is a high risk of infection, or simply when no blood is available Blood doping thus allows extra Oxygen to be transported to the working muscles, resulting in a higher level of performance, without the use of the anaerobic energy systems. many Studies have shown that blood doping can improve the performance of endurance athletes. 5 aspect Effects of Blood Doping: There are seen a list numbers of life threatening side effects occurred as a result of blood doping like increases in blood viscosity, myocardial infarction, embolism, stroke, infections, allergic reactions & certain risk of blood born disease like HIV, Hepatitis etc.

6. Erythropoietin & Blood doping: Erythropoietin (EPO) is a naturally occurring hormone, secreted mainly by the kidneys, which plays an important role in the regulation of production of red blood cells. The use of EPO started in the 1980's as a quicker, cleaner alternative to blood doping. Testing for EPO only became possible after 2000. Testing may be done by using both blood and urine sample. Erythropoietin is mainly use by endurance athletes such as long distance runners & cyclists

7. Physiology of Erythropoietin: EPO stimulates bone marrow to supply a lot of red blood cells and therefore haemoglobin. For this reason EPO is most ordinarily used amongst endurance jocks as a higher RBC count means better element transportation and so a higher rate of aerobic respiration. The quicker the rate of aerobic respiration, the higher the level at that the athlete will work while not utilising the anaerobic systems which produce lactic acid and cause fatigue. aspect effects of Erythropoietin: There is found major side-effects of using glycoprotein which have evidenced to be fatal. These are dangerous due to will increase in viscousness of blood ends up in fever, seizures, nausea, anxiety, lethargy et

DOPING RULES AND LAW:-

1. There are certain laws concerned with punishment in an event occur by sport person. However due to worldwide lack of any uniform policies, doping was leading as Local issue. This is a major drawback in golf shot applications of strict antidoping laws.

2. Anti-doping policies instituted by individual sporting governing bodies might conflict with local laws. There is no such correlation between these authorities & government laws.

3. Athletes caught in doping may be subject solely to penalties from their neighbourhood as well from the individual sporting governing body. The body encompasses a solely right to bar the player from their association. but these players may continue their carrier through alternative routes because of lack of uniformity.

4. The legal status of anabolic steroids varies from country to country.

5. These limitations hamper the strictness concern with such serious issue. Doping and Asian nation A Zee Research Group analysis released in Gregorian calendar month 2012 states the fact, doping associated with performance enhancing drugs badly poignant moral, moral foundations and spirit of fight in trendy sports. Sports across

CONCLUSION:-

There are a numbers of techniques additionally as medicine are victimization by players, that is absolutely a challenge to find them by experts and fight the war against doping. Finally, we will conclude that taking under consideration the attribute and also the social and economic implications of skilled sports, the tip of doping in sports is possibly an unreasonable term. However it is our responsibility to fight against them, with update of information and events. The fight against doping continues, however anti-doping agencies will continually be one step behind makers of recent undetectable substances with medicine properties similar to those already out there on the market. abundant of the substances used these days is simply detected, however the event of new, cheaper Associate in Nursingd quicker ways might facilitate the Anti-Doping Federation. There are athletes who don't grasp the utility of a substance or if it's on the proscribed list and with their doctor's recommendation they use the substance which can air the forbidden list. Another attention-grabbing case is that of food supplements purchased from unauthorized sites on the Internet. By having smart ads with a convincing message, these supplements can be bought by an athlete. sadly there is no organization to work out the composition of those food supplements, therefore once Associate in Nursing jock decides to use them, he's taking the chance of potential doping.

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Views of Different Religions on Transgender and Their Marital Status

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What it means to be a transgender? It is very difficult to identify who is a transgender. It is not only a problem for them to be identified as either male or female but it is also difficult for the rest of the society to identify and recognize them either in male or female category.

What is society according to transgender? Is it the society which consists of father, mother, sisters, brothers, neighbours and so on? Conflict arises at the level in what sense they should be identified as? When people cannot accept their gender as they feel, then how it is possible to live with them...

Transgender people are those individuals whose gender identities do not pertain to their biological sex, and thus they differ from the stereotype of how women and men normally are. Though the term transgender does not include sexual orientation, it pertains to gender identity and expression. It is for this reason their identity and behaviour do not adhere to stereotypical gender norms.

In India transgender are identified by different terms such as hijras, kinnars, shivshaktis, jogappas, jogtas, Aradhis, Aravanis and so on. But it is also true that some of the transgender do not belong to any of these groups but are identified as transgender persons individually. They fall under LGBT(Lesbians, Gay, Bisexual and Transgender) category and are mainly identified as marginalised sections of the society.

The present study looks at the religion and marital aspects of transgender which is really interesting to know as even these people have religious life and marital life of their own as the rest of the society has its own religious and marital rites.

What is Religion?

A religion is a belief in and worship of a superhuman controlling power, especially a personal god or gods. Religion is also a social institution. We tend to think of religion in individual terms because religious beliefs and values are highly personal for many people. However, religion is also a social institution, as it involves

Religion plays a very important role in every individual's life. It protects guides and transmits our culture. Emile Durkheim's work on religion has structural- functional approach. According to Durkheim religion has three main functions-

1. It provides social cohesion to help maintain social solidarity through shared beliefs and rituals
2. Social control to enforce morals and norms to maintain conformity and control
3. It offers meaning and purpose to answer any existential questions.

Religion is an expression of collective consciousness which leads to the fusion of individual consciousness, which later creates reality of its own. But this is not true in the case of transgender as most of the studies suggest that religious people are happier and also less stressed than non-religious people. Transgender though owe themselves to be a particular religion of their own society is not in for with reference to the acceptance of rituals and beliefs of their own and even transgender are not allowed to follow the religious practices of majority religion of the society.

Hence, the present study looks into the discrimination faced by transgender on religious grounds as well which also includes economic, Social, cultural and political discrimination.

Across the world, the relationship between transgender people and religion varies widely. Religions range from condemning any gender variance to honouring transgender as religious leaders. Here, it is relevant to understand the concept of **gender variance**. Gender variance or gender nonconformity is that kind of behaviour which does not match an individual's masculine or feminine gender norms.

People who exhibit the characteristics of gender variance are also called by different terms such as *gender variant*, *gender non-confirming*, *gender diverse*, *gender atypical* (Halderman Douglas, 2000) or genderqueer and also may be transgender. There are different religions which are related to the existence of transgender.

If look at the part of ancient history, Middle Kingdom of Egypt found near ancient Thebes, list three human genders namely--- male, "sekhet" also called as "eunuch" and also female. In Uganda, an African country during pre colonial times, religious roles of cross dressing men were found among Bunyoro and Teso people. In ancient Assyria, there were homosexual and transgender cult prostitutes, who took part in public processions, singing, dancing, wearing costumes, and sometimes wearing women's clothes and carrying female symbols, even at times performing the act of giving birth. (Erik Holland, 2004)

Among Abrahamic religions, it is believed that God has created, "male and female". The Torah contains certain prohibitions on cross-dressing (Deuteronomy 22:5) and damaged genitals (Deuteronomy 23:1). The Torah, "instruction", "Teaching" or "Law" is the central reference of Judaism.

Judaism also speaks about transgender. The term *saris*, generally translated as “eunuch” or “chamberlain” in English. It frequently refers to a trusted but gender variant person who was delegated authority by a powerful person (The forty-five occurrences of *saris* in the old testament”. Born Eunuchs Library.)It is also unclear that whether most of the transgender were castrated. It is interesting to know that In Isaiah 56 God promises eunuchs who keep the Sabbath and hold fast to his covenant that he will build an especially good monument in heaven for these transgender, to make up for their childlessness. (Isaiah 56)

On the other hand, Orthodox Judaism asserts that sex/gender is an innate and external category based on verses in the Book of Genesis about Adam and Eve and the creation of maleness and femaleness (Genesis 1:27). In this religion, sex-change operations which involve the removal of genital organs are prohibited. There are several orthodox authorities who recognize the efficacy of sex reassignment surgery (SRS) in changing sex designation. (Orens, Beth 2013). In 2007 Joy Ladin became the first openly transgender professor at an Orthodox institution: Stern College for Women in Manhattan (Edward and Bernice Wenger, 2013).

On the other hand, Conservative Judaism has multiple views on transgender people. For instance, in 2003, the Committee on Jewish Law and Standards approved and concluded that sex reassignment surgery (SRS) is permitted as a treatment of **gender dysphoria**, (it is the distress, a person experiences as a result of the sex and gender they were assigned at birth) and that a transgender person’s sex status under Jewish law is changed by SRS (Rabinowitz, Mayer, 2003).

Reform Judaism has expressed positive views on transgender people. The Central Conference of American Rabbis of Reform Judaism addressed the issue of transgender Jews in 1978, and gave permission for a person to get married that has undergone sex reassignment surgery (SRS) with reference to the Jewish tradition. In 1990, it was also declared that people who have undergone sex reassignment surgery (SRS) may convert to Judaism also. In 2003 Reuben Zellman became the first openly transgender person who was accepted by Hebrew Union College- Jewish Institute of Religion (Spence, Rebecca, 2013).

Gregory A Smith (2017) , in his article about transgender issues pertaining to religion opines that religious differences also extend to questions about the acceptance of society with reference to transgender. Most white evangelical Protestants (61%) say society “has gone too far” when it comes to accepting people who are transgender. And Pew Research Centre Polling of USA conducted in the summer of 2016 found that seven-in-ten white evangelical Protestants think that transgender people should be required to use the public restrooms that correspond with their birth gender.

Andre Van Mol in his article *Transgenderism: A State- Sponsored Religion?* speaks about Gender dysphoria as a serious mental health issue. He further continues saying that transgenderism is a belief system that largely looks like a cultish religion. The American Psychiatric Association’s DSM-5 (Diagnostic and Statistical Manual of Mental Disorders) notes gender dysphoria desistance rates of 70 – 97% in “natal males” and 50 -88% in natal females”. The American Psychological Association’s *APA Handbook on Sexuality and Psychology* states that the vast majority of gender dysphoric boys and girls accept their birth/chromosomal sex by adolescence or adulthood. University of Toronto psychologist Dr. James Cantor cites three large scale and other smaller studies showing trans-identifying kids will outgrow it 60-90% of the time.

When transgender are not accepted by the society as a whole, they tend to think that at least religion may lend a hand to them, either through their own independent spirituality, or via the organized structure of a particular religion and fellow worshippers. It is really destructive when a transgender person discovers that an additional fissure as been started in their life, between them and their religion. This fissure may take any or all of the following forms:

- A personal rift between one and their faith
- A societal rift between one and their fellow worshippers
- A theological rift between one and their religion.

It is largely believed that a belief system or religion can greatly provide structure to the socio-mental qualities of life. But this is not really true among all transgender issues. One study of young transgender women in Chicago found that those who actively participated in an organized religion had a relative risk of contracting HIV of just 29% compared to the average transgender woman.

According to most of the researchers, transgender people are much less likely to take part in an organized religion than non-transgender people. In their article “*Understanding Spirituality and Religiosity in the Transgender Community: Implications for Aging*”, authors Jeremy Kidd and Tarynn Witten give a reason:

“The tendency not to identify with a formal religion may reflect an affirmation of one’s own dignity that these religions fail to honor, an expression of protest against certain religious tenets, and/or a refusal to align oneself with institutions contributing to the marginalization of gender and sexual minorities. The difference in religious identification appears to reflect thoughts and feelings toward religious institutions more than it does spiritual behaviour or beliefs”.

Festivals as Part Of A Religion-

In the month of April/May called as Chitrai in Tamil, an annual festival of transgender takes place for fifteen days. This festival takes place in a village called as Koovagam in Villupuram district of Tamil Nadu. This festival takes place at the **Koothandavar** temple dedicated to Aravan. The participants marry the Lord Koothandavar, thereby re-enacting an ancient myth of Lord Vishnu/Krishna who married him after taking a form of a woman called Mohini.

The very next day they mourn the god’s death through some ritualistic dances and by breaking their bangles. During this occasion, annual beauty pageant and several other competitions like singing competitions are also held. People from different places attend this festival. Basic rights of transgender and the issues related to their health are also discussed.

The Yellamma devi fair is held about five times between October and February every year at the Yellamma temple located at Saudathi in Belgaum district. Most of the transgender with vermilion on their foreheads and wearing ornaments participate in the annual Yellamma Devi procession to seek her blessings.

Historical Background of The Religion-

Most of the transgender also practice a form of **syncretism**, which draws on several religions, looking at themselves to be neither men nor women. They also practice rituals for both men and women. Transgender belong to a special caste. They are usually devotees of the mother goddess **Bahuchara Mata, Lord Shiva** or both. Bahuchara Mata is a Hindu goddess with two unrelated stories both associated with the behaviour of transgender. One story goes like this... She appeared in the avatar of a princess who castrated her husband because he would run in the woods and acts like a woman rather than have sex with her.

Another story is that a man tried to rape her, so she cursed him with impotence. When the man begged her forgiveness to have the curse removed, she relented only after he agreed to run in the woods and act like a woman. In Gujarat, the primary temple of goddess Bahuchara Mata is located.

Venkat Vidya (2008), says that one of the forms of Lord Shiva is a merging with Parvati where together they are Ardhanari, a god that is half Shiva and half Parvati. Ardhanari has special significance as a patron of hijras, who identify with the gender ambiguity.

Joseph T Bockrath, in “Bhartia Hijro ka Dharma”, states, in some versions of the Ramayana, when Lord Rama leaves Ayodhya for his 14 year exile, a crowd of his subjects follow him into the forest because of their devotion to him. Though Rama asks them to move back to Ayodhya, they would not move from the place where they were when Rama came back from exile. Rama was astonished to notice their devotion to God. As Rama was impressed by the devotion of hijras, he grants hijras the boon to confer blessings on people during auspicious inaugural occasions like childbirth and weddings. This boon is the origin of badhai in which hijras sing, dance, and give blessings.

Similarly, Narrain Siddharth, in his “In a Twilight World”, shares the importance of Iravan as they are now called as “Aravanis” in South India. In the Mahabharatha, before the Kurukshetra War, Iravan offers his lifeblood to goddess Kali to ensure the victory of the Pandavas, and Kali agrees to grant him power. On the night, before the battle, Iravan expresses a desire to get married before he dies. No woman was willing to marry a man doomed to die in a few hours, so Arjuna as Brihinala marries him. With this we can notice the significance of Transgender on religious lines.

There are also some of the evidences that Indian Hijras identifying as Muslim also incorporate aspects of Hinduism. Still, despite this syncretism, Reddy (2005) notes that a hijra does not practice Islam differently from other Muslims and argues that their syncretism does not make them any less Muslim.

It is also interesting to know that the Lesbian, Gay, Bisexual and Transgender community (LGBT) in India commemorate the July 2009 Delhi High Court judgement that decriminalised homosexuality and appeal to the Chief Justice of India to revoke Section 377, Bengaluru uses art to take steps towards inclusion. For the first time, Bengaluru organized an International Transgender Arts Festival from July 29 to 31, 2016. This festival included music concerts, performing various classical dance forms, poetry recitals, and drama and art exhibitions thereby highlighting their religious and cultural aspects.

Death Rituals As Part Of A Religion-

It is very interesting to know that many eunuchs from different parts of the country come to take blessings as dying eunuchs are considered godly and are imbued with divine powers. Those who cannot visit the dying eunuch for some reasons think of the dying eunuch and seek her blessings, others pray for the soul. Then the dying eunuch peacefully travels to the other world.

After hearing the death of a eunuch, her friends gather. The group members inform the crematorium authorities, who are requested not to disclose the death of the eunuch. As most of the eunuchs are poor, they all contribute for the funeral requirements. The last rites are performed in a simple manner. Her body is ceremonially bathed and wrapped in clean, mostly white cloth. Jewellery is removed before cremation.

Similar to the gendered Hindus in India, Hindu eunuchs are cremated in the open grounds and also upon wooden pyres. The deceased mouth will be poured by water from any holy river and also Ganga. The body is set alight by the male blood relative of the deceased or the senior most member of the group. Once the skull of the dead body bursts, the people who are gathered there face the pyre and join hands in prayer. But in contrary to this, on the death of a Muslim eunuch, burial rituals include bathing the dead body, covered with white cotton cloth, funeral prayer or Fatiha and positioning the deceased so that the head faces towards Kaaba. If the eunuch Guru dies, the rituals are performed by senior eunuch among their group.

Relationship Between Religion And Marriage-

According to Dollahite and Marks, "there is a connection between religious context and outcomes of marriage. They concluded that married couples followed religious rules because they believed that these rules could have positive effects on their marriages".

Marriage is a religious institution which includes number of rites, beliefs and rituals that are part of each and every religion. Each religion has its own way of conducting a marriage and it mainly follows the rules and regulations of that particular religion. As marriage procedures are different among Hindus, Muslims, Christians and so on even transgender aspire to get married as marriage can be considered as universal process and its quite the natural intrinsic feeling of all human beings which can also be considered among transgender.

Marriage among transgender is not considered as normal marriage as the rest of the marriages among normal people are accepted by the society. As they are not considered as normal people, even their practices are not considered as normal. Even there is no legal protection for the marriages that takes place between transgender. The plight of the transgender with regard to marriage can be discussed as further.

Marital Life Of Transgender-

Deepika Bharadwaj in her article, *Rejected at Jobs but not at Love: In a First, Transgender Couple All Set to Marry* in 2017, narrates the story of Aarav Appukuttan and Sukanyeah, who met by chance at a hospital about three years ago. Neither of them knew they both wanted to get a sex reassignment surgery at that time. Sukanyeah, narrates her experience while applying for a job. Though she cleared all the tests, she was rejected the job just because she was a transgender. She was told that the clients won't be comfortable in dealing with a person like her. She felt comfortable in sharing these issues with Aarav, that relationship which was developed through marital relationship.

Yeshwant Naik in his article, *Marriage a Norm and its Impact on the Life of Transgender Persons in India* focuses on the aspect of basic rights of transgender to lead respectable life in the society. In a country like India, where the concept of sex is not openly discussed, transgender people are very much confused about their identity in the society. This article tries to understand the plight of married transgender men and their families in an unbiased way thereby focussing on emotions, feelings and their right to live their lives with equality and respect.

In a victory for transgenders, Akkai Padmashali, transwoman and activist, officially registered her marriage with Vasudev V. They received a certificate from registry official. They got married on January 20, 2017. Akkai, a Rajyotsava award winner, is cofounder of Ondede and Swatantra organizations, which work for the rights of sexual minorities and also towards ending discrimination. Akkai is the first transgender in Karnataka to register for the marriage. On her opinion of live-in relationship as she was in it for 8 years, Akkai said it was good, but it was not working out for her, because of her community's resistance.

A transgender breaking the norms and living life on her own terms, not succumbing to society's pressure is very much true in the case of Madhuri Sarode and Jay Rajnath Sharma's marriage. Madhuri's Beauty is guarded by Jay with Honor and Pride. Jay's courage in accepting Madhuri in all her glory makes her shines even brighter. This couple's requited love is an example we all need in today's time.

Ceylan Yeginsu in the article "*Transgender woman is first to breastfeed baby*" written for Times of India(February 17, 2018), shares the fact that transgender woman could breastfeed the baby. According to

the journal “ Transgender Health” , the 30 year old woman, who was born male, was producing droplets of milk. Within 3 months- 2 weeks, before the baby’s due date she had increased her production to 8 ounces(236 ml) of milk a day.

The above study’s authors, Dr. Tamar Reisman and Zil Goldstein of New York, say the case illustrates that, in some circumstances, modest but functional lactation can be induced in transgender women who did not give birth or undergo surgery. She was put on a regimen of drugs that included an anti-nausea medication licensed in Britain and Canada but banned in United States.

Though Supreme Court has passed a landmark judgement recognizing the rights of transgenders in the country, it has given transgenders a separate identity while voting, applying for passports, driving license or admission to educational institutions but it didn’t define the right to marriage of transgender. Many transgender women have fought for the right to marriage and it has to be recognized legally.

“Look at the men who crave for us. If we are desirable for lust, why not love? Aren’t we human too? Asks Priya, a friend of Kalki Subramaniam, a transgender. She always wanted to have a life with husband, children and a big band of in-laws. As she was rejected by her family as she was a transwoman, she now lives alone struggling for a dignified place in the society.

For most transgender women, marital life is just a dream which can never become a reality. In 2009, Thirunangai Transgender Matrimonial website, the world’s first website for trans women was launched by Kalki Subramaniam. It was just started with 6 profiles but later it crossed over more than 2,000 marriage proposals. It is very interesting to know that hundreds of Indian men were ready to marry trans women. But the most tragic thing is that all the Indian men who sent their proposals for marriage had no issues with marrying a trans woman, but they were interested only in secret marriage for which trans women never agreed.

Many transgender women aspire for a married life as it brings respect, peace, love and security for the rest of their life and more over meaning to their life. But transgender do not have legal protection for such marriages. Section 377 of IPC could be a threat for these people. The transgender bill of 2016 proposed by the government does not address and acknowledge their right to marriage and adoption. These are the great setbacks for these communities.

Transgender people do not have legal protection for their marriage. There are two serious concerns with reference to their legal protection. First, the transgender rights bill should acknowledge their right to family, marriage and adoption. Secondly, they are worried about section 377 of the Indian penal code which criminalises their relationships. Though many of them have transitioned fully as women, and also have legally changed their status too, they are still victimized and criminalised due to this law.

Kalki Subramaniam exclaims, “it has been 2,500 days since our final meeting as members of the Thirunangai Transgender Matrimonial website. We fell in love countless times, bit the dust with disappointments, but still haven’t lost our hopes. We believe someday, we too will have a ‘prince charming moment”. Someday, a man will come into our lives, take us to his home, introduce us to his mother, and say “Ma, I love her”.

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Agricultural Land Use Capability of Salinity Region in Purna Watershed

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Abstract

The land use capability index is also known as land use efficiency index. It is also important to identify the impact on cultivated land and production of the region. The Indian economy is mainly based on the agriculture because it not only provides the raw materials to industry but also provides the employment in rural region. Present paper reveals the land use capability index and change of salinity region in Purna watershed of Maharashtra state.

Key Word:- Purna watershed, salinity, land use capability, change

Introduction

Land use efficiency is defined as the extent to which the net area sown has been cropped or re-sown. The total cropped area or gross area sown as percentage to net area sown gives a measure of land use efficiency, which really means the intensity of cropping (Singh Jasbir, 1975). There are salinity zone is found in some both part of Purna river. The smaller upper part of Malkapur, Nandura, Jalgaon Jamod, Shegaon, Sangrampur tahsil in Buldhana district, near about more than 50% part of Telhara and Akot tahsil, some lower and upper both part of Balapur, Murtijapur and Akola tahsil in Akola district, upper part of Daryapur, Achalpur, Anjangaon Surji tahsil, right course of Bhatkuli, Amravati and Chandur Bazar tahsil in Amravati district is included in salinity zone of Purna watershed.

This paper presented the tahsil wise analysis of land use capability index in salinity region of Purna watershed.

Objectives

The main objectives of the present research paper as follows, To analysis the agricultural land use capability index of salinity region in Purna watershed. To discuss the change in agricultural land use capability in the salinity zone of Purna watershed.

Data Source and Research Methodology

The analysis of the present research paper is mainly based on the secondary source of data and some part of data was complied from by field survey. Secondary data complied from Village wise Directory of Talathi Office, Agriculture Offices of respective tahsils.

Land use capability index is calculated with the help of following formula,

$$LC = (GCA \div NSA) \times 100$$

Where,

LC - Index of Agricultural Land Use Capability

GCA - Gross Crop Area

NSA - Net Sown Area

The results are arranged and presented in the table also shown on the map of the study region. Change is presented in bar graph. The discussion is based on the year 1990-91 and 2010-11.

Study Area

Purna is the main river in the study region and it first flows from north to south and then from Murtijapur tahsil it flows east to west and meets Tapi River at Chnagdev in Jalgaon District.

The geographical expansion of the complete Purna Watershed in West Vidarbha region is 20° 10' N to 21° 30' N latitude and 76° E to 77° 56' E longitude. The geographical expansion of Salinity zone in Purna watershed is 20° 47' N to 21° 07' N latitude and 76° 14' E to 77° 41' E longitude.

The total population in the study region is 5464059 and density is 314 persons in per sq.km according to the census 2011.

Agricultural Land Use Capability Index in Salinity Region

The index of land use capability is divided into three categories, above 120 is considered as high capability, 110 to 120 as moderate and below 110 as low index of capability.

D) Agricultural Land Use Capability Index in Salinity Region 1990-91

In 1990-91 overall index of agricultural land use efficiency was calculated 109.87 and it was low. Tahsil wise capability also found quite different and explained as follows,

Area of High Capability (Above 120)

In 1990-91 Shegaon (129.64) and Nandura (126.92) tahsil was comparatively high in the salinity region than other tahsils. The efficiency index was more than 120. In total region the index of these tahsil were calculated more than 130 and in saline region this index found low because of the salinity.

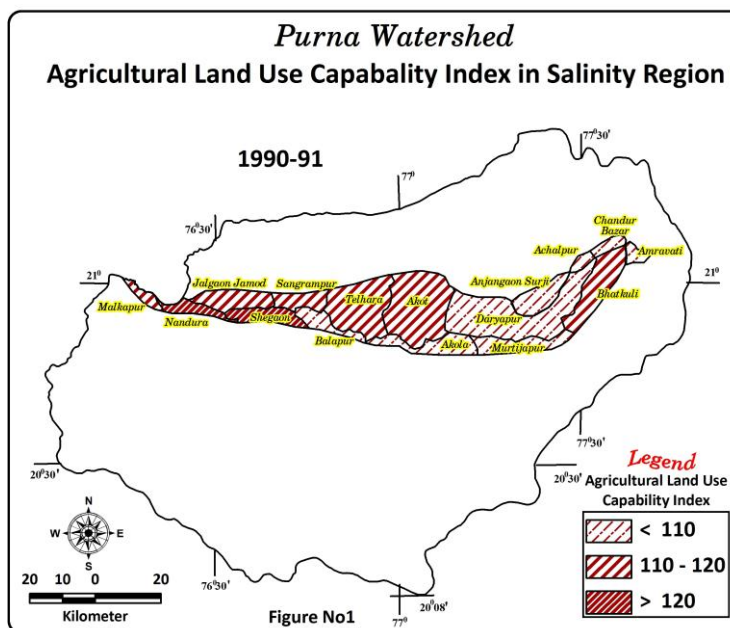
Area of Moderate Capability (110-120)

The moderate land use capability (110-120) was found in Akot (118.76), Telhara (118.25), Malkapur (117.79), Sangrampur (116.87), Jalgaon Jamod (114.58) and Bhatkuli (112.23) tahsil respectively. Jalgaon Jamod and Sangrampur tahsil in maximum category of total region and saline region their capability was an average (Table No 1).

An average difference found in between gross crop area and net sown area of these tahsils in salinity region

Area of Low Capability (Below 110)

Low index was occurred in Balapur (109.4), Anajngaon (108.82), Amravati (108.39), Murtijapur (108.23), Chandur Bazar (106.29), Achalpur (104.32), Akola (102.41) and Daryapur (101.26) tahsil. Daryapur tahsil covered its maximum area in salinity region also highest area in the complete salinity region. The cultivated area was also greater but compare to their cultivation of each crops and net sown area the ratio was very poor. Tahsil wise distribution of land use capability in 1990-91 is shown figure no 1.



D) Agricultural Land Use Capability Index in Salinity Region 2010-11

In 2010-11 land use efficiency index of the salinity region was calculated 110.14 and it was increased than 1990-91 but still it was low. Tahsil wise capability was also near about same as previous decade.

