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## संपादकीय

सांप्रत व्यवस्थेंतर्गत समग्र परिवर्तनाच्या कालखंडातून उच्च शिक्षण व्यवस्था प्रवास करित आहे. 'रुसा' अर्थात राष्ट्रीय उच्चतर शिक्ष अभियान हा त्यातीलच एक मैलाच दगड आहे. 'सबका साथ-सबका विकास' हा नारा देऊन राजसंस्थेने भविष्यातील विकासाचे आणि त्यासंबंधी प्रवास व प्रयासाचे दिशादिग्दर्शन केलेले आहे. आंतरराष्ट्रीय पातळीवरील परिवर्तनाचे विविध आयाम, देशांतर्गत घटनाक्रम आणि आपल्या अवती-भवतीचा आसमंत याचा साकल्याने विचार करता एकंदरीत बदलाचा वारा प्रचंड वेगाने घोंघावत आहे. आल्स्पपर्वत रांगेतील घडामोडी, हिमालयाच्या कुशीतील घडामोडी, सह्याद्री, सातपुडा आणि निलगिरीच्या पर्वत रांगेतील घडामोडी चा वेध घेता एकसमान 'वैश्विक आलेख' अधोरेखित होतो..... पर्यावरणाचा असमतोलाचा!

आताशा ऋतू बदलत आहे. करविरनगरी असो वा अंबानगरी, संत्रानगरी असो वा साखरमंडी पोशिद्या समाजाची स्थिती-गति आणि दाहक वास्तवता नजरअंदाज कशी करता येणार. मानव्यशास्त्राच्या परिघामध्ये येणा-या या बाबी 'नवज्योत' मधून प्रतिबिंबित करण्याचा संकल्प प्रत्यक्ष लेखनीतून अधोरेखित व्हावा ही रास्त अपेक्षा. सोबतच ना. गोखले, महात्मा गांधी आणि बोधीसत्व डॉ. बी.आर.आंबेडकर महामानवांचे जयंतीपर्व साजरे होत असतांना म. फूले व राजश्री शाहू महाराजांच्या महाराष्ट्रात घडणा-या घटनांचा वेध हा सुध्दा चिंता आणि चिंतनाचा तसेच आपली लेखनी पाजळण्याचा विषय होऊ शकत नाही काय? हे आणि असे अनेक प्रश्न व विषय ज्याचा थेट संबंध 'विश्वखंडे' (Global Village) या संकल्पनेला गवसणी घालणारा आहे.

तात्पर्य, शिक्षण, संशोधन आणि उत्तरदायित्व या तत्वत्रेयीवर खरे उतरण्यासाठी आणि त्या माध्यमातून 'राष्ट्रबांधणी' च्या चळवळीला गतिमान करण्यासाठी आम्ही सर्व समभागीदार व सहभागीदार होऊ या. सजग नागरिक आणि राष्ट्राचे जोखिमदार (Stakeholder) या भूमिकेतून आपण सर्व ह्या भूमिकेत जगत आहोतच. प्रश्न इतकाच की लेखनीची धार बोथट होता कामा नये.

आगामी नवरात्र, दिपोत्सव आणि इतर सर्व कार्यप्रसंगाकरित नवज्योत चे सन्माननिय सल्लागार मंडळ, संपादक मंडळ, मूल्यमापन समिती, लेखक, वाचक आणि हितचिंतकांना मनपूर्वक शुभेच्छासह!

डॉ.पी.एच.सूर्यवंशी

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**Aims and Objectives of the Journal :**

The aims and objectives of the journal is to provide a platform for the publication of original unpublished Research Papers, Summary of a Research Project, proceedings of academic conferences and Book review of Science, Humanities, Social Sciences, Languages, Commerce & Management interdisciplinary research work.

**Language:-** English and Indian languages

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## THE ROLE OF YOGASANA & PRANAYAMA IN RELATION TO ACHIVEMENT OF GENERAL SOCIETY PROFILE PEOPLE.

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**Abstract :** Now a day's we see highly competitive world, it is very essential to possess a disciplined and stable mind for optimum achievement, Every men and women tries get and claims for the outstanding living life. To get this cool and calm mind in such a running life there is no alternation without Yogasanas and Pranayama. We have to do Yogasanas and Pranayama daily then only we all will be fit to live soundly and Longley without any calamities. We all know that general society people are very much rationalistic in their life. The aim of study is to investigate the effect of the achievement and Yogasanas and Pranayama in relation to well fledge society people. Her gender may be considered by the region of society. Achievement we all know that it acts both the ways i.e. it is a boon also and curse too. The study was conducted over a sample of 100 society people from rural and urban area of walwa taluka living in deferent society class. Sharma's general anxiety scale for these male and female students was used to measure achievements aggregate score of the selected above said male and female students are taken to show their level of achievement. The result reported or recorded show the significant relationship between achievement of general society people significant difference between achievement and general society people was observed during calculation. I have taken 100 female for the study.

**Key-Words-Achievement, female, general, society and physical stress. Etc**

**Introduction-** Yoga is a timeless pragmatic science evolved over thousands of years dealing with the physical, moral and spiritual well-being of man as a whole. The practice of Yoga induces a primary sense of measure and proportion. Yoga can meet the challenge and is one of the best solutions to modern females in all aspects of life in general. The modernity has increased the demand of the quality and excellence in all areas of manifestation so sports and teachers are not exception to it. To find a solution over achievement research in society field have documented that yoga makes the all round development of the human beings.

Yogasanas and Pranayama give muscles and ligaments, a slow, non-violent stretch. Stretching a muscle helps it to contract more strongly, while the slow movements and deep breathing increase the oxygen supply to the muscles, preventing the accumulation of lactic acid in the fibers. The stretching and contracting the muscles stimulates circulation to the tissues and organs and cause a venue return. This research will also show the impact on the parents and students who are living in the society tighter. Normally females from the society are household wife's they daily perform their duties obediently. One hour Yogasanas and Pranayama in morning may be asked to do. This will make them physically, mentally, morally, emotionally fit and healthy to teach throughout the day. The achievement regarding the all round progress of the females family is improved a lot within short span.

II] Pranayamas 1.Viloma Pranayama 2. Anuloma Pranayama3..Kapal bhati

I] Yogaasanas 1.Bhujangasana.2.Matsyandrasana. 3.Naukasana 4.Trichonasana.5.Vajrasana6.Padamasana  
7.Pavanmuktasana.8.Paschimatanasana. 9.Sarvangasana,10.Shavasana

Above written Pranayama and Yogasanas are taken for practice every day in the morning and evening for one hour duration for six weeks.

**Material and Methods:-**Total population of the general society profile People is near about 1200 and 100 of them are the women from society are taken for the investigation.. The Random Sampling method has used for the study. 100 females of various age groups of society were selected. This study has been completed in Islampur city. They were ask to collect in the congress bhavan which is at the heart of the city to do the selected Yogasanas and Pranayama for the period of six weeks. Every morning at 6.00am and every evening at 6.00pm for six weeks they were asked to do the Asanas and Pranayam in the fresh air in the Hall. Before starting doing asanas and pranayam all of them were checked on medical grounds and reports were kept in the form of questionnaires separately.

We required a big Carpet, on which 100 women can comfortable do the asanas and pranayam for sixty minutes in the morning and evening continuously. A container with filtered water for drinking .Napkins for collecting sweat. We required a trained surgeon for emergencies. Another important requirement is the women should wear loose clothes. This research will be very much useful to the social community because generally these house wife's are not aware of their inhered capacity.

For breathing: Sit straight, but not tense, with closed eyes, your ears must be parallel to shoulders. Breathe in, pushing your chest out, then exhale, putting your chest in. While practicing ten vital asanas which I have mention before keep

your body fit. Yoga is a miracle. Every part of the body would be fit to do every sort of work in daily life. Be sure to do a balanced body posture every day. Yoga will help you to stay flexible supple and alive throughout the life.

### **Some general instruction for practice of yoga.**

1] Do not perform Asanas immediately after meals. Leave about 4 hours after a heavy meal and at least two hours after a light one. Avoid stimulating drinks.2] Yogasanas can be performed before or after bath, but about half-an-hour between asanas and bath.3] Asanas, and physical exercise should not be combined. After stretching perform Savasana for a sufficient length of time before starting Asanas.

4] Relaxing the body in a posture is of vital importance Remove all tensions in the final posture. Relaxed in between the two asanas.5] After the Yogasanas, one should feel fresh and relaxed, never tired, exhausted or sweating.6] Do not over exert beyond your capacity to maintain the posture for long durations. Instead, adjust the timings according to your progress.7] Daily practice is essential for fast progress.8] Women should not practice.asanas during menstrual period. One should stop practicing asanas after the fifth month of pregnancy up to two or three months after the confinement except under expert guidance.

**II] Pranayama.** The Viloma , Anuloma and Pratiloma types of pranayama are concerned with the method and technique of inhalation and exhalation in Viloma,the inhalation and exhalation in not one continuous process but is done gradually with several pauses. In Anuloma, inhalation is through both nostrils as in ujjani and exhalation is alternate through either nostrils as in nadi sodhana .In Pratiloma,all inhalation is alternate through either nostrils while all exhalation is through both nostril as in ujjayi.

**1]Viloma Pranayama** –loma means hair.The practical viloma is used to denote negation or privation.Viloma thus means against the hair, against the grain, against the natural order of things. In Viloma Pranayama inhalation or exhalation is not one uninterrupted continuous process, but is interrupted by several pauses. For instance, if continuous inhalation to fill the lungs or continues exhalation to expel the air were to take 15 seconds in each case in viloma there would be a pause about 2 seconds after every third second of inhalation or of exhalation.the process of Inhalation or of exhalation is thus lengthen to 25 seconds. The technique given below is in two stages which are distinct..

#### **Technique of the stage 1**

1 ]Viloma Pranayama can be done either in a sitting posture or while lying down on mattress or carpet or satarangi2] If done when seated, keep the back erect; lower the head to the trunk so that the chin rests in the notch between the collar bones on the top of the breast bone, This is jalan dhara bandha.3]Inhale for 2 seconds,pouse for 2 seconds holding the breath,again for 2 seconds again pause for 2 seconds holding the breath and continue like this until the lungs are completely full.4]Now hold the breath for 5 seconds to 10 seconds according to capacity,practicing mula bandha5)During the pauses in the process of inhalation Mula Bandha should be practice again and again.6)Exhale slowly and deeply as in ujjayi with an aspirate sound huuuum during exhalation relax the Mula Bandha .7)This completes one cycle of the first stage of Viloma Pran ayama.8)Repeat to 10 to 15 cycles of this first stage at a stretch. 9)Rest for a minute or two (Totally relaxed position)Here starts the Stage II10) Then take a deep breath without any pauses as in Ujjain with a sibilants sound (ssssssssss), keeping the chin on the top of the breast bone. Fill the lungs completely with fresh air from the universe.11)Hold the breath for 5 to 10 seconds ( antara khumba),keeping the Mula Bandha as usual.12) Exhale for2 seconds and pause for 2 seconds. Again do the same till the lungs are completely emptied by CO<sub>2</sub> and other gases too.13) During the pause maintain the Mula Bandha grip.14)The complete one cycle of the second stage of Viloma Pranayama 15) Repeat the second stage of Viloma Pranayama for 10 to 15 times at stretch16) After completing second stage of Viloma Pranayama just lie down in shavasana keep doing whatever is asked. I like to give here the doctors opinion regarding the effects of the Viloma PranayamaObesity, Ovaries, Palpitation, Polio, Paralysis, Piles, Prostates, Rheumatic pains, Sciatica, Spermatorrhoea, Sterility, Thrombosis of the legs, Tonsillitis, Tuberculosis, Tumor of the stomach, Ulcer gastric /duodenal, Urine dribbling or exercises, Varicose veins.

2] **Anuloma Pranayama.**-Anu means with, along with our connected also orderly succession Anuloma, therefore means in regular gradation with the hair loma nostrils and exhalation alternately through either nostrils.

1] Sit in any comfortable position way like Padmasana Siddhasana.

2] Keep the back erect and rigid. Lower the head to the trunk and rest the chin in the notch between the collar bones just above the breast bone [Jalindar Bandha]

3] Inhale deeply with both nostrils as in Ujjain band until the lung is fully filled with the air from the outside.

4] Hold the breath after inhalation from 5to 10 seconds according to capacity maintaining Mula Bandha.

5] Bring the right hand to the nose as described in surya Banda Pranayama ,relax the Mula Bandha and exhale slowly

from the partially opened right nostrils keeping the left one completely blocked and completely empty the lungs then lower the hand from the left nostril.

6] Inhale through body nostrils until the lungs are filled as in pars

7] Hold the breath after inhalation from according to capacity maintaining Mula Bandha .Retention of breath describes in point 4 and in this breathing both timing should be of equal.

8]Again bring the right hand to the nose Release the Mula Bandha and close the right nostrils completely. Now keep the left nostrils partially open and exhale slowly and deeply to empty the lungs completely.

9]This completes the one cycle of Anuloma Pranayama 5to 8 cycles at a stretch should be done and then lie down in Savasana. Pratiloma . I like to give here the doctors opinion regarding the effects of the Anuloma Pranayama Heartburn, Heels, Hernia(umbilical/inguinal )Hunch back, Hydracele, Impotency, Indigestion, Insomnia, Kidneys, Knees, Labor pain legs (liver, spleen, pancreas and intestines) Lungs, Menstrual disorder, Migraine Nasal catarrh, Nervous debility, Obesity, Ovaries, Palpitation, Polio, Paralysis, Piles Prostates, Rheumatic pains sciatica, Spermatorrhoea, Sterility, Thrombosis of the legs, Tonsillitis, Tuberculosis, Tumor of the stomach, Ulcer gastric /duodenal,

**3. Pratiloma Pranayama;**-Prati means opposite. Thus type of pranayama is the converse of anuloma. In it inhalation is alternation through either nostrils and then exhalation is through both nostrils as in ujjayi.Technique- 1] Sit in any comfortable position like Padmasana,Siddhasana.

2]Keep the back erect and rigid. Lower the head to the trunk. Rest the chin in the notch between the collar-bones just above the breast bone. This is the Jalidhar Bandha.

3]Stretch the left arm. Rest the back of the left wrist on the left knee. Perform the Janlindar Bandas with the left hand.4]Bend the right arm at the elbow, and the index and middle fingers towards the palm keeping them passive.

Bring the ring and little fingers towards the thumb.5]Place the right thumb on the right side of the nose just below the nasal bone and the ring and little fingers on the left side of the nose just below the nasal bone or just above the curve of the fatty tissue of the nostrils. 6] Press the ring and little fingers to block the left side of the nose completely.7]With the right thumb, press the right side of the fatty tissue so as to make the outer edge of the nostrils parallel to the lower edge of the cartilages septum.8]The right thumb is bent at the top joint and the tip of the thumb is placed at a right angle to the septum.9]Now inhale slowly and deeply,controlling the aperture of the right nostrils with the tip of the thumb nearer the nail.Fill the lungs to the brim.10]Then block the right nostril so that both the nostrils are now blocked.11]Hold the breath for about 5 to 10 seconds and stay in Mula bandha.12]Lower the right hand.Release the Mula Bandha grip.Exhale slowly and deeply as in ujjayi until the lungs are completely empty.13]Again raise the right hand to the nose. Inhale through the partially opened left nostrils slowly and deeply, keeping the right nostrils completely closed.14]Fill the lung to the brim and hold the breath with the mula bandha grip from 5 to 10 seconds. The retention of breath after inhalation from either nostril should be of equal duration15]Lower the right hand ,release the mula bandha ,Exhale slowly and deeply, completely expelling all air from the lungs as in ujjayi 16] This complete one cycle of Pratiloma Pranayama Do it 5to 8 time at a stretch and then lie down in savasana. Effects are same as like Viloma Pranayama and Anuloma Pranayama. I like to give here the doctors opinion regarding the effects of the Pratiloma Pranayama Impotency, Indigestion, Insomnia, kidneys, Knees, Labor pain legs (liver, spleen, pancreas and intestines) Lungs ,Menstrual disorder, Migraine, Nasal catarrh, Nervous debility, Obesity, Ovaries, Palpitation, Polio, Paralysis Piles Prostates, Rheumatic pains, Sciatica, Spermatorrhoea.

**Caution;**-Here as in Anuloma, there is variation in the breath rhythmic as the inhalation is longer than exhalation. This difficult type of pranayama should, therefore, only be done by advanced pupils Person s suffering from blood pressure, heart ailments and nervous disorders should not attempt it, as the result will be disastrous.

**4.Kapal Bhati – [KRIYA]** Expelling through right nostrils rapidly 6.8.times .Expelling through left nostrils rapidly 6.8.times finally through both nostrils 6.8.times and finally breathing in through both nostrils slowly 3.5.times. It stimulates the brain cells. This exercise is undertaken to improve the respiratory system of the body. If we perform regularly. **How to do** – The person who has to perform this exercise should sit comfortably as in Padmasana Inhale small quality of air then exhale forcibly using abdominal muscles. This will cause the muscles of the abdomen to go back and forth. Repeat as quickly as possible starting with 60 strokes per minute and increasing gradually up to 120 per minute. Here there is no holding of the breath. The rapid active exhalation with passive effortless inhalation is accomplished by flapping movements of the abdomen. At the end of the minute there is an automatic suspension of good breath. Enjoy the deep silence of mind associated with this. As is in other cases, initially one should perform this practice ten times. Later he should retain the breath as long as possible. Then exhale slowly.

**Gains;**-If performed on a regular basis this leads to purification of lungs and blood and tones up the nervous system.



Again it cleans the brain cells, cleans the air passages and stimulates the abdominal organs. If we perform regularly This causes the skull to shine. It also helps the nervous system to work more efficiently to keep the mind cool and calm. The best exercise for senior citizens, heart and diabetic patients and as a whole for everyone. I like to give here the doctors opinion regarding the effects of the Kapal Bhati which prevents following mentioned things Pranayama Nasal catarrh, Nervous debility, Obesity ,Ovaries, Palpitation, Polio, Paralysis, Piles, Prostates, Rheumatic pains, Sciatica, Spermatorrhoea.

**1. Bhujangasana:- (Serpent Posture)**The Cobra position in the yoga is called Bhujangasana. I would like to give the details of it as per the yoga for daily life. Cobra positions are beneficial to the female reproductive organs and the menstrual cycle. They also relieve indigestion and constipation and help to keep the spine limber fit for long time, Again this asana gently stimulate the nervous system and also prevent obesity and insomnia. **Diabetes** is such a complex disease with many different forms. Physical activity is any bodily movement produced by skeletal muscles resulting in energy expenditure. While doing above asana we will find drastic change in diabetes. Here the internal organs are stretched in a particular way and so blood supply to these areas is increased. The whole endocrine system which affected by diabetes begin to function more efficiently day by day. The above said asanas squeeze the pancreas. It force them to secrets more insulin. But you need to perform these exercises regularly for maximum benefit. Those who suffer from back acne, hernia or hyperthyroidism should avoid doing these postures. Normal level is observed during the period. The main goal of any intervention in diabetes is to maintain blood glucose, blood pressure and lipid levels within a range that will either prevent any diabetes complication. Physical activity is a protective factor against the diabetes. Physical inactivity is found to be a risk factor for the development of the diabetes.

1.1Bhujangasana (Snake standing on tail in anger)

1.1.1 Lie on stomach with legs together and toes pointing away.

1.1.2 Place chin on the ground and palms on the sides of the chest.

1.1.3 Inhale slowly and raise head, neck and shoulders till you can feel back bending all the way down from the neck to the base of the spine.

1.1.4 Tilt head as far back as possible. The arms may not be in straight position.

1.1.5Try to keep even waist, thighs and knees above the floor; keeping in mind that just your palms and feet should touch the ground.

1.1.6 Breathe normally, hold this position for as long as you feel comfortable, then slowly come back n relax.

1.1.7 You may repeat this asana four to five times. It builds stamina n it beneficial in chest infections and gynecological disorders.

But people suffering from backache, ulcer and hernia should not practice this asana. Also, avoid excess strain while doing this asana. While doing this asanas relaxation is a fine art and meditation serves as the perfect canvas. I like to give here the doctors opinion regarding the effects of the Bhujangasana. Acidity, Arthritis of the dorsal region, Asthma, Bronchitis, Chest, Pain and displacement, Diabetes, Diarrhea, Dilation of heart, Displacement of uterus, Spinal discs.

**2. Trikonasana;- (Triangle Posture)** Tri means three. Kona means angle and Asana means posture. In this final position the body resembles a triangle.

**Sthiti;-** Stand erect in a straight line keeping the heels tighter and toes a little apart .Expand the chest and drop the shoulders to a relaxed position. Keep the neck straight. Fingers together facing downwards and palms stretch along the thighs by the side's relaxed face.1 Raise both the hands slowly by the sides till they reach the horizontal position as the right foot is moved to about a meter away from the left foot (Inhale)2Slowly bend to the same plane. The fingers of the right hand touch the right foot. Left arm is straight up in the line with the right arm. Left palm faces forward Stretch up the left arm and gaze along the fingers (Exhale) 3 Slowly come back to horizontal position without disturbing the legs (Inhale)4 Bring both the hands slowly down while keeping the right leg by the of the other leg (Exhale) Note -Repeat the same with other side\

**Benefits:-** Cultural-Stretch the whole body especially the spine and back muscles, stretching and relaxation of intercostals muscles, thighs, calves and hamstring muscles. Adrenal glands are stimulated. Massages, Kidneys, Knees, Labor pain, Legs (liver, spleen, pancreas and intestines) Lungs. Slim down the hips and waistline, strengthens calves and thighs. Further I like to give here the doctors opinion regarding the effects of the Trichonasana. Acidity, Ankles, Arthritis of the lower back, Arthritis of the shoulder joints, Arms and Abdominal organs Good for the flat foot Diabetes, Urinary disorders.etc.

**Caution:-**Severe arthritis and persons suffering from low back pain should do careful

**Subtle points:-** Mode of bending. Bend from the right waist region and don't bend the knees and elbows. Avoid forward bending. Mode of breathing – Breathe out whenever you bend sideways and inhale while coming up Normal breathing in the final position.

**3.1.Matsyenderasana. (The full –Twist posture)** Here in this asana stretch the internal organs in particular way and so the blood supply to these areas is increased, and the whole endocrine system, organs and glands affected by diabetes begin to function more efficiently. The following asanas squeeze the pancreases, forcing them to secrete more insulin. But you need to perform these exercise regularly for maximum benefit those who suffer from backache, hernia or hyperthyroidism should avoid these postures.

**3.1.2** With the opposed arm, lock knee from outside and grasp foot.**3.1.3** Fold other arm behind the back twist the spine and the look back.**3.1.4** Hold for 10-30 seconds, breathing normally.**3.1.5** Repeat on the other side. I like to give here the doctors opinion regarding the effects of the Matsyenderasana. Acidity, Appendicitis, Arthritis of the lower back, Arthritis of the shoulder joints, Asthma, Back ache, Bronchitis, Cold, Colic, Colitis, Constipation Coronary thrombosis I like to give here the doctors opinion regarding the effects of the

**1 Naukasana ( Boat pose)** I would like to describe and prescribes some asanas that may help you to attain healthy and strong abdominal muscles

**4.1.1** Support yourself on your elbows and then raise your legs up to 45 degrees.**4.1.2** Stretch your arms out towards your knees, Exhale.**4.1.3** Further raise your upper body towards your legs and hold position for 15 to 20 seconds Exhale while getting into position and breathe normally while holding the position I like to give here the doctors opinion regarding the effects of the Naukasana Diabetes, Diarrhea, Dilation of heart, Displacement of uterus, Spinal discs, Dyspepsia, Epilepsy, Eyes, Fatigue, Flat foot, Heartburn, Heels. Hernia (umbilical/inguinal ) Hunch back, Impotency, Indigestion, Insomnia, Kidneys, Knees, Labor pain, Legs (liver, spleen, pancreas and intestines) Lungs.

**5.Vajrasana :- (The ankle pose)** Vajra means diamond. Figuratively vajra signifies strength and vigor. By the practice of this Asana the vajra Nadir which runs through the ankle is toned and strengthens in a more comprehensive way Vajrasana practice strengthens physiological system.

**Sthiti:-** Sit erect with legs stretched heels together, by the side of the buttocks

1 Fold the right leg at the knee and place the heel under the right buttock 2 Fold the left leg at the knee and place the heel under the left buttock. Knees must be tighter and rest the palms on the upper thighs. Sit erect in a relaxed state and do the asana properly. 3 Gently untold the left leg and keep it straight in first position 4 Gently untold the right leg and return to sthiti.

**Benefits:-** Cultural =Loosens the joints and muscles of the legs increase blood circulation to the lower abdominal region.

Therapeutically= extremely good for the hyper tension sciatica and gastro- intestinal disorders.

**Spiritual =** Very much useful in meditation and pranayama practices.

**Caution:-** Severe arthritis patients should do carefully.

Subtle points **Mode of bending :-**

1) Try to keep the heels tighter, if possible maintain erect spine with relaxed shoulder and neck joints. 2) Mode of breathing Maintain slow deep rhythmic relaxed abdominal breathing. 3) I like to give here the doctors opinion regarding the effects of the Vajrasana. Deformity in arms and legs, Dysentery, Dyspepsia, Epilepsy, Eyes Fatigue, Flat foot, Gall bladder and Liver all are improved a lot.

**6. Padmasana;- (The lotus pose)**

Padma is the lotus. Lotus flowers are the symbol of purity, symmetry and balance. Practice of Pad asana instills these qualities in the practitioner's body mind system

**Sthiti :-** sit erect with legs stretch heels tighter, palms pressing on the floor by the side of the buttocks.

1 Fold the right leg at the knee and place the right heels at the root of the left thigh without any hesitation.

2 Fold the left leg at the knee and place the left heels at the root of the right thigh without any hesitation.

Place your palms on the knees, facing upwards. Join the tips of the thumb and the fore finger, keeping the other fingers straight. Sit erect in a relaxed mood

3 Uphold the left leg and return to (1) 4 Uphold the left leg and return to sthiti position.

**Benefits :-** Maintains balanced flow of throughout the body .Very useful in the practice of Antaranga yoga as one can sit comfortable for a long stretch of line maintaining the awareness .

**Caution :-** Severe arthritis patients should do carefully .I like to give here the doctors opinion regarding the effects of the Padmasana Ankles, Arthritis of the dorsal region, Asthma ,High blood pressure, Bronchitis, Bronchitis,

Bronchitis Chest, Chill, Pain and displacement Deformity in arms and legs, Hunch back, Hydracele, Impotency, Indigestion, Insomnia, Kidneys, Knees, labor pain legs (liver, spleen, pancreas and intestines) Lungs

**7.1.Pavanmuktasana.( Wind relieving posture)** This Asanas will help to improve digestion and flexibility of the spine as well as remove fatigue of the leg and arms.

7.1.1 Lie flat on the back in shavasana.7.1.2 Inhale and raise both the legs to 45 degrees angle without bending the knees lift slightly upward.7.1.3 Bring the legs perpendicular to the ground and complete inhalation.7.1.4 Bend the knees slowly and bring them towards the chest while exhaling.7.1.5 Keep the knees and toes together.7.1.6 Raise hand and bring the chin near the knees .Take small breaths in between whenever required.7.1.7 Maintain the position for 2 to 3 minutes, and then return to shavasana position. 7.1.8 Do this asana 3 to 4 times7.1.9 **Precautions;-** pregnant women and people suffering from lumber spoundilitis and muscle pull should not practice it. Patient with neck-pain should practice this asana slowly Pavanmuktasana Deformity in arms and legs, Dysentery ,Dyspepsia ,Epilepsy Eyes, Fatigue, Flat foot, Gall bladder and Liver exercise, Gastritis, Giddiness ,Gout Bad breath(halitosis)Hamstring, Muscle, Head ache, Heart trouble.

**8.1.Paschimottanasana. (Posterior Stretching Posture)** Paschima literally means the west. It implies the back of the whole body from the head to heels. The anterior or eastern aspect is the front of the body from the face down to toes. The crown of the head is of the upper or northern aspects while the soles and heels of the feet from the lower or southern aspect of the body. In this asana the back of the whole body is intensely stretched, hence the name

**Technique- 8.1.1** Sit on the floor with the legs stretched straight in front. Place the palms on the floor by the side of the hips. Take a few deep breaths Exhale, extend the hands and each the toes.**8.1.2** Hold the right big toe between the right thumb and the index and middle fingers and likewise the left big toe. I like to give here the doctors opinion regarding the effects of the Paschimatanasana. Acidity, Appendicitis, Arthritis of the dorsal region, Asthma, Back ache, High blood pressure, Low blood pressure, Brain relief, Loss of memory, Breathlessness, Bronchitis, Bronchitis, Chill, Cold, Constipation, Coronary, Thrombosis

**9.1.Sarvangasana:-(Standing On Shoulders)****Technique-** This pose has the same effects as the earlier one. Further the abdominal organs are toned by contraction and an additional supply of the blood is seen while doing the Salemba sarvangasana. The Salamba means supported or propped up

**9.1.1** Lie down on the back on the carpet keeping the legs stretched out tightened at the knees. Place the hands by the side of the legs, palm down. Take a few deep breaths.**9.1.2** Exhale, bend the knees and move the legs towards the stomach till the thighs press it Take two breaths.**9.1.3** Raise the hips from the floor with an exhalation and the hands on them by bending the arms at the elbows. Take two breaths.**9.1.4** Exhale, raise the trunk up perpendicularly supported by the hands until the chest touches the chin.**9.1.5** Only on back of the head and the neck, the shoulders and the backs of the arms up to the elbows should rest on the floor. Place your hands in the middle of the spine as in place. Take two breaths.**9.1.6** Exhale and stretch the legs straight with the legs toes pointing up **9.1.7** Stay in this position for 5 minutes with even breathing.

**9.1.8** Exhale gradually brings down the hands. Lie flat and relax.**9.1.9** If you cannot do the asana without valuable support use a stool and following the technique?**9.1.10** Remain in the pose for not less than 5 minutes gradually increase the time to 15 minutes this will have no ill effects.**9.1.11** Release the hands, slide down to the floor, lie flat and relax. I like to give here the doctors opinion regarding the effects of the Sarvangasana Acidity, Anemia, Appendicitis, , Arthritis of the lower back, Arthritis of the shoulder joints, Asthma, Back ache, Low blood pressure, Brain relief, Loss of memory, Breathlessness, Bronchitis, Bronchitis Chest, Chill, Pain and displacement, Cold, Cough, Constipation, Coronary, Thrombosis, Dysentery, Dyspepsia, Epilepsy, Eyes, Fatigue, Flat foot, Gall bladder and Liver exercise, Gastritis, Giddiness, Gout, Bad breath(halitosis) Hamstring muscle, Head ache, Heart trouble, Menstrual disorder, Migraine, Nasal catarrh, Nervous debility, Obesity, Ovaries, Palpitation, Polio, Paralysis, Piles, Prostates, Rheumatic pains, Sciatica, Spermatorrhoea, Sterility, Thrombosis of the legs, Tonsillitis, Tuberculosis, Tumor of the stomach, Ulcer (gastric /duodenal),Urine dribbling or exercises Varicose veins.

### **10.1Shavasana;- (The Corpse Pose )**

**Technical Process** - Sava means Corpse,The final position of the body resembles a dead body. This asana also signifies that one should be dead to all the external and internal stimulations without any response like a corpse. Normally to practice shavasana one lies down flat on his back on a floor or on a mattress on a cot. However it can be practice in a sitting posture also. Actually practice of shavasana starts or to say begins bringing ones awareness onto one's body. Normally our mind is always wandering. Bringing the ones awareness to the body and keeping it there, is the first vital step to control the wondering mind. With practice one can bring the awareness onto the body very gently and if the mind wanders, without undue force gently bring it back to the body. The benefits derived from shavasana



depend open the adherence to the simple guidelines explained here. **10.1.1** Lie down on the back. Keep your feet 12”apart. Let each foot lie on its side in a comfortable position. Keep your arms 6”away from the body with your palms facing the sky and fingers half bent? **10.1.2** Bring your awareness to the feet and bend the toes towards the ground, feel the stretch and then relax. Now forget the toes. These exercises are done again and again. **10.1.3** Bring your awareness on the right leg. Stretch the muscle of the right leg from toes to hips lifting the leg little off the ground. Feel the stretching of the muscles. Then relax. The leg will automatically fall to the ground. Now forget the right leg. And repeat the same with the left leg. These exercises are done again and again. **10.1.4** Bring your awareness on your back. Contract the muscles of the lower back and pelvic region. Body will rise slightly off the ground. Feel the stretch, and then relax. Body will come down automatically. These exercises are done again and again **10.1.5** Bring your awareness on your chest. Contract the muscles of the chest while Inhaling and raising the chest a little off the ground. Feel the stretch and then relax. Chest will come down automatically. These exercises are done again and again. **10.1.6** Bring your awareness on your arms. Close the fists of the arms. Contract the muscle of the whole arms up to the shoulder lifting the arms a little above the ground. Feel the stretch and relax. The arms will come down automatically to the ground. Repeat the same exercises **10.1.7** Rotate the neck from one side to another side gently as if somebody is holding the neck and moving it. Feel the stretch and relax keeping the neck in a comfortable position. These exercise are done again n again. **10.1.8** Bring your awareness on your jaws. Open the lower jaw towards the chest and experience the stretching of the muscles of the jaws and the cheeks. Feel the stretch and then relax, bringing the jaws back to the normal position Repeat the same exercises. I like to give here the doctors opinion regarding the effects of the Shavasana. Anemia, Bronchitis, Bronchitis Chest, Constipation, Coronary, Thrombosis, Deformity in arms and legs, Diabetes, Diarrhea, Dilation of heart Displacement of uterus, Spinal discs, Dysentery, Dyspepsia, Epilepsy, Eyes, Fatigue, Flat foot, Gall bladder and Liver exercise, Gastritis, Giddiness, Gout, Bad breath(halitosis), Hamstring muscle, Head ache, Heart trouble.

**Discussion:-** General society profile people (Females) are friend, philosopher and guide to all. Its place in society is of vital importance. She acts as the pivot for transmission of intellectual traditions and technical skills from generation to generation and helps to keep the lamp of civilization burning. She not only guides the individual, but also to shape the destiny of nation. It is the female of society which helps the students and bares the responsibility. This woman acts as a guide who points the way and presents knowledge. It is not merely hers responsibility to impose her own beliefs and practices upon others. A woman is merely a mirror of the deeds.

Personal qualities of the society women may be called as best tools of working together in the society. A-The Women should be loyal and lean. B-She should be Enthusiastic, Alert and Adjustable. C- She should be Energetic and may have faith in God and right work. D-She should have self control and sacrifice nature. E-She should be impartial, Integrity in research, Intellectual and innate desire to get entangled with the households. Yoga in short is a gradual process, and progress depends upon individual’s ability. Yoga lowers stress hormones that affect the immune systems and also conditioning the lungs and respiratory track. It stimulates the lymphatic system to remove toxins from the body and to bring oxygenated blood to the various organs to ensure their optimal function.

To explain Pranayama first I like to elaborate that ‘Prana’ means breath, respiration, life, vitality, wind, energy or strength. It also connotes the soul as opposed to the body. The word ‘Pranayama’ is generally used in plural form to indicate vital breaths. ‘Ayama’ means length, expansion, stretching or restraint, Pranayama thus connotes extension of breath and its control. If discomfort, distress, or tension occurs while doing any type of exercise then gently guide your mind or thought back to your breath. It is universal truth that we can survive sixty to ninety days without food, twelve to fifteen days without water, but only four to five minutes without air. So you all can imagine how important and most vital the Pranayam in our life.

**Result:-** The fifty women from actual society were good at doing household works as the result of the husbands opinion.. Their physical ability was very good.

Their suppleness and slenderness was also increased a bit by doing Yogasanas and Pranayama for six weeks of duration. Endocrine glands secretions were better than the previous condition and also good working efficiently as compare to the general women of the society. Their all round activity was good. These women were good at working. The working capacity of these women in regardance with only household works was much better as per the thinking and working observers & their results by help of qualified invigilators. One peculiar thing I found in general womenfolk of the society that they were much enthusiastic, energetic and every minute they were thinking of student’s progress as well as their house. The fifty women from fertile area were very good at teaching as the result of the students’ examination. Their physical ability was good. Their fattiness was also reduced a bit by doing Yogasanas and Pranayama for six weeks of duration. Endocrine glands secretions were better than the previous condition and also

equally good working efficiently as compare general society women. These women were good at talking. On the other hand women from actual society are soft in looking and aggressive and descriptive in thought. The calamities regarding changes in the inner body of the women are aware of the working of yoga and Pranayama..

Changes in both the faculties are creative and not tentative. In other words to put goodbye to fatness and welcome to fitness will be the rigid motto of this research paper from the point of view of general society women and the actual society women. They are much acquainted with the benefits of the Yogasanas and Pranayama by doing exercises recommended specially for women. Proportionate body figure of the general society women was good enough as compare to actual society. Trouble some spots like Lower abdomen, Waist, Breasts, and Buttocks etc were improved a lot in sense of working women.

Body weight of the actual society women were reduced a bit. Now-a-days the method of interrupted current of electrotherapy is used and its effect is not so long lasting. So in conclusion I like to put it in a plain and simple way that the women from working society are far better than the non working women. More ever the working society women are improved a lot as mentioned in above paragraph.

**10.1.9 Conclusion** -So in a nut shell, shavasana starts with meditation on the body and with meditation on the breath. If primary teachers do yoga daily with interest by heart the below mention things may rightly go accordance with their internal and out word bodily changes. We have highest working capacity as well as islampur city. The fluctuation of working capacity from the women primary teacher from Sangli district is altogether different from other teachers in accordance with personality.1 It builds their muscles, 2 Strengthens the spine, 3 Improves flexibility,4 Improves muscular-skeletal conditions,5 Strengthens, tones, and, eases back pain 6 tight shoulders and neck,7 Increases stamina and creates balance and grace; system;8Improves digestion and increases circulation; 9 Improves heart conditions;10 Improves breathing disorders; 11 Boosts immune response;12 Decreases cholesterol and blood sugar levels,13 Encourages weight loss,14 Relaxes the mind and body.For example I have explained above two asana. We have to do the other asanas as they are in the same way.

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## Effect of Playing Ability of Kho-Kho On Health Related Fitness To School Going Boy's

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**Introduction:** Today's education not merely deals with mental enhancement of an individual, but also a source of physical activities that leads to all round development of an individual. The best individual is one who is physically fit mentally sound and sharp, emotionally balanced and socially well adjusted. It is therefore, physical education said to be an integral part of 'Total Education'. Generally physical education is misunderstood as merely physical activities or merely mass physical training or just drill. It is important to overcome this misconception of physical education. The newly born discipline of physical education should be put into proper perspectives and thoroughly studied for the welfare of the humanity at large. The importance of physical education and activity was recognized by plato when he said 'Lack of activity destroy the good conditions of every human being, while movement and methodical physical exercise save it and preserve it'.

Physical education and sports have an important place in India since ancient times because of several reasons. Sports of many kinds are being played in our country since a long time. Several kinds of exercises have been in vogue even today. Some sports are played in the festivals, some are played for the growth of our body. Where as some are played for the purpose of entertainment. Later on the western sports have been spread and propagandized on a large scale in the British regime. Some Vyayam Shalas, Gymnastic Schools, Arneas and sport clubs seem to have maintained the continuity and importance of our Indian games and exercises. Still indigenous (Native) sports have not got the excepted popularity. Some have tried best for achieving the same but in vain ! But it seems that no excepted success is got out of it. Therefore it is essential to prove the utility of indigenous games, their characteristics and importance. Only for this target researches in India decided to study the sport Kho-Kho being the traditional game in Maharashtra. The researcher in the aforesaid research studied the effects of playing this game related to the players' physique and what results it shows on their health related physical ability and on their selective motor fitness ability. For this objective boys coming from 14 to 16 years age group are selected. By using experimental research method to equal group are formed after training the experimental group for 135 days practically the game of Kho-Kho was played. The controlled group was sent to home. After 45 days in each group planning for developing health related physical fitness and selected motor ability tests ware formed in both the groups. The standardized measurements of the tests ware taken and it was evaluated through the medium of repeated measure ANOVA, and conclusions were drawn.

### Objectives of the study

1. To prepare the training program of playing Kho-Kho game
2. To find out the effects of playing Kho-Kho on Health Related Physical fitness of the Adolescents i.e. 14 to 16 years age group students.

The study of effects on the selected players of Kho-Kho on Health Related Physical Fitness is done in the present research. It aims at studying the effects on Health Related Physical Fitness of actually played by the players of Kho-Kho. For this purpose Kho-Kho must be observed with the effects by measuring their Health Related Physical fitness.

In this research concerned, the researcher has studied and measured the health Related Physical Fitness of the Adolescents immediately after their playing the game of Kho-Kho for 45 days in three stages. (Total 135 days). For this study and the measurements of Health Related Physical of Adolescents the researcher had regularly asked the Adolescents play the game Kho-Kho for a certain fixed period.

**Scope and limitations :** This study has large scope to conduct similar research program for other Indian cities. The limitations of the study were as follows :1.The researcher could not collect more data for more accurate results. 2.The researcher cannot impose restrictions on the diet of the subjects selected for the research. 3.No limitations can be laid upon the daily routine of the selected students for this research.

**Delimitations of Research** 1.The study is delimited only for New English School, Gadmodshingi , Kolhapur . 2.The study is delimited only for 9<sup>th</sup> standard students (Boys Only)3.The study is delimited only for the boys belonging to age group of 14 to 16 years ie. Adolescents.4.The study is delimited only for the age group 14 to 16 years selected students' health related physical fitness as well as selected motor fitness factors.

### Hypothesis

- 1) Ho.1 : There is no significant effect of playing Kho-Kho on Cardio respiratory endurance the subjects.
- 2) Ho.2 : There is no significant effect of playing Kho-Kho on strength and endurance of Abdominal muscles o

**Significance of the study :** Following are the significant points of the present study.



1. Training and its varied method in this game are planned in order to develop different efficiencies hidden in physical education and games. But this seems to be limited in a particular class. It is not seen in the case of mass and it has many reasons. Everyone must be healthy, physically fit and all must study physical education. We often say this statement, but practically it is not possible for this substantial reason. Researcher has studied the effects of students' health related physical fitness.

2. It is an inexpensive game.

3. Especially it gives us easy entertainment and it is expressed through this research.

**Method of the Study:** The experimental method was followed for this research work. The study was designed i.e. True experimental design and pre-test and post-test. Equivalent group design were applied.

**Population sample** For the present research the total strength of the students includes the students (Boys) of 9<sup>th</sup> Standard belonging to the age group of 14 to 16 years i.e. Adolescents. Near about 200 students learning in New English School, Gadmudshigi, Kolhapur. were taken into consideration for their selection.

**Experimental and control group:** Simple random sampling method pertaining at Lottery system into the two groups of 30-30 will be divided as samples out of 60 students having equal ability. Later on by way of Lottery system group number 1 was selected as experimental group and group number 2 was selected as control group. Thus two groups were selected out of total strength of population from the sample.

Method of working was fixed as shown below in the present research.

Subject	Pre-test	→	Equal Group →	Experimental Group	→ Post-Test
Sample			Equal Group →	Control Group	

Planning of duration for treatment and test taken at the time of actual training

The researcher had given the game Kho-Kho as the treatment of actual training of the experimental group where as only movements of warming up were given to the controlled group. But practically Kho-Kho was not given the treatment but it had duration of 135 days. 135 days were divided into three parts each. Consisting of 45 days and after a gap of 45 days each post-test was taken. The planning of duration of this treatment was as follows.

	Treatment (Training)		Time Duration		Treated/Trained Group
1	Warming up	→	10 to 15 Minutes	→	Experimental Group and Control Group
2	Conditioning movements	→	10 to 15 Minutes	→	Experimental Group
3	Kho-Kho Game as a treatment	→	25 to 30 Minutes	→	Experimental Group
4	Relaxation Exercises	→	10 to 15 Minutes	→	Experimental Group

The above arrangement of the term for the experimental group was given in a week for six days (Excluding Sunday). One session of 55 to 75 Minutes i.e. 6.30 am to 8.30 am was given, where as the controlled group was given only warming up and sent home. The treatment of actual training was given for 135 days in three stages of 45 days for the main study.

### Tools of Research

**Health related fitness tests** 1. Flexibility – Sit and Reach Test

**Statistical Tools :** The statistical principals were used for the scientific explanation of collected information and while giving up the main concepts or accepting it or presenting its conclusions, statistics is used.

1. Mean 2. Standard Deviation 3. Repeated Measure ANOVA computer package.

### Descriptive statistics of Sit and Reach Test

**Table :- Descriptive statistics of Sit and Reach Test of Experimental and Control group**

Sit and Reach	Mean			Standard Deviation		
	Pre	mid	Post	pre	mid	post
Experimental	0.12	0.33	0.34	0.06	1.10	1.10
Control	0.14	0.12	0.12	0.11	0.06	0.06

### OBSERVATION AND INTERPRETATION

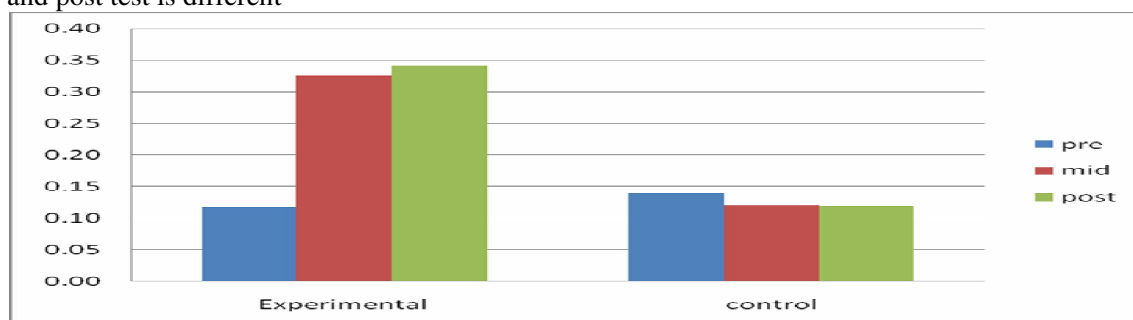
From Table there were 30 subjects each in experimental and controlled group. Mean performance of the pre-Test for sit and reach test of experimental group was 0.12 centimeters (SD = 0.06) and for control group it was 0.14 centimeters (SD = 0.11). Mean performance of Mid- test for sit and reach test of experimental group was 0.33 centimeters (SD = 1.10) and for control group it was 0.33 centimeters (SD = 1.10). Mean performance of the

post – test for sit and reach test of experimental group was 0.34 centimeters (SD = 1.10) and for control group it was 0.12 centimeters (SD = 0.06).

**Table: Difference Between-Subjects Effects sit\_and reach**

Dependent Variable: sit_and reach					
Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	.874 <sup>a</sup>	5	.175	36.816	.000
Intercept	5.432	1	5.432	1.144E3	.000
Group_1	.182	2	.091	19.161	.000
Group_2	.391	1	.391	82.382	.000
Group_1 * Group_2	.301	2	.150	31.688	.000
Error	.826	174	.005		
Total	7.132	180			
Corrected	1.700	179			

**Conclusion:** By observing Significance values (Sig. values) in the above table, the F value corresponding to corrected model is 36.816 (P value i.e. Significance value =0.000) it is significantly different at 0.05 level of significance at 5 degrees of freedom. The F values corresponding to Group 1 (Pre, Mid and Post) and Group 2 (Experimental and Control) are 19.161 (P=0.000, df=2) and 82.382 (P=0.000,df=1) respectively, these are significantly different at 0.05 level of significance. Also interaction between Group 1 and Group 2 is present in the model because the F value corresponding to interaction (Group\_1\*Group\_2) is 31.688 (P=0.000, df=2) is significantly different at 0.05 level of significance that means the performance of Experimental and Control group is different also performance in pre, mid and post test is different



**Fig. Sit and Rich**

**Conclusion:** By observing above descriptive statistics table and bar chart, we conclude that in experimental group Sit and Rich of students are uniformly increasing over pre, mid and post test, while in control group there is no any effect is observed.

**Results and Conclusions** With the help of the available information and statistical analysis the following conclusions were drawn and for this Repeated measure ANOVA was used and the standard significant level 0.05 was chosen.

Within the limitations, the present study concludes the following conclusions :

1. There was significant effect of playing Kho-Kho and it was observed at Level 1 Vs Level2. This indicates that playing Kho-Kho improves flexibility of the subjects.

#### Reference

1. Arya, R.G. and Sarkar L.N.(2004). Physical fitness and plying ability of interuniversity Basketball players A Comparative and Relationship Study.Indian Journal of Physical Education Sports Medicine And Excersise Science Vol.1&2 2004 P-8
- 2.Baji,P.S. and Mundewadi S.(2004). Comparative study of cycling and Automobiles use :A Cardio-respiratory Function. Indian Journal of Physical Education Sports Medicine And Excersise Science Vol.1&2 2004 P-11
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- 4.Barry, L.J. and Nelson, J.K. (1988) *Practical Measurements For Evaluation In physical education* (2<sup>nd</sup> Ed.). Surjeet Publication, Delhi p. 216

## **“Comparative study of playing ability of Kho-Kho and football on health related fitness of School Boys”**

**Prof, Rokade, V.B. Asst Prof, Dept .of Physical Education, K.I.T.’s College of Engineering, Kolhapur.**

**Introduction:** Physical activity, generally, is indicative of *any bodily movement produced by skeletal muscles that requires energy expenditure*. Appearing in several forms such as movement, play, sport, recreation and exercise in different contexts, it develops and maintains physical fitness and overall health. It is often practiced to strengthen muscles and the cardiovascular system and to acquire athletic skills. Physical exercise, in formal sense of the term, may refer to the physical activity that is planned, structured and repetitive bodily movement done to improve or maintain one or more of the components of physical fitness :

\*Aerobic capacity \*Muscular strength \*Muscular endurance \*Flexibility \*Body composition

Much of the health gain is obtained through at least 30 minutes of cumulative moderate physical activity every day. This level of activity can be reached through a broad range of appropriate and enjoyable physical activities and body movement in people's daily lives such as walking to work, climbing stairs, gardening, dancing, as well as a variety of leisure and recreational sports.

In order to enjoy an optimal level of health, fitness, happiness and well-being, it is important for a person to be a participant in a well-planned programme of physical activity in whatever form possible, and consequently be physically educated, so to say. A physically educated person can be a guiding force in contemporary society. Such a person can help to improve the quality of life of others by promoting and organizing activities that are enjoyable and healthful to them as they participate. Not only will their enthusiasm for an activity keep them physically active, but it will also improve their quality of life. Today's education not merely deals with mental enhancement of an individual, but also a source of physical activities that leads to all round development of an individual. The best individual is one who is physically fit mentally sound and sharp, emotionally balanced and socially well adjusted. It is therefore, physical education said to be an integral part of 'Total Education'.

Generally physical education is misunderstood as merely physical activities or merely mass physical training or just drill. It is important to overcome this misconception of physical education. The newly born discipline of physical education should be put into proper perspectives and thoroughly studied for the welfare of the humanity at large. The importance of physical education and activity was recognized by Plato when he said 'Lack of activity destroy the good conditions of every human being, while movement and methodical physical exercise save it and preserve it'.

The present research aims to studying the effects on the Health Related Physical Fitness Ability and selected Motor Ability of the actual players of Kho-Kho and football. For this purpose the players should be given training of Kho-Kho and football up to the fixed days and must be observed and measured their Health related physical fitness between these two games. Hence Research in Title his Study as **“Comparative study of playing ability of Kho-Kho and football on health related fitness of School Boys”**

### **Objectives of Research**

- (1) To examine health related Physical Fitness of Football and Kho-Kho Players.
- (2) To find out the effects of playing Football & kho kho on the Health Related physical fitness of the players

### **Null Hypothesis**

- There is no significant Difference between playing Kho Kho & Football Players body fat of triceps, sub scapular, thigh and calf muscles. .