Area of High Capability (Above 120)

In this period Shegaon (131.28), Nandura (128.19) and Telhara (120.23) tahsil was found maximum index of agricultural land use efficiency. Telhara tahsil was moderate in 1990-91 and in 2010-11 it was found quite higher than previous decade.

The difference between gross crop area and net sown area was reduced in this period therefore the capability of land use found quite greater in 2010-11 compared to the 1990-91.

Area of Moderate Capability (110-120)

The moderate index of land use efficiency i.e. 110 to 120 was calculated in Akot (119.13), Malkapur (118.72), Sangrampur (118.12), Jalgaon Jamod (115.67), Bhatkuli (114.64) and Balapur (112.41) tahsil respectively (Map No 6.3). Balapur tahsil was low index in previous decade and it found moderate in 2010-11 because reduced the difference between gross and net sown area.

Tahsil wise index in salinity region in the year 1990-91 and 2010-11 also change is presented in table no 1.

**Table No 1, Purna Watershed: Agricultural Land Use Capability in Saline Region
 (1990-91 and 2010-11)**

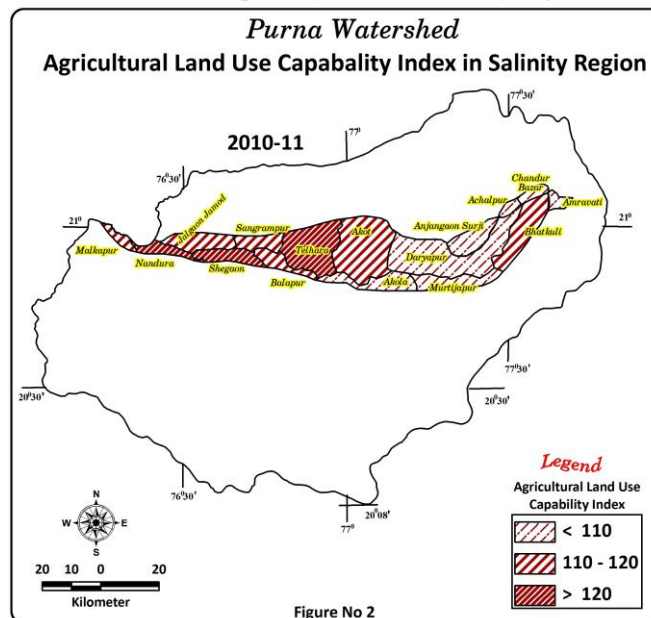
Tahsil	District	Agricultural Land Use Capability Index		Change
		1990-91	2010-11	
Telhara	Akola	118.25	120.23	1.98
Akot	Akola	118.76	119.13	0.37
Balapur	Akola	109.4	112.41	3.01
Akola	Akola	102.41	104.46	2.05
Murtijapur	Akola	108.23	109.22	0.99
Achalpur	Amravati	104.32	104.07	-0.25
Chandur Bazar	Amravati	106.29	106.05	-0.24
Bhatkuli	Amravati	112.23	114.64	2.41
Amravati	Amravati	108.39	109.21	0.82
Anjangaon	Amravati	108.82	109.76	0.94
Daryapur	Amravati	101.26	100.28	-0.98
Jalgaon Jamod	Buldhana	114.58	115.67	1.09
Sangrapur	Buldhana	116.87	118.12	1.25
Shegaon	Buldhana	129.64	131.28	1.64
Nandura	Buldhana	126.92	128.19	1.27
Malkapur	Buldhana	117.79	118.72	0.93
Total		109.87	110.14	0.27

Source:- Calculated by Author

Area of Low Capability (Below 110)

Low index was found in Anjangaon (109.76), Amravati (109.21), Murtijapur (109.22), Chandur Bazar (106.05), Akola (104.46), Achalpur (104.07) and Daryapur (100.28) tahsil. These tahsils were also low in 1990-91 and Daryapur tahsil was again recorded lowest index in salinity region.

The ratio of the gross crop area and net sown area was also poor in this part of the salinity region. Figure no 2 shows the tahsil wise land use capability index in salinity region of the year 2010-11.

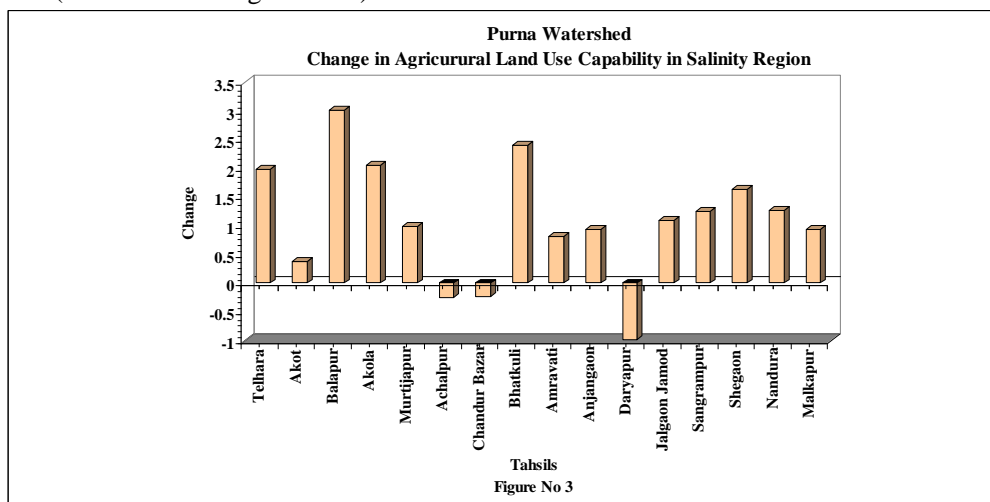


Change in Agricultural Land Use Efficiency Index 1990-91 to 2010-11

In overall region the capability index was increased by only 0.27 and maximum index was increased during this period in Balapur (3.01) Bhatkuli (2.41) and Akola (2.05) tahsil.

The negative changes occurred in Chandur Bazar (-0.24), Achalpur (-0.25) and Daryapur (-0.98) tahsil. The difference between gross crop area and net sown area was reduced in 2010-11 compare to the 1990-91.

The lowest change was found in Akot (0.37) tahsil and in remaining part index was increased up to 1 (Table No 1 & Figure No 3).



Conclusions and Suggestions

The land use capability in salinity region was very low also it found low than total region. The cropping intensity was poor because the imbalance ratio of gross and net sown area. Salinity part is affected to the agricultural land use efficiency because of the higher Ph value in soil and water also. The ratio of gross crop area and net sown area is uneven in the region. It was very poor in Anjangaon, Amravati, Murtijapur, Chandur Bazar, Akola, Achalpur and Daryapur tahsil.

In the study region land capability and pattern of agricultural land use development found uneven in saline region. Most of the part in saline region had found non developing pattern of land use due to the adverse effects of saline soil. The awareness about modern pattern of agriculture is necessary in saline part of Purna watershed. It is necessary to keep the balance of ratio in gross crop and net sown areas to improve the land use efficiency in the study region. In order to meet the needs of the present and future population, it is necessary to change the approach of economy and efficiency according to the existing method of land use.

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New Education Policy: A Multidimensional Impact of Globalization on Higher Education in India

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Abstract

Globalization is an umbrella term that refers to increasing global connectivity, integration and interdependence in the economic, social, technological, cultural, political, and ecological spheres. It is a unitary process inclusive of many such sub-processes, perhaps as best understood as enhanced economic interdependence, increased cultural influence, rapid advances of information technology, and novel governance and geopolitical challenges. Higher education includes certain collegiate level institutions, such as vocational schools, trade schools, and career colleges that award degrees, diplomas and certificates. Globalization of higher education has brought remarkable changes in cross-border education. Globalization has a multidimensional impact on the system of higher education in India. It has underlined the need for reforms in the educational system with particular reference to the wider utilization of information technology, giving productivity dimension to education and emphasis on its research and development activities because education is an important investment in building human capital. Thus, present paper highlights the impact of changes due to globalization and how it is both challenge and opportunity for learning community.

Keywords: Higher Education in India, Globalization, Knowledge Society, Information and Communication Technologies.

Introduction:

Education is the backbone of a nation where higher education occupies the apex of educational pyramid in the formal process of Indian education. Globalization increased the demand for education in two parts. The first is the economic rising payoffs to higher education to global, science based, knowledge and intensive economy make university training more of a necessity to get good jobs. The second part is socio-political, demographic and democratic ideals increase pressure on universities to provide access to groups that traditionally have not attended universities. Knowledge society, information and communication technologies, the market economy, trade liberalization and changes in governance structures elements of globalization have a significant impact on Indian higher education. India's higher education sector has failed to map the future demand for various skills, Global Competition and Competitiveness as higher education system in India suffers from acute paucity of funds, lack of autonomy, burden of affiliation.

The higher education system in India has grown in a remarkable way, particularly in the post-independence period, to become one of the largest systems of its kind in the world. However, the system has many issues of concern at present, like financing and management including access, equity and relevance, reorientation of programs by laying emphasis on health consciousness, values and ethics and quality of higher education together with the assessment of institutions and their accreditation. These issues are important for the country, as it is now engaged in the use of higher education as a powerful tool to build a knowledge-based information society of the 21st Century. Higher Education has attained a key position in the knowledge society under globalised economy. It is assumed that globalization promises dramatic and rewarding change to the higher education systems, of societies, which are relatively stable in their political, social and institutional makeup. Education is the backbone of a nation where higher education occupies the apex of educational pyramid in the formal process of Indian education.

Objective of the study:

- 1) To explore the pictorial overview of higher education in India
- 2) To understand the role of globalization and its impact on higher education

Methodology:

Secondary data has been used for the purpose of the study collected from various reputed research journals, books, magazines, prominent sites relevant to globalization on higher education.

Indian Education System:

Indian education has its own history of development. In the earlier times, Gurukulas dominated the society, which emphasized the traditional and cultural education, which had its own restriction. But Indian education system got an impetus after the invasion of the British. Western education exerted its influence on the Indian education system, under the British rule. Scientific and technological

education gained more importance than traditional and cultural education in this era. But in the post-independence period, our constitution made the education a fundamental right and enacted a law for compulsory education up to 14 years. Today higher education gives more importance to survival in this competitive world. Today is the age of privatization, globalization and liberalization; India is exposed to the world in all spheres. In the present competitive world, expansion, excellence and inclusion are the three challenges of Indian education system. The age old system of education has to be reformed. Practical knowledge should be given more priority than theoretical knowledge.

Framework of Higher Education in India:

The present format of Higher Education in India was started in 1857 with the inception of universities in the three presidency towns. At present, India possesses a highly developed higher education system which offers facility of education and training in almost all aspects of human's creative and intellectual endeavors such as arts and humanities, natural, mathematical and social sciences, engineering, medicine, dentistry, agriculture, education, law, commerce and management, music and performing arts, national and foreign languages, culture, communications etc. It is intensive in the sense that, it provides a broad prospective of opportunities to the students about almost all the aspect of our life. For smooth conduction of higher education in India we have the following framework.

1. Academic Framework

- **Undergraduate level-** After 12 years of schooling education bachelors degree is offered in two streams-liberal i.e. three years of degree course in arts, science and commerce and professional course i.e. agriculture engineering, medicine, pharmacy.
- **Postgraduate level-** Masters Degree is normally of two years duration in both the liberal and professional course.
- **Research programme-** A research programme i.e. M.Phil and Ph.D is taken after completion of master degree.
- **Diploma-** Diploma course are also available at the UG and PG level.

2. Institutional Framework

The degree and diploma awarding institutions in India for higher education are Central Universities, State Universities, Deemed Universities, Private Universities, Open Universities and Institutes of National importance.

3. Regulatory Framework

The institutions imparting higher education at different levels are regulated by University Grants Commission (UGC), All India Council of Technical Education (AICTE), Medical Council of India (MCI), India Council for Agriculture Research (ICAR), National Council for Teacher Education (NCTE), Bar Council of India (BCI), Distance Education Council (DEC).

Globalization and Its Impact on Higher Education in India:

Globalization has a multidimensional impact on the system of higher education in India. It has underlined the need for reforms in the educational system with particular reference to the wider utilization of information technology, giving productivity dimension to education and emphasis on its research and development activities because education is an important investment in building human capital. The higher education system in India suffers from acute paucity of funds, lack of autonomy, burden of affiliation. On the other hand the effect of globalization on education brings rapid developments in technology, communication and knowledge economy.

a. Globalization and economic reforms - in India have yielded significant changes in the role of state and restructuring of social welfares education, employment, agriculture and health system. In higher education it was always the monopoly of middle class and elite groups of the society.

b. Privatization of higher education- There has been an increasing trend towards privatization of higher education in India. The quality and content of the education are industry oriented due to privatization. In this day age of globalization and privatization with competition and to meet the new challenges of the 21st century higher education should be radically transformed. India is required to set up a chain of educational institutions which are accredited, globally acceptable. We should also keep in mind that quality can come only from quality teachers and quality infrastructure, under quality leadership.

c. Women education- Women literacy rate has grown over the three decades. Women education plays a very important role in the overall development of the country and improving the quality of life at home and outside.

d. Commercialization- Impact of globalization is commercialization of higher education due to which self financing courses have been introduced which has deprived many from getting higher education especially in countries like India where illiteracy still prevails and education is a dream to many. The existing policy

of globalization of higher education is motivated by profits rather than social justice or the policy of the government. Its goals therefore are to meet the demands of the market.

e. Teacher education- In the global society today the aspects of rapid change, lifelong learning, flexible routes of learning and the use of technology have a major impact on all the areas of teacher education. Major steps to be taken qualitative expansion, value based, competency based and ICT based teaching learning.

f. Knowledge- The impact of globalization on higher education is the transition to a knowledge society towards universities as knowledge-centers.

g. Skill- Higher education is seeking ways to meet the demands and challenges put forth by globalization. Higher education today is expected to produce skilled and trained workforce who can compete in this global market.

h. Education policies- Globalization also impact the education policies on higher education in India. In the last two decades Indian government has formed various committees, commission and also different kinds of economic bodies came to existence like NAAC.

i. Entry of Foreign Universities- Foreign Direct Investment (FDI) is important tool of globalization. As government lack of funds FDI is allowed into higher education. The foreign universities is expected to bring the quality infrastructure in teaching, research as well as physical infrastructure This will attract large scale foreign investments into India and also to an extent reverse brain drain. However, the government will have to create a level playing field for all institutions and also ensure that other factors are considered. Their entry should also increase the qualities in research areas and so on, rather than focus on undergraduate programs.

j. Communication- The effects of globalization on education bring rapid developments in technology and communications. It changes the role of students and teachers and producing a shift in society from industrialization towards an information-based society.

k. E-learning- People with disability get benefit from globalization only if they endowed with knowledge, skills, capabilities and rights needed to pursue their basic livelihoods. The introduction of technology into the classroom is changing the nature of delivering education to students is gradually giving way to a new form of electronic literacy , more programs and education materials are made available in electronic form, teachers are preparing materials in electronic form; and students are generating papers, assignments and projects in electronic form. Video projection screens, books with storage device servers and CD rooms as well as the emergence of on-line digital libraries are now replacing blackboards. Even exams and grades are gradually becoming available through electronic means and notebooks are starting to give way to laptops. Also, students can be examined through computer managed learning systems and do tutorial exercises on a computer rather than in a classroom.

CONCLUSION:

There is now increasing global competition for the best and brightest students, as more and more countries recognize the economic potential of higher education as a service export sector and India is not an exception. The major concern of globalization has been “how to fulfill the national objective of equality?” Interaction is expected to improve the quality of education and performance evaluation at all levels of education which is giving more avenues to the private education and in turn affecting the equity consideration. Changes in Indian education system that pervasive the core appears to remain the same only the notion of change and the rate at which it takes place varies virtually and spatially and in field operations. Globalization has a multi-dimensional impact on the system of higher education. It promotes new tools and techniques in the area like E-learning, Flexible learning, Distance Education Programs and Overseas training. The higher education system in India suffers from acute paucity of funds, lack of autonomy, burden of affiliation. On the other hand the effect of globalization on education brings rapid developments in technology, communication and knowledge economy. Globalization of higher education may help India to take advantage of opportunities in the new global environment.

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स्त्री-वादी चळवळींच्या विचारांचा अभ्यास

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सारांश :

भारतासह जगातील सर्वच स्त्रियांना प्राचीन काळापासून आधुनिक काळापर्यंत पुरुषसत्ताक समाजाशी प्रदीर्घ संघर्ष करावा लागला. केवळ स्त्री असलेने योग्यता असूनही राजकीय, सामाजिक व आर्थिक हक्कासाठी स्त्रियांना पराकोटीचा संघर्ष करावा लागलेला आहे. त्यामुळे स्त्रीला गुलाम करणाऱ्या घटकांचा निषेध स्त्री-वादी चळवळीतून केलेला आहे. यासाठी स्त्रियांनी अनेक देशांमध्ये आपल्या हक्कांच्या मागणीसाठी चळवळी, आंदोलने उभारून आपल्याला न्यायहक्कांची मागणी स्त्री-वादी चळवळीच्या माध्यमातून केलेली आहे. हे सर्व करत असताना स्त्री-वादी चळवळीपुढे देखील काही आव्हाने उभा राहिलेली आहेत. या आव्हानांच्यावर उपाययोजना करणे हेही तितकेच महत्त्वाचे आहे. स्त्री-भ्रूण हत्या रोखणे यासाठी गर्भलिंग निदान चाचणीवर बंदी घालणारे कायदे अंमलात आणणे आवश्यक आहे. याबरोबरच हुंडा व कौटुंबिक हिंसाचार, कामाच्या ठिकाणी होणारे लैंगिक शोषण यासाठी कौटुंबिक हिंसाचारबंदी कायद्याची व समानतेच्या हक्कामधील २१व्या कलमाचे योग्य अंमलबजावणी करणे आवश्यक आहे. स्त्रियांचे आरोग्य हेही तितकेच महत्त्वाचे आहे. या संदर्भातील शासकीय योजना ह्या कुटूंब नियोजन करणाऱ्या स्त्रियांना प्राधान्याने देणे गरजेचे आहे. समान वेतन कायदा व किमान वेतन कायदा यांची योग्य अंमलबजावणी करून स्त्रियांची नोकरीतील स्थैर्य व सुरक्षितता याकडे लक्ष देता येईल. समान नागरी कायद्याद्वारे भिन्न धर्मात व धर्मातर्गत स्त्री-पुरुष भेद संपुष्टात आणता येईल. स्थानिक स्वराज्य संस्थांमध्ये स्त्रियांना आरक्षण देऊन व प्रत्यक्ष राजकारणात प्रवेश देऊन घटनात्मक व कायदेशीर बदलाद्वारे अंमलबजावणी करून त्यांचा सामाजिक, सांस्कृतिक व राजकीय विकास करता येईल.

प्रस्तावना :

प्राचीन काळापासून स्त्रियांना दुय्यम दर्जाचे स्थान दिलेले दिसून येते. भारतीय समाजात स्त्रिला पुरुषाच्या बरोबरीने दर्जा व वागणूक दिली जात नव्हती. रामायण, महाभारत या ग्रंथातही स्त्रियांच्या कनिष्ठ दर्जाचा उल्लेख आढळतो. मध्ययुगातही स्त्रियांना कनिष्ठ दर्जाच दिला जात होता. एकेकाळी केवळ पुरुषांची मक्तेदारी समजण्यात येणारी अनेक क्षेत्रे उदा. वैद्यकीय क्षेत्र, लष्करी सेवा यासाठी स्त्रियांना अनेक वर्षे पुरुष सत्ताक समाजाशी संघर्ष करावा लागला. केवळ भारतातच नव्हे तर इंग्लंड, अमेरिका या प्रगत देशामध्येही स्त्रियांना प्रदीर्घ संघर्ष करावा लागला. केवळ स्त्री असलेने नाकारण्यात आलेल्या राजकीय, आर्थिक हक्कासाठी, सामाजिक दर्जासाठी स्त्रियांना पराकोटीचा संघर्ष करावा लागला. परंतु स्त्री ही देखील एक माणूसच आहे, तिला हक्क नाकारणे म्हणजे अर्ध्या मानवतेला वंचित ठेवणे आहे. या जाणिवेतून स्त्रिवादाचा जन्म झाला.

उद्देश :

(१) स्त्री-वादी चळवळीचा अभ्यास

(२) स्त्री-वादी चळवळीपुढील आव्हाने व उपाययोजना यांचा शोध घेणे

(३) स्त्री-वादी चळवळीपुढील आव्हाने व उपाययोजना यांची लोकांना जाणीव करून देणे.

३) स्त्री-वाद :

स्त्रियांना पुरुषांच्या बरोबरीने दर्जा, स्थान, अधिकार प्राप्त होण्यासाठी जी चळवळ उभारली जाते तिलाच स्त्री-वादी चळवळ असे म्हणतात.

स्त्री-वाद ही एक व्यापक संकल्पना आहे. स्त्रियांवरील अन्याय, भेदभाव व स्त्री हक्क यांच्याशी संबंधित अनेक सामाजिक, सांस्कृतिक, राजकीय चळवळी, सिध्दांत व तत्त्वज्ञान यांना एकत्रितपणे स्त्री-वाद असे म्हटले जाते.

पुरुषांकडून स्त्रियांवर होणारा अन्याय, अत्याचार दूर करणेसाठी स्त्रिया संघटित होऊन त्यांच्या विरुद्ध लढा देतात. स्त्री-पुरुष वर्गाची समानता निर्माण करणेसाठी आणि स्त्री मुक्तीसाठी केली जाणारी चळवळ म्हणजे स्त्री-वादी चळवळ होय. स्त्रीला तिच्या स्वत्वाची ओळख पटवणारी व तिचे आत्मभान जागे ठेवणारी एक विचार प्रणाली आहे.

सर्वप्रथम स्त्री-वादी चळवळ युरोपमध्ये सुरु झाली. मतदानाचा अधिकार प्राप्त करून घेणेसाठी स्त्रियांनी संघटितपणे प्रस्थापित सत्ताधारांविरुद्ध लढा दिला. १९व्या शतकाच्या सुरुवातीला युरोप खंडात स्त्री-वादी चळवळ होऊन स्त्रियांना राजकीय स्वातंत्र्य प्राप्त झाले.

भारतात सरलादेवी यांनी १९१० साली स्त्री मंडळाची प्रथम स्थापना केली.

४) भारतीय स्त्रीवादी चळवळीपुढील आव्हाने व उपाययोजना -

भारतातील स्त्रीवादी चळवळ पाश्चात्य देशांतील चळवळीहून भिन्न स्वरूपाची आहे. याचे एक स्वाभाविक कारण म्हणजे भारतीय स्त्रियांना समान घटनात्मक हक्कांसाठी स्वतंत्र लढा द्यावा लागला नाही. अमेरिका-इंग्लंड आदी देशात स्त्रीवादी चळवळीत पहिल्या प्रवाहात समान मताधिकार व अन्य घटनात्मक - कायदेशीर हक्कांसाठी स्त्रीवाद्यांना प्रदीर्घ लढा द्यावा लागला. भारतीय स्त्रीवादी चळवळीचा पहिला प्रवाह व स्वातंत्र्य चळवळ समकालीन ठरले. राजकीय स्वातंत्र्याच्या संदर्भातच स्त्रीस्वातंत्र्याचा/हक्कांचा विचार होत होता. १९६० नंतरची चळवळ मात्र अनेक विषयांना स्पर्श करत आली. भारतातील स्त्रीवादी चळवळीचा "अजेंडा" पुढील मुद्द्यांच्या आधारे स्पष्ट करता येईल.

(अ) स्त्री-भ्रूण हत्या :

भारतात दर हजार पुरुषांमागे केवळ ९२७ स्त्रिया असल्याचे २००१ च्या जनगणनेवरून स्पष्ट होते. हे विषम गुणोत्तर असण्याचे एक मुख्य कारण म्हणजे स्त्रीभ्रूणाची हत्या. आधुनिक तंत्रज्ञानाबदारे गर्भवती स्त्रीच्या उदरात वाढणाऱ्या गर्भाचे लिंग जाणून घेणे सहज शक्य झाले आहे. "मुलगा म्हणजे वंशाचा दिवा", "पुत्रप्राप्तीनेच मोक्ष/स्वर्ग मिळतो" आदि भ्रामक धार्मिक, सामाजिक समजूतींमुळे स्त्री गर्भाचा गर्भपात घडवून आणला जातो. अगदी सुशिक्षित कुटूंबातही मुलाचा आग्रह बऱ्याचदा दिसून येतो. त्यामुळे अनेक स्त्रिया जन्माला येण्याअगोदरच संपून जातात ज्या भागात सोनोग्राफीसारख्या सोयी उपलब्ध नाहीत तिथे मुलगी जन्माला आल्यावर उकळत्या दुधात बुडवून अथवा तिचा श्वास बंद करून मारण्याच्या अमानुष प्रथा दिसून येतात.

स्त्रीभ्रूणहत्या रोखणे हा भारतातील स्त्रीचळवळीपुढील महत्त्वाचा विषय आहे. चळवळीच्या सततच्या आग्रहामुळे अनेक राज्यांनी तसेच संसदेने गर्भलिंगनिदान चाचणीवर बंदी घालणारे कायदे बनवले मात्र या कायद्यात अनेक उणिवा राहिल्याने आजही स्त्रीभ्रूणहत्या बंद झालेल्या नाहीत.

(ब) हुंडा व कौटुंबिक हिंसाचार

संयुक्त राष्ट्रसंघाच्या एका अहवालानुसार भारतातील दोन तृतीयांश विवाहित स्त्रिया कौटुंबिक हिंसाचाराचा बळी ठरतात. १५ ते ४० वयोगटातील ७०% विवाहित स्त्रिया बलात्कार, मारहाण, जबरदस्तीचा शारीरिक संभोग अशा घृणास्पद प्रकारांचा बळी ठरतात. विशेषतः आर्थिकदृष्ट्या परावलंबी स्त्रियांबाबत हे प्रकार तुलनेने अधिक होतात. शारीरिक अत्याचाराप्रमाणे मानसिक छळही यात समाविष्ट होतो.

हुंडा देण्याची पध्दत भारतात अनेक वर्षांपासून रुढ आहे. हुंडाबळी, हुंड्यासाठी शारीरिक-मानसिक छळ आजही सर्रास दिसून येते. या पार्श्वभूमीवर समाजात जागरूकता निर्माण होणे, कडक कायदे बनणे, कायद्यांची योग्य अंमलबजावणी होणे हे स्त्रीवादी चळवळीचे आग्रह राहिले आहेत. यामुळेच "कौटुंबिक हिंसाचार बंदी कायदा" हा विशेष कायदा २००५ सालापासून लागू करण्यात आला.

(क) कामाच्या ठिकाणी होणारी लैंगिक छळवणूक :

नोकरी व्यवसायानिमित्त बाहेर पडणाऱ्या स्त्रियांना कामाच्या ठिकाणीही लैंगिक छळवणूकीला सामोरे जावे लागते. कार्यालयात काम करणाऱ्या स्त्रियांशी शारीरिक जवळीक करण्याचा प्रयत्न करणे, काम/बढती इत्यादीसाठी शारीरिक संबंधांची मागणी करणे, लैंगिक स्वरूपाची शेरबाजी करणे, अक्षील फिल्म दाखवणे अशा अनेक गोष्टींचा यात समावेश होतो.

अशा प्रकारची छळवणूक ही स्त्रीच्या कलम १४ (समानतेचा हक्क) तसेच कलम २१ (जीविताचा हक्क) या मुलभूत हक्कांचे उल्लंघन आहे. त्यामुळे त्याविषयी जागरूकता व कडक कायदे, उपाययोजना आवश्यक असल्याचा आग्रह स्त्रीवादी चळवळीने धरला. विशाखा विरुद्ध राजस्थान राज्य या खटल्यानिमित्त सर्वोच्च न्यायालयाने घालून दिलेल्या मार्गदर्शक तत्वांचा पाठपुरावा करण्याचाही खटाटोप अनेक स्त्रीसंघटना करताना दिसतात.