### **Comparative Hypothesis**

- There is Comparatively Difference between playing Kho Kho & Football Players body fat of triceps, sub scapular, thigh and calf muscles.

**Scope and limitations**

This study has larges scope to conduct similar research program for other Indian cities. The limitations of the study were as follows

- (1) The researcher could not collect more data for more accurate results.
- (2) The researcher cannot impose restrictions on the diet of the selected subjects for research.
- (3) The study does not control daily routine of the subjects.
- (4) The study does not consider caste, Religion, Community background, race, Heredity, family background, Socio- economic status.
- (5) The study does not consider environmental factors.

**Delimitation of research**

- (1) The study is delimited only Radhabai Shinde English Medium School Kolhapur.
- (2) The study is delimited for 9th standard students.
- (3) The study is delimited only for the boys having age group of 14 to 16Years
- (4) The study is delimited to' Health Related Physical Fitness ability.

**Significance of the study**

Following are the significant points of the present study.

- 1) Training and its varied method in this game are planned in order to develop different efficiencies hidden in physical education and games. But this seems to be limited in a particular class. It is not seen in the case of mass and it has many reasons. Everyone must be healthy, physically fit and all must study physical education. We often say this statement, but practically it is not possible for this substantial reason. Researcher has studied the effects of students' health related physical fitness.
- 2) It is an inexpensive game.
- 3) Especially it gives us easy entertainment and it is expressed through this research.

**Method of the Study**

The experimental method was followed for this research work. The study was designed i.e. True experimental design and pre-test and post-test. Equivalent group design were applied.

**Population sample**

For the present research the total strength of the students includes the students (Boys) of 9<sup>th</sup> Standard belonging to the age group of 14 to 16 years ie Adolescents. Near about 200 students learning in Radhabai Shinde English Medium School , Kolhapur. were taken into consideration for their selection.

**Experimental and control group**

Simple random sampling method pertaining at Lottery system into the two groups of 30-30 will be divided as samples out of 60 students having equal ability.Later on by way of Lottery system group number 1 was selected as experimental group and group number 2 was selected as control group. Thus two groups were selected out of total strength of population from the sample.

Method of working was fixed as shown below in the present research.

Subject	Pre-test	→	Equal Group →	Experimental Group	→ Post-Test
Sample			Equal Group →	Control Group	

Planning of duration for treatment and test taken at the time of actual training

The researcher had given the game Kho-Kho and Football as the treatment of actual training of the experimental group where as only movements of warming up were given to the controlled group. But practically Kho-Kho and Football was not given the treatment but it had duration of 135 days. 135 days were divided into three parts each. Consisting of 45 days and after a gap of 45 days each post-test was taken. The planning of duration of this treatment was as follows.

	Treatment (Training)		Time Duration		Treated/Trained Group
1	Warming up	→	10 to 15 Minutes	→	Experimental Group and Control Group
2	Conditioning movements	→	10 to 15 Minutes	→	Experimental Group
3	Kho-Kho and Football Game as a treatment	→	25 to 30 Minutes	→	Experimental Group
4	Relaxation Exercises	→	10 to 15 Minutes	→	Experimental Group

The above arrangement of the term for the experimental group was given in a week for six days (Excluding Sunday). One session of 55 to 75 Minutes i.e 6.30 am to 8.30 am was given, where as the controlled group was given only warming up and sent home. The treatment of actual training was given for 135 days in three stages of 45 days for the main study.

### Tools of Research

#### Health related fitness tests

Body fat (skin fold) measurement from triceps , sub scapular, Calf and thigh skin fold was recorded to the nearest 0.5 mm.

**Statistical Tools:** The statistical principals were used for the scientific explanation of collected information and while giving up the main concepts or accepting it or presenting its conclusions, statistics is used.

1. Mean
2. Standard Deviation
3. Repeated Measure ANOVA computer package.

#### Descriptive Statistics of Triceps Skin Fold Score Test

**Table : Descriptive Statistics of Triceps Skin Fold Score Tests of Experimental and control group**

Triceps Skin fold	Mean			Standard Deviation		
	pre	mid	post	pre	Mid	post
Experimental	2.40	2.23	2.09	0.96	0.90	0.90
Control	2.20	2.12	2.12	0.81	0.81	0.78

**OBSERVATION AND INTERPRETATION :** From the Table there were 30 subjects each in experimental and controlled group. Mean performance of the Pre-Test for Triceps skin fold score Test of experimental group was 2.40 mm (SD= 0.96) and for control group it was 2.20 mm (SD= 0.81). Mean performance of the Mid Test for Triceps skin Fold Score Test of experimental group was 2.23 mm (SD= 0.90) and for controlled group it was 2.12 mm (SD= 0.81). Mean performance of the Post-Test for Triceps skin fold score Test of experimental group was 2.09 mm (SD= 0.90) and for control group it was 2.12 mm (SD= 0.78).

**Table: Difference Between-Subjects Effects Triceps skin Fold**

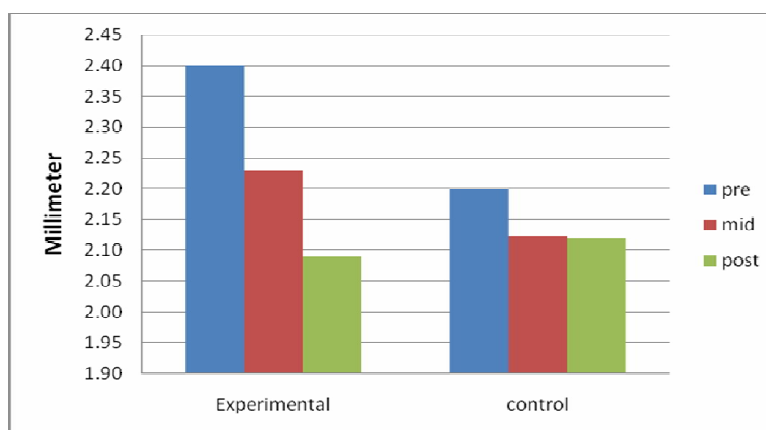
Dependent Variable: Triceps skin Fold					
Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	9.605 <sup>a</sup>	5	1.921	2.519	.031
Intercept	894.676	1	894.676	1.173E3	.000
Group_1	2.935	2	1.468	1.925	.149
Group_2	2.665	1	2.665	3.495	.063



Group_1 * Group_2	4.005	2	2.003	2.627	.075
Error	132.669	174	.762		
Total	1036.950	180			
Corrected Total	142.274	179			
a. R Squared = .068 (Adjusted R Squared = .041)					

**Conclusion:** By observing Significance values (Sig. values) in the above table, the F value corresponding to corrected model is 2.519 (P value i.e. Significance value =0.031) it is significantly different at 0.05 level of significance at 5 degrees of freedom. The F values corresponding to Group 1 (Pre, Mid and Post) and Group 2 (Experimental and Control) are 1.925 (P=0.149, df=2) and 3.495 (P=0.063,df=1) respectively, these are not significantly different at 0.05 level of significance. Also interaction between Group 1 and Group 2 is not present in the model because the F value corresponding to interaction (Group\_1\*Group\_2) is 2.627 (P=0.075, df=2) is not significantly different at 0.05 level of significance that means the performance of Experimental and Control group is not different also performance in pre, mid and post test is not different.

### Triceps Skin fold



**Fig. Triceps Skin fold test**

#### Conclusion:

By observing above descriptive statistics table and bar chart, we conclude that in experimental group Triceps Skin fold of students are uniformly decreasing over pre, mid and posttest, while in control group there is no any effect is observed.

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- 1.Arya, R.G. and Sarkar L.N.(2004). Physical fitness and plying ability of interuniversity Basketball players A Comparative and Relationship Study.Indian Journal of Physical Education Sports Medicine And Excercise Science Vol.1&2 2004 P-8
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## **LABOUR UNION MOVEMENT IN INDIA:ISSUES, CHALLENGES ANDPROSPECTS.**

**Dr. T.K. Udgirkar**, Head, Dept of Economics, Rajaram College, Kolhapur (Maharashtra)

### **ABSTRACT**

Labour Union is one of the most important subject in labour economics. Labour Union are democratic organization which are accountable to their members for their policies and actions. A Trade union (labour Union) is an organization of workers who have found together to achieve common goals in key areas, such as working conditions. The purpose of studying labour union is to understand how unionism and collective bargaining effect the operation of the labour market and specific market outcomes such as a wage rate, fringe benefits and level of productivity. In the context, if a workers cannot achieve his other goals through individual action, the person will consider, means and one alternative is a labour unions for workers to choose joining a labour union as the vehicle or instrument by which to achieve their work related objectives. Moreover, today there are approximately 309 affiliated organizations in 156 countries in the world and territories, with a combined membership of 166 millions. In India, the number of Trade union of 66,056 in 2000.

### **1.0 INTRODUCTION:**

Labour Union is one of the most important subject in labour Economics. Trade union (Labour Union) are democratic organization which are accountable to their members for their policies and actions. A Trade Union is an organization of workers who have found together to achieve common goals in key area, such as working condition. The Trade Union through its leadership, bargains with the employer on the behalf of Union members (rank and file members) and negotiates Labour contract (collective bargaining) with employers. This may include the negotiations of wages, work rule, complaint procedures, rules governing hiring, firing and promotion of workers, benefit, workplace safety and policies. The agreements negotiated by the union leaders are binding on the rank and file members and employers and in some case one other non-members worker. A modern definition by the Australian Bureau of statistics state that a Trade union is “an organization consisting predominantly of employers, the principal activities of which include the negotiation of rate of pay and conditions employment for its members.” In this context, the researcher examines labour union in India – issues, challenges and prospects. The objectives of the study are – 1) To study the concept of Labour Union. 2) To study the Development of Trade union in India and 3) To examine labour union movement in India, its challenges and prospects.

### **2.0 WHAT IS A TRADE UNION?**

Section 2 (h) of the Trade Union Act 1926 defines a Trade union to mean any combination, whether temporary or permant, formed primarily for the purpose of regulating the relation between workmen and workmen or between employees and employers, or for imposing restrictive conditions on the conduct of any Trade or business, and includes any federation of two or more Trade unions:

The proviso to this clause lay down that, this Act shall not affect. –

- 1) Any agreement between partners to their own business.
- 2) Any agreement between an employer and those employed by him as to such employment.
- 3) Any agreement in consideration of the good will of a business or of handicraft.

This definition may be analyzed as follows;

“Trade Union” means:

- 1) Any combination whether Temporary or permanent.
- 2) Such combination should have been formed for the purpose of
  - a) Regulating the relations between workmen and employers, or;
  - b) Regulating the relations between workmen and workmen, or;
  - c) Regulating the relations between employers and employers, or;
  - d) Imposing restrictive conditions on the conduct of any Trade or business.

But, This Act shall no affect:

- a) Any agreement between partners as to their business; or
- b) Any agreement between an employer and those employed by him as to such employment; or
- c) Any agreement in consideration of the sale of the good will of the business or of instruction in any profession, Trade or handicraft.

According to Chamber's encyclopedia: "A Trade Union is an association of wage earners or salary earners, formed primarily for the purpose of collective action for the forwarding of defence of its professional interests."

### 3.0 THE AIMS OF A TRADE UNION ARE

- 1) To secure speedy improvement of conditions of work and life and status of the workers in any industry as well as in society;
- 2) To attain for the workers different measures of social security including adequate provision regarding accidents, maternity, sickness, old age, and unemployment,
- 3) To secure a living wage for every worker being its members in normal employment and to bring about a progressive improvement in his standard of life;
- 4) To regulate hours and other conditions of work in keeping with the requirement of the workers, in the matter of their health, recreation and cultural development; and
- 5) To secure suitable legislative enactments for meliorating the conditions of the workers and to ensure proper enforcement of legislation for the protection and uplift of Labour. (Mathur and mathur, on objects of Indian national Trade union congress. Oc. Cit, p. 109).

### 3.0 Development of Trade Union Movement in India:

**Table No. 1 Growth of the Trade Union Movement in India**

Year	Number of Registered Trade Unions	Number of Unions Furnishing	Membership of the Unions submitting returns (in Lakh)
1951	4623	2556	20
1961	11614	7087	40
1971	22484	9029	55
1981	35519	6082	54
1987	49329	11063	79
1990	53016	8828	70
1995	57952	8162	65
1998	61592	7401	72
1999	64817	8152	64
2000	66056	7231	54

Source: Indian Labour year Book (1987) and 2004

**Table No. 2 Membership of central Trade Unions in India (Membership in Lakh)**

Trade union	On 31-12-2002 as per survey		On 31-8-1989 as per survey	
	Total	%	Total	%
1. B.M.S	62.2	25.0	31.2	26.2
2. INTUC	39.5	15.9	27.1	22.8
3. AITUC	34.4	13.8	9.2	7.8
4. HMS	33.4	13.4	14.8	12.4
5. CITU	26.8	10.8	18.0	15.1
6. Other	52.0	21.1	18.7	15.7
Total	248.8	100.00	119.0	100.00

**Table No. 3 Trade union membership in the organized sector**

Sr. No.	Sector	Membership	% of Total membership
1.	Agriculture and Rural workers	76,45,086	30.7
2.	Building and construction	10,70,278	4.3
3.	Brick Kiln	4,57,718	1.8
4.	Personal services	4,46,748	1.8
5.	Local Bodies	2,99,635	1.2

6.	Food and Drinks	2,99,590	1.2
7.	Self – employed	1,70,542	0.7
	Sub – Total (1+7)	1,03,89,597	41.7
	Total membership of all (CTUs)	2,48,84,802	100.0

(Source : Ministry of Labour and employment as analyzed by Ruddar Datt.)

Table 1 gives some idea of the growth of the Trade Union movement in India. It may be observed that the Trade Union movement is more widespread and has taken deep roots. It is now better organized and is on a more permanent footing.

It may be noted that there are number of Trade Unions in India and some from big Trade Unions. Some have been formed due to the undivided influence of Trade Union leaders. But there are five big Trade Unions, namely, INTUC, HMS, BMS, AITUC and CITU.\* In 2000, their combined membership was about as 21.1% of total membership. All these Trade Unions are associated with main political parties. As per survey made in December 2002, the Bharatiya Mazdoor Sangh (BMS) associated with Bharatiya Janta party (BJP) by increasing its membership to 62 Lakhs in 2000 has occupied the top most position. The second place has gone to INTUC associated with the congress party.

The AITUC associated with the communist party of India (CPI) by increasing its membership to 34 Lakhs stands at the third place, followed by HMS at the fourth place because its membership has increased to 33.4 Lakhs. CITU which is associated with CPI (M) has lost its third place, since its membership in 2002 is 26.8 Lakhs. It has been pushed to the fifth place. In relative terms, BMS which has maintained its membership from 26% in 1989 to 25% in 2002 and occupies the first place, followed by INTUC whose membership has come down from about 23% in 1989 to 16% in 2002.

AITUC has doubled its share of membership from 7.8% to 13.8% during this period. In the same way, Hindu Mazdoor Sangh (HMS) has improved its position from 12% to 13%. The Trade Union which has registered the biggest fall in share is CITU from 15% to 10.8% during this period. The left organization like CITU and AITUC are baffled by the rise of the BMS a right wing organization to the top position. (see Table – 2) It is heartening to find that Trade Union are gradually moving towards the unorganized sector – a more difficult area for organization of workers than the organized. As per a broad estimate prepared by Ruddar Dutt, 103.9 Lakh membership is 41.7% of total membership of central Trade unions (CTUs) is in the unorganized sector. It is a matter of great satisfaction. (see Table No. 3).

### 3.1 Challenges

- (i) An effective and meaningful collective bargaining relationship over matters of pay, performance and classification would require disclosure to unions of information that is either classified or law enforcement sensitive and would likely to result in operational security concerns.
- (ii) The system could limit the control of management, which has ultimate responsibility to ensure mission accomplishment, to determine the best methods of accomplishing work.
- (iii) The Federal Government's experience with collective bargaining over pay provides some evidence that collective bargaining may result in significantly higher salaries. Bargaining over pay may result in decisions not based on mission needs, staffing requirements, or taxpayer interests.
- (iv) Collective bargaining may result in very complex pay systems. The complexity will be magnified as multiple pay systems are quoted through collective bargaining.
- (v) Collective bargaining may result in pay systems that are less flexible than the current system.
- (vi) Collective bargaining may result in disparities between groups of employees including disparities between bargaining/non-bargaining unit employees and between employees of different bargaining units.

**Indian National Trade Union congress (INTUC), All India Trade Union congress (AITUC); centre of Indian Trade Union (CITU); Hindu Mazdoor Sabha (HMS); Bharatiya Mazdoor Sangh (BMS); United Trade Union Congress (UTUC), United Trade Union congress Lenin Sararni (UTUC – LS); National Federation of Independent. Trade Union (NFITU).**

- (vii) Collective bargaining over pay may be highly disruptive and distract the work force from focusing on the mission.

### 3.2 Prospects

- (i) A Labour organization, as far as possible, should not stop at being only a Trade union. Apart from collective bargaining it should have other constructive activities too, like imparting social awareness and knowledge of labour law, organizing co-operatives etc. the cooperatives can run rural industries, accept contracts of employment oriented projects, manage common lands and run fair price shops.
- (ii) Formal recognition should be granted to rural labour organization by the government, so as to give them the protection of law.
- (iii) While it is seen that the actual process of organization of rural Labour could be done by Trade Unions or voluntary agencies, the government has necessarily to continue the good work, already being done by number of agencies such as the Central Board of Workers Education, the National Labour Institute, the Rural Worker's Trust etc.

### 4.0 Summary:

The study shows that the evolution of Labour Unions in India has a long history. The union over the years have become stronger with the increase in membership. In the early days the unions have contributed to improving the socio-economic status of its members. In spite of the positive work the era of globalization is proving to be a challenge for the growth in terms of their numbers. Still they can continue to perform the role of the link between the entrepreneurs and the working class.

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## The Female Ghosts in Githa Hariharan's *The Ghosts of Vasu Master*

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**Abstract :** The characters are the life blood of any novel which helps largely in the advancement of the story. Githa Hariharan, a Commonwealth prize winning writer, has always portrayed her characters realistically. She has presented life like character among whom we habitually move. Her second novel *The Ghosts of Vasu Master*, a treatise on teaching and healing, is full of strange visitations from the ghosts of the past. The paper will make an attempt to critically study the female ghosts of Vasu Master.

**Introduction :** *The Ghosts of Vasu Master* is a deeply moving tale of a small-town school teacher and his young pupil Mani. Vasu Master, B.A. (English Language and Literature), Teacher, P.G. Boys' School, Elipettai, has recently retired from his job. His role as a teacher has filled his entire life and has been his only source of emotional sustenance. Now after retirement he suffers from the feeling of suffocation and emptiness. His wife Mangala is dead for over twenty years and his sons are in far away places. They are connected to him only with the letters they feel duty-bound to write. So now Vasu Master realizes that he has nothing else to look forward to. His retirement brings an overwhelming sense of bewilderment and he makes a futile attempt to recreate his days as a teacher by poring over his old scrapbook.

Everything changes when he undertakes to teach Mani, his new pupil with a head like 'a long ripe, papaya' (9). Mani is practically 'unteachable'. As the 'lessons' progress, Vasu Master realizes that his usual props of P.G. are a failure and he must devise new techniques to teach Mani. Vasu Master improvises stories of his own for Mani and in the process he 'learns' as he 'teaches'. Casting aside the constraints of formal education the teacher and his pupil set on their journey of redemption.

As the journey progresses, Vasu Master becomes obsessed with the newly inflicted memories of the recent past. The memories come back again and again and bring with them the 'ghosts' from the past – 'ghosts' of persons now dead like his father, mother, grandfather, grandmother, his wife Mangala and also of still alive persons like – headmaster Veera Naidu, the teachers Venkatesanand Raghavan, the Swami, Mani's brother Gopu, Mangala's friend Jameela and sons Vishnu and Venu. As Mangala explains "Ghosts were not always like that : souls with no bodies, bodies with no matter or life as we know it" (126). These ghosts of Vasu Master seek not only his attention but also of the readers.

Vasu's world is "Peoples by Ghosts and Absences"<sup>2</sup>. Vasu Master uses the term 'my feminine ghosts' (113) for Mangala, Jameela and Eliamma (a real ghost of Mangala's story). However his female ghosts also include his mother and his grandmother. Vasu's mother haddied when he was still a little boy. What he remember of her was, as he says "irretrievably mixed" with what he had heard (31). The mother did not have name for almost a year because her parents did not want to spend money on a naming ceremony of one more daughter (they already had five daughters). The old sweeper woman who swept the back yard tried to comfort her mistress by saying that life would have been easier for the child 'with a little extra bit of flesh, just a few inches. But never mind, she could still be the Lakshmi of her husband's household' (31). So, thanks to the sweeper women, the mother got her name 'Lakshmi.' Even though the mother got a name fit for the goddess, she remained 'the sixth daughter of the female-weary loins' (32). She always had an inferiority complex. Vasu recalls 'Her ambitions were on a lower scale – escaping her husband's unpredictable explosions of temper, surviving her mother-in-law's jealous rule of the household, and above all, keeping the house, and everything in it, clean, pure and unpolluted. She had never exchanged more than six words with our neighbours on either side, but she was obsessed with them' (32). She fought a losing battle on all fronts and melted into the shadows of her tyrannical household. She lived only long enough to give Vasu's father his heir but even that was a shoddy job.

Vasu's grandmother was not meek and docile like his mother. Vasu recalls his grandmother as 'the first love of my life.' The kitchen was her 'sole apothecary' and food a magic healer (34). Even though Vasu's father was an Ayurved, he found a rival in his own mother. The grandmother believed that the 'Food cures body naturally. Anything, from constipation and insomnia to impotence' (34). Chilli was her favourite ingredient and she grew chillies and vegetables on the backyard. She classified her concoctions into two types – the every day menu and her special chutneys which she called wisdom chutneys. Though illiterate she did not believe in ghosts. "What is a ghost, Nuisance? Nothing but a part of you that's no longer in control. A little pocket of garbage in your mind that rots and begins to sink. So – what do you do? Take a big broom and sweep it out, making sure you don't leave anything behind". (138)

She called Vasu ‘Nuisance’ (even though she spoke no English). She punished him whenever he messed with the chutney she was grinding in the courtyard. She lifted him by the ear and marched him to his father’s room. But later she would be full of remorse. She affectionately called him ‘Nuisance-Krishna’. Her first guru was her husband. But when she discovered his shortcomings she stopped respecting him. “What is a husband Vasu? Just a hungry stomach and a few other things, never mind what. But all equally greedy, swallowing like a big red swollen mouth, then chewing and belching” (174).

She did not wear bangles. She told Vasu she had given them to Gandhi, the new prophet she had found. Thus she had been ‘in some diluted way’ part of history (176). Though the grandmother did not believe in ghosts but Mangala, the first educated woman in the house was a ‘ghost expert’. Vasu Master remembers Mangala essentially as a shadowy figure. Although they lived together for fifteen years and had two sons, he knew her only as ‘a cloudy memory than her person’. She is as obscure to him as his forgotten mother. He recalls Mangala as ‘pale and insubstantial’, ‘a figure perennially on the retreat’. He meets her ghosts by the seashore, ‘dressed in silence, offering him only a partial view’. Always, the aura of silence hung about her. Mangala is a traditional wife who went about her task with ‘a delicate, feminine modesty’ (122). She did all the jobs expected of a housewife but Vasu always dismissed her as an insignificant person. ‘She was unnoticeable, inconspicuous, like my mother, memorable only as an absence. I knew my wife and my affection for her only when I lived with her ghosts. This ghosts had a frail, vapoury body; made more insubstantial by my lapses of memory about what she actually was’ (123).

She was a dutiful wife and caring mother. It was only after her death that Vasu, Vishnu and Venu found that they could not fill her place. Vasu Master had been teaching Venu cycling. He never got as far as teaching him the art of balancing. But the night Mangala died, Venu and the cycle was missing. Later the cycle was found lying mangled by a tree and Venu sitting by the cycle, his face covered with his hands. Vasu wondered how Venu had managed to mount the cycle and why. Years later after Mangala’s death, Vasu discovered her treasure (cloth embroidered with flower, leaves, etc.) in her tin trunk and this reminded Vasu of Mangala’s friend Jameela. Mangala and Jameela had been childhood friends in a village across border not far from sea. Years later they had met again in Ellipettai and Jameela taught Mangala sewing and stitching. The laughter that Mangala shared with Jameela just faded away in Vasu’s presence. A few weeks after Mangala’s death, Jameela came and asked for one of the unfinished pieces of embroidery of Mangala. In the months that followed, Vasu and Jameela met in silence exchanging finished and unfinished pieces of embroidery. When Jameela brought back all of Mangala’s works finished by her, Vasu Master felt sad that there was left not a single reason for Jameela to meet him again. Vasu has always felt an attraction for voluptuous Jameela. He remembers Jameela without her burqa, ‘her full body warm and alive’ (131). Later after her husband’s death when Jameela went back to her childhood village, she slipped out of Vasu’s life. Henceforth she remained in his memory only ‘an image and a ghostly one at that’. (70).

Eliamma, the real ghost of Mangala’s story lived in a fishing village by the sea and was brought up to be a fisherwoman. She was beautiful and could have married easily, but she preferred living alone. She looked at the sea with a longing and wished to be at the centre of the sea. She wanted to pursue the fisherman to take her there. But they only laughed at her, teased her and called her mad. One night she woke and saw a stranger who offered her to make her invisible so that she could travel across the ocean. He promised to take care of her visible body till she returned. Eliamma accepted the offer, became invisible and impatiently set out on her sea-voyage. She was so much fascinated by the sea that she felt no desire to come back and lifted herself off the boat on a tiny rock surrounded by sea.

Almost a month later Eliamma went back to the shore in search of the stranger, but she did not find him anywhere. Mangala concluded – “To be completely invisible was to be lonely in a way the living, did not know ..... Eliamma waits. She waits and waits, a patient ghost, for the day she will find someone who sees her briefly. Someone who will willingly accept her freakish gift. (130) Vasu Master thinks of Mangala as ‘flimsy and evasive’ as her companions. Mangala, Jameela and Eliamma were in Vasu’s mind ‘ineluctably linked, always hand in hand.’ (131)

Though the grandmother of Vasu has her separate identity, his wife Mangala and his mother are unable to assert their individuality and suffer mutually. Eliamma’s story shows how woman’s aspirations are ignored or suppressed by the dominating man. The novel is not a female propaganda because its primary focus is on Vasu Master as a teacher and teaching-healing process. But still, through her female ghost Hariharan has tried to make the readers realize the subordinate position of women in the family and a need to confer on her the rightful, equal status.

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## **Analytical Study of the Functioning of Higher Judiciary in Context of Indian Secularism**

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**Abstract:** Diversity is the feature of human civilization. In every state there are linguistic, religious, racial, cultural minority groups. In the developed Democratic Legal Systems issue of protection of the rights of minority is vital one. These democratic states have accepted the tool of secularism for implementation of the fundamental right of equality in favour of minority groups. The concept of secularism is operative in modern Western Democracies like USA, France etc. Indian Constitution has also incorporated the provisions pertaining to fundamental freedom of religion and secularism. Constitution also contains the scheme of the protection of secularism and fundamental freedom of religion through higher judiciary. There is distinction in the concepts of secularism and fundamental freedom of religion which are operative in India and above-mentioned Western Democracies. In this context the role played by the Indian higher judiciary is important and accordingly indigenous model of secularism and freedom of religion has developed in India.

**Keywords:** Diversity – feature of humancivilization – secularism – fundamental freedom of religion – nature of these concepts in India and in Western Democracies – relevant provisions under Indian Constitution – fundamental freedom of religion – reasonable restrictions – 42<sup>nd</sup> Constitutional Amendment Act 1976 and insertion of word secularism in the Preamble – positive response of Indian higher judiciary in shaping the rights of minorities – own model of secularism and fundamental freedom of religion.

### **I. Introduction**

India is the only secular state among the countries situated in Indian subcontinent. The other countries in Indian subcontinent have either declared their official religion or they have legally promoted religion. Buddhism is the official religion of Bhutan and Sri Lanka, Islam is official religion of Pakistan, Bangladesh and Maldives. Hinduism is the legally promoted religion of Nepal. India is a secular country and it does not have any state religion.

The word secularism originally was not incorporated in the Preamble by the forefathers of Indian Constitution. The reason was that India did not want to accept the notion of secularism which does exist in Western Democracies like USA and France where complete separation of the State and Church is expected. Right from the ancient times in the gradual and long process of emergence of India as a State the group of people belonging to different religions, faiths, Sects etc. were living harmoniously in Indian subcontinent. With the implementation of the Constitution India wanted to continue and legitimize that peculiar notion of harmony cum secularism on its soil. That's why in the Preamble word secularism was not adopted and gradually by 1976 when that ancient culture of harmony and tolerance was re-established by the virtue of the Constitution, Laws and Judicial Decisions word secularism came to be inserted in the Preamble. Thus with 42<sup>nd</sup> Constitution Amendment Act in 1976 India became 'Sovereign Socialist Secular Democratic Republic.'

**II. Secularism, Fundamental Freedom of Religion and the Relevant Provisions under Indian Constitution:** Indian notion of secularism does not require separation between the State and Religion as such. They both can cohabit with each other in a healthy manner and accordingly there may be interaction and intervene of state and religion in each other's domain. But the secularism requires the state not to discriminate the person or group of people belonging to one religion with the person or group of persons having different religion.

**Fundamental right of equality and fundamental freedom of religion:** Equal treatment by state to all citizens the respective of their religion is the gist of concept of secularism. Fundamental right to equality is implicit in fundamental freedom of religion. Following articles under Indian Constitution are relevant regarding it.

Article 14 of the Constitution speaks that "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

Article 15 contains the entire scheme of nondiscrimination. Article 15 Clause (1) says that “The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth, or any of them.”

Article 15 Clause (2) lays down that “No citizen shall, on grounds only of religion be subjected to any disability, liability, restriction or condition with regard to access to or use of various public places.”

Article 16 specifies that “No citizen shall, on grounds only of religion be ineligible for, or discriminated against, in respect of any employment or office under the State.”

### **Fundamental freedom of religion Article 25, 26, 27, & 28 of the Indian Constitution**

These Articles of the Constitution have led down the fundamental freedom of conscience for every Indian citizen. Indian Constitution does recognize that all the human beings carry the minimum level of conscience but still there may be a difference in the levels of consciousness of the persons. Accordingly Constitution guarantees every Indian citizen to determine that what is the supreme power in terms of God etc. and what kind of relationship it should have with that supreme power. With the freedom of conscience Indian citizens are entitled to enjoy following fundamental freedoms and the rights.

Article 25(1) specifies “The right to freely profess practice and propagate the religion.”

Article 26 denotes that “Every religious denomination or any section thereof shall have the right (a) to establish and maintain institutions for religious and charitable purposes; (b) to manage its own affairs in matters of religion; (c) to own and acquire movable and immovable property; and (d) to administer such property in accordance with law.”

Article 27 describes that there shall be "freedom as to payment of taxes for promotion of any particular religion" - by virtue of which no person shall be compelled to pay any taxes where the proceeds are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religious denomination.

Article 28(1) binds that no religious instruction is to be provided in the schools wholly maintained by State funding. Article 28(1)&(3) says that those attending any State-recognized or State-aided school cannot be required to take part in any religious instruction or services without consent.

Article 29(1) permits that “Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.”

Article 30(1) gives liberty to the Religious minorities that they are free to establish and administer educational institutions of their choice, which shall not be discriminated against by the State in the matter of giving aid. But no institution maintained by the State or receiving aid from it is to deny admission to any citizen only on the ground of religion.

### **III. The Limitations on the Fundamental Freedom of Religion**

The fundamental freedom of religion under Constitution is not absolute and under Article 25(2) the State may pass laws providing for ‘social welfare and reform,’ and may also freely regulate or restrict ‘secular activity’ - economic, financial, political, etc. - even though it may be traditionally associated with religion.

The fundamental duty under Article 51A (e), (f) imposes obligations on every citizen that “To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; and to value and preserve the rich heritage of our composite culture.”

Article 48 of the Constitution is the Directive Principles of State Policy requiring legal prohibition of the slaughter of cows and calves. This provision serves the object of protecting the category of animals which are useful for agricultural and daily purposes. But it cannot be ignored that Article 48 is also having a trapping of the ancient Hindu tradition of respecting and protecting the cows and calves. Thus the state is at liberty to enact law prohibiting the slaughter of cows and calves irrespective of the fact that beef eating is a part of day-to-day life of Muslim community.

Under Article 25(2)(b) State can impose reasonable restrictions on fundamental freedom of religion for maintenance of public order morality and decency. Accordingly the state could remove all sorts of caste-based restrictions on entry to Hindu, Buddhist, Jain, and Sikh temples. At the same time the state is at liberty to extend protection of religious customs prevalent among the tribal communities of two Christian-dominated states of North East India - Nagaland and Mizoram. Thus Indian concept of secularism differs from concept of secularism which is in existence in Western democracies of USA and France. Indian secularism contains the combination of secular and religious elements and watertight compartment between the same is not expected. In exercise of the legislative powers and subject to the provisions of secularism and fundamental freedom of religion the central and state legislative assemblies have enacted laws regarding relevant neutral issues of religion. Accordingly laws have been made for regulating the following nonreligious subjects like Religious Conversion and Renouncement, Religious and Charitable Endowments, Management and Administration of Particular Shrines, Foreign Pilgrimages, issue of Personal laws of the Christians, Parsis, Hindus and a few aspect of Muslim law.

#### IV. Functioning of Higher Judiciary in Context of Indian Secularism

The Constitutional and legislative provisions pertaining fundamental freedom of religion with its various aspects have been interpreted by the higher judiciary. It has also solve many religious disputes between the people and the state on one hand, and between various communities, sects, and groups on the other.

**A. The meaning and definition of *Hindutva*:** In December, 1995, the Supreme Court of India pronounced seven judgments together making some pronouncements on the concept of *Hindutva* and the legal validity of its use in elections. Accordingly court held that the Hindu religion was indeed not merely one of the religions of India but was identifiable with the “culture and heritage of India, the Indian social ethos and the way of life of the people in the subcontinent.” Apart from the appreciation this judgment was criticized by the intellectuals that's why in review petition, the court quickly issued a clarification of its earlier judgments and said that it had no intention of diluting the constitutional principle of secularism. But still once again this judgment has given sound picture of the Indian secularism which also takes care of traditional value pattern, customs of Indian society.

**B. Definition of the Religious Minority Groups :** In *Bal Patil v. Union of India*<sup>1</sup> the Supreme Court has decided that even though the Jains have mentioned in the Constitution and also shown as independent religious group in the Census Reports of ‘India Day’ are not a religious minority, as their religion, is merely ‘a reformist movement amongst Hindus.’ In an earlier case i.e. *Shihabuddin Koya v. Ahammed Koyathe*<sup>2</sup> Kerala High Court ruled that the Ahmadi Qadianis although they recognize another prophet are part and parcel of the Muslim community. Thus in the former case even though technically Jainism is an independent religion but the religious minority status has not been conferred upon them. The Jain community is the prospered community hence Supreme Court decided that additional Constitution protection is not necessary for them. In the latter case Ahmadi Qadianis group was placed in Muslim religion only. It shows the judicial functioning of implementation of the concept of secularism.

#### C. Issue of Conversion from one Religious Faith to Another

In *Stainislaus v. Madhya Pradesh & Ors*<sup>3</sup> considering the constitutional validity of the anti-conversion laws of Orissa and Madhya Pradesh, the Supreme Court held that the right to propagate religion, guaranteed by Article 25 of the Constitution, should be interpreted as ‘not the right to convert another person to one's own religion, but to transmit or spread one's religion by an exposition of its tenets.’

<sup>1</sup>(2005) 6 S.C.C. 690

<sup>2</sup>A.I.R. 1971 Ker 206

<sup>3</sup>(1977) 2 S.C.R. 611.



#### D. Issue of Singing the National Anthem

India's National Anthem is a Bengali-language song composed by the late RabindraNath Tagore - is believed by some people to be in conflict with monotheistic religious beliefs. A group of school students in the state of Kerala belonging to the Jehovah's Witnesses used to stand up in respect when the National Anthem was sung in their morning assembly, but did not participate in singing the anthem. The school took disciplinary action against them, which the students challenged in court. The Supreme Court in *Bijoe Emmanuel v. State of Kerala*<sup>4</sup> decided that the National Anthem of India is to be duly respected by all but need not necessarily be sung by those objecting to it on religious grounds.

#### E. Determining Necessary Religious Practices

In several cases, the courts have decided the religious practice followed by any community that whether the same is an 'essential practice' of its religion and accordingly entitled to protection under Article 25 of the Constitution. In *Ismail Faruqui v. Union of India*<sup>5</sup> the Supreme Court held that offering prayers in a mosque is not necessarily an 'essential practice' in Islam. And accordingly the Muslims have been prohibited from offering a Namaj at the disputed site of Ram Janmabhoomi.

In *Acharya Jagdishwaranand Avadhuta v. Comm'r of Police*<sup>6</sup> the Supreme Court held that the so-called 'tandav' dance (worshippers dancing with human skulls in their hands) is not an essential practice of the Anandmargi Hindu faith

#### F. Teaching of Astrology in Educational Institutions.

In *Bhargava v. University Grants Commission*<sup>7</sup> the Supreme Court decided that even though the Vedic astrology is associated with the Hindu religion – could be lawfully taught in the State institutions of higher learning. Here also rather than emphasizing on the technical issue of imparting some quasi-religious practice of teaching astrology in educational institutions the court has led much emphasis on the fact that astrology has always been taught and learned in the Indian society since ages and now there is need to streamline said teaching of astrology.

#### G. Residential Colonies for Particular Communities

In *Zoroastrian Cooperative Housing Society Ltd. v. District Registrar Cooperative Housing Society*<sup>8</sup> involving the Parsi Zoroastrian community, the Supreme Court held that a particular religious community can lawfully build and maintain a residential colony restricted to its own members.

**H. Prohibition of the slaughter of the cow:** Notwithstanding the citizen's constitutionally assured fundamental right to adopt and carry on any profession or trade of their choice, in order to respect the religious sensitivities of the Hindus, the slaughtering of the cows and other bovines can be prohibited even for religious purposes and on non-Hindu religious occasions. The Supreme Court of India has upheld this legal position in several cases. The stand taken by Bombay High Court regarding slaughter of bullocks and oxen and the possession and sale of beef is a recent example of same.

The Maharashtra Animal Preservation (Amendment) Bill 1995 containing the provision for prohibiting the slaughter of the bulls and oxen and the possession and sale of beef was pending for the assent of the President of India. It specifies the imprisonment for term extending five years and fine of Rs.10,000/- for contravention of abovementioned provision. On 3rd March 2015 President gave his assent to the Maharashtra Animal Preservation (Amendment) Bill 1995. All India Jamaal Quresh, a lobby group of beef traders and various other organizations and individuals have challenged the beef ban on the grounds that the state cannot dictate dietary habits. Their petition states that the ban violates fundamental right of a person to have his choice of food. In the Court State argued that, "Eating beef is not a fundamental right and legislature

<sup>4</sup>A.I.R. 1987 S.C. 748, P 1.

<sup>5</sup>A.I.R. 1995 S.C. 605.

<sup>6</sup>A.I.R. 1984 S.C. 51, P 17.

<sup>7</sup>(2004) 6 S.C.C. 661, P 2.

<sup>8</sup>(2005) 5 S.C.C. 632.

can put reasonable restrictions on eating habits of the people.” The case was heard by a Division Bench of Justice V.M. Kanade and M.S. Sonak and it has refused to stay the beef ban however directed the Maharashtra Government not to take any coercive action against citizens for possession of beef for a period of three months or till the final hearing of the petition.

**I. Issue of Interpretation of Religious Holy Texts :**In many judicial decisions it has been clarified by the courts that religious scriptures and holy books shall not be subjected to judicial interpretation for testing the conformity of their tenets with the principles and provisions of the Indian Constitution and legislation. In *Chandanmal Chopra v. West Bengal*<sup>9</sup> the one petition was filed before the Calcutta High Court and thereby the validity of the Holy Qur'an was challenged in context of Constitution and Indian Penal Code. Rejecting the petition, the court observed that like the Holy Vedas and the Bible, the Qur'an too was above judicial scrutiny and could not be 'examined' to check its conformity with the modern laws of the country.

**V. Conclusion:** The Indian constitutional law has decided the nature and scope of the concept of secularism and fundamental freedom of religion in Indian legal system. The unique Indian pattern of secularism and fundamental forum of religion as expected the forefathers of the Indian Constitution has been validated and protected by higher judiciary. At the same time it has not shifted the doctrine of separation of powers and accordingly the Parliament tested legislative assembly are able to edit the loss for regulating nonreligious aspects of the religion. More ever they are able to regulate the fundamental freedom of religion in the larger interest of public order, health, morality and decency. At present also Indian mind is largely dominated by the religion. In such situation with the unique notion of secularism at office under the Constitution State and judiciary both are able to maintain the balance between religious and secular interests of the people of India. And that is the reason of success of Indian democracy and unity and integrity of India as the strong nation in nation-state system.

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<sup>9</sup>(1986) 92 C.R.L.J. 182.

## **Dimensions of Cyber Crimes and their prevention in India : A Brief Review of Judicial Activism**

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**Abstract :** Cyber Crime is computer crime, E-crime, Hi-Tech Crime or electronic crime where computer is a target or means adopted to commit a crime. Cyber crimes include fraud, theft, blackmail, forgery and embezzlement using computer network system / internet. Crimes in cyber space are known as cyber crimes. Prevention of crimes in cyber space has become challenging issue in the present 21<sup>st</sup> century. The term “cyber crime” covers a number of crimes related to hacking, stalking, tampering, blackmailing, and like that.

A legal framework for the cyber space in India mainly contains E-commerce Act, 1998, Information Technology Act, 2000, Information Technology Amendment Act, 2008 and some amendments in the provisions of Indian Penal Code, 1860, the Indian Evidence Act, 1872, the Banker’s Book Evidence Act, 1891 and the Reserve Bank of India Act, 1934. IT Act, 2000 is considered as the basic law for the cyber space transactions as well as prevention of cyber crimes in India. It is an exhaustive law to deal with the technology in the field of e-commerce, e-governance, e-banking as well as penalties and punishments in the field of cyber crimes in India. It was amended in 2008 as Information Technology Amendment Act (ITAA) and new offences range from sending of offensive message (S.66), theft of computer resource (S.66B), identity theft and impersonation (S.66C and S.66D), voyeurism (S.66E), cyber terrorism (S.66F) have been inserted. Cyber crimes are punishable under various Sections of I.P.C.

**Definition :** Crimes in cyber space are known as cyber crimes. Cyber crime is defined as any criminal activity which uses network access to commit a criminal act.’

**Meaning :** Cyber crime is computer crime, E-crime, Hi-Tech Crime or electronic crime where computer is the target of a crime or is the means adopted to commit a crime. Most of these crimes are not new Criminals simply commit criminal activities such as fraud, theft, blackmail, forgery and embezzlement using the new medium involving the Internet. Cyber crime in a narrow sense is termed as compute crime i.e. any illegal behavior directed by means of electronic operations that targets the security of computer systems and the data processed by them, cyber crime in a broader sense is termed as computer related crime i.e. any illegal behavior committed by means of or in relation to a computer system or network including illegal possession and offering / distributing information by means of a computer system of network.

**Nature of Cyber Crimes:** Today, dependence on computers has become an inevitable and unavoidable. Therefore cyber crimes are growing day by day. Cyber crimes are different of terrestrial crimes. These crimes can be committed without being physically present in it. So jurisdiction of cyber crimes is a very complicated phenomenon. Consequently prevention of cyber crimes has become a vast technical and complicated issue. It has presented new challenges before the law makers and law enforcement agencies at national as well as international level. Prevention of crimes in cyber space has become challenging issue in the present 21<sup>st</sup> century as frequency, severity and intensity of cyber crimes/ computer crimes is increasing day-by-day. No doubt that there are so many advantages of travelling in cyber space and so many people are doing this as a part their lives. But there is enhancing risk of cyber crimes also mainly due to growth of electronic communication media and data manipulation.

**Scope of Cyber Crimes:** The term “cyber crime / computer crime” covers a number of crimes/ offences **such as** the unauthorized accessing of a computer to gain certain kinds of information (such as defence information of financial records), accessing a computer and removing, damaging or preventing access to data without authorization, trafficking in stolen computer passwords, spreading computer virus, defamation on a computer file servers, databases, E-mail or in a form of a scanned photograph, child pornography and it’s spreading via computer network, scanning or any other electronic media, E-mail etc., tampering with computer source documents, publishing of information which is obscene in electronic form, publishing Digital Signature Certificate false in certain purposes, publication for fraudulent purpose, misrepresentation, breach of confidentiality and privacy, international concealation, destruction or alteration of any computer source code, and a number of other related crimes. Types / kinds of cyber crimes can be **categorized as** credit card frauds, cyber

pornography, sale of illegal articles, narcotics, weapons, Wildlife and gambling, intellectual property crimes **such as** software piracy, copyright infringement, trademarks violations etc., theft of computer source code, E-mail spoofing, forgery, defamation, cyber stalking, phishing, cyber terrorism and like that. Such a kinds of cyber crimes may be committed in various modes and manners **such as** hacking, E-mail bombing, data diddling, salami attacks, denial of service attack, virus attacks, logic bombs, Trojan attacks and like that.

**Prevention of Cyber Crimes :**The first federal computer crime law, entitled the Counterfeit Access Device and Computer Fraud and Abuse Act of 1984, was passed in October of 1984. **Prevention** of cyber crimes **covers** ten different areas viz. expanded definitions of “Property” to include computer data, prohibiting unlawful destruction of computer files, prohibiting use of a computer to commit, aid or abet commission of a crime creating crimes, against intellectual property, prohibiting knowing or unauthorized, use of a computer or computer services, prohibiting knowing or unauthorized use of a computer or computer services, prohibiting unauthorized copying of computer data, prohibiting unlawful insertion of material into a computer or network, unauthorized entry into a computer system, and ‘taking possession’ of exerting control of a computer or software.

**Legal Framework for Prevention of Cyber Crimes: A legal framework** for the cyber space in India mainly contains E-commerce Act, 1998, Information Technology Act, 2000, Information Technology Amendment Act, 2008 and some amendments in the provisions of Indian Penal Code, 1860, the Indian Evidence Act, 1872, the Banker’s Book Evidence Act, 1891 and the Reserve Bank of India Act, 1934. First Schedule of I.P.C. is amended and new offences relating to electronic records have been covered under Sections 29A, 167, 172, 173, 175, 192, 204, 406, 464, 466, 468, 469, 470 and 477A of I.P.C. Second Schedule of Indian Evidence Act has been amended and new provisions in the Evidence Act about admissibility of electronic records have been inserted under Sections 3, 22-A, 34, 35, 39, 47-A, 59, 65-A, 65-B, 67-A, 73-A, 81-A, 85-B, 85-C, 88-A, 90-A and Section 131. The Banker’s Books Evidence Act, 1891 has amended and the new provisions about certain terms and conditions in the printouts 204 have inserted. New provisions about print-outs and fund-transfer through electronic means have been inserted by amendment in the Reserve Bank of India Act, 1934. IT Act, 2000 is considered as the basic law for the cyber space transaction’s as well as prevention of cyber crimes in India. It is an exhaustive law to deal with the technology in the field of e-commerce, e-governance, e-banking as well as penalties and punishments in the field of cyber crimes. According to Section 43 of Information Technology Act, 2000, whoever does any act of destroys, deletes, alters and disturbs or causes disruption of any computer with the intention of damaging of the whole data of the computer system without the permission of the owner of the computer shall be liable to pay fine upto one crore to the person so affected by way of remedy. According to Section 43A which is inserted by Information Technology (Amendment) Act 2008, where a body corporate is maintaining and protecting the data of the persons as provided by the Central Government, if there is any negligent act or failure in protecting the data/ information then a body corporate shall be liable to pay compensation to person so affected. According to Section 65, whoever knowingly or intentionally conceals, destroys or alters or intentionally or knowingly causes another to conceal, destroy or after any computer source code used for a computer, computer programme, computer systems or computer network, when the computer source code is required to be kept or maintained by law for the time being in force shall be punishable with imprisonment up to three years or with fine which may extend up to tow lakh rupees or with both. According to Section 66, whereas with the intent to cause or knowing that he is likely to cause wrongful loss or damage to the public or any person destroys or deletes or alters any information residing in computer resource or diminishes its value or utility or affects it injuriously by any means commits hacking shall be punished with imprisonment upto three years or with fine which may extend upto two lakh rupees or with both. The new offences range from sending of offensive messages (S.66A), theft of computer resource, (S.66B), identity theft and impersonation (S.66 C and S.66D), Voyeurism (S.66E), cyber terrorism (S.66F) have been inserted through amendments to Section 66 of IT Act, 2000 by the IT Amendment Act, 2008. Section 67 of IT Act, 2000 contains penalty for publishing of information which is obscene in electronic form which may extend upto five years and with fine which may extend to one lakh rupees on first conviction and in the event of a second or subsequent conviction with imprisonment of either description for a term which may extend to ten years and also with fine which may extend to two lakh rupees. The new offences of sexually explicit content (S.67A) and child pornography (S.67B) have been inserted by the IT Amendment Act, 2008. In addition, the civil wrongs set out under S.43 of the IT Act have now been qualified as criminal offences under the IT AA 2008, if committed dishonestly or fraudulently.

Section 69 contains punishment for decryption of information with an imprisonment for a term which may extend to seven years. According Section 70, any person who secures, accesses or attempts to secure access to a protected system shall be punished with imprisonment of either description for a term which may extend to ten years and shall also liable to fine. Section 71 contains penalty for misrepresentation which may extended to an imprisonment of two years or with fine which may extend to one lakh rupees or with both. Section 72 contains penalty for breach of confidentiality and privacy which may extend to an imprisonment of two years or with fine which may extend to one lakh rupees or with both. According to Section 73 of the IT Act, 2000, any person who publishes Digital Signature Certificate false in certain particulars shall be punished with imprisonment for a term which may extend to two years, or with fine which may extend to one lakh rupees, or with both. According to Section 74, wherever knowingly creates, publishes or otherwise makes available a Digital signature certificate for any fraudulent or unlawful purpose shall be punishable with imprisonment for a term which may extend to two years or with fine which may extend to one lakh rupees or with both. According to Section 77, no penalty imposed or confiscation made under this Act shall prevent the imposition of any other punishment to which the person affected thereby is liable under any other law for one time being in force.

Cyber crimes are punishable offences under various Sections of I.P.C E-mails that are defamatory in nature are punishable under Section 500 of I.P.C. with an imprisonment upto two years or fine or both. Threatening E-mails, E-mail Spoofing, fraud, cheating by personation, annoyance, forgery are punishable under various provisions of I.P.C. Forgery of electronic records and E-mail spoofing is punishable under Section 463 and web jacking is punishable under Section 383 of the I.P.C.

**Preventive Measures :** Prevention is always better than cure. Preventive measures for cyber crimes **include** to avoid disclosing any personal information to the strangers, to change password frequently, to update anti-virus software, to watch and check any irregularity on the sites, to provide justice to the victims of cyber crimes by a way of compensatory remedy, to punish offences of cyber crimes with highest type of punishment, to pass strict statutory laws and guidelines for prevention of cyber crimes, to use a security programme, to make safe surfing, to make back ups of important files and folders, to disconnect from internet when not in use, to check on line account regularly, not to give response to the message from unknown person, to avoid post of mobile number or credit card number online, to open e-mail carefully and like that.

**Judicial Activism :** In **Pune Citibank Case**, US\$ 3,50,000 from accounts of four US customers were dishonestly transferred to bogus accounts. It was a case of sourcing engineering. Some employees gained the confidence of the customers and obtained their PIN numbers to commit fraud. By using these PIN numbers, they accessed the Citibank accounts of the customers. All accounts were opened in Pune and money from the customer's accounts was transferred to Pune accounts. Police traced the criminals and the accounts where the money was transferred were frozen. In **Suhas Katti**, the conviction was achieved successfully within seven months from the filing of the FIR. This case was related to posting of obscene, defamatory and annoying message about a divorcee woman. E-mails were also forwarded to the victim by the accused for information. It was resulted in annoying phone calls to the lady. On the basis of complaint made by the victim, charge sheet was filed u/s 67 of IT Act 2000, 469 and 509 IPC. This was considered as the first case u/s 67 of IT Act. The accused was found guilty of offences under Section 469, 509 IPC and 67 of IT Act 2000 and punished accordingly. In the **Bank NSP Case**, a couple of management trainees exchanged many e-mails using the company computers. After some time they broke up and the girl created fraudulent e-mail ids and sent e-mails to the boy's foreign clients. She used the bank's computer to do this. The bank was held liable for these fraudulent e-mails. In **Jogesh Kwatra**, the defendant Jogesh Kwatra was an employee of the plaintiff company. He started sending derogatory, defamatory, obscene, vulgar, filthy and abusive e-mails to his employees and also to different subsidiaries of the said company all over the world. His aim was to defame company and the plaintiff. The plaintiff filed a suit for permanent injunction to restrain the defendant from doing his illegal acts. A Court of Delhi assumed jurisdiction. It was the first case of cyber defamation. In **Parliament Attack Case**, the terrorists made the fake sticker of the Ministry of Home and the fake ID card to get entry in the Parliament. Also forged emblems (of the three lions) were prepared on the Laptop which was detected by the Computer Forensics Division and Computer experts.

**Conclusion:** Lack of knowledge about cyber space, unawareness about current municipal and international laws for the prevention of cyber crimes, ineffective implementation of laws have become serious issues. It has resulted into various difficulties and hurdles in the prevention of cyber crimes in India as well as in foreign countries. The



statutes in various states including India covers cyber crimes and provisions for the prevention and control of cyber crimes. Various Indian statutes / legislation provide imposition of penalties and punishments for commission of cyber crimes/offences. But unfortunately there is an ineffective, implementation of these legislations due to lack of uniformity and lack of knowledge about cyber crimes. Though there are so many legal provisions for prevention of cyber crimes, still effective provisions are required to be made and implemented effectively. IT Act is there since 2000 which was amended in 2008 in India for prevention of cyber crimes. But it's execution and implementation is not proper and effective because lawyers, police officers, prosecutors and judges feel handicapped in understanding it's highly technical nature and technical terminologies involved in it.

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**Case laws :**

- Pune Citibank Mhasis Call Fruad
- State of Tamil Nadu Vs. Suhas Katti. \* Parliament Attack Case.
- The Bank NSP Case. \*SMC Pneumatics (India ) Pvt. Ltd. V. Jogesh Kwatra.

## **“Suicide of the Farmers of Amravati and the Government policies: An Analytic study- 2001 to 2010(Special reference-Amravati Revenue District)”**

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**Introduction :** Agriculture has always been celebrated as the primary sector in India. India is an agrarian economy, which means, Agriculture is the pre-dominant sector of the Indian economy. True to this, even to this day, inspite of the Indian economy opening out to the world and globalization, close to 70% of the population still depends on agriculture for its livelihood. The secondary and tertiary sectors in India are growing at rapid rates, still a vast majority of Indians continue to depend on agriculture. Every plan for the growth of the Indian economy aims at agricultural development, which is justified because to achieve the growth rates that the economy aims at, it is important to first address the growth rate of the major sector of the economy. Since the first Five year plan, India's focus has been on agriculture and after 50 years of Five year plans, where does Indian agriculture stand? Thanks to the Green Revolution, India is now self-sufficient in food production, gone are the days when India had to import even food grains for daily consumption. Indian agriculture has been making technological advancement as well. Today, a visit to the villages will reveal that more and more farmers are adopting mechanization for their farming, there is an overall improvement in the agricultural trends in India. Does that mean everything is looking bright for Indian agriculture? A superficial analysis of the above points would tempt one to say yes, but the truth is far from it. Behind all the growth and development lies the reality that Indian farmers have to face - extreme poverty and financial crisis driving them to suicides. The year 1997 saw the first few cases of farmers committing suicides, these cases steadily increased over the next decade, peaking in 2001 and reports say that as many as 6000 farmers committed suicide in the last years in the state of Andhra Pradesh alone. The worst cases of farmers committing suicides come from the states of Andhra Pradesh, Karnataka and Maharashtra. What are the grave adversities that drive the farmers to commit suicide, at a time when Indian economy is supposed to be gearing up to take on the world?

India has witnessed a spate of droughts over the last decade. The worst affected being the farmers of Rayalaseema districts in Andhra Pradesh, it is the cotton farmers in the state of Maharashtra. Nature has repeatedly failed the farmers of these states and owing to lack of facilities to save their crops, these farmers have no means to face the adversities of crop failures. If the farmers are at the mercy of monsoons for timely water for their crops, they are at the mercy of the government for alternative irrigation facilities. The Government cannot be trusted to always act in the interest of the farmers. The farmers normally resort to borrowing from money lenders, in the absence of institutionalized finance. Where institutional finance is available, the ordinary farmer does not have a chance of availing it because of the "procedures" involved in disbursing the finance. The institutional finance, where available is mostly availed by the medium or large land owners, the small farmers do not even have the awareness of the existence of such facilities. The money lender is the only source of finance to the farmers. Should the crops fail, the farmers fall into a debt trap and crop failures piled up over the years give them no other option other than ending their lives. The input - output ratio, in terms of money invested in agriculture is very meager, primarily because of raising cost of inputs and insufficient support prices from the government.

**Research Objectives** The researcher has formulated the following Objectives which are very much necessary to access the said research work, which are given as under, 1. To study agriculture related aspect of the Amravati region. 2. To understand the farmers problems on the basis of caste, religion, gender, and category. 3. To find the reasons for the backwardness of agriculture. 4. To describe the central and state government's approach towards farmers. 5. To determine the reasons for the success and failure of various government schemes.

**Hypotheses of the Study:** The Researcher has formulated the following Hypotheses, which are as under,

1. Government policies are responsible for the suicide of the farmers of Amravati.
2. Lack of irrigation system is the reason for the backwardness of agriculture.
3. There exists lack of farmers' leadership in Amravati.
4. In agriculture the expenditure for the seeds and rowing is more than the price they get for the produce.
5. Suicide ratio is more among the farmers with less land

**Research Methodology :** The present study is divided in two sections, information is collected from the direct sources and analysed and concluded. And available information collected from the secondary sources is also

compiled and the facts are utilized for the research study after standardization-

**Research scope and limitations** : “Suicide of the Farmers of Amravati and the Government policies: An Analytic study 2001 to 2010(Special reference-Amravati Revenue Division)” after deciding this research topic and to conduct objective and in-depth study, following scientific methods were utilized for the research work

**Data collection :Primary data collection** In this study the researcher has used the information from the previous research work available at the various libraries. From this the researcher decided of using affixed methodology. The questionnaire method and interview method were used for gathering the information in this study work. For the fulfilling the research objectives and gathering of flawless information certified research methodology was used. Accordingly the survey method was used after studying the research objectives

**Research Tools** :For the fulfilment of the research objectives and for the collection of information questionnaire was used as the research tool. In the research methodology the survey method was used. While collecting the literature questionnaire was prepared by using the sample selection process and through it the technique required for the audit was used and analysis was conducted.

**Secondary data collection** :For the compilation of the secondary data survey report, committee report, souvenirs, daily newspapers, research journals, government statistics, records and research literature, etc, were used.

**Conclusion**:As per the above study conducted it is therefore concluded that most of the farmers feel that major reasons for the backwardness of farmers are unfavourable attitude of Government towards this sectors, natural imbalance, lack of irrigation lack of current farming related knowledge, lack of leadership ability, etc. furthermore, most of the farmers feel that lack of education, bias in implementation of the schemes are the reasons for not getting benefit of the Government schemes. Most of the farmers indicated that in majority of cases, the objectives of the schemes are not fulfilled similarly there is much Political invasion in implementation of Government schemes. However On the basis of study results, it is concluded that most of the farmers are not satisfied from the Government’s developmental schemes and plans.

#### **Suggestions and Recommendations**

- 1) Government should provide financial assistance to the families in which farmers have committed suicide.
- 2) Government should take responsibility of education of the children of farmers who have committed suicide.
- 3) Post suicide, Government should provide immediate financial assistance to their families.
- 4) Awareness of various schemes of the Government in the farmers should be increased.
- 5) The loan repayment tenure of the farmers should be increased.
- 6) Loans should be made available to the farmers from the Government banks.
- 7) Farmers should be motivated to initiate different businesses that are related to agriculture.

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## Impact of FDI in Retail on Employment in Bangalore City

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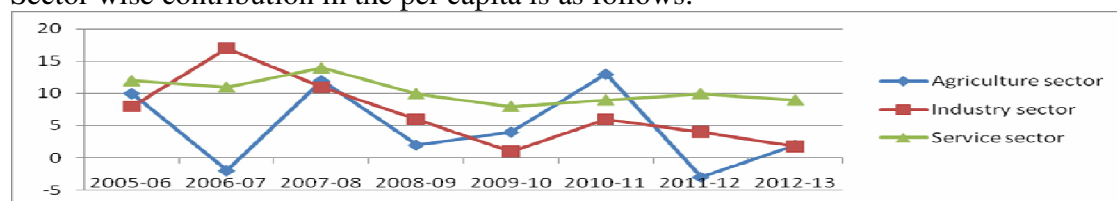
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**Abstract** :The purpose of this study is to investigate the changing structure of the Indian economy and to deduce what is happening within Bangalore. It presents the findings of different studies on employment in the retail sector in Bangalore city. It gives structure of employment engaged in the retail and various industries which depends either directly or indirectly on retail. It also focus on different form of employment conversion due to FDI in retail. Last but not least it also focus on the impact on the human resource policies which are changing according to the industries need. Based on these findings, we could examine the reality and the impacts of FDI on the sector.

**Key words** : *FDI, employment, Retail, Bangalore, human resource policy, etc*

**Introduction:** With a population of 6.1 crores (census 2011) karnataka is the ninth most populous state in the country accounting for 5% of its population. With 39% residing in urban areas, it is the seventh most urbanized state in the country. By 2026 it is estimated that 42% of the state population will be residing in urban areas. The district wise distribution of population shows that Bangalore urban with total population of about 120.88 lakhs has the highest population accounting for 12% of the state total population whereas the Bangalore rural has the least population in the state.

Sector wise contribution in the per capita is as follows.



The sector wise composition of GSDP shows the continuous dominance of service sector with its relative share in GSDP increasing from 51% to 59% between 2004-05 to 2012-13. The relative contribution from agriculture and industry sector have declined from 19% to 15% and from 30% to 26% respectively between 2004-05 to 2013-13.

**Period of Study** : For the impact study of employment a moderated period of last 14 years was considered which commences from 2001 to 2013-14

**Review of Literature** :There is mixed response of favourable and unfavourable studies like (Baskar,Emsek 2005a ) shows that employment increases only in the early years of entry. Tomasz Mickiewicz, Slavo Radosevic and Urmas Varblane (2005) Examines the changing structure of employment in transition economy which is favourable for host country. Andersen P.S and Hainaut P. (2004) suggested that outflows complement rather than substitute for exports and thus help to protect rather than destroy jobs. Gonzalez, J.G. (1988) and Srinivasan (1983) favoured import substitution policies which provides greater job opportunities to the people and consequently improves their standards of living. Lemi, A. and Asefa. S. (2003) found educated labour force in attracting FDI but lack of middle or senior level entrepreneurial experience increases skill gap. Javorcik, B. (2004) shows The mode of entry to increases direct employment while the mode of entry through an outsourcing model provides greater indirect employment. Driffield, N., K. Taylor, (2000) presented results concerning the labor-market impact of inward FDI which is beneficial in reducing structural unemployment. Schemerer, H.J., (2012). Studied data from 20 organisation in 20 countries which explain net-FDI is associated with lower rates of aggregate unemployment.

Unfavourable studies suggest Neumark, David, Junfu Zhang, and Stephen Ciccarella, (2008) suggest evidence indicates that each Wal-Mart worker replaces approximately 1.4 retail workers representing a 2.7 percent reduction in average retail employment. Jia, Panle, (2008) expands drastically killing local player

and all stores are not profitable due to low productivity. Rhys Jenkins (April, 2006) examines the direct employment generated has been limited because of the high labour productivity and low ratio of value added to output of much of this investment where as indirect employment is having negligible effect. Mohan Guruswamy et al (2005) argues that one day retail format will become large in India too for that we must not hasten to bring FDI. Its true some new jobs will be created, but this will be at the cost of thousands more that will be lost. Subramanian K(2005) suggest MNC's like Wal Mart which gent enter through FDI will have low cost procurement and keep on changing their base of procurement towards lower cost countries and which increases different legal problems for the employment.

Table :1 Employment and Unemployment status

	Units	2001-02	2002-03	2003-04	2004-05	2009-10
Labour Force	Millions	378.21	385.02	391.95	417.24	428.9
Employment	Millions	344.68	349.89	356.16	382.83	400.8
Unemployment	%	8.87	9.12	9.13	8.22	6.53
No.of unemployed	millions	33.53	35.13	35.79	34.3	28.1

Source : 1. Projected numbers for the years 2001-02, 2002-03, 2003-04 are same as given in Table 8 of MTA document. Numbers for the year 2004-05 are derived from 61st round of NSSO and for 2009-10 from 66th Round of NSSO.

#### Statement of the Problem:

The current research is to explore the views on the factors underlying economic dynamism. Economic dynamics refers to the potential an area has for generating and maintaining high rates of economic performance and employment is considered to be one of the main indicator for study.

**Objectives:** 1.To study FDI as important factor behind the growth of Retail sector in Bangalore city. 2.To Study impact of FDI in Retail on the employment in Bangalore city.

**Research Methodology :**The research methodology adapted is descriptive in nature based on the secondary data only. The data have been collected from published reports of various departments like employment exchange and labour and welfare ministry, annual reports, journal and magazines.

**Retail Industry :**Backed by demand for talent in the IT sector, Bangalore city registered double-digit annual growth (of 18%) in the Monster Employment Index for India. Bangalore not only remained the strongest annual gainer among major metro-markets, but also was the only one among all major metros to report double-digit growth. Bangalore gained 19 points from January last year to 124 in January 2012. The Monster Index, which is a monthly gauge of online job demand based on review of a large number of career web sites, grew to 120 in January 2012, from 115 in December 2011. On a year-on-year basis, the Index grew by 6%.

#### Findings:

##### Employment / Self Employment in the Unorganized Retail

From the studies it is clear that FDI has positive effect on direct (front end) and indirect employment (back end) of retail but should be taken precaution of liberalising the retail slowly.

**Closure of Unorganized Outlets is not only due to presence of organized retail outlet but also due to inability to upgrade, poor market reputation, loss of interest, etc.**

Table 4: Retail Closure

Region	% Closure
West	6.8
North	4.5
South	3.5
East	2.1
over all avg.	4.2

Source: DRS-ICRIER Retail Survey 2007.

- Response to Competition to beat competition unorganized retail outlet adapting technology and increasing services for increasing productivity

- Unorganized retail outlet expressed Lack of interest to become franchise to organized retail
  - Employment in Organized Retail is increased only at lower level but not at middle and top level management due to skill gap
  - FDI also has positive indirect effect on Employment in the back end support activities
- Organized retailing will: i)promote quality employment; ii)improve business process practices; iii)spur investments in support industries; and iv)enable the modernization of the fragmented traditional retail industry.
- **Street vendors** Vendors who are losing the business corner because of the development of the infrastructure shifting to the new areas or new forms of business like instead of sitting on the road they will rent out shops in commercial place and do in more organized way.
  - Employment in the primary Sector like agriculture is negative in the Bangalore city but has spill over positive effect in the surrounding district due to lack of agri products in the city
  - **Employment in the Manufacturing sector is increasing on** the condition for the FDI i.e. the firm has to procure 30% from the local market encouraging the manufacturing industries to scale up.
  - **Employment by Entrepreneurship** Also the condition that the organized retail with FDI should procure 30% from the local market encouraging the dynamic entrepreneur to establish the set up. But all this will not able to compete unless they are able to sustain the global competitive market which is going to take over in due course of time.
  - **Migration of the people for Employment** Economic growth of the city causing the spillover effect to the sub urban areas. Migration of the skilled and unskilled employee clearly indicates the growth of the economy which cannot be sustained with the quality employment.
  - **Negative impact on the Human Resource management**  
All these NSSO reports are clear evidences to prove that the labour market of India has been undergoing tremendous transformations. As Growth of the retail sector (including organized and unorganized sector) increasing the employment but changing the human resources policies viz
    - Increase in casual and contractual employment
    - Atypical production organization and work relation only
    - Absence of social security measures and welfare legislations,
    - Negation of social standards and workers right
    - Lack of minimum wages standard
    - Lack of education, skills and training ( need trained, skilled employees only)
    - Lower mobilization (no motivation or retention strategy).
    - Weakening bargaining strength of workers
    - Weakening the formation of union powers

### Recommendation and Suggestion

- It is understandable from above data that FDI is the backbone for the growth of Retail in Bangalore city.
- The impact of this growth in retail leads to increase in the employment in Bangalore city.
- There is a timely need for a fresh regulatory framework.
- Human resource policy and competition policy so that both traditional retail and modern retail can continue to grow in harmony eventually closing the gap between the organized and unorganized sector contributing to economic growth.
- Provision of **training** in handling, storing, transporting, grading, sorting, maintaining hygiene standards, upkeep of refrigeration equipment, packing, etc. to accommodate to retail growth.
- Creation of **infrastructure** for retailing at *mandis*, community welfare centers, government and private colonies with a thrust on easier logistics and hygiene will enable greater employment.

- **Credit availability** for retail traders must be encouraged with a view to enhancing employment and higher utilization of fixed assets.
- Several successful models of **integrating very long food supply chains** in dairy, vegetable, fish and fruit have been evolved in India. These one off interventions can be replicated in all states, segments and areas. *Cross integrations* of these unique food supply chains will provide new products in new markets increasing consumer choice, economic activity and employment

**Limitations of the Study :** The data available is not only for Bangalore but is for the country. Some generalization will be made according to Bangalore economy

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## **FINACIAL PERFORMANCE OF PRIMARY AGRICULTURAL CREDIT SOCIETIES (PACS) IN INDIA**

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**ABSTRACT:**As per 2011 census, about 68.8 percent of the population resides in rural areas, depending directly or indirectly upon agriculture for their livelihood. There are so many problems in agriculture but agriculture credit is a major problem in rural area. In many developing countries, it has been found that the rural credit market is imperfect in nature. There are substantial variations in the availability of formal credit in rural urban locations. Primary agriculture co-operative societies are the major part of rural area; they are providing the source of money to the farmer, which will easily available for the cultivation of farm. This paper is evaluating the performance of these agriculture co-operative societies and describing the growth of primary agriculture co-operative societies during the year of 2002-03 to 2011-12 in India.

**KEYWORDS:** Cooperative, Growth, Performance of PACS.

### **1. INTRODUCTION:**

The co-operative movement has played a significant role in the development of rural economy of India. Since independence the co-operative movement has recorded substantial progress. Co-operation means working together with another or others for a common purpose. Over hundred years have passed since the co-operative movement was first launched in the country. Now the movement which has covered 100 per cent villages and 75 per cent rural households and functioning over 545 thousand Co-operatives of various levels with membership coverage of 236 million and working capital of 34,00,555 million inclusive of credit and non-credit co-operative societies. It has supplied not only credit for agricultural production but other services. Co-operative arranges finance for the benefit of members, raised by members and Non-members. Indian economy is still predominated by rural part of the country in general and agriculture in particular. The co-operative sector have covered a wide variety of activities including credit, marketing, processing, housing, consumer goods sell and purchasing, etc. Co-operative movement started in India basically to provide loans to agriculturists at cheaper rate and to protect them from the clutches of money-lenders and in raising economic status especially of small farmers, village artisans, landless labourers, destitute women etc. Agriculture is a backbone of Indian economy. As per the census, about 68.8 percent of population resides in rural area and depending directly or indirectly upon agriculture for their livelihood. The contribution of this sector to the gross domestic product (GDP) is however declining very rapidly and is presently about 14.5 percent (in 2010-11) and this sector is also showing deceleration in growth rates. Therefore, it is very important for this sector to achieve higher growth rates and also be an engine of growth, so that growth in other sectors and overall growth rate of the economy can be achieved. The primary agricultural credit co-operative societies are considered to be the pillars of the entire cooperative edifice. The PACSs continue to be the main source of agricultural credit to the farmers in rural areas (S.S.Kalamkar).

### **2. STATEMENT OF THE PROBLEM:**

Agriculture is a way of life, in most developing economies. In developing countries like India, agriculture still contributes significantly to their overall GDP and it employs a large proportion of the workforce. The land holdings are, however, very small, non-irrigation and dependent on the vagaries of nature. Though there are so many problems arise in agriculture after independence. Like water resources was very limited, seed qualities was not good, availability of fertilizer was less than the requirement etc. but after green revolution impression of those main problems was decreasing by plan by plan. Over all in many problems, there was a significant problem of credit for agriculture. More than seventy five percent agriculturist was receiving the credit from money lenders for their agricultural cultivation. The rate of interest was very high and so the people couldn't survive their economic position. Farmer wanted some method for to solve this problem. On the basis of farmers' background of economy no one will be ready for to provide the credit. Because there is no surety of repay the loan by the farmer, because the income from agriculture is not guarantee of farmer. In this situation farmer can get the credit from the primary agriculture credit co-operative society. PACS are providing the short and medium term loans for the farming purposes. This paper is evaluating the performance of these agriculture co-operative societies in India.

**3. OBJECTIVES OF THE STUDY:**

1. To assess the growth in different measures of financial performance of Primary Agriculture Credit Co-operative Societies.
2. To evaluate performance of the Primary Agriculture Credit Co-operative Societies
3. To give suggestions for solving their problems.

**4. REVIEW OF LITERATURE:** **Bhaskaran and Josh (2000)** concluded that the recovery performance of co-operative credit institutions continues to unsatisfactory which contributes to the growth of NPA even after the introduction of prudential regulations. They suggested legislative and policy prescriptions to make co-operative credit institutions more efficient, productive and profitable organization in tune with competitive commercial banking. **Jain (2001)** has done a comparative performance analysis of District Central Co-operative Banks (DCCBs) of Western India, namely Maharashtra, Gujarat and Rajasthan and found that DCCBs of Rajasthan have performed better in profitability and liquidity as compared to Gujarat and Maharashtra. **Singh and Singh (2006)** studied the funds management in the District Central Co-operative Banks (DCCBs) of Punjab with specific reference to the analysis of financial margin. It noted that a higher proportion of own funds and the recovery concerns have resulted in the increased margin of the Central Co-operative Banks and thus had a larger provision for non-performing assets. **Mavaluri, Boppana and Nagarjuna (2006)** suggested that performance of banking in terms of profitability, productivity, asset quality and financial management has become important to stable the economy. They found that public sector banks have been more efficient than other banks operating in India. **Pal and Malik (2007)** investigated the differences in the financial characteristics of 74 (public, private and foreign) banks in India based on factors, such as profitability, liquidity, risk and efficiency. It is suggested that foreign banks were better performers, as compared to other two categories of banks, in general and in terms of utilization of resources in particular.

**5. RESEARCH METHODOLOGY:**

The present study attempts to evaluate performance of PACS. The data have been collected for the present study through secondary sources. The secondary data have been collected from the published and unpublished sources. The data have been collected through the sources such as, annual reports of the foundry, websites, books, Journals, Periodicals and reports. The collected data have been processed for bringing out the information on all aspects of financial performance with the help of tabulation and sgraphs etc.

**6. LIMITATIONS OF THE STUDY**

1. The study confined to one business unit only. Other foundry units have not been covered.
2. The present study is based on secondary data.

**7. DATA ANALYSIS AND INTERPRETATION:****Table 1.1****Total No. of PACS**

Years	Total No. of PACS
2002-03	1,12,309
2003-04	1,05,735
2004-05	1,08,779
2005-06	1,06,384
2006-07	93,224
2007-08	94,950
2008-09	95,633
2009-10	94,647
2010-11	93,413
2011-12	92,432

Source: National Federation of State Cooperative Banks Ltd.

Table 1.1 are indicating the establishment of total number of PACS. In the year 2002-03 to 2005-06 establishments of the PACS shows increasing trend. In the year 2006-07 to 2011-12 indicates fluctuating

trend of establishments of PACS. Maximum number of PACS established in 2002-03 as compare to other years.

**Table 1.2 : Total Membership and Paid Up Capital  
(Rs. in 000)**

Years	Total Membership	Total Borrowers
2002-03	1,23,552	63,880
2003-04	1,35,411	51,265
2004-05	1,27,406	45,070
2005-06	1,25,197	46,076
2006-07	1,25,792	47,910
2007-08	1,31,530	51,074
2008-09	1,32,350	46,219
2009-10	1,26,419	59,800
2010-11	1,21,225	52,388
2011-12	1,13,596	44,886

Source: National Federation of State Cooperative Banks Ltd

Table 1.2 present total membership and total borrowers of PACS. In the year 2003-04 shows maximum membership and in the year 2002-03 indicates high borrowers. Figure 1.2 indicates decreasing trend of the total borrowers but in the year 2009-10 it shows increasing trend as compare to other years. Total number of membership of PACS shows significant growth.

**Table 1.3 : Paid up Capital and Total Reserve**

**(Rs. in Corers)**

Years	Paid Up Capital	Total Reserves
2002-03	4,953	3,245
2003-04	5,166	3,231
2004-05	5,571	3,626
2005-06	5,644	3,648
2006-07	6,138	4,900
2007-08	6,597	4,387
2008-09	7,007	4,889
2009-10	7,148	5,330
2010-11	7,551	6,904
2011-12	8,280	7,716

Source: National Federation of State Cooperative Banks Ltd

Above Table 1.3 reveals paid up capital and Total Reserve of PACS. From the year 2002-03 to 2011-12 shows significant growth in Paid up capital of the PACS. Total Reserve of PACS shows stable in the year 2002-03 to 2005-06 but afterword it has continuously increased. it shows increasing trend of the Paid up capital and Total Reserve. During the study period Total Reserve and Paid up capital shows highest trend in the year 2011-12.

**Table 1.4 : Total Deposits, Total Borrowings and Working Capital**

**(Rs. in Crores)**

Years	Total Deposits	Total Borrowings	Working Capital
2002-03	19,120	30,278	61,142
2003-04	18,143	34,257	62,047
2004-05	18,976	40,249	75,407
2005-06	19,561	41,018	73,387
2006-07	23,484	43,714	79,959
2007-08	25,449	47,848	88,107
2008-09	26,245	48,938	94,585
2009-10	35,286	51,764	1,35,192
2010-11	37,238	54,000	1,44,222
2011-12	50,253	88,836	1,60,508

Source: National Federation of State Cooperative Banks Ltd

Table 1.4 presents the information regarding the Total Deposits, Total Borrowings and Working Capital of the PACS. During the study period 2002-03 to 2011-12 Total Deposits has increased from the Rs. 19,120 to Rs. 50,253. Similarly, total borrowings also increased from Rs. 30,278 to Rs. 88,836. Working capital is positively increased during 2002-03 to 2011-12. Table indicates the trend of Total Deposits, Total Borrowings and Working Capital of the PACS and all the items shows increasing trend.

**Table 1.5 : Loan Issued and Loan Outstanding (Rs. in Crores)**

Years	Loan Issued	Loan Outstanding
2002-03	33,996	42,411
2003-04	35,119	43,873
2004-05	39,212	48,785
2005-06	42,920	51,779
2006-07	49,613	58,620
2007-08	57,642	65,666
2008-09	58,787	64,044
2009-10	74,938	76,480
2010-11	91,304	87,768
2011-12	1,07,300	91,243

Source: National Federation of State Cooperative Banks Ltd

Table 1.5 is indicating the figures in percent share of Loan Issued and Loans Outstanding of PACS. Amount of loans issued from the primary agriculture credit Co-operative societies to farmer showing increasing trend during the year 2002-03 to 2011-12. Similarly in respective years, the amount of loans outstanding also increased from Rs. 42,411 to Rs. 91,243. Figure 1.5 indicates the trends of Loan Issued and Loans Outstanding. The difference between the loans issued and loans outstanding was very much in the year 2011-12 but in the year 2010-11 very slight difference in the Loan Issued and Loans Outstanding.

#### **8. FINDINGS:**

1. Agriculture Co-operative Credit societies are working positively. Though there is negative direction found in the establishments in number of societies but the total numbers of members are increased during the ten years of 2002-03 to 2011-12.
2. Increasing number of members in Primary Agriculture Co-operative credit societies are indicating, that the farmer are getting awareness about the societies motivate and its benefits and so the farmer are like to take a membership in those societies.
3. Total borrowing, total deposits and working capital also increased. It is indicating the positiveness of primary agriculture societies in view of farmer's response. Farmers are depositing their money in society and they have a belief in the process of primary agriculture co-operative societies.
4. About the loans issued and outstanding the gap between both accounts are decreasing. That means farmer are repaying the loans to the primary credit co-operative society and these loans are not considering as a non-performing assets in a large frequency.
6. It is shown that the primary agriculture co-operative societies are rapidly developing. So these societies are getting popularity in the farmer, so even the number of societies is decreasing but the member in societies are increasing.

#### **9. SUGGESTIONS:**

1. The PACS should adopt the modern methods of banking like internet banking, credit cards, ATM, etc.
2. The PACS should plan to introduce new schemes for attracting new customers and satisfying the present ones.
3. The PACS should plan for expansion of branches.
4. The PACS should improve the customer services of the bank to a better extent.
5. The activities of marketing co-operative societies should be further diversified. For this purpose necessary financial and technical assistance should be provided to them by the state government.

#### **10. CONCLUSION:**

Reserve bank of India was set up in 1935. RBI started special department for the development and growth of Co-operative credit Societies. Credit is very important to the agriculture. India has only four month rainy season in a year. During that time the credit deliver a significant role for the cultivation of agriculture. Co-operative institutions considered to be solution for the problems particularly to the Indian conditions concerning to over-all rural development. The Primary Agricultural Credit Societies have stepped up their advances to the weaker sections of the society particularly the small and marginal farmers. This progress has been quite spectacular but not adequate considering the demand for finance from farmers. Overall the performance of primary agriculture co-operative societies has shown not much better but good performance in the scene of progress and development.

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## **MEASURING THE AWARENESS AND PROFITABILITY OF SELECTED SUGARCANE FARMERS IN PALUS TALUKA (DISTRICT SANGLI)**

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**ABSTRACT** :Sugarcane farming has significant role in the agro economy as a whole. But farmers' attitude towards the cultivation of sugarcane and financial management of its farming was needed to be studied. This paper has made an attempt to study the farmers' attitude towards some aspects like sources of finance, managing resources, measuring performance and their system for this purpose. Sugarcane is the most important sugar crop of India and pre-eminent position as a cash crop in India. It is the main sources of foreign currency in India. India is the second largest producer of sugar in the world. Sugar also constitutes the segment of the agricultural industry. However they are major role played in rural sector, which employs nearly 50 million growers.

**Key words:** Sugarcane, Industry, Profitability, Income and expenditure.

**Introduction:** Agriculture has very important role in Indian economy as its major population engaged in agricultural activities. At present 70%, population of the country is dependent on agriculture. Indian agricultural dependent on monsoon which is always flexible. Sugarcane is known from the earliest times and is referred to in historical records going back in the remote days in ancient civilization, which flourished long before the Christian era. However, the actual extraction of sugar has been discovered with later. Therefore all sugarcane farmers are continuously increased production in sugarcane in India. If farmers take continuously single crop, takes the quality of soil is decreased and consequently production decreased. But he was taking one different type of crops then quality of soil is increased and also increased production.

### **Problem of the Study:**

The main problem with sugarcane farming is of availability of credit, problem of apportionment of cost and resources utilization in important manner. It is also difficult to measure the financial performance of sugarcane farmers because they are not maintaining proper accounting record. In lack of information and the problems as cited above, it is necessary to enquire about how to manage operating activities.

### **Significance of the Study:**

The present study is most useful to the respective farmers for making proper financial management and helpful to keep accounting record whenever necessary. The farmers may make use of this study for adopting proper methodology of cost ascertainment and consequently the measurement of profitability and efficiency. It is also useful to the sugar factories for sugarcane pricing.

### **Objectives of the Study:**

1. To identify farmers awareness of financial management in study area.
2. To measure the profitability sugarcane farmers in Palus Taluka.
3. To suggest remedies to the problems in sugarcane farming.

### **Hypotheses of the Study:**

1. The farmers are not aware about financial management of sugarcane farming.
2. The sugarcane farmers are profitable in the study area.

### **Scope of the Study:**

This research paper would attempt to visualize the most standing out features of financial management of sugarcane farming. The geographical scope of the study is limited to Palus Taluka (Dist-Sangli). The operational scope of the study is confined to analysis and study of method and system of recording transactions.

### **Research Methodology:**

The present researcher has adopted survey method for data collection, for this purpose. A structured questionnaire was prepared keeping in view the objectives of study.

**Data Collection:** The primary data have been collected by using structured questionnaires, interviews and non-participative observation and the secondary data have been collected by going through reports of this corporation, books, research papers, articles, different web-sites etc.

#### Selection of Sample:

Three villages from Palus Taluka have been selected for the present study. These villages have been selected on the basis of sugarcane cultivation as these villages are first largest cultivators of sugarcane in this Taluka. The villages Ankalkhop, Ghogoan and Bhilavdi for Palus Talukas have been selected as per procedure stated above.

**Table-4**

#### Selection of Villages & Sugarcane Farmers

Taluka	Selected Villages	Population	Sugarcane Farmers	Sample	Percentage
Palus	Ankalkhop	10,900	1,970	55	3%
	Ghogoan	3,463	800	40	5%
	Bhilavdi	11,749	640	32	5%

#### Data Analysis and Interpretation:

The present researcher has analyzed on Sugarcane Farmers Awareness of Financial Management and Selected only one farmer in each village for the purpose of check profitability position as well as income and expenditure account.

**Table - 5**

#### Sugarcane Farmers Awareness of Financial Management

Statement	Ankalkhop		Ghogoan		Bhilavdi	
	Yes	No	Yes	No	Yes	No
Do you take loan	54 (98.18%)	1 (1.82%)	36 (90.00%)	4 (10.00%)	28 (87.50%)	4 (12.50%)
Do you know credit facilities of Bank	17 (30.91%)	38 (69.09%)	18 (45.00%)	22 (55.00%)	12 (37.50%)	20 (62.50%)
Do you maintain daily Accounting Records	25 (33.33%)	30 (66.67%)	5 (12.50%)	35 (87.50%)	10 (31.25%)	22 (68.75%)
Do you make comparison of income and expenditure	49 (89.09%)	6 (10.91%)	30 (75.00%)	10 (25.00%)	28 (87.50%)	4 (12.50%)
Do you take the loan from sugar Factory	5 (9.09%)	50 (90.91%)	7 (17.50%)	33 (82.50%)	5 (15.63%)	27 (84.37%)
Do you make repayment of loan in time	47 (85.45%)	8 (14.55%)	36 (90.00%)	4 (10.00%)	28 (87.50%)	4 (12.50%)
Do you save the money	49 (89.09%)	6 (10.91%)	34 (85.00%)	6 (15.00%)	23 (71.88%)	9 (28.12%)
Have you Bank Account	55 (100%)	0 (0%)	37 (92.50%)	3 (7.50%)	30 (93.75%)	2 (6.25%)
Is there increase in price of sugarcane as compared to previous year	47 (85.45%)	8 (14.55%)	30 (75.00%)	10 (25.00%)	29 (90.63%)	3 (9.37%)

Table-5 shows that three village's majority of farmers' family members are getting employment daily. On the basis of overall response from the sample farmers we can say that they are aware of the operational activities in sugarcane farming. The present researcher had been selected as three farmers is it profitable or not in each village as well as Co- 86032 Sugarcane type. The results are taking are as under:

**Table- 6**

#### Comparative Profitability Statement of Sugarcane Crop for (One Acres): Table-6 reveals that

Statement	Ankalkhop	Bhilavdi	Ghogoan
(A) Sales of Sugarcane	1,55,000(100%)	1,03,000(100%)	1,04,000(100%)
(B) Cost of Production			



Sugarcane Seeds	3,000(2.86)	2,900(2.82)	3,000(2.88)
Feeds	1,000(0.95)	2,000(1.94)	1,000(0.96)
Hire Human Labour	5,000(4.76)	5,000(4.85)	5,000(4.81)
Bullock Labour	1,000(0.95)	1,000(0.97)	500(0.48)
Manures & Fertilizers	10,000(9.52)	7,000(6.80)	15,000(14.42)
Land Development	10,000(9.52)	10,000(9.71)	12,000(11.54)
Irrigation Expenses	7,000(6.67)	8,000(7.77)	7,000(6.73)
Purchase of Fertilizers	2,000(1.90)	3,000(2.91)	10,000(9.62)
Electric Articles	1,000(0.95)	2,000(1.94)	900(0.87)
Pesticides Expenses	5,000(4.76)	3,000(2.91)	3,000(2.88)
Total Cost (B)	45,000(42.84)	43,900(42.62)	57,400(55.19)
<b>(C) Profit (A-B)</b>	<b>1,10,000(57.16)</b>	<b>59,100(57.38)</b>	<b>46,600(44.81)</b>

farmers, in these three village farmers spent money nearly same for sugarcane seeds. The Ankalkhop village farmer is very large money spent for Pesticides expense as compared to other two village farmers. It implies that these three village farmers are profitable, but Ankalkhop and Bhilavdi farmer are more profitable as compared to Ghogoan village. It implies that the Ghogoan farmer has large spent money on irrigation and manures & fertilizers.

#### **Findings:**

1. The crop wise distribution of irrigation indicated that the irrigated area under sugarcane, chili, soyabineetc was higher as compared to other crops in these three villages.
2. In Ankalkhop village various methods of farming are used (organic fertilizers, modern method) it means increased the level of sugarcane production. Therefore sugarcane production increased very highly among all the food crops as well as non-food crops.
3. It was observed that the Bhilavdi and Ghogoan Villages this quality of land is very bad means all land are salty. That means sugarcane production is not increased as compared Ankalkhop village.
4. It was observed that there were the variation in the sugarcane rate is different or low. Whereas the yield sugarcane raised by during the same period.

#### **Suggestions:**

1. While calculating total cost of sugarcane all the ingredients expenditure and income of sugarcane crop must be considered.
2. Many farmers' problems of salty land the farmers are investigate salty land. And guides it farmers members, it will be benefited to both the farmers as well as sugar industry.
3. Sugar industry should guide the cane suppliers through the about how to cultivate come crops so that cost cane of productions would be reduced while cane yield many increases.

#### **Conclusion:**

Farmers have provided different opportunities to the farmers. It has positive impact on the life of farmers it will help to uplift the life of poor farmers. Provided that there is need to solve different financial problems which are facing the farmers. There is need to take proper steps to solve this particular problems. There is needed to take proper financial investment decision by the farmers. The proper financial management will increase economic value of the sugarcane crop which ultimately gives benefit to the sugarcane farmers.

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## KNOWLEDGE MANAGEMENT AND ACADEMIC LIBRARIES IN IT ERA : PROBLEMS AND SUGGESTION

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**ABSTRACT** :The paper explores how information technology and related automated systems can support librarian' Endeavour toward better implementation of knowledge management. Provision of adequate budgetary support, professional training and a pro-active outlook are key factors for an effective knowledge management strategy.

**Keywords:** Knowledge Management, Information Technology, Academic Library, Library Professional.

**INTRODUCTION** :In the present age of information technology (IT) both information and knowledge have become essential ingredients due to multi-dimensional use and application in the society. They have also been playing an important role to change and improve the current society for future vision.Knowledge management is an emerging field, much tooted or hyped since late 1990s. Knowledge Management is a Complex process, which deals with creations, acquisitions, packaging and application of knowledge .It is the systematic, explicit and deliberate building renewal and application of knowledge related effectiveness and return from its knowledge assets. Library &Information Science professional and knowledge manager have realized the importance of knowledge management.

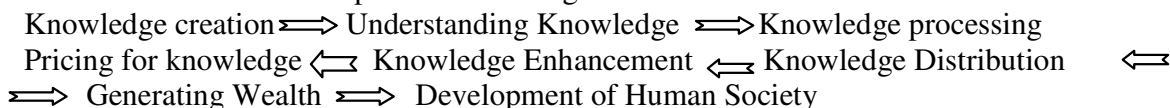
**KNOWLEDGE** :Knowledge is a product of human experience and it can be defined as the management of creating, sustaining, applying and renewing knowledge resources of an organization including its relationship with seeker and service provider. Knowledge can be broadly divided in to two types: • Tacit Knowledg • Explicit Knowledge

**MANAGEMENT** :Management is a Mental process. management as the process of coordinating total resources of an organization towards the accomplishment of desired goals of that organization through the execution of a group of inter-related functions such as planning, organization, staffing, directing and controlling.

**KNOWLEDGE MANAGEMENT** :Knowledge Management is a process, which deals with knowledge creation, acquisition, packing and application of reuse of knowledge. It is basically consists of the following four steps:

- Knowledge collection
- Organization
- Data protection and Presentation
- Dissemination of Knowledge Information

Knowledge Management is the way to keep knowledge growing through sharing and such sharing is best done either in material or human terms. The relationship between the knowledge and social development can be understood with the help of the following chart:



**DEFINITIONS** :According to srinivasan, “Knowledge Management refers to a collection of process, technologies and principals that serves to promote a learning environment supportive of the environment supportive of the search community goal.”

Knowledge Management is the process of capturing value knowledge and understanding of corporate information, using IT systems, in order to maintain, re-use and re- deploy that knowledge.

### PRINCIPALES OF KNOWLEDGE MANAGEMENT

Thomas H. Davenport has formulated ten principles of knowledge management as listed below:

- Knowledge Management is expensive
- Effective management of knowledge requires hybrid solutions of people and technology
- Knowledge management is highly political
- knowledge Management requires knowledge managers

- Knowledge Management benefits more from maps than model, more from markets than from hierarchies.
- Sharing and using knowledge are often unnatural acts
- knowledge Management means improving knowledge process
- Knowledge access in only the beginning
- Knowledge Management never ends
- Knowledge Management requires a knowledge contract

Knowledge Management is the systematic process of finding, selecting, organizing, distilling and presenting information in a way that improve an employee's comprehension in a specific area of interest [ Source: Knowledge Management server]

#### **CONCEPTS OF KNOWLEDGE MANAGEMENT**

Data—Information—Knowledge — Wisdom

#### **OBJECTIVES OF KNOWLEDGE MANAGEMENT IN ACADEMIC LIBRARIES**

The main objective of knowledge management is to ensure that the right information is delivered to the right person just in time, in order to take the most appropriate decision. The objectives are as follows:

- To promote collection, processing, storage and distribution of knowledge
- To promote scientific research
- To promote relationship between library and user
- To protect the intellectual property right, in information technology era
- To create knowledge repositories and manage knowledge as an asset
- To organize the value of knowledge and improve effective research

#### **BENEFITS OF IT IN KNOWLEDGE MANAGEMENT**

The combination of computer, databases , telecommunication , especially the internet and provide managers with an incredible number of option for improving the way organizations function. Whenever IT provides a systematic and professional approach to the management of information technology service provision. Adopting its guidance offers users a huge rang a benefits that include.

- Reduced services costs
- Save the time of users as well as staffs
- Quality and quantity improvement
- improved user services
- Improved customer / user satisfaction through a more professional approach to service delivery
- Improved productivity
- Information Technology helps to maximizes the benefits
- Provides confidence to managed and cover risk to achieve the organizational goal
- faster and easier recovery of data and disseminate the information
- Reducing risks and errors

#### **TOOLS FOR KNOWLEDGE MANAGEMENT**

Key types of knowledge related tools are given below which is effective in managing and handling information and knowledge and there by maintaining the knowledge base organization: • Intranets / Extranets • Electronic Document Management

- Data Analysis Data Warehousing • Help Desk Technologies• Mapping Tools• Machinelearning
- Groupware• Information Retrieval Tools• Data warehousing• Portals• Agent Technologies

**KNOWLEDGE MANAGEMENT IN ACADEMIC LIBRARIES:** Davenport explains that knowledge management as process is about acquisition, creation , packaging and application of reuse of knowledge. In any organization , the libraries are the backbone of information dissemination and different services offered by the libraries are mainly designed to fulfill the goals / missions of the organization. The main aim of library is to provide right information to the right user at the right time.

Librarians deserve a central role in the development of processes and policies that harness an organization's knowledge base. As keepers and disseminators of information within organization, librarians make substantial contribution to the successful implementation of knowledge management projects . Academic

libraries are information centers established in support of the mission of their parent institutions to generate knowledge and people equipped with knowledge in order to serve the society and advance the well-being of mankind. In the digital age, academic libraries face challenges from both within and without implementation of knowledge management enhances the traditional functions of academic library. Academic department or even faculty and student may purchase or build their own portals to meet their academic or research needs. Academic libraries are under pressure from two side. Reduced budget and Increased demand from faculty and students. The implementation of knowledge management in academic libraries is mainly driven by its mission rather than by the competition from internet-based reference services or electronic books.

#### **ROLE OF LIBRARY PROFESSIONALS IN KNOWLEDGE MANAGEMENT**

The conventional role of library and information professionals was to collect, process, disseminate, store and utilize information to provide multidisciplinary services to the personal and professional needs of the library users. But now their role is not restricted to information management only. They play major role in knowledge management programmes and identifying, acquiring, developing, resolving, storing and sharing of knowledge. Library and information professionals have to manage relationships with external providers of information and knowledge and should negotiate with them. Knowledge management has created new ground in the field of library and information science. The library professionals should have following types of knowledge:

- Knowledge about library's information sources for assets, products and services.
- Knowledge about where these sources stored are and what is its use
- Knowledge about users including teaching staff, researcher and who is using these sources and how to increase its uses.
- What are the current usage of these sources and how to increase its use?
- Creativity and ability to learn and adapt the new technologies to provide better services to its clients and ability to create, share, harness and utilize knowledge
- Understanding of knowledge creation process and impact of knowledge
- Information literacy skills creating, finding, sharing and using
- Understanding of the principles of "Organization of Knowledge"

#### **BARRIERS TO KNOWLEDGE MANAGEMENT IN ACADEMIC LIBRARIES**

Every library professional who works in academic, public or any special library wants to use the techniques of knowledge management to achieve the organization goal and provide better service to its users but due to some following barriers they are not able to use that:

- There is no co-operation between senior and junior staff.
- Generally, the junior staff cannot share their knowledge and ideas when they feel there is no benefit of this in terms of salary increases
- Every library cannot participate in terms of modern technology and its management
- Lack of communication skills • Lack of staff training • lack of sufficient budge / funds
- lack of tool and technologies • lack of centralized policy for library cases

**SUGGESTIONS:** The IT and knowledge need to work together and focus on getting the right information to the right people at the right time. The entire librarian and information scientist community should have knowledge management strategy or framework to use the IT to disseminate the information as demanded or required. The following point are identified for the better implementation of knowledge management in libraries mostly in academic libraries :

- To provide sufficient budget • To provide special fund for the new technologies
- To equip library with new technologies with network facility
- Inter change of technical staffs among organizations / libraries
- Staff sharing to develop their professional skill
- Organize a training program me and inter-change of staff for time being on national level
- UGC may establish a monitoring centre specially for libraries to monitor the standardizations of library and provide assistance

**CONCLUSION** :However, due to the complicated nature of knowledge per se and its management , it is often difficult to estimate or demonstrate the fact that there are many knowledge base product in the market, none of them is suited for libraries or flexible with the dynamically changing environment in the IT era. Libraries, with limited budget and human resources, should utilize the current management structure and technology to implement knowledge Management , either bottom-up or top-down . With a concerted effort, use of Information Technology in Knowledge Management will help to increase libraries' operational efficiency and cater to the ever- increasing needs of clientele. Knowledge Management helps library and information professionals in improving the services being rendered to their users. Information professionals have to recast their roles as knowledge professional. The librarian's role should not be limited to being the custodians of information but they have to acquire skills to keep themselves updated so as to cope intelligently and objectively with the effective and efficient knowledge management in academic libraries.

Information technology and systems can provide effective support in implementing knowledge management. Librarians should train themselves and their staff to develop the appropriate knowledge management systems and use information technologies to equipped libraries to provide better, faster and pinpointed services to its clients / users.

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## Applications of Cloud Computing in Conjunction with Digital library

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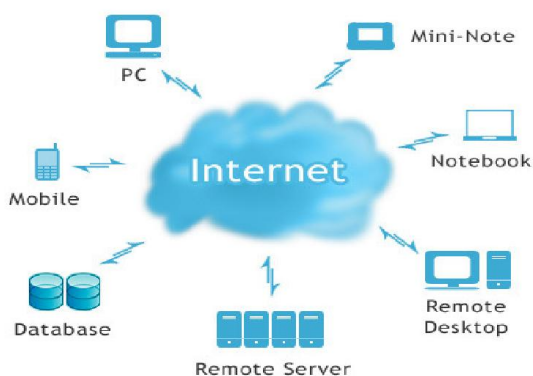
**Abstract :** Cloud computing is the essence of future computing needs that has emerged to be a savior for library professionals. It is an emerging technology characterized by an element of novelty where the research community has recently embarked. There has been drastic shift in the trinity of libraries: books which have become electronic, user which prefers web resources than print and the staff which has become cybrarian. In this changed library landscape there is need to shift our competencies for the challenges offered by IT. Availability of independent computing components on demand like cloud as CPU, Storage in cloud has removed the web of IT and librarians can focus on their mission and services

**Keywords:** Cloud Computing, Public Cloud, Private Cloud, Hybrid Cloud

**1. Introduction:** Cloud computing can transform the way systems are built and services delivered, providing libraries with an opportunity to extend their impact. Cloud computing has become a major topic of discussion and debate for any business or organization which relies on technology. Anyone connected to the Internet is probably using some type of cloud computing on a regular basis. Whether they are using Google's Gmail, organizing photos on Flickr or searching the Web with Bing they are engaged in cloud computing. As Geoffrey Moore points out, the interesting thing about cloud computing is it did not start as a technology for the business enterprise, but was driven by the public with services like Facebook and Flickr. Over the last few years businesses have started to see the value of cloud computing causing it to become a major technology solution for businesses and organizations around the world. Looking across the information and broader technology landscape, it is not difficult to find success stories of switching to cloud computing, disaster stories, and a great deal of debate about what cloud computing is, or isn't. The purpose of this article is to look specifically at how cloud computing can be employed by libraries and what needs to be considered before moving into a cloud computing solution.

**2. Cloud Computing:** The cloud computing is Internet-based computing, where by shared resources, software's and information are provided to computers and other devices on demand through the internet. To put it in other words it is also called as Internet Computing. The Internet commonly appears like a cloud hence the term 'Cloud Computing' has come into existence for computation.