(ड) स्त्री आरोग्य :

“स्त्रियांचे आरोग्य” हा भारतातील स्त्रीवादी चळवळीचा आग्रहाचा विषय. “आरोग्य म्हणजे केवळ रोगांचा अभाव” असा मर्यादित अर्थ चळवळीला अमान्य आहे. आरोग्य म्हणजे व्यक्तीची सामाजिक, सांस्कृतिक, आर्थिक खुशाली (well being) या व्यापक अर्थाने स्त्री आरोग्याकडे पाहिले जावे असा चळवळीचा आग्रह आहे. युनिसेफ, जागतिक आरोग्य संघटना या जागतिक संघटनांचाही दुर्दैवाने भारतीय स्त्री आरोग्याकडे पाहण्याचा दृष्टिकोन संकुचित आहे असे चळवळ मानते. म्हणजे या संघटनाही स्त्रीचा विचार स्वतंत्र व्यक्ती म्हणून न करता “स्त्री म्हणजे आई” या गृहीतकावर करतात. बालमृत्यू किंवा अन्य समस्यांचे मूळ “स्त्रियांचे अज्ञान” असल्याचे गृहीत धरून सर्व योजनांची आखणी केली जाते. मात्र भारतीय स्त्रीचा गरिबी, कुपोषण, आरोग्य सुविधांचा अभाव या मर्यादांच्या संदर्भात विचार करणेही आवश्यक आहे. शासकीय योजनाही मुख्यत्वे कुटूंबनियोजनाशी जोडलेल्या आढळतात. उदाहरणार्थ रोजगार हमीची कामे किंवा मदतनिधी वाटपात कुटूंबनियोजन करून घेतलेल्या स्त्रियांना प्राधान्य दिले जाते. पाश्चात्य देशांमध्ये बंदी घातलेली काही गर्भनिरोधके वापरण्याची सक्ती भारतातील विशिष्ट वर्गातील स्त्रियांवर केली जाते. बहुराष्ट्रीय कंपन्यांची ही उत्पादने भारतात खपवली जातात. या उत्पादनांचे काय परिणाम होतात हे जाणून घेण्यासाठी भारतातील गरीब स्त्रियांचे “गिनिपिग” केले जात आहे. याविरुद्ध अनेक स्त्री संघटनांनी (उदा. स्त्री शक्ती संघटना - हैद्राबाद, चिंगारी - अहमदाबाद, सहेली - दिल्ली) डॉक्टर व पत्रकारांच्या समवेत आवाज उठवला.

(इ) काम :

शहरी भागांतील खर्चिक जीवनपद्धतीमुळे मध्यमवर्गीय शहरी स्त्रिया नोकऱ्या करू लागल्या तर गरीब व ग्रामीण स्त्रियाही घरच्या जबाबदाऱ्या सांभाळत शेती व रोजंदारीवर काम करताना दिसतात. पुरुषांच्या तुलनेत स्त्रिया असंघटित क्षेत्रात अधिक काम करत आहेत. स्वाभाविकच “समान वेतन कायदा” वा “किमान वेतन कायदा” या स्त्रियांना लागू होण्यात अनंत अडचणी आहेत. त्यामुळेच स्त्रियांसाठी या कायद्यांची अंमलबजावणी, नोकरीतील स्थैर्य व सुरक्षितता, कामाच्या निश्चित वेळा, संघटित होण्याचा हक्क याकडे भारतीय स्त्रीचळवळ लक्ष वेधत आली आहे.

(ई) विकास :

भारताने स्वातंत्र्यानंतर “नियोजित विकासा”चा स्वीकार केला. पंचवार्षिक योजना, नियोजन आयोग यांद्वारे अनेक विकास प्रकल्प हाती घेतले गेले. “वरुन खाली” दृष्टिकोनामुळे मोठे प्रकल्प सुरू झाले. औष्णिक विद्युत प्रकल्प, बहुउद्देशीय धरण प्रकल्प, आप्तिक उर्जा प्रकल्प, हरितक्रांती, राष्ट्रीय महामार्ग योजना अशा बव्हंशी पाश्चात्य धाटणीच्या विकास प्रतिमानाचा स्वीकार केला गेला. मात्र या प्रकल्पांतून मूठभरांचाच फायदा झाला. या प्रतिमानामुळे अनेक पर्यावरणीय समस्या निर्माण झाल्या. पर्यावरण व स्त्री यांचे अभिन्न नाते असल्याचे स्त्रीवादी चळवळीने निदर्शनास आणले.

(उ) समान नागरी कायदा :

भारत हा बहुधर्मीय देश आहे. भारतात चार व्यक्तिगत कायदे (Personal codes) अस्तित्वात आहेत. “व्यक्तिगत” कायदे हे त्या समाजातील व्यक्तींच्या व्यक्तिगत जीवनाशी संबंधित बाबींना नियंत्रित करतात. यात मुख्यत्वे लग्न, घटस्फोट, पोटगी, वारसाहक्क, दत्तकविधान इत्यादींचा समावेश होतो. हिंदू, मुस्लिम, ख्रिश्चन व पारसी या चार समुदायांचे चार भिन्न व्यक्तिगत कायदे भारतात आजही अस्तित्वात आहेत. निधर्मी राज्याचा स्वीकार केल्यावरही “समान नागरी कायदा” अस्तित्वात न आणता हे चार व्यक्तिगत कायदे मान्य केले गेले. कलम ४४ या मार्गदर्शक तत्वात “समान नागरी कायदा” चा उल्लेख करून ठेवण्यात आला. “समान नागरी कायदा” चे समर्थन करणाऱ्यांना धर्माधर्मांमधील विषमता संपवणे अपेक्षित आहे. तर याला विरोध करणाऱ्यांना आपला अल्पसंख्यांक दर्जा त्यामुळे गमावण्याची भीती वाटते. स्त्रीवाद्यांच्या मते “समान नागरी कायदा” मुळे भिन्न धर्मात व धर्मांतर्गत स्त्री-पुरुष भेद संपुष्टात येण्यास मदत होईल. अशा प्रकारची मागणी स्वातंत्र्यपूर्व काळात १९३७ मध्ये अ.भा.महिला परिषदेनेही केली होती. शहाबानो खटल्यात सर्वोच्च न्यायालयाने “समान नागरी कायदा” च्या दृष्टीने उचललेले

अनुकूल पाऊल स्त्रीवाद्यांना मोठी आशा देऊन गेले. मात्र राजीव गांधींच्या नेतृत्वाखाली केंद्रसरकारने अल्पसंख्यांक समुदायातील नेत्यांच्या दबावाला बळी पडून पुरोगामी निर्णय कायदेशीर तरतुदींद्वारे रद्दबादल ठरवला.

त्यामुळे स्त्री-पुरुष समानतेची खात्री देणारा "समान नागरी कायदा" बनावा हादेखील भारतातील स्त्रीवादी चळवळीचा आग्रहाचा विषय आहे.

(ऊ) प्रातिनिधिक संस्थांमध्ये आरक्षण :

१९५० पासून भारतीय स्त्रियांना समान घटनात्मक अधिकार प्राप्त झाले तरी त्यांच्या दर्जात फारसा गुणात्मक बदल झाला नाही. १९७४ साली नेमलेल्या "स्त्रियांच्या दर्जाविषयक संसदीय समिती" ने म्हणूनच स्थानिक स्वराज्य संस्थांमध्ये स्त्रियांना आरक्षण देण्याची शिफारस केली. अनेक सामाजिक, सांस्कृतिक वा तत्सम कारणांमुळे स्त्रियांचा राजकारणात सक्रिय सहभाग असण्यास मर्यादा पडत होत्या. स्त्रिया प्रत्यक्ष राजकारणात व प्रातिनिधिक संस्थांमध्ये आल्याशिवाय स्त्रीवादी राजकारण होऊ शकणार नाही याची जाणीव स्त्रीवादी चळवळीत निर्माण झाली. राजकीय पक्ष स्वतःहून स्त्रियांना उमेदवारी देण्याला मर्यादा आहेत. त्यामुळे घटनात्मक व कायदेशीर बदलांद्वारे स्त्रियांना आरक्षणाच्या माध्यमातून प्रातिनिधिक संस्थांत प्रवेश मिळवण्यासाठी चळवळीने अग्रह धरला. परिणामतः १९९२ साली ७३ व ७४ व्या घटना दुरुस्तींद्वारे शहरी व ग्रामीण स्वराज्य संस्थांमध्ये स्त्रियांना १/३ आरक्षण दिले गेले.

संदर्भ

- १) भागवत महेश, बुवा शुभराज, वर्मा मोनिका, भोसले केतन, मापुसकर मिनल - समकालीन राजकारणातील महत्त्वाचे प्रश्न (ऑगस्ट २००९) Sheth Publishers Pvt. Ltd., Page No.147, 148, 150 ते 165.
- २) महाराष्ट्र : शासन आणि राजकारण - अजब पब्लिकेशन (इंडिया) प्रा.लि. कोल्हापूर - Page No. 148 to 151.
- ३) आंतरजालीय स्रोत.

भारतीय सेंद्रिय शेती: महत्व, अडचणी आणि उपाययोजना

सहा. प्रा. सुरेश विष्णू इंगळे

वारणा महाविद्यालय, ऐतवडे खुर्द.

घोषवारा (Abstract)

भारत सर्व ऋतूतील सदाबहार देश असून खेड्यांचा देश म्हणून ओळखला जातो. प्रत्यक्ष अप्रत्यक्षपणे जास्त लोक शेती व्यवसायात गुंतलेले आहेत. म्हणून या देशाला कृषीप्रधान देश असे म्हणतात. सध्या भारतामध्ये वेगवेगळ्या प्रकारची शेती केली जाते. त्यातील अनेक शेतीप्रकार पर्यावनाचा समतोल बिघडवत आहेत. विशेषतः रासायनिक खतांच्या अवाजवी वापरामुळे शेतीमध्ये अनेक समस्या निर्माण होऊ लागल्या. म्हणून शेंद्रीय शेती खूप महत्वाची आहे. देशाच्या आणि समाज्याच्या दृष्टीने ही शेती पर्यावरणपूरक आहे. शिवाय ती शाश्वत स्वरूपाची समजली जाते. भारतात फार प्राचीनपासून सेंद्रिय शेती केली जाते. परंतु त्या शेतीचे वैज्ञानिक संशोधन मात्र म्हणावे तसे झाले नाही. ही शेती निसर्गाच्या तत्वानुसार केली जाते. त्या शेतीतून कोणत्याही समस्या निर्माण होत नाहीत. या शेतीतील उत्पादन सकस, योग्य, शक्तिवर्धक, रोगप्रतिकार शक्तीस पोषक असते. सेंद्रिय शेती ही काळाची गरज आहे. ६०-७० वर्षांपूर्वी जी धान्य, भाजीपाला, फळे पौष्टिक होती. ते अन्न खाल्ल्यानंतर मानवाच्या शरीराला आवश्यक घटक मिळत होते. शरीराची, सर्व पोषक घटकांची गरज पूर्ण होत होती. त्यामुळे भारतातील शेंद्रीय शेतीचे महत्व आणण्यासाधारण आहे. आपल्या देशात जास्त लोक शेती व्यवसाय करतात. परंतु शेती व्यवसायाकडे नकारात्मक दृष्टीने पहिले जाते. भारतातील सेंद्रिय शेती सर्वदृष्टीने महत्वाची आहे. पण या शेतीविषयी वैज्ञानिक संशोधन होताना दिसत नाही. या शेतीमध्ये अनेक अडचणी आहेत. या अडचणीवर उपाययोजना शोधण्यासाठी अनेक विचार अलीकडे सुरु झाले. सदरच्या संशोधन पेपरमध्ये सेंद्रिय शेती, महत्व, अडचणी आणि उपाययोजना या प्रमुख मुद्द्यावर प्रकाश टाकण्यात आला आहे.

बिजसंज्ञा : सेंद्रिय शेती – महत्व, अडचणी, उपाययोजना.

(१) प्रस्तावना :-

आपला देश कृषीप्रधान देश म्हणून ओळखला जातो. भारतामध्ये अलीकडच्या दशकामध्ये मात्र, शेतीमध्ये अमुलाग्र बदल झाले. शेती करण्याच्या पद्धतीमध्ये सुद्धा हे बदल होत गेले. शेतीचे आधुनिक तंत्रज्ञान शेतीमध्ये वापरण्यात आले. अधिक उत्पादन घेण्याच्या दृष्टीने, विशेषतः रासायनिक खतांच्या अवाजवी वापर सुरु झाला. त्यामुळे शेतीमध्ये अनेक समस्या निर्माण होऊ लागल्या. जी शेती निसर्गाच्या तत्वानुसार केली जाते. त्या शेतीतून कोणत्याही समस्या निर्माण होत नाहीत. या शेतीतील उत्पादन सकस, योग्य, शक्तिवर्धक, रोगप्रतिकार शक्तीस पोषक असते. म्हणून भारतीय शेतकऱ्यांना ही सेंद्रिय शेती करण्यासाठी सर्व स्थरातून चालना दिली गेली पाहिजे. कारण शेंद्रीय शेतीचे महत्व खूप आहे. सध्या या शेतीची गरज सुद्धा आहे. आणि ती शाश्वत शेती म्हणूनही ओळखली जाते. भारतात फार प्राचीन काळापासून सेंद्रिय शेती करण्याची परंपारा आहे. परंतु त्या शेतीचे वैज्ञानिक संशोधन मात्र म्हणावे तसे झाले नाही. ते संशोधन सध्या होणे गरजेचे आहे. तरच पर्यावरण, जमीन आणि शेती शाश्वत होईल.

(२) उद्दिष्टे :-

- १) सेंद्रिय शेतीची संकल्पना व महत्व स्पष्ट करणे.
- २) सेंद्रिय शेतीच्या अडचणीवर प्रकाश टाकणे.
- ३) सेंद्रिय शेतीच्या अडचणीवर उपाययोजना सुचवणे.

(३) संशोधनाची पद्धत :-

भारतीय सेंद्रिय शेतीला आणण्यासाधारण महत्व आहे. येथील समाज्याच्या उन्नतीच्या दृष्टीने ही शेती पर्यावरणपूरक आणि प्रदूषणविरहित आहे. परंतु या शेतीविषयी वैज्ञानिक संशोधन होण्याची गरज निर्माण झाली आहे.

सदरचा संशोधन पेपर दुय्यम माहिती स्रोत साधनसामुग्रीवर आधारित आहे. या शोध निबंधासाठी आवश्यक असणारी माहिती, विविध पुस्तके, लेख, वर्तमानपत्र, अहवाल, इंटरनेट, वेबसाईट, यांचा आधार घेतला आहे. या सर्व माहितीच्या आधारे या शोधनिबंधाची वर्णन, स्पष्टीकरण आणि सारांश अशा स्वरूपात मांडणी केली आहे.

(४) सेंद्रिय शेतीची संज्ञा :-

सेंद्रिय शेतीची संज्ञा विषयी संशोधकांनी, विविध व्याख्या केलेल्या आहेत. १. सर्व प्रकारच्या रसायनांचा वापर टाळून केलेली एकात्मिक शेती पद्धती म्हणजे सेंद्रिय शेती. ज्यात पशुधन व्यवस्थापन पद्धतीचा अवलंब करून

शेतीवरील व स्थानिकरित्या उपलब्ध स्रोतांचा वापर केला जातो. आयफॉम (IFOAM: international Federation of Organic Agriculture Movement) २. सेंद्रिय शेती म्हणजे अशी वैविध्यपूर्ण शेती पद्धती, ज्यामध्ये शेतीची रचना व व्यवस्थापनापासून अशी निसर्गप्रणाली निर्माण करणे, कि ज्यामुळे शेतीची शाश्वत उत्पादकता, रासायनिक खते व किडनाशकांच्या वापराशिवाय टिकवता येईल. -अपेडा (APEDA: Agriculture & Processed Food Export Development Authority)

थोडक्यात, सेंद्रिय शेती म्हणजे जिवंत पर्यावरणीय रचना आणि जीवनचक्र समजून घेऊन, रसायनांचा वापर टाळून केलेली एकात्मिक शेती पद्धती होय.

(५) सेंद्रिय शेतीचे महत्व :-

सेंद्रिय शेतीचे महत्व आणि फायदे भविष्याच्या शेतीच्या वैश्विकरणाच्या दृष्टीने खूप मोठे आहे. या शेतीमुळे जमिनीची सुपीकता वाढून जैविक घडामोडीत सुधारणा होते. जमिनीची धूप कमी होते, जमिनीचा पोत व दर्जा सुधारतो, जलधारणक्षमता वाढते, जमिनीचे तापमान संतुलित राहून जमीन मऊ-भुसभुशीत झाल्याने पिकांची वाढ चांगली होते. परिणामी उत्पन्न वाढते. म्हणून शेंद्रिय शेतीचे महत्व खूप आहे. तसेच नैसर्गिक संसाधनांचे जतन होते, त्यांना कोणत्याही प्रकारची हानी न झाल्याने जैवविविधता टिकून राहते. सेंद्रिय शेतीमध्ये जमिनीतील जीव-जंतूना पुरेसे खाद्य मिळाल्यामुळे त्यांची संख्या मोठ्या प्रमाणावर वाढून काही संप्रेरके सारखी समिश्रे निर्माण होतात, जी वनस्पती वाढीस पोषक ठरतात. सेंद्रिय व जैविक खत दिल्यामुळे जमिनीमधील अन्नघटक द्रव्यांची उपलब्धता वाढते, अन्नघटकांचा ऱ्हास कमी होऊन त्यांची उपलब्धता दीर्घकाळ टिकते. शेतीमालाचा दर्जा उंचावतो, प्रत व चव सुधारते आणि साठवणूक क्षमता वाढते. शेतमालाला अधिक मागणी व जास्त दर मिळतो व माल आरोग्याच्या दृष्टीने उपायकारक ठरतो. शिवाय ही शेती कमी पाण्यात जास्त उत्पन्न देण्यास सक्षम होते. त्यामुळे पडीक शेतजमिनी सुद्धा ओलीताखाली येतात. सेंद्रिय पदार्थांमुळे नापीक जमीन सुपीक बनते. आणि खर्चात बचत होऊन उत्पादन वाढते. पर्यावरणाचा समतोल साधला जावून, ही शेती वैश्विकरणाकडे वाटचाल करते. म्हणून सेंद्रिय शेती महत्वाची आहे.

(६) सेंद्रिय शेतीच्या आडचणी :-

भारत देश सर्व ऋतूतील सदाबहार देश असल्याने नैसर्गिक हवामान व पर्यावरण सेंद्रिय शेतीला पोषक आहे. सेंद्रिय शेती खऱ्या अर्थाने पर्यावरण व मानवी आहार यांच्या दृष्टीने अत्यंत महत्वाची गरज आहे. मात्र, सेंद्रिय शेतीमध्ये अनेक आडचणी आहेत.

१) भारतातील सेंद्रिय शेतीचे लहान क्षेत्र :-

सेंद्रिय शेती करताना सुरुवातीच्या काळात येणारे उत्पन्न कमी आहे. लहान शेतीक्षेत्र असणाऱ्या शेतकऱ्यांना उत्पादनाचे अन्य पर्याय नसल्याने त्यांची उपजीविका ही संबंधित क्षेत्रावर अवलंबून असते. उत्पन्न कमी होत असल्याने त्यांचा बोजा शेतकऱ्यांच्या आर्थिक परीस्थितीवर पडतो. त्यामुळेही सेंद्रिय शेती करण्याचे कल कमी आहे. ही वास्तविकता आहे.

२) शेती विषयी वैज्ञानिक व तंत्रशुद्ध माहितीचा कमतरता :-

सेंद्रिय शेतीमध्ये असलेल्या सूक्ष्म जीवशास्त्र, जैवविविधता विज्ञान, जैवरसायनशास्त्र मृदाशास्त्र, याविषयी माहिती शेतकऱ्यांना मिळत नाही. त्यामुळे शेतकऱ्यांपर्यंत सेंद्रिय शेतीचे वैज्ञानिक माहिती व तंत्रज्ञान पोहोचताना दिसत नाही. सेंद्रिय शेती ही जागतिक पर्यावरणासाठी महत्वाची आहे. त्यामुळे बहुतांशी राज्यांनी सेंद्रिय शिक्षणाला प्राधान्य दिलेले असूनही, विध्यापीठांमार्फत शेतकऱ्यांपर्यंत पोहोचताना नाही.

३) शेतीमालाचे कमी उत्पादन :-

सेंद्रिय शेतीची ही जैविक प्रक्रिया असल्याने रासायनिक शेतीप्रमाणे सेंद्रिय शेतीचे उत्पादन येण्यासाठी तीन ते चार वर्षांचा कालावधी लागतो. या कालावधीमध्ये अपेक्षेपेक्षा कमी उत्पादन शेतकऱ्याला मिळते. शिवाय तो शेतकरी अल्पभूधारक असेल तर त्या शेतीक्षेत्रावर चालणाऱ्या उपजीविकेचा प्रश्न त्याच्यासाठी गंभीर बनतो. त्याची आर्थिक कुचंबणा होऊन तो शेतीपासून दूर जातो.

४) सेंद्रिय उत्पादनाला स्थानिक बाजारपेठेतील कमी भाव :-

सेंद्रिय शेतीमाल व आरोग्य यांचे महत्व आपल्या समजाला पटले नाही. त्यामुळे स्थानिक स्तरावर सेंद्रिय मालाला फारशी किंमत नसते. उलट, सेंद्रिय भाजीपाला व फळे रासायनिक मालाच्या तुलनेत कमी आकर्षक असल्याने लोक रासायनिक शेतमालाला जास्त पसंती देतात. त्यामुळे या शेतीकडे दुर्लक्ष होते.

५) सेंद्रिय शेतीची प्रमाणीकरणाची फी :-

शेतकऱ्यांचा प्रमाणीकरणाचा खर्च हा त्यांच्या दृष्टीने फार जास्त असतो. बरेच शेतकरी हे अल्पभूधारक व कोरडवाहू पिके घेणारे आहेत. बहुतांशी प्रमाणीकरण संस्था या बहुराष्ट्रीय असल्याने त्यांचा प्रमाणीकरणाचा व निरीक्षकाचा खर्च हा खूपच जास्त होतो, ही शेतकऱ्यांच्या दृष्टीने मोठी अडचण होत आहे.

६) शेतीत जैविक घटकांची निकृष्टता व कमतरता :-

सेंद्रिय शेतीला जैविक घटकांची गरज असते. या शेतीला चांगले दिवस येण्यासाठी 'जैविक खते' औषधे, वनस्पतींची वाढ संजीवके महत्वाची असतात. म्हणजेच जीवामृत, बिजामृत, पंचगव्य, अमृतपाणी, कंपोस्ट, निम अर्क, करंज तेल, उपलब्ध होतात. परंतु बाजारात मिळणारी जवळपास ८० टक्के औषधे, वनस्पतींची वाढ संजीवके, जैविक खते ही शेतकऱ्यांची फसवणूक करतात. शेतकऱ्यांना सेंद्रिय शेतीची तत्वे बऱ्याचदा इच्छा असूनदेखील पूर्ण करता येत नाही. शेती करताना गोमुत्र, शेन, पालापाचोळा, काडीकचरा तसेच गांडूळखत, कंपोस्टखत यासारख्या घरगुती निविष्टा बनविताना शेतकऱ्यांना बऱ्याचदा अडचणी येतात, तसेच बाष्पीभवन टाळण्यासाठी व ओलावा टिकवून ठेवण्यासाठी जे आच्छादन हवे असते. तेही उपलब्ध होत नाही.

७) शेंद्रीय शेतकऱ्यांना आर्थिक सहाय्याचा अभाव :-

केंद्र व राज्य सरकारकडून सेंद्रिय शेती योजनेसाठी अल्प निधी दिला जातो. शिवाय, देशातील व राज्यातील सरकार शेतकऱ्यांच्या पाठीशी असेल तर त्या शेतकऱ्यांचा आत्मविश्वास वाढून तो नवनवीन प्रयोग सुरु करतो. पण होताना दिसत नाही. त्यामुळे या शेतीकडे शेतकऱ्यांचे दुर्लक्ष होताना दिसते.

८) योग्य कृषी धोरणांचा अभाव :-

सेंद्रिय शेतीच्या संदर्भात केंद्र किंवा राज्य सरकारच्या सेंद्रिय शेतीच्या धोरणांच्या योजना प्रत्येक राज्यांमध्ये फार कमी प्रमाणात राबवल्या गेलेल्या आहेत. उदा.सेंद्रिय शेतीसाठीचे राष्ट्रीय केंद्र, गाझीयाबादचा (सर्व्हिस प्रोवाईड) सेवा पुरवणारा गट (१५०० शेतकऱ्यांसाठीची योजना राज्य व केंद्र सरकारचा सहभाग), महाराष्ट्र राज्य कृषी खात्याची कृती आराखडा (२० शेतकरी गट), राष्ट्रीय फल व भाजीपाला महामंडल (NHM) सामुहिक शेती गट (५० शेतकरी गट). त्यातील बर्याचशा योजना बंद पडल्या आहेत. शिवाय, या योजनेचा योग्य पाठपुरावा होताना दिसत नाही. सर्व योजना कागदोपत्रीच राहिलेल्या आहेत. समान्य शेतकऱ्यांपर्यंत त्या पोहोचल्या दिसत नाहीत. महाराष्ट्र राज्याचे सेंद्रिय शेतीचे धोरण जाहीर झाले असले तरी अंमलबजावणी वेगाने होत नाही. ही वस्तुस्थिती आहे.

(७)सेंद्रिय शेतीच्या समस्येवरील उपाययोजना :-

१) शेंद्रीय शेतीतील तंत्र शुद्ध ज्ञान :-

सेंद्रिय शेती करणाऱ्यां शेतकऱ्यांना शेतीचे तंत्रशुद्ध ज्ञान विद्ध्यपिठांच्या माध्यमातून द्यायला पाहिजे. विद्ध्यपिठांनी सेंद्रिय शेती संशोधनाचा प्रचार व प्रसार केला पाहिजे. प्रमाणिकरणाच्या मानकांचे शास्त्रीय भाषेत विश्लेषण शेतकऱ्यांसाठी केले तर मानकांच्या बाबतीतील गैरसमज नाहीसा होईल. शेतकरी सहज आत्मसात करतील असे पीकनिहाय तंत्रज्ञान विकसित केले पाहिजे. शासन, विद्यापीठे आणि सामाजिक संघटनानी शेतकऱ्यांसाठी सेंद्रिय शेतीचे तंत्र सर्वदूर पोहचवले पाहिजे. आणि याची अंमलबजावणी काटेकोर केली पाहिजे.

२) सेंद्रिय शेतीचा पुरस्कार :-

भारतात सर्व प्रकारचा भाजीपाला, फळे, तृणधान्य, गळीतधान्य, डाळवर्गीय, पिके पिकतात. त्यामुळे या मालाला प्रदेशातून दिवसेंदिवस मागणी वाढत आहे. प्रमाणिकरणाची सुविधा उपलब्ध केली. तर सामान्य शेतकरी सुधा मानकांनुसार शेती करू शकतो. प्रमाणित शेतीला अर्थकरणाची चांगली जोड मिळू शकते. व प्रमाणित सेंद्रिय शेतीचा सर्व स्तरावर पुरस्कार करायला पाहिजे.

३) शेंद्रीय शेतीविषयक धोरण व अमलबजावणी:-

सेंद्रिय शेतीचे धोरण जाहीर झाले असले तरीही, त्याची अंमलबजावणी लवकर करावी. त्यामुळे शेतकऱ्यांना सेंद्रिय शेतीचे प्रशिक्षण देण्यात येईल. राज्य सरकारने थर्ड पार्टी प्रमाणित सेंद्रिय शेती कशी विकसित करता येईल, याकडे विशेष लक्ष द्यायला हवे. गावपातळीवर सेंद्रिय मालाला विशेष दर्जा व समाधानकारक किंमत मिळेल अशी यंत्रणा विकसित केले पाहिजे. शहरांमध्ये सेंद्रिय शेतमाल विक्रीसाठी सुनियंत्रित यंत्रणा विकसित केली

पाहिजे. सेंद्रिय मालाला शितगृहे उपलब्ध करून देऊन योग्य बाजारपेठ व योग्य किंमत मिळवून दिली पाहिजे. तरच या शेतीला चालना मिळेल.

४) शासन कार्य :-

महाराष्ट्र राज्य कृषी कार्यालयाने सेंद्रिय शेतीचे गावपातळीवर जास्तीत जास्त गट तयार करावे. या गटांसाठी मार्गदर्शनपर शिबिरांचे आयोजन करावे. केंद्रशासनकडून व राज्याशासनकडून सेंद्रिय शेतीच्या योजना शेतकऱ्यांपर्यंत पोहचल्या पाहिजे. सदरच्या योजनांचा निधी सातत्याने वास्तुस्थितीनुसार पुरविला पाहिजे. शिवाय प्रमाणीत जैविक निविष्टांची शेतकऱ्यांना उपलब्धता करून द्यावी. म्हणजे शेतकरी या शेतीकडे वळतील.

५) शासन निधी उपलब्धता :-

शाषणाने या शेतीकडे सकारात्मकतेने पाहण्याची गरज आहे. केंद्रातून व राज्यातून सेंद्रिय शेतीक्षेत्र वाढवण्यासाठी विविध योजनेतून निधी मंजूर करायला हवा. या निधीचा योग्य वापर होण्यासाठी योग्य निकष ठरवावेत, म्हणजे सर्वसामान्य शेतकऱ्याला या निधीचा फायदा होईल, सेंद्रिय शेतकऱ्यांसाठी प्रमाणीकरणासारख्या खर्चिकबाबी, केंद्र व राज्य सरकारकडून पूर्ण कराव्यात. म्हणजे जास्त लोक सेंद्रिय शेतीकडे वळतील. शिवाय आरोग्य व निसर्ग यांच्या समतोलसाठी सेंद्रिय शेतीचा वाटा मोठा आहे. म्हणून हे शिक्षण शालेय अभ्यासक्रमातून दिले पाहिजे.

(८) सारांश :-

भारत हा कृषीप्रधान देश असून शेती हा अर्थव्यवस्थेचा पाया आहे. मात्र रासायनिक शेतीमध्ये अनेक समस्या निर्माण झाल्या आहेत. त्याला योग्य पर्याय म्हणून सेंद्रिय शेती महत्वाची शेती म्हणून पुढे येत आहे. सेंद्रिय शेती ही जैविक प्रक्रिया आहे. निसर्गाचे, पर्यावरणाचे समतोलत्व राखणारी आहे. मानून या शेतीचा प्रसार आणि प्रचार होणे गरजेचे आहे.

सध्या भारतीय सेंद्रिय शेतीचा अभ्यास केल्यास या शेतीच्या अडचणी आपले लक्ष वेधून घेतात. त्यामध्ये सेंद्रिय शेतीची कमी साक्षरता, अल्पक्षेत्र, सेंद्रिय मालाला कमी किंमत, जैविक घटक कमतरता, शासनाच्या अनुकूल धोरणांचा अभाव, प्रमाणिकरण बद्दलची फी व त्याचे अज्ञान, शिक्षण क्षेत्रात अभ्यास क्रमातील अनास्था अशा अनेक अडचणीतून आज सेंद्रिय शेती जाताना दिसते. सेंद्रिय शेतीचा प्रचार आणि प्रसार करणे अत्यंत महत्वाचे असून त्यासाठीच्या उपाय योजना करणे निसर्गाच्या आणि मानवाच्या दृष्टीने गरजेचे आहे. या शेतीचे क्षेत्र वाढवण्यासाठी सेंद्रिय शेती करणाऱ्या शेतकऱ्यांना अनेक पुरस्कार द्यावेत. शेतकऱ्यांना शाणाने योग्य जैविक घटक पुरवावेत, प्रमाणिकरण बद्दलच्या फीमध्ये सुट द्यावी, सेंद्रिय शेतीचे वैज्ञानिक व तंत्रशुद्ध ज्ञान सर्वत्र पोहचवावे. सर्व विद्यापीठांमधून सेंद्रिय शेतीचा अभ्यासक्रम शिकवला जावा, या शेतीविषयी भरीव धोरण जाहीर करावे. सदरच्या उपायांसाठी शासनाने विविध निधी द्यावा व त्याची अमलबजावणी काटेकोरपणे करावी. तरच आपल्या देशामध्ये सेंद्रिय शेतीची प्रगती होऊन ती यशस्वी होईल. शिवाय निसर्गाचे व पर्यावरणाचे योग्य संतुलन राखले जाईल. आणि सेंद्रिय शेती करण्याकडे शेतकऱ्यांचा दृष्टीकोन वाढेल. आणि आपल्या देशाच्या व समाजाच्या आरोग्याच्या दृष्टीने ते उन्नतीचे ठरेल.

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प्रवासी हिंदी साहित्य : कल, आज और कल

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हिंदी भाषा तथा साहित्य की समृद्धि में प्रवासी साहित्य का नितांत महत्वपूर्ण योगदान है। भारतीय मूल के विदेशों में फैले लोगों के लिए सामान्यतः 'प्रवासी' शब्द इस्तेमाल में लाया जाता है। इन प्रवासी लोगों ने विदेशों में रहते हुए हिंदी में जो सृजनात्मक लेखन किया वही 'प्रवासी हिंदी साहित्य' कहलाता है। आज की स्थिति पर गौर करे तो ज्ञात होता है कि प्रवासी हिंदी साहित्य का उत्तरोत्तर विकास हो रहा है। असल मायने में हिंदी के वैश्वीकरण में प्रवासी भाषा तथा साहित्य अनन्यसाधारण भूमिका का निर्वाह कर रहा है। वह हिंदी साहित्य की एक सशक्त धारा बन चुकी है और हिंदी साहित्य की कक्षाओं को वृद्धिगत करने के लगातार प्रयास में है। भारत से अन्य देशों में प्रवास करने के कई कारण रहे हैं, जैसे की गिरमिटिया मजदूर बनकर जानेवाले, नौकरी या काम के सिलसिले में जाकर वहीं पर बसने वाले या फिर कुछ साल विदेश में रहकर फिर अपने देश लौटने वाले आदि। प्रवासी हिंदी साहित्य मॉरिशस, कनाडा, वेस्ट इंडिज, सूरीनाम, फीजी, गयाना, त्रिनिडाड, ब्रिटेन, अमरिका, जर्मनी, फ्रांस, बेल्जियम, हॉलंड, नेदरलैण्ड, स्विट्जरलैण्ड, डेनमार्क, चीन, जापन, थायलैण्ड, नेपाल, पाकिस्तान, बांग्लादेश, भूटान, श्रीलंका एवं म्यानमार, बर्मा आदि स्थानों से लिखा गया और लिखा जा रहा है। प्रवासी हिंदी साहित्यकारों में हरिशंकर आदेश, अभिमन्यु अनंत, डॉ. हेमराज सुंदर, डॉ. विजय कुमार मेहता, सुषम बेदी, उपाराजे सक्सेना, जेनेंद्र शर्मा, पद्मेश गुप्त, गौतम सचदेव, कृष्ण कुमार, तेजेंद्र शर्मा, उषा वर्मा, शैल अग्रवाल, सत्येंद्र श्रीवास्तव, अचला शर्मा, अर्चना पैन्थली, प्राण शर्मा, कादंबरी मेहरा, अनिता शर्मा, जोगिंदरसिंह कंबल, डॉ. पुष्पिता अवस्थी, कुमार जीव आदि साहित्य-सृजन में जुटे हुए हैं। इनके अलावा भी बड़ी संख्या में प्रवासी साहित्यकार हिंदी साहित्य सृजन में संलग्न हैं, जो निरंतर अंतर्राष्ट्रीय स्तर पर हिंदी की सेवा कर रहे हैं।

प्रवासी साहित्यकारों ने हिंदी की उपन्यास, कहानी, कविता, नाटक, महाकाव्य, निबंध आदि सभी दिशाओं में अपनी लेखनी चलाई है। इन सभी रचनाओं में कला एवं भाव पक्ष के उद्घाटन के साथ निजी परिवेश के संघर्ष की स्थितियाँ, समस्याएँ, द्वंद्व, यथार्थ, मानसिक स्थिति आदि का चित्रण किया गया है। प्रवासी साहित्यकार अपनी संवेदनाओं के साथ ही अपने देश की संस्कृति तथा संस्कारों को अपने साहित्य में उतार देते हैं और अपने लेखन के माध्यम से देश विदेश की संस्कृति के बीच समन्वय स्थापित करते हैं। भारत से बाहर गए नागरिक की परिधि में संपूर्ण भारतवर्ष बसता है और उसके साथ फिर बसने लगता है प्रवासी संसार। वह दोहरे जीवन के साथ जीता है - एक तरफ मन में भारत तथा भारतीय संस्कार तथा दूसरी ओर नए देश के प्रति उसकी जिम्मेदारियाँ, निष्ठा। 10 जनवरी, 2003 को प्रवासी दिवस मनाए जाने के साथ ही दिल्ली में प्रवासी हिंदी उत्सव की शुरुआत हुई और आधुनिक हिंदी साहित्य के अंतर्गत प्रवासी हिंदी साहित्य के नाम से एक नए युग का प्रारंभ हुआ। भारत से अन्य देशों में जाकर अपनी मातृभाषा हिंदी को वहाँ अपनाते हुए इन साहित्यकारों ने हिंदी में साहित्य सृजन किया और वैश्विक स्तर पर हिंदी के मान को बढ़ाया। प्रवासी साहित्यकारों ने जहाँ से भी अपनी रचनाओं को साकार किया वहाँ के परिवेश के साथ ही उसकी भाषा के शब्दों को भी अपने-आप में पचाते हुए एक नए रूप को विकसित किया और ऐसी साहित्यगत रचनाओं में हिंदी का एक नया रूप उभरकर सामने आ रहा है। विगत कई सालों से विदेश में स्थित इन प्रवासी साहित्यकारों ने हिंदी की विभिन्न विधाओं में अपने साहित्य की सर्जना करते हुए हिंदी साहित्य को और अधिक समृद्ध किया है।

अपने मूल भारतीय भाषा तथा भावों के साथ कई साहित्यकारों ने अपने साहित्यगत कृतियों का सृजन किया है। इस दृष्टि से 1966 से 1976 ई. तक वेस्ट इंडिज में भारत के उच्चायुक्त के रूप में कार्यरत लगभग तीन सौ से अधिक रचनाओं के सृजनकर्ता साहित्यकार हरिशंकर आदेश का नाम मुख्य रूप में सामने आता है। वेस्ट इंडिज में बसे आदेश जी की हिंदी की तीन सौ से अधिक रचनाओं में महाकाव्य, खंडकाव्य, भगवतगीता का हिंदी और अंग्रेजी पद्यानुवाद, तीस

नाटक, एकांकी, जीवनियाँ आदि समाविष्ट हैं। संगीत और साहित्य के माध्यम से उन्होंने 'भारतीयता' को जिंदा रखा है। 'हिंदी' के प्रचार-प्रसार में प्रवासी भारतीय साहित्यकार हरिशंकर आदेश का नाम अग्रणी हैं। वे अनेक पुरस्कारों से सम्मानित हैं - जैसे विश्व कवि, महाकवि आदि अनेक। उनमें भारत सरकार का 'प्रवासी भारतीय साहित्यकार' सम्मान प्रमुख है।¹ इसके साथ ही मॉरिशस में स्थित वरिष्ठ प्रवासी हिंदी साहित्यकार अभिमन्यु अनंत को देखा जा सकता है, जिन्होंने साहित्य के क्षेत्र में काफी कार्य किया है। उनके 32 उपन्यास, 7 कहानी-संग्रह, 5 नाटक, 4 कविता-संग्रह, 3 जीवनी आदि अनेक रचनाएँ प्रकाशित हैं। इन विधाओं में उन्होंने वहाँ के सामाजिक, सांस्कृतिक, राजनीतिक, धार्मिक, आर्थिक आदि विभिन्न संदर्भों का व्यापक चित्रण किया है। उनके 'लाल पसीना' जैसे कई उपन्यासों में मॉरिशस के भारतीयों के जीवन का सजीव चित्रण है। उनके कविता-संग्रह 'कैक्टस के दाँत' में मजदूरों की विपन्न अवस्था एवं दुर्गति तथा उनके शोषण और सामाजिक विषमताओं का मार्मिक चित्रण किया गया है। इसी प्रकार से फीजी के प्रसिद्ध कथाकार जोगिंदरसिंह कंवल के साहित्य में भी सामाजिक तत्वों को देखा जा सकता है। उन्होंने अपने 'सवेरा', 'करवट', 'धरती मेरी माता' आदि कई उपन्यासों में अत्याचार, शोषण एवं अपने जीवनानुभूतियों को उभारा, जो निश्चय ही मार्मिक बन पड़ा है।

प्रवासी हिंदी साहित्यकारों कई रचनाओं में अनुभूत भारतीय समाज, संस्कृति, संस्कार, रहन-सहन, रीति-रिवाज, परंपरा आदि का चित्रण भी स्वाभाविक ढंग से आता है, तो कई जगहों पर स्थित परिवेश और समाज से तुलनात्मक ढंग में। कुछ रचनाकार जैसे न्यूयार्क के डॉ. विजय कुमार मेहता ने भारतीय इतिहास, महानता एवं गरिमा को लेकर भी अपनी साहित्य सर्जना की। जैसे कि तथागत खण्डकाव्य एवं भिक्षुणी तथा चन्द्रगुप्त महाकाव्य की कथा क्रमशः महात्मा बुद्ध, आम्रपाली और महाराजा चन्द्रगुप्त पर आधारित है। साथ ही मधुमास के फूल, पुष्पांजलि, प्रणय पारिजात और सुमन सुंदरी ये उनके 4 काव्य-संग्रह भी प्रकाशित हैं। इन्हीं के साथ सुषम बेदी भी बेहद महत्वपूर्ण वरिष्ठ रचनाकार हैं, जिन्होंने मौलिक उपन्यास, कहानियाँ एवं कविताओं का सृजन किया है, जिनमें 'हवन', 'मोर्चे' ये उपन्यास, 'सड़क की लय', 'चिड़िया और चील' ये कहानी-संग्रह तथा 'गाथा अंबर बेल की' यह काव्य-संग्रह उल्लेखनीय है।

ब्रिटेन की 'पुरवाई' पत्रिका की संपादक उषाराजे सक्सेना भी मुख्य प्रवासी हिंदी साहित्यकार हैं। अपने समय के समाज के यथार्थ को इन्होंने अपनी कहानियों तथा कविताओं में अभिव्यक्त किया है। इसके साथ ही लंदन में स्थित हिंदी धारावाहिक लेखक, कहानीकार एवं कवि के रूप में ख्यात जेनेंद्र शर्मा के साहित्य में भी लंदन में बसे हुए भारतीयों की पीड़ा का चित्रण हुआ है। उपरोक्त रचनाकारों की कड़ी में ही नेदरलैंड की सक्रिय लेखिका डॉ. पुष्पिता अवस्थी भी हैं, जिन्होंने कथा, कविता एवं निबंध आदि विधाओं में अपनी लेखनी चलाई है। उन्होंने अपने 'छिन्नमूल' उपन्यास में औपनिवेशिक काल में गुलाम सूरीनाम में गए भारतवंशी मजदूरों के संघर्ष की कहानी के साथ आज के आजाद सूरीनाम के सामाजिक-सांस्कृतिक तथा राजनीतिक आयामों का सुंदर चित्रण किया है। इसके अतिरिक्त भारतीय जीवन और परंपरा तथा सूरीनामी जीवन का तुलनात्मक चित्रण भी मिलता है। साथ ही उनकी और एक विशेषता है कि उन्होंने यायावर की भाँति स्रो बेल्स, आयक्स एरीना, नाउदर गाँव, यूरोप में साइकिल, लौंगा डाइक, ब्राजील की रियो निग्रो, त्रिनिदाद-टोबैगो, सेंट लूशिया द्वीप, अजोरे द्वीप, माओरी, सीथिल आदि विदेशी जन-जीवन के मनमोहक चित्र प्रस्तुत किए हैं।

प्रवासी हिंदी साहित्य आज मुख्य धारा की हिंदी की एक कड़ी बन चुका है। इस विषय में डॉ. कमल किशोर गोयनका ने कहा है, "अतः हिंदी के प्रवासी साहित्य की गति और विकास को अब कोई भी विरोधी शक्ति नहीं रोक सकती। वह हिंदी साहित्य की एक सशक्त धारा बन चुकी है और उसे हमें हिंदी साहित्य की प्रमुख धारा में सम्मानपूर्वक स्थान देना होगा।"² प्रवास के कारण दूसरे देशों में बसे हिंदी साहित्यकारों के द्वारा जिस साहित्य का निर्माण आज तक होता आया है और जिस तरीके से आज वह अपने ऊँचाईयों पर है, उसे देखने के पश्चात् यह निश्चित रूप से कहा जा सकता है कि समूचे हिंदी भाषा एवं साहित्य के विकास एवं विस्तार में उसका महत्वपूर्ण योगदान है। आज हम अगर गौर करें तो

चीन में कुमार जीव ने हिंदी के प्रचार-प्रसार हेतु बड़ा कार्य किया है। व्यापार आदि के कारण के साथ ही हिंदी योग-शिक्षकों का भी हिंदी के प्रचार में अधिक योगदान रहा है। वहाँ के पेनचिंग आदि 11 विश्वविद्यालयों में हिंदी का सफल अध्यापन होता है। युक्रेन में राकेश शंकर भारती जैसे साहित्यकार हिंदी में अपनी साहित्य सर्जना कर रहे हैं। सोवियत संघ रूस में डॉ. रामेश्वर सिंग तथा सुशिल आजाद, साथ ही बेल्जियम से कपिल कुमार आदि लेखक साहित्य लेखन के साथ विभिन्न गतिविधियों का आयोजन करते हुए हिंदी को बढ़ावा दे रहे हैं। आज प्रवासी हिंदी साहित्य के विकास में प्रयासरत साहित्यकारों के साथ ही कई प्रवासी हिंदी संस्थाएँ, पत्रिकाएँ एवं वेबसाइट्स का भी नितांत महत्वपूर्ण योगदान रहा है। उदाहरण के तौर पर कथा यू. के., अनुभूति, अभिव्यक्ति, संगम, पुरवाई, विश्व, विवेक दर्पण आदि का प्रयास प्रशंसनीय है। आज प्रवासी साहित्य द्वारा हिंदी के अंतर्राष्ट्रीयकरण में पर्याप्त रचनात्मक कार्य किए जा रहे हैं। विदेश में हिंदी साहित्य के विकास में इन साहित्यकारों की संख्या में उत्तरोत्तर वृद्धि हो रही है।

प्रवासी हिंदी साहित्यकार भारत से दूर विदेश में रहकर भी अपनी मातृभाषा के प्रति आसक्त हैं। वे विभिन्न गतिविधियों के माध्यम से वहाँ हिंदी के प्रचार-प्रसार में जुड़े हुए हैं, जैसे कि हिंदी भाषा के उत्थान एवं विकास के लिए उन्होंने कई संस्थाएँ एवं संघ बनाए हैं, कई पत्रिकाओं को चला रहे हैं, आए दिन संगोष्ठी तथा सम्मेलनों का आयोजन कर रहे हैं, अनेक ई-पत्रिकाओं का संचालन कर रहे हैं। अगर हम गौर करें तो 20वीं सदी के अंत तक लगभग 150 प्रवासी भारतीय विभिन्न विधाओं में साहित्य रचना कर रहे थे, जो कि 21वीं सदी के प्रारंभ होने तक इनमें से 50 से अधिक साहित्यकार भारत में अपनी पुस्तकें भी प्रकाशित करवा चुके थे।³ जब से वेब पत्र-पत्रिकाओं, ब्लॉग्स का चलन हुआ है, तब से ऐसे साहित्यकारों को खुला मंच मिल गया है और इंटरनेट पर आज कई प्रवासी हिंदी साहित्यकार अपने साहित्य के माध्यम से दुनिया के कोनों-कोनों तक पहुँच गए हैं। आज कई ई-पत्रिकाओं के माध्यम से अनगिनत प्रवासी साहित्यकार अपने साहित्य के साथ एक नए रूप में दुनिया के सामने प्रस्तुत हो रहे हैं।

प्रवासी हिंदी साहित्यकार सुषम बेदी ने प्रवासी साहित्य के वर्तमान उत्कर्ष के बावजूद उसके आनेवाले कल के बारे में चिंता जताई है। इस बारे में उनकी सोच यह है कि पहली पीढ़ी के प्रवासी लेखकों ने तो इस कार्य को आगे बढ़ाया, लेकिन वहाँ के बच्चे प्रवासी हिंदी लेखक नहीं बन सकते। उनका लेखन सामने आएगा तो अंग्रेजी में ही। इसलिए 2015 के 'हंस' पत्रिका के प्रवासी लेखन विशेषांक के लिए उसके संपादक संजय सहाय ने कहा कि प्रवासी लेखक बूढ़े हो रहे हैं तो उनके हाथों बुढ़ापे और मौत की कहानियाँ ही आ रही हैं। एक तरह से यह प्रवासी लेखन के अंत या मौत की ओर ही संकेत था। लेकिन ये और बात है कि प्रवास की प्रक्रिया खत्म होती नहीं दिखती, तो जब तक हिंदी वाले बाहर की दुनिया खोजते रहेंगे, प्रवासी लेखन का विकास भी होता रहेगा। इतिहास में अगर झाँके तो जब-जब प्रवास की आवश्यकता आन पड़ी थी, तब-तब भारत से बाहर जानेवाले प्रवासियों की संख्या में बढ़ोतरी हुई और प्रवासी साहित्य का विकास हुआ। आज जब इस पर रोकथाम लगाया जाए या प्रवासियों की संख्या में घटत हो जाए, तो निश्चित तौर पर प्रवासी साहित्य के लिए यह एक चिंताजनक बात होगी।⁴ लेकिन इस सबके बावजूद एक बात हम भलि-भाँति जानते हैं कि इंसान घुमक्कड़ी से बचकर नहीं रह सकता और नौकरी, मजबूरी आदि अनेक कारण ऐसे हैं कि वह प्रवास से छूट नहीं सकता। तब बिल्कुल यहाँ से नए सिरे से बाहर जानेवाले प्रवासीयों के माध्यम से प्रवासी साहित्य आगे आनेवाले दिनों भी फलता-फूलता चला जाएगा और निश्चय ही जिससे वैश्विक स्तर पर हिंदी को और अधिक सम्मान प्राप्त होगा।

अतः हिंदी भाषा तथा साहित्य के विकास में प्रवासी हिंदी भाषा तथा साहित्य का अक्षुण्ण महत्व है। विदेश में स्थित अनगिनत प्रवासी हिंदी साहित्यकारों ने अपने साहित्य-सृजन से हिंदी की सेवा की है और उनके साथ ही आज तो बिल्कुल भारी संख्या में अनगिनत नए साहित्यकार भी अपने साहित्य-सृजन में प्रयासरत हैं। हिंदी को वैश्विक बनाने में प्रवासी हिंदी साहित्य एवं साहित्यकारों का नितांत महत्वपूर्ण योगदान रहा है और आगे रहेगा। इन साहित्यकारों ने हिंदी भाषा, मूल भारतीय संस्कार, मूल्य एवं भावनाओं के साथ अपने समय, सामाजिक परिवेश एवं स्थिति को अपने साहित्य में अभिव्यक्त किया है। आज इस दिशा में नई अत्याधुनिक सुविधाओं के चलते कई साहित्यकार नए रूप में उभरकर अपना योगदान दे रहे हैं और निश्चय ही आगे आनेवाले भविष्य में भी इन प्रवासी साहित्यकारों द्वारा हिंदी की डंका समूचे विश्व में बजाई जाएगी इसमें कोई दो राय नहीं है।

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बढ़ता नगरीकरण और इसके प्रभाव

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सारांश

भारत में पिछले कुछ दशकों से जनसंख्या में वृद्धि हो रही है। साथ ही ग्रामीण क्षेत्रों की जनसंख्या का पलायन भी शहरो और बड़े-बड़े महानगरों की ओर हो रहा है। परिणामस्वरूप आज शहर बढ़ती आबादी के अनेक समस्याओं को जन्म दे रही है। जिनका समाधान किया जाना अति आवश्यक है। बढ़ते हुए शहरीकरण के फलस्वरूप शहरों में आज अनेक भयंकर समस्याएं उत्पन्न हो रही हैं, जैसे जनसंख्या वृद्धि, बेरोजगारी, गरीबी, अपराध, बाल अपराध, महिलाओं की समस्याएं, भीड़ भाड़, गंदी बस्ती या आवास की कमी, बिजली आपूर्ति, प्रदूषण की समस्या, मदिरापान तथा अन्य मादक वस्तुओं का सेवन, यातायात संबंधित समस्याएं आदि। इन सब कारण से आज शहरों में निरंतर तनाव और दबाव बढ़ता जा रहा है। आज इन समस्याओं का समाधान किया जाना अति आवश्यक है। कुछ उपाय हैं जिनके द्वारा इन समस्याओं को समाप्त किया जा सकता है अथवा कुछ हद कम किया जा सकता है, जैसे रोजगार के अवसरों में वृद्धि, नगरों का विकास, उद्योगों को बढ़ावा देना साथ ही सरकार द्वारा वित्तीय साधन पर्याप्त मात्रा में उपलब्ध कराना इत्यादि।

प्रस्तावना

जनसंख्या का ग्रामीण क्षेत्रों से नगरीय क्षेत्रों में जाना नगरीकरण अथवा शहरीकरण कहलाता है। इसके परिणामस्वरूप जनसंख्या का बढ़ता हुआ भाग ग्रामीण स्थानों में रहने के बजाय शहरी स्थानों में रहता है जो एक ग्रामीण से शहरी समाज में परिवर्तन है जिसमें किसी विशेष वर्ग के दौरान शहरी क्षेत्रों में लोगों की संख्या में वृद्धि शामिल है। अध्ययनों से देखा जाये तो यह पता चलता है की, शहरीकरण सामाजिक, आर्थिक और राजनीतिक विकास का नतीजा है जो शहरी एकाग्रता और बड़े शहरों के विस्तार, भूमि उपयोग में परिवर्तन और ग्रामीण से शहरी संगठन और उनके क्रांति में बदलाव का कारण है। इसी तरह सुलेन ने ग्रामीण से शहरी इलाकों में बड़ी संख्या में लोगों के आब्रजन के रूप में शहरीकरण का अनुमान दिया और यह प्रक्रिया शहरों और शहरों में संसाधनों और सुविधाओं की एकाग्रता के कारण हुई। आमतौर पर शहरीकरण सीधे नवाचार, औद्योगिकीकरण और अच्छे कारणों की सामाजिक प्रक्रिया से जुड़ा हुआ है। हालांकि शहरों में एक तिहाई से ज्यादा लोग यभी भी बेघर हैं। शहरों में लगभग 40% लोगों के पास पीने के लिए पानी नहीं है। सफाई व्यवस्था भी ठीक नहीं है। और स्वास्थ्य सुविधाएं भी कम आय वाले व्यक्तियों के लिए बहुत कम हैं, फिर भी शहरी की आबादी इतने तीव्र गति से बढ़ रही है की, एक अनुमान के अनुसार सन 2025 तक दुनिया की आधी आबादी शहरों में निवास होगी। शहरों की आबादी में वृद्धि का दौर 1950 के बाद देखने में आया है। आंकड़ों के अनुसार 1960 में न्यूयार्क विश्व में सर्वाधिक आबादी वाला शहर था। उस समय उसकी जनसंख्या 1 करोड़ 40 लाख थी। उसके बाद 90 लाख से 30 लाख आबादी वाले शहरों का स्थान था जिसमें लंदन, टोक्यो, पेरीस, शांघाई, शिकागो, कोलकत्ता, ओसाका लॉस एंजिल्स आदि शहर आते थे। सन 1990 के आते-आते न्यूयार्क की जगह सर्वाधिक आबादी वाला शहर टोक्यो हो गया उसकी आबादी 2 करोड़ 50 लाख थी। इसके बाद में मुंबई का नंबर था जिसकी आबादी 1 करोड़ से ऊपर थी। भारत के 2011 के आंकड़ों के ऊपर ध्यान दें तो देश की 121 करोड़ की आबादी में से 83.3 करोड़ लोग गांव में तथा 37.7 करोड़ शहरों में निवास करते हैं। नगरों की बढ़ती आबादी का पूर्वानुमान पिछले दो दशकों में वैश्वीकरण की प्रक्रिया की शूरवत के समय से ही लगाय जा रहा था।