Figure- 1



www.mrunal.org/ (17/01/2013)

The user has the benefit of accessing database resources through internet from anywhere as long as they need. (www.slideserve.com/2010) The users need not bother about the maintenance or management of actual resources. Cloud computing is using the web services for our computing needs which could include using software applications, storing data, accessing computing power or using a platform to build applications or is a model for enabling convenient, on demand network access to a shared pool of configurable computing resources. See fig-1.

**3. What is cloud computing?:** First there must be a definition of cloud computing for this discussion. The Gartner Group defines cloud computing as “a style of computing in which massively scalable and elastic IT-

enabled capabilities are delivered as a service to external customers using Internet technologies. This into essentially four different types of cloud computing: infrastructure, platform, applications and services. To put this in more concrete terms, examples of each can be: Table No.1

Type	What it is	Examples
Infrastructure	Buying space / time on external servers	Amazon A3 Bungee
Platform	An existing software platform to build your own applications on	Facebook
Applications	Software applications accessed with a Web browser	GoogleDocs Salesforce.com
Services	Ready to use services accessed with a Web browser	ADP Mint. Com

Table 1 illustrates why there are varying definitions of cloud computing. Many cloud services actually incorporate two or more of these types. For example, Google Docs provides infrastructure as well as applications. But what does this new style of computing mean for libraries?

#### 4. Attributes of Cloud Computing

- 1.It is service oriented
- 2.It is scalable & elastic
- 3.It can be shared
- 4.It is measurable
- 5.It needs internet technology

#### 5. Components of Cloud Computing

1. **Front end:** This includes the user network and application used to access the cloud via user interface such as web browser.
2. **Back end:** It is 'cloud' itself comprising various computers, servers & data storage devices. ([www.pioneerjournal.in/2011](http://www.pioneerjournal.in/2011))

#### 6. What can cloud computing solutions do for libraries?

So turning to cloud computing and libraries, are their real problems that can be solved? The answer is yes. The library community can apply the concept of cloud computing to amplify the power of cooperation and to build a significant, unified presence on the Web. This approach to computing can help libraries save time and money while simplifying workflows.

A brief list of potential areas of improvement could include:

- \*Most library computer systems are built on pre-Web technology
- \*Systems distributed across the Net using pre-Web technology are harder and more costly to integrate
- \*Libraries store and maintain much of the same data hundreds and thousands of times
- \*With library data scatter across distributed systems the library's Web presence is weakened
- \*With libraries running independent systems collaboration between libraries is made difficult and expensive
- \*Information seekers work in common Web environments and distributed systems make it difficult to get the library into their workflow
- \*Many systems are only used to 10% of their capacity. Combining systems into a cloud environment reduces the carbon footprints, making libraries greener

These improvements can be grouped into three basic areas: technology, data and community. Each offers some general and some unique opportunities for libraries. Looking first at the technology that most current library systems employ several benefits of cloud computing solutions surface.

#### 6. Types of Cloud Computing

- a. **Public Clouds:** They are open to use to anyone who wants to use them. These are run by different vendors. The applications from different customers are likely to be mixed on the cloud's server, storage system & networks.
- b. **Private Clouds:** They are the clouds which are hosted by an organization which need better control over their data than vendor hosted services.
- c. **Hybrid Clouds:** They are combination of both public and private clouds, ([www.slideserve.com/2010](http://www.slideserve.com/2010))



## 7. Types of Cloud Services

- i. **Infrastructure as a Service (IaaS):** It provides the user computing resources & storage comprised with many servers on demand for payment. The infrastructure facility such as datacenters, bandwidth, private line access, servers, firewall & storage place.
- ii. **Platform as a Service (Paas):** It provides a computing platform which provides tools & development environment to help companies build, test, & deploy web based applications.
- iii. **Software as a Service (SaaS):** It provides software service to customers who can access the programs from any online devices. The services are fully managed & hosted on payment-round the clock. They have number of tenants on servers & don't require installation of specialized softwares. ([www.vsrjournals.com/2012](http://www.vsrjournals.com/2012))

The Rackspace, IBM, Google, Amazon, Microsoft, [Salesforce.com](http://Salesforce.com) are the major providers of cloud services.

**8. Application of Cloud Computing to Libraries:** Many of the libraries are facing difficulty to keep pace with the every growing need of the latest forms of information. Though number of resources is published to fulfill this, the libraries are unable to purchase them in view of paucity of funds. In addition to this the same resource may be available in multiple libraries leading to duplication. Hence it is found necessary to integrate the resources. Therefore the 'cloud computing' can play a vital role in integrating the data, resources at a cheaper cost. Cloud Computing will facilitate number of libraries to collaborate with each other in an easy manner. Almost every library will have some electronic data resources. If such electronic resources of all the libraries are pooled together in one place, that may be accessed by all member libraries. This pool of information data is called a library cloud.

The Web 2.0 services (gmail, Wikipedia, twitter, flicker) are made used for the last few years in the library & information centres. These applications which are hosted in large online datacenters are of high quality cloud computing centres. The cloud resources can be shared by common users on prorata based payments as & when required e.g. the bandwidth of library website is automatically increased to access the needed resources during peak hours on payment basis. (Ramesh & Yadagiri, 2012) Of course the concept of cloud computing has been accepted & implemented in all most all Library & Information Centres in India. The various impacts of cloud computing in the Library & Information centres are as follows.

**1.Paucity of Funds:** It is observed fact that the Library & Information Centres are finding it difficult to get substantive budget from the state in order to acquire new infrastructure and maintenance of the existence servers. Even if he grants are allocated to the expected level they are unable to make use to the optimum level. Hence cloud computing offers price savings due to economies of scale & the fact that only payment is made only for the actual resource retrieved. It is also another fact that the libraries are not in a position to purchase & provide many of the databases that are required for the selected researchers because of their high cost.

**2.Scalability:** The Library & Information Centres can overcome the difficulty in managing the allocation of their limited server's resources between OPAC's overflow traffic & a new web application. As an alternate the scalability factors of the cloud computing will make the cloud to expand & shrink as & when the traffic rises 85 falls during peak & non peak hours respectively.

**3.Innovation & Skill Improvement in Libraries:** The librarians who are dealing with cloud computing concept should be well versed to manage the complex project and evaluate competing vendors on variety of issues. It is very much important to know about the data security & IT infrastructure. The personnel should be well versed with the standard to help data binding, enforceable agreements with regard to reliability & security as per the agreements & they should have the advance decision making skills.

**4.Cloud OPAC's and Cloud ILS:** Of late number of vendors of Integrated Library System is offering cloud hosted versions of their products. The OCLC has started a cloud based ILS tools along with their cataloguing tools such as World Cat & First Search.**5.Tag Cloud:** Normally 'tag' is used to identify the list. A tag cloud is different from tradition list where in we find vertically arranged list. The cloud tags are created and applied

when the items being tagged is examined. Tagging should be done by taking actual users perception towards the collection.

**6. Community Clouds for Library & Information centres:** The private clouds or hybrid clouds are not free from certain threats of security, privacy and reliability. The hybrid clouds require more control to maintain them. Therefore community cloud would be more appropriate for Library & Information centres to build & manage their own collection. With this they can overcome the fear of security, privacy etc.

**7. Cloud Computing & Digital Libraries:** The cloud computing provides number of solutions for the problems that are faced by digital libraries. E.g. Owning a costlier infrastructure or software may not be affordable to Library & Information centres. Therefore cloud computing can come to their rescue.

**8. Current Awareness & Selective Dissemination of Information:** There is no need to have all the latest information by all the libraries. The community cloud created by the network of all the libraries where the latest information is available. This latest information may be updated regularly at one place. This pooled updated information can be shared by member libraries. This will reduce the cost of man power, & duplication of efforts.

### 9. Advantages of Cloud Computing

1. There is no responsibility of creation & maintenance of system
2. It is easy for implementation and economical too
3. There is a flexibility in hardware and software i.e. payment is made only for the usage
4. It is easy to upgrade so as to match with the current technology
5. The optimum usage of resources is possible
6. The accessibility can be done from any place at any time.

### 10. Disadvantages of Cloud Computing

1. Data security has to be ensured
2. High speed internet connection is necessary for smooth running
3. Difficulty is experienced with regard to interoperability among providers since they do not possess the universal standards
4. One has to depend on service providers even for very small application, [www.pioneerjournal.in/2011](http://www.pioneerjournal.in/2011)

**11. Conclusion:** The outbreak of ICT has brought tremendous change in every walk of life. As it is found beneficial in number of fields, library and information science field is also being benefited by adopting this technology. There by the library and information centres have better avenues to improve their services which are relevant to today's information society. Cloud computing is one such avenue. The objective of library cloud computing is to deliver library resources, services & expertise as & when required and in a manner user wants and understands it. The traditional work culture of the librarians has to be shifted to collection building, improved services & innovation. The cloud computing will encourage the libraries & the users to participate in a network & community of libraries & enable them to reuse information.

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## THEORY OF POLITICAL RESISTANCE - A REVIEW APPROACH & DR.B.R.AMBEDKAR'S

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**Introduction:** The term 'Resistance' in its wider context, can be defined as 'a way by which injustices can be redressed or the relations disturbed and strained due to one or other reasons can be made favorable and better'. By resistance, woes of an individual can be made general and by raising a collective struggle movement it can be redressed. The woes and problems can be innumerable; hence, naturally, the ways of resistance also could be innumerable. Will living beings, for their survival, have to face attacks from both living and non-living beings in the kind of surrounding and environment they live. For sustenance of their lives, humans have developed different systems of resistance. In other words, it appears that human body has inherited the ability to resist, Which in medical terms, has been in born and therefore, it some bacteria/viruses or any foreign body attacks the human body or try to enter it, the local resistance grows extensively. It means resistance is an in born tool humans have obtained. The reaction of resistance is made clear by biology.

### **Theory of Political Resistance & its Origin in World -:**

Resistance exists for protecting human values and right's when man-made opposing theories deny such values. This could be said as theory of resistance and therefore, When the government or administration implements some wrong policies or takes some improper decisions and they are opposed by the public, then such opposition could be seen as political resistance theory. In the ancient times, in India, such theory of resistance was laid down, for the first time, by Goutam Buddha. In the senate of Shakya Sangh, when it was decided by majority of votes that the crisis of water distribution be solved by revolting against or battling against Koliya republic state, it was Goutam Buddha who opposed it and advised the senate that no problem can be solved with battles, have discussion by way of appointing representative committees. However, when the majority of senators declared war, Goutam Buddha renounced his thought and thus, initiated in laying down a unique ideal before the world Dr.Babasaheb Ambedkar, who was generally influenced by the philosophical thought of Goutam Buddha raised a movement against the established, traditional social system which had inflicted in justices on so called untouchable, down-trodden castes, for the purpose of getting them the human right and human values. His movement was of social and political nature, through which, he accepted the widdle way expected by Goutam Budhha and thus, put forth his theory of social and political resistance. For this reason, it appears that this theory of political resistance professed by Dr.Babasaheb Ambedkar has to be studied critically as a political theory in political science.

**Henry Thorou's Duty of Civil Disobedience -:**As mentioned above, this theory of resistance was introduced by Goutam Buddha in ancient India. In the modern times, some western thinkers also have expressed their thought on the theory of resistance. Henry Thorou in his essay book, entitled "Duty of Civil Disobedience" expressed the concept of civil disobedience through the feeling of resistance. Due to some incident that took place in his life, he did paid any local taken or personal tax, which resulted into his arrest and imprisonment. Later someone paid his tax and then he was released. This made Thorou very irritated. He realized how the political power could mussel on individual. As the result of it, he began delivering lectures on "Right and Duties of an Individual person toward Government". All his speech was collected into a book 'Duty of civil Disobedience'. According to his theory of political resistance, we honor law more than necessary. We should be Self-reliant and self- dependent. As well, we must be prepared to work hard. He further professed that he was not born to serve others as a slave. "I will breath as I feel if some vegetation does not continue to live on its own, it dies. The same rule applies to human beings, too. If the government represses the freedom of innocent people, then the wise people in movement should prepare to be in the prison." Thus, Thorou expressed his theory of resistance through civil disobedience.

**Nicholvich Tolstoy's Thoughts of War Vs Peaceful War -:** Count Leo Nicholvich Tolstoy was another philosopher, a great Russian philosopher who professed philosophy of resistance Through Sattyagraha (insistence on truth) and non-co-operation. Tolstoy advocated a thought of stateless state. According to his thought, there is no need of a state, because existence of a state opposes individual's development and hence, it must be demolished. He opinioned that if truth is believed a new society will come in to existence based on Christian principles of truth, love, sacrifice, non-

violence, peace and equality. Every person while accomplishing individual development shall full fill ones responsibility. 'A peaceful war against war shall continue'. This was his theory of resistance.

#### **Aurobindo's Spiritual & Cultural Nationalism :-**

In the modern times in India, Shri.Aurobindo Ghosh, while putting forth his theory of spiritual or cultural nationalism explained what should be the tools of political resistance. In the beginning Aurobindo had professed that it British Rulers had to be driven out of India, Indians had to adopt the revolutionary way. Later his thoughts changed and he believed in civil, weapon on less way of resistance. He explained the ways or tools of resistance which include non-acceptance of finance and acceptance of indigenous goods, educational non-acceptance and acceptance of national education, non-acceptance of judicial system and acceptance of national judicial system, non-acceptance of administration and acceptance of national organization and social non-acceptance, etc. According to him, violence is not all together excluded from resistance, but when needed, it can be employed. Until the government behaves peacefully and politically, with the resistant's, the movement should be civil and if the government crosses the limits and represses, the resistance. shall be violent. Thus, Aurobindo has expressed his views regarding his theory of resistance.

#### **Lokmanya Tilak's Four Principles of Political Resistance :-**

Lokmanya Tilak also strongly professed his opinion regarding political resistance. According to him, when a state is constitutional i.e., it has people's consent, and then it is a real state in its true meaning. If it has no public approval, then it is unlawful. If for obtaining self-government of public approval, we should have lawful ways. In his opinion, Indians had all the rights of resistance because; the British government had no public approval. For this reason, he thought that Indians could adopt unlawful ways against British government he further said that even of the government was formed out of Indians with public approval and it dealt with injustice and exploitation and made no law against people, then we should protect against it which would be a political resistance. A political resistance, according of him, was a right obtained by people to protect against foreign power. Hence, he offered the four tools of resistance. They were non-acceptance; self-governance national education and indigenous goods.

**Mahatma Gandhi's Thoughts of Passive Civil Disobedience :-** Mahatma Gandhi was greatly influenced by Buddha, Jain, Christian and Hindu philosophies. As well, he had adopted concept of 'Satyagrah' from there one and that of 'civil disobedience' from Tolstoy with some modifications. The thought of universal brother hood expressed by Tolstoy he felt more effective. He founded Tolstoy farm in South Africa on 30<sup>th</sup> May, 1910. He wished that the farm should turn out as a laboratory of philosophy of civil resistance according to Gandhi, Civil disobedience occurs out of non-co-operation. The government orders, whether constructive. Or not, when people follow them, the government in a sense is co-operated by them. But when the regulations, legal orders of government people feel are unjust, immoral and completely unfavorable, then they should be protected against and should not be followed. For this kind of non-co-operation people should be prepared is face any kind of punishment this is what Gandhi called civil disobedience. In his theory of civil disobedience, non-violent. Satyagraha had obtained the supreme place. He said that Satyagraha was always of battling, a non-violent, different kind of weapon. When this weapon is adopted one should be have with opposition in non-violent and kind way. With Satyagraha, one can win over and bring about change in other's heart. Hence, Gandhi valued Satyagraha as extremely important tool of his civil disobedience theory. The ways of Satyagraha as he explained were non-co-operation, civil disobedience, fast, boycott, leaving of one's own country, prohibition and sitting in restraint. Gandhi himself applied these various ways of Satyagraha not against internal matters, but for driving away the British unless from India. These tools of non-violence Gandhi used against the unjust outrageous and unkind British system of ruling as parts of his theory of resistance.

**Savarkar & Bhagat Singh's Armed Revolutionism :-** Along with the above non-violent theory of political resistance, some others had adopted the violent theory of revolution. Savarkar and Bhagat Sing took cudgels against British power. According to Savarkar, armed revolutionaries are of the reaction against unjust and outrageous slavery inflicted by British power. Extremism, for him was an effective weapon. He laid emphasis on militarization, foreign policy and intellectual movements. This theory gave birth is a revolutionary organization of 'Abhinav Bharat' Martyr Bhagat sing also had adopted the armed revolutionism against British rulers. From such, resistance political reviser, a theory of armed revolution came into being.

#### **Revolutionist Phule's Thoughts of Religious Resistance :-**

In Maharashtra, it was Mahatma Phule who began revolt against puritan religions power before the advent of Dr.Babasaheb Ambedkar. He attempted to create self-awareness in the winds of extreme shudras as (untouchables) and shudras along with women. For this purpose, he established 'Satyashadhak Samaj' and began enlightening against unjust and outrageous customs and traditions. His theory of social resistance consisted of opposition to domination of

Brahmins, particularly their Brahmanism. Through his theory, he began bringing about social reforms. He attempted protecting against religious power and revolting in greater ways. Hence, when his revolutionary thoughts are to be included in his theory of social resistance, one has to consider his thoughts of religious resistance, too.

### **Dr.B.R.Ambedkar's Theory of Social & Political Resistance :-**

Dr.Babasaheb Ambedkar adopted the thoughts of Mahatma Phule whom he held as his teacher. As well, he was influenced by the thought of Goutam Buddha and Saint Kabir whom, too, he considered his teachers. Dr.Babasaheb Ambedkar, upheld the theory of social and political resistance. He made innumerable followers to give up their rights over 'vatans' advised them to live the life of cleanliness, wear clean clothes is prohibit wearing silver jewels. He asked them to sacrifice the old, worm out traditional customs and made them aware about their human rights and self pride. His mission was to make the so-called shudras or untouchable believe in their potential as human beings is give them new identity by way of casting off their inferiority complex and adherence to their conditions. He created new expectations, new goals and ideals in them and for accomplishment of all these, whatever he asked them to do can be included into his concept of resistance. This resistance had helped him in all his deeds and programmes right from Satyagrah of Mahad to the religious conversion.

#### **1) The Important of Peaceful Principles :-**

According Dr.Babasaheb, "The objectives of Marx and Buddha are similar of moving sorrows from the life of man." Marx adopted the armed revolution which Dr.Babasaheb Ambedkar opposed like Gandhiji, Babasaheb too admitted the purely of objects with its accomplishments. He knew that the violent revolution ultimately ends in establishing dictatorship. However, non-violence is purity of objects he granted only principally and not as rules, because, rules remain content while principles can change according to changing conditions.

#### **2) Explain's The Nature of Social Dictatorship :-**

Dr.Babasaheb Ambedkar began so many kinds of social movement in his life. He expressed his many important thoughts through the medium of periodicals and books, which consist of his theory of social and political resistance. During his times, some others were busy in employing their resistance against British power to achieve self-government and freedom. For this purpose, the concepts of resistance, boycotts and Satyagrah were upheld. During this period, weaponless resistance was too much employed. During the period of 1910 to 1920, Congress party discussed the political and social resistance. In India, the political resistance was used against foreign rule, which was supported by generally public. But the same public did not support the social resistance, which Dr.Ambedkar well realized and hence, he opined that it was much difficult to struggle against social dictatorship than that of political one. The social dictatorship has always been supported by people, which represses many aspects of life. Hence the social dictatorship is complex is deal with therefore, people did not want to bring about the social reforms and they did not feel it important in the political reformation son process because, according to Babasaheb, they feared of social divide.

#### **3) Three Stages of Theoretical Development :-**

The theory of social and political resistance of Dr.Babasaheb Ambedkar can be seen developed in three stages. They are - **A) The First Stage: 1920-31** during this period, Dr.Babasaheb Ambedkar run many movements and through them, he expressed his social and political philosophy the main basis of his theory of social and political resistance founds its roots during this period.

**B) The Second Stage: 1932-1950** during this period, he primarily laid importance on his political participation

**C) The Third Stage:** This stage includes his thoughts and expressed in his Books- "Lord Buddha and his Dhamma." The main objective of his political resistance had been to bring about fundamental changes in society and reconstruction of human rights. Through his above cited book, Dr.Ambedkar lent a moral basis to the political resistance. He wanted to vindicate that if in a democratic system some decisions are not adimitable to people, then the errors in such decisions require to be explained for which, he believed, certain movements & creation of public awareness are important Dr.Ambedkar did not adhere to only non-violence. Because, he believed in the accomplishment of objects and according to him, even Lord Buddha did not professed non-violence and its extreme. It was Lord Mahaveer who adhered to extreme non-violence. During the period of 1920 to 1946, it appears that Dr.Ambedkar meditated on his theory and practice. Hence, his theory of social and political resistance has obtained greater importance. He says, "Agitation makes people aware, which in turn results in social development. But this agitation does not consider violence or armed revolution, because, violence increases fierceness of agitation, corrupts the values. On the other hand, non-violent agitation helps grow social power. It creates individual's mental strength", Hence, Dr.Ambedkar preferred the middle way of Goutam Buddha. He always said that his way was a middle way. This way avoided extremism and loss of human life. However, this way without any compromise with untruth, it opposed injustice is invited on just side of life. Goutam Buddha had advised his disciples to give up following rituals

of Yadnya, customs, traditional rites. Dr. Ambedkar adopted Buddha's middle way, because he believed in its power to develop individuals and society from within. Therefore, he made it a main basis of his theory of social and political resistance.

**Conclusion :-** It means resistance is an in born tool humans have obtained. The reaction of resistance is made clear by biology. Resistance exists for protecting human values and rights when man-made opposing theories deny such values. This could be said as theory of resistance and therefore, when the government or administration implements some wrong policies or takes some improper decisions and they are opposed by the public, then such opposition could be seen as political resistance theory. India, such theory of resistance was laid down, for the first time, by Goutam Buddha. In the modern times, some western thinkers also have expressed their thought on the theory of resistance. Henry Thoreau in his essay book, entitled "Duty of Civil Disobedience" expressed the concept of civil disobedience through the feeling of resistance. Count Leo Nikolovich Tolstoy was another philosopher, a Great Russian philosopher who professed philosophy of resistance through Satyagraha (insistence on truth) and non-co-operation. In the modern times in India, Shri. Aurobindo Ghosh, while putting forth his theory of spiritual or cultural nationalism explained what should be the tools of political resistance. He explained the ways or tools of resistance which include non-acceptance of finance and acceptance of indigenous goods, educational non-acceptance and acceptance of national education, non-acceptance of judicial system and acceptance of national judicial system, non-acceptance of administration and acceptance of national organization and social non-acceptance, etc. Lokmanya Tilak also strongly professed his opinion regarding political resistance. Hence, he offered the four tools of resistance. They were non-acceptance; self-governance national education and indigenous goods. Mahatma Gandhi was greatly influenced by Buddha, Jain, Christian and Hindu philosophies. As well, he had adopted concept of 'Satyagrah' from there one and that of 'civil disobedience' from Tolstoy with some modifications. Dr. Babasaheb Ambedkar began so many kinds of social movement in his life. He expressed his many important thoughts through the medium of periodicals and books, which consist of his theory of social and political resistance. During the period of 1920 to 1946, it appears that Dr. Ambedkar meditated on his theory and practice. Hence, his theory of social and political resistance has obtained greater importance. Study focuses on Dr. Ambedkar's various movements, some of his books relevant to the subject, articles published on his social and political resistance. He also will attempt to show how Dr. Ambedkar's theory of social and political resistance has been different from those of Shri. Aurobindo Ghosh, Lokmanya Tilak, Mahatma Gandhi, V.D. Savarkar and Bhagat Singh, etc by way of comparison. The present topic- 'Dr. Babasaheb Ambedkar's theory of political Resistance' being extremely important, it is associated with political theories of the subject of political science as political thought. So, it is vitally important to study 'Dr. Babasaheb Ambedkar's theory of political Resistance.

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## **New Dimensions in Parliamentary system of government in India**

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**Introduction** : India has opted for the Parliamentary form of Government on the British pattern. In the framework of the Parliamentary system in India, the parliament becomes the central institution of governance on whose successful functioning depends the whole structure of the government. Therefore, much pain was taken by the constituent assembly to demarcate the structural and functional dynamics of the Parliament with a view to provide some sort of a permanent shape to the institution of Parliament so that basic features of the Polity remain intact, forever. Indeed, the roots of the demand for a parliamentary system of governance in the country may be traced back to the early twentieth century when the Indians persistently demanded the establishment of parliamentary institutions on the pattern of British polity to afford an opportunity to them to associate themselves with the governmental activities in the country. The most widely adopted form of representative and Constitutional Government is the Parliamentary system. In the parliamentary system, the Executive (Council of Ministers) is responsible to the popular House of Parliament (Lok-Sabha). It has two executives - nominal and real. The president is the nominal executive and the council of Ministers headed by the Prime Minister is the real executive.

Obtaining the parliamentary form of government in the new democratic set-up of the country, the Constitution framers' major concern was to ensure that the Parliament needed to reflect the broad contours of the social and economic structure of the country so as to infuse a sense of satisfaction amongst the people that their voice would be heard in the parliament through their representatives. To be a microcosm of India, the Parliament was thus constituted to secure, as far as possible, the presence of all sorts of differentiations found amongst the people in every nook and corner of the country, even by way of reservations for certain sections of the people. Socially, the profile of the Parliament has undergone a substantive transformation over the years beginning with the inauguration of the Parliament in 1952. The First 14 year of Parliamentary System in India coincided with the Nehruvian era. The period was important in the history of parliamentary system of Government in India. It was a period of transition from the old to the new, from the colonial past to the Republican future, from the Imperial Legislative Assembly of the Dominion to the fully representative, duly elected Parliament of India with the Government responsible to it. The presiding deity at the transition was again Nehru. He helped and guided the new Ministers and senior Officers in the administration to familiarize themselves with the tenets and operational mechanics of the new Constitution. Members of parliament learned to conform to parliamentary traditions and to suitably adapt them to the needs of independent India and the work before the Parliament. During this period, progress was also made in regard to elaboration of rules of procedure, setting up of various Committees to regulate the work of the House and relationship with the executive. Nehru's approach and attitude were largely responsible for the growth of healthy conventions of parliamentary system of Government. Nehruji gave content, shape and voice to the concept of Parliamentary Polity. The reverence, in which Jawaharlal Nehru held the authority of Parliament, and the conventions he helped to shape, enabled our democracy to take such deep and sure roots.

The emergency imposed by Smt. Indira Gandhi in 1975 and the experiment of authoritarian rule during the 21 months of emergency marks a watershed period in Indian Parliamentary System. The end of emergency was the beginning of a new phase of democracy, generating new challenges.

The Janata Party, which came to power in 1977, was mired in internal struggle for power. It was buffeted less by ideological conflict than by clashing personal ambition of its leading lights. There was a naked struggle for power. Emergency, as well as the JP movement, weekend the institutions essential for genuine parliamentary democracy. Both these events reduced respect for rule of law, the emergency by an authoritarian disregard for legal norms and the JP movement by rationalizing and glamorizing the defines of all authority.

This phase was marked by the entry of north India's Dominate Peasant Communities on the political scene in a big way. With their new found strength, they were quick to seek rewards for their support to the new



government. The expansion of economic opportunities and educational facilities in the wake of green revolution gave rise to a powerful lobby whose political clout grew from strength to strength through successive elections. Against this backdrop of political mobilization, the government started considering the demand for reservations of other OBCs.

The arithmetic of electoral politics being what it is, reservations have been accepted by most parties as an indispensable device to secure the support of powerful vote banks.

The roots of individualism, the basis of liberal democracy, have been further weakened by attaching overriding importance to the familiar identities of caste and sub caste, leaving no space for the concept of the autonomous individual.

Indira Gandhi's return to power in 1980 demonstrated a lack of viable alternative to her party and she came to consider herself indispensable to both party and Country. The Congress Party began to concentrate on strengthening short term electoral prospects, regardless of the means adopted. In several cases this proved calamitous. Support to Bhindrawale to outplay Akalis in Punjab and dismissal of Farooq Abdullah Government in J&K exemplified this.

Rajiv Gandhi tried, at first to reverse this trend. He wanted to restore the Nehruvian Political culture, but he could not prevail against party managers who were only concerned with cultivating vote banks. The Political environment accepted the use of such reckless and dangerous methods to garner electoral support. Shahbano case and Babri Masjid controversy clearly attest this.

The 1989 Lok- Sabha elections marked the beginning of a new era in the Indian Parliamentary system. These were the first general elections in India after independence, in which "hung" Lok Sabha had been returned because none of the parties got an absolute majority.

Moreover it was one of the most violent elections held so far in India. Large scale violence and rigging was a disturbing development for parliamentary system in India.

1989 heralded a long phase of Coalition politics in Indian parliamentary system since then there have been 10 governments at the centre, all of which have either been Coalition government or minority governments supported by parties from outside. In this new phase, any government could be formed only with the participation or support of many regional parties.

This phase brought about new trends in Indian politics like political disintegration, selfish splitting of parties, devaluation of Ideologies, frequent change of party loyalties, buying and selling of legislators, inner-party indiscipline, opportunistic alliances and instability of governments.

Emergence of strong regional parties, politicization of various social groups and their struggles for share in power that characterize the political transition and churning in contemporary India have made coalition government inevitable at the federal level.

The role of regional parties in the Indian parliamentary system has been both functional as well as dysfunctional. On the one hand they have helped in the development of participatory political culture, and provided a check against the dictatorial tendencies and on the other, they are also a source of strength for the development of federal process..

Paradoxically, so far, the impact of regional parties on the process of state building & National building have not been very healthy, because they have raised parochial slogans of regionalism, linguism, 'sons of the soil theory' communalism, tribalism etc.

There are some advantages in the coalition system like accommodation of diverse interest, consensual decision making etc. It is participatory in nature. It is also more sensitive and responsive to regional concerns. On the flip side, Coalitions are generally regarded as being unstable and fragmented. They are also plagued by a lack of consensus on vital issues.

Thus, there are strengths and there are weaknesses, but ultimately India has reached the stage of coalition governments. The political environment today accepts the use of such reckless and dangerous methods to garner electoral support, even though it is obviously contrary to the basic norms of a secular democracy and against the national interest.

Beneath the turbulence on the political surface, marked the rise and fall of political parties and personalities,

ran a deeper current of dissonance – dissonance between the rapid politicization of the masses and the imperatives of orderly government in a society undergoing profound and far reaching changes. Such developments make parliamentary system of government vulnerable to oscillation between extremes of social disorder and civil strife on the one side, and demands for authoritarian measures to maintain political and social stability on the other.

In more than sixty years of its existence, India has justifiably earned encomiums from far and wide as the World's largest working parliamentary system of government. During the last 66 years of India's independence, India has witnessed both successes and failures in running the parliamentary process. Our country has achieved success in many fields. It has evolved a lasting Constitution, a viable political system, a functional federal polity and strong democratic traditions. These achievements, however, are facing serious challenges from the negative trends that have crept in over the years. There has been of late stagnancy and decay in the political field.

The Parliamentary system of government today in India stands deeply compromised and eroded from what was conceived by the founding fathers. They would squirm in their graves to see what hues the Parliament has acquired and the total compromise and distortion that has taken place of their Constitutional blueprint. Financially also the Parliamentary system is a heavy drain on the Indian exchequer in terms of Jumbo Cabinets and over 800 members of both Houses of Parliament all to be maintained at five star luxury levels and millions of rupees spent on their perks and privileges. The same gets applicable at the States level too. To this needs to be added the stupendous cost of frequent elections necessitated by fall of governments due to political defections.

The time has come for India to dispense with the Parliamentary system of Government as it has failed to prove its effectiveness and has outlived its utility. India must opt now for the Presidential system of government in which the President is elected for a period of four years by a direct vote. He would be both the Head of State and the Head of the Government.

According to my suggestion ,For betterment of Parliamentary system of government in India ,Executive should be more accountable .Recall system should be exercised,Compulsory Voting, Issues based Election. Strict action for preventing corruption.,Criminalization of Politics should be eradicated, No reservation on the basis of Cast & Creed.,Strong Judiciary and Quick Action.;Encourage Intra Party Democracy – shun Dynastic Politics,Govt. Funding of Elections, Restriction on increasing number of political parties, Role of Media should be positive and fair, Reservation only on the basis of economic ground ,Elected leader should get at least 55% vote ,Co-operative attitude towards parliamentary proceedings, Parliamentarians should be educated etc.

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## **A STUDY OF SOCIO-ECONOMIC EMPOWERMENT OF WOMEN THROUGH GRAMEEN KOOTA IN KOLHAPUR DISTRICT.**

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You can tell the condition of a nation by looking at the status of its women” - Jawaharlal Nehru

**INTRODUCTION:** Microfinance program in India is growing rapidly and receiving increasing attention from the financial institutions, non-governmental organizations (NGOs) and the Government, as an instrument that can transform lives of the poor. Microfinance is considered as a development tool to alleviate poverty in Asian, African and South American countries. Microfinance gives quick and tangible results to the poor people, especially women. Microfinance, when extended to people, especially women, in rural, urban and slum areas coupled with supporting activities like training, raw material supply, marketing of products leads to investment in micro enterprises, women many become entrepreneurs, generate main or additional income to the family, poverty is reduced, and development takes place and the women get the self-confidence to go for enterprising activities with social, economic and political empowerment and with her increased knowledge and awareness, development takes place. When the groups of people join as a group and are provided with empowerment leads to social and economic development in a holistic and sustainable manner.

India's development planning has always aimed at removing inequalities in the process of development, recognizing that women lag behind due to several socio economic, cultural and political factors and the five years plans have been paying attention to women's welfare, female education, and their access to resources and empowerment. From the 6<sup>th</sup> five year plan, women were recognized as a separate target group and govt. efforts are focused to raise their social, economic and political status at par with men. The field of microfinance made significant progress as a movement in our country, with the active support of RBI, NABARD and NGOs microfinance emerged as a giant. The concept of Joint Liability Group (JLG) is ultimately a micro credit projects, but an empowerment process. The Joint Liability Group and Microfinance are aimed at empowering poor women, which help the family to come out of poverty (Jain 2012:76)

**WHAT IS MICROFINANCE?:** Microfinance is the provision of financial services to low income clients who traditionally lack access to banking and related services. It helps in reaching out to the vulnerable segments of the society like women which are outside the purview of formal institution. It is a form of financial development that has primarily focused on alleviating poverty through providing financial services which help poor to take up income generating activities and secondly it focuses on women empowerment.

### **CONCEPT OF EMPOWERMENT:**

Empowerment literally means making someone powerful; facilitating the weak to attain strength, enabling someone to confront injustice and oppression. Empowerment is a process which makes the powerless to acquire and control over power through awareness, capacity building, participation in decision making, acquiring information, attaining confidence and self-employment.

**WOMEN EMPOWERMENT:** Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities.

Empowerment is probably the totality of the following or similar capabilities:

- \* Having decision-making power of their own
- \* Having access to information and resources for taking proper decision
- \* Ability to exercise assertiveness in collective decision making
- \* Having positive thinking on the ability to make change
- \* Ability to learn skills for improving one's personal or group power.
- \* Ability to change others' perceptions by democratic means.
- \* Involving in the growth process and changes that is never ending and self- initiated
- \* Increasing one's positive self-image and overcoming stigma

**SOCIAL EMPOWERMENT AND JUSTICE:** Concerted efforts are being made both at the governmental and non-governmental levels, through effective implementation of various welfare and developmental policies and programmes, towards achieving:

- a) Social empowerment, especially through educational development.
- b) Economic empowerment, through employment and income generation activities and alleviating poverty.
- c) Social justice, through effective implementation of the existing legislations and other measures for preventing and protecting the disadvantaged groups from atrocities, because of resource constraints.

The term empowerment has different meanings in different socio cultural and political contexts, and does not translate easily into all languages. An exploration of local terms associated with empowerment around the world always leads to lively discussion. These terms include self-strength, control, self-power, self-reliance, own choice, life of dignity in

accordance with one's values, capable of fighting for one's rights, independence, own decision making, being free, awakening, and capability—to mention only a few. These definitions are embedded in local value and belief systems. Empowerment is of intrinsic value; it also has instrumental value. Empowerment is relevant at the individual and collective level, and can be economic, social, or political. The term can be used to characterize relations within households or between poor people and other actors at the global level. There are important gender differences in the causes, forms, and consequences of empowerment or disempowerment. Hence, there are obviously many possible definitions of empowerment, including rights-based definitions. (AmartyaSen)

**JOINT LIABILITY GROUP (JLG):**The JLG group is a very good idea and this encourages poor and low income women to save small amounts and use money cautiously in emergencies like unexpected health problems, natural calamities etc. they deposit money into bank and they get interest for that money. Whenever they take loan they are charged at a very low rate than interest given on deposit amount.

**BRIEF HISTORY OF GRAMEEN BANK:**The origin of Grameen Bank can be traced back to 1976 when Professor Muhammad Yunus, Head of the Rural Economics Program at the University of Chittagong, launched an action research project to examine the possibility of designing a credit delivery system to provide banking services targeted at the rural poor. The Grameen Bank Project (Grameen means “rural” or “village” in Bangla language) came into operation with the following objectives:

- 1) extend banking facilities to poor men and women;
- 2) eliminate the exploitation of the poor by money lenders;
- 3) create opportunities for self-employment for the vast multitude of unemployed people in rural Bangladesh;
- 4) bring the disadvantaged, mostly the women from the poorest households, within the fold of an organizational format which they can understand and manage by themselves; and
- 5) reverse the age-old vicious circle of “low income, low saving & low investment”, into virtuous circle of “low income, injection of credit, investment, more income, more savings, more investment, more income”.

**Brief History of GrameenKoota:**The T. Muniswammappa Trust: a public charitable institution was established in 1995 by Smt. Shardamma in memory of her late father.

**Objectives:**

1. Reading rooms
2. Medical dispensaries
3. Microcredit institution (GrameenKoota)
4. Educational institution
5. Scholarships for poor students
6. Cultural association

For the benefit of the people in and around Avalahalli in Karnataka State.

The following organizations run by the trust.

- 1) Gurukul (1995)- runs a Nursury, Primary & High School.
- 2) GrameenKoota (1999)- implements a Microcredit Programme.
- 3) GrameenSwabhimana(1999)- runs a Solid Waste Management Programme
- 4) Sharadamma Centre for Learning (2004) - runs B.Ed College.

**GrammenKoota:**GrameenKoota was visualized in 1997 based on a book “Give us credit” by Alex Counts, giving an account of the impact of micro-credit on the lives of the poor in Bangladesh and USA. Highly inspirational stories of large number of people rising above the poverty line through the use of micro-credit motivated the trustees of T.Muniswamappa trust to replicate a similar programe for the benefit of the poor in the surrounding villages of Avalahalli. GrameenKoota started operations from 30<sup>th</sup> May 1999 with the help of capital funding from Grameen trust Bangladesh initiate a Grameen Bank replication programe. Micro-credit (small loan) approach is used for alleviating poverty. One of the major causes of enterenched poverty among families in india is the lack of access to affordabile credit. A substantial body of research indicates that micro-credit has been very successful at lifting great numbers of poor above the poverty line in relatively short periods of time something that cannot be said for any other development programe.

GrameenKoota is replicating the Grameen Bank (Bangladesh) model for micro-credit programe. The compound word ‘GrameenKoota’ is borrowed from two languages. The word Grameen is borrowed from Marathi language which means ‘rural area’ (English) and the word ‘Koota’ is borrowed from Kannada language which means ‘group’, so the compound word ‘Grameen - Koota’ indicates rural groups. In other sense the ‘GrameenKoota’ is now recognized institution in India. This institution promotes women for small business in rural, urban and slum area in Kolhapur District. Grameenkoota gives small loans to poor women to use for income generating activities with theseloan the women learn their own skills and natural business acumen to transform socio-economic status of their families. A host of other social issues such as education healthcare, women’s empowerment arrest of migration to cities from the ‘spill over’ effects micro-credit.

**VISION:** The vision of GrameenKoota is impact poverty bringing all mainstream financial and capacity building services to poor households in a sustainable manner.

**MISSION:** The mission is to help poor women in rural areas and urban slums through micro-credit to work themselves and their families out of poverty. To constantly deliver need based financial services in a cost effective manner and to become a financially sustainable microfinance institution for the poor.

**GOAL:** Grameenkoota has a goal by 2015, to enable economic and social change in 20 lakh poor and low income households in 7 states of India through financial products and development services.

GrameenKoota targets women because they are the most marginalized and because they tend to use resource more productively than men. Women make up an integral part of the family, Community and countries socio-economic environment. It has been demonstrated the women's credit programs create social and economic empowerment. They help to improve women financial management and increase their participation in the families and the communities development. GrameenKoota currently operates in Karnatak, Maharashtra, Tamil Nadu and MadhyaPradesh in both rural areas and urban slums.

GrameenKoota's head office is located in Avalahalli, Bangalore. The financial year to 2010-11 has witnessed rapid growth company has opened 206 branches, reached over 4.25 lakh clients, made Rs.530 crore disbursements. As a part of Micro-credit plus activities, GrameenKoota conducts periodic socio-economic development workshops for its members. Here GrameenKoota builds their capacity in the areas of the health, nutrition, AIDS awareness, insurance, banking law schemes, panchayat raj etc. GrameenKoota is one of the largest and fastest growing microfinance organizations in India. GrameenKoota currently operates 57 branches in Maharashtra. In Kolhapur district 6 branches are working – Karveer(Pachagaon), Kagal, Gadhinglaj, Jaysingpur, Ichalkarnji and Kolhapur city (Kadamwadi). There are total 20,000 members in GrameenKoota. They have taken a loan to start small business.

The basic GrameenKoota Product is the canonical group loan product first introduced by the Grameen Bank. A group is comprised 5 to 10 women and 20-40 group form "Center" women are jointly responsible for the loan of their group of the center. The first loan is 10,000 it takes 50 week to reimburse principal and interest. The interest rate is 12%. If they all reimburse they are eligible for second loan of 10,000-12,000 loan amounts increase up to 20,000. Unlike other microfinance organization, GrameenKoota does not require its clients to borrow to start a business. The organizations recognize that money is fungible and clients are left entirely free to choose the best use of money as long as they repay their loan. Eligibility is determined by using the following criteria: (1) female (2) age 18 to 50 (3) residing in the same area for at least one year. (4) has valid identification and residential proof (ration card, or electricity bill) (5) at least 80% of women in a group must own their home. Group formed by women themselves and not by GrameenKoota. GrameenKoota does not determine loan eligibility by the expected productivity of the investment although selection into groups may screen out women who cannot convince follow group members that they are likely to repay.

**RESEARCH PROBLEM:** The research problem for the present Ph.D. thesis: "A study of Socio-economic Empowerment of Women through GrameenKoota in Kolhapur District." Small scale business women is an emerging area of research in the discipline of Sociology and not many studies have so far been completed by research scholars in the field of Sociology. It is a descriptive study in which simple fact-finding investigation with adequate interpretation is done. The present study focuses on the understanding of the socio-economic background and empowerment through GrameenKoota of small scale business women in Kolhapur district.

**OBJECTIVES OF THE STUDY:** 1) To study the profile of GrameenKoota in Kolhapur District.

2) To understand the socio-economic background of women under GrameenKoota in Kolhapur District.

3) To study the socio-economic empowerment of women through GrameenKoota in Kolhapur District.

**METHODOLOGY OF THE STUDY:** The details regarding the methodology adopted for the present study are given below:

**HYPOTHESIS OF THE STUDY:** The socio-economic Empowerment of women is a result of GrameenKoota in Kolhapur District.

**THE STUDY AREA:** The present empirical study has been carried out in Karveer (Pachagaon), Kagal, Gadhinglaj, Jaysingpur, Ichalkarnji and Kolhapur city (Kadamwadi) Kolhapur District of Maharashtra state. The Kolhapur district have been purposively selected by the present researcher for the study of small scale business women. The researcher stays in Kolhapur city. Thus, he is familiar with social, economic, cultural and religious background Kolhapur city. It was convenient for the researcher to do fieldwork and get required co-operation from the respondents as he had worked with GrameenKoota during period 2010 to 2012.

**UNIVERSE AND THE SAMPLE DESIGN:** The total 6665 women were beneficiaries of GrameenKoota. Taking into consideration the researcher's time, money and energy, 5% sample (i.e.333) of small business women in GrameenKoota were selected as sample. The data were collected for the present study by using systematic sampling. The sample of 333 respondents 25 case studies have been done to get qualitative data.

While selecting the respondents, interval sampling was adopted. The muster roll of six places of GrameenKoota in Kolhapur district was used as a sampling frame. The technique of interval sampling was thought to be appropriate for drawing sample from six places. Because this technique is very useful, particularly when the population units are listed without making any change in their order. If the lists of names of the sampling units were accepted as maintained, one would say that sampling frame is prepared objectively. One may even say that it is natural sequence. Muller and Schuller hold this view and elaborate the technique of drawing interval (systematic) sampling as “wherever the sampling six places arranged in same kind of natural sequence, it is preferable to obtain a sample by taking cases at fixed interval. Such procedure is termed interval sampling or more commonly but less aptly, systematic sampling.”(Muller and Sechuller K.L., p.354.

Sr. No.	Place	Universe	Sample
1	Karveer (pachagon)	950	47
2	Kagal	1050	53
3	Gadhinglaj	850	42
4	Jaysingpur	1040	52
5	Ichalkaranji	1070	54
6	Kolhapur (kadamwadi)	1705	85
	Total	6665	333

**DATA COLLECTION THROUGH INTERVIEW SCHEDULE:**The interview schedule was prepared and data for the present study were collected. The interview schedule was prepared keeping in view the objectives of study and relevant data regarding a small scale business of women’s socio-economic background, motivation for small scale business women, working conditions, present status within family and society were obtained. The selected small scale business women under study were personally interviewed at their place of work or residence. Since all the respondents under study were knowing Marathi, the interview schedule was prepared in Marathi and English version of the same has been given in the appendix.

**DATA COLLECTION:**The researcher had personally visited all respondents in their places and necessary rapport was established. The data collection work was carried out from September 2014 to December 2014. The interviews were conducted by taking respondents’ prior appointments. Some interviews were conducted during the morning session and some during the evening session at the residence of the respondents, whereas some interviews were conducted at the business place of the respondents. Some interviews were also conducted in the field where respondents were readily available, such as in their own business place, bangle store, parlors, cloth shop, general store, vegetable vender etc.

**SOURCES OF DATA:**In social science there are two sources of data.

- a) Primary data
- b) Secondary data

This study is based on both primary and secondary data. A pre-tested interview schedule was used to collect the primary data. The primary data have been collected from small scale business women’s in *Kolhapur District of Maharashtra*. Secondary data have been collected from books, journals, newspapers, periodicals, reports, official documents of Annual Reports, Newsletters, unpublished Ph.D theses and internet website material.

**ANALYSIS AND PRESENTATION OF DATA:** After the completion of the data collection work, all the schedules were edited, serially arranged and numbered. Later on, all the items of data in the schedule were provided with distinct codes, which eventually became a detailed Code-Book. Accordingly coded data sheets were fed to the SPSS data processor sheets on the computer. The computer output in the form of the tables was drawn accordingly. This is how collected data were classified in terms of tables and the data were made ready for further interpretation in the context of the objectives outlined at the beginning of the chapter. An outline of the contents of the matter presented in these chapters with some notable findings is given below.

**REVIEW OF LITERATURE:**This chapter is presents the review of available and accessible theoretical and empirical literature, relevant in the context of the present study. The research literature that has been reviewed includes studies by authors such as

**Anna-Larisa Snijders and GeskeDijkstra**, “*Microcredit and women's empowerment in South India*”. This paper examines the effects of microfinance activities on the empowerment of women in the South-Indian city of Puducherry. The extent of improvement in empowerment is examined by comparing women having obtained one loan with women having obtained two loans in the program. The overall empowerment level of Puducherry women proves to be low. The paper also concludes that microfinance has a significant positive influence on some indicators for empowerment, in particular on indicators representing the “resources” and the “agency” dimensions of empowerment.

**SusyCheston, and Lisa Kuhn, Campaign (2001)**, “*Empowering Women Through Microfinance*”. They have observed that although the process of empowerment varies from culture to culture, several types of changes are considered to be relevant in a wide range of cultures. Some of these changes include increased participation in decision making, more equitable status of women in the family and community, increased political power and rights, and increased self-esteem.

**Swain Ranjula Bali and Fan Yang Wallentin (2007).**“Dose Microfinance Empower: Women Evidence from self Help Groups in India”. They have observed that Microfinance Programs like the Self Help Bank Linkage Program in India have been increasingly promoted for their positive economic impact and the belief that they empower women. However only a few studies rigorously examine the link between microfinance and women empowerment.

**Tiyas Biswas,** “Women Empowerment through Micro Finance: A Boon for Development” A conclusion emerges that micro finance can contribute to solving the problems of inadequate housing and urban services as an integral part of poverty alleviation programmes. The challenge lies in finding the level of flexibility in the credit instrument that could make it match the multiple credit requirements of the low income borrower without imposing unbearably high cost of monitoring its end use upon the lenders. A promising solution is to provide multipurpose lone or composite credit for income generation, housing improvement and consumption support.

## **SOCIO- ECONOMIC BACKGROUND OF WOMEN IN GRAMEEN KOOA IN KOLHAPUR DISTRICT**

### **Section I: Social Background**

**Age of Women:** - The highest numbers 122 of respondents were found to belong to the age group of 31 to 40 years and majority of the respondents were found to be married. Age and marital status wise analysis indicates that there were highest percentage of married respondents from 51 to 60 age group, divorced respondents in 31 to 40 age group and widow respondents in 41 to 50 age group.

**Caste Background of Women:** - The data regarding caste of respondents shows that highest number of the respondents 78 (23.4) were from Mahar caste.

**Category of Women:** - The data regarding Category of respondents shows that nearly half of the respondents 150 (45.0) were from OBC caste. In the remaining, the respondents were from OPEN, NT and SC Category. The development of small scale business is a phenomena which is still associated with those who belong to be OBC caste category while it is relatively less in case of SC, OPEN and NT caste categories.

**Religious Background:** -Majority of respondents 228 (68.5) were from Hindu religion. In the remaining, respondents were from Muslim, Jain, Budhist and Chrisan religions

**Educational Status and family Annual Income:**-The highest numbers of the respondents of were found to be educated of secondary (5 to 7) level and higher secondary level.

Annual income wise analysis indicates that, highest number of the respondents in the Rs. 61,000-70,000 category. The percentage of post-graduate level education was found to be relatively less this indicates that in majority literates have entered into a small scale business and only 22 respondents were found to be illiterate.

The percentage of post-graduate respondents was highest in lowest income group and the percentage of respondents having 8 to 10 std. was highest in highest income group. If there two categories are analyzed it showed that educational level is not related annual income of the respondents.

**Reasons for Illiteracy:** -The majority of the respondents 311 (93.4) were literate. The reasons stated by 9 (2.7) of the respondents for illiteracy was Economically Backward status of Family. The remaining respondents reported Anti-women Education Mentality (1.5), women not interested in education (1.2), not believing in the Gender Equality (1.0) as reasons for illiteracy.

**Types of Family:** -The majority of the respondents 184 (55.3%) had Joint Family.

**Number of Family Members:** -The majority of the respondents 173 (52.0) were in the group of six family members. It was followed by 142 (43.5) of the respondents having four (4) family members. The remaining respondent had eight and two family members.

### **Section II: Economic Background**

**Agricultural Land Distribution:** - The majority of the women respondents not possess 246 (73.9) any agricultural land.

**Business and income Background:** - The highest numbers of the respondents were found to be agriculturelabour. Businesses wise income analysis indicate that, highest number of the respondents were income Rs. 30,000 to 40,000. The data indicate that lowest income earning respondents were more in agriculture labour category and the highest earning income respondents were in the agriculture, when compared to other categories. The middle income earning respondents were more in percentage in the animal husbandry and general store. 23 respondents were having no income group as there were housewives, before joining GrameenKoota.

### **Section III: Housing Background**

**Type of house and number of rooms:** - The majority of the respondents had their own houses. The remaining percent respondents were staying rented houses.

The rooms wise analysis indicate that highest number of the respondents in the were found in rooms. Only 3 respondents were found to be 1 room. In the present study it clearly indicates the percentage of respondents staying in their own houses, having 1, 3, and 4rooms was more whereas the percentage of respondents with rented house of 2 rooms was more when compared to other category

**Type of house:** - Nearly half of the respondents 160 (48.0) were living in tiled house. It was followed by 147 (44.1) of the respondents who were living in the RCC house. Similarly next 26 (7.9) respondents were living in the Clay- house.

**Toilet facility:** - The majority of the respondents 313 (93.9) had their own toilet in the house. It was followed by 20 (6.1) of the respondents who had no own toilet in the house

**Drinking water facility:** - The highest number of the respondents 136 (41.1) use of private tap. It was followed by 140 (42.0) of the respondents who use the public tap. Similarly next 42 (12.7) and 14 (4.2) respondents use of the public well and hand pump respectively.

**Drinking water facility:** - The highest number of the respondents 136 (41.1) use private tap. It was followed by 140 (42.0) of the respondents who use the public tap. Similarly next 42 (12.7) and 14 (4.2) respondents use of the public well and hand pump respectively.

### **ROLE OF GRAMEEN KOOA IN SOCIO-ECONOMIC EMPOWERMENT OF WOMEN IN KOLHAPUR DISTRICT**

**Information about GK:**-The highest number of respondents 123 (36.9) said that they got the information about the GrameenKoota from sir. It was followed by 93 (27.9) of the respondents who said that they got information through the friends. Similarly next 76 (22.9) and 41 (12.3) respondents said that they got information from the neighbours and relatives respectively.

**Professional Training:**-The majority of the respondents 253 (76.0) have not got professional training of small scale business through in GrameenKoota. In the remaining nearly ¼ respondents have got professional training of small scale business women through GrameenKoota.

**Professional Training:**-The majority of the respondents 253 (76.0) have not got training through in GrameenKoota. In the remaining of the respondents have got training of tailoring and beauty parlor. 80 respondents of the small scale business got training of tailoring, bag making, bentexjewelery and beauty parlor.

**Participation in GrameenKoota:**-The highest number of the respondents 111 (33.3) have joined GrameenKoota to develop previous occupation. It was followed by 106 (31.8) of the respondents who joined for other reasons to improve economic condition. Similarly next 84 (25.2) and 32 (9.7) respondents have joined to a start new small-scale business and have joined for self-employment respectively.

**Decision of participation in GrameenKoota:**-Majority of the respondents 231 (69.4) said that they took own decision for participation in GrameenKoota. It was followed by 102 (30.6) of the respondents who said that they on their own have not taken decision for participation in GrameenKoota.

**Decision taken:**-The majority of the respondents 231(69.4) said that they took own decision for participation GK. It was followed by 41 (12.3) of the respondents who had said that husband took decision for participation GrameenKoota. Similarly next 23 (6.9), 22 (6.7), 10(3.0) and 6 (1.7) of the respondents who had said that for participation in GK friend, Sister, Mother-Father, and Mother-in-law have taken decision.

**Loan from other financial agencies:** - The highest number of the respondents 114 (34.2) had taken loan of the SPANDAN MFI Rs.10, 000. It was followed by 94 (28.2) of the respondents who had taken loan of the SKS MFI Rs. 30,000. Similarly next 60 (18.0) and 65 (19.6) respondents had taken loan of the ADHAR MFI Rs. 20,000 and HDFC Bank Rs.15087 respectively. **EMI of loan of day:**-Majority of the respondents 207 (62.1) had paid loan through weekly EMI of the SPANDAN and SKS MFI. It was followed by 65 (19.6) of the respondents who had paid of loan monthly through EMI of the HDFC Bank. Similarly next 61 (18.3) respondents had paid of loan Fifteen days EMI of the Adhar respectively.

**Business started with GK loan:**-The data regarding main occupation of respondents shows that highest number of the respondents 24 (7.2) were from Buffalo-Keeping. In the remaining respondents were from 23 (6.9) Mirachi Dank, 20(6.0) Tailoring and Got-Keeping, 19 (5.7) Beauty parlor, 18 (5.4) General store, 17 (5.1) Vegetable selling, 15 (4.5) Bangle selling, 13 (3.9) Cloth selling, Pots selling, Bentex jewelers, oil packing and Bag making, 12 (3.6) Flour mill, Mess and Chatani packing, 10 (3.0) Grocery selling, Poultry, Snack center and Footwear selling, 9 (2.7) Dosa center and Shevaya machine, 6 (1.8) Banana selling, Wood selling and Gas agency.

Majority respondents of the small scale business were found to got loan from GrameenKoota and to start a new small business. Only in case of few small scale business respondents were found to develop in the previous business.

**The enhancement:**-The highest number of the respondents 115 (34.6) said that they are helping for the children education and it was followed 96 (28.8) of the respondents who built new houses. Similarly next 63 (18.9) respondents improved their economic condition and 34 respondents said that they are helping for the children education and improvement economic condition.

**Daily income of start business:**-The highest number of the respondents 113(33.9) said that they are earning more than Rs. 200 per day and it was followed 95 (28.5) of the respondents who are earning Rs. 100 per day. And the remaining respondents 62 (18.6) are earning Rs. 300 per day and 63(18.9) respondents are earning Rs. 400per day.

**Balance after paying installment:**-The highest number of the respondents 85(25.6) said that they are saving more than Rs. 600 per week and it was followed 59 (17.7) of the respondents who are saving Rs. 500 per week. And the remaining



respondents 56 (16.8) are saving Rs. 700 per week and 54(16.2) respondents are saving Rs. 800 per week. 79 respondents are saving Rs. 1000 per week.

**Things purchased after getting GrameenKoota loan:** -The highest number of the respondents 96(28.8) said that they purchased items of entertainment. And it is followed by 90 (27.0) respondents who purchased furniture. In the remaining respondents 43 (13.0) who purchased motorcycle and 35 respondents said who purchased furniture, items of entertainment and Mobile Handset. The purchase of computer 9 (2.7) is less than any other items.

**Implemented activities through GrameenKoota:-**The highest number of respondents said that they implemented children education 148 (44.4) and it is followed by 106 respondents said that toilet construction & water connection were done and lastly 79 respondents said that health related items were done.

**Selected activities:** - The highest number of respondents said that they had took children education 125 (37.5) and it is followed by 83 respondents who took toilet construction and lastly 65 and 60 respondents who took toilet construction & water connection and health .

**Subsidy for GrameenKoota:** - The highest number of the respondents 125(37.5) said that they took subsidy Rs.5, 000 reason for children education. It was followed by 83 (25.0) of the respondents who took subsidy Rs.15000 reason for toilet construction. Similarly next 65 (19.5) and 60 (18.0) respondents who took subsidy Rs.10, 000 and Rs.10, 000for toilet construction and water connection and for health reasons respectively.

**Economical responsibility:** -The highest number of the respondents 116(34.8) said that they took Economical responsibility for Children's Health. And it was followed by 78 (23.4) of the respondents who said that they took responsibilityChildren's Education. And in the remaining respondents 73 and 66 said that they took responsibility for Children's Education and Domestic Expenses.

**Family Treatment:** -The majority of the respondents 95 (28.6) said that they gotmotivationand encouraging treatment in the family. It was followed by 98 (29.4) of the respondents who said that they got motivation in the family. The remaining respondents 80 (24.0) and 60 (18.0) said that they are in family and self-respectable encouragement in the family.

**Expectation of Family:** - The majority of the respondents 182 (54.7) to said that expectation of family improve economic condition and Lifestyle. It was followed by77 (23.1) of the respondents who said that expectation of family is to improve economic condition and lastly 74 (22.2) respondents said that expectation of family and Business.

**Financial empowermentdue to GrameenKoota:** - The majority of the respondents 319 (94.6) reported financial empowerment due to GrameenKoota. 14 (4.2) of the respondents said no financial empowerment due to GrameenKoota.

**Children education and marriage:** - The majority of the respondents 288(86.4) said that they have taken decision aboutchildren education and marriage. It was followed by45 (13.6) of the respondents who said that they are not taken into consideration for their decision.

**Children education & marriage:** - The majority of the respondents 288(86.4) said that they are decision takerchildren education & marriage. It was followed by19 (5.7) of the respondents who said that decision are taken by Mother-in-law. Similarly next 16 (4.9) and 10 (3.0) of the respondents who said that decision taken are by father in-law and Husband.

**Solve the problems created society:** - The highest number of the respondents 220 (66.0) said that they had participated in social activity of darubandi by GrameenKoota. It was followed by58 (17.5) of the respondents who said that they had participated in social activity of Hundabandi by GrameenKoota. Similarly next 55 (16.5) respondents who said that they participated in social activity of Kurhadbandi by GrameenKoota.

**Promote of making new group:** - The highest number of the respondents 229(68.8) said that they had helped in making new group. It was followed by58 (17.4) of the respondents who said that they had motivated to develop own business. Similarly next 46 (13.8) respondents said that they had helped to economically independent.

**Important role:** - The majority of the respondents 169 (50.8) said that they had economically independent that played important role by children education. It was followed by 164(49.2) of the respondents who said that they had played important role by health and marriage of children.

**Candidate in Gram-Panchayat/ PanchayatSamiti/ Municipal Corporation:-**The majority of the respondents 306 (91.9) said that they have not participated in any election of grass root levellevel. It was followed by27 (8.1) of the respondents who said that they had participated as member of grampanchayat, panchayatsamiti and Municipal corportaion.

**Designation and result:** - The highest number of the respondents 306(95.8) said that no participate any election of grass root level. It was followed by15 (4.5) of the respondents who said that they had participated as grampanchayat level. Similarly next 6(1.8) and 6(1.8) respondents who said that they had participated aspanchayatsamiti and Municipal corporation.

**Member as worked of committee Grampanchayat level:-**The majority of the respondents 319 (97.3) said that they have not related any committee of grampanchayat level. It was followed by14 (4.2) of the respondents who said that they had worked as committee member at grampanchayat level.

**Committee Grampanchayat level:** - The majority of the respondents 319 (95.8) said that not related that any committee. It was followed by 7 (2.1) of the respondents said that they had worked on water supply committee. Similarly next 4(1.4) and 3(0.9) respondents said that they had worked on education committee and women and child welfare committee.

**Designation of sarpanch:** - The majority of the respondents 319 (97.3) said that they had no designation. It was followed by 9 (2.7) of the respondents who said that they have got a designation of sarpanch.

**Attend the Gramsabha:** - The majority of the respondents 306 (91.9) said that they had not attended the gramsabha. It was followed by 27 (8.1) of the respondents who said that they have attended the gramsabha.

**Participation of discussions:** - The majority of the respondents 306 (91.9) said that they had no participated of discussion in the gramsabha. It was followed by 27 (8.1) of the respondents who said that they had participated in discussion in the gramsabha.

## CONCLUSIONS

- 1) Rural women were able to vote independently without any direction from their husbands but there is low level participation in Gram Sabha Meetings.
- 2) Women have been able to express their views freely in the family and groups, and were able to discuss issues freely with GK officer, bankers and govt. official.
- 3) Women role in decision making in children's education, health and marriage had improved considerably, than their role in savings and expenditure related decision making.
- 4) There was a moderate increase of income, enhanced savings, undertaking income generating activities, reduced dependency on money lenders, ability to deal with the financial crisis and women moved independently to other places without the support of male members of the family.
- 5) There is a low level of political empowerment among women as compared to economic empowerment and there was social empowerment.

The rural and urban areas Joint Liability Groups (JLG) are performing well. The study concludes that GrameenKoota microfinance brought psychological and social empowerment than economic and political empowerment. Impact of micro finance is appreciable in bringing confidence, courage, skill development and empowerment. The JLG members feel free to move with their groups and leaders. It leads them to participate on various social welfare activities with good co- operation. While interacting with the respondents, it is noticed that some members are expecting the NGO to come up with more training sessions in income generating activities. All they need is a way to develop their skills and talents by participating in various training programs.

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## लोकसंख्या विस्फोट — एक भयानक समस्या

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**प्रस्तावना** — लोकसंख्या विस्फोट ही जगातील अनेक विकसनशील देशांना भेडसावणारी समस्या आहे. नव्याने स्वतंत्र झालेली अनेक देश विकासाकडे वाटचाल करण्याचा प्रयत्न करीत आहेत, परंतु झपाट्याने वाढणाऱ्या लोकसंख्येमुळे त्यांचे प्रयत्न फारसे फलद्रूप होत नाहीत. प्राचीन काळातील लोकसंख्येविषयीचे अंदाज तज्ज्ञांनी पुरातत्त्व शास्त्राच्या आधारे वर्तविले आहेत. तज्ज्ञांच्या अंदाजानुसार पृथ्वीवर सुमारे पाच लक्ष वर्षांपासून मानवजात अस्तित्वात असावी. जगाच्या लोकसंख्येत इतक्या वर्षांच्या काळात खूप मोठ्या प्रमाणात चढउतार झालेले आढळतात. काही कालखंडात लोकसंख्येची घटही झालेली आहे. नव अश्वयुगापासून ते इ. स. १६५० पर्यंत लोकसंख्या साधारणतः स्थिर होती असे म्हणता येईल. याच काळात लोकसंख्यावाढीच्या दरात अनेक वेळा चढउतार झालेले आहेत. शांततेच्या काळात व चांगल्या पीकपाण्यामुळे आलेल्या सुबत्तेच्या काळात लोकसंख्येत काही प्रमाणात वाढ होत असे, तर रोगराई, दुष्काळ, युद्धांमुळे लोकसंख्येत घट होत असे.

इ.स. १६५० मध्ये संपूर्ण जगाची लोकसंख्या साधारणतः ५० कोटी होती. लोकसंख्येतील एवढी वाढ होण्यास लाखो वर्षे लागली. परंतु १६५० नंतर पुढे २०० वर्षांतच जगाची लोकसंख्या दुप्पट म्हणजे १०० कोटी झाली. त्यानंतर अवघ्या १० वर्षांत म्हणजेच इ. स. १९३० मध्ये जगाची लोकसंख्या १८५० च्या दुप्पट म्हणजे २०० कोटी झाली. १९३० ते १९६० या ३० वर्षांच्या काळात जगाच्या लोकसंख्येत आणखी १०० कोटींची भर पडून ती ३०० कोटीपर्यंत पोहोचली. १९६० ते १९७५ या १५ वर्षांच्या कालावधीत जगाच्या लोकसंख्येत आणखी १०० कोटींची भर पडून ती ४०० कोटी झाली. १९७५ ते १९८७ या १२ वर्षांच्या कालावधीत जगाच्या लोकसंख्येत भर पडून ती ५०० कोटी झाली. त्यानंतर १९८७ ते १९९९ या १२ वर्षांत जगाच्या लोकसंख्येत आणखी १०० कोटींची वाढ होऊन ती ६०० कोटी झाली. व संयुक्त राष्ट्रांच्या तज्ज्ञांच्या अंदाजानुसार इ. स. २०२५ मध्ये जगाची लोकसंख्या ८५० कोटींचा उच्चांक गाठील. जगाच्या लोकसंख्येत एका वर्षांत साधारणतः ९० दशलक्ष व्यक्तींची भर पडते. म्हणजेच दररोज जवळजवळ २,४६,५०० तर दर ताशी १०,२२४ व दर मिनिटाला १५४ व्यक्तींची भर पडते. जगाच्या ४०० कोटी लोकसंख्येपैकी एकट्या आशिया खंडाची लोकसंख्या २३० कोटी होती. म्हणजेच जगाच्या लोकसंख्येपैकी ५७ टक्के लोकसंख्या या खंडात होती. १८ व्या शतकापासून जगाच्या लोकसंख्येत झपाट्याने वाढ होऊ लागली. परंतु १९ व्या शतकाच्या अखेपर्यंत या वाढीचा वेग तितका तीव्र नव्हता. २० व्या शतकात सुरुवातीपासूनच जगाच्या आणि प्रामुख्याने आशिया खंडाच्या लोकसंख्येची वाढ फारच तीव्र स्वरूपाची झाली.

युनायटेड नेशन्सने सन १९७४ हे वर्ष जागतिक लोकसंख्या वर्ष म्हणून जाहीर केले होते. त्यानिमित्त बुखारेस्ट येथे जागतिक परिषद झाली. या चर्चेतून एक मुद्दा ठळकपणे मांडला गेला. लोकसंख्या या घटकाचा विचार आर्थिक व सामाजिक विकासप्रक्रियेचा एक अंगभूत घटक म्हणून झाला पाहिजे. या भूमिकेतून जागतिक कृतियोजना आखण्यात आली. त्याला मुख्यतः मृत्युदरात घट, आरोग्य सुविधा, शिक्षणात प्रगती, अन्न उत्पादनात वाढ, तसेच कुटुंब नियोजनाचे ज्ञान व सेवा उपलब्ध करून देणे, या गोष्टींची शिफारस करण्यात आली. त्यानंतर जागतिक आरोग्य संख्येने 'अल्माटा' येथे सप्टेंबर १९७८ मध्ये 'सर्वांसाठी आरोग्य' या विषयावर जागतिक परिषद घडवून आणली व त्यातही आरोग्य शिक्षणावर भर देण्यात आला. हेतु हा की, त्यामुळे लोकसंख्येची गुणवत्ता वाढेल. लोकसंख्येच्या सन १९७४ च्या परिषदेनंतर ऑगस्ट १९८४ ला 'मेक्सिको' शहरात दुसरी जागतिक लोकसंख्या परिषद झाली. त्यात मुख्यतः 'लोकसंख्या नियंत्रणाचे व्यवस्थापन व कृती प्रत्येक देशाने जास्तीत जास्त लोकांना सहभागी करून ठरवावी' यावर भर देण्यात आला. जगातील सर्व देशांत लोकसंख्या वाढ सारखीच झालेली नाही. दरेडोई उत्पन्न, साक्षरता प्रमाण व शिक्षणाची पातळी, औद्योगिकीकरण नागरीकरण, इ. समाजिक व आर्थिक निर्देशांकानुसार जगातील राष्ट्रांची विकसित व विकसनशील अशा दोन गटात विभागणी केली जाते. अमेरिका, इंग्लंड, जपान, इस्रायल हे आर्थिक दृष्ट्या प्रगत भाग आहेत, तर आशिया व आफ्रिका खंडातील देश हे आर्थिक दृष्ट्या मागासलेले म्हणजेच विकसनशील भाग आहेत. औद्योगिकीकरणाच्या काळात विकसित देशांतील लोकसंख्या खूपच वाढली. १८५०—१९२० या काळात विकसित देशांचा लोकसंख्यावाढीचा वेग विकसनशील देशांतील लोकसंख्यावाढीच्या वेगापेक्षा जास्त होता. १९३० पासून विकसित देशांतील 'लोकसंख्यावाढीचा वेग कमी झाला तर विकसनशील देशांतील लोकसंख्यावाढीचा वेग अधिकाधिक वाढू लागला. आज विकसनशील देशांत लोकसंख्येची भरमसाठ वाढ होत आहे. जागतिक लोकसंख्येच्या ७० टक्के लोकसंख्या विकसनशील देशांत असलेली दिसते. सध्या भारत, पाकिस्तान, बांगलादेश, इंडोनिशिया, अफगाणिस्तान व चीन या राष्ट्रांची लोकसंख्या फार मोठी आहे. हे सर्व राष्ट्रे दक्षिण आशियात आहेत.

एक समस्या म्हणून लोकसंख्येकडे १८ व्या शतकापासून अभ्यासकांचे लक्ष वेधले. तसे पाहता प्राचीन काळापासूनच लोकसंख्येचे अध्ययन केले जात आहे. प्लेटो, अॅरिस्टॉटेल यांनी सुध्दा लोकसंख्याविषयक विचार मांडलेला दिसून येतात. कौटिल्य, अकबर यांच्या ग्रंथात लोकसंख्याविषयक विवेचन आढळते. 'अर्थशास्त्र' या ग्रंथात कौटिल्याने कृषी व आर्थिक

स्थिती या संदर्भात लोकसंख्येची गणना कशी करावी याची विवेचन केले आहे तर अकबराच्या काळात 'आईने अकबरी' या ग्रंथात उदयोगधंदे, संपत्ती, लोकसंख्या यांच्या परस्पर संबंधाचा उल्लेख असल्याचे आढळून येते.

कार्ल मार्क्स यांनी म्हटले आहे की, कोणत्याही समाजाचे अस्तित्त्व व सातत्य कायम ठेवण्यासाठी दोन प्रकारचे उत्पादन करणे ही पहिली अट आहे. एक म्हणजे जिवंत राहण्यासाठी आवश्यक वस्तूंचे उत्पादन व दुसरे म्हणजे अपत्यांचे उत्पादन मनुष्य जेव्हा जिवंत राहिला तेव्हाच इतिहास निर्माण करेल. जिवंत राहण्यासाठी जसे अन्न, वस्त्र, निवारा या आधारभूत वस्तूंचे उत्पादन आवश्यक आहे. तसेच मनुष्याला मर्त्य प्राणी असल्यामुळे त्याची जागा भरून काढण्यासाठी अपत्यांचे उत्पादनही आवश्यक आहे की, ज्यामुळे समाजाची निरंतरता कायम राहिल. लोकसंख्यावाढ व उत्पादनातिल वाढ यांचे अध्ययन करून लोकसंख्याविषयक सिध्दांती मांडण्यात आले.हजारो वर्षापूर्वी भारतात दाट लोक वस्तीचे प्रदेश होते, हे मोहेंजोदडो व हडप्पा येथील उत्खनांवरून स्पष्ट होते. अलेक्झांडरने भारतावर केलेल्या आक्रमणाच्या वेळीसुद्धा भारतात दाट वस्तीचे प्रदेश होते. कारण तत्कालिन ऐतिहासिक नोंदीत एका छोट्याशा राज्यात पाच हजारांवर लोकसंख्या असेलेले ३७ गावे असल्याचे म्हटले आहे. चंद्रगुप्ताच्या काळातील ऐतिहासिक नोंदित त्याच्या पदरी सात लाख सैनिकांचे सेनादल होते, असे म्हटले आहे.डॉ. प्राणनाथ यांच्या मते, इ. स. पूर्व ३०० च्या शतकात भारताची लोकसंख्या १० ते १४ कोटींच्या दरम्यान असावी. इ. स. पूर्व ३०० व्या वर्षापासून मोगलांच्या भारत प्रवेशापर्यंतच्या काळात भारताची लोकसंख्या जवळजवळ स्थिर होती. मोरलॅंड यांच्या मते १७ व्या शतकात भारताची लोकसंख्या सुमारे १० कोटी होती. इ. स. पूर्व ३०० ते इ. स. १६०० या कालावधीत भारताची लोकसंख्या जवळजवळ स्थिर होती.भारतात इ. स. १८६५ च्या सुमारास आधुनिक स्वरूपाच्या जनगणनेच्या कामाला सुरुवात झाली. तेव्हापासून १८७२ मध्ये भारतात पहिली जनगणना झाली. त्यानुसार भारतात १५ लक्ष लोकसंख्या होती. नंतर त्यात सातत्याने प्रति १० वर्षांनी केली जाते. १९०१ मध्ये २३.८ कोटी, तर १९९१ मध्ये ८४.६ कोटी व २००१ मध्ये १०२.८ कोटी झाली. २०११ मध्ये १२१.०१ कोटी झाली.

जगातील ६ माणसांत १ भारतीय माणूस आहे. जगाच्या जमिनीपैकी भारताला फक्त २.४ टक्के जमीन आहे. परंतु भारताची लोकसंख्या मात्र जगाच्या लोकसंख्येपैकी १५.५३ टक्के आहे. युरोप व अमेरिका यांच्या एकत्र केलेल्या लोकसंख्येएवढी लोकसंख्या भारतात आहे. दर दीड सेंकदाला एक बालक भारतात जन्माला येतो.दर तासाला १८५० ने लोकसंख्या वाढते आहे. भारतात दर दिवशी ५५,०० मुले जन्मतात. दर वर्षी २ कोटी १० लाख लोकांची भर पडते. म्हणजे आस्ट्रेलिया खंडातील लोकसंख्येइतकी संख्या दरवर्षी भारताच्या लोकसंख्येत भर टाकते. जगातील एकूण लोकसंख्येच्या १६.८७ टक्के लोक भारतात राहतात. भारताची लोकसंख्या ही ऑस्ट्रेलियाच्या ५६ पट, कॅनडाच्या ३३ पट, इंग्लंडच्या १५ पट तर फ्रान्सच्या १४ पट आहे. भारतातील जवळपास निम्मी लोकसंख्या ही उत्तरप्रदेश, बिहार, महाराष्ट्र, पश्चिम बंगाल, आंध्रप्रदेश या राज्यात आहे. इंग्लंड, अमेरिका, फ्रान्स, जपान व स्वीडन या सहा देशांची जेवढी लोकसंख्या आहे तेवढी एकट्या भारताची आहे. यावरून भारतीय लोकसंख्येचा विशाल आकार लक्षात येतो.२०११ च्या जनगणनेनुसार उत्तर प्रदेशाची लोकसंख्या देशात सर्व राज्यांपेक्षा जास्त आहे. त्यानंतर महाराष्ट्र व बिहारचा नंबर लागतो. देशात सर्वात कमी लोकसंख्या असणारे राज्य सिक्कीम आहे. २०११ च्या जनगणनेनुसार भारतात उत्तरप्रदेशाची लोकसंख्या सर्व राज्यात जास्त असून ती १९९,५८१,४७७ म्हणजे ब्राझीलएवढी आहे. तर महाराष्ट्राचा देशात लोकसंख्येच्या बाबतीत द्वितीय क्रमांक लागत असून लोकसंख्या ११२,३७,२,९७२ म्हणजे मेक्सिकोएवढी आहे तर बिहारचा तिसरा क्रमांक लागत असून १०३,८०४,६२७ कंबोडिया एवढी आहे.२०११ च्या जनगणनेनुसार भारतात सर्वात जास्त घनता दिल्ली (९३४०) मध्ये आहे. तर सर्वात कमी घनता अरुणाचल प्रदेशाची (१७) आहे.केरळ मध्ये पुरुषांत स्त्रीयांचे प्रमाण १०८४ असून महाराष्ट्रात ९४६ तर सर्वात कमी स्त्रीयांचे प्रमाण दमण व दीऊ मध्ये (६१८) आहे.साक्षरतेच्या बाबतीतही केरळ आघाडीवर असून ९०.९ टक्के साक्षरता आहे तर बिहारमध्ये सर्वात कमी ४७ टक्के आहे.बालमृत्यूचे प्रमाण ओरिसात ८७ टक्के (प्रति हजार) असून केरळमध्ये १० (प्रति हजार) आहे.आज स्वातंत्र्योत्तर ६७ वर्षांच्या कालावधिनंतरही आपण विकसनशिल देशाच्या पंक्तित जाऊन बसलो नाहीत याला महत्वाचे कारण म्हणजे वाढणारी लोकसंख्या हाच आहे.इंग्लंड, अमेरिका, जपान या सारखे विकसित देश आपली प्रगती करीत आहेत. मात्र भारत, पाकिस्तान, बांगलादेश, चीन, अफगाणिस्तान, इंडोनिशिया या राष्ट्रांची लोकसंख्या फार मोठी आहे. हे सर्व राष्ट्रे दक्षिण आशियात आहेत. या देशात जगाच्या ५७ टक्के लोकसंख्येचा वास्तव आहे.

भारताची लोकसंख्या वाढण्यास अनेक घटक कारणीभूत आहेत. त्यात पहिला व महत्वाचा कारण म्हणजे जन्मदर जास्त व मृत्यूदर कमी, विवाहाचे वय, शैक्षणिक मागासलेपणा, अज्ञान, अंधश्रद्धा दारिद्र्य, मनोरंजनाच्या साधनाचा अभाव, संयुक्त कुटुंबपध्दती, नैसर्गिक आपत्तीवर नियंत्रण, कुटूंब नियोजन विषयक जागृतीचा अभाव, भौगोलिक कारण, स्थलांतर विवाहाची सार्वत्रिकता, अल्पवयात विवाह, पुत्रप्राप्तीचे महत्व, बहुपत्नित्व, पुनर्विवाहास समाजमान्यता, कनिष्ठ प्रतिचे राहणीमान, अज्ञान व निरक्षरता, स्त्रियांची जननक्षमता, कुटूंब नियोजनातील त्रुटी इ. घटक कारणीभूत आहेत.भारतात लोकसंख्येच्या वाढीचे परिणाम अनेक दिसून येतात त्यात लोकसंख्या वाढल्यामुळे दारिद्र्य व बेकारीमध्ये वाढ होते, दरडोई उत्पन्न कमी होते, राहणीमानाचा दर्जा खालावतो, सामाजिक सेवा ह्या अपुऱ्या पडतात, नैसर्गिक साधन संपत्तीची कमतरता भासते. आर्थिक प्रगति वाधा निर्माण होते, आरोग्यविषयक सुविधा कमी पडतात, अवलंबितांची संख्या वाढते, सामाजिक

समस्यांमध्ये वाढ होते, राजकीय व प्रशासकीय परिणाम होतात.लोकसंख्येच्या समस्येचा विचार करतांना दोन बाबी लक्षात घ्याव्या लागतात. पहिली म्हणजे अतिरिक्त लोकसंख्या व दुसरी कमी अथवा ऋण लोकसंख्या.

अतिरिक्त लोकसंख्या म्हणजे देशातील उपलब्ध नैसर्गिक साधनसंपत्ती पेक्षा लोकसंख्येचे प्रमाण अधिक असल्यास ती संख्या अतिरिक्त लोकसंख्या ठरते. भारत, चीन या देशातील लोकसंख्या अतिरिक्त आहे. जन्मदर व मृत्यूदर यामध्ये अत्याधिक अंतर पडल्यामुळे जेव्हा देशातील लोकसंख्या अतिशय वेगाने वाढते तेव्हा त्या स्थितीला 'लोकसंख्येचा विस्फोट' किंवा 'अतिरिक्त लोकसंख्या' म्हणतात.म्हणूनच सन १९६२ च्या चिनी आक्रमणाचे वेळी तत्कालीन प्रधानमंत्री पंडित जवाहरलाल नेहरू म्हणाले होते की, 'चीनने भारतावर केलेला आक्रमण हा तर धोका खराच पण त्यापेक्षाही मोठा व भयानक धोका लोकसंख्येत होणाऱ्या भयानक वाढीमुळे संभवतो.'राष्ट्रसंतानी आपल्या ग्रामगीतेतील तिसऱ्या अध्यायातील ५७ व्या ओळीत म्हणतात की, "पुत्र शिकूनी मोठा झाला । एक होता दुसराही झाला । तिसरा होताचि संसार संपला । पाहिजे पित्याचा ॥ समर्थ रामदास स्वामींनी अधिक मुले झाली तर काय दैन्यावस्था होते हे सांगितले आहे. एक हाती एक कटी । एक पाठी एक पोटी ।संसारामध्ये झाली दाठी । काय करावे सुचेना ।लेकुरे उदंड जाहली । तो ते लक्ष्मी निघून गेली ।पुढे भिकेस लागली । अन्न खायला मिळेना ॥ भारताचे क्षेत्रफळ जगाच्या क्षेत्रफळाच्या २.४ टक्के आहे. लोकसंख्येच्या संदर्भात भारत दुसऱ्या क्रमांकावर आहे. तर क्षेत्रफळाच्या दृष्टीने सातव्या क्रमांकावर आहे. लोकसंख्या तज्ज्ञांच्या अंदाजानुसार देशाची लोकसंख्या अशिश वाढत राहिल्यास २०२५-२०३० मध्ये भारत चीनला मागे टाकून लोकसंख्येत प्रथम क्रमांकावर असेल. २०२५ मध्ये भारताची लोकसंख्या १३८ कोटी तर चीनची लोकसंख्या १२३ कोटी राहिल. म्हणजेच चीनची लोकसंख्या दुप्पट होण्यास ६० वर्षांचा कालावधी लागेल तर भारताची लोकसंख्या दुप्पट होण्यास फक्त ३४ वर्षांचा कालावधी लागेल.मात्स्य नावाच्या लोकसंख्याशास्त्रज्ञांनी लोकसंख्याविषयी आपला सिध्दांत मांडला. त्यांनी असे म्हटले की, देशाची लोकसंख्या ही भूमीती श्रेणीत २, ४, ८ ..... तर अन्नधान्याची वाढ ही गणित श्रेणीत १, २, ३, ४ ..... होते.ऋण लोकसंख्या म्हणजे उपलब्ध साधनसंपत्तीपेक्षा लोकसंख्येचे वाढ ही कमी असेल तर ती ऋण लोकसंख्या ठरते. उदा. आस्ट्रेलिया, न्युझिलंड. विसाव्या शतकाला प्रारंभ होईपर्यंत कोणत्याही देशात लोकसंख्या ही समस्या नव्हती त्यानंतर मात्र लोकसंख्या वृद्धी ही अनेक देशांची समस्या बनली. १२ ऑक्टोबर १९९९ हा दिवस संयुक्त राष्ट्र लोकसंख्या कोष यांनी ६०० कोटी लोकसंख्येच्या दिवसाच्या रूपात घोषित केले. कारण त्या दिवशी जगाची लोकसंख्या वाढून ६०० कोटी झाली.

भारतात चंद्रगुप्त मौर्य व मोगल बादशहा अकबर यांच्या कारकिर्दीत लोकसंख्येची मोजणी केल्याचे उल्लेख आढळतात. भारतात जनगणना घेण्यात यावी यास १८६५ मध्ये तत्कालीन सरकारने तत्त्वत मान्यता दिली व अशी जनगणना १८७१ मध्ये घ्यावी असे ठरले. प्रत्यक्षात मात्र १८७२ साली जनगणना घेण्यात आली. तेव्हापासून भारतात दर १० वर्षांनी म्हणजेच प्रत्येक दशक वर्षानंतरच्या पहिल्या वर्षी १८९१, १९०१, १९११ याप्रमाणे जनगणना घेतली जाते. १९०१ पासून आतापर्यंत लोकसंख्येचा विचार केल्यास फक्त २०२१ मध्ये लोकसंख्या काही प्रमाणात कमी झालेली होती याला कारण म्हणजे तत्कालिन काळात वैद्यकीय सुविधेचा अभाव होता, साथिचे रोग पसरलेले होते. गावच्या गाव मृत्यूच्या विळख्यात सापडले व लोक मृत्यूमुखी पाडले नंतर मात्र लोकसंख्येचा वेग मात्र सतत वाढत राहिला. स्वातंत्र्यानंतर १९५१ मध्ये ३६.१ कोटी, २००१ मध्ये १०२.०८ कोटी, २०११ मध्ये १२१.०१ कोटी व १४ जुलै २०१५ ला १,२८९,६८२,५१४ ही आहे.भारतामध्ये विवाहाचे वय पुरूषाचे २१ तर स्त्रीचे १८ असून चीनमध्ये मात्र शहरासाठी २८ तर स्त्रीयांसाठी २५ आहे तर ग्रामीण भागात २५ व २३ आहे.

महाराष्ट्राचा विचार केल्यास महाराष्ट्रात सर्वात जास्त लोकसंख्या ठाणे जिल्हयाची असून सर्वात कमी लोकसंख्या सिंधुदुर्ग जिल्हयाची आहे.२०११ च्या जनगणनेनुसार गडचिरोली जिल्हयाची लोकसंख्या १०,७२,९०४ ही आहे. ११ जुलै १९८६ ला जगाची लोकसंख्या ही ५०० कोटी झाली. हा दिवस लोकसंख्येचा धोका ओळखण्याचा, लोकसंख्यावाढीचा इशारा देणारा दिवस आहे. म्हणून हा दिवस 'जागतिक लोकसंख्या दिन' म्हणून जगभर साजरा केल्या जातो.

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## सार्क संघटना आणि भारताचा भूमिका

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### प्रस्तावना –

आंतरराष्ट्रीय राजकारणामध्ये क्षेत्रवादाने विभिन्न संघटनेला जन्म दिला आहे. त्यालाच प्रादेशिक संघटन म्हटल्या जाते. या संघटनांचा उद्देश क्षेत्रिय किंवा प्रादेशिक हित पूर्ण करणे हा आहे. प्रादेशिक संघटना या प्रामुख्याने सार्वभौम राज्यांनी विशिष्ट उद्देशाच्या पूर्णतेसाठी निमाण केलेल्या स्थायी संघटना आहेत. दक्षिण आशियाचा सर्वांगीण विकास व्हावा त्यासाठी या भागात एखादे क्षेत्रीय संघटन असावे याची जाणीव सर्वप्रथम तत्कालीन बांगलादेश अध्यक्ष झिया उर रहमान यांना झाली. त्या दृष्टीने त्यांनी एक प्रस्ताव तयार केला व तो प्रस्ताव त्यांनी दक्षिण आशियातील राष्ट्रांना विचारासाठी पाठवून दिला. या प्रस्तावामध्ये दक्षिण आशियामध्ये नाटो किंवा वार्सा यासारखे एखादे संघटन असावे. दक्षिण आशियाच्या सर्वांगीण विकासासाठी या क्षेत्रातील सर्वांनी एकमेकांना सहकार्याच्या भावनेतून मदत करावी. सहकार्याची क्षेत्रे म्हणून दळणवळण, आर्थिक आणि औद्योगिक विकास, पर्यटन इ. मुद्यांचा त्या प्रस्तावामध्ये समावेश करण्यात आला होता.

सार्क संघटनेचा भारत सर्वात शक्तीशाली सदस्य आहे. त्यामुळे शेजारील देश भारताबाबत कायमच साशंक राहिले आहेत. सार्कच्या माध्यमातून भारत अन्य सदस्यांवर वर्चस्व ठेवेल अशी त्यांना भीती वाटते. मात्र भारताला सर्वांना एकत्र घेवून दक्षिण आशियाचा विकास साधावयाचा आहे असा संदेश देणे आवश्यक होते. तसेच हिंदुत्ववादी विचारसरणी मानणाऱ्या भारतीय जनता पक्षाच्या शेजारील देशांबरोबरच्या धोरणाबाबत आजवर अनेक शंका घेतल्या गेल्या आहेत. या पक्षाला बहुमत मिळाल्यावर त्याचे धोरण कसे असेल, याचे संकेत सर्व देशांपर्यंत पोहचविणे आवश्यक होते. अलिकडील काळात सार्क संघटनेच्या कार्यप्रणालीत शिथिलता आली आहे. त्याचा परिणाम विभागीय संवाद आणि सहकार्यावर झाला होता. मात्र विकासासाठी भारताला विभागीय शांतता आणि सहकार्य वाढविण्याची गरज वाटत होती.

### सार्कच्या स्थापनेचा इतिहास :

युरोपियन आर्थिक समूहाच्या (युरोपियन इकॉनॉमिक कम्युनिटी) स्थापनेमुळे संबंधित देशांना झालेले लाभ पाहून दक्षिण आशियासाठीही तशी एखादी संघटना स्थापण्याचा निर्णय या क्षेत्रातील देशांनी घेतला. शीतयुद्धाच्या काळात महाशक्तींमधील स्पर्धेचा जगातील सर्वाधिक लोकसंख्येच्या प्रदेशांपैकी एक असलेल्या आणि गरीबीने ग्रासलेल्या दक्षिण आशियातील स्थैर्य आणि विकासावर परिणाम होत होता. त्यामुळे महाशक्तींना या क्षेत्रापासून दूर ठेवून आपला विकास साध्य करण्याच्या हेतूने प्रादेशिक सहकार्य संघटनेचा विचार पुढे आला होता. या क्षेत्रातील अनेक नद्या भारत, पाकिस्तान, बांगलादेश, नेपाळ, भूतान या देशांमधून वाहतात, त्यामुळे पूर, दुष्काळासारख्या संकटांचा सामना करतांनाच पाणीवाटप, जलविद्युत निर्मितीत या देशांमध्ये सहकार्य वाढणे आवश्यक होत होते. १९७६ मध्ये सार्क संघटनेच्या स्थापनेसंबंधीचा प्रस्ताव बांगलादेशने मांडला होता. आर्थिक विकासासाठी दक्षिण आशियामधील गरीब राष्ट्रांनी एकत्र येवून परस्परांच्या सहकार्याने परस्परांचा विकास साधला जावा या उद्देशाने सार्क संघटनेची स्थापना ढाका येथे १९८५ रोजी करण्यात आली. त्यात बांगलादेश, भारत, पाकिस्तान, मालदिव, नेपाळ, भूतान, श्रीलंका या राष्ट्रांचा अंतर्भाव होतो. दक्षिण आशियातील देशांच्या संघटनेचा जाहीरनामा प्रसिध्द करून त्यात सार्कच्या स्थापनेचे उद्देश स्पष्ट करण्यात आले होते. सार्वभौमत्व, एकात्मता, प्रादेशिक अखंडत्व, राजकीय स्वातंत्र्य, दुसऱ्या देशांच्या अंतर्गत कारभारात हस्तक्षेप न करणे या तत्वाबाबत सर्व सदस्य देशांनी बांधिलकी व्यक्त केली.

### संशोधनाची उद्दिष्ट्ये –

- १) दक्षिण आशियायी राष्ट्रातील आर्थिक, सामाजिक व सांस्कृतिक विकासाला चालना देणे.
- २) संघटनेच्या सदस्य राष्ट्रांमध्ये परस्पर सामंजस्य व विश्वास निर्माण करणे.
- ३) सार्क संघटनेतील भारताची भूमिका अभ्यासणे.

### संशोधनाची गृहितके –

- १) सार्क संघटनेमुळे दक्षिण आशियातील राष्ट्रांमध्ये एकात्मता निर्माण झाली आहे.
- २) सार्क संघटनेमुळे दक्षिण आशियातील राष्ट्रांमध्ये सहकार्य व सलोख्याचे संबंध प्रस्थापित झाले आहेत.
- ३) सार्क संघटनेत भारताने मोलाची भूमिका निभावली आहे.
- ४) सार्क संघटनेमुळे दक्षिण आशियातील गरिब राष्ट्रांच्या आर्थिक विकासात वाढ झाली आहे.

**सार्कसंबंधी भारताची भूमिका** –विभागीय सहकार्याच्या प्रस्तावाकडे पाहण्याचा भारताचा दृष्टिकोण हा नेहमी सकारात्मक राहिला आहे. दक्षिण आशिया एक संघटित शक्ती म्हणून पुढे यावा अशी भारताची सुरुवातीपासूनच इच्छा आहे. अशा

संघटनेच्या माध्यमातून दक्षिण आशियायी राष्ट्रांनी आपला आर्थिक आणि सामाजिक विकास साधावा असे भारताचे मत होते. दक्षिण आशियामधून भारत आणि त्याच्या शेजारी राष्ट्रामध्ये विविध कारणावरून जे संघर्ष आहेत, ते सोडविण्यासाठी राष्ट्रामध्ये परस्परविश्वास निर्माण होणे आवश्यक आहे. असा विश्वास आर्थिक आणि व्यापारी सहकार्यामधून निर्माण होऊ शकतो, अशी भारताची भूमिका होती. दक्षिण आशिया उपखंडातील राष्ट्रांच्या तुलनेत सर्वच क्षेत्रांमध्ये भारताचे श्रेष्ठत्व आहे. याची भारताला कल्पना आहे. परिणामी दक्षिण आशियाई विकासाचे उद्दिष्ट भारताच्या पुढाकाराशिवाय साध्य होणार नाही. दक्षिण आशियात भारताला वडिलबंधूची (Big Brother) भूमिका पार पाडावी लागेल. याची जाणीव पंडित जवाहरलाल नेहरू ते नरेंद्र मोदीपर्यंत सर्वच पंतप्रधानांना आहे. दक्षिण आशियामध्ये श्रीलंका आणि मालदिप ही दोन राष्ट्रे सोडली तर इतर सर्वच राष्ट्रांशी भारताच्या भौगोलिक सीमा भिडलेल्या आहेत. भारताने आपल्या आकार-मानाचा, आर्थिक आणि लष्करी सामर्थ्याचा फायदा दक्षिण आशियाई राष्ट्रांवर प्रभाव पाडण्यासाठी किंवा त्यांच्या अंतर्गत कारभारात हस्तक्षेप करण्यासाठी कधीही केला नाही.

### १) शांततामय व स्थिर दक्षिण आशिया :

दक्षिण आशियातील देशांमध्ये दक्षिण आशियाच्या बाहेरील शक्तिच्या मदतीने अडचणी निर्माण केल्या जात आहेत. त्यामुळे या क्षेत्रात कायम तणावपूर्ण वातावरण राहते. म्हणूनच दक्षिण आशियात शांतता व स्थिर राहणे संपूर्ण क्षेत्राच्या दृष्टीने आवश्यक असल्याचे भारताचे मत आहे. एकविसाच्या शतकात जागतिक अर्थकारणात आशियाई अर्थव्यवस्थांना केंद्रीय स्थान आले आहे. त्यातच भारतीय अर्थव्यवस्थेचा विकासदरही वाढता राहिला आहे. अशा परिस्थितीत आपल्या शेजारील देशांबरोबरचे संबंध सुरळीत ठेवून विकासाला पोषक वातावरण प्रस्थापित करणे भारताला आवश्यक वाटत आहे.

### २) लोकशाही शक्तिना पाठबळ –

भारताच्या परराष्ट्र धोरणात शेजारी देशांबरोबरच्या संबंधांच्या विकासाला कायम प्राधान्य राहिले आहे. जगातील सर्वात मोठी लोकशाही असलेल्या भारताच्या शेजारील देशात लोकशाही म्हणावी तशी रुजलेली नाही. त्या देशांमध्ये लोकशाही मूल्यांचे संवर्धन होणे भारताची सुरक्षा आणि विकासाच्या दृष्टीने महत्वाचे आहे. भारतव्देशावरच पाकिस्तान, बांगलादेश, अफगणिस्तानातील कट्टरपंथीयांचे अस्तित्व अवलंबून आहे. अशावेळी त्या देशांमधील लोकशाही शक्तिना बळ देण्यासाठी लोकशाही आणि शांततामय मार्गाने घडून आलेल्या भारतातील सत्तांतरात त्यांना सामावून घेणे भारताने आवश्यक मानले.

### ३) चीनच्या वाढत्या प्रभावाला शह –

शेजारील देशांच्या भारताविषयीच्या दृष्टिकोनाचा फायदा घेत चीनने भारताच्या शेजारील देशांशी संबंध विकसित केले आहेत. त्यामुळे भारताची राष्ट्रीय सुरक्षा, दक्षिण आशिया आणि हिंदी महासागरातील राष्ट्रहिते यावर गंभीर परिणाम होत आहेत. अशावेळी चीनचा प्रभाव कमी करण्यासाठी भारताला प्रयत्न करणे आवश्यक आहे. म्हणूनच सार्कला मजबूत करण्यासाठी भारत भविष्यात प्रयत्नशील राहिल हा संदेश पंतप्रधान नरेंद्र मोदी यांनी दिला. परिषदेच्या भाषणात भारत या संघटनेत महत्वाची भूमिका बजावू इच्छितो हेही त्यांनी स्पष्टपणे नमूद केले.

### ४) सागरी सुरक्षेसाठी सहकार्य –

जागतिक अर्थकारणात आशियाई अर्थव्यवस्थांना महत्व आल्यावर हिंदी महासागरातील क्षेत्राचे महत्त्वही आणखी वाढले आहे. या महासागरात दक्षिण आशियाचे भू-राजकीय स्थान अतिशय महत्वाचे आहे. दक्षिण आशियातील सर्वच देश आंतरराष्ट्रीय व्यापार, सागरीसंपत्ती आदीसाठी या महासागरावर अवलंबून आहेत. त्यामुळे सार्कच्या माध्यमातून सागरी सुरक्षेसाठी भारत प्रयत्न वाढवू शकेल.

### ५) दहशतवाद आणि फुटीरतावादाविरोधात सहकार्य –

दहशतवाद आणि फुटीरतावादाने सार्कमधील सर्वच देश त्रस्त आहेत. दहशतवादाची पाळेमुळेही याच क्षेत्रात आहेत. अशा परिस्थितीत एकत्रितपणे या समस्यांवर मात करण्यासाठी सार्क देशांबरोबर सहकार्य वाढविण्यास भारत प्रयत्न करू पाहत आहे.

### ६) व्यापार, आरोग्य व शिक्षण –

भारतानं एकतर्फी सार्क देशांसाठी काही गोष्टींचं वचन दिलं आहे. व्यापार, आरोग्य रक्षण, शिक्षण इत्यादी गोष्टीसाठी भारतात येवू इच्छिणाऱ्यांना उदारहस्ते व्हिसा दिला जाणार आहे. एचआयव्ही, टीबी, कॅन्सर इत्यादी छळणाऱ्या रोगावर संशोधन व्हावे, उपचार आणि औषधं विकसित व्हावीत, यासाठी भारत एक प्रयोगशाळा उभारणार आहे. सार्क देशाशी व्यापार वाढविण्याचा निर्णय भारताने घेतला आहे. भारत एक उपग्रह सोडणार आहे. त्याचा उपयोग सार्क देशांना शिक्षण, संशोधन, आरोग्य व्यवस्था, हवामान, दळणवळण आदीसंदर्भात घेता येईल.

७) **सर्वसमावेशक विकासासाठी आर्थिक व सांस्कृतिक सहकार्य** – सार्कमधील देश राजकीयदृष्ट्या स्वतंत्र असले तरी भौगोलिक, सांस्कृतिक, सामाजिकदृष्ट्या ते एकमेकांच्या अतिशय जवळ आहेत. त्यामुळे या क्षेत्राच्या विकासासाठी एकत्रित प्रयत्न केले जावेत असे भारताला वाटते. त्यामुळे सामान्य जनतेचे जीवनमान उंचावण्यात मदत होईल.

८) **भारताकडून लष्करी सामर्थ्याचा गैरवापर नाही** –

भारताची भूमिका आपल्या शेजारी राष्ट्रांविषयी सदैव उदार राहिली आहे. भारताने आपल्या लष्करी सामर्थ्याचा वापर शेजारी राष्ट्रांविरोध करण्याचा प्रयत्न केला नाही किंवा त्या आधारावर त्यांना धमकावलेली नाही. युद्ध आणि आक्रमण हा भारतीय संस्कृतीचा भाग नाही. प्रत्येक प्रश्न शांतता, चर्चा आणि सहकार्याच्या माध्यमातून सोडविला जावा, ही भारताची भूमिका राहिली आहे.