शहरीकरण की समस्याएं

विद्वानों और कुछ शोधकर्ताओं का मानना है की, शहरीकरण की प्रक्रिया मौद्रिक विकास, व्यापार गतिविधियों के विस्तार, सामाजिक और सांस्कृतिक सम्मेलन, संसाधन सेवाओं और उपयोग के संसाधनों के लिए कई लाभ लायेगी हालांकि शहरीकरण के कारण कुछ समस्याएं आती हैं इसमें शामिल है।

पर्यावरणीय गुणवत्ता का क्षरण

आज शहरीकरण के कारण विशेष रूप से हवा, पानी और शोर की गुणवत्ता में पर्यावरणका बड़े पैमाने पर क्षरण हो रहा है। शहरों में अधिक लोगों के आने से आवास जैसी सुविधाओं की बहुत मांग है। कुछ गैरकानूनी कारखानों और यहां तक की, जिन घरों की संरचना खराब है। इमारतों से कचरे को सीधे नजदीकी नदी या जल संसाधनों तक

पहुंचाया जाता है। जो सीधे पानी को बड़े मात्रा में प्रदूषित करता है। घरेलू अपशिष्ट पदार्थ, औद्योगिक अपशिष्ट और अन्य अपशिष्ट सीधे नदी में छोड़ दिये जाते थे जो पानी की गुणवत्ता को नीचा करते हैं। तेजी से शहरीकरण का एक और प्रभाव वायु प्रदूषण है, जो मोटर वाहन, उद्योगिक विकास से इस्तेमाल के कारण भी बढ़ गया है। और अंत में ये सब घटक मानव स्वास्थ्य को भी प्रभावित करते हैं।

असफल शहरी प्रशासन

शहरी प्राधिकरण एक शहर का प्रबंधन करने के लिए बहुमुखी चुनौतियों से गुजर रहा है। जिनके लिए हर पार्टी को शहरी विकास में प्रत्येक और जिम्मेदारी के लिए अधिक ध्यान देने की आवश्यकता है। हालांकि शहरी प्रबंधन में कई एजेंसीयों और विभागों की भागीदारी ने कई कार्यों और परिणामों को सिकरनाईज करने के लिए जटिल बना दिया है। उन कार्यों की दक्षता को प्रभावित करता है, इसके अलावा और भी काम करता है जिन्हें पूरा करने की आवश्यकता होती है। आज स्थानीय प्राधिकरण को भी विभिन्न सामाजिक मुद्दों के समाधान खोजने की जरूरत है।

कृषि समस्या

यहां इस सच्चाई से भी इनकार नहीं किया जा सकता की, देश के 58.4 फिसद से भी अधिक लोगों की आजीविका का मुख्य साधन आज भी खेती है। सकल घरेलू उत्पाद में आज भी खेती का योगदान पांचवें हिस्से के बराबर है। साथ ही खेती कुल निर्यात 10 फिसद हिस्सा होने के साथ-साथ अनेक उद्योगों के लिए बड़ी मात्रा में कच्चा माल भी उपलब्ध कराती है। पिछले दिनों फेडरेशन ऑफ इंडियन फार्मा ऑर्गेनाइजेशन (FIFO) की रिपोर्ट में साफ कहा गया है की, विभिन्न प्रकार के भूमि अधिग्रहणों के कारण देश में अब तक 12 लाख हेक्टर कृषि योग्य भूमि कम हो चुकी है। यह सच है की, आबादी के लिहाज से भारत आज भी गांव का ही देश है। पिछले कुछ दशक में गांव की आबादी कम जरूर हुई है, परंतु आबादी के ताजा आंकड़ों में देश के नीति निर्माताओं के लिए एक सबक छुपा है। इससे तो इनकार नहीं किया जा सकता की, पिछले दशकों में गांव में जीवन यापन मुश्किल हुआ है। बहुत सारे योजनाओं का केंद्र बिंदु शहर ही रहे हैं। कृषि में मुनाफा न देने से गांव में रोजगार के साधन भी कमजोर पड़ रहे हैं। यही कारण है ही, आज लोग गांव से पलायन होकर मजबूर शहरों में आ रहे हैं। 12 वीं पंचवर्षीय योजना के प्रारूप में भी 2017 तक लगभग 1 करोड़ से भी अधिक लोगों को खेती-किसानी से अलग करके उन्हें दूसरे अन्य कामों की ओर उन्मुख करना होता है। भविष्य में खेती से जुड़े जो लक्षण दिखाई पड़ रहे हैं उनसे लगता है की, बढ़ती आबादी में लोगों की बुनियादी जरूरत पूरी करने के लिए खेती की उत्पादकता बढ़ाना मजबूरी होगी इसलिए खेती में हाइब्रिड बीज एवं तीव्र यंत्रिकीकरण करने से कृषि कार्य और मजदूरी करने के अवसर ही कम हो जाएंगे।

शहरी निवासियों के लिए रहने की गुणवत्ता में गिरावट

शहरीकरण प्रबंधन शोधकर्ताओं के लिए एक बड़ी चिंता है क्योंकि, यह शहरी निवासियों के लिए रहने की गुणवत्ता में कमी आई है। जैसा की, महानगर एक विकसित शहर बन जाता है, जमीन का मूल्य भी बढ़ेगा। आवास प्रावधान उच्च आय वर्ग की जरूरतों को पूरा करने के लिए अधिक ध्यान दिया जाएगा। जैसे, आवास के प्रावधान में विशेष रूप से मध्य और निम्न वर्ग के लोगों के लिए एक समस्या होगी। शहरी गरीबों के लिए आवास की आपूर्ति अभी भी अपर्याप्त है क्योंकि इन घरों की लागत बहुत कम है, जिसके लिए कम और मध्यम आय वर्ग सहन नहीं कर सकता। कम आय वाले समूह के लिए आवास प्रावधान की कमी के कारण शहर में गैर कानूनी निवासी बस्तियों को जारी रखने के लिए प्रेरित किया है। कम आय वाले समूह के लिए आवास की समस्या के अलावा, शहरीकरण की प्रक्रिया ने है जो मौजूदा सुविधाओं और उपयोगिता की मांग को बढ़ाया जो मौजूदा सुविधाओं से पूरा नहीं किया जा सकता।

अक्षम परिवहन प्रणाली

शहरीकरण ने संक्रमण की गंभीर समस्या का निर्माण किया। महानगरीय शहरों में लोगों की आवाजाही के कारण सड़क पर वाहनों की संख्या हर साल बढ़ रही है। आज विभिन्न प्रकार के सार्वजनिक परिवहन शहरों में उपलब्ध कराए जाते हैं लेकिन शहरों में लोग अभी भी निजी वाहनों को चलाने के लिए पसंद करते हैं। यह अप्रभावी सार्वजनिक परिवहन के कारण है। परिवहन के विभिन्न तरीकों को एकीकृत करने की आवश्यकता के संदर्भ के बिना सार्वजनिक परिवहन सुविधा प्रदान की जाती है, नतीजतन यह उपयोगकर्ता के लिए परिवहन के मोड को बदलने के लिए मुश्किल है। क्योंकि सार्वजनिक परिवहन भरोसेमंद नहीं है इसलिए लोग आमतौर पर निजी वाहनों से यात्रा करते हैं। जिसके कारण शहरों में रुकावट की गंभीर समस्या हो गई है। अगर कोई ट्रैफिक जाम होता है तो सार्वजनिक परिवहन विशेष रूप से बस और टैक्सी और निजी वाहन एक साथ फस जाते हैं। और आगे बढ़ नहीं सकते हैं यह लोगों के लिए एक बहुत गंभीर समस्या पैदा करता है।

भारतीय संदर्भ में शहरीकरण

भारत अपनी ग्रामीण आबादी के लिए दुनिया भर में जाना जाता है। जिसके साथ ग्रामीण गांव में रहने वाली लगभग 73% जनसंख्या है अन्य एशियाई देशों के मुकाबले शहरी आबादी के साथ-साथ शहरीकरण की गति धीमी रही है। भारतीय परिपेक्ष में शहरीकरण की प्रक्रिया का मूल्यांकन करते समय यह देखा गया है की, इस देश में शहरीकरण की प्रमुख समस्या है। आवास, बेरोजगारी और जल प्रदूषण, जबकी शहरीकरण आर्थिक, सामाजिक और राजनीतिक तंत्र के माध्यम से तेजी से वृद्धि ने सार्वजनिक उपयोगितावो जैसे स्वास्थ्य और शिक्षा पर भारी दबाव डाल दिया है। 2001 में सांख्यिकी रिपोर्ट के अनुसार भारत के शहरी निवासियों की संख्या 285 मिलियन से अधिक थी। अनुमान है कि 2030 तक भारत की 50% से अधिक आबादी शहरी क्षेत्रों में रहने की उम्मीद है। तेजी से बढ़ते शहरों की आबादी और भौगोलिक क्षेत्र दोनों में शहरों का शहरी फैलाव या वास्तविक विकास शहरी परेशानियों का मुख्य कारण है। अधिकतर शहरों में वित्तीय सहायता उनके विस्तार से उत्पन्न समस्याओं से निपटने में असमर्थ है। ऐतिहासिक रिकॉर्ड यह दर्शाते हैं कि ग्रामीण से शहरी इलाकों में प्रवास के शुरुआती बड़े प्रवाह को 1930 के दशक के अंत में के दौरान कम था जब लोग रोजगार की तलाश में चले गए। बाद में 1941 से 51 के दशक के दौरान 1947 में युद्ध, औद्योगिकरण और देश के विभाजन के जवाब में एक लाख और लोग शहरी इलाकों में चले गए। यह आमतौर पर देखा जाता है कि ऐसे बड़े शहरों में रोजगार के अवसर प्राप्त करने और आधुनिक शैली में रहने के लिए अधिकांश लोगों को आकर्षित किया गया था। ऐसे हाइपर शहरीकरण ने शहर के आकार में वृद्धि की है जो कल्पना को चुनौती देते हैं। दिल्ली, मुंबई, कोलकाता, चेन्नई, बंगलुरु पास के स्थानों से लोगों के विशाल प्रवास के कारण शहरी गिरावट के उदाहरण है।

कचरा निपटान

शहरीकरण ने भारतीय शहरों को संख्या और आकार में बढ़ने के लिए धक्का दे दिया और इसके परिणामस्वरूप लोगों को कचरा निपटान की समस्या का सामना करना पड़ा जो खतरनाक चरण में है। भारतीय शहरों द्वारा प्रदत्त कचरा की भारी मात्रा में एक गंभीर स्वास्थ्य समस्या का कारण है। अधिकांश कचरों में कचरा निपटान के लिए उचित व्यवस्था नहीं है और मौजूदा लैंडफिल किनारे से भरे हुए हैं। यह लैंडफिल रोग के आधार प्रजनन कर रहे हैं और अनगिनत जहर उनके परिदृश्य में लीक हो रहे हैं। मक्खियां और चूहा और एक गंदे जहरीला तरल जिसे लिचेट कहा जाता है वह खुले हुए आमंत्रित रोग में बर्बाद किया जाता है, जो नीचे से निकलता है और भूजल को प्रदर्शित करता है। जो लोग विघटनकारी कचरा और कच्चे मल जल के पास रहते हैं वह मलेरिया, प्लेग, पीलिया और टाइफाइड जिसे कई बीमारियों के शिकार होते हैं।

शहरीकरण के कारण स्वास्थ्य समस्या

झुग्गी बस्तियों में स्वास्थ्य को प्रभावित करने वाले कारकों में प्रमुख है आर्थिक स्थिति, सामाजिक स्थिति, दूषित पर्यावरण सामान्य रूप से खराब पर्यावरणीय गुणवत्ता में 25 से 33% बीमार स्वास्थ्य का योगदान होता है। विश्व स्वास्थ्य संगठन ने भविष्यवाणी की है कि 2025 तक विकसित देशों में सभी मौतों की वजह से हृदय रोग की तरह गैर संचारी रोगों का 69% हिस्सा होगा। शारीरिक मानसिक और सामाजिक स्वास्थ्य रहने की स्थिति से प्रभावित है ऐसे कई उदाहरण है जो मानव जीवन पर प्रभाव डालते हैं, जैसे की श्वसन रोग और संक्रामक रोगों दुर्घटनाओं और मानसिक बीमारी का फैलाव। एक अन्य संबंधी खतरे संक्रामक रोग है। हवाई यात्रा में एक देश से अगले जीवाणु और वायरस होते हैं। इसके अलावा ग्रामीण इलाकों से स्थानांतरित लंबे समय तक शहर के निवासी बीमारी से प्रतिरक्षित नहीं है जिसमें जिससे उन्हें बीमारी के होने का अधिक खतरा होता है। एक अशुद्ध पानी की आपूर्ति से पानी की आपूर्ति के माध्यम से संक्रामक बीमारी का खतरा अधिक होता है। जलवायु परिवर्तन गंभीर गरमी या थंड से होणे वाली मौतों का कारण बन सकता है। अपर्याप्त आवास परिस्थितियों के स्वास्थ्य प्रभाव एक जटिल मुद्दा है जिसमें विभिन्न प्रकार के जोखिम शामिल है और अस्थमा, एलर्जी, श्वसन रोग हृदय संबंधित प्रभाव चोट, मानसिक बीमारियों जैसे विभिन्न स्वास्थ्य परिणाम शामिल है।

शहरी अपराध

भारत के विकसित शहरों में लोग विभिन्न प्रकार के व्यक्तियों से जुड़ा हुआ है जिनके पास एक दूसरे के साथ समानता नहीं है शहरीकरण में वृद्धि के साथ अपराध की समस्या बढ़ जाती है शहरी अपराधों में बढ़ती हुई प्रवृत्ति शहरों की शांति और शांति को परेशान करती है साथ ही महिलाओं के लिए मुख्य रूप से रहने के लिए उन्हें असुरक्षित करती है शहरी अपराध की समस्या वर्तमान स्थिति में और अधिक जटिल हो रही है क्योंकि अपराधियों को अक्सर राजनेताओं नौकरशाहों और शहरी समाज के नेताओं से आश्रय मिलता है दत्ता और वेणुगोपाल ने कहा कि राष्ट्र के उत्तर मध्य

भागों में बलात्कार, हत्या, अपहरण जैसे हिंसक अपराध अधिक प्रमुख हैं। पटना, दरभंगा, गया और मुंगेर के शहरों में गरीबी से संबंधित अपराध प्रचलित है यह इस क्षेत्र में मौजूद गरीबी के कारण हो सकता है।

शहरी प्रदूषण की समस्या

वर्तमान परिस्थिति में बढ़ते शहरीकरण में उद्योगों और परिवहन प्रणालियों का अनुपात बढ़ने के लिए विकसित किया। इन घटनाओं का मुख्य रूप से पर्यावरण प्रदूषण विशेष रूप से शहरी परिवेश के लिए जिम्मेदार है। शहरी प्रदूषण मुख्य रूप से शहरों द्वारा बनाई गई अशुद्धियों का संग्रह है जो निश्चित रूप से शहर में रहने वालों को झटका देगा। इसमें हवा, पानी और पूरे वातावरण का मैदान शामिल है। वायु प्रदूषण का खतरनाक परिणाम है वह शहरीकरण के कारण उभरता है। शहरों में कई खतरनाक गैसों का स्रोत है विशेषकर यात्री कारो, बसों जैसे कार्बन डाइऑक्साइड, कार्बन मोनो ऑक्साइड, सल्फर डाइऑक्साइड, ओजोन, डीजल, मोटर द्वारा जारी ठीक जो मानव स्वास्थ्य के लिए एक गंभीर खतरा पैदा करते हैं। हालांकि कई शहरी समूह में वायु की गुणवत्ता बिगड़ती का मुख्य स्रोत औद्योगिक सुविधाओं से होता है जो वायु में जहरीले का उत्सर्जन करता है, शहरी इलाकों में जल प्रदूषण का स्रोत भी है। पहले के समय से शहरों में लाखों ग्रामीण निवासियों को उनके पहुंचाने वाले किनारों पर आकर्षित कर रहे हैं। उनमें से प्रत्येक व्यक्ति को जीवन जीने की आवश्यकता है और अन्य बुनियादी जरूरतों के लिए उपभोग की आवश्यकता है। शहरीकरण से संबंधित मुद्दों को हल करने के लिए भारत के वर्तमान प्रधानमंत्री श्री नरेंद्र मोदी भी आगे आए। विशेषज्ञों ने कहा है कि सरकार को दो महत्वपूर्ण कारकों पर ध्यान केंद्रित करना चाहिए जो ठोस अपशिष्ट प्रबंधन और अपशिष्ट जल उपचार है। शहरीकरण के मुद्दों को हल करने का सबसे प्रभावशाली तरीका है कि, गांव की अर्थव्यवस्था और छोटे पैमाने पर पूरी तरह व्यवहार बनाने के लिए। साथ ही शहरी नियोजन, शहरी बुनियादी ढांचे, शहरी विकास, युवा लोगों की सहायता के लिए विश्वविद्यालयों को खोलने पर ध्यान देना चाहिए।

डब्ल्यूएचओ की रिपोर्ट में कहा गया है कि, शहरी केंद्रों में रहने और काम करने वाले लोगों की शारीरिक, मानसिक, पर्यावरण या और सामाजिक कल्याण को विकसित करने के उद्देश्य से स्वास्थ्य शहरो का प्रस्ताव है। शहरो से सरकारी प्रतिनिधियों के लिए समुदाय के सदस्यों सहित अलग-अलग पृष्ठभूमि वाले लोग संगठित और प्रोत्साहित किए गए थे ताकि शहरी परिवेश में आने वाली समस्याओं से निपटने के लिए मिलकर काम किया जा सके। डब्ल्यूएचओ की रिपोर्ट बताती है कि, एक स्वस्थ एक है जो लगातार भौतिक और सामाजिक परिवेश का निर्माण और सुधार कर रहा है और सामुदायिक संसाधनों का विस्तार करता है जिससे लोगों को जीवन के सभी कार्यों को पूरा करने और उनकी अधिकतम क्षमता के विकास में एक दूसरे का परस्पर सहयोग करने में सक्षम बनाता है।

आवास

भारत में शहरीकरण की वजह से यह एक गहन समस्या है। शहरी इलाकों में घरों की कमी लगातार समस्या का कारण बढ़ती जा रही है। यह समस्या उन शहरी इलाकों में विशेष रूप से अधिक गंभीर होती जा रही है जहां बेरोजगार या अपरिवर्तनीय आप्रवासियों के बड़े आक्रमण होते हैं जो आसपास के इलाकों से शहरों और कस्बों में रहने के लिए जगह नहीं मिल पा रहे थे। आवास की समस्याओं के लिए प्रमुख कारक निर्माण सामग्री और वित्तीय संसाधनों की कमी व शहरी क्षेत्रों में सार्वजनिक उपयोगिताओं का अपर्याप्त विस्तार, शहरी प्रवासीयों की गरीबी और बेरोजगारी, मजबूत जाति और परिवार के संबंध और ऊपर शहरी क्षेत्रों में पर्याप्त परिवहन की कमी है, जहां अधिकतर नए निर्माण के लिए उपलब्ध भूमि का मिलना है।

बेरोजगार

बेरोजगार की समस्या भी आवास की समस्या के रूप में गंभीर है भारत में शहरी बेरोजगारी का अनुमान है कि श्रम शक्ति का 15 से 25% हिस्सा है। यह प्रतिशत शिक्षित लोगों में भी अधिक है यह अनुमानित है कि सभी जानकारियों के शहरी बेरोजगार युवाओं में से लगभग आधी दिल्ली, मुंबई, कोलकाता और चेन्नई जैसे महानगरों में रह रहे हैं। इसके अतिरिक्त हाला की सारी आए ग्रामीणों से अधिक है, इलाकों में रहने की उच्च लागत के कारण वे बेहद कम हैं। शहरी बेरोजगारी के मुख्य कारण ग्रामीण शहरी इलाकों में लोगों के विशाल स्थानांतरण से है। औद्योगिकरण के साथ संयोजन में तेजी से शहरीकरण का परिणाम मलिन बस्तियों के विस्तार में हुआ है। मलिन बस्तियों का विस्फोट कई कारकों के कारण होता है। जैसे कि आवास के लिए विकसित भूमि की कमी, शहरी गरीबों की पहुँच से परे भूमि की ऊँची किमत, नौकरी की तलाश में शहरो मे ग्रामीण प्रवासियों का एक बड़ा प्रवाह।

संक्षेप में, शहरीकरण ग्रामीण प्रवास के कारण शहरी क्षेत्रों का पर्याप्त विस्तार है और यह आधुनिकीकरण, औद्योगिकीकरण और तर्कसंगतता की सामाजिक प्रक्रिया से जुड़ा हुआ है। शहरीकरण सामान्यतः विकासशील देशों में हुआ क्योंकि सरकार एक विकसित शहर का दर्जा हासिल करने की इच्छुक है। नतीजतन शहर में लगभग सभी क्षेत्र विकसित किए गए हैं। और सबसे खराब स्थिति में, हरे क्षेत्रों को भी औद्योगिक या व्यापार क्षेत्र में बदल दिया गया है। यह यह दिखाता है की, तेजी से शहरीकरण में विशेष रूप से सामाजिक और पर्यावरणीय पहलुओं के लिए कई

अवैधानिक निहितार्थ है। सामाजिक और पर्यावरणीय पहलूओं के प्रभाव पर विचार किए बिना सरकार को एक शहर विकसित करने के लिए उत्सुक नहीं होना चाहिए। इसके बजाय, सरकार को एक विकसित शहर को पूरा करने के लिए शहरी विकास प्रक्रिया को संशोधित करना चाहिए और ऐसी समस्याओं की संभावना को कम करने का प्रयास करना चाहिए जो उत्पन्न हो सकती है, और समस्याओं की संभावना को काम करने के प्रयास करना चाहिये। खोश ने (1995) शिफारस की है कि, शहरी क्षेत्र में जीवन को आधुनिक बनाने में सहायता के लिए समाज को अधिकारियों के साथ मिलकर काम करना चाहिए। वर्तमान में भारत में पहले से ही कई मेगा शहर हैं शोधकर्ता मानते हैं कि शहरीकरण देश के विकास के लिए अच्छा है, लेकिन शहरों को विकसित करने और स्वास्थ्य जीवन के लिए बुनियादी सुविधाएं प्रदान करने के लिए सावधानीपूर्वक योजना की आवश्यकता है।

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सारांश :

आंबेडकरांच्या मते लोकशाही हे एक सामाजिक संघटन आहे. त्यामुळे सामाजिक सुधारणेशिवाय राजकीय सुधारणा व्यर्थ आहेत असे त्यांचे मत होते. सत्ता स्थापन होण्यापूर्वी हक्क अस्तित्वात असणे आवश्यक आहे. त्यामुळे हक्कांना संरक्षण हे समाजाच्या सामाजिक व नैतिक सदसद्विवेकबुद्धीमधूनच होते याबाबत आंबेडकरांची खात्री होती. त्यामुळे लोभ, जुलूम, उद्धटपणा, असुरक्षितता, दारिद्र्य, परावलंबन यावर आधारीत समाजाची विभागणी नष्ट झाली पाहिजे. यासाठीच त्यांनी सामाजिक लोकशाहीची संकल्पना मांडली. आर्थिक व सामाजिक लोकशाहीची उपेक्षा करून राजकीय लोकशाहीचा डोलारा फार काळ टिकणार नाही यासाठीच त्यांनी सामाजिक लोकशाही ला महत्त्व देऊन तिच्या यशस्वीतेसाठी काही घटक स्पष्ट केले. समाजातील जातिप्रथा व वर्गव्यवस्था ही लोकशाहीस घातक असते त्यासाठी समाजामध्ये समतेची आवश्यकता असते. याशिवाय प्रबळ विरोधी पक्ष सत्ताधारी पक्षावर नियंत्रण ठेवण्यासाठी उपयुक्त आहे. वैयक्तिक व प्रशासन विषयक समता प्रस्थापित करून कायदा आणि प्रशासन या बाबी समान असल्या पाहिजेत. अल्पसंख्याकांची गळचेपी बहुमतवाल्यांकडून होता कामा नये. याबरोबरच नीतिमान समाजव्यवस्थेची आवश्यकता व संविधानात्मक नीतीचे पालन मंदे म्हणजेच राजकारणाला नैतिकतेचे अधिष्ठान असावे लागते. लोकशाही यशस्वी करण्यासाठी हे फार आवश्यक आहे. त्यामुळे राजकीय लोकशाहीचे भवितव्य सामाजिक लोकशाहीच्या यशस्वीतेवर अवलंबून आहे.

प्रस्तावना:-

डॉ.बाबासाहेब आंबेडकरांनी लोकशाहीचा विचार हा भोवतालच्या सामाजिक-आर्थिक वास्तवाच्या संदर्भात केला असल्यामुळे त्यात व्यावहारिक प्रश्नांचे जागते भान जागोजाग आढळते. प्रत्येक देशात जो एक परंपरेने चालत आलेला सत्ताधारक वर्ग असतो. त्याचा तो एकाधिकार नष्ट होऊन वर्षानुवर्षे सत्तावंचित राहिलेल्या पददलित वर्गांना सत्ता प्राप्त होणे ही डॉ.आंबेडकरांच्या मते लोकशाहीची कसोटी असते.

नागरिकांच्या हक्कांना संरक्षण आणि कल्याणाची हमी मिळविण्यासाठी लोकमतावर आधारित बलवान शासनाची गरज असते. त्यामुळे आंबेडकरांनी संसदीय लोकशाहीची संयुक्तिकता अधोरेखित केली आहे. ही पद्धतीच व्यक्तीच्या अंगी आत्मनिर्भरता, उपक्रमशीलता व जबाबदारीची जाणीव निर्माण करू शकते. सहकार्य, शिस्त, शील, सचोटी, उद्यम, धारिष्ट्य, समर्पित भाव इ. गुणांचा परिपोष करून व्यक्तीला मुक्तीचा मार्ग ती खुला करते. संसदीय लोकशाही हीच मानवी जीवनाच्या प्रवाही स्वरूपाशी सुसंगत ठरते, कारण रक्तपात न घडवता सामाजिक व आर्थिक क्षेत्रात मूलभूत स्वरूपाचे बदल घडवून आणण्याचा मूलमंत्र फक्त तिलाच अवगत असतो. विरोधी पक्ष, स्वतंत्र वृत्तपत्रे आणि मुक्त व न्याय निवडणुका ही संसदीय लोकशाहीची वैशिष्ट्येही आंबेडकरांना फार महत्वाची वाटतात. शासनाला हुकूमशाही पासून सुरक्षित ठेवण्याचे कार्य त्यातून पार पडते. राजकीय क्षेत्रापासून सुरु झालेली लोकशाहीकरणाची प्रक्रिया हळू-हळू सामाजिक-आर्थिक क्षेत्राकडे संक्रमित होते याकडे आंबेडकरांनी लक्ष वेधले आहे. स्वातंत्र्यावरच लक्ष केंद्रित करून आर्थिक विषमतेकडे दुर्लक्ष झाल्यास संसदीय लोकशाही हे अधिक अन्यायाचे साधन ठरू शकते. आर्थिक व सामाजिक लोकशाहीची उपेक्षा करून राजकीय लोकशाहीचा डोलारा फार काळ टिकू शकत नाही. त्यामुळे त्यांनी सामाजिक लोकशाहीवर जास्त भर दिला आहे.

उद्देश:-

- 1) डॉ.आंबेडकरांच्या सामाजिक लोकशाहीच्या विचारांचा शोध घेणे.
- 2) डॉ.आंबेडकरांच्या सामाजिक लोकशाहीच्या विचारांची लोकांना जाणीव करून देणे.
- 3) सामाजिक लोकशाहीच्या यशस्वीतेसाठी आवश्यक गोष्टींचा शोध घेणे.

संशोधन पद्धती:-

सदर संशोधन लेख लिहिण्यासाठी दुय्यम साधनांचा वापर केला आहे. यामध्ये संदर्भ पुस्तके, क्रमिक पुस्तके, व माहितीजाल यांचा वापर केला आहे.

१. डॉ.बाबासाहेब आंबेडकरांचे सामाजिक लोकशाहीचे विचार:-

डॉ.आंबेडकरांनी भारतातील राजकीय विचारात केलेले सर्वात मोठे योगदान म्हणून त्यांच्या सामाजिक लोकशाहीच्या संकल्पनेचा उल्लेख करता येईल. बाबासाहेबांची सामाजिक लोकशाहीची संकल्पना समजून घेतल्यास लोकशाही, राजकीय लोकशाही आणि सामाजिक लोकशाही या संकल्पना वेगवेगळ्या आहेत हे लक्षात येईल. त्यांच्या मते लोकशाही हे शेवटी एक सामाजिक संघटन आहे. समाजाची योग्य ती सुधारणा व प्रबोधन न झाल्यास त्यात राजकीय लोकशाहीची प्रगती होण्याची सुतराम शक्यता नसते. त्यांच्या मते सामाजिक लोकशाहीशिवाय लोकशाहीची कल्पना करणे हास्यास्पद असल्याचे मत नोंदवत लोकशाही हा केवळ शासनाचा प्रकार नसून ती एक समाज-जीवनाची पद्धती आहे.

सामाजिक लोकशाही म्हणजे काय?

बाबासाहेबांच्या मते सामाजिक लोकशाही म्हणजे एक जीवन मार्ग आहे, जो स्वातंत्र्य समता, बंधुता या तत्वांचा एका त्रयींची स्वतंत्र अंगे म्हणून विचार करता येणार नाही. ते त्रयींचा संघ म्हणून निर्माण करतात ते या अर्थाने, त्यापैकी एकाची दुसऱ्यापासून फारकत करणे म्हणजे लोकशाहीच्या मूळ उद्देशालाच पराभूत करणे होय.

समता, स्वातंत्र्य आणि बंधुता जिथे एकत्र नांदतात तिथे सामाजिक लोकशाही असते, असे त्यांचे मत होते. सामाजिक लोकशाही बाबत बाबासाहेबांनी हिंदू धर्मातील तत्त्वज्ञानाचा अधिक स्पष्ट उल्लेख केला आहे. त्यानुसार समन्याय समता दर्शवितो. नियम आणि विनिमय, हक्क आणि न्यायता या गोष्टींचा समतेशी संबंध पोहोचतो. जर सर्व माणसे समान असतील तर एकाच प्रकारचे मूलभूत हक्क आणि समान स्वातंत्र्य यांचा हक्क देते. थोडक्यात, न्याय हे स्वातंत्र्य, समता व सद्भाव यांचे दुसरे नाव आहे.

आपण राजकीय लोकशाही स्वीकारलेली आहे. राजकीय लोकशाहीत फक्त राजकीय समतेचा विचार स्वीकारलेला असतो, मात्र सामाजिक आणि आर्थिक जीवनात समता स्वीकारणे बंधनकारक नसते. राजकीय लोकशाहीत लोकांच्या सामाजिक आणि आर्थिक जीवनात क्रांतिकारी बदल घडविता येत नाही. परिणामी सामाजिक, आर्थिक स्वातंत्र्याचे प्रश्न निर्माण होतात. सामाजिक लोकशाहीची संकल्पना समजावून घेण्यासाठी आंबेडकर यांना अभिप्रेत असलेल्या त्यातील विविध संकल्पनांच्या अंतरंगात शिरावे लागेल.

समता म्हणजे काय?

यासंदर्भात डॉ.बाबासाहेबांनी जगातील विविध देशांतील लोकशाही राष्ट्रांच्या लोकशाहीच्या अपयशाचे कारण जर विषमता असेल तर विषमता नष्ट करून समता स्थापन करणे हे लोकशाही यशस्वी करण्यासाठी आवश्यक ठरते. लोकशाही टिकविण्याची ती पूर्व अट आहे. समता हा लोकशाहीचा मूलाधार आहे. कोणतीही घटनात्मक व्यवस्था निर्माण करण्यासाठी शासन बांधील असले पाहिजे. समजा ते बांधील असले आणि करण्याची इच्छाशक्ती नसली तर काहीच घडू शकत नसल्याचे आपण सारे अनुभवत आहोत. इथे प्रश्न निर्माण होतो तो सर्वसामान्य माणसांच्या न्यायवंचिततेचा. तो न्यायवंचित राहू नये अशी बाबासाहेबांची धारणा होती. त्याला खऱ्या अर्थाने न्याय द्यायचा असेल तर या संकल्पनांची नेमकी मांडणी आवश्यक आहे. सामाजिक लोकशाही जर प्रत्यक्षात आणायची असेल तर तिला पूर्णत्व देणाऱ्या संकल्पना समजून घ्याव्या लागतात.

डॉ.आंबेडकर यांच्या लिखाणात, विचारात उदारमतवादी तत्त्वे येतात, पण त्यांनी या तत्वांचा पुरस्कार केलेला असतो तो परिवर्तनाच्या संदर्भात. त्यांच्या विचार मांडणीत सातत्याने ज्याचा उल्लेख येतो ती तत्त्वे म्हणजे स्वातंत्र्य, समता आणि बंधुता! लोकशाही राज्यपद्धती, समाजवाद, राज्य समाजवाद, हिंदू तत्त्वज्ञानाची चिकित्सा, धम्म या विविध संदर्भातील बाबासाहेबांच्या विचारात एक समान सूत्र दिसते ते म्हणजे स्वातंत्र्य, समता, बंधुता या तत्त्वत्रयींचा पाठपुरावा! त्यांनी या तत्वांना आदर्शच मानले.

लोकशाहीची प्रक्रिया केवळ शासनावरच न थांबता ती समाजापर्यंत पोहोचायला पाहिजे. कारण जुलूम करण्याची समाजाची क्षमता शासनाच्या क्षमतेपेक्षा कितीतरी मोठी असते. व्यक्तीचा छळ व तिच्यावर जुलूम करण्याची जेवढी प्रभावी व व्यापक साधने समाजाला उपलब्ध असतात तेवढी ती राज्यसत्तेला नसतात. राज्यापेक्षा याबाबतीत समाजाला मिळणारा वावही खूपच जास्त असतो. आंबेडकरांच्या या धारणेमुळेच 'आधी कोण सामाजिक की राजकीय?' या प्रश्नावर ते जहालांपेक्षा नेमस्तांच्या बाजूचे होते. सामाजिक सुधारणा खेरीज राजकीय सुधारणा व्यर्थ आहेत असे त्यांचे मत होते. राजकीय सत्तेखेरीज नागरिकांचे हक्क सुरक्षित होऊच शकत नाहीत हे त्यांना मान्य नव्हते. सत्ता स्थापन होण्यापूर्वी हक्क अस्तित्वात आलेले असणे त्यांना अधिक अगत्याचे वाटते. कायद्यापेक्षा हक्कांना खरे संरक्षण प्राप्त होते समाजाच्या सामाजिक व नैतिक सद्सद्विवेक बुद्धीमधूनच अशी आंबेडकरांची खात्री होतती. त्यांच्यामते कायद्याने पुरस्कृत केलेले हक्क जेव्हा या सद्सद्विवेकाची मान्यता प्राप्त करतात तेव्हाच ते सुरक्षित व सुखरूप होतात.

सामाजिक लोकशाहीच्या यशस्वितेसाठी आवश्यक गोष्टी

1. समतेची आवश्यकता:

डॉ.आंबेडकर यांच्या मते, सामाजिक लोकशाही यशस्वी करण्यासाठी महत्वाची आवश्यक बाब म्हणजे समाजव्यवस्थेत विषमता असता कामा नये. समाजातील जातीप्रथा व वर्गव्यवस्था ही लोकशाहीला घातक असते. सर्व हक्क व सत्तेचे केंद्रीकरण ज्यांच्याकडे आहे असा वर्ग एका बाजूला आणि सर्व प्रकारचे भारवाहकाचे काम करणारा वर्ग दुसऱ्या बाजूला अशी विभागणी (विषमता) असू नये. कारण अशा विषमतेत क्रांतीची बीजे असतात आणि त्याचे परिमार्जन करणे लोकशाहीला अशक्य होते. आंबेडकरांनी या संदर्भात अब्राहम लिंकन यांच्या गॅटिसबर्ग येथील भाषणाची आठवण करून दिली आहे. 'दुभंगलेले घर कधीही टिकू शकणार नाही' समाजातील आर्थिक व सामाजिक वर्ग हे स्वतःच्या विनाशास कारणीभूत ठरतात असे त्यांना सांगावयाचे होते. जगातील निरनिराळ्या भागातील लोकशाहीच्या इतिहासाच्या अभ्यासावरून असे म्हणता येईल की, लोकशाहीच्या अपयशाचे कारण सामाजिक विषमता, वर्गावर्गातील असमतेची दरी हेच आहे. तेव्हा समाजातील सामाजिक, आर्थिक वर्ग नष्ट झाले पाहिजेत. सर्व व्यक्तींना कायद्यासमोर समान मानले पाहिजे. लोकशाही यशस्वी होण्यासाठी समतेची नितांत आवश्यकता असते, असे आंबेडकरांचे मत होते.

2. शक्तिशाली विरोधी पक्ष:

लोकशाहीला यशसिद्धीसाठी आवश्यक असलेली दुसरी गोष्ट म्हणजे विरोधी पक्षाचे अस्तित्व. डॉ.आंबेडकर यांच्या मते, पूर्वी राजेशाही किंवा सरंजामशाही पद्धतीत सत्ताधारी राजा किंवा राज्यकर्ते यांच्यावर कोणत्याही प्रकारचे नियंत्रण नव्हते. आधुनिक काळात सत्ताधारी पक्षावर नियंत्रण ठेवण्यासाठी शक्तिशाली विरोधी पक्षाची आवश्यकता असते. विरोधी पक्ष हा केवळ विरोधी पक्ष असून चालत नाही, तर तो एक पर्यायी पक्ष, खंबीर पक्ष असला पाहिजे. दर पाच वर्षांनी निवडणुका होतात. तेव्हा मधल्या काळात सत्तारूढ पक्षाच्या कार्यावर अंकुश ठेवणारा विरोधी पक्ष असणे आवश्यक ठरते. लोकसभेत सरकारला तेथल्या तेथे आव्हान देणारा विरोधी पक्ष असावा लागतो. विरोधी पक्षाच्या अस्तित्वामुळे सत्तारूढ सरकारचे ध्येयधोरण तापवून ऐरणीवर ठोकून नीट-नेटके करण्याची व्यवस्था असते. सत्तारूढ पक्षाला आपल्या धोरणाचे, कारभाराचे समर्थन आणि विरोधी पक्षाच्या शंकांचे निरसन करावे लागते.

3. कायदा आणि प्रशासन क्षेत्रातील समानता:

डॉ.आंबेडकर यांच्या मते, लोकशाही यशस्वी करण्यासाठी वैधानिक व प्रशासनविषयक समता प्रस्थापित करणे आवश्यक असते. लोकशाहीच्या विकासासाठी कायदा आणि प्रशासन या गोष्टी समान असल्या पाहिजेत. कायद्याचे अधिराज्य हे तत्त्व मान्य करून प्रशासकीय अधिकाऱ्यांनी सर्वांना समानतेची वागणूक दिली पाहिजे, तरच सर्वांना समान न्याय मिळेल.

इंग्लंडमध्ये सनदी सेवा व राजकीय सेवा यात विभागणी केली. मंत्रिमंडळातील मंत्री व कायदेमंडळातील प्रतिनिधी राजकीय प्रमुख असल्याने ते विशिष्ट काळासाठी निवडले जात. प्रशासकीय सनदी सेवक कायमस्वरूपी, पगारी व कुशल असत. त्यामुळे तेथील राज्यकारभार (प्रशासन) निष्कलंक, निष्पक्षपाती व राजकारणापासून अलिप्त राहिला. इंग्लंड प्रमाणेच भारतातही सरकारने राज्यकारभारात हस्तक्षेप करता कामा नये असे आंबेडकरांनी सुचविले. परंतु याबाबत अजून आपण दुरावत आहोत अशी खंतही त्यांनी व्यक्त केली.

4. घटनात्मक नीतिमत्ता:

लोकशाहीच्या विकासासाठी आणि यशस्वीतेसाठी घटनात्मक नीतिचे पालन केले पाहिजे. डॉ.आंबेडकर यांच्या मते, आपली आजची राज्यघटना ही कायदेशीर तरतुदींचा आणि तत्वांचा सांगाडा आहे. त्या सांगाड्यात रक्तमांस भरावयाचे काम घटनात्मक नीतिमत्तेला करावे लागते. आंबेडकरांनी घटनात्मक नीतीच्या पालनासंबंधी अमेरिकेच्या पहिल्या राष्ट्राध्यक्षांचे उदाहरण दिले आहे. अमेरिकेचे पहिले अध्यक्ष जॉर्ज वॉशिंग्टन यांना दुसऱ्या वेळी अध्यक्ष होण्यासाठी लोकांनी विनंती केली त्यावेळी त्यांनी नकार दिला. तरीपण लोकाग्रहास्तव त्यांना दुसऱ्या वेळी

राष्ट्राध्यक्ष व्हावे लागले. परंतु तिसऱ्या वेळी मात्र हे पद कठोरपणे झिडकारले. घटनात्मक नीतीचे पालन केल्यामुळेच तेथील वंशपरंपरागत सत्ताशाहीचा विमोड झाला आणि लोकशाहीचा पाया अधिक बळकट झाला.

5. अल्पसंख्यांकांची सुरक्षितता:

डॉ.बाबासाहेब आंबेडकर यांच्या मते, लोकशाहीच्या नावाखाली अल्पसंख्यांकांची गळचेपी बहुमतवाल्यांकडून होता कामा नये. बहुसंख्यांकांनी आपल्या बहुमताच्या जोरावर अल्पसंख्यांकांवर अन्याय करू नये. त्यांनी अल्पसंख्यांकांच्या मतांचा आदर करावा. अल्पसंख्यांक लोकांना आपल्यावर अन्याय होणार नाही याविषयी सुरक्षितता वाटली पाहिजे, तशी त्यांना हमी मिळाली पाहिजे. अल्पसंख्यांकानीही आपले मत सनदशीर मार्गाने व्यक्त करावे. केवळ विरोधासाठी विरोध न करता तत्त्वासाठी त्यांनी विरोध करावा. भारतीय लोकसभेत अल्पसंख्यांक सदस्यांकडून (विरोधी पक्षाकडून) सदासर्वकाळ निंदाव्यंजक ठराव किंवा तहकुबी सूचना मांडल्या जातात. परंतु सत्तारूढ बहुसंख्यांक सदस्यांकडून त्यांना फारसा प्रतिसाद मिळाला जात नाही. क्वचित प्रसंगी एखादी सूचना ग्राह्य मानून चर्चेला परवानगी दिल्याचे उदाहरण आढळते. अशा परिस्थितीत या अल्पसंख्यांक लोकांकडून बेसनदशीर मार्गाचा अवलंब होऊन क्रांतिकारक उठाव होण्याचा धोका निर्माण होऊ शकतो. तेव्हा बहुसंख्यांकांकडून अल्पसंख्यांकांवर अन्याय होऊ नये याविषयी दक्षता घेतली पाहिजे.

6. नीतिमान समाजव्यवस्थेची गरज:

डॉ.आंबेडकरांच्या मते, लोकशाही राज्यव्यवस्थेसाठी नीतिमान समाजव्यवस्थेची आवश्यकता असते. नीतिमत्तेशिवाय राजकारण करता येत नाही. राजकारणाला नैतिकतेचे अधिष्ठान असावे लागते. लोकशाही पद्धती यशस्वी करण्यासाठी सामाजिक नीतीची गरज असते. राज्यातील नागरिक नीतिमान असले पाहिजेत. कायदे व्यक्तींच्या बाह्य अंगांचे नियंत्रण करतात. परंतु नीती मात्र व्यक्तींच्या बाह्य अंगांचे आणि अंतरांगांचे-दोहोंचे नियंत्रण करू शकते. लोक नीतिमान असतील तर कायद्याची कमीत कमी गरज भासते. लोकच नीतिमान नसतील तर कितीही कायदे केले तरी अंमल मात्र कमीत कमी होईल. नीतीमुळे कायद्याचे पालन होण्यास मदत होते.

डॉ.आंबेडकर यांच्या मते, लोकशाही म्हणजे असे स्वतंत्र सरकार की जेथे जास्तीत जास्त सामाजिक क्षेत्रात लोकांना कायद्याच्या हस्तक्षेपाशिवाय मोकळेपणाने जीवन जगता येते आणि जर कायदा करण्याची आवश्यकता वाटलीच तर तसा कायदा पाळला जाण्याइतपत सामाजिक नीती समाजात निर्माण झाली असल्याची खात्री कायदे करणाऱ्यांना मिळाली पाहिजे.

7. विवेकी लोकमत (सार्वजनिक विवेकबुद्धी):

डॉ.बाबासाहेब आंबेडकर यांच्या मते, लोकशाहीच्या प्रस्थापनेसाठी विवेकी लोकमताची आवश्यकता असते. कमी-अधिक प्रमाणात सर्वच देशात अन्याय होत असतात. समाजातील काही लोकांना अन्यायाची अगदी थोडी झळ पोहोचते. परंतु काहींना अतोनात छळ सोसावा लागतो. तेव्हा अन्याय कोणावर ही होवो, कोणाकडूनही होवो, तो दूर करण्यासाठी सर्व नागरिकांनी प्रयत्न केले पाहिजेत. अन्याय दिसला रे दिसला की, त्याविरुद्ध जागृत होऊन उठणारी शक्ती म्हणजे समष्टीची सद्सद्विवेकबुद्धी. सार्वजनिक विवेकबुद्धी म्हणजे सर्व अन्यायांविरुद्ध बंड करण्याची बुद्धी होय. समाजातील प्रत्येक माणूस, मग तो अन्यायाचा बळी असो वा नसो, अन्यायाच्या परिमार्जनासाठी पीडितांना साथ द्यावयास उभा राहतो. यासंदर्भात बाबासाहेब आंबेडकरांनी इंग्लंडमधील ज्यू लोकांचे उदाहरण दिले आहे. लोकांना त्यांच्यावर होणाऱ्या अन्यायाविरुद्ध एकाकी लढा द्यावा लागला. सार्वजनिक विवेकबुद्धीच्या अभावामुळे एकही इंग्लिश मनुष्य त्यांच्या मदतीला धावला नाही. उलट ज्यूवर होणाऱ्या अन्यायात इंग्लिश ख्रिश्चन लोकांना आनंदच वाटत असे. हेच जनतेतील सारासार विवेकबुद्धी चे फळ होय.

वरील घटकांचे अनुकरण केल्यानंतर खऱ्या अर्थाने सामाजिक लोकशाही प्रस्थापित होईल असे डॉ. आंबेडकरांचे मत होते.

संदर्भ :-

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अर्थशास्त्र विभाग, विठ्ठलराव पाटील महाविद्यालय कळे

प्रस्तावना-

कोरोना नावाचा विषाणूची देण ही चिनी दिली आहे असे जग मानत असले तरी या विषाणूची लागण सर्वप्रथम चीन मधूनच झाली असे मानले जाते. पहिला कोरोना विषाणू चा रुग्ण सुहान या शहरात सापडला. सदर व्यक्ती हा सी फूड मार्केटशी संबंधित असल्याचे बोलले जाते याच व्यक्तीला सर्वप्रथम 1/12/2019 मध्ये कोरोना विषाणूची लागण झाली. जागतिक आरोग्य संघटनेने यावर आपले मत प्रकट करत असताना असे म्हटले की हा विषाणू एखाद्या विषारी प्राण्यांपासून माणसांमध्ये पसरवण्यात आला. संपूर्ण जगात या रोगाची सुरुवात चीन मधून झाली त्यामुळे चीनचा सुवातीला क्रमांक एक असलेला आपणास पहावयास मिळते नंतरच्या काळात एतर देशात हा रोग झपाट्याने वाढला. भारताच्या संदर्भात याचा विचार करता भारतात देखील याची सुरुवात चीन मधील वुहाण शहरातील विद्यापीठात शिकत असलेला एक तरुण या विषानुणे संक्रमित झाल्यानंतर तो केरळमध्ये दाखल झाला होता तोच भारतातील पहिला कोरोनाचा रुग्ण आहे असे मानले जाते. महाराष्ट्रात कोरोना चा पहिला रुग्ण 9 मार्च 2020 रोजी पुणे येथे सापडला त्यानंतर 17 मार्च 2020 रोजी महाराष्ट्रात पहिला कोरोना बाधित व्यक्तीची मृत्यूची नोंद झाल्याचे आपणास पहावयास मिळते. भारतातील कोरोना रुग्णाचा विचार करता महाराष्ट्राच हे भारतातील सर्वाधिक प्रभाव झालेले राज्य म्हणून म्हटले जाते.

कोरोना विषाणू ची लक्षणे-

ज्या व्यक्तीला कोरोना विषाणूची लागण झालेली आहे त्या व्यक्तीमध्ये नाक गळणं, खोकला, घसा खवखवणे, डोके दुखी ईत्यादी लक्षणे आढळतात कमकुवत रोग प्रतिकारक शक्ती असलेल्या लोकांना या विषाणूची लागण लवकर होते तसेच वयस्कर आणि लहान मुलांना देखील या विषाणूची लागण लवकर होताना आपणास पहावयास मिळते निमोनिया, फुफ्फुसांमध्ये सूज, शिंका येणे, दमा इत्यादी ही लक्षणे या विषाणूची असू शकतात.

कोरोना विषाणूपासून बचावाचे उपाय-

जागतिक आरोग्य संघटनेने कोरोना विषयानुसार संसर्ग रोखण्यासाठी काही खबरदारी घेण्यास सांगितले त्या पुढील प्रमाणे 1 हात सावणाने स्वच्छ धुवावेत, 2.खोकताना किंवा शिंकताना तोंडावर रुमाल ठेवणे, 3. ज्यांना सर्दी किंवा तापाची लक्षणे आहेत त्यांनी गर्दीच्या ठिकाणी जाणे टाळावे, 4.धूम्रपाणवमद्यपान टाळावे, 5. लक्षण आढळल्यास त्वरित डॉक्टरांशी संपर्क साधावा, 6.प्राण्याचा सहवास टाळावा, 7. दोन व्यक्तीमधील अंतर तीन मीटर आसावे या मार्गाचा आपण जर अवलंब केल्यास कोरोना विषाणू पासून होणाऱ्या आजारापासून आपण स्वतःचा बचाव करू शकतो

भारतातील राज्य निहाय कोरोना परिस्थिती - भारतात कोरोना विषाणूचा सर्वप्रथम लागण झाल्यापासून ते आज पर्यंत या विषाणूने संपूर्ण देशभर कसा फैलाव केला तो पुढील प्रमाणे.

अनु. क्र.	राज्य	लागण झालेले लोक	बरे झालेले लोक	मृत	सध्या अस्तित्वात असलेले रुग्ण
1	भारत	28047534	25692342	329100	152734
2	महाराष्ट्र	5731815	5362370	94844	18600
3	कर्नाटक	2587827	2217117	28679	20378
4	केरळ	2514179	2281518	8641	19894
5	तमिळनाडू	2068580	1739280	23754	28864
6	उत्तरप्रदेश	1690016	1628456	20346	1864
7	आंध्रप्रदेश	1685142	1508515	10832	13400

8	दिल्ली	1425592	1389341	24151	946
9	पं.बंगाल	1366240	1255932	15410	11284
10	छातीसगड	969300	917023	13016	1655
11	राजस्थान	938460	880919	8317	2298
12	गुजरात	807486	762270	9815	1871
13	म.प्रदेश	778825	743650	8019	1476
14	ओडिसा	756684	670527	2719	9541
15	हरियाणा	755389	726081	8221	1542

संदर्भ - आरोग्य सेतु अप्प 31/05/2021 ची माहिती

वरील आकडेवारीचा विचार करता कोरोनाची लागण सुरु झाल्यापासून ते आज पर्यंत म्हणजे 31 मे 2021 पर्यंत संपूर्ण भारतात 28047534 लोकांना कोरोना विषाणूची लागण झाली त्यापैकी 25692342 लोक या मधून बरे झाले तर संपूर्ण देशभर 329100 लोकांनी आपला प्राण गमवावा लागला तर 31 मे 2021 रोजी संपूर्ण भारतात 152734 लोक कोरोना बाधित असल्याचे दिसून येते राज्य निहाय हेच प्रमाण पाहिले असता यात कोरोनाविषाणूची सर्वाधिक लागण झालेले राज्य म्हणून महाराष्ट्र राज्याकडे पाहिले जाते 31 मे 2021 मधील परिस्थिती पाहिली असता आपणास असे दिसून येते की आजपर्यंत महाराष्ट्रात 5731815 लोकांना या विषाणूची लागण झाली पण यातून 5362370 लोक बरे झाले तर 94844 लोकांना यात आपला प्राण गमवावा लागला 31 मे 2021 रोजी महाराष्ट्रात 18600 लोक या रोगावर उपचार घेत असल्याचे आपणास दिसून येते भारतात सर्वात आधी जरी कोरोनाचा रुग्ण केरळमध्ये आढळला असला तरी 31 मे 2021 रोजी केरळ मध्ये 19894 लोक या आजारावर उपचार घेताना दिसून येतात मात्र केरळमध्ये मृत्यूचे प्रमाण पाहिले आता हे प्रमाण कमी असल्याचे दिसून येते कोरोनाविषाणू मुळे होणाऱ्या मृत्यूचा आकडा पाहिला असता तो सर्वाधिक महाराष्ट्रात असल्याचे आपणास पहावयास मिळते या आकडेवारीचा विचार करता कोरोनाविषाणू ची साखळी तोडण्यासाठी भारतात प्रथम भारतीय पंतप्रधान नरेंद्र मोदी यांनी रविवारी 22 मार्च 2020 रोजी सकाळी सात ते नऊ पर्यंत स्वयम् लादलेले कर्फू पाळण्याची भारतातील लोकांना विनंती केली या पाठीमागील भारतातील कोरोना व्हायरस या प्रसार कमी होण्यास मदत मिळावी हा होता व त्यानंतर 24 मार्च 2020 पासून पुढील एकवीस दिवसाकरता संपूर्ण भारतभर लॉक डाऊन जाहीर करण्यात आला यानंतर खऱ्या अर्थाने संपूर्ण भारतभर लॉक डाऊनव्यवस्था सुरु झाली याच लॉक डाऊनचा भारतीय अर्थव्यवस्थेवर परिणाम झालेला आपणास दिसून येतो.