**सार्क समोरील आव्हाने –**

- १) सार्क संघटनेतील सदस्य देशांचे एकमेकांशी राजकीय मतभेद आहेत. भारत पाकिस्तानातील तणाव, भारत-श्रीलंका यांच्यातील तणाव ही त्याची काही उदाहरणे आहेत. त्याचे पडसाद सार्कमध्ये प्रामुख्याने उमटत आहेत. त्यामुळे सार्कच्या कार्यक्षमतेवर त्याचा परिणाम होत आहे. राजकीय मतभेदांमुळे सांस्कृतिक संबंधावरही मर्यादा येत आहेत.
- २) द्विपक्षीय मुद्यांचा सार्कच्या माध्यमातून होणाऱ्या सहकार्यावर परिणाम होऊ न देण्याचे आव्हान या संघटनेसमोर आहे. पाकिस्तान काश्मिरचा मुद्दा या व्यासपीठावरही उठवत आहे.
- ३) या क्षेत्रातील देशांमध्ये नैसर्गिक साधनसंपत्तीचे अतिशय असंतुलित वितरण झालेले आहे. त्यामुळे या सर्वांना भारतावर अवलंबून राहावे लागते. सार्कच्या सदस्यत्वामुळे भारतावरील आपले अवलंबित्व वाढेल अशी चिंता या देशांना भेडसावत आहे. त्या चिंतेपोटीच ते सार्कला सक्षम करण्यात अडथळे आणत आहेत.
- ४) सार्कमधील प्रत्येक देशाची विकासाची गती भिन्न आहे. सध्याच्या पातळीवर सहकार्य वाढविल्यास त्याचा विपरीत परिणाम आपल्या अर्थव्यवस्थेवर होईल अशी चिंता कमी विकसित देशांना वाटते.
- ५) सार्क देशांमध्ये असलेला पायाभूत सुविधांचा अभाव या देशांच्या व्यापारावर परिणाम करत आहे. या क्षेत्रात भारत वगळता अन्य देशांमध्ये ढळणवळणाच्या साधनांचा विकास कमी झालेला आहे.
- ६) सार्क शिखर परिषदेमधील निर्णय सर्व राष्ट्रांना राष्ट्रप्रमुखांच्या एकमताने होणे आवश्यक असते. एखादा राष्ट्रप्रमुख परिषदेला उपस्थित राहू शकत नसेल, तर संबंधित निर्णय होऊ शकत नाही. त्यामुळे या तरतुदीत बदल करण्याची आवश्यकता व्यक्त होत आहे.
- ७) काही वर्षांपासून सार्कच्या शिखर संमेलनाच्या आयोजनामध्ये बरीच अनियमितता आली आहे. त्यामुळे सार्कसंबंधीचे निर्णय प्रलंबित राहून सहकार्याला अपेक्षित गती येत नाही. शिखर संमेलने ही औपचारिकता राहिली आहे.

**गरिबी ही सर्वच सदस्य देशांची समस्या –**

प्रत्येक सार्क देशात स्वतंत्र प्रश्न आहेत. भूतान, नेपाळ, आणि बांगलादेशात गरिबी हा मुख्य प्रश्न आहे. त्या देशात आर्थिक विकासासाठी आवश्यक त्या पायाभूत सुविधांचा अभाव आहे. त्या उभ्या करण्यासाठी आवश्यक गुंतवणूक त्या देशात नाही. शैक्षणिक मागासपणही आहे. भारताबरोबर करार करून, व्यापार करून त्यांना काही प्रमाणात फायदा होईल, परंतु पायाभूत सुविधाबाबत भारत किती मदत करू शकणार ? कारण खुद्द भारतातही तीच समस्या आहे. भारत त्यासाठी जगभरातून येणाऱ्या गुंतवणुकीची वाट पाहतो आहे. खुद्द भारतातही २० ते ३० टक्के गरिबी आहे.

दक्षिण आशियातल्या देशांची समस्या मुख्यतः आर्थिक आहे. बांगलादेश आणि पाकिस्तानात धार्मिक घटकांचाही एक निर्णायक हात आहे. गरिबी, विषमता, अशिक्षितपणा, आधुनिक – वैज्ञानिक विचारांचा अभाव ही तिथल्या प्रश्नांची मुळ आहेत. भारतातही तीच समस्या आहे. इतरांच्या तुलनेत ती कमी तीव्र आहे. गरिबी दूर करावयाची असेल तर कसबी मनुष्यबळ असावं लागतं, माणसांची उत्पादनक्षमता वाढवावी लागते. योग्य शिक्षण, वैज्ञानिक विचार, विश्लेषण करण्याची क्षमता या गोष्टी माणसाकडं असाव्या लागतात.

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## जागतीकीकरणाच्या युगात न्याय

डॉ. रविंद्र पांडुरंग भणगे सहयोगी प्राध्यापक, राज्यशास्त्र अधिविभाग, शिवाजी विद्यापीठ, कोल्हापूर.

### प्रस्तावना:—

१५ ऑगस्ट १९४७ ला देशात स्वकीय सरकार सत्तारूढ झाले राजकीय व सामाजिक क्षेत्रात कार्य करणाऱ्या प्रस्थापित नेत्यांनी देशात सरकार न्याय प्रस्थापनेसाठी प्रयत्न करेल याची हमी दिली. या नेत्यांना न्याय प्रस्थापनेसाठी सरकारचा हस्तक्षेप मान्य होता न्यायाच्या प्रस्थापनेसाठी सरकारची सुरवातीपासुनची धोरणे पुरक व पोषक अशीच ठरवण्यात आली. देशात सामाजिक, आर्थिक, राजकीय न्याय प्रस्थापनेस पुरक निती निर्धारित केली गेली. न्याय प्रस्थापनेसाठी कल्याणकारी राज्य, समाजवादी विचारांचा अवलंब केला गेला वरील क्षेत्रात राज्यांने कोणती कार्ये कशा प्रकारे पार पाडावीत यासंबंधीचे मार्गदर्शन उद्देशपत्रीका व मार्गदर्शक तत्वाद्वारे राज्यघटनेने सरकारला केले आहे. सरकारनेही आपली धोरणे न्याय प्रस्थापनेस सुसंगत बनवली ही प्रक्रिया अखंडपणे १९९० पर्यंत सुरु होती. परंतु १९९१ नंतर जागतीक वित्तीय संस्थांच्या दबावापोटी केंद्र सरकारला खाजगीकरण, उदारीकरण, व जागतीकीकरण या धोरणांचा स्विकार करणे भाग पडले या धोरणांच्या स्विकारामुळे देशातील न्यायाच्या संकल्पनेवर मोठया प्रमाणात आघात झाला

### जागतीकीकरण व न्याय:—

खाजगीकरणाचे उदारीकरण व जागतीकीकरण धोरण समाजात विषमता निर्मितीस पोषक असल्यामुळे ते न्यायाच्या संकल्पनेविरोधी आहे अशी भावना सार्वत्रीक आढळते. भारतातील डाव्या विचारांचे पक्ष संघटना याच कारणामुळे त्यास विरोध करताना आढळतात. सरकारने स्विकारलेल्या या धोरणामुळे न्याय प्रस्थापनेसाठी राबवल्या जात असलेल्या अनेक कृती कार्यक्रमांवर संक्रांत आली अनेक धोरणांना पुनर्विचार करणे सरकारला गरजेचे बनले. १९४७ पासून आर्थिक, सामाजिक न्यायासाठी सुरु केलेल्या योजना सरकारला टप्प्याटप्प्याने बंद कराव्या लागत आहेत. किंवा त्या नाममात्र सुरु आहेत. अनेक प्रकारची अनुदाने जागतीक बँक व विश्वनानेनिधीच्या दबावामुळे बंद करावी लागली. त्यामुळे सर्वसामान्य गरीब जनता भरडली जात आहे. विषमतेवर आधारित समाजरचना निर्माण होवू पहात आहे. गरीब व श्रीमंत अशी दरी वाढतच चालली आहे. वायदे बाजारात बहुराष्ट्रीय कंपन्या सहभागी झाल्यामुळे कृत्रीम टंचाई निर्माण करून भाववाढ केली जात आहे. महागाईने त्रस्त सामान्य जनतेला आपल्या दैनंदिन गरजा भागवणे मुश्कील बनत चालले आहे. या स्थितीवर सरकारचे कोणतेच नियंत्रण राहिलेले दिसत नाही.

प्रगत तंत्रज्ञान व कुशल मनुष्यबळाअभावी देशी उद्योग देशोधडीला लागत आहेत बेरोजगारांच्या संख्येत निरंतर वाढ होत आहे अशा स्थितीत सरकारकडून देशी उद्योगास संरक्षण मिळण्याऐवजी विदेशी उद्योगासाठी सरकार पायघडया अंथरत आहे. या सरकारच्या कृतीमुळे जनतेच्या मनात सरकार विषयी तीव्र रोष उत्पन्न होत आहे. यासाठी सरकारने आपले धोरण ठरवताना निर्णय घेताना न्यायाचे तत्व व जागतीकीकरण यांची सांगड घालून सुवर्णमध्य साधणे गरजेचे आहे.

न्यायप्रस्थापनेसाठी हुकूमशाही, साम्यवादी देशात सक्तीच्या मार्गाचा तर लोकशाही देशातील सरकारे सहमतीच्या मार्गाचा अवलंब करत असतात. भारतात लोकशाही असूनही जागतीकीकरणाच्या मार्गाच्या उद्दीष्ट पूर्ततेसाठी सहमती ऐवजी सक्तीच्या मार्गाचा अवलंब केला जात आहे त्यामुळे सेझ किंवा अन्य प्रकल्पांच्या विरोधात प्रखर आंदोलने उभी राहत आहेत. जागतीकरणाच्या प्रक्रीयेत सामान्य मजूर कामगार वर्गावर मोठया प्रमाणावर दारिद्र्य आले असून या घटकावर मोठया प्रमाणावर अन्याय होत आहे त्याच्या बाजून लढणा—या पक्ष संघटनाची आंदोलने दिवसेंदिवस क्षिण होत चालली आहेत. जागतीकीकरणाच्या प्रक्रीयेमुळे आज लोकांच्या आपल्या सरकारवर विश्वास राहिलेला नाही जरी देशाच्या सर्वांगीण विकास, प्रगतीसाठी व सामाजिक कल्याणासाठी आणि न्याय प्रस्थापनेसाठी शासनाची मक्तेदारी गरजेची मानली गेली आहे परंतु ही मक्तेदारी जागतीकीकरणामुळे नष्ट झाली आहे. खाजगीकरणामुळे मागासलेल्या जाती जमाती व इतर मागासांना विकासासाठी प्रगत समाजाच्या

बरोबरीने येण्यासाठी घटनेने दिलेल्या आरक्षणावर गदा आली आहे खाजगी व्यवस्थापणात आरक्षणास विरोध होताना आढळतो आहे.

समाजहीत डोळयासमोर ठेवून निर्णय घेणे म्हणजे न्याय परंतु आज सरकारची धोरणे समाजहीत डोळयासमोर ठेवून ठरवली जात आहेत का? हा संशोधनाचा विषय बनला आहे. जागतीकीकरणामुळे केवळ भांडवलदारांचे हीत जपण्याचे काम सरकार करत आहे. जागतीक बाजारावर आधारित व्यवस्थेसाठी देशाची अर्थव्यवस्था खुली करून देणे म्हणजे जागतीकीकरण जागतीकीकरण म्हणजे व्यापार, वित्त, रोजगार, तंत्रज्ञान, दळणवळण, राहणीमान, शासन व समाजव्यवस्था, संस्कृती अशा सर्वत्र क्षेत्रातून होत राहणारे रुपांतर होय आणि या विविध क्षेत्रातून हळूहळू न्यायाची संकल्पना हद्दपार होत जात आहे, जाणार आहे व न्यायासाठी हा धोक्याचा इशारा आहे.

### निष्कर्ष

- १) न्यायाची संकल्पना घटनादत्त असून न्याय प्रस्थापनेची जबाबदारी राज्यघटनेने सरकारवर सोपवलेली आहे.
- २) जागतीकीकरणाच्या धोरणाच्या स्विकारामुळे न्याय प्रस्थापनेमध्ये अडथळा उत्पन्न झाला आहे. त्यासाठी सरकारच्या सुयोग्य हस्तक्षेपाची गरज आहे.
- ३) समाजात गरीब व श्रीमंत अशी दरी वाढत असून विषमतेवर आधारित समाजरचना निर्माण होवू पहात आहे त्यासाठी सरकारने समाजवादी धोरणे नेटाने राबवली पाहिजेत.
- ४) जागतीकीकरणामुळे देशांतर्गत परिस्थितीवर सरकारचे नियंत्रण सैल झाले आहे.
- ५) भांडवलदारांच्या हिताची जपणूक सरकारकडून केली जात आहे तर सर्व सामान्यांवर अन्याय होतो आहे यासाठी आर्थिक क्षेत्रात राज्याच्या प्रभावी हस्तक्षेपाची गरज आहे.
- ६) समाजजीवनाच्या अनेक क्षेत्रातून न्यायाची संकल्पना हद्दपार होत आहे व त्यास जागतीकीकरणाच्या नावाखाली सरकारचा पाठींबा आहे.

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## राजकीय वर्तनातील भिन्नता

श्री.श्रावण धोंडीराम पाटील.संशोधक विद्यार्थी, राज्यशास्त्र अधिविभाग शिवाजी विद्यापीठ, कोल्हापूर.

**प्रस्तावना:**— राज्य पातळी आणि स्थानिक पातळीवरती मतदारांच्या वर्तनामध्ये वेगळेपण दिसते. हे वेगळेपण २००९ ते २०१४ दरम्यानच्या स्थानिक शासन संस्थांच्या निवडणुका आणि विधानसभा निवडणूक २०१४ च्या निवडणुक निकालातून दिसून येते. हा मुद्दा येथे दिसून येतो.

महानगरपालिका निवडणुका :- २००९ ते २०१४ पर्यंत महानगरपालिकांच्या निवडणुका झाल्या. या महानगरपालिका निवडणुकीमध्ये सर्वात जास्त मते काँग्रेस पक्षाला मिळाली होती. (२०.४५) तर दुसऱ्या क्रमांकाची मते राष्ट्रवादी काँग्रेस पक्षाला मिळाली होती. (१६.३९). दोन्ही काँग्रेस पक्षांना मिळून (३६.८४) टक्के मते मिळाली होती. याचा अर्थ (६३.१६) टक्के मते दोन्ही काँग्रेस पक्षांच्या बाहेर होती. त्या मतांवरती काँग्रेस पक्षाचे नियंत्रण नव्हते. ही एक मोठी शहरी भागातील मर्यादा दोन्हीही काँग्रेस पक्षांची होती.

मनपाच्या निवडणुकीमध्ये शिवसेना पक्षाला तिसऱ्या क्रमांकाची मते मिळाली होती. (१४.३१). जवळ-जवळ शिवसेनेइतकीच मते मनसेला मिळाली होती. (१२.४३). तसेच भाजपा हा पक्ष देखिल जवळ-जवळ मनसेइतकीच मते मिळवलेला पक्ष होता. (११.५९ टक्के) या तिन ही पक्षांच्या मतांची एकत्रीत बेरीज (३८.३३ टक्केच) होती. दोन्हीही काँग्रेस पक्षांच्या तुलनेत भाजपा, शिवसेना आणि मनसे यांची मते (१.४९ टक्के) जादा होती. याचा अर्थ भाजपा, शिवसेना, मनसे हे तिन ही पक्ष एकत्रीतपणे काँग्रेस, राष्ट्रवादी काँग्रेस पेक्षा वरचढ होते. याशिवाय अपक्षांना (१३.१९ टक्के) व इतरांना (९.२१ टक्के) मते मिळाली होती. ही मते विस्कळीत होती. तसेच ती मते सोईनुसार निर्णय घेणारी होती. यामुळे ही मते निर्णायक देखिल होती. अशा या निर्णायक मतांचा २०१४ च्या लोकसभा व महाराष्ट्राच्या विधानसभा निवडणुकीत शिवसेना, भाजपाकडे कल राहिला. तर दोन्हीही काँग्रेसची मते परस्परांच्यात विभागली गेली. म्हणजेच थोडक्यात कॉस्मोपॉलिटियन शहरांमध्ये विस्कळीत मते भाजप, शिवसेनेच्या कामास आली. असा एक अर्थ काढता येतो.

मनपा निवडणुकीतील पक्षांची मते आणि टक्केवारी.

अ. क्र	पक्ष	मते	टक्केवारी
१.	भाजप	२३९४६६०	११.५९
२.	सी. पी. आय.	१८५४०	०.०८
३.	एन. सी. पी.	३३८४२६६	१६.३९
४.	आय. एन. सी.	४२२३६२७	२०.४५
५.	सी. पी. आय. (एम)	४७७६२	०.२३
६.	बी. एस. पी.	४२७४४९	२.०७
७.	एस. एस.	२९५५९१६	१४.३१
८.	एम. एन. एस.	२५६६६२९	१२.४३
९.	आय. एन. डी. (अपक्ष)	२७२३१८७	१३.१९
१०.	इतर	१९०३०३८	९.२१
११.	एकूण	२०६४५०७४	१००

टीप :- ( राज्य निवडणुक आयोगाचा अहवाल २००९-२०१३. )

महानगरपालिकांमध्ये अभिजनांचा वर्ग बदलला होता. कारण २५४३ पैकी १२०० महिला निवडून आल्या होत्या. तर अनुसूचीत जातीतील २४८ उमेदवार निवडून आले होते. अनुसूचीत जमातीतील ७० उमेदवार निवडून आले होते. आणि ओबीसी वर्गवारीतील ६८८ उमेदवार निवडून आले होते. या आकडेवारीवरून असे दिसते की, हा निवडून आलेला वर्ग प्रस्थापित विरोधी होता. त्यामुळे या सदस्यांमध्ये प्रस्थापित पक्षांच्या विरोधातील भूमिका देखिल घेतली जात होती. यातूनच स्थानिक पातळीवरील राजकीय अभिजनांचे चारित्र्य बदलले गेले होते. तसेच अभिजनांचे अभिसरण देखिल घडून आले होते.

## नगरपालिका निवडणुकीतील पक्षनिहाय जागा, मते आणि टक्केवारी

अ. क्र	पक्ष	जागा	मते	मतांची टक्केवारी
१.	भाजप	४३७	१८१४१६३	१०.११
२.	सी. पी. आय.	०३	९११०	०.०५
३.	एन. सी. पी.	१३००	४१९८११३	२३.४१
४.	आय. एन. सी.	१२९३	४३७३०३५	२४.३९
५.	बी. एस. पी.	१७	२०१९६८	१.१२
६.	एस. एस.	४५४	१५५५४१८	८.६७
७.	एम. एन. एस.	६१	३४५६९३	२
८.	इतर	१२६१	५४३१६६४	३०.२९
९.	एकूण	४८२६	१७९२९१६४	१००

टीप :- ( राज्य निवडणुक आयोगाचा अहवाल २००९-२०१३. )

नगरपालिकांच्या निवडणुका २००९ ते २०१४ या दरम्यान झाल्या. ४८२६ जागांच्या निवडणुका झाल्या. २२३ नगरपालिकांमधील या जागा होत्या. २२३ नगरपालिकांमध्ये सर्वात जास्त जागा राष्ट्रवादी काँग्रेस पक्षाच्या निवडून आल्या. आणि त्यांना मते दुसऱ्या क्रमांकाची मिळाली. तर काँग्रेस पक्षाला दुसऱ्या क्रमांकाच्या जागा आणि प्रथम क्रमांकाची मते मिळाली. नगरपालिका निवडणुकीमध्ये दोन्ही काँग्रेसच्या जागा व मते यांच्यामध्ये किरकोळ बदल दिसतो. मात्र मोठा बदल दिसत नाही. त्यामुळे मुख्य राजकीय स्पर्धा दोन्ही काँग्रेसमध्येच होती. २५९३ जागा दोन्ही काँग्रेस पक्षांच्या निवडून आल्या होत्या. (४७.८) टक्के मते दोन्ही काँग्रेस पक्षांना नगरपालिकेमध्ये मिळाली होती. ही मते जवळपास ५० टक्के होती. हा नगरपालिका निवडणुकीतील दोन्ही काँग्रेस पक्षांचा मोठा विजय होता. दोन्ही काँग्रेसच्या नंतर तिसऱ्या क्रमांकाच्या जागा शिवसेना पक्षाच्या निवडून आल्या होत्या. परंतु शिवसेनेला मिळालेली मते भाजपपेक्षा कमी होती. भाजपच्या निवडून आलेल्या जागा चौथ्या क्रमांकाच्या होत्या. परंतु मिळालेली मते, तिसऱ्या क्रमांकाची होती. नगरपालिका निवडणुकीमध्ये मनसेला ६१ जागा मिळालेल्या होत्या. या जागा महानगरपालिकेतील यशाच्या तुलनेत फार कमी होत्या. या पक्षाला केवळ २ टक्केच मते मिळाली होती. भाजप, शिवसेना, मनसे या तीन पक्षांना मिळून ९५२ जागा मिळाल्या होत्या. आणि (२०.७८) टक्के मते मिळाली होती. याचा अर्थ एकट्या राष्ट्रवादी काँग्रेस किंवा एकट्या काँग्रेस पेक्षा या तिघांच्या जागांची किंवा मतांची संख्या कमी होती. म्हणजेच हे दोन्हीही पक्ष वर्चस्वशाली होते. तर भाजप, शिवसेना आणि मनसे हे तिनही पक्ष प्रभावी नव्हते. परंतु नगरपालिका निवडणुकीमध्ये इतर हा घटक फारच महत्त्वपूर्ण होता. त्यांच्या जागा १२६१ निवडून आल्या होत्या. आणि त्यांना ३०.२९ टक्के मते मिळाली होती. जागा एक-एकट्या राष्ट्रवादी काँग्रेस व काँग्रेस पेक्षा कमी होत्या. परंतु मतांची टक्केवारी मात्र एक-एकट्या राष्ट्रवादी काँग्रेस व काँग्रेसच्या तुलनेत जास्त होती. हा घटक अस्थिर, अनिश्चित स्वरूपाचा होता. हा घटक २०१४ च्या लोकसभा आणि महाराष्ट्र विधानसभा निवडणुकीत भाजपच्या मदतीस आला. एकूण महाराष्ट्राच्या राजकारणातील अस्थिर घटकाचे भाजप शिवसेनेकडे एकीकरण घडून आले. हीच एक फार मोठी राजकीय घडामोड होती.

२२३ नगरपालिकांमध्ये ४८२६ जागा होत्या. त्यापैकी महिलांसाठी २४७१ जागा राखीव होत्या. अनुसूचीत जातीसाठी ५३८ जागा राखीव होत्या. अनुसूचीत जमातीसाठी २०८ जागा राखीव होत्या. हा नगरपालिका निवडणुकीतील स्थानिक अभिजनांचा गट सामाजिक दृष्ट्या प्रस्थापित राजकीय पक्षांवरती असंतोष व्यक्त करत होता. तर प्रस्थापित पक्ष म्हणून काँग्रेस, राष्ट्रवादी काँग्रेस यांच्याकडील वर्चस्वशाली जातीच्या राजकारणाला विरोध करत होता. थोडक्यात नगरपालिका निवडणुकीतील हे स्थानिक अभिजन काँग्रेस, राष्ट्रवादी काँग्रेस पक्षांशी एकनिष्ठ नव्हते. त्यामुळे या सामाजिक अस्थिरतेचा लाभ सर्वात जास्त भाजप, शिवसेनेला २०१४-१५ च्या महाराष्ट्र विधानसभा व लोकसभा निवडणुकीत मिळाला.

## जिल्हा परिषद निवडणुकीतील पक्षनिहाय जागा, मते आणि टक्केवारी.

अ. क्र	पक्ष	जागा	मते	मतांची टक्केवारी
१.	भाजप	२८१	३४८५३११	११.९३
२.	सी. पी. आय.	१	६७११८	०.२२
३.	एन. सी. पी.	६०४	८७९६०३७	३०.१२
४.	आय. एन. सी.	५४०	७६६२८०७	२६.२४
५.	सी. पी. आय. (एम)	१५	१८१९४३	०.६२
६.	बी. एस. पी.	६	३२२५४३	१.१०
७.	एस. एस.	२७२	३७२२६४६	१२.७४
८.	एम. एन. एस.	२३	६६७९५६	२.२८
९.	इतर	२२२	४२९४१२९	१४.७०
१०.	एकूण	१९६४	२९२००४९०	१००

टीप :- ( राज्य निवडणुक आयोगाचा अहवाल २००९-२०१३. )

## पंचायत समिती निवडणुकीमध्ये पक्षनिहाय मिळालेल्या जागा आणि मतांची टक्केवारी.

अ. क्र	पक्ष	जागा	मतांची टक्केवारी
१.	भाजप	५८६	१४.९६
२.	सी. पी. आय.	४	०.१०
३.	एन. सी. पी.	११५५	२९.५०
४.	आय. एन. सी.	१०७०	२७.३३
५.	सी. पी. आय. (एम)	१५	०.३८
६.	बी. एस. पी.	१८	०.४५
७.	एस. एस.	५५२	१४.०९
८.	एम. एन. एस.	५०	१.२७
९.	इतर	४७२	१२.०५
१०.	एकूण	३९२२	१००

टीप :- ( राज्य निवडणुक आयोगाचा अहवाल २००९-२०१३ )

**निष्कर्ष:-** स्थानिक स्वराज्य संस्थामध्ये मतदार जे राजकीय वर्तन करतात तेच राजकीय वर्तन विधानसभा पातळीवर करत नाहीत. तसेच राजकीय पक्ष आणि मतदार यांचे संबंध कच्चे आहेत. त्यामुळे महाराष्ट्राचा राजकीय रंगमंच फिरता दिसतो.

**संदर्भसुची**

१. राज्य निवडणुक आयोगाचा अहवाल १९९२-१९९७.
२. राज्य निवडणुक आयोगाचा अहवाल १९९७-२००८.
३. राज्य निवडणुक आयोगाचा अहवाल २००९-२०१३.
४. डॉ. पळशीकर सुहास — महाराष्ट्राचे राजकारण, प्रतिमा प्रकाशन, पुणे.

## औंध सन्यातील सामाजिक सलोखा

श्री करीम नबी मुल्ला, संशोधक विद्यार्थी, राज्यशास्त्र विभाग, शिवाजी विद्यापीठ, कोल्हापूर

- **प्रस्तावना :-**औंध हे सातारा जिल्हयातील एक संस्थान होत या संस्थानाचे एकूण क्षेत्रफळ ५०१ चौ. मैल होते. औंध संस्थानचे शेवटचे अधिपती भवानराव ऊर्फ बाळासाहेब पंतप्रतिनिधी हे ४ नोव्हेंबर १९०९ मध्ये सत्तेवर आले.<sup>१</sup> प्रस्तुत शोधनिबंधात बाळासाहेब पंतप्रतिनिधी यांच्या कारकिर्दीत संस्थानातील सामाजिक सलोखा व शांतता कशा प्रकारची होती याचा अभ्यास केला आहे. प्रस्तुत शोधनिबंधाचा उद्देश औंधसंस्थानातील सामाजिक समता, आंतरधर्मीय सामंजस्य कशाप्रकारचे होते याचा आढावा घेणे तसेच बाळासाहेब पंतप्रतिनिधी यांनी त्यासाठी कोणकोणते प्रयत्न, उपाययोजना केल्या त्याचा अभ्यास करणे, संस्थानी राजवटीत जातीय, धार्मिक सलोखा कशा प्रकारचा होता याचा अभ्यास ऐतिहासिक व राजकीय दृष्टीकोणातून विश्लेषणात्मक पध्दतीने मांडण्याचा प्रयत्न केला आहे. त्यासाठी संस्थान कालीन कागदपत्रे, जाहिरनामे, गॅझेट, तत्कालीन वर्तमानपत्रे आदी प्राथमिक व दुय्यम साधनांच्या आधारे प्रस्तुत शोधनिबंधाची मांडणी केली आहे.
- **जातीय व सामाजिक सलोखा :-**सामाजिक विकासासाठी समाजात जातीय, धार्मिक सलोखा आवश्यक असतो. सामाजिक शांतता निर्माण करण्यासाठी समाज एकसंघ असावा लागतो. शांतता प्रस्थापित करण्यासाठी अहिंसात्मक मार्ग असावा लागतो. शांतता प्रस्थापित करण्यासाठी हिंसात्मक मार्ग पुरेसे ठरत नाहीत. मानवतेच्या दृष्टीने ते हीन दर्जाचे असतात. अशा लोकांना इतिहास माफ करत नाही. समाजात शांतता निर्माण झाल्यास प्रत्येक व्यक्तीकरीता तिच्या इच्छेप्रमाणे जगण्याचा अधिकार मिळतो, त्या अधिकारामुळे मुक्तपणे स्वातंत्र्य उपभोग येते आणि सामाजामध्ये कुठल्याही प्रकारे शेजाऱ्यांची भीती न वाटता सुखा-समधानाने राहता येते. आपला स्वतःचा विकास घडवून आणता येतो.
- **ब्रिटीशांची भूमिका व संस्थानातील परिस्थिती :-**भारतीय समाजात वैयमनस्याचे प्रकार प्राचीन काळापासून होते. त्याची सामाजिक, आर्थिक, राजकीय कारणे होती. परंतु हे वैयमनस्य तात्पुरते असत कारण त्याचा फायदा राजकारणासाठी घेतला जात नसे. भारतामधील सामाजिक सलोखा, शांतता नष्ट करण्यास ब्रिटीश साम्राज्यावादायांची महत्वाची भूमिका बजावली. "फोडा व राज्य करा" या नितीचा अवलंब करून एकात्म व एकजिनसी सामाजाच्या ऐक्याला सुरुंग लावला. भारतामधील हिंदू-मुसलमान दंगे इंग्रजी मुलखात झालेले दिसून येतात. त्या दंगली किंवा सामाजिक विसंवाद देशी संस्थानामध्ये खुप उशिरा येऊन पोहोचल्या. हैद्राबाद, भोपाळ, काश्मिर, म्हैसूर, कोल्हापूर आणि इतर असंख्य संस्थानात जातीय दंगली होत नव्हत्या या जातीय दंगली इंग्रजांचा संस्थानामध्ये हस्तक्षेप झाल्यानंतर सुरु झाल्या.
- **संस्थानिकांची भूमिका :-**भारतातील अनेक संस्थानिकांनी आपल्या संस्थानात सामाजिक सलोखा व शांतता प्रस्थापित करण्यासाठी अनेक प्रयोग राबविले, उपाययोजना केल्या. प्रागतिक धोरणांची अंमलबजावणी केली. नागरिक हक्कांची जपणूक करून व्यक्तीला विकासासाठी आवश्यक स्वातंत्र्याची, अधिकारांची पूर्तता केली. व्यक्ती हक्कांची पायमल्ली झाली की, समाजात अशांतता निर्माण होते.
- **औंध संस्थानातील सामाजिक सलोखा व शांतता :-**२० व्या शतकातील औंधचे संस्थानिक बाळासाहेब पंतप्रतिनिधी पुरोगामी विचारांचे होते. धर्म, जात, लिंग आदिचे भेद वा सत्तेचे विषम वाटप, व्यक्ती हक्कांची पायमल्ली यामुळे समाजात वैयमनस्य निर्माण होते. याची जाणीव बाळासाहेब पंतप्रतिनिधींना होती. त्यांनी आपल्या कारकिर्दीत सामाजिक सलोखा व शांतता प्रस्थापित करण्यासाठी अनेक उपाययोजना केल्या सर्व समाजासाठी लोकशाहीचे अधिकार बहाल केले. सत्तेचा त्याग करून, राज्यघटनात्मक तत्वावर आधारित प्रयोगाची अंमलबजावणी केली. त्यास 'लोकशाहीचा प्रयोग' असे म्हणतात. तो भारतभर प्रसिध्द आहे. मोफत व सक्तीचे प्राथमिक शिक्षण काम करण्याचा हक्क, ग्रामपंचायती व ग्रामन्यायालयांची स्थापना, स्वस्त व जलद न्याय, अस्पृश्यता नष्ट केली. संस्थानातील कैद्यांच्या मतपरिवर्तनासाठी खुले कारागृह सुरु केले. त्यांनी समता, स्वातंत्र्य, धर्मनिरपेक्षता या लोकशाही मूल्यांची जपणूक केली.
- **हिंदू-मुस्लिम ऐक्य :-**औंध संस्थानात मुस्लिमांची संख्या चार हजारापर्यंत होती. हे सर्व मराठी भाषिक लोक होते. समाजात मिळून राहणारे होते. एकजिनसी मराठी समाजाचा भाग होते. औंध संस्थानच्या धार्मिक व्यवस्थेचे एक ठळक वैशिष्ट्य होते की, औंधचा राजा हा मुस्लिम समाजासाठी मुख्य काझी म्हणून काम करीत असत. त्यांना मशिदीमध्ये जाण्याची मुभा होती.<sup>३</sup> संस्थानातील सर्व मुस्लिमांनी राजाच्या या विशेष अधिकाराला मान्यता दिलेली होती. औंधमधील मुस्लिमांनी एका हिंदू राजाला मुख्य काझी म्हणून घेण्याचे मान्य केले होते. भारतीय धर्मनिरपेक्षतेच्या इतिहासातील ही एक अत्यंत महत्वाची घटना आहे. बाळासाहेब पंतप्रतिनिधी यांची अशी धारणा होती की, सर्व धर्माच्या लोकांनी आपल्या धर्माच्या तत्वांचे पालन करावे. मुस्लिमांनीही आपल्या धर्माप्रमाणे मशिदीमध्ये जाऊन नमाज पढावी, एवढेच नव्हे तर त्यांचा तसा आग्रह असे व जे मुस्लिम नमाज पढायला जात नसत त्यांना दंड ठेवत असत. अल्पसंख्याकांच्या धार्मिक अधिकाराबद्दल बाळासाहेब पंतप्रतिनिधी आग्रही होते. त्यांनी संस्थानातील सर्व जातीधर्माच्या लोकांना पक्षपात न करता न्यायाच्या मार्गाने वागणूक दिली. लोकांच्या मनात असंतोष निर्माण करणारे निर्णय त्यांनी कधीही घेतले नाहीत. औंध

ग्रामराज्याची स्थापना झाल्यानंतर पहिल्याच निवडणुकीत आटपाडी तालुक्यातून कायदेमंडळावर निवडून आलेल्या कुरेशी वकील यांना मंत्रीमंडळात पहिल्यांदा मंत्री केले होते.<sup>४</sup> एका मुस्लिम व्यक्तीला हा मान दिला गेल्यामुळे सर्व समाजासमोर धर्मनिरपेक्षतेचा एक नवा मानदंड निर्माण केला व हिंदू-मुसलमान ऐक्याचे परिणत स्वरूप औंध संस्थानात पहावयास मिळाले.

संस्थानातील खरसुडी गावातील नाथाच्या जत्रेमध्ये सासनकाठ्या नेण्याचा मान मुस्लिमांना होता. तसेच त्या गावातील खंडोबाचे वतन संस्थानाने त्यांना दिले होते. बाळासाहेब पंतप्रतिनिधी व त्यांचे सर्व कुटुंबीय मुस्लिमांच्या सर्व सण-उत्सवामध्ये सहभागी होत. मोहरमच्या मिरवणुकीत संस्थानचे हत्ती, घोडे आणि इतर लवाजमा सहभागी करण्यात येत असे. बाळासाहेब पंतप्रतिनिधी यांनी स्वतंत्रपूर (आटपाडी) येथे स्थापन केलेल्या मुक्त कैदी वसाहतीचे अधिक्षक अब्दुल अजिज काझी हे होते. त्यांना काझी मास्तर असे संबोधले जात काझीमास्तरांची गांधीवादावर नितांत श्रद्धा होती. एकदा काही कैदी त्या वसाहतीमधून रात्री पळून गेले, त्यात खरेतर काहीच कठीण नव्हते पण ही चोर-दरोडेखोर मंडळी फार दूर जाऊ शकली नाहीत. त्यांना काझी मास्तरांनी दिलेल्या संस्कारी विचारांची आठवण तीव्रतेने झाल्यानंतर पहाटे पुन्हा परत आले व काझीमास्तरांची क्षमा मागितली. या प्रसंगावर पुढे शांताराम बापूंनी "दो आँखे बाराह हात" या प्रसिध्द चित्रपटाची निर्मिती केली. पुढे हा चित्रपट जगभर गाजला. "आटपाडीत ब्राम्हण आळी आणि मुस्लिम गल्लीत फार अंतर नाही. गावात कुठलाही तणाव नव्हता. खेळण्यासाठी म्हणून आम्ही मुले आनेकदा मशिदीत जात असे. मुस्लिम मित्र ब्राम्हण आळीत येत. या मशिदीच्या समोरच काझीमास्तर राहत"<sup>५</sup> हे राजीव खांडेकरांचे मत फारच बोलके आहे. यावरून हे सिध्द होते की, औंध संस्थानातील समाजीक सलोखा किती प्रगल्भ व भिन्न धर्मिय लोकांमध्ये आंतरधर्मिय, सामंजस्य, एकोपा मोठ्या प्रमाणात असल्याचे दिसून येते. बाळासाहेबांच्या पुरोगामी धोरणामुळेच हे शक्य झाल्याचे नाकारता येत नाही.

**\*अस्पृश्यता नष्ट करण्यासाठी प्रयत्न :-** भारतीय सामाजिक व्यवस्था जातीवर आधारित आहे. त्यामुळे समाजात कनिष्ठ-वरिष्ठ अशी जातिय स्तररचना आढळून येते. जाती भेद सामाजिक वा अन्य प्रगतीस मारक ठरतात. याची जाणीव बाळासाहेबांना होती. अस्पृश्यता दूर करण्यासाठी त्यांनी प्राथमिक शिक्षण सक्तीचे व मोफत केले. त्या काळात ब्राम्हण-ब्राम्हणेतर असा मोठा भेद केला जात असे तो भेद त्यांनी दूर करण्यासाठी गावोगाव शाळा स्थापन केल्या. सन १९४६ मध्ये संस्थानात ८५ शाळा होत्या.<sup>६</sup> ब्राम्हणेतर शैक्षणिक प्रगति मोठ्या प्रमाणावर मागे होते. सक्तीच्या शिक्षणामुळे सर्व जाती धर्माची मुले एकाच शाळेत/वर्गात बसू लागली, खेळू लागली शिक्षणप्रसार हा जाती भेदाच्या मुळावरच घाव होता (८) स्वतः बाळासाहेब पंतप्रतिनिधी दलित अस्पृश्यांच्या वस्तीस जाणिवपूर्वक भेट देत. दलित बांधवाची सुख-दुःखे, अडचणी त्यांच्याशी चर्चा करून समजावून घेत. एवढेच नव्हे तर ते त्यांच्यासमवेत भोजनाचे एकत्र कार्यक्रमही आयोजित करीत असत.<sup>७</sup> त्यामुळे समाजात सामाजिक समतेचा संदेश जात असत. अशाच प्रकारचे उपक्रम राजर्षि छ. शाहू महाराज कोल्हापूर संस्थानात करीत असत. यामुळे समाजातील जातीय अभिनिवेशाची मानसिकता बदलण्यास हातभार लागत असल्याचे स्पष्ट करता येते.

जातीय निर्मूलनासाठी बाळासाहेबांनी सत्तेवर आल्यापासूनच याची सुरवात दरबार सभेपासून केली. दरबार सभेच्या किंवा रयतसभेच्या प्रसंगी दलित बांधवांना ते सवर्णांच्या शेजारी बसवित असत. त्यामुळे स्पृश्या प्रमाणे अस्पृश्य लोकही आपल्या अडीअडचणी ठामपणे व्यक्त करू लागले.<sup>८</sup> केवळ अस्पृश्यांचे नव्हे तर इतर लोकांच्यातही दारिद्र्यामुळे अनारोग्य निर्माण होते. व या लोकांतही आरोग्याची आवड निर्माण व्हावी म्हणून बाळासाहेबांनी सन १९३२ मध्ये संपूर्ण संस्थानात वर्षातून दोनदा "आरोग्यदिन" साजरा करण्याची घोषणा केली. आरोग्य विषयक बाबतीत स्वतः बाळासाहेब अत्यंत जागृत होते. आरोग्यदिनाचे औचित्य साधत बाळासाहेब व राणीसाहेब अस्पृश्यांच्या वस्तीत जात राणीसाहेब अस्पृश्य महिलांना एकत्र बोलावून लहानसा हळदी-कुंकवाचा कार्यक्रम आयोजित करीत असत. एवढेच नव्हे तर मकरसंक्रात सणावेळी अस्पृश्य महिलांना राजवाड्यावर बोलावून संक्रातीचा ओसा व चांदीचे करंडे प्रेमामे भेट देत असत. राजवाड्यातील स्वयंपाक घरात काम करणारी महिला देखील अस्पृश्य समाजातीलच होती. स्वतः बाळासाहेबांनी कधीही पंक्ती भेद केला नाही. बाळासाहेबांची मुले-मुली अस्पृश्यांच्या लग्नकार्य, सण-समारंभात सहभागी होत असत.<sup>९</sup> औंध संस्थानातील सर्व गावातील सार्वजनिक गाव पाणवठ्यावर दलित बांधवांना पूर्णपणे मुक्त वातारण व प्रवेश दिला होता. कोणत्याही गावात या संबंधाने लोक काय भूमिका घेतात त्यांना पाणी भरण्यास दिले जाते वा नाही किंवा त्यांची इतरत्र वेगळी सोय केली जाते याविषयीचा अहवाल स्वतः राजेसाहेब प्रत्येक चार-सहा महिन्यांनी घेत असत व त्या संदर्भात कार्यवाही करीत.<sup>१०</sup> औंध संस्थानातील शाळा, मंदिरे, सार्वजनिक ठिकाणे, पाणवठे, सरकारी कार्यालये, दरबार अस्पृश्यांना खुला केला होता. तसेच सन १९३८ च्या घटना कायदानुसार औंध कायदेमंडळात अस्पृश्यांना राखीव जागेची तरतुद केली होती.<sup>११</sup> अशाप्रकारे अस्पृश्यता हा सामाजिक, राजकीय सुधारणेतील एक आडथळा आहे. याची जाणीव बाळासाहेबांना होती. लोकसत्ताक शासन पध्दती आधिक यशस्वी करायची असेल तर त्यासाठी सामाजिक ऐक्य, बंधुभाव असणे गरजेचे असते याची जाणीव त्यांना चांगली अधिक असलेली दिसून येते.

- **समारेव :-**निधर्मी भावना बळकट करणे, समाजातील अस्पृश्य-अस्पृश्यभाव काढून टाकणे हे राजकीय विकासासाठी अत्यंत महत्वाचे तत्त्व असते. औंध संस्थानात बाळासाहेबांनी ते मोठ्या प्रमाणावर केले. त्यांच्या या सामाजिक समता व धर्मनिरपेक्ष कार्याकडे

अनावधानाने का होईना दुर्लक्ष झाल्याचे दिसून येते. बाळासाहेब पंतप्रतिनिधी यांनी औंध संस्थानात धार्मिक तेढ वा तणाव कधीही उत्पन्न होऊ दिला नाही. धर्मनिरपेक्षतेचे, सामाजिक सलोख्याचे, एकोप्याचे वातावरण त्यांनी कायम ठेवले. आजच्या राज्यसंस्थेसमोरील आनेक आव्हानापैकी धर्मांधता, जातीयवाद या घटकाची मोठे आव्हाने राज्य संस्थेसमोर असल्याचे आपण पाहतो. बाळासाहेबांनी या प्रश्नाकडे अत्यंत डोळसपणे पाहून संस्थानात सामाजिक शांतता राखण्यासाठी मोठ्या प्रमाणात प्रयत्न, १०० वर्षापूर्वीच केल्याचे दिसून येते. अर्थात कोणतेही भेद न मानता आपण सर्वजण हिंदी आहोत. या भावनेने वागण्याचे व्यापक व सामाजिक समता, सलोखा याचे धडे त्यांनी पुढील पिढीला दिल्याचे व या तत्वाची जपणूक करण्याचे मार्गदर्शन त्यांच्या विचारातून कृतीतून मिळते.

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## भारतातील राजकीय लोकशाही विकेंद्रिकरण

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**प्रस्तावना :** लोकशाही विकेंद्रिकरण करण्याचे मुख्य कारण विकास योजना आदि प्रभाविपणे कार्यान्वित करण्यात याव्या. तसेच ज्यांच्यासाठी योजना आहे, तशा लाभार्थ्यांना महत्तम लाभ मिळावा यासाठी त्रीस्तरीय पंचायत राज्य व्यवस्था निर्माण करून जिल्हास्तर, तहसिल/पंचायत राज्य व्यवस्था निर्माण करून जिल्हास्तर, तहसिल/पंचायत समित्या स्तर, ग्रामस्तर व ग्रामसभेपर्यंत सत्तेचे विकेंद्रिकरण करण्यात आले. यामुळे जिल्हास्तरापासून ग्रामसभेपर्यंत प्रत्यक्ष भाग घेता यावा, षासकीय योजनांची माहिती मिळविता यावी. योजनांचा जास्तीत जास्त फायदा घेता यावा. यासाठी आपल्या विभागाकरिता विकास योजना तयार करणे आणि त्यांची अंमजबजावणी प्रभाविपणे होते की नाही यावर देखरेख करणे म्हणजे सत्ता आणि जबाबदारी (Authonity and Responsability) या दोन्हीचे विकेंद्रिकरण ग्रामापर्यंत करण्यात आले. त्यामुळे लोकांचा सहभाग वाढले. त्याचा उत्साह उफाडून येईल,जास्त प्रभावपणे आपली या पंचायत राज संस्थामध्ये भूमिका बजावू षकतील अशी अपेक्षा होती. परंतू अनेक लोकांमध्ये असणारी निरक्षरता, अज्ञान यामुळे योजनांची जास्तीत जास्त माहिती मिळू षकली नाही. आर्थिक परिस्थिती खालावलेली असल्यामुळे बाहेर जाणे षक्य नाही. अधिकारी वर्गांनी सुध्दा प्रत्यक्ष जनतेपर्यंत जाऊन माहिती दिली नाही. अशा विविध कारणांमुळे जाणीव जागृती कमी प्रमाणात झाली. म्हणून प्रत्यक्षात मात्र सहभागीत्व वाढायला पाहिजे त्याप्रमाणत वाढले नाही. इतकेच नव्हे तर पंचायत राज्य संस्थांच्या निडणूकाही वर्षानुवर्षे निलंबित राहून अधिकारी वर्गच सत्ता राबवू लागला. या परिस्थितीवर पर्याय म्हणून सन 1992ची 73 वी घटनादुरुस्ती एप्रील 1993 मध्ये संमत करून लागू करण्यात आली. आता निवडणूका घेणे सक्तीचे करण्यात आले. परंतू ग्रामपंचायतीच्या सभा घेतल्या पाहिजेत हे कागदोपत्री असले तरी प्रत्यक्षात काही ठिकाणी वेळेवर सभा होतच नाही. यामुळे सदस्यांना आपल्या अधिकारांची, कर्तव्याची व योजनांची जाणीव केव्हा होईल ती माहिती जनतेपर्यंत केव्हा पोहचेल असे अनेक प्रश्न आपल्यासमोर उभे राहते.

**(1)लोकशाही विकेंद्रिकरणाचा उदगम आणि विकास:-**भारतात प्राचीन काळापासून ग्रामपंचायत ही संस्था अस्तित्वात आहे. तिच्या इतिहासाचे स्थुलमानाने तीन कालखंड पडतात.

1. ब्रिटीश अमलपूर्व कालखंड
2. ब्रिटीश अंमलाचा कालखंड
3. स्वातंत्रोत्तर कालखंड

**1.ब्रिटीश अंमलापूर्व कालखंड:-**प्राचीन काळी भारतात ग्रामपंचायत अस्तित्वात होती. या काळी भारतात ग्राम आकाराचा 'घोष' (गौलवाडा) आणि मोठया आकाराच्या 'ग्राम' हे दोन प्रकार होते. या लहान मोठया गावाच्या प्रमुखाला 'महत्तर' असे म्हणत. घोष महत्तर ग्राम महत्तर अशी नावे रामायणात आलेली आहेत. महाभारतातही घोष व ग्राम यांचा उल्लेख आलेला असून घोशाच्या रहिवाष्यांना 'गोप' असे म्हटलेले आहे.त्या काळात ग्रामप्रमुखाला 'ग्रामणी' हे नाव होते. ग्रामणीची मुख्य कामे म्हणजे ग्रामवासीयांचे संरक्षण, करवसुली, षासकीय कागदपत्रे सांभाळणे व न्यायदान करणे ही होत. ग्रामणीला मदत करण्याकरिता ग्रामवृध्दांचे एक मंडळ होते.

कौटिल्याच्या अर्थशास्त्रात ग्रामीण षासकीय अधिकारी वर्गात अध्यक्ष (ग्रामप्रमुख पाटील), अनिकाष्ठ (पशुवैद्य), संख्यायक (ग्रामकर्णिक), जंगकारिक (कोतवाल) चिकित्सक (आरोग्य अधिकारी) आणि अश्वधामक (घोडेप्रतिपाळणारा) याचा उल्लेख आलेला आहे. ही स्थिती 1500 ते 1800 वर्षेपूर्वीची होती. त्यामध्ये कालामानुसार बदल होत गेले. 'शुक्रनितीसार' या ग्रंथातील उल्लेखानुसार सुमारे नऊ ते दहा शतकापूर्वी पांथस्थासाठी धर्मषाळा व वनमहोत्सव ही कामेही ग्रामपंचायतीकडे सोपवली होती. गावचे अधिकारीह थोडे वेगेळे होते. त्यामध्ये सहसाधिपती (न्यायदान करणारा अधिकारी) ग्रामनेता, भगर, लेखक, शुल्क, ग्राहक, प्रतिहार इत्यादी पल्लवाच्या काळात गावपंचाना महत्तर म्हणत. अलंगनम म्हणजे कार्यकारिणी होय. त्यावेळी ग्रामसभेच्या अनेक समित्या होत्या. वार्षिक नाग, तलाव, सोने, न्याय व पंचवर इत्यादी ही करवसुलीची समिती होती.हाऊस ऑफ कॉमन्सच 1998 सालच्या नियामक समितीने त्या सुमारास मद्रास प्रांतातील एका गावात 1)प्रमुख मुखिया 2)हिशोबनीस 3) कोतवाल 4) सिमानिर्धारक 5) तलाव जलसिंचन अधिक्षक 6) पुरोहीत 7) पंतोजी-शिक्षक हा अधिकारी व सेवक वर्ग आढळून आल्याचे पलाच्या अहवालात नमूद केले आहे.

प्रस्तुत विवेचनावरून ब्रिटीशपूर्व व प्राचीन काळातही भारतात परंपरने चालत व अनौपचारीक सत्ता विकेंद्रिकरण करणाऱ्या संस्था अस्तित्वात होत्या. असे दिसून येते.

**2) ब्रिटीश अंमलाचा कालखंड :-**या काळात स्वातंत्र्याची चळवळ उफाळली. कॉॅंग्रेसने ग्रामपंचायतीना अधिकाधिक अधिकार दिले जावेत या मागणीचा सतत पाठपूरवटा केला. त्यामुळे राज्यसरकारच्या नव्या यंत्रणेत ग्रामपंचायतीचा उपयोग करून घेण्याचा प्रयत्न मुंबई प्रांतांत 1802 साली व 1827 साली कायदयान्वये करण्यात आला. न्यायदानाच्या बाबतीत पारंपारीक पंचायतीना काही अधिकार देऊन त्याची क्षमता अजमावण्याचा उद्देश यामध्ये होता. परंतू हा प्रयोग फसला. सन 1880 साली नेमलेल्या दुष्काळ आयोगाने अशी शिफारस केली की दुष्काळ निवारण्याच्या कामासाठी ग्रामपंचायतीसारख्या संस्थांचा उपयोग केला जावा. पुढे व्हॉईसरॉय लार्ड रिपन यांनी मुंबई, मद्रास व बंगाल प्रांतांत 1884 व 1885 साली स्थानिक स्वराज्य संस्था कायदे संमत केले. व ग्रामपंचायतीना पुढील काम सोपविण्यात आली. 1) सार्वजनिक रस्त्यावरील दिवाबत्ती 2) सार्वजनिक रस्ते, गटारे, तळी, विहीरी यांची स्वच्छता 3) दवाखाने

षाळा याची उभारणी व देखरेख 4) सार्वजनिक रस्ते, गटारे वेगळे बांधणे व दुरूस्ती करणे 5) पाणीपुरवठा 6) सार्वजनिक आरोग्य इत्यादी.