संशोधन लेखाचे गृहिते -

सदर संशोधन लेख खालील गृहितावर आधारित आहे

- 1 कोरोना विषाणूचा इतिहास समजून घेणे
 2. भारतातील कोरोना विषाणूची लागण झालेल्या रुग्णांची माहिती घेणे
 3. कोरोना विषाणूचा भारतीय अर्थव्यवस्थेवर झालेला परिणाम अभ्यासणे
- संशोधन पद्धती-

सदर संशोधन लेख लिहीत असताना प्रामुख्याने यामध्ये दुय्यम आधारसामग्री चा आधार घेण्यात आला असून त्यात वर्तमानपत्र, इंटरनेटवर माहिती चा प्रामुख्याने उपयोग करण्यात आला आहे

भारतात या कोरोना विषाणू मुळे अनेक क्षेत्र डबघाईस आलेले दिसून येतात त्यात प्रामुख्याने औद्योगिक क्षेत्र, शिक्षण क्षेत्र, सामाजिक क्षेत्र, पर्यटन क्षेत्र, या क्षेत्राचा समावेश होतो या कोरोना विषाणू पासून कृषिक्षेत्र वाचले असले तरी याही क्षेत्रावर कोरोनाचा परिणाम झालेला आपणास पहावयास मिळतो

कोरोनामुळे करण्यात आलेल्या देशव्यापी लॉक डाऊन मुळे ठप्प पडलेली अर्थव्यवस्था, बंद पडलेला रोजगार आणि त्यामुळे पुरवठा व असलेली मागणी मध्ये असलेली तफावत याचा परिणाम म्हणून सन 2020 या आर्थिक वर्षामध्ये देशाच्या अर्थव्यवस्थेमध्ये तब्बल 7.3 टक्के घट झाली आहे ही घट गेल्या चाळीस वर्षातील ही सर्वात मोठी घसरण असून याआधी करण्यात आलेल्या अंदाजापेक्षा भारतीय अर्थव्यवस्थेची घसरण कमी प्रमाणात च काय तो

दिलासा राष्ट्रीयसांख्यिकी कार्यालयाच्या 2020-21 साठीच्या एकूण राष्ट्रीय उत्पादनाचे आकडेवारी जाहीर केली त्यानुसार जानेवारी ते मार्च 2019 मध्ये जीडीपीमध्ये 1.6 टक्क्यांनी वाढ झाली आहे मात्र मागील एक वर्षाचा विचार करता जानेवारी ते मार्च या तिमाही मध्ये जीडीपी मध्ये 3 टक्क्यांची वाढ झाली होती.

आरोग्य व्यवस्थाभारतात कोरोना विषाणूचा प्रसार झाल्यानंतर आरोग्य व्यवस्था पाहिली आता आपणास असे दिसून येते की या व्यवस्थेवर सर्वाधिक ताण पडला परंतु भारत सरकार या कोरोनाविषाणूशी दोन हात करण्यास कमी पडलेले आपणास दिसून येते कारण या प्रकारचा विषाणू यापूर्वी भारतात आढळला नव्हता त्यामुळे नेमक्या कोणत्या पद्धतीने यावर उपाय योजना करता येतील याबद्दल यात ज्ञान माहीत नसल्यामुळे संपूर्ण आरोग्यव्यवस्थेवर त्याचा ताण पडला कोरोना विषाणूची लागण झालेल्या रुग्णांचे प्रमाण पाहिले असता हे प्रमाण एकूण लोकसंख्येच्या प्रमाणात जरी कमी असले तरी या कमी असणाऱ्या लोकसंख्येला देखील भारतीय अर्थव्यवस्थेत आरोग्य सुविधा आपण पुरवू शकलो नाही हेच यावरून आपणास दिसून येते यातच भारतात आरोग्य व्यवस्था अपुरी असल्याचे कोरोना साथीने दाखवून दिले जागतिक आरोग्य संघटनेच्या प्रमाणकानुसार हजार लोकांमागे एक डॉक्टर असला पाहिजे परंतु भारतामध्ये हेच प्रमाण खूप कमी असल्याचे आपणास दिसून येते ग्रामीण भागात तर पंचवीस हजार लोकांमागे एक डॉक्टरचे प्रमाण दिसते ग्रामीण भागातील केवळ 13 टक्के लोकांना प्राथमिक आरोग्य केंद्राची सुविधा मिळते हॉस्पिटल मध्ये खाटेच्या उपलब्धतेचे राष्ट्रीय प्रमाण एक हजार लोकांमागे 0.55 टक्के असे आहे आपल्या लोकसंख्येच्या 17 टक्के लोक तर यापेक्षाही भीषण परिस्थितीत राहतात. आरोग्य सेवांच्या बाबतीत चीन, श्रीलंका, भूतान आणि बांगलादेश हे शेजारी राष्ट्र देखील आपल्या पुढे असल्याचे दिसून येते.

पर्यटन क्षेत्रावरील परिणाम पाहता आपणास असे दिसून येते की गेल्या दीड वर्षांपासून या क्षेत्राला खूप मोठी हानी स्वीकारावे लागली आहे कारण संपूर्ण जगभर लॉक डाउन लागल्यामुळे इतर देशातील पर्यटक आपल्या देशात पर्यटनासाठी येऊ शकत नाही त्यामुळे या क्षेत्रावर अवलंबून असणाऱ्या लोकांना अर्थार्जनाचा मार्ग रोखला गेला आहे विदेशी पर्यटकासोबतच स्थानिक लोक देखील या पर्यटन क्षेत्राकडे जाऊ शकत नसल्यामुळे या क्षेत्राला खूपच मोठी हानी झाली असे आपणास दिसून येते.

शिक्षण क्षेत्राचा विचार केला आता गेल्या दीड वर्षांपासून शिक्षण क्षेत्र हे पूर्णपणे कोलमडलेले आपल्याला दिसून येते गेल्या दीड वर्षांपासून विद्यार्थी शाळेत हजर नाहीत थोड्याफार प्रमाणात ऑनलाईन शिक्षणाचा जरी आपण स्वीकार केला असला तरी या ऑनलाईन शिक्षणाच्या माध्यमातून विद्यार्थ्यांना कितपत वज्ञान समजले असेल याबाबतही शंका या ठिकाणी व्यक्त केली जाते.

वर्ष 2020-21 मध्ये शेती आणि संलग्न क्षेत्रात 3.6 % ने वाढ झालेली वगळता इतर सर्व क्षेत्रात मोठ्या प्रमाणात घट होत असताना आपला दिसून येते यात खनकर्म - 8.5% वस्तू निर्माण - 7.2 टक्के, वीज गॅस पाणी आणि इतर सेवा 1.9 टक्के बांधकाम - 8.6 टक्के ,हॉटेल वाहतूक आणि दळणवळण -18.3 टक्के ,व्यावसायिक सेवा आणि वास्तव क्षेत्र -1.5% सार्वजनिक प्रशासन, संरक्षण आणि इतर सेवा-4.6 टक्के ने घटल्या आहेत तर येत्या तीमाहित त्या थोड्याफार प्रमाणात वाढल्याचे आपणास पहावयास मिळत असले तरी यावरून देशाच्या आर्थिक वर्धिच्या राहसाचीकल्पना येते यातून बाहेर पडायचे असेल तर केंद्र सरकारने अर्थव्यवस्थेची होणारी पडझड नियंत्रित करण्यासाठी आणि तिचे पुनर्वसन करण्यासाठी ठोस पावले उचलणे गरजेचे आहे.

संदर्भ-

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3. आरोग्य सेतु अप
4. Encyclopedia of Britannica

यात्रा साहित्य में साहित्य विषयक चिंतन

डॉ. विक्रम रामचंद्र पवार

देशभ्रम संभाजीराव गरड महाविद्यालय- मोहोळ.

उत्तरशती के यात्राकार हिंदी तथा अन्य भाषाओं के साहित्य की प्रवृत्ति, वर्तमान स्थिति आदि पर भी दृष्टिपात करते हैं। साहित्यकार प्रत्येक घटना, सुख या दुःख के क्षणों में भी उन अंशों को खोज ही लेता है, जो उसे साहित्य निर्माण की प्रेरणा देते हैं—“साहित्यकार कभी कुछ खोता नहीं। हर दर्द उसकी पूँजी है। वाल्मीकि क्रौंचवध के समय दर्द सहने की जिस यातना में से गुजरे थे वही यातना तो रामकथा के सृजन का आधार बनी थी।”

साहित्यकार के दायित्वों पर विचार करते हुए महादेवी वर्मा जी कहती हैं—“बीसवीं शताब्दी के उत्तरार्ध में भारत में बड़े-बड़े साहित्यकार और राजनीतिज्ञ हुए। वे जिनको भी छू देते थे, वही महान् बन जाता था। पारस का कभी भान नहीं होता कि उसके छूने से लोहा सेना बनता है, लेकिन बन जाता है। आज तो वही देश बौनों का देश बन चुका है।

लेकिन चिंता की कोई बात नहीं, समय का चक्र घूमता रहता है। आज सारी अनैतिकता, गंदगी ऊपर आ गई है। यह जब घूमेगा तो गंदगी कुचलकर नीचे चली जाएगी और फिर अच्छाई ऊपर आएगी। इस समय के चक्र को रोक सके, ऐसी शक्ति किसी में नहीं। व्यास तक को कहना पड़ा-मेरी कोई नहीं सुनता। हमें अपने दायित्व को निभाते हुए प्रतीक्षा करनी होगी। आज तो साहित्यकार का एक ही दायित्व है कि वह सरस्वती का मस्तक झुकने नहीं दे। देवता को हमने नहीं देखा, पुजारी से उसका आभास होता है। सरस्वती को किसी ने नहीं देखा। हम उसके पुजारी हैं। यदि हम झुकते हैं तो सरस्वती को छोटा करते हैं। मैं ऐसा कोई काम नहीं करूँगी, जिससे सरस्वती का मस्तक झुके।” सत्य के आलोक में मर्यादापूर्ण लेखन पर यहाँ बल दिया गया है।

साहित्यकार का अपनी कृति के प्रति दृष्टिकोण एवं पाठक की उससे अपेक्षा क्या होती है? इस पर विचार करते हुए अजित कुमार जी लिखते हैं—“किसी ने कहा, तुम्हारा अमुक यात्रा-वृत्तांत बहुत ठीक उतरा। किसी और ने कहा, कुछ पता नहीं चला, आप कहाँ गए थे, कहाँ लौटे, बड़ा कल्पयुज करके छोड़ा है। मैं सोचता रहा, कोई ब्यौरा किसी को अच्छा तो किसी को बुरा क्यों लगता है? शायद इसलिए कि लेखक यदि उसमें अपने को देना चाहता है, तो पाठक उसमें अपने को पाना चाहता है। इन जरूरतों के बीच तालमेल हमेशा कहाँ बैठ पाता है! कभी-कभी तो पाठक के तार उस रचना से जाकर जुड़ जाते हैं, जिससे स्वयं लेखक के पूरी तरह जुड़े न हों?” पाठक एवं लेखक अपनी भावभूमि में विचरण करते हैं। अतः कई बार लेखक की अनुभूति पाठक को अपनी भावभूमि का मूर्त रूप प्रतीत होती है, तो वह उस रचना से आत्मीयता प्रस्थापित करता है।

आज साहित्य सृजन भी एक व्यवसाय बन रहा है। आवश्यकतानुसार साहित्य रचना का निर्माण होता है, “विज्ञान के इस दौर में बेचारा मौलिक साहित्य परेशान है। आर्डर पर तैयार माल की तरह आज साहित्य भी आर्डर पर लिखने की वस्तु बनता जा रहा है। अगर आप निराला पर भावपूर्ण निबंध लिखें, तो उनकी निधन-तिथि तक ठहरना पड़े और अगर गांधीजी की बात करना चाहें, तो गांधी-शताब्दी से पहले नहीं की जा सकती। बेचारे आधे कालमवाले ‘रूपक’ को दो कालम की ‘कुशुतीवाला स्तंभ, आँखें दिखाकर भगा देता है और कविता अगर पाँच कालम की हो, तो उसे चार कालम की बना देने को कहा जाता है।” अतः मौलिक साहित्य के प्रकाशन में आ रही कठनाइयाँ अंततः साहित्य का अहित करती हैं।

शोध-प्रबंधों के गिरते स्तर पर विचार करते हुए रामनारायण उपाध्याय जी लिखते हैं—“मैंने कहा “पंडितजी, आजकल शोध-प्रबंध का स्तर गिरता जा रहा है। पहले जिस तरह लड़कियों को आभूषण पहनने का शौक होता था, उसी तरह आजकल लड़कों को डॉक्टरट लगाने का शौक हो गया है।.....एक दिन ऐसा आएगा, जब शोध-प्रबंध भी लिखे लिखाए मिलने लगेंगे।” वे बोले—“आज क्या नहीं हो रहा है। लड़के हमसे विषय पूछते हैं और हमें एक लंबा चौड़ा प्रश्न भेज देते हैं। और चाहते हैं कि उसका उत्तर देकर हम ही उनका शोध-प्रबंध लिख दें।” आज का शोधार्थी डिग्रीयों का अभिलाषी बनता जा रहा है।

भारत में साहित्यकारों को वह सम्मान नहीं मिल पाता है, जो विदेशों में वहाँ के साहित्यकारों को मिलता है, “हमारी साहित्यिक विरासत का एक नक्शा यदि बनाया जाए तो दुनिया में अलग होगा, लेकिन किसीका सम्मान करना हमने नहीं सीखा। एक भी ट्राटफोर्ड-अपॉन-एवत हमारे देश में नहीं है, जबकि शेवचपियर की तुलना में वाल्मीकि का भार कम नहीं है। हमारे तीर्थ या तो अंधमान्यताओं के धर्मस्थल हैं, जो आदमी को आदमी से बाँटते हैं अथवा राजनीति की वे रंगशालाएँ हैं, जिनकी चर्चा करते हुए हमारी साँस हरदम टूटती और क्षीण होती है।”

विदेशों में साहित्य और साहित्यकारों की स्थिति क्या है? यह जानने का प्रयास भी उत्तरशती के यात्राकारों ने किया है। पाश्चात्य जगत में हर स्तर पर परिवर्तन पाया जाता है। परिवर्तन की इस धारा के कारण नए मूल्य एवं धारणाएँ निर्मित एवं विकसित होती रहती हैं। इससे वहाँ का साहित्य भी प्रभावित होता है-“यूरोप में सरल जीवन संभव नहीं रह गया है और इसीलिए सरल साहित्य जैसी कोई चीज नहीं। लेखक, बुद्धिजीवी, कलाकार, साधारण आदमी आस्था का एक केंद्र तलाशता है, थोड़े दिनों बाद मोहभंग की स्थिति में अपनी पूर्वस्थिति को लौट जाता है। डब्ल्यू-एच ऑडेन चौथे तक प्रमुख राजनैतिक कवि थे। आज वह अपनी पिछली कविताओं को नकारते हुए यह मानते हैं कि राजनीति और कविता का रिश्ता संभव नहीं है। १९६७ में जर्मन कवि एन्सेंस बर्गर से मैं मिला था। उन दिनों वह क्रांति के प्रबल समर्थक थे। कविता को लेकर उनसे मेरी लंबी बहस हुई थी। बाद में मालूम हुआ कि वह वयूबा चले गए। बर्लिन में मैंने उनके विषय में पूछताछ की। पता चला कि बहुत हद तक उनका मोहभंग हो चुका है और कविता के विषय में उनकी धारणाएँ बदल गई हैं।” समाज-जीवन में आए परिवर्तनों का साहित्य पर प्रभाव पड़ना स्वाभाविक प्रक्रिया है।

अत्यधिक यांत्रिकीकरण ने यूरोप के समाज के सम्मुख अनेक प्रश्न उपस्थित किए हैं। वहाँ के साहित्यकार इस विषय को लेकर चिंतित हैं। ईव वैल्लो का उपन्यास ‘सॉफ्ट गुलाम’ में “टैक्नोलॉजी पर प्रहार किया गया है, क्योंकि वह मनुष्य को वास्तविकता से काट कर रोबोट, मशीनी मानव बना देती है। मैं नहीं जानता कि आपके देश में टैक्नोलॉजी का क्या और कितना प्रभाव-दुष्प्रभाव पड़ा, लेकिन हमारे यूरोप महाद्वीप में टैक्नोलॉजी ने मनुष्य की अस्मिता को नष्ट कर दिया है। और अब धीरे-धीरे वह उसके अस्तित्व को ही नष्ट करती जा रही है। वह दिन दूर नहीं जब मनुष्य कुछ नहीं रह जाएगा और मशीन सब कुछ हो जाएगी। हम साहित्यकार लोग इस बात से बहुत चिंतित हैं।” साहित्यकार मानव हित का पक्षधर होता है।

युवा पीढ़ी के साहित्यकार पारंपारिक शिल्प की अपेक्षा नए-नए शिल्पगत उपकरणों का अंगीकार कर रहे हैं-“चीनी लेखक परंपरा के पक्षधर नहीं हैं। वे दरअसल बदलाव, सुधार और प्रगति के पक्षधर हैं।” इसी प्रकार स्वीट्जरलैंड की “पिछली पीढ़ी ने युद्ध पर बहुत लिखा, राजनीतिक विषयों को साहित्य में उतारा, पर आज की युवा पीढ़ी विषय वस्तु से अधिक बल शिल्प पर दे रही है। नए लोग उपन्यास लिखने के नए फार्म और शिल्प की खोज करना चाहते हैं।” पारंपारिक उपमान, प्रतीक, आधुनिक संकल्पनाओं में खरे नहीं उतरते। अतः शिल्प के स्तर पर नवीनता की तलाश लाजमी है।

निष्कर्ष- उत्तरशती के यात्रा-साहित्य में भारतीय साहित्य पर पर्याप्त चिंतन किया गया है। इसमें लेखक की रचना-धर्मिता, उसके कर्तव्य, वर्तमान साहित्य की रचना धर्मिता, उसके कर्तव्य, वर्तमान साहित्य की स्थिति, शोध-प्रबंधों का स्तर, साहित्यकारों का मान-सम्मान आदि बिंदुओं पर पर्याप्त प्रकाश डाला गया है। इसी प्रकार विदेश के साहित्य की सद्य स्थिति पर विचार करते हुए यात्राकारों ने वहाँ के परिवर्तित मूल्य, अत्यधिक यांत्रिकीकरण के दुष्परिणामों पर साहित्यकारों की प्रतिक्रियाओं का यथार्थ अंकन किया है। वहाँ नई पीढ़ी के साहित्यकार शिल्प के स्तर पर नवीनता के पक्षधर हैं।

संदर्भ सूचि-

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|---|--------------------|
| १ विष्णु प्रभाकर के संपूर्ण यात्रावृत्त-२ | विष्णु प्रभाकर |
| २ यात्रा की पगडंडियाँ | रामनारायण उपाध्याय |

३	सफरी झोले में	अजितकुमार
४	सैलानी की डायरी	राजेंद्र अवरुथी
५	अपोलो का रथ	श्रीकांत वर्मा
६	कुछ और सफर	प्रदीप पंत
७	नये चीन में दस दिन	गिरधर राठी

अनुसूचित जातीच्या संकल्पनेचा विश्लेषणात्मक अभ्यास
प्रा.डॉ.वसंत तुकाराम नाईक, नारायण हणमंतराव पांचाळ

^१मार्गदर्शक, विभागप्रमुख तथा संशोधक मार्गदर्शक, ग्रामीण महाविद्यालय, वसंतनगर, ता.मुखेड जि.नांदेड
^२संशोधक, भूगोल विभाग, स्वामी विवेकानंद महाविद्यालय, मुक्रामाबाद, ता.मुखेड जि.नांदेड

प्रस्तावना

आर्यांचे भारतात आगमन झाल्यानंतर त्यांनी स्थानिक भारतीय लोकांबरोबर युद्ध केले. या युद्धात स्थानिक भारतीयांचा पराभव होऊन आर्य विजयी झाले. त्यामुळे पराभूत मूळ भारतीयांना आर्यांनी दास बनविले. आर्यांमध्ये वर्णव्यवस्था होती. वर्णांचा प्रथम उल्लेख ऋग्वेदात आढळतो. वर्ण या शब्दाचा ऋग्वेदात अर्थ शरीराचा रंग यावरून ठरविले जात होते. वर्णाने विचार करता या काळात दोन वर्ण होते. एक आर्य जे रंगाने गोरे होते तर दुसरे दास हे रंगाने काळे होते. दास या शब्दाला नंतर सेवक, गुलाम, अस्पृश्य असा अर्थ प्राप्त झाला व सामाजातील कनिष्ठ दर्जा हे दासांचे एक वैशिष्ट्ये ठरले.

अभ्यासाची उद्दिष्टे

१. अनुसूचित जातीच्या संकल्पनेचा अभ्यास करणे.
२. अनुसूचित जातीची ऐतिहासिक पार्श्वभूमी जाणून घेणे.
३. अनुसूचित जातीच्या अभ्यासाचे महत्त्व जाणून घेणे.

अनुसूचित जातीची संकल्पना

वैदिक कालखंडात चार वर्ण तयार झाले यामध्ये ब्राम्हण, क्षत्रिय, वैश्य आणि शूद्र. या कालखंडात ऋग्वेदातील वर्ण या शब्दाचा अर्थ बदलून वृ-वृणांती म्हणजे व्यवसाय निवडणे असा अर्थ प्राप्त झाला. ऋग्वेदात पहिल्या तीन वर्णांचा उल्लेख आढळतो. पुरुष सूक्तांची रचना ऋग्वेदातील इतर सूक्तांच्या नंतर झाली असावी. त्यामुळे पुरुष सूक्तात मात्र शूद्रांचा उल्लेख आढळतो. पुरुष सूक्तात चारही वर्णांची कर्तव्ये निश्चित करण्यात आली होती. या संदर्भातील एक सूक्त आढळते-

ब्राह्मणस्य मूर्ख्यमासिद बाहू राजन्यकृता
उरुस्तदस्य यद्वैश्या शूद्रो पादजायते

या सूक्तानुसार चारही वर्णांची कर्तव्ये पुढीलप्रमाणे दिली आहेत.

१. ब्राम्हण : अध्ययन, अध्यापन, यज्ञ कार्यातील पैराहित्य, दान घेण्याचा अधिकार होता.
२. क्षत्रिय : पुरुष सूक्तात क्षत्रियांचा उल्लेख राज्यन्य असा केला असून क्षात्रतेजाशी निगडित युद्ध शासकीय धर्म करण्याचे अधिकार होते.
३. वैश्यांना पशुपालन, शेती, व्यापार करण्याचे अधिकार होते.
४. शूद्र : शूद्रांची निर्मिती पायातून झाली. पाय संपूर्ण शरीराची सेवा करतात म्हणून शूद्रांनी संपूर्ण समाजाची म्हणजेच तिन्ही वर्णांच्याची सेवा करणे असे त्यांचे कर्तव्य होते.

वेगवेगळे धर्मशास्त्र, विचारवंत, राजकीय पंडित, समाजसुधारक, शासनाचे अहवाल यामध्ये बदलत्या काळानुसार अस्पृश्य शब्दात बदल होत गेला आहे. या शब्दाचे बदलते स्वरूप पुढीलप्रमाणे नमूद केले आहे.

१. ऋग्वेदात चर्मन म्हणजे चामडे कर्मविणारा अर्थात चांभार यांना अस्पृश्य मानले होते.
२. मनुस्मृतीनुसार प्रतिलोम विवाहातून निर्माण झालेल्या संततीला अस्पृश्य म्हटले.
३. विष्णुधर्मशास्त्र यानुसार चांडाळ, म्लेच्छ आणि पारसी यांना अस्पृश्य मानले.
४. महात्मा गांधींनी सर्व अस्पृश्यांना हरिजन या संज्ञेचा वापर केला.
५. डॉ.बाबासाहेब आंबेडकर स्वतः एक अस्पृश्य समजल्या जाणाऱ्या जातीत जन्माला आले होते. त्यांनी अस्पृश्यांसाठी भ्रमरहदयी माणसे (Broken Men) असे म्हटले.
६. ब्रिटीश सरकारने अस्पृश्यांना दलित जाती हा शब्द उल्लेख केला.
७. इ.स.१९३१ मध्ये जनगणना आयुक्तानी अस्पृश्य जातीचा उल्लेख बहिर्जाती (Exteruir Castes) असा केला.
८. सायमन कमिशनने अस्पृश्य जातीसाठी सर्वप्रथम अनुसूचित जाती असा शब्द वापरला.

डॉ.वि.रा.शिंदे यांनी दलित असाच उल्लेख केला. भारतीय संविधानातील अनुच्छेद ३४१ मध्ये या जातींची सूचि दिली आहे. त्यामुळे आज अनुसूचित जाती ही संज्ञा सर्वत्र रूढ झाली आहे. मुळात दलित या विशेषणाची उत्पत्ती 'दल' या संस्कृत धातूपासून झाली असून दलित शब्दाचा अर्थ दलित-सांवे, तुडविलेले चुरडलेले असा आहे. इंग्रजीमध्ये या शब्दासाठी Depressed Class हा शब्द वापरला जातो.

अनुसूचित जाती म्हणजे काय ?

१. अनुसूचित जाती ही संज्ञा मानवी प्रगतीत सर्वात मागे पडलेल्या आणि रेटलेल्या सामाजिक वर्गासाठी वापरली जाते.
२. अनेक शतकापासून संस्कृतीचा ज्यांना बरोबरीचा हिस्सा मिळू शकला नाही. या देशाचे मूळ वारसदार असूनही त्यांना तो वारसा प्राप्त झाला नाही. ते या देशाचे मुळनिवाशी आहेत परंतु हा देश त्यांचा कधीच होऊ शकला नाही, ही खंत सर्वच दलित बांधवात निर्माण झाली.
३. अनुसूचित जाती ही संज्ञा अशा व्यक्तींच्या समुहासाठी आहे, की ज्यांचा माणूस म्हणून जगण्याचा हक्क नाकारला गेला. समाज रचनेच्या उतरंडीनुसार ज्यांच्या वाट्याला एकाच प्रकारचे जीवन आले, ज्यांचे माणूस म्हणून माणूसपण गेले, ज्यांना मानसन्मान नाकारला गेले ते सर्व दलित ठरतात.
४. अनुसूचित जाती ही संज्ञा सनातन संस्कृतिच्या व्यवस्थेत दबल्या गेलेल्या लोकांसाठी आहे.
५. आर्थिक, सामाजिक, सांस्कृतिक आणि राजकीय दृष्ट्या ज्यांना कित्येक शतके उपेक्षित ठेवल्या गेले ते सर्व अनुसूचित जाती ठरतात.
६. अनुसूचित जाती ही संज्ञा कोणत्या एका विशिष्ट जातीसाठी किंवा गटासाठी नसून समाजव्यवस्थेमध्ये ज्यांचे अस्तित्व पशुवत आहे, त्या सर्वांसाठी आहे.

अनुसूचित जातीची ऐतिहासिक पार्श्वभूमी

प्राचीन काळापासून भारतीय समाजव्यवस्थेतील अनुसूचित जाती संबंधी अनेक मत मतांतरे आहेत. काहींनी जन्मावर आधारित, काहींनी श्रमावर आधारित तर काहींनी त्यांच्या कर्मावर आधारित वर्गीकरण केले आहे. वैदिक काळात अनुसूचित जातीचा उल्लेख हा ऋग्वेदाच्या पुरुष सुक्तामध्ये सर्वप्रथम प्रयोग केल्याचे आढळून येते. वर्णव्यवस्थेमध्ये अनुसूचित जातीची स्थिती सर्वात खालची होती. अथर्ववेदाच्या १९ व्या अध्यायामध्ये अनुसूचित जातीचे वर्णन एका वर्गाच्या रूपात केले होते. सामाजिक जीवनाच्या प्रत्येक क्षेत्रामध्ये इतर वर्णांच्या लोकांसोबत वेदपठन, शिक्षण आदी बाबतीत भाग घेत असत. असे दलितता प्रति वैदिक काळात वर्णन आलेले आहे. समाजाची जडणघडण ही जातीय वर्गीय समाजावर होती. ज्यात जातिव्यवस्था प्रधान होती. ती धार्मिक, सांस्कृतिक अशा घकांच्या परिणामातून घडत गेली.

उत्तरवैदिक काळाच्या शेवटी-शेवटी अनुसूचित जातींना धार्मिक कृत्यापासून दूर केले गेले. या काळात वर्णांचा उगम हा जन्माचा आधार प्रमुख मानला आणि कर्म गौण मानले. वर्णव्यवस्थेच्या स्थितीमध्ये अनुसूचित जातीला महत्त्व देण्यात आले. यातूनच शुद्र किंवा अस्पृश्य जाती निर्माण झाल्या. शुद्रांना वेदपठनाच्या आधिकारापासून वंचित करण्यात आले. तसेच त्यांना सर्व धार्मिक विधी पासून दूर करण्याचा प्रयत्न ब्राह्मणांकडून होऊ लागला. पाणिनी यांनी अनुसूचित जातीचे निर्वासित (बहिष्कृत) आणि अनिर्वासित (अबहिष्कृत) असे वर्गीकरण केले आहे. रामायण महाभारत आणि उत्तरवैदिक काळातील वर्णव्यवस्थेचे चित्र अनुसूचित जाती संदर्भात पहावयास मिळते. तसेच गीतकार यांनी गुण आणि कर्मानुसार चार वर्ण सांगितले.

मौर्य काळात चांडाळांना अस्पृश्य मानले जात होते. परंतु मौर्यकाळामध्ये शुद्रांची सामाजिक स्थिती आजून बिघडली. ब्राह्मण आणि शुद्रामध्ये सामाजिक विभेद निर्माण झाला. स्मृती काळामध्ये मनुने ब्राह्मणांना आकाशात नेऊन ठेवून त्यांना भू देवताचा दर्जा दिला. त्यामुळे वर्णव्यवस्थेच्या जागी जातिव्यवस्था दृढ बनली गेली. शुद्रांना वेदपठण्याचा व यज्ञ करण्याचा अधिकार नव्हता, मनुच्या नियमानुसार शुद्रांना अतिशय हिन समजले गेले. या काळात शुद्रांच्या गुन्हांना दंड देण्यासाठी अत्यंत कठोर नियम बनविण्यात आले.

प्राचीन काळात न्यायसंस्थेवरही वर्णव्यवस्थेचा खूप प्रभाव पडला होता. ब्राह्मण हे समाजव्यवस्थेत सर्वात वरच्या स्तरावर होते. ते त्याचा सतत फायदा घेत असत. त्यामुळे ब्राह्मण जातीला खुपच मोठे मान सन्मान होते. पारंपारिक न्यायव्यवस्थेत व्यक्तीच्या वर्णावरून नियम व कायदे बदलत असल्याचा अगदी स्पष्ट उल्लेख आलेला आहे. यातूनच एकप्रकारची विषमतेवर आधारलेली समाजव्यवस्था निर्माण करून त्यांच्यावर कायदेशीरपणाची मोहोर लावण्यात आली. त्या प्रद्धतीप्रमाणे एखाद्याने पालन केले नसेल तर तो शिक्षेस पात्र ठरत होता.

अनुसूचित जातीचा उल्लेख १८८१ मधील जनगणना म्हणजे फक्त निरनिराळ्या राज्यांतील आणि परगण्यांतील जातीबदलचे वर्णन आहे. जातीचे वर्णाप्रमाणे विभाजन केले जात होते. त्यामुळे अनुसूचित जातीचे लोक त्या यादीच्या शेवटीच असत. १८९१ च्या जनगणनेत जातीचे वर्गीकरण करून त्यावेळच्या प्रथेप्रमाणे प्रत्येकाला जे काम दिले जात असे त्यांची नोंद आहे. अनुसूचित जातीत व्यवसाय धंद्यात, श्रेणीत शेतमजूर, चामड्याचे काम, सफाई कर्मचारी, पहारेकरी आणि खेड्यातील किरकोळ हलके काम करणारे अशा श्रेणीत ठेवले गेले. असा भारतीय जनगणनेच्या माध्यमातून दलिततासंबंधी माहिती आल्याचे आढळून येते. १९३१ मध्ये वार्तकनाच्या वेळी अस्पृश्यांचा उल्लेख दलित म्हणून सर्वप्रथम केला गेला. अनुसूचित जाती हा शब्द सर्वप्रथम एप्रिल १९३५ मध्ये वापरला गेला. इंग्रज सरकारने भारत सरकारला (अनुसूचित जाती) जो आदेश १९३६ मध्ये दिला त्यानुसार काही जाती, वंश आणि जमाती या अनुसूचित जातीमध्ये गणल्या जाऊ लागल्या. आदी सदर लोकांचे गट मागासवर्गीय म्हणून ओळखले जात असत.

'दलित' या शब्दाची उत्पत्ती डॉ.बाबासाहेब आंबेडकरांच्या सामाजिक क्रांतिच्या लढ्यातून झाली. १९४२ मध्ये नागपूर येथे 'ऑल इंडिया शेड्युल्ड कास्ट फेडरेशन' या संघटनेची स्थापना झाली. फेडरेशनला मराठीत 'दलित फेडरेशन' असे म्हटले जाऊ लागले. तसेच शेड्युल्ड कास्ट या इंग्रजी शब्दाला मराठी पर्याय म्हणून दलित हा शब्द पुढे आला. या शब्दाचे मूळ १९३१ साली डॉ.बाबासाहेब आंबेडकर आणि श्रीनिवास यांनी गोलमेज परिषदेला सादर केलेल्या प्रस्तावामध्ये 'डिप्रेसड क्लासेस' असा उल्लेख केला होता. डिप्रेसड क्लासेसची व्याख्या पुढील पोटकलम क्रमांक दोन मध्ये नमूद केली आहे.

निवडणुकीच्या वेळी शेड्युल कास्ट हा शब्द अस्पृश्य जमातीसाठी वापरण्यात आला होता. शेड्युल्ड कास्ट या शब्दाचे मराठीकरण 'अनुसूचित जाती' असे झालेले आहे. अनुसूचित जाती या प्रामुख्याने अस्पृश्य असल्याच्या दिसून येतात. १९४२ मध्ये शेड्युल्ड कास्ट फेडरेशन चे 'दलित फेडरेशन' मध्ये रूपांतर झाले. तेथूनच खऱ्या अर्थाने दलित हा शब्द अस्तित्वात आला. हा शब्द प्रामुख्याने अस्पृश्य जातीच्या संदर्भाने उदयाला आला आणि दलित म्हणजे अस्पृश्य असा अर्थ जनसामान्यात रूढ झाला. डिप्रेसड क्लासेस हाच शब्द सरकारी यंत्रणेपासून ते भारतीय जनतेपर्यंत अस्पृश्यांना लागू केला गेला. पुढे बहिष्कृत समाज हा शब्द वापरला जाऊ लागला. परंतु भारतीय संविधानात अस्पृश्य समजल्या जाणाऱ्या जातीसाठी अनुसूचित जाती अशी संज्ञा वापरली आहे.

अनुसूचित जातीच्या अभ्यासाचे महत्त्व

अनुसूचित जातीच्या अभ्यासाचे महत्त्व पुढील विविध मुद्द्यांच्या आधारे जाणून घेण्यात आले आहे.

१. भारतीय समाजाचे यथार्थ दर्शन

हिंदू धर्म हा एक सनातन धर्म आहे. या धर्माला कोणीही संस्थापक नसून हा एक अपौरुषीय धर्म आहे. या धर्मात सुरुवातीला तीन वर्ण होते; पण कालांतराने चौथ्या शूद्र वर्णाचा समावेश करण्यात आला. समाजातील हलक्या दर्जाची कामे करणाऱ्यांचा समावेश शूद्रांमध्ये करण्यात आला. वर्णव्यवस्थेचे उत्तरोत्तर जातीव्यवस्थेत रूपांतर झाले. जाती या जन्मानेच ठरू लागल्या. कनिष्ठ जातीचे सर्व सामाजिक, राजकीय, आर्थिक व सांस्कृतिक अधिकार वरिष्ठ जातीने काढून घेतले. त्यामुळे हजारो वर्षे शोषितांचे जीवन कनिष्ठ जातींना जगावे लागले, ही वस्तुस्थिती आहे. जातीव्यवस्था ही स्पृश्य-अस्पृश्यतेवर आधारलेली आहे. ही जातीव्यवस्था संपूर्ण भारतीय समाजाला व्यापून राहिलेली आहे. प्रत्येक राज्यातील जाती व्यवस्थेचे स्वरूप आणि अनुसूचित जातीचे असणारे स्थान समजून घ्यावयाचे असेल तर साहित्याचा अभ्यास करणे गरजेचे आहे. त्यामुळे भारतीय समाजाचे यथार्थ दर्शन या दलित साहित्यातूनच होऊ शकते.

२. अनुसूचित जातींसाठी कार्य करणाऱ्यास प्रोत्साहन

दलितांच्या मुक्तीला खऱ्या अर्थाने सुरुवात ही १९ व्या शतकात महात्मा फुले यांनी केली. त्याची प्रेरणा घेऊन राजर्षी शाहू महाराज यांनी आपल्या संस्थानात कार्य केले. तर दक्षिण भारतात १२ व्या शतकातील महात्मा बस्वेश्वर आणि स्वतंत्र्यपूर्व काळातील

ई.व्ही.रामास्वामी पेरियार यांनीही महत्त्वपूर्ण कार्य केले. बाबासाहेबांनी काळाराम मंदिर प्रदेश, महाडचा चवदार तळ्याचा सत्याग्रह, मनुस्मृतीचे सामूहिक दहन इत्यादी कार्य करून समाजातील विषमतेला जोरदार हादरे दिले. परंतु अलीकडच्या काळात अनेक नेत्यांच्या किंसा समाज सुधारकांच्या कार्याविषयी समाजात जाणीवपूर्वक गैरसमज निर्माण केला जात आहे. राजकीय पोळी भाजून घेण्यासाठी कोणीही कोणत्याही मार्गाचा अवलंब करीत आहेत. अशावेळी वस्तुस्थिती काय आहे, दलितांसाठी कार्य करणाऱ्या नेत्यांची भूमिका, तत्कालिन परिस्थिती काय होती याचा वस्तुनिष्ठ अभ्यास असणे आवश्यक आहे. त्यामुळे समाजात होणारी चुकीची आंदोलने थोपविता येतात. आणि समाजाला योग्य दिशा दाखविण्याच्या नेत्यांचे कार्य मार्गदर्शक ठरत असते.

३. अनुसूचित जातीच्या समाजशास्त्रीय अभ्यासाला चालना

दलितांचा अभ्यास अनेक अंगानी आज केला जात आहे. त्यामुळे दलित अभ्यासाला एक व्यापक स्वरूप प्राप्त झालेले आहे. स्वातंत्र्यपूर्वकाळापासून अस्पृश्यता निर्मूलनाचे प्रयत्न केले जात आहे. स्वातंत्र्योत्तर कालखंडात अस्पृश्यता निर्मूलनासाठी व अस्पृश्यांच्या उन्नतीसाठी अनेक प्रकारचे कायदे करण्यात आले आहेत. आज स्वातंत्र्यानंतरही खैरलांजी, खेरडा सारख्या घटना घडतात. अनुसूचित जातीवर गावपातळीवर सामाजिक बहिष्काराचे प्रकार घडतात, दलित शिक्षकाला गावात घर भाड्याने दिले जात नाही. एखादी स्त्री सरपंच इ. आल्यास तिच्या विरुद्ध जाणीवपूर्वक अविश्वासाचा ठराव आणला जातो किंवा तिला कामच करू दिले जात नाही. जात पंचायती डोके वर काढताना दिसून येतात. याचा अर्थ दलितांच्या समस्या संपलेल्या आहेत असे नाही. यासाठी दलितांच्या समस्यांच्या मूळाशी जाऊन त्यांच्या सामाजिक, राजकीय, धार्मिक, आर्थिक, सांस्कृतिक प्रश्नांचा समाजशास्त्रीय अभ्यास अनुसूचित जातीच्या अभ्यासात करता येतो. म्हणून अनुसूचित जातीच्या अभ्यासाचे महत्त्व दिवसेंदिवस वाढत आहे.

४. अनुसूचित जातीतील परिवर्तनाचा अभ्यास

अनुसूचित जातीच्या कल्याणासाठी अनेक योजना शासकीय पातळीवरून राबविल्या जात आहेत. त्यासाठी राष्ट्रीय आयोगाची स्थापना करण्यात आलेली आहे. पंचवार्षिक योजनेच्या माध्यमातून अनुसूचित जातींसाठी आर्थिक तरतुदी करण्यात येतात. पहिल्या पंचवार्षिक योजनेत ३०.०४ कोटींची तरतूद केली होती. आठव्या पंचवार्षिक योजनेत १७७२.३६ कोटींची तरतूद करण्यात आली होती. ही तरतूद प्रत्येक पंचवार्षिक योजनेत वाढविली जात आहे. महाविद्यालयीन शिक्षण घेणाऱ्या विद्यार्थ्यांना शिष्यवृत्ती दिली जाते. डॉ.बाबासाहेब आंबेडकर संशोधन संस्थेच्या माध्यमातून उच्च शिक्षण घेणाऱ्या अनुसूचित जातीतील युवक व युवतींना आर्थिक मदत दिली जाते. ७३ व्या घटनादुरुस्तीने पंचायत राजव्यवस्थेत अनुसूचित जातीच्या महिला व पुरुषांना सत्तेत सहभाग मिळाला. ३३० ते ३३२ व्या कलमानुसार लोकसभा व विधानसभेत राखीव जागांची तरतूद करण्यात आली. यामुळे सत्तेत सहभाग वाढू लागला. त्यामुळे नेतृत्व करणारे राज्य व राष्ट्रीय पातळीवरील नेते उदयास आले. त्यामुळे त्यांच्यात परिवर्तनाची प्रक्रिया सुरू आहे. हे परिवर्तन कोणत्या दिशेने सुरू आहे, त्याचे तुलनात्मक प्रमाण किती आहे? याचा अभ्यास अनुसूचित जातीत होतो. परिवर्तनाचा सातत्याने व शास्त्रीय पद्धतीने अभ्यास करण्याच्या दृष्टीने याचे महत्त्व अनन्यसाधारण असे आहे. या अभ्यासामुळेच कल्याणकारी योजना गरजूवंताना मिळण्यास कोणत्या अडचणी येत आहेत या अभ्यासामुळे लक्षात येते.

निष्कर्ष :-

१. अनुसूचित जाती या संकल्पनेचा अभ्यास केल्यानंतर एक बाब लक्षात येते. म्हणजेच शब्दाचा कालपरत्वे अपभ्रंस होऊन वर्ण, अस्पृश्य, हरिजन, भ्रमहृदयी, दलित, बहिर्जाती आणि अनुसूचित जाती हा शब्द प्रयोग अस्तित्वात आला. अनुसूचित जाती हा शब्द विशिष्ट व्यक्ती समूहाचे नाम निर्देशन करण्यासाठी उपयोगात आणला गेला आहे.
२. निसर्गतः सर्व मानव समान होते, परंतु आर्यांनी भारतात प्रवेश केल्यानंतर त्यांनी मनुस्मृती या ग्रंथात समाजव्यवस्थेचे चार वर्ग निर्माण केले. ही वर्ग किंवा वर्ण व्यवस्था विषमतावादी व असमर्थनीय आहे. स्वतंत्र्यपूर्व भारतामध्ये ज्या समूहाचे शोषण झाले आहे अशांना समान पातळीत आणण्यासाठी विशेष तरतुदी देण्याच्या दृष्टीने अनुसूचित जाती हा वर्ग निर्माण केला आहे. त्यामुळे अनुसूचित जाती हा जात नसून एक मानव समूह आहे.
३. अनुसूचित जातीमध्ये समाजातील अनेक लहान-लहान समूह आहेत. त्यांचे स्वातंत्र्योत्तर भारतात हजारो वर्षांपासून सातत्याने शोषण झाले आहे. तसेच स्वातंत्र्य भारताच्या ७० वर्षांत सुद्धा त्यांना योग्य तो न्याय मिळाला नाही. त्यामुळे त्यांच्यात दारिद्र्य, कुपोषण, बेकारी, बेरोजगारी, वेशण, निरक्षरता, लोकसंख्या वाढ, स्थलांतर इत्यादी समस्या वाढीस लागल्या आहेत. या विविध समस्यांच्या अभ्यास करून योग्य मार्ग काढण्याच्या दृष्टीने अनुसूचित जातीच्या अभ्यासाचे महत्त्व वाढत आहे.

संदर्भग्रंथ :-

१. डॉ.भिमराव रामजी आंबेडकर, भारतातील जाती त्यांची संरचना, उत्पत्ती आणि विकास, प्रबुद्ध भारत प्रकाशन, नागपूर, २०१२
२. स.मा.गर्गे (संपादक), भारतीय समाज विज्ञान कोष, खंड २, समाज विज्ञान मंडळ पुणे, प्रथमावृत्ती १९९१
३. यशवंत सुमंत व द.वि.पुंडे (संपादक) महाराष्ट्रातील जाती संस्था विषयक विचार, प्रतिमा प्रकाशन, पुणे, प्रथमावृत्ती १९९८
४. महादेव शास्त्री जोशी (संपादक) भारतीय संस्कृती कोष खंड ३, भारतीय संस्कृती मंडळ, शनिवार पेठ, पुणे
५. जॉन सी.बी.वेबस्टर (अनुवाद विद्या भागे, संपादक एस.एम.मायकेल), भारतीय संस्कृतीतील अस्पृश्यता आणि सामाजिक स्तर व वर्गीकरण, आधुनिक भारतातील दलित, दृष्टिकोन आणि मुल्ये, डायमंड पब्लिकेशन, पुणे
६. जॉन सी.बी.वेबस्टर (अनुवाद विद्या भागे, संपादक एस.एम.मायकेल), दलित म्हणजे कोण आधुनिक भारतातील दलित दृष्टिकोन आणि मुल्ये, डायमंड पब्लिकेशन, पुणे, पृ.क्र.३४
७. तत्रैव २०११
८. B.R. Ambedkar, What Congress & Gandhi have done to the untouchables, Appendix-II

१९. The term for out castes in Govt. lit was usually Depressed classes Aout, १९३२ it was changed to scheduled caste, १९७९
१०. संजय साळवे, भारतीय समाज, यशवंतराव चव्हाण मुक्त विद्यापीठ नाशिक, प्रकाशित ग्रंथ, नाशिक
११. भालचंद्र फडके, दलित साहित्य वेदना आणि विद्रोह, दामोदर दिनकर कुलकर्णी, श्रीविद्या प्रकाशन, पुणे, तृतीय आवृत्ती, १९८९
१२. म.ना.वानखेडे, दलितांचे विद्रोही वाडःमय, प्रबोधन, नागपूर

ई - संसाधन व्यवस्थापनाचे तंत्र

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प्रस्तावना:

आजच्या माहितीच्या युगात भरमसाठ माहिती मुळे ग्रंथपालांना आज अनेक आव्हानांना सामोरे जावे लागत आहे. आज बाजारात भरमसाठ ई- संशोधनामुळे योग्य संसाधन निवडणे अवघड जात आहे. संसाधन निर्मात्याकडून अनेक प्रकारचे नवे बदल, पॅकेजेस, ह्या सर्वांना हाताळण्यात जोगी सक्षम यंत्रणेची कमतरता भासत आहे.

इलेक्ट्रॉनिक संसाधनाचे नियंत्रण करत असताना ग्रंथपाल हे वेगवेगळ्या माहितीच्या जाळ्यात अडकलेले दिसतात. वेगवेगळे डेटा कोश सांभाळण्याचे कार्य ते सध्या करत आहेत. ग्रंथपालन हे कार्यकर्त्यांच्या अनुभवावर व मिळालेल्या प्रशिक्षणाच्या आधारेच निभावून नेत आहेत.

सर्व समावेशक व्यवसायिक पर्याय सध्या उपलब्ध नसल्यामुळे, काही नावाजलेल्या संस्थांनी स्वतः ई-संसाधन व्यवस्थापनाचे तंत्र विकसित केले आहे, काही मार्गवर आहेत. काही व्यवसायिक वेंडर ई-

संसाधनाच्या संग्रहाच्या व्यवस्थापनाच्या तंत्रात सुधारणा करण्याच्या कामात गुंतले आहेत.

ई-संसाधन व्यवस्थापनेत ग्रंथपालाची भूमिका:-

संसाधन म्हणजे संगणकाचा वापर करून डिजिटल स्वरूपात माहिती प्रसिद्ध करणे होय. उदा. ई बुक्स, नियतकालिके, सारांश निर्देश ई -मासिकांचा समूह . इलेक्ट्रॉनिक संसाधनेला जर असते ती अंतर पृष्ठाची (इंटरफेस) , ज्याच्या माध्यमातून आपल्याला इलेक्ट्रॉनिक संसाधने वापरणे शक्य होते. ही सर्व साधने वाचकापर्यंत वेगवेगळ्या पद्धतीने पोहोचतात.

1. प्रकाशक स्वतःचे सर्व ई- जर्नल होता या आंतरपृष्ठांमाफत उपलब्ध करून देऊ शकतो.
2. एखाद्या प्रकाशन संस्थेचे 30 ई-जर्नल्स असतील तर ग्रंथालय त्या सर्व ई-जर्नल्स मित्र का मार्फत वर्गणीदार होऊ शकतो.
3. एखादा प्रकाशक दुसऱ्या प्रकाशकांच्या सर्व जर्नल्स चे यजमानत्व स्वीकारू शकतो.
4. वाचकांना हवे असलेले मासिक प्रकाशकांच्या आंतर पृष्ठा मार्फत वाचू शकतो.
5. काहीवेळा प्रकाशक आपल्या एखाद्या जर्नल्स चे हक्क एखाद्या मित्र कांच्या अंतर पुष्ठा मार्फत देऊन टाकत असतो. इलेक्ट्रॉनिक संसाधनाचे उपार्जन, नूतनीकरण, वर्गणी, रद्द करणे हे वेळोवेळी होणाऱ्या बदलाशी एकरूप होण्याच्या दृष्टिकोनातून अतिशय लवचिक पाहीजे.

शोध:-

नवीन ई-संसाधनांची माहिती वेगवेगळ्या शाखेचे तज्ञ, जाहिराती किंवा इतर माहिती स्तोत्र मार्फत ग्रंथालयास होते. ग्रंथपाल त्या ही संसाधनाच्या उपलब्धतेबाबत अनुषंगिक माहिती गोळा करतो. उदा. ई-संसाधनाच्या सूची, अवधी, नियतकालिके हे सर्व माहिती शोधणे गोळा करणे हे ई-संसाधनांच्या व्यवस्थापनाचे नियोजनाचा भाग होय.

चाचणी:-

ही संसाधने करण्यापूर्वी ग्रंथपालांना संसाधनाची चाचणी घ्यावी लागते या चाचणीमुळे वाचकांच्या निवडक संसाधने उपलब्ध करून देता येतात ई- संसाधनाची सेवा आपल्या ग्रंथालयात ऑक्टिव करणे व वाचकांना सूचना देणे अशा सर्व बाबींची नोंद ग्रंथपालांना ठेवणे आवश्यक असते.

निवड:-

एखादी चाचणी झाली की ग्रंथपाल ई- संसाधन घेण्याचा किंवा न घेण्याचा निर्णय घेऊ शकतो. तसेच वर्गणी कृत असलेले संसाधन बंद (डी ऍक्टिव्हेट) करू शकतो.

उपार्जन:

संसाधन खरेदी करण्याचा निर्णय झाला तर त्याचा उपार्जन प्रक्रियेला ग्रंथपाल सुरुवात करू शकतो. परवाना प्रक्रिया, वाचक वर्ग, जर्नल्स चे संच संचामध्ये किती नाशिक आहेत त्यांची कालावधी काय आहे हे पाहता येते. इसन साधनांमध्ये वर्गणीचे पैसे हे अग्रीम स्वरूपात द्यावे लागतात. एखादे मासिक संचामधून वगळली असल्यास वर्गणी भरली असल्यास त्याबाबत प्रकाशकास चौकशी करता येते व ही बाब खूप त्रासदायक आहे.

उपलब्धता:

ई-संसाधनाच्या बाबतीत ग्रंथालयात महत्वाचा टप्पा आहे. एखादे ग्रंथालय ई- संसाधन उपार्जित करते, तेव्हा त्याचा उपयोग पुरेपूर होतो का नाही हे पाहणे आवश्यक आहे. उदा. ओपेक मधून ए टू झेड यादी पाहता येते का? हे तपासले पाहिजे.

ई-संसाधनांची व्यवस्थापन यंत्रणा:

ई-संसाधनाचे व्यवस्थापन कार्य सुलभ होण्याच्या दृष्टीने अनेक मार्ग उपलब्ध आहेत व ग्रंथालय संकेत स्थळ सोपे लिंक सर्वर या द्वारे करू शकतो या सर्व किंवा एका निवडक मार्गाद्वारे ही संसाधने उपलब्ध करून देणारी व्यवस्था कार्यान्वित करणे किंवा नको असलेली संसाधने रद्द करण्याची यंत्रणा विकसित करणे, एक वेळेस अनेक ई-संसाधने पाण्याची वाचण्याची वापी करण्याची प्रिंट काढण्याची व्यवस्थापकीय यंत्रणा विकसित करावी. ई- संसाधनाची जागतिक उपलब्धतेची माहिती सहभाग प्रत्यक्षात त्यांचा वापर इत्यादी माहितीचा या संसाधन व्यवस्थापन यंत्रणेमध्ये समावेश असावा.

समारोप:-

आज प्रत्येक ग्रंथालयाला ई- संसाधने व्यवस्थापन प्रणाली असणे आवश्यक आहे. ग्रंथालय संसाधनावर झालेल्या खर्चाचा सर्वकष विश्लेषण करणारी अशी प्रणाली पाहिजे. त्याचबरोबर नव्या आव्हानांना समर्थपणे समोरे जाणारी असली पाहिजे. नव्या संसाधन व्यवस्थापनाची सर्व दारे या प्रणालीने उघडी करून दिली पाहिजे. ई-संसाधनाचा संग्रह व खर्च या आधारे निर्णय घेण्याचे एक साधन म्हणून ही प्रणाली ग्रंथालय कर्मचाऱ्यांना उपयुक्त ठरते. संसाधन व्यवस्थापन प्रणाली ही मुलगा ग्रंथपालाचे साधन आहे पण याचा परिणाम वाचक वर्गावरी होतो या प्रणालीतून गोळा केलेली माहिती ही वाचक का करता संवाद साधण्याची सुरुवात असते उदाहरणार्थ ऑपेक लिंक सर्व्हर, मेटासर्च सिस्टीम इत्यादी.

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