स्थानिक स्वराज्य संस्था जोपासना करण्याचा सुमारे षंभर वर्षे प्रयत्न चालला होता. त्याचे मुल्यमापन करून पुढील आखणी करण्यासाठी 1907 साली रॉयल कमिशन ऑन डिसेट्रलायझेशन नेमण्यात आले. त्यामध्ये पाच ब्रिटीश आणि श्री. रमेशचंद्र दत्त हे एकमेव भारतीय सभासद होते. या आयोगाने आपल्या अहवालात म्हटले की ग्रामपंचायतीचे पाच पंच असावेत व त्यांची अनौपचारिक पध्दतीने निवड व्हावी. गावचा पाटील हा सरपंच असावा. अशी शिफारस आयोगाने केली.

### 3) स्वातंत्र्योत्तर कालखंड :-

**महात्मा गांधीची ग्रामराज्याची संकल्पना:-**सत्य आणि अहिंसा या मुल्यावर आधारलेले जीवन फक्त खेडयातच शक्य आहे. त्यांच्या आदर्श राज्याच्या कल्पनेत आर्थिक व राजकीय सत्ता विकेंद्रित करून आर्थिकदृष्ट्या स्वयंपूर्ण व स्वयंपासित गावाच्या पायावर केलेली राज्याची उभारणा महात्मा गांधीजींना अभिप्रेत होती. वैचारीक पातळीवर विकेंद्रीत ग्रामराज्याची (पंचायत राज्याची) कल्पना त्यांनीच मांडली. विनोबा भावे, जयप्रकाश नारायण व इतर सर्वोदयवाद्यांनी नंतर ती उचलून धरली. ग्रामसभेसारख्या संस्थेत सर्व लोकांना सहभागी होणे शक्य आहे. या पातळीवर सत्तास्पर्धा, पक्षीय, राजकारण, याऐवजी सहमतानी व सर्वांच्या हिताच्या दृष्टीने निर्णय घेण्यात येतील. कार्यकारी न्यायविषयक व विधीविषयक अधिकार त्यांना असतील अशी कल्पना होती.

प्राचीन काळापासून भारताच्या ग्रामीण समाजरचनेत सत्ता विकेंद्रिकरणाला महत्व आहे. 'पंचायत' या शब्दांचा अर्थ शब्दाः अर्थ पाच व्यक्तींचे मंडळ असा होतो. खेडयातील वयोवृद्ध, प्रतिष्ठित आणि अनुभवी व्यक्तींचे मंडळ खेडयाचा कारभार बघत असे आणि त्या व्यवस्थेला आदराचे स्थान प्राप्त झाले. यावरूनच 'पाचामुखी परमेवर' असा वाक्यप्रचार रूढ झाला. ग्रामीण पंचायत संस्था सामूहिक जीवनाचे केंद्र म्हणून कार्यरत होत्या. आजच्या पंचायत राज्याचे स्वरूप हे प्राचीन पंचायती किंवा ब्रिटीश भारतातील पंचायतीपेक्षा भिन्न आहे. आजच्या शासनाने वसाहती राजवटीतून निर्माण झालेली ग्रामीण परिसरातील कोंडी फोडून औदासिन्य घालविणे व तेथील लोकांच्या मदतीने व सक्रीय सहकार्याने शिक्षण, आरोग्य, स्वच्छता, कृषी इत्यादीमध्ये अत्यावश्यक सुधारणा घडवून आणण्याकरिता 1952 मध्ये देशभर सामूहिक विकास कार्यक्रम सुरू झाला. या कार्यक्रमाद्वारे ग्रामीण भागाची सर्वांगीण प्रगती घडवून आणण्याचे उद्दिष्ट डोळ्यासमोर होते. यात 'नियोजन' सरकारचे आणि 'सहकार्य' लोकांचे अशी विभागणी गृहीत होती. लोकांचा सहभाग हा या कार्यक्रमाचा गाभा होता. हा सहभाग प्रतिनिधीक मंडळातून आणि लोकांनी स्वच्छेने दिलेला पैसा व केलेले श्रमदान यातून व्यक्त व्हायवास हवा होता. यामध्ये लोकांच्या स्वयंस्फुर्त सहभागाची उणीव जाणवू लागली. यासाठी स्थानिक स्वराज्य संस्थाना ह्या कार्यात सहभागी करून घ्यावे अशी सूचना केंद्रिय योजना अहवालात करण्यात आली.

**पंचायत राज्य संकल्पना:-**लोकशाही विकेंद्रिकरण आणि विकास यांचा संबंध पाहण्यापूर्वी असे म्हणता येईल की, या विकेंद्रिकरणाची सुरुवात मुळी विकासाच्या गरजांमधून झाली. त्याचा थोडक्यात इतिहात पुढीलप्रमाणे आहे.

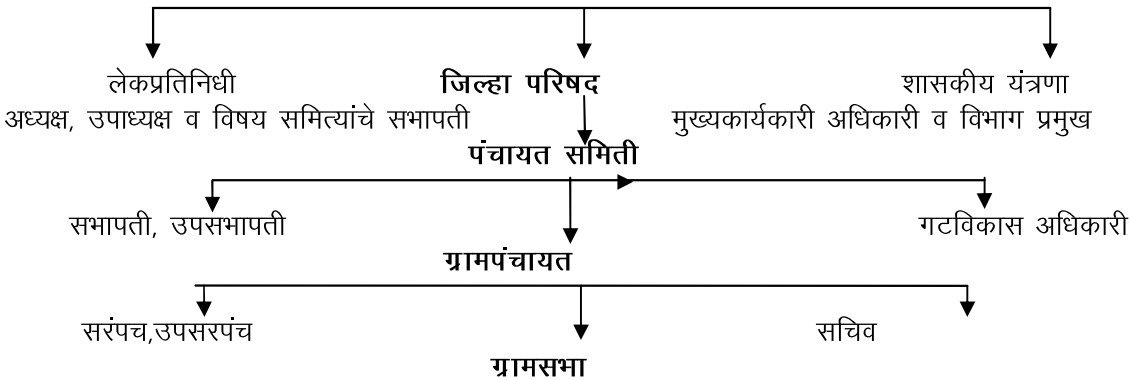
देष्टात अधिक धान्य पिकवा मोहीम (More Food Campaign) 1942 पासून अस्तित्वात होती. या कार्यक्रमाचे मुल्यमापन करण्यासाठी शासनाने 'अधिक धान्य पिकवा मोहीम चौकषी समिती' नेमली. ही मोहीम अपेक्षित या प्राप्त करू शकली नाही. कारण मिमांसा करतांना या समितीने असे म्हटले की, कृषी उत्पनाच्या प्रश्न हा ग्रामीण जीवनाच्या विविध अंगाशी संलग्न आहे. त्यामुळे केवळ बी बीयाणे व खते देऊन हा प्रश्न सुटणार नाही. उलट ग्रामीण जीवनात विकास घडवून आणण्याचा एक व्यापक कार्यक्रम हाती घेणे आवश्यक असून विविध सेवांचा विस्तार ग्रामीण जनतेच्या दारापर्यंत पोहचला पाहिजे. यामध्ये सार्वजनिक आरोग्य, शिक्षण, लघू व कुटीर उद्योग, सहकार्य, सार्वजनिक बांधकाम, पतपुरवठा, पशुसंवर्धन इतकेच नव्हे तर ग्रामपंचायत या सर्व विषयाची माहिती व विकासासाठी मदत घ्यावयास हवी. ह्याचे स्वरूप प्रामुख्याने लोकांची चळवळ (people's movement) असे व्हावे व शासनाचा विस्तार, अधिकाऱ्यांनी सेवा, सल्ला व अनुदान या स्वरूपात मदत व सहाय्य करावे. लोकांनी सेवा, श्रम किंवा पैसा या स्वरूपात आपला सहभाग उचलावा. यासाठी सुमारे 100 ते 200 खेडयांचा एक विकास खंड (Development Block) तयार करण्यात येईल व तो विकासाचा घटक राहील. त्याचा प्रमुख खंड विकास अधिकारी/संवर्ग विकास अधिकारी (Block Development Officer) हा राहील. येथे कामाचा व्याप वाढल्यामुळे त्यांच्या नेतृत्वाखाली विविध विस्तार विषयांत तज्ज्ञ असे विस्तार अधिकारी आणि त्यांच्या मार्गदर्शनाखाली थेट ग्रामीण स्तराला विविध सेवा व माहिती पोहचविणारे ग्रामसेवक, टपससंहम स्मअमस वतामतेद्ध राहतील. सुमारे 10-12 खेडयांसाठी एक ग्रामसेवक राहतील. विकासखंडाच्या विकासकार्याच्या तीन अवस्था उरविण्यात येऊन प्रत्येक अवस्थेसाठी खर्चाचे अंदाजपत्रक उरवून देण्यात आले. प्रथम प्रायोगिक तत्वावर व नंतर समग्र स्वरूपात हा कार्यक्रम राबविण्यात आला व संपूर्ण भारतात विकासखंडाची कार्यवाही सुरू झाली. येथे लोकांच्या सहभागाला (People Participation) प्राधान्य होते. या विस्तार सेवा सामूहिक कार्यक्रमांतर्गत (Community Development programme) प्रस्तूत करण्यात आल्या. विविध योजनांचा लाभ ग्रामीण भागातील सामान्य लोकांना मिळावा. त्याचा विकास व्हावा म्हणून सामूहिक विकास योजना राबविण्यात आल्या. सामूहिक विकास योजनांची सन 1951-52 पासून सुरुवात झाल्यावर त्यांचे मुल्यमापनासाठी एक समिती नेमण्यात आली या समितीला (Copp Team/ Committee on plan projects) असे नाव होते. तिचे अध्यक्ष श्री. बलवंतराव मेहता असल्यामुळे तिला सामान्यतः बलवंतराव मेहता समिती म्हणूनच ओळखण्यात येते. या समितीने 14 नोव्हेंबर 1957 मध्ये आपला अहवाल सादर केला. त्यातील प्रमुख निष्कर्ष पुढीलप्रमाणे

1) सामूहिक विकास योजनेत 'लोकांचा सहभाग' अपेक्षित होत तो अल्प प्रमाणात शक्य झाला. ती लोकांची चळवळ किंवा जनआंदोजन न होता शेवटी शासकीय कार्यक्रम राहिला.

2) याची कारणमिमांसा करतांना समितीने असे मत दिले की, ज्यांच्या विकासासाठी हा कार्यक्रम होता. त्यांचा तो ठरविण्यात व अंमलात आणण्यात काहीच सहभाग नव्हता. उलट तो वरून लादण्यात येत होता. त्यांच्या गरजा लोक न ठरविता दूरचेच कोणीतरी, ठरवित होते. येथे जनतेचा प्रत्यक्ष सहभाग नव्हता. यावर पर्याय म्हणजे लोकांना सत्ता द्यावी. त्याचा सहभाग वाढावा याकरिता जिल्हास्ताराला व त्याखाली सत्तेचे विकेंद्रिकरण करण्यात यावे. लोकांसाठी विकास कार्यक्रम व त्यातील अग्रक्रम ठरविण्याची सत्ता (Authority) त्यांना मिळावी व त्यांची अंमलबजावणी करण्याची जबाबदारी (Responsibility) त्यांनाच द्यावी, काही प्रमाणात कर बसविण्याचे अधिकार लोकांना द्यावेत. यासाठी त्या समितीने त्रीस्तरीय (Three Tier) व्यवस्था सुचविली. जिल्हा स्तरावर जिल्हा परिषद, तालुका किंवा विकासखंड स्तरावर पंचायत समिती, ग्रामीण स्तर खेडे किंवा खेड्यांचा गट या स्तराला ग्रामपंचायत अशा प्रकारे लोकशाही विकेंद्रिकरणाची पध्दत उदयास आली तिला 'पंचायत राज्य' हे नाव दिले.<sup>2</sup>

याशिवाय किसान सहा महिन्यातून एकदा ग्रामातील सर्व नागरिकांची ग्रामसभा बोलावण्यात येईल. विकासाशी संलग्न अशा विशयांबाबतची सत्ता राज्यसरकारने कायदा करून या नवीन त्रीस्तरीय संस्थावर सोपविली. तसेच या संस्थाची रचना व कार्यपध्दती लोकशाही पध्दतीने चालेल. म्हणूनच या व्यवस्थेला लोकशाही विकेंद्रिकरण असे संबोधण्यात आले. विविध घटकराज्याच्या विधिमंडळानी यासाठी कायदे केले. साधारण आकृतीबंध सारख्याच असला तरी राज्यातील परिस्थितीनुसार काही बदल करण्यात आले. ही पध्दत प्रथम 2 ऑक्टोबर 1959 राजस्थानमध्ये व त्यानंतर 1959 मध्ये आंध्रप्रदेशात सुरु करण्यात आली. महाराष्ट्र राज्यात 1961 च्या जिल्हा परिषद व पंचायत समिती कायद्याने ही योजना स्वीकारण्यात आली व 1 मे 1962 पासून लागू करण्यात आली. यानंतर पंचायत राज्य संस्थाना व्यापक अधिकार मिळावेत आग्रही भूमिका भारताचे माजी पंतप्रधान राजीव गांधी यांनी घेतली होती. केंद्र सरकारने ग्रामीण विकास व समाजातील दुर्बल घटकांचे कल्याण यासाठी हाती घेतलेल्या विविध योजनांचा लाभ थेट जनतेपर्यंत पोहचवून द्यायचा असेल तर त्यामधील मध्यस्थाना दूर सारले पाहिजे. त्यासाठी विकासासंबंधीच्या महत्वाच्या योजनांचा अंमलबजावणीची जबाबदारी पंचायत राज्य संस्थावर टाकली पाहिजे असे त्यांनी सांगितले. इतकेच नव्हे तर ग्रामपंचायती सारख्या संस्थाना महत्त्वपूर्ण अधिकार देणाऱ्या जवाहर रोजगार योजने सारख्या महत्वाच्या योजना ही त्यांनी सुरु केल्या. महाराष्ट्र सरकारनेही राज्यातील या संस्थांना अधिक कार्यक्षम बनविण्यासाठी प्राचार्य पी. बी. पाटील यांच्या अध्यक्षतेखाली पंचायत राज्य पुनर्विलोकन समितीची नियुक्ती केली. या समितीने वरील संस्थांना व्यापक अधिकार देण्याची शिफारस केली. पंचायत राज्य व्यवस्था अधिक बळकट करण्याच्या दृष्टीने इ.स. 1992 मध्ये 73 वी घटना दुरुस्ती संमत केली गेली.

### त्रीस्तरीय पंचायत राज्य



18 वर्षावरील सर्व मतदार

पंचायत राज्याची स्थापनाच सत्तेचे विकेंद्रिकरण घडवून आणण्याच्या उद्देशाने झाली. पंचायत राज्यांतर्गत जिल्हा परिषद, पंचायत समिती आणि ग्रामपंचायत या तिन्ही संस्थाना राज्य शासनाने व्यापक अधिकार द्यावेत. सामान्य माणसांना राजकीय सत्तेत भागीदारी मिळावी. हा उद्देश समोर ठेवण्यात आला. प्रशासनावर लोकांचे नियंत्रण प्रस्थापित लोकाभिमुख व्हावे आणि "लोकशाही म्हणजे लोकांची सत्ता असलेली राज्यव्यवस्था" हा लोकशाहीचा अर्थ सफल व्हावा यासाठी पंचायत राज्य व्यवस्थेला आग्रह घरण्यात आला

### संशोधन निष्कर्ष:-

लोकशाही विकेंद्रिकरणामुळे नवे ग्रामीण नेतृत्व उदयास आले. पंचायत राज्य संस्थांच्या माध्यमातून निर्माण झालेली सत्ता स्थाने भुषविण्यासाठी ग्रामीण समाजातून स्थानिक पातळीवरील अनेक कार्यकर्ते पुढे आले. त्यांनी मिळालेल्या संधीचा योग्य उपयोग करून आपल्या अंगाचे नेतृत्वगुण प्रकट केले. त्यामुळे ग्रामीण भागाच्या राजकारणावर नेतृत्वावर त्याची दखल घेणे शक्य पडते.

ग्रामीण समाजात राजकीय जागृती घडवून आणली. पंचायत राज्य संस्थांच्या स्थापनेमुळे राजकारणाचे वारे ग्रामीण समाजापर्यंत जाऊन पोहचले. त्यामुळे ग्रामीण जनताही राजकारणात रस घेऊ लागली. जनतेच्या इच्छा आकांक्षा जागृत झाल्या. ग्रामीण जनतेमधील विविध स्तरांना आपल्या हक्काची जाणीव निर्माण झाली आणि आपले हक्क पदरात पाडून घेण्याच्या दिशेने प्रयत्न सुरु झाले. भारतीय समाजातील आर्थिक आणि सामाजिकदृष्ट्या मागासलेले घटक आतापर्यंत उपेक्षित राहिले होते. परंतु पंचायत राज्यामुळे या उपेक्षित समाज घटकांनाही महत्त्व प्राप्त झाले आहे. सत्तेच्या राजकारणात त्यांच्या अस्तित्वाची दखल घेणे स्थानिक नेतृत्ववाला भाग पडले. त्यामुळे राजीकय प्रक्रियेत त्यांना काही प्रमाणात सत्तेत सहभाग मिळाला. त्यातून ग्रामीण

परिवर्तनाला चालना मिळाली. पंचायत राज्यामुळे ग्रामीण समाजातील स्थानिक स्वराज्य संस्थाना अधिकार मिळवून देण्याचे उद्दिष्ट साध्य झाले. परिणामी स्थानिक पातळीवरील नेतृत्वाला आपले कर्तृत्व सिद्ध करण्याची संधी मिळाली. त्यामुळे स्थानिक जनतेमधील उपकर्मशिलतेला वाव मिळाला. ग्रामीण भागात विधायक कार्य करण्याची इच्छा तेथील जनतेमध्ये निर्माण झाली.

पंचायत राज्यामुळे स्थानिक स्वराज्य संस्थाना बळकटी प्राप्त झाली. या संस्थांना पंचायत राज्यामुळे अनेक अधिकार प्राप्त झाले. त्यामुळे या संस्था स्थिर पायावर भक्कमपणे उभ्या राहिल्या.सत्तेत मोठ्या प्रमाणावर विकेंद्रिकरण केल्याने आणि लोकप्रतिनिधीवर विकास कामाची जबाबदारी सोपविल्याने सामान्य लोकांना त्या कामाविषयी आस्था वाढू लागली. ही कामे आपल्या हितासाठीच सुरु करण्यात आली आहेत म्हणून ती यशस्वी करण्यासाठी आपणही हातभार लावला पाहिजे. अशी त्यांची भावना निर्माण झाली.या कार्यात लोकप्रतिनिधीचा सहभाग असल्याने सामान्य लोक त्यासंबंधीचे आपले म्हणणे त्यांच्यापर्यंत पोहचू शकतात. शासकीय अधिकाऱ्यांपेक्षा लोकप्रतिनिधींशी चांगल्या प्रकारे संवाद साधने सामान्या लोकांना शक्य होते. लोकांना विकास कार्याचे महत्त्व पटवून देणे, त्यांना या कार्यात सहभागी करून घेणे ह्या गोष्टी ग्रामपंचायतीचे अधिकारी करून घेऊ शकतात. सामान्य लोकांचा विकास कार्यातील सहभाग वाढविण्याकरिता प्रथम त्यांना विघ्नासात घेणे आपले कर्तव्य आहे. ही गोष्ट त्यांच्या लक्षात आणून देणे आवश्यक आहे. नेहमीच पदाधिकारी लोकांच्या संपर्कात असल्यामुळे सामान्य लोकही आपल्या अपेक्षा त्यांच्या समोर मोकळ्या पणाने व्यक्त करतात.सन 2000-2001 पासून संत गाडगेबाबा ग्राम स्वच्छता अभियान तथा राष्ट्रसंत तुकडोजी महाराज ग्रामस्वच्छता स्पर्धा अंतर्गत ग्रामपंचायती मधील सामान्य नागरिकांनी व पदाधिकाऱ्यांनी मिळून ग्रामस्वच्छतेची मोहिम राबविली. त्यामुळे कमी खर्चात जास्त विकासाची काम करता आलीत. लोकांचा सहभाग वाढला.

#### लोकशाही विकेंद्रिकरणातील उणीवा:-

लोकशाही विकेंद्रिकरणामुळे ग्रामीण समाजात नव्या नेतृत्वाचा उदय झाला. ही जमेची बाजू मानली जाते. परंतु या नेतृत्वाच्या मर्यादा दिसून येत आहे. हे नेतृत्व सत्तेच्या राजकारणातच गुरफटले गेले असून सत्ताप्राप्ती हे त्याचे उद्दिष्ट बनले आहे. सार्वजनिक कार्यासंबंधीचा विधायक दृष्टीकोन या नेतृत्वाकडे कमी प्रमाणात दिसून येतो.

लोकशाही विकेंद्रिकरणामुळे ग्रामीण जनतेत राजकीय जागृती घडून आली हे खरेच आहे. परंतु या जोडीने काही अनिष्ट प्रवृत्तीचाही शिरकाव झाला आहे. ग्रामीण भागातील राजकारणात जातीयतेच्या प्रभाव वाढला आहे. आपल्या राजकीय स्वार्थासाठी जातीचा वापर करण्याकडे राजकीय नेत्यांचा कल झुकू लागला आहे. सत्ता प्राप्तीसाठी कोणत्याही मार्गाचा अवलंब करण्याची नेत्यांची तयारी असल्याने राजकरणाला विकृत वळण लागल्याचे दिसते.शासकीय यंत्रणेमधील गटबाजी, संधीसाधूपणा व भ्रष्टाचार हे सर्व दोष पंचायत राज्य संस्थेमध्येही दिसून येत आहेत. सत्तास्थान बळकावलेल्या प्रभावशाली वर्गाने आपल्या फायद्यासाठी सत्ता व अधिकार यांचा दुरुपयोग होताना दिसून येते.पंचायत राज्यात शिरलेल्या गटबाजी व इतर दोशांमुळे विधायक कार्याकडे दुर्लक्ष होत आहे. पंचायत राज्याचा उदात्त हेतू होता, तोच आता बाजूला पडत आहे. सत्ता संघर्ष उफाळून येऊ लागला आहे. ग्रामीण समाजातील प्रबळ वर्गाने आपल्या वर्गीय हितसंबंधाची जपवणूक करण्यालाच प्राधान्य दिले असल्याचे चित्र सर्वत्र पहावयास मिळत आहे.

पंचायत राज्य संस्थामध्ये लोकप्रतिनिधी व शासकीय अधिकारी यांच्यात संघर्ष उदभवत असल्याची उदाहरणे वरचेवर आढळून येत आहेत. या संघर्षाची विविध कारणे आहेत. लोकप्रतिनिधीना दुयम लेखण्याची वृत्ती शासकीय अधिकाऱ्यांमध्ये दिसून येते. लोकप्रतिनिधी व पदाधिकारी हे देखील आपली नियमबाह्य कामे शासकीय अधिकाऱ्यांनी करावी. अशी अपेक्षा बाळगतात. शासकीय अधिकाऱ्यांनी त्याबाबत असमर्थता दर्शविली की, लोकप्रतिनिधी नाराज होतात. त्यातून गैरसमज वाढतात. नंतर संघर्ष निर्माण होऊन कार्यक्षमतेवर विपरीत परिणाम होतो. या समन्वयाच्या अभावी या संस्थांचे काम चालविणे अवघड होते. 73 व्या घटनादुरुस्तीने पंचायत राज संस्थांना अधिकार प्रदान केले. सत्तेचे विकेंद्रिकरण झाले असे असले तरी पंचायत राज्याच्या स्थापनेपासून आजपर्यंत या संस्थांना पुरेसा साधनसंपत्तीसाठी व आर्थिक अनुदानासाठी राज्य सरकारवर अवलंबून राहावे लागते.

ग्रामीण भागातील जातीय तणाव दारिद्र्य अज्ञान, अंधश्रद्धा अशा प्रतिकूल परिस्थितीत पंचायत राज्य संस्था काम करीत आहे. त्यामुळे काही सामाजिक व राजकीय अडचणी उदभवतात.लोकशाही विकेंद्रिकरणाचे काही दोष दिसून येत असले तरी या व्यवस्थेचे महत्त्व व गरज नाकारता येत नाही. यातील दोष दूर करून ग्रामीण भागातील या संस्थांचा कारभार अधिक कार्यक्षम व लोकाभिमुख कसा होईल याकडे लक्ष देणे गरजेचे आहे. या संस्थाना जास्तीत जास्त स्वायत्त देणे आणि त्यांच्या उत्पन्नाची साधने वाढविणे ही या संदर्भात एक महत्वाची उपाययोजना होऊ शकेल. त्यामुळे लोकशाही विकेंद्रिकरणाचा उद्देश सफल होईल.

संदर्भ

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श्री.शशिकांत.रु.कडू.

एम.ए.एम.फिल.भुगोल

१. प्रस्तावना : जवाहर विहिर योजना ही फार पूर्वी पासूनची योजना असून, वेळोवेळी या योजनेचे नामांतरण करण्यात आले आहे. या योजनेमध्ये कालांतराने फार मोठे बदल होत गेले. मात्र या बदलामागे शासनाचा उद्देश हा नेहमी शेतकरी हिताचाच दिसून येतो. विदर्भातील बुलढाणा, अकोला, वाशिम, अमरावती, यवतमाळ व वर्धा या ६ जिल्ह्यामध्ये केंद्र व राज्य शासनाने शेतकऱ्यांच्या आर्थिक उन्नतीकरीता अनेक पावले उचललेली आहेत. त्यापैकी एक पाऊल म्हणजे राज्य शासनाने जाहीर केलेले विशेष पॅकेज जवाहर विहिर योजना होय. ही योजना १९८८-८९ पासून विदर्भात सुरु करण्यात आली आहे. जलसंपदा विभागाच्या सिंचन विहिर दर्शक अहवालानुसार जून २००५ अखेर राज्यात ४० लाख हेक्टर सिंचन क्षमता निर्माण झाली असून विदर्भातील ओलीताखालील क्षेत्र मात्र ८.६ लाख हेक्टर होते. राज्यातील एकूण विहिरींची संख्या पुणे विभाग १,३१,१२९, नाशिक विभाग १,२६,२६५, आणि नागपुर २२,७८४ व अमरावती विभाग २४,४८१ इतकी आहे. थोडक्यात नागपुर व अमरावती विभागात विहिरींची संख्या कमी आहे. ही कमतरता लक्षात घेता या पॅकेज अंतर्गत सिंचनासाठी रु.२२५५ कोटी व पाणलोट विकासासाठी रु.२४० कोटी उपलब्ध करून देण्याचा मानस शासनाचा आहे. या योजनेअंतर्गत सिंचनामध्ये निश्चितच वाढ होईल. जवाहर विहिर योजने अंतर्गत ६ जिल्ह्यामध्ये एकूण ३५,४७५ विहिरी हाती घेण्यात आलेल्या आहेत. अशा प्रकारे हा कार्यक्रम हाती घेवून सिंचनाखालील क्षेत्र वाढविणे हा महत्वाचा उद्देश या मागचा आहे. ही योजना सध्या सिंचन विहिर योजना या नावाने सुरु केलेली आहे. ही योजना लाभार्थ्यांना देतांना काही निकष ठेवण्यात आलेले आहे. असे निकष पूर्ण केल्यानंतर ही योजना संबंधीत लाभार्थ्यांना देतांना निकषाच्या चौकटीत बसणा-या म्हणजे अल्पभूधारक शेतकऱ्याला ही योजना देण्यात येते. त्याचे निरीक्षण पंचायत समितीच्या अभियंत्याकडून करण्यात येते. व त्यानंतर मोजमापानुसार देय होणारे अनुदान गट विकास अधिकारी यांचेकडून संबंधीत लाभार्थ्यांस अदा करण्यात येते. ही योजना शेतकऱ्यांच्या दृष्टीने फार महत्वाची असून या योजनेचा फायदा अल्पभूधारक शेतकऱ्यांना होवून त्यांचे जिवनमान उंचावण्यास मदत होत आहे. (संदर्भ :महाराष्ट्र शासन नियोजन विभाग रोहयो-२००६/प्र.क्रं. १३०/रोहयो-१०/मंत्रालय मुंबई.)शेतकऱ्यांचे जिवनमान उंचावण्यासाठी व विदर्भातील शेतकऱ्यांच्या आत्महत्या थांबविण्यासाठी शेतकऱ्यांना मदत म्हणून या योजनेचा लाभ देवून जास्तीत जास्त क्षेत्र सिंचनाखाली आणणे हा या योजनेमागचा मुळ उद्देश आहे.

२. उद्दीष्टे : प्रस्तुत विषयाचा अभ्यास करीत असतांना पुढील काही उद्दिष्टे निश्चित केलेली आहेत.

१. अमरावती जिल्हयातील जवाहर विहिर योजनेचा लाभ शेतकऱ्यांना होत आहे का हे अभ्यासणे.
२. अमरावती जिल्हयातील प्राकृतीक रचना ही जवाहर विहिर योजनेसाठी योग्य आहे का हे अभ्यासणे.
३. जवाहर विहिर योजनेमध्ये शासकीय स्तरावर लोकांना येत असलेल्या अडचणी तपासणे.
४. जवाहर विहिर योजनेचा लाभ देतांना राजकीय हस्तक्षेप होतो का हे अभ्यासणे.

३. गुहीतके : १. जवाहर विहिर योजनेचा जलसिंचनासाठी लाभ होतो.

२. जवाहर विहिर योजनेवर भौगोलीक परिस्थितीचा परिणाम होतो.

३. जवाहर विहिर योजनेमध्ये राजकीय हस्तक्षेप होतो.

४. शासकीय कार्यालयाकडून लोकांना अडचणी येतात.

५. ही योजना पूर्ण:ता लाभदायक नाही.

४. अभ्यास पद्धती : प्रस्तुत विषया अंतर्गत जवाहर विहिर योजना निर्माण झाली तेव्हा पासून म्हणजे १९८८-८९ पासून ते २००५ पर्यंतची माहिती जिल्हा परिषद व पंचायत समिती कार्यालयाकडून, जिल्हा सामाजिक व आर्थिक समालोचन, तसेच जिल्हा परिषद प्रशासन अहवाल व प्रत्यक्ष काही शेतकऱ्यांना भेटी देवून प्राथमिक स्वरूपात माहिती गोळा करण्यात आली व त्यामाहिती वरून अमरावती जिल्हयातील जवाहर विहिर योजनेची वास्तविकता मांडण्याचा प्रयत्न करण्यात आलेला आहे.

५. अभ्यास प्रदेश व परिकल्पना : भारत हा कृषीप्रधान देश असून भारतातील ७० टक्के लोकसंख्या ही ग्रामीण भागात वसलेली आहे व शेती हा व्यवसाय करत आहे. देशाची आर्थिक स्थिती ही प्रामुख्याने कृषीवर आधारलेली आहे. त्यामुळे कृषीचा विकास करणे गरजेचे आहे. त्यासाठी अलीकडील काळात निर्सगातील बदलती परिस्थिती व घटना जलसिंचनाच्या सुविधा वाढविणे व यातून कृषीचा तसेच कृषीतून ग्रामीण भागातील जनतेचा विकास घडवून आणणे याकरीता असलेली जवाहर विहिर योजना तपासून त्या अनुषंगाने त्याचे अध्ययन करणे निश्चित केले आहे.

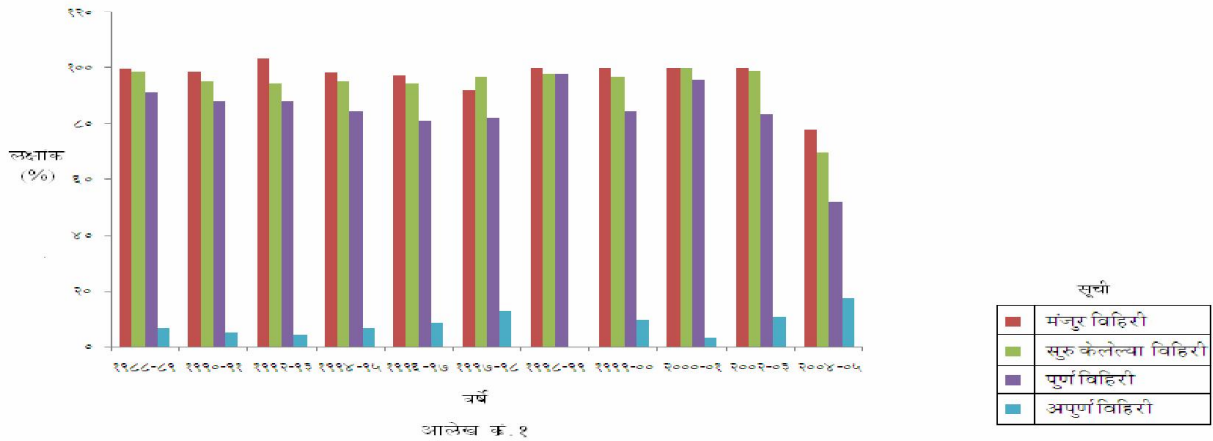
६. अमरावती जिल्हा - जवाहर विहिर योजना : शासनाने विदर्भातील दूष्काळग्रस्त परिस्थिती व शेतकऱ्यांच्या होत असलेल्या आत्महत्या पाहता, विदर्भामध्ये जवाहर विहिर योजना राबविण्याचा प्रयत्न केला आहे. अमरावती जिल्हयातील जवाहर विहिर योजनेचा अभ्यास केला असता असे दिसून येते की, अमरावती जिल्हयामध्ये ही योजना १९८८-८९ पासून काही कालावधी वगळता सुरु आहे. त्यामध्ये सध्या बदल झाला असून जलपुर्ती धडक सिंचन विहिर योजना या नावाने ती योजना सध्या सुरु आहे. या योजनेचा अमरावती जिल्हयातील एक महत्वाची योजना म्हणून अभ्यास केला असता असे दिसून येते की, अमरावती जिल्हयामध्ये आतापर्यंत किती विहिरी दिल्या आहे, त्याचे विवेचन सारणी क्रं.१ वरून करण्यात आले आहे.

## सारणी क्रं.१. अमरावती जिल्हा - जवाहर विहिर योजना

अक्रं	वर्षे	एकुण लक्षांक	मंजूर विहिरी	सुरु केलेल्या विहिरी	पुर्ण विहिरी	अपुर्ण विहिरी	मंजूर विहिरी (टक्के)	सुरु केलेल्या विहिरी (टक्के)	पुर्ण विहिरी (टक्के)	अपुर्ण विहिरी (टक्के)
१	१९८८-८९	३२०	३१९	३१६	२९२	२२	९९.६८	९८.७५	११.३	६.८७
२	१९९०-९१	४१०	४०५	३९०	३६२	२२	९८.७८	९५.१२	८८.३	५.३६
३	१९९२-९३	३५०	३६३	३३१	३०८	१६	१०३.७	९४.५७	८८	४.५७
४	१९९४-९५	७०६	६९४	६७३	५९८	५०	९८.३	९५.३२	८४.७	७.०८
५	१९९६-९७	७०६	६८६	६६७	५७४	६३	९७.१६	९४.४७	८१.३	८.९२
६	१९९७-९८	९९५	९१५	९६४	८१८	१२८	९१.९५	९६.८८	८२.२	१२.९
७	१९९८-९९	५०	५०	४९	४९	०	१००	९८	९८	०
८	१९९९-००	१२०९	१२०९	११७१	१०२५	१२०	१००	९६.८५	८४.८	९.९२
९	२०००-०१	४००	४००	४००	३८३	१४	१००	१००	९५.८	३.५
१०	२००२-०३	७४४	७४४	७३७	६२३	८०	१००	९९.०५	८३.७	१०.८
११	२००४-०५	८४०	६५५	५८८	४३९	१४९	७७.९७	७०	५२.३	१७.७
	एकुण	६७३०	६५२०	६२८६	५४७१	६६४	९६.८७	९३.४	८१.३	९.८६

स्रोत जिल्हा परिषद कार्यालय अमरावती. : लघुसिंचन विभाग

## अमरावती जिल्हा - जवाहर विहिर



भारत हा कृषीप्रधान देश असून भारतातील ७० टक्के लोकसंख्या ही ग्रामीण भागात वसलेली आहे व त्यांचा प्राथमिक व्यवसाय शेती हा आहे. ग्रामीण भागातील बहुतांश व्यक्ती हा शेती व्यवसाय करतो. या व्यवसायामध्ये बरेचसे लोक हे कोरडवाहु शेती करतात. तर काही लोकांकडे जलसिंचनाच्या सुविधा आहेत. तर काही भागात शासनाने जलसिंचनासाठी कालवे, बंधारे बांधलेली आहे. काही भागातील लोकांसाठी या सोयी सुविधा पुरवणे शासनास शक्य होत नाही. अलीकडच्या काळात निसर्गाचा लहरीपणा वधता, अनेक वर्षांपासून शेतकऱ्यांच्या आत्महत्या सुरु आहे. या आत्महत्या थांबविण्यासाठी व शेतकऱ्यांचे जीवनमान उंचावण्यासाठी शासनाने अल्पभुधारक व इतर गरजू लोकांसाठी जवाहर विहिर योजना सुरु केली आहे.

अमरावती जिल्ह्यामधील या योजनेची शासकीय स्तरावरील माहिती गोळा करून अभ्यास केला असता सारणी क्रं.१ वरून असे दिसून येते की, अमरावती जिल्ह्यामध्ये ही योजना १९८८-८९ यासाली सुरु करण्यात आली. या योजनेअंतर्गत अमरावती जिल्ह्यामध्ये १९८८-८९ ते २००४-०५ पर्यंत काही वर्षे वगळता एकुण ६७३० योजनांचा लक्षांक शासनाकडून मंजूर झाला. त्यापैकी ९६.८७(६५२०)टक्के विहिरी मंजूर करण्यात आल्या. तर ९३.४(६२८६) टक्के विहिरी सुरु करण्यात आल्या असून ८१.२९(५४७१) टक्के विहिरी पुर्ण झालेल्या आहे. तर ९.८६(६६४) टक्के विहिरी अपुर्ण आहे. एकंदरीत वरील माहिती वरून असे दिसून येते की, या योजनेअंतर्गत अमरावती जिल्ह्यामध्ये शासनाकडून १९८८ ते २००५ पर्यंत एकुण ६७३० ऐवढा लक्षांक देण्यात आला. मात्र प्रत्यक्षात जरी पुर्ण झालेल्या विहिरीचा आकडा ५४७१ ऐवढा असला तरी यापैकी बऱ्याच विहिरी या कोरड्याच आहे. प्रत्येक तालुक्यामधील लोकांना ही योजना देण्यात यावी असे शासनाचे धोरण असले तरी या योजनेमुळे शेतकऱ्यांना पाहिजे तशी जलसिंचनाची सुविधा उपलब्ध होत नाही.

७. निष्कर्ष व शिफारशी : अ) निष्कर्ष : भारतामध्ये प्राचीन काळापासून शेती हा भारतीय लोकांचा व्यवसाय आहे, आणि आजही तो कायम आहे. भारताची अर्थव्यवस्था ही कृषी व्यवसायावर आधारलेली आहे, असे म्हटले जाते. मात्र अलीकडील काळात निसर्गाच्या परिवर्तनामुळे व लहरीपणामुळे शेतकरी कंटाळलेला आहे. त्यामुळे ग्रामीण भागातील तरुणांचा कल शेतीकडे कमी प्रमाणात

आहे. भारतामध्ये काही भागामध्ये आजही शेती ही फार चांगल्या प्रकारे उत्पन्न देणारी आहे. मात्र हा अपवाद आहे. ज्या ठिकाणी जलसिंचनाच्या सोयी सुविधा मोठ्या प्रमाणात उपलब्ध आहे. त्या ठिकाणी शेतीचे उत्पन्न चांगले आहे. तर ज्या ठिकाणी शेती ही निर्सगावर अवलंबून आहे. त्या ठिकाणी शेतकऱ्याची स्थिती फार गंभीर आहे. अमरावती जिल्हा हा विदर्भातील महत्वाचा जिल्हा असून या जिल्ह्यामध्ये अनेक प्रकारच्या योजना शासनातर्फे शेतकऱ्यांना देण्यात येत आहे. त्यामधील महत्त्वपूर्ण योजना म्हणजे जवाहर विहिर योजना होय. या योजनेचा अभ्यास केला असता पुढील प्रमाणे काही निष्कर्ष विषय करण्यात आले.

१. या योजनेचा प्रत्यक्ष अभ्यास केला असता, या योजनेची मोठ्या प्रमाणात आकडेवारी कागदोपत्री दिसून येत असली तरी प्रत्यक्षात मात्र बऱ्याच ठिकाणी विहिरीची परिस्थिती फार गंभीर आहे.
२. विदर्भामध्ये शेतकऱ्यांच्या आत्महत्या मोठ्या प्रमाणात होत आहे, हे थांबवण्यासाठी आत्महत्याग्रस्त शेतकऱ्यांच्या कुटुंबाला या विहिरी दिल्या जातात. मात्र विहिरी देतांना कागदपत्रांच्या अटी फार विलंब निर्माण करणाऱ्या आहे.
३. या योजनेद्वारा जलसिंचनाचे प्रमाण फार कमी दिसून येते.
४. या योजनेद्वारा देण्यात येणाऱ्या विहिरी देतांना भौगोलिक परिस्थितीचा विचार केला जातो. मात्र असे असतांना सुद्धा काही ठिकाणी विहिरी फार खोल खोदल्या नंतरही पाणी लागले नाही.
५. ज्या ठिकाणी विहिरींना पाणी लागले नाही. त्या विहिरीचे पुढे काय. हा प्रश्न शेतकऱ्यापुढे येत आहे.
६. काही ठिकाणी असेही दिसून येते की, या योजनेचे अनुदान बऱ्याच लोकांनी घेतले आहे. मात्र विहिरी पूर्ण केल्या नाहीत.
७. या योजने अंतर्गत विहिरी देतांना बऱ्याच ठिकाणी स्थानिक पातळीवर राजकारण केल्या जाते.
८. शासकीय कार्यालयातील यंत्रणेमार्फत ही योजना देतांना आर्थिक गैरव्यवहार होतो, असे काही शेतकऱ्यांकडून सांगण्यात आले.

**ब) शिफारशी** : प्रस्तुत अध्ययन विषयाचे स्वरूप व महत्त्व लक्षात घेता असे दिसून येते की, अमरावती जिल्ह्यामध्ये या योजनेअंतर्गत जलसिंचनाचे प्रमाण अत्यंत कमी आहे. त्यामुळे या योजनेवर शासनाने भविष्यात लक्ष देणे गरजेचे आहे. त्याकरीता पुढील काही शिफारशींचा विचार करणे गरजेचे आहे.

१. ही योजना देतांना प्रथम शेतीचे सर्वेक्षण पारदर्शकपणे होणे गरजेचे आहे. यामध्ये आर्थिक व्यवहार होवून ज्या ठिकाणी अनुकूल भौगोलिक परिस्थिती नाही. त्यांना सुद्धा ही योजना दिली जाते. जनतेच्या समाधानासाठी नुसती योजना देवू नये. यावर लक्ष देणे गरजेचे आहे.
२. या योजनेअंतर्गत काही ठिकाणी अशी परिस्थिती आहे की, विहिर फार खोल खोदूनही पाणी लागलेले नाही. अशा विहिरीचे पुढे काय. यावर लक्ष देणे गरजेचे आहे.
३. ज्या लोकांना या विहिरी दिल्या आहे. त्यापैकी बऱ्याच लोकांनी या विहिरी पूर्ण केल्या नाहीत. ज्या लोकांनी अनुदान पूर्ण घेवूनही जर विहिरी पूर्ण केल्या नाही. अशा लोकावर फसवणुकीचे गुन्हे दाखल करण्यात यावे.
४. या विहिरी देतांना गटविकास अधिकारी कार्यालयातील बांधकाम विभागाच्या अभियंत्याकडून या विहिरीची पाहणी करण्यात येते. त्यांना जर या विहिरीची पाहणी करण्याचा अधिकार दिला आहे. त्याच्या शिफारशी वरून पुढील अनुदान वितरीत करण्यात येत असेल तर ज्या विहिरीची पाहणी त्या स्थानिक पंचायती मधील अभियंत्याकडून झाली असेल व अनुदान वितरीत केले असेल अशा विहिरीची पाहणी करण्याकरीता शासनाने या विभागाव्यतीरीक्त कोणत्याही शासकीय विभागातील कर्मचाऱ्याला त्या ठिकाणी विहिरी तपासण्याचे आदेश द्यावे व गोपनीय अहवाल मागवावा. यावेळी जर त्या विहिरी अनुदान देवूनही पूर्ण झाल्या नसतील तर त्या पंचायती मधील अभियंता व गटविकास अधिकारी यांना जबाबदार म्हणून त्यांच्यावर कारवाई करावी.
५. या योजनेकरीता प्रामुख्याने ग्रामपंचायत स्तरावरून सुरुवात होत असून बऱ्याच ठिकाणी यामध्ये राजकारण केल्या जाते त्यामुळे या योजनेचा लाभ काही लोकांना होत नाही. त्यांची पात्रता असूनही बऱ्याच ठिकाणी त्याचे अर्ज पुढे पाठविल्या जात नाही. याकडे शासनाने लक्ष देणे गरजेचे आहे.
६. प्रत्येक ग्रामपंचायत, तलाठी कार्यालयामध्ये गावातील लोकांच्या शेतीचे दस्तऐवज उपलब्ध असतात. या कार्यालयांना कुणाकडे किती शेती आहे हे सुद्धा माहित असते. त्यामुळे लोकांना या कार्यालयात प्रत्यक्ष संपर्क करून या योजनेचे अर्ज उपलब्ध करून देण्यात यावे आणि याकार्यालया मार्फतच हे अर्ज पुढे पाठवण्यात यावे. ग्रामपंचायत ठरावाचा हस्तक्षेप यामध्ये नसावा. जेणे करून कोणीही यामध्ये राजकीय बळी ठरणार नाही.
७. ही योजना प्रामुख्याने अल्पभूधारक लोकांसाठी आहे. या योजनेअंतर्गत भूसर्वेक्षण केल्या जाते व त्यानुसार गावाचा क्रम ठरवून योजना दिल्या जाते. असे शासनाचे परिपत्रकानुसार म्हटले आहे. मात्र हे सर्वेक्षण खरोखरच गावांची पाहणी करून केल्या जाते कि कसे. हा गंभीर प्रश्न आहे.
८. कोणत्याही प्रकारची योजना राबविण्याकरीता शासनाचा एक वेगळा विभाग असावा जेणेकरून या विभागावर शासनाचे प्रत्यक्ष लक्ष असेल व जनतेला एकाच ठिकाणी सर्वच योजनांची माहिती मिळेल जेणेकरून वेळेचा अपव्यय होणार नाही व अडचणी निर्माण होणार नाही.
९. ज्या ठिकाणी भौगोलिक परिस्थिती अनुकूल नाही. अशा ठिकाणी शासनाने ही योजना देवूच नये कारण ज्या ठिकाणी पाणी लागण्याची शक्यता नाही अशा ठिकाणी योजना देवून शासनाचा निधी विनाकारण खर्च होतो.
१०. जवाहर विहिर योजना देतांना शासनाने प्रामुख्याने स्थानिक प्रशासनाकडून मान्यता देण्यात आलेल्या विहिरीसाठी भौगोलिक परिस्थिती कशी आहे. हे पाहण्याकरीता भुगर्भ तज्ञाची समिती नेमावी व त्यांच्या सल्ल्यानुसारच अनुदान वितरीत करण्यात यावे. मात्र

या समितीवर सुद्धा काही नियम व बंधने शासनाने असावे. याकडे सुद्धा शासनाने प्रामुख्याने विकास करण्याचे दृष्टीने लक्ष देणे गरजेचे आहे. ११. ज्या ठिकाणी भौगोलीक परिस्थिती अनुकूल नाही व पाऊस सुद्धा कमी प्रमाणात पडतो. अशा ठिकाणी शासनाने या योजना न देता कायम स्वरुपी उपाय म्हणून कालव्यादारे जलसिंचन उपलब्ध करून देणे गरजेचे आहे. हि खुप खर्चीक बाव आहे. परंतु जर अमरावती जिल्ह्यामध्ये इंडीया बुल्स सारख्या प्रकल्पाकरीता जर पाण्याची व्यवस्था होत असेल तर शेतकऱ्यांच्या जलसिंचनाकरीता का नाही. तसेच शेतकरी आत्महत्या बघता अशा स्वरुपाचे कायम स्वरुपी उपाय शोधणे गरजेचे आहे.

१२. ब-याच तालुक्यामध्ये अशी परिस्थिती आहे की, ही योजना यशस्वी होवूच शकत नाही. अशा ठिकाणी उपाय म्हणून शासनाने छोटे तलाव निर्माण करून जलसिंचन करावे. या तलावामध्ये पाणी नेण्यासाठी कॅनॉलचा उपयोग करावा. ब-याच ठिकाणी छोटे नाले जोडून सुद्धा पाणी वळविता येते. ज्या ठिकाणी पाऊस जास्त पडतो त्या ठिकाणचे पाणी वाहत जाते. अशा ठिकाणचे पाणी मुख्य प्रवाहातून वळवून छोट्या प्रवाहाद्वारे अशा ठिकाणी न्यावे. त्यामुळे जमीनीमध्ये पाणी मुरेल व शेतकऱ्यांना मदत होईल.

१३. सर्वात महत्वाची बाव म्हणजे आज काही ठिकाणी विहिरींना पाणी लागत नाही किंवा जलस्त्रोत कमी होत आहे. याचे कारण म्हणजे आजचे आधुनिकीकरण होय. आज ब-याच गावामध्ये सिमेंटचे रस्ते निर्माण केले जात आहे. मात्र स्थानिक प्रशासनाद्वारे जेव्हा हे रस्ते निर्माण केल्या जातात. तेव्हा कुठेही पाणी जमीनीमध्ये मुरवण्यासाठी प्रयत्न केला जात नाही. असे रस्ते निर्माण करीत असतांनाच शासनाने जर या रस्त्यावर काही अंतराने छोटे (कमीत कमी ४ फुट) खोल खडडे करून संरक्षणासाठी त्यावर मजबुत जाळी बसवून १० मीटर अंतराच्या फरकाने हे खडडे रस्त्याच्या बाजूला किंवा मधोमध डिवायडर वेसीक लाईनमध्ये करावे. व या रस्त्यावरील पाणी त्या खडयामध्ये जाण्याकरीता रस्त्यांचा उतार हा थोड्या प्रमाणात त्या कडे करावा जेणे करून काही प्रमाणात तरी पाणी या खडयामध्ये जाईल व काही प्रमाणात का होईना पाणी जमीनीत मुरण्यास मदत होईल.

१४. जलस्त्रोत वाढविण्याकरीता शासनाने प्रत्येक शहरामध्ये रेन वॉटर हारवेस्टिंग सक्तीचे करणे गरजेचे आहे. कारण शहरामध्ये सर्वात जास्त आधुनिकीकरण असल्यामुळे येथे पाणी मुरत नाही. ते सरळ नाली मार्फत निघून जाते. त्यामुळे रेन वॉटर हारवेस्टिंगद्वारे पाणी मुरण्यास मदत होईल. याकडे शासनाने लक्ष द्यावे.

८. **सारांश :** उपरोक्त निष्कर्ष व शिफारशीद्वारे असे स्पष्ट होते की, जवाहर विहिर योजना ही कागदोपत्री जरी यशस्वी होत असली तरी प्रत्यक्षात मात्र या योजनाचा लाभ फारसा होतांना दिसून येत नाही. त्यामुळे जो पर्यंत शासन या योजनेकडे गांभीर्याने लक्ष देत नाही. तो पर्यंत ही योजना फक्त शासकीय कार्यालयातील लोकांना व राजकीय पुढाऱ्यांनाच फायदेशीर वाटते. वास्तविकता कसल्याही प्रकारे या योजनेद्वारे मोठ्या प्रमाणात जलसिंचन दिसून येत नाही. ख-या अर्थाने जर शेतकऱ्यांचा विकास साधावयाचा असेल, शेतकरी आत्महत्या थांबवावयाच्या असतील तर, जवाहर विहिर योजना देवून ते थांबनार नाही. तर त्या योजनेद्वारे शेतकऱ्यांना फायदा होतो किंवा नाही. याकडे लक्ष दिल्या गेले पाहिजे. त्यामुळे शासनाने योजनेबाबत कठोर भूमीका घेवून चुकीच्या मार्गाने चालणाऱ्या योजनांचा निधी थांबविला पाहिजे. तसेच योजना राबविण्याकरीता शासकीय यंत्रणेवरील अधिकारी, कर्मचारी व या योजनेशी संबंधीत सर्व शासकीय लोकांवर कठोर नियम लावले पाहिजे. तेव्हाच ख-या अर्थाने आपण विकासाबाबत चर्चा करू शकू.

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## महात्मा गांधीजींचे अर्थकारण

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**सारांश :** भारतावर ब्रिटीश राजवटीने सत्ता प्रस्थापित केल्यानंतर भारतीय ग्रामीण अर्थव्यवस्थेवर दूरगामी परिणाम झाल्याचे दिसते. याचा परिणाम प्रत्यक्ष व प्रत्यक्षपणे भारतातील समाजकारणावर, राजकारणावर, धर्मकारणावर आणि अर्थकारणावर सुद्धा परिणाम झालेला आहे. या दुष्टपरिणामातून सुटका करण्यासाठी भारतातील अनेक सुधारक, विचारवंत व तज्ज्ञ व्यक्तींनी याबाबतीत मोठे योगदान दिले आहे. या योगदानामध्ये प्रामुख्याने म.गांधीजींचे योगदान हे विशेष लक्षात घेण्यासारखे आहे. या अनुषंगाने म. गांधीजींच्या आर्थिक विचाराची चर्चा करण्यात आलेली आहे. या लेखात म. गांधीजीची ग्रामीण विकासाची संकल्पना, म. गांधीजींनी सांगितलेले ग्रामीण विकासाची साधने कोणती? आणि आजच्यास्थितीला म. गांधीजींची आर्थिक विचारांची उपयुक्तता या अनुषंगाने लेखात चर्चा केलेली आहे.

**प्रस्तावना :** भारतावर ब्रिटीश सत्ता प्रस्थापित झाल्यानंतर प्रत्यक्ष व अप्रत्यक्षपणे भारतातील समाजकारणावर, राजकारणावर, धर्मकारणावर आणि विशेषतः ग्रामीण विकासावर दुष्परिणाम झाल्याचे दिसते. उदा. वाढती ग्रामीण बेकारी व ग्रामीण दारिद्र्य. या दुष्परिणामातून सुटका करण्यासाठी भारतातील अनेक समाजसुधारक, विचारवंत व तज्ज्ञ व्यक्तींनी वरील समस्येतून सुटका करण्यासाठी प्रयत्न केलेला आहे. त्यापैकी प्रामुख्याने म. गांधीजीचे नाव घेतले जाते. भारतीय अर्थव्यवस्थेला भेडसावणाऱ्या समस्या म्हणून दारिद्र्य, बेरोजगारी आणि मागासलेला ग्रामीण विकास या प्रमुख समस्या म्हणून ओळखले जाते. म. गांधीजी अर्थतज्ज्ञ नव्हते कारण त्यांनी कांही अर्थशास्त्रीय सिद्धांत किंवा शास्त्रीय शोध मांडल्याचे दिसत नाही. ही वस्तुस्थिती कोणीही नाकारू शकत नाही. परंतु जरी ते अर्थतज्ज्ञ नसले तरी त्यांनी सुधारणेच्या काळामध्ये वरील समस्येवर अर्थशास्त्रीय भाष्य केल्याचे दिसते. म.गांधीजींच्या आर्थिक ग्रामीण विकासाचा पैलू म्हणून त्यांनी सुचविलेली ग्रामीण विकासाची संकल्पना, व त्यांनी सुचविलेली ग्रामीण विकासाची साधने कोणती? आणि आजच्यास्थितीला भारतीय अर्थव्यवस्थेला गांधीवादी अर्थशास्त्राची उपयुक्तता? या अनुषंगाने या लेखात विशेष भर दिलेला आहे.

ब्रिटीश राजवटीतील भारतीय अर्थव्यवस्था म. गांधीजींच्या काळात (विशेषतः 1920 ते 1947 पर्यंत ) भारतीय अर्थव्यवस्था मागासलेली असल्याची अनेक कारणे होती. त्यापैकी ब्रिटीश सरकार हे एक प्रमुख कारण समजले जाते. उदा. ब्रिटीश सरकारचे व्यापारी धोरण व औद्योगिक क्रांती या धोरणामुळे भारतातील ग्रामोद्योग व कुटिर उद्योगांचा न्हास झाला. याचा परिणाम म्हणून कोटयावधी लोक बेकार झाले. हजारो कुटुंब उद्ध्वस्त झाली. शेतीतील छुपी बेकारीमुळे आर्थिक विषमता निर्माण झाली आणि लोकदारिद्र्यात खिंतपत पडले त्यामुळे भारतातील जनता दारिद्र्याच्या दुष्टचक्रात अडकली गेली होती. ब्रिटीशांनी भारताचे पुरेपुर आर्थिक शोषण करून मगच देशाला स्वातंत्र्य दिले. ब्रिटीश सरकारच्या या धोरणामुळे भारतीय अर्थव्यवस्था ही आर्थिक विकासापासून वंचित राहिली. अशा परिस्थितीमध्ये ग्रामीण विकासासाठी म. गांधीजींचे काय योगदान आहे ते पुढीलप्रमाणे सांगता येईल.

**'म. गांधीजींचे अर्थशास्त्रीय नियम :** म. गांधीजींच्या मते अर्थशास्त्राच्या आर्थिक विकासासाठी, नियम कसा असावा? असा प्रश्न उपस्थित करून म. गांधीजी म्हणतात, सोने ही खरी संपत्ती नव्हे, माणसे ( समाज) हीच खरी संपत्ती आहे. खरी आर्थिक संपत्ती धरतीच्या पोट्यात नसून जीवंत माणसात आहे. हे जर सत्य असेल तर सगळ्या संपत्तीची अंतिमपूर्ती ही विशाल छातीची, तेजस्वी डोळ्याची आणि आनंदी हृदयाची माणसे जितकी जास्त निर्माण करतात येतील तितकी निर्माण करणे यातच खरे अर्थशास्त्र दडलेले आहे. हाच अर्थशास्त्राचा खरा नियम किंवा सिद्धांत आहे. ही म. गांधीजीची अर्थशास्त्राची परिभाषा होती.

**म. गांधीजी व ग्रामीण विकासाची संकल्पना:** म. गांधीजींच्या काळात दारिद्र्य व बेकारीची आर्थिक समस्या मोठ्या प्रमाणात होती याला ब्रिटीश सरकारचे कुटिल व्यापारी धोरण जबाबदार मानले जाते. दारिद्र्य व बेकारीच्या संदर्भात अनेक ठिकाणी म. गांधीजींनी भाष्य केल्याचे दिसते. म. गांधीजींच्या मते उत्पादनाचे अमर्याद केंद्रीकरण (मक्तेदारी) निर्माण झाल्यामुळे बेकारी निर्माण होते. म. गांधीजी बेकारीला जबाबदार कोण असेल? तर यांत्रिकीकरणाला महत्त्वाचे कारण मानतात. आजचे यंत्र हे मानवी श्रमाविरुद्धी आहे. याचे कारण व परिणाम म्हणजे ग्रामीण बेकारीच्या संख्येत वाढ होत आहे. उदा. वर्षातून 6 महिन्यापेक्षा अधिक काळ बेकार राहण्याची संख्या जवळपास 30 कोटी (1915-1947) होती. म. गांधीजी बेकारी निवारणासाठी पर्याय सुचवितात व ते म्हणतात. मानवी अर्थव्यवस्थेवर विशेषतः ग्रामीण अर्थव्यवस्थेत-यंत्राला स्थान असू नये. कारण यंत्र जगाची सेवा करण्याऐवजी मानवी समाजाचा विध्वंस करेल व त्यामुळे मानवी श्रमाचे उच्चाटन होईल. गांधीजी म्हणतात काही लोकांचे मत असे आहे की, यंत्रामुळे श्रम वाचविण्याची प्रेरणा मिळते व समजली जाते. परंतु ती त्यांची प्रेरणा नसून त्यांचा तो लोभ आहे. वास्तविक पाहता यंत्राचे निर्मुलन करणे हा म. गांधीजींचा हेतू नाही तर त्या यंत्राला मर्यादा घालणे हा म.गांधींचा उद्देश आहे. कारण मनुष्य हाच सर्वश्रेष्ठ एक जीवंत व

अद्भूत यंत्र आहे. त्यामुळे भारतातून बेकारीचे निवारण करावयाचे असेल तर श्रमशक्तीला अधिक महत्त्व दिले पाहिजे तरच बेरोजगारी दूर होईल. म. गांधीजींनी औद्योगिकीकरणाशिवाय यांत्रिकीकरणाला विरोध केला आहे. म. गांधीजी ग्रामीण विकासाची संकल्पना मांडताना म्हणतात ग्रामीण विकासात गाव हे एक माझे कुटुंब असे प्रत्येक व्यक्तीची (समाजाची) श्रद्धा असावी. व्यक्ती-व्यक्तीमध्ये भेदाभेद मानणारी नसावी. ग्रामीण विकासात समाजाची सेवा हीच ईश्वर सेवा मानावी. प्रत्येक व्यक्तीकडे त्यागी भावना व नितीमत्ता असावी. जे रंजले गांजलेले (दारिद्र्यात) आहेत त्यांना मदत करणारी भावना प्रत्येक व्यक्तीमध्ये असावी. शरीर श्रमांचे पावित्र्य मानणारा समाज असावा इत्यादी घटक ग्रामीण विकासाचीच निकष आहेत असे म. गांधीजी मानतात. ग्रामीण विकासाचा अर्थ "स्वतःचे राज्य म्हणजे स्वराजाचे राज्य हेच खरे ग्रामीण विकासाचे साधन मानले जाते."

**म. गांधीजी व ग्रामीण विकासाची साधने :** 1 **ग्रामोद्योग व ग्रामीण विकास :** प्राचीन काळात व्यापार व औद्योगिक क्षेत्रात भारत देशाची चांगली स्थिती होती. या काळात भारतातील लघु व कुटीर उद्योगधंद्यातील विविध प्रकारच्या वस्तुला दर्जेदार व सर्वोत्कृष्ट म्हणून जग मान्यता होती. त्यामुळे ग्रामीण विकासाचा प्रश्न नव्हता. परंतु भारतात ब्रिटीश राजवट प्रस्थापित झाल्यानंतर भारतीय अर्थव्यवस्थेचे चित्रच बदलून गेले. याचा परिणाम भारतातील लघु व कुटीर उद्योगात मंदी निर्माण झाली. त्यामुळे बेरोजगारी निर्माण झाली व भारतीय जनतेची उत्पन्न प्राप्ती (दरडोई उत्पन्न) कमी झाले. लोकांच्या जीवनमानावर याचा मोठा परिणाम झाला. या अवस्थेतून भारतीय अर्थव्यवस्थेला बाहेर काढण्यासाठी म. गांधीजींनी स्वदेशी वस्तुचा नारा दिला. म. गांधीजींच्या मते स्वदेशी म्हणजे जो व्यवसाय भारतीय जनतेच्या हिताचा असेल ज्यामध्ये सर्व भारतीय कामगारांना रोजगार मिळेल व ज्या उद्योगामध्ये यंत्र व भांडवल निर्मितीमध्ये भारतीयांचा हिस्सा असेल व व्यवसायात कामगारांना किमान निर्वाह इतके योग्य वेतन देईल व कामगारांच्या कल्याणाची हमी देईल अशा सर्व उद्योगांना स्वदेशीउद्योग समजावा ब्रिटीश राजवटीत नेमके याउलट परिस्थिती होती. म्हणून म. गांधीजींनी ब्रिटीश वस्तुवर बहिष्कार घातला व खादीग्राम उद्योगाचे समर्थन केले त्यामध्ये त्यांनी चरख्याचा एक उपयोग त्यांनी केला. सन 1938 च्या काँग्रेसच्या अधिवेशनात ग्रामोद्योगाचे प्रदर्शन भरले होते. त्याचे उदघाटनपर भाषण करताना म. गांधीजी म्हणतात, "चरखा हा हिंदुस्थानातील सनातन दारिद्र्याचा प्रश्न सोडवितो आणि दारिद्र्य व दुष्काळातील संकटाविरुद्ध चरखा ही हिंदुस्थानाची कामधेनु आहे. खादीउद्योग हा गरीबांना श्रीमंताच्या आर्थिक गुलामगिरीतून मुक्त करतो. आणि वरिष्ठ वर्ग व सामान्य जनता यांच्यामध्ये एक नैतिक व आद्यात्मिकतेचा पाया निर्माण करते. म्हणून खादी उद्योग गरीबांना उत्पन्न मिळवून देईल याची खात्री देतो व यातूनच मग ग्रामीण विकास होईल असे महात्मा गांधीजींना वाटते.

**2 सहकारातून स्वावलंबन आणि ग्रामीण विकास :** म. गांधीजींच्या मते स्वयंपूर्णता हा महान शब्द आहे. स्वावलंबन याचा अर्थ, खादी बनविण्याची क्रिया गावातच चालू करणे, त्या त्या हंगामातील जी पिके असतील ती पिके काढणे म्हणजे स्वावलंबन होय. म. गांधीजी म्हणतात भारत देशाकडे भरपूर सूपीक जमीन, पाणी पुष्कळ आहे. त्याशिवाय मनुष्यबळाची कमतरता नाही. त्याकरिता समाजाला स्वावलंबन होण्याचे शिक्षण दिले पाहिजे आणि एकदा का त्या व्यक्तीना (त्यांना) आपण आपल्या स्वतःच्या पायावर उभे राहलो असे कळले की समाजामध्ये चैतन्याचे वातावरण खेळू लागेल. या वातावरणामुळे समाजाचा दृष्टिकोन बदलून जाईल. सरकारने लोकांच्या साधन सामुग्रीवर नियंत्रण लादू नये, नसेल तर लोकांची उपक्रमशिलता धोक्यात येईल. म्हणजेच लोकांना स्वावलंबी होऊ द्यावेत.

म. गांधीजी म्हणतात सहकार्य ही काही नवीन योजना नाही. जमीनदार व शेतकरी यांच्या संबंधासाठी सहकार्याची आवश्यकता आहे. त्याकरिता सहकाराची उभारणी शुद्ध अहिंसेवर झाली पाहिजे. हिंसात्मक सहकार्यावर आधारलेला नवा समाज निर्माण करण्याचा प्रयत्न जर भारताने केला तर ती शोचनीय गोष्ट होईल. हिंसेने साधलेले कृत्य व्यक्तीमत्त्वाचा विनाश करते. जेव्हा प्रेमाने बदल घडवून आणला जातो, तेव्हाच व्यक्तीमत्त्वाचा पाया कायम राहतो आणि त्यातून जगाला खऱ्या शाश्वत प्रगतीची हमी मिळते. म्हणून चारित्र्यावाचून सहकार असूच शकत नाही. म. गांधीजी सहकाराचा अर्थ स्पष्ट करताना म्हणतात की, जमीन धारण करणे, नांगरणे, कसणे या साऱ्या गोष्टी मालकाने सहकार रीतीने कराव्यात. यामुळे मजुरी व भांडवल यामध्ये बचत होईल. जमिनीचे मालक सहकार्याचे काम करतील तेव्हा, भांडवल, हत्यारे, बी-बियाणे इत्यादी सर्व सहकारातून खरेदी करतील. दि. 17 सप्टेंबर 1917 रोजी मुंबई प्रांतिक सहकारी परिषदेत ते म्हणतात, सहकारी चळवळीने भारताजवळ सामाजिक कल्याण करण्याची फार मोठी शक्ती आहे. परंतु सहकारी चळवळीचे रूपांतर फक्त स्वस्त दराने कर्ज पूरविणाऱ्या संस्थामध्ये होऊ देऊ नये. नसेल तर ते "गुडांचा सहकार" होईल.

**3. विकेंद्रीकरणातून ग्रामीण विकास :** ग्रामीण अर्थव्यवस्थेत कोणत्याही शोषणाला म. गांधीजी मान्यता देत नाही. त्यांच्या मते शोषण म्हणजे हिंसेचा आर्क होय. म्हणून अहिंसक होण्यापूर्वी तुम्ही ग्रामीण मनोवृत्तीचे बनले पाहिजे आणि ग्रामीण वृत्तीचे बनण्यासाठी चरख्यावर तुमचा विश्वास असला पाहिजे. मानवाला मासिक व नैतिक विकासासह सुख लाभले पाहिजे हाच खरा विकास होय. हे ध्येय विकेंद्रीकरणामध्ये साध्य होऊ शकेल. केंद्रीकरणाची पद्धत समाजाच्या अहिंसक रचनेशी विसंगत आहे. महात्मा गांधीजी पुढे म्हणतात, मानव जातीच्या सर्व गरजा यंत्रामुळे पूर्ण होतील असे आपण क्षणभर गृहित

धरले तर, एका विशिष्ट क्षेत्रात उत्पादन केंद्रित होईल आणि त्या उत्पादनाच्या विभाजनाची व्यवस्था लावण्यासाठी व माणसाला द्राविडी प्राणायाम करावा लागेल. याउलट, जेथे ज्या वस्तूची गरज आहे. तेथेच त्यांचे उत्पादन व विभाजन केलेले बरे तर त्यामुळे त्या वस्तूच्या उत्पन्नावर आपोआपच नियंत्रण येते आणि लबाडीला फारच थोडा वाव रहातो. सट्टयेबाजीला तर मुळीच वाव रहात नाही. पुढे गांधीजी म्हणतात, जर हिंदुस्थानला आपला विकास अहिंसाच्या मार्गाने करून घ्यावयाचा असेल तर त्याला पुष्कळ वस्तुचे विकेंद्रिकरण करावे लागेल.

जीवनावश्यक वस्तुचे केंद्रिकरण केले आणि केंद्रिभूत उद्योगधंद्याचे नियोजन व स्वामित्व राज्य सत्तेकडे राहिले तर सर्वसामान्य लोकांच्या कल्याणास पोषक होईल असा विश्वास समाजवादी लोकांना वाटतो. पण गांधीजींना वाटत नाही ते म्हणतात, पाश्चात्य देशांतील समाजवादी कल्पना हिंसात्मक परिस्थितीतून जन्मास आली आहे. जेव्हा जगातील सर्वोत्तम माणसे न्याय समाज व्यवस्थेची उभारणी अहिंसेच्या पायावर उभा असेल तेंव्हाच समाजाचे अधिकाधिक कल्याण होईल. महात्मा गांधीजी म्हणतात फक्त भारी उद्योगधंदेच केंद्रित व राष्ट्रीय मालकीचे करणे अगत्याचे आहे. जीवनावश्यक वस्तुबाबत असे करू नये. ग्रामीण उद्योगांच्या व व्यवसायाच्या केंद्रस्थानी शारीरिक परिश्रम आहे. मोठया प्रमाणातील यंत्राला त्यात स्थान नाही. कारण मोठया प्रमाणावरील यंत्रामुळे एका माणसाच्या हातात संपत्ती केंद्रीत होते. तिच्यामुळे तो इतरांना गुलाम करतो आणि त्यांच्यावर सत्ता गाजवितो. परंतु हस्तव्यवसायात शोषण व गुलामगिरी यांना स्थान नाही. पुढे गांधीजी म्हणतात शोषणच हिंसेचा हा एक प्रकार आहे. उत्पादन व विभाजन हे परस्परावलंबी असल्यामुळे उत्पादन मर्यादित झाले की विभाजन सुद्ध समान होईल. ग्रामीण भागामध्ये शेतकरी हा समाजात अग्रस्थानी असला पाहिजे. यावरून मालक व मजूर यांच्या संबंधाला ग्रामीण भागात अधिक महत्व प्राप्त होते.

#### ● गांधीवादी अर्थशास्त्राची उपयुक्तता :

भारतात मनुष्यबळ अधिक असल्यामुळे भारतीय अर्थव्यवस्थेत ग्रामीण मागासलेपणा व ग्रामीण दारिद्र्याचा प्रश्न असणारच यात काही नाविन्य नाही कारण ती एक नैसर्गिक बाब समजली जाते. याशिवाय भारताच्या ग्रामीण भागात शेती व्यवसाय आज सुद्धा एक प्रमुख व्यवसाय म्हणून बऱ्याच लोकांचा एकमेव व्यवसाय मानला जातो. भारतातील शेती व्यवसायाचे प्रमुख वैशिष्ट्ये म्हणजे अद्यापही मान्सूनसारख्या हंगामी पावसावर अवलंबून आहे. उदा. लागवडीसाठी एकूण क्षेत्राफळापैकी 30 टक्के असलेले सिंचन क्षेत्र वगळले तर उर्वरित क्षेत्र मान्सून सारख्या हंगामी पावसावर अवलंबून आहे. स्वातंत्र्यानंतर भारताची आर्थिक प्रगती होत असली आणि अन्नधान्ये व औद्योगिक मालाचे उत्पादन वाढत असले तरी सन 2011 मध्ये लोकसंख्येच्या प्रमाणात सतत वाढ होत आहे. ती लोकसंख्या 1 अब्ज 21 कोटी पर्यंत आहे. सन 2011 मध्ये ग्रामीण लोकसंख्येचे प्रमाण 68.8 टक्के इतकी आहे. या सांख्यिकीय आकडेवारीतून एक बाब निश्चीत होते की, भारतीय अर्थव्यवस्थेचे प्रगती आजही ग्रामीण अर्थव्यवस्थेवर अवलंबून आहे. म्हणून म. गांधीजींच्या आर्थिक विचारांची आजसुद्धा अत्यंत गरज आहे. म. गांधीजी ग्रामीण विकासासंदर्भात म्हणतात, आजचे यंत्र मानवी श्रमाविरुद्धी आहे. मानवी अर्थव्यवस्थेत यंत्राला थान असू नये. श्रमाऐवजी यंत्र हे योग्य ठिकाणी ठेवले नाही तर ते जगाची सेवा न करता मानवाचा विध्वंस करेल. म्हणून मनुष्य हाच सर्वश्रेष्ठ उद्भूत यंत्र आहे. जर का? भारतसरकारने या धोरणाचा योग्य वापर केला? तर निश्चीतच ग्रामीण विकासाचा प्रश्न सुटेल असे म. गांधीजींना त्यावेळी वाटत होते. त्यामुळे आजसुद्धा या गांधीवादी विचारांची गरज आहे.

**निष्कर्ष :** पृथ्वीवरील सामाजिक व आर्थिक शोषण, अन्याय, जुलूम व उच्च निच भेदभाव यांना ग्रासलेल्या आणि हिंसा व कपट या मार्गांनी चाललेल्या मानवी व्यवस्थेला वाचविण्याचा एकच मार्ग म्हणजे गांधीवादी अर्थव्यवस्था होय. कारण म. गांधीजी म्हणत भेदभाव शून्य असा समाज असावा! अशी त्यांची शेवटची तळमळ होती. तेव्हा हिंदुस्थानने अशा पद्धतीचा विचार केला तर ग्रामीण विकासाकरिता अधिक काळ वाट पाहावी लागणार नाही असे वाटते.

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## सामाजिक संशोधन - एक दृष्टिकोप

(Social Research – At a Glance)

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### प्रस्तावना व अर्थ :-

आजच्या मानवाने विकासाचा ध्यास घेतला आहे जे इतर प्राण्यांना शक्य नाही ते मानवाने साध्य केलेले आहे. निसर्गात दडलेले रहस्य शोधून काढण्याचा निरंतर प्रयत्न मानव करीत आहे, त्याच प्रमाणे मानव हा समाजात राहणा-या व्यक्ती तसेच त्याचा इतर घटकांशी येणारा संबंध आणि त्यातून घडून येणारे व्यवहार यांची उकल करून त्याचे विश्लेषण करण्याचा प्रयत्न करीत आहे. याच जिज्ञासु वृत्तीचा समावेश सामाजिक संशोधनात असतो. संशोधनाचा उद्देश नविन ज्ञान प्राप्त करणे हाच असतो. सामाजिक संशोधनाद्वारे वेळोवेळी नवनविन विचार व नविन तथ्य समोर आलेले आहेत. समाजात घडणा-या घटनांचा व बदलांचा अभ्यास करून त्यात कारण, परिणाम व संबंध स्थापित करणे आणि त्या वरून सामान्यीकरण करणे हे सामाजिक संशोधनाचे कार्य असते.

समाजात नेहमीच बदल होत असतात या बदलांचा समाजावर काय परिणाम होतो याचा सखोल अभ्यास करून त्यावरून भविष्यासाठी मार्गदर्शक तत्वे निश्चित करण्यासाठी शास्त्रीय पध्दतीचा उपयोग सामाजिक संशोधनात केला जातो. सामाजिक संशोधन ही काळाची गरज असून आजचे युग सामाजिक संशोधनाचे युग आहे सामाजिक संशोधनाची सुरुवात एखादा प्रश्न सोडविण्यासाठी किंवा त्याचे निराकरण करण्यासाठी केले जाते. सामाजिक परिस्थितीत बदल झाल्यास काही प्रश्न उभे राहतात. सामाजिक संशोधनाची सुरुवात अशाच प्रश्नामुळे होत असते. ते प्रश्न म्हणजे का, कसे, कुठे, केव्हा व कशास? अशा प्रकारचे असू शकतात. यापैकी एक प्रश्न हा संशोधनाचा मुळ प्रश्न असतो व इतर प्रश्न हे उपप्रश्न बनतात या प्रश्नाची उकल करण्यासाठी समाजातील वेगवेगळ्या घटकांचा अभ्यास करून माहिती गोळा केली जाते. अशा माहितीचे विश्लेषण करून ती माहिती शास्त्रीय पध्दतीने मांडण्याचा प्रयत्न केला जातो व त्यातून कारण व परिणाम यातील सहसंबंध शोधून काढण्याचा प्रयत्न केला जातो. अशा प्रकारे नविन ज्ञान प्राप्त होते व या ज्ञानाचा आधारे सामान्यीकरण करून सिध्दांत मांडले जातात हीच सामाजिक संशोधनाची शास्त्रीय पध्दती असते.

### सामाजिक संशोधनाची व्याख्या :-

१) एम. स्लिसिंजर आणि एम. स्टिव्हसन :-“ ज्ञानाच्या कक्षा विस्तारीत करणे, त्याची अचूकता तपासणे आणि सिद्धांताच्या मांडणीसाठी किंवा कलेच्या व्यवहारीक उपयोगासाठी हे ज्ञान कितपत सहस्यभूत ठरते हे पाहण्यासाठी शास्त्रीय पध्दती शोधून काढणे त्याचे विश्लेषण करणे आणि सामाजिक जिवनाच्या संकल्पना मांडणे म्हणजे सामाजिक संशोधन होय ”

२) पि. व्ही. यंग :-“ नविन तथ्ये शोधून काढणे किंवा जुन्या तथ्यांचे परिक्षण करणे व चावणी करणे त्या तथ्यांच्या कर्मांचे विश्लेषण करणे, त्यातील आंतर संबंध शोधून काढणे आणि योग्य सैधांतिक आराखड्यात त्याचे कार्यकारण विश्लेषण करणे आणि मानवी वर्तणुकीचा वैध आणि विश्वसनिय अभ्यास करणे सोडवि व्हावे म्हणून नविन वैज्ञानिक साधने, संकल्पना आणि सिद्धांत विकसित करणे यासाठी तात्त्विक आणि पध्दतशीर तंत्रद्वारे केलेल्या वैज्ञानिक उपकमाला सामाजिक संशोधन असे म्हणतात”

### सामाजिक संशोधनाचे प्रकार :-

#### १) सैधांतिक / मौलिक संशोधन :-

अशा प्रकारच्या संशोधनात सामाजिक जिवन आणि त्यामधील घडून येणारे बदल यांच्या आधारे सिद्धांत किंवा नियम शोधले जातात अशा प्रकारच्या संशोधनामध्ये ज्ञानाची प्राप्ती हा प्रमुख उद्देश असतो. सैधांतिक संशोधनात सामाजिक बदल अथवा घटना यांचे मुळ कारण कोणते हे शोधून काढले जाते. परंतु समस्येचे निराकरण करण्याची सोय अशा प्रकारच्या संशोधनात उपलब्ध नसते. नविन ज्ञान मिळविणे, पुर्व ज्ञानात वाढ करणे तसेच पुर्व ज्ञानाचे परिक्षण करून ते नविन स्वरूपात मांडणे हाच हेतु या संशोधन पध्दतीचा असतो.

मौलिक संशोधन दोन प्रकारे केल्या जाऊ शकते. नविन ज्ञानाची प्राप्ती व प्रस्तापित सिद्धांताचा विकास हे त्याचे दोन उद्देश आहेत. जेव्हा पुर्वी ज्ञान नसलेल्या तथ्यासंबंधी संशोधन करून ज्ञान प्राप्ती केले जाते. व त्यावरून नविन सिद्धांताची मांडणी केली जाते तेव्हा त्यास मौलिक संशोधन असे म्हणतात. (उदा. न्युटन, गॅलिलीओ यांनी मांडलेले वैज्ञानिक सिद्धांत हे मौलिक संशोधन ठरते) तसेच जेव्हा पुर्वी ज्ञान असलेल्या सिद्धांताचा विकास करण्यासाठी संशोधन केले जाते. जुन्या सिद्धांताचा नविन परिस्थित उपयोग होतो काय व नविन परिस्थिती नुसार त्यात कसा बदल करावा हे या संशोधनावरून स्पष्ट होते. उदा. प्रबंधनाच्या सिद्धांताचा या प्रकारात समावेश होऊ शकतो.

#### २) व्यवहारीक / क्रियाभिमुख संशोधन :-

व्यवहारीक संशोधनात समाजात घडणा-या बदलांचे तसेच त्यांच्या समस्यांचे मुळ कारणे शोधून त्या संबंधी उपाययोजना सुचवल्या जातात. त्यामुळे अशा संशोधनाच्या संबंध प्रत्यक्ष जिवनाशी निगडित असतो. त्यामुळे समाजाच्या विकासाच्या दृष्टीने याचे महत्त्व अधिक असते. संशोधनाने मिळविलेल्या ज्ञानाचा उपयोग समाजाच्या कल्याणासाठी करणे हा या संशोधन पध्दतीचा उद्देश असतो. सामाजिक समस्येचे निराकरण करणे हे सामाजिक संशोधनाचे कार्य आहे. व्यवहारीक संशोधनामध्ये ज्ञान व्यवहारीक असले पाहिजे व त्याचा

सामाजिक जिवनाशी प्रत्यक्ष संबध असावा अशी अपेक्षा असते. स्वास्थ्य, शिक्षण, किडा, न्याय, धर्म व सेवा इत्यादी क्षेत्रात व्यवहारीक संशोधन उपयुक्त ठरते.

**संशोधन आराखडा :-**

संशोधनाचे कार्य सुरु करण्यापुर्वी संशोधन आराखडा तयार करावा लागतो. संशोधन आराखडा हे संशोधनातील महत्वाची पायरी असते. संशोधनाने संशोधन कार्यास सुरुवात करण्यापुर्वी तयार केलेली पुर्व योजना म्हणजे संशोधन आराखडा होय. संशोधन आराखडयामध्ये गृहितकृत्यापासुन अंतिम निष्कर्षपर्यंत कसे पोहचता येईल अशा सर्व बाबींचा समावेश करण्यात येतो. संशोधन आराखडयामध्ये माहिती कशाप्रकारे गोळा करावी लागेल तसेच तथ्य मापन आणि तथ्य विश्लेषण कसे करावे इत्यादींचा समावेश होतो. संशोधन आराखडा तयार केल्यामुळे संशोधनाची निश्चित दिशा ठरते. पुर्व नियोजनामुळे वेळ, शक्ती व पैशाची बचत होते. संशोधनाचे काम सुरु करण्यापुर्वी ते कशा प्रकारे करावे याची रूपरेखा तयार करणे आवश्यक असते. त्यामुळे भविष्यातील अडचणी टाळण्यास मदत होते.

**समाशेप / सारांश :-**आजच्या युगात सामाजिक संशोधनाला अत्याधिक महत्त्व प्राप्त होत आहे. शास्त्रीय पदधीने केलेले सामाजिक संशोधन सामाजिक प्रश्न सोडविण्यासाठी उपयुक्त ठरत आहे. सामाजिक संशोधनामुळे नविन ज्ञानाची प्राप्ती होते. जुन्या सिध्दांतांची तपासनी करुन त्यात बदल करणे, सामाजाच्या मुळात जाउन कारण शोधुन काढणे त्याचा समाजावर होणारा परिणाम माहित करणे इत्यादी उददेश प्राप्ती साठी सामाजिक संशोधन उपयुक्त ठरत आहे त्यामुळे सामाजिक कल्याण घडुन येत असते. म्हणुनच समाजाच्या भविष्य कालीन प्रगतीसाठी सामाजिक संशोधन हे मोलाचे ठरत आहे.

**संदर्भ ग्रंथ :-**

- १) सामाजिक संशोधन पदधती :- डॉ. पु. ल. भांडारकर
- २) सामाजिक संशोधन पदधती :- डॉ. बोधनकर, प्रा. विवेक अलोनी
- ३) सामाजशास्त्रीय संशोधन :- तत्वे व पदधती :- आर. एन. घाटोळे
- ४) संशोधन पदधती :- डॉ. जरारे, अक्ट्दैव प्रकाशन अकोला,

## अमरावती शहरातील महिला कामगारांच्या मुलांना सांभाळणा-या पाळणाघराची सद्यस्थिती

सौ. अर्चना शेखर देशमुख. पी.एच.डी संशोधन छात्र गृहअर्थशास्त्र,

### प्रस्तावना-

ग्रामीण भागातील कुटुंबे असोत की शहरी भागातील कुटुंबे अर्थांर्जनासाठी इतरत्र वास्तवासाठी विसावलेले दिसतात. शहरात वास्तव करताना येणा-या अडचणींना सामोरे जाताना कुटुंबातील स्त्री व पुरुषांना जवळजवळ कसरत करावी लागते. त्यांना शहरी वातावरणात स्वतःला मिसळून घेण्यासाठी आपल्या राहणीमानाचा दर्जा कायम ठेवण्यासाठी आर्थिक घडामोडी करताना पैशांची चणचण भासते. त्यामुळे कुटुंबातील पुरुषांच्या बरोबरीने स्त्रियांना अर्थांर्जनासाठी घराबाहेर पडावे लागते. दोघेही घराबाहेर पडल्यावर कुटुंबातील लहान मुलांना सांभाळण्याची जबाबदारी कोणावर द्यायची हा प्रश्न त्यांना भेडसावताना दिसतो.

**पाळणाघर एक दृष्टिकोन-पानसे श्रुति (२००४) यांच्यामते**"अगदी काल परवापर्यंत आपल्याकडे" "मुल सांभाळणे " या संकल्पनेचे स्वरूप काय होते हे सांगण्याची गरज नाही. जेवायला दिले, नीट कपडे दिले,शाळेत पाठवले किंवा करडया शिस्तीत ठेवले की झाले बालसंगोपन ! आम्ही सांभाळली की, आमची मुलं असं ! म्हणण्या मागे मुलं सांभाळली ही पध्दत होती हे गृहित धरावं. मुलांच्या दृष्टीने पाळणाघर हे त्यांचे दुसरे घरच असते. मानवाच्या आयुष्यातील त्याच्या जन्मापासून ते ६ वर्षांपर्यंतच्या काळ अतिशय महत्वाचा असतो .या वयातच त्यांचा सर्वांगीण विकास होतो. त्यांच्या शारीरिक वाढीसोबतच त्यांचा शारिरिक, सामाजिक व मानसिक , भावनिक विकास होणे आवश्यक असते. नेमके याच वयात त्यांच्याकडे दुर्लक्ष होतांना आपल्याला दिसून येते.पाश्चात्य देशांप्रमाणेच दिवसेंदिवस भारतातही सर्व ठिकाणी पाळणाघरांची गरज तीव्रतेने जाणवू लागली आहे. पण त्यामानाने पाळणाघरांची संख्या खुपच तुरळक प्रमाणात आढळून येते. कुटुंबियांतर्फे बालकांचे संगोपन व्यवस्थितरित्या होत असे. परंतु महिलांना एक ना अनेक कारणास्तव दिवसातील बराच वेळ घराबाहेर राहावे लागते. कित्येक स्त्रियांना त्यांच्या बालकांची देखरेख करण्यासाठी स्वतंत्र आया ठेवावी लागते.बरेच पैसे देवूनही सहजासहजी आया देखील मिळत नाही आणि मिळाली तरी ती बालसंगोपनाचा बाबतीत अप्रशिक्षित ,अननुभवी असल्यामुळे त्यांचा दुष्परिणाम बालकाच्या विकासावर होत असतो हे सर्व टाळण्याकरिताच उत्कृष्ट अशी पाळणाघरे उपलब्ध असणे खुप महत्वाची ठरते. काही पाळणाघरे दृष्टिक्षेपात येण्यास सुरुवात झाली.काही स्वयंसेवी संस्था,तसेच केंद्र शासनाच्या काही विभागात पुढाकार घेण्यात आला . महिला कामगारांना कामे करताना आपल्या बालकांचे चांगले संगोपन

### बालकांच्या वय व संख्येनुसार संगोपिकेचे प्रमाण

अ.क्र.	बालकांचे वय	बालकांची संख्या	संगोपिका
१	सहा महिन्याखालील	२ ते ३	प्रत्येक
२	सहा ते बारा महिने	३ ते ४	वयोगटाकरिता
३	एक ते दीड वर्ष	४ ते ६	एक संगोपिका
४	दीड ते दोन वर्ष	६ ते ८	आणि एक
५	दोन ते तीन वर्ष	७ ते १०	मदतनीस

पाळणाघरात जर वरीलप्रमाणे संगोपिका आणि बालक यांचे प्रमाण असेल तरच बालकांचे व्यवस्थितरित्या संगोपन करणे शक्य असते . तेव्हा प्रत्येक पाळणाघराच्या संचालकाने असे प्रमाण आपल्या पाळणाघरात ठेवणे आवश्यक आहे.

**विषयाचे महत्व-**सध्याच्या आधुनिक संगणक युगात मानव हा नुसता मशिनसारखा झालेला आहे. सकाळी उठल्यापासून तर रात्री झोपेपर्यंत मानवाला कितीतरी गोष्टींना सामोरे जावे लागते .पुर्वीच्या काळी शेती हा प्रमुख व्यवसाय असे त्यावेळेसही स्त्रीला पुरुषाबरोबर शेतात काम करण्यास जावे लागे. त्यावेळेस तेथे कडु-लिंबांच्या झाडाखाली स्त्रिया आपल्या बालकांचे पाळणे बांधून शेतात काम करित . परंतु आता अर्थांर्जनासाठी स्त्रियांना घराबाहेर पडावे लागते त्यांमुळे त्यांच्या डोळ्यासमोर त्या मुलांचे संगोपन करू शकत नाही आणि त्यातूनच पाळणाघराची निर्माती झाली.

पाळणाघरांचे महत्व नोकरी करणा-या स्त्रियांना किती आहे हे दिसून येते. कारण स्त्रियांना घरातील कामासोबत बाहेरील कामे वाढलेली आहेत.दुहेरी भूमिका करताना तिच्या वरची मातेची जबाबदारी कमी झालेली दिसत नाही.पालकांचा पाळणाघरावर पाहिजे तसा विश्वास दिसून येत नाही कारण बहुतेक काही पालक हे घरी मुलांना सांभाळायला बाई ठेवायला तयार असतात. पण पाळणाघरात ठेवायला तयार होत नाही. पाळणाघराचा प्रचार कमी झालेला दिसतो. समाजात पाळणाघराची सद्यस्थिती पालकांना समजणे आवश्यक आहे. जेव्हा पालकांना पाळणाघराविषयी समाधान मिळेल तेव्हा पाळणाघराचे महत्व निर्माण होईल.

**संशोधनाची उद्दिष्टे-**(१) पाळणाघरातील सद्यस्थितीचे अध्ययन करणे.

(२) संगोपिकांना बालकांचे संगोपन करताना येणा-या समस्यांचा अभ्यास करणे.

**संशोधनाची गृहितकृत्ये-**(१) बालकांचे संगोपन करताना संगोपिकाना समस्या निर्माण होतात.

(२) संगणक युगामध्ये सुध्दा पाळणाघराची नितांत आवश्यकता आहे.

(३) पाळणाघरामध्ये येणारे बालक हे विभिन्न आर्थिक स्तरातील असतात.

**तथ्य संकलनाकरिता-** विकसित केलेल्या अनुसुचिच्या साहाय्याने अभ्यासासाठी निवडण्यात आलेल्या निरनिराळ्या प्रकारच्या प्रतिवादीकडून मुलाखतीद्वारे तथ्यसंकलन करण्यात आले. निवडलेल्या विषयाला अनुसरून संबधत घटकांची प्रत्यक्षात भेट घेवून माहिती गोळा केली हे सर्व तथ्य गोळा केल्यानंतर त्याला सारणीच्या रूपाने त्यांची मांडणी केली व सारणीयनच्या तक्त्यावरून निदर्शनास आलेल्या गोष्टी निष्कर्षाच्या स्वरूपात नमुद केल्या.

**निष्कर्ष-** प्रस्तुत संशोधनाच्या प्राप्त परिणामाच्या आधाराने खालील निष्कर्ष काढता येतात.

१) पाळणाघराची संख्या अधिक असल्याचे दिसते. ही पाळणाघरे अनुदानित असून अनुदानाचे स्रोत केंद्रसरकार आहे. पाळणाघराला प्राप्त होणारा अनुदानाचा पुरवठा पुरेसा आढळून आला.

२) पाळणाघरातील सोयी सवलती व उपलब्धता या विषयी विचारणा केली असता ७०% पाळणाघराची इमारत पक्क्या स्वरूपाची आढळून आली. पाळणाघरामध्ये प्रसाधन गृहे,प्रथमोपचार सोयी ,क्रीडामैदान टेलिफोन यासारख्या सोयी तसेच स्वयंपाक घरातील साहित्य दृकश्राव्य साधने बालकांची खेळाची साधने आवश्यकतेनुसार आढळली. पाळणाघरात बालकांच्या संख्येवरून मदतनिसाठी संख्या १आढळून आली. प्रत्येक पाळणाघरामध्ये संगोपिकेला मदत करण्यासाठी मदतनिस असते. काही पाळणाघरामध्ये एका गटामध्ये बालकांची संख्या ५ ते ७ बालके तर काही पाळणाघरामध्ये १० बालके आढळून आलीत.

३) पाळणाघरामुळे पालकांची बालकांप्रती जबाबदारी कमी झालेली आढळून येते. पाळणाघरातील व्यवस्थापन चांगले आहे.यावरून पाळणाघराची निवड पालक करतांना आढळून आले.

**चर्चा व परिणाम-** प्रस्तुत संशोधनामध्ये पाळणाघराची सद्यस्थितीचा सर्वक्षणाद्वारे माहिती घेतली असता खालील परिणाम दिसून येतात.

अध्ययनासाठी घेतलेले १० पाळणाघरांपैकी ०६ (६०%) पाळणाघराचे स्थापना वर्ष २००१-२०१४, तर ०२ (२०%) पाळणाघराचे स्थापना वर्ष १९७९-१९९०, ०२ (२०%) पाळणाघराचे स्थापना वर्ष १९९१-२००० होय.

पाळणाघराचे अनुदान स्रोत विषयी १० पाळणाघरांपैकी ०९ (९०%) केंद्र सरकार अनुदान स्रोत तर ०१(१०%) खाजगी संस्था हे अनुदानाचे स्रोत आढळून आले.

अध्ययनासाठी १० पाळणाघरांपैकी ०८ (८०%) अनुदानाचा पुरवठा पुरसा तर ०२ (२०%) पाळणाघरांना अनुदानाचा पुरवठा अपुरा जाणवतो.

**शिफारशी-१)** पाळणाघरामध्ये बालकाचा विकास योग्य होण्याच्या दृष्टीने बालकांची आरोग्य,स्वच्छता, याकडे विशेष लक्ष द्यावे.

२) बालकांचे संगोपन करतांना संगोपिकांना निर्माण होणा-या समस्या सोडविण्याच्या दृष्टीने मुख्याध्यापिकाने पालक,संगोपिका,यांची नियमितपणे सभा घ्यावी. व येणा-या समस्या सोडविण्याचा एकत्रितपणे प्रयत्न करावा.

३) पाळणाघराची स्थिती सुधारण्याच्या दृष्टीने पाळणाघराला मिळणा-या अनुदानाचा पुरवठा वाढविण्याचा प्रयत्न करावा.तसेच समाजातील समाजसेवी संस्था,समाजसेवी व्यक्ती,देणगीदार, यांचे कडून देणगी मिळविण्याचा प्रयत्न केल्यास वावगे ठरणार नाही.

**संदर्भ ग्रंथसुचि-**

१. पटनम विशाला व बंगाळे जया बालकांची काळजी आणि पाळणाघर व्यवस्थापन बिटा कम्युनिकेशनस कंपनी परभणी युनिक ऑफसेट नांदेड
२. पानसे श्रुती पाळणाघर अस हवं (२००४)मेघा राजहंस उन्मेष प्रकाशन ,पुणे
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## Major Experiments with the Poetic Form - ‘Sonnet’

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### Abstract:

Sonnet, in English literature, is one of the oldest poetic types. For many ages it has fascinated the poets. Poets of all the ages composed the sonnets. Apart from the thematic varieties, the governing rules and regulations of the sonnet are the source of fascination. However, the later generations, while enjoying the sonnets of their predecessors, developed their own structural innovations. This has developed into a number of sonnet forms. The experiments in the poetic form - ‘Sonnet’ are not much talked about. This study provides an insight into some of the sonnet variations.

**Key Words:** Sonnet variations, poetic forms, curtal, caudate, pushkin

The Sonnet is one of the most popular poetic forms in English literature. From its origin to the day, it has caught the attention and love of the poets and lovers of poetry. Generally, it is regarded as a poem of 14 lines.

The Sonnet possibly originated on the Mediterranean island of Sicily or province. However, the first record of Sonnet traces back to Italy. The form is associated with the name of the great Italian poet Petrarch though it was used before him by the great poets including Dante. 'It was originally a short poem, recited to the accompaniment of music - the word 'sonnet' being a derivative of the Italian 'sonetto,' meaning a little sound or strain.' (Prasad ) As the Italian form was used brilliantly by Petrarch it is known as Petrarchan sonnet and as it served as the model for other Nations it is also called the classical Sonnet.

The Petrarchan or the Italian Sonnet has a very neat structure with mathematical precision. It is a poem of 14 lines which are divided further into two parts. The first part containing 8 lines is called an octave and the other part consisting of 6 lines is called a sestet. Octave is further divided into two quatrains and has the rhyme scheme: abba abba. Sestet is divided into two tercets and takes the rhyme scheme as: cdc cdc or dcd cdc. After the eighth line there is pause which is called caesura followed by a turn in the thought of a poet which is called Volta.

The Sonnet was brought into England at the beginning 16 century by Thomas Wyatt and Earl of Surrey, Henry Howard. Both of them were on the English deployments on diplomatic mission in Italy. They wrote the sonnets merely for pleasure. They experimented with this form and the form underwent some changes in their hand, particularly, in the hands of Henry Howard. His 14 lines sonnet was divided in three quatrains and a couplet. The quatrains took alternate rhymes and the couplet a separate rhyme: abab cdcd efef gg. This form was adopted and used with great mastery by William Shakespeare and it is known after him as the Shakespearean Sonnet or the English Sonnet. The quatrains of Shakespearean Sonnet are not connected to each other by the rhyme and therefore they do not have structural coherence. However, before Shakespeare Edmund Spenser had evolved another variety of English sonnet in which the rhymes of the quatrains were intertwined: abab bcba cdcd ee. This form is known after Spenser as the Spenserian Sonnet.

There were several experiments performed after the Sonnet reached England. Henry Howard, Earl of Surrey, performed early experiments and later the experiments were followed by Spenser. In the second half of the 19 century Victorian poet GM Hopkins came up with another experiment in the structure of Sonnet. He invented the form which followed the Petrarchan Sonnet but was reduced to  $\frac{3}{4}$  <sup>th</sup> of the original form. Hopkins named this reduced version of Sonnet as the Curtal Sonnet. In the Curtal Sonnet octave of the Petrarchan form underwent the reduction to limit it to a sestet and the sestet of Petrarchan



form became quatrain. The ending line of the Curtal Sonnet was a short line or the tail. Thus, the Curtal Sonnet has 11 lines in all; rather, considering the length of the last line it has 10½ lines in total with abcabc debdc or abcabc dbcdc rhyme scheme.

The Italian poet Francesco Berni, in the 16th century, invented the sonnet form by exercising experiments with the Petrarchan form. He expanded the original 14 lines sonnet with the addition of one or more codas. It was named the Caudate Sonnet. In Latin, *cauda* means a tail. The Caudate Sonnet has variations in the number of lines, ranging from 17 lines to 24 lines and usually takes abbaabbacdedcded dee rhyme. This sonnet form is mostly used for satirical purpose. G. M. Hopkins used this form in his light satirical verses.

In the 19 century, in England there appeared a Sonnet form called Terza Rima or Diaspora Sonnet. Terza Rima is an Italian stanza form used by Dante in his Divine Comedy. Terza Rima is a tercet, that is, a stanza of three iambic lines; where the first and third line rhyme with each other and the rhyme of the second line sets the rhyme for the next stanza. The Terza Rima Sonnet consist of four tercets with interlocking rhymes and a concluding couplet. Thus, it has aba bcb cdc ded ff rhyming scheme.

The Russian poet and novelist Alexander Pushkin invented the variety of sonnet known after his name, Pushkin Sonnet. This form was introduced by him in his novel Eugene Onegin, written in verse form. Hence it is also called Onegin stanza. Pushkin Sonnet is mostly written in iambic tetrameter with the rhyme scheme: aBaBccDDeFFeGG, where the small letters represent the feminine rhymes and the capital letters represent the masculine rhymes. The Pushkin Sonnet, like the Shakespearean Sonnet, has three quatrains and a couplet. From line 5 to 8 it has two couplets which give the poet an opportunity of the thematic twist.

Apart from the sonnet variations mentioned above there are numerous attempts and experiments in the poetic form - sonnet. To mention the few are: Chained Sonnet, Blank Verse Sonnet, Arabian Sonnet, Alternating Sonnet, Balanced Sonnet and so on. Reading these experiments is a pleasant exercise but their claims for the sonnet forms are not yet established and authenticated by the literary world.

Classical literature was governed by rules and regulation. It directed the literature of future generations and served as the model for them. Though the classical masters were imitated by future generation writers, the tendency and spirit of freedom in later generations is evident. This tendency and spirit of freedom lead them to break the authorities of rules and regulations and design their own ways. With the passage of time, most of the literary forms underwent great changes creating variations in those forms.

The sonnet, which still is popularly defined as the poem of 14 lines, is believed to be one of the strict poetic forms in respect to its length, metrical arrangement and rhyming patterns. However, it is evident, from the above discussion, that the later generation poets have challenged its strictness and extended the limits and scope, resulting in a number of varieties.

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