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**(HUMANITIES & SOCIAL SCIENCES)**

(Double blind and peer reviewed)



**SHIVAJI UNIVERSITY, KOLHAPUR**



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**SHIVAJI UNIVERSITY**

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**--- Contact Details ---**

**Prof. (Dr.) M. S. Deshmukh**

**Managing Editor,**

Journal of Shivaji University

(Humanities and Social Sciences),

Department of Economics,

Shivaji University, Kolhapur - 416004

E-mail: [editorjsu@unishivaji.ac.in](mailto:editorjsu@unishivaji.ac.in)

Phone: 0231- 2609179

Website: <http://www.unishivaji.ac.in/journals/>

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## **1. ANALYSIS OF STAKEHOLDER COLLABORATION FOR A RELIGIOUS AND TOURISM EVENT**

*Surabhi Anup Gore<sup>1</sup>*

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### **Abstract:**

*The paper attempts to study stakeholder collaboration for organizing a religious / tourism mega event in Goa. Stakeholders for the event are from multidisciplinary areas and for this reason their collaboration merits an investigation. The study identifies the important stakeholders, their roles and their impact on the event. The study also analyses the types of collaborations they form. The data is obtained by personally interviewing the stakeholders through a structured questionnaire, observation and secondary data search on articles from the local dailies. The results show that there are short term intra sector collaborations between public sector bodies and private sector bodies. But, there are no inter-sector i.e. public and private sector collaborations.*

**Keywords:** Stakeholders, mega event, collaboration, religious/tourism event

### **I. INTRODUCTION:**

Tourism is a multidisciplinary industry and religious tourism, event tourism are two of its constituent. Tourism activities are organised by the stakeholders of tourism and involve different management activities like planning, organizing, decision making etc. The destination plays a crucial role with regards to organizing any tourism event. Site managers have the responsibility to make sure that any activity carried out at the site would involve coordination, cooperation and formal and informal collaborations. A United Nations Educational Scientific and Cultural Organization (UNESCO) world heritage site manager requires adhering to certain rules and regulations which make sure that the value of the site remains intact. World heritage sites have great significance, they are considered to be present day tourism magnets. The study is done to find out important stakeholders in organizing the mega event 'Exposition of relics of St Francis Xavier' at the world heritage site of 'Churches and convents of Goa. It aims to find out their roles, the impact they have on the event. The study also aims to analyze whether they form any collaborations, if yes, then what type of collaborations are formed. In doing so the study applies the concepts discussed by the collaboration theory and the stakeholder theory with regards to participation of stakeholders. The site under study "The Churches & Convents of Goa" was declared by UNESCO as a

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<sup>1</sup> **Surabhi Anup Gore**, Assistant Professor, Dept of BBA Travel & Tourism Rosary College of Commerce & Arts Navelim, Salcete, Goa, India E-mail :surabhigore@rediffmail.com Mob: 8975708235



World Heritage Cultural Site having religious significance; the concepts of religious tourism are reviewed. Literature on managing a religious event is also reviewed.

## **II. OBJECTIVES:**

- (1) To identify the stakeholders involved in the event.
- (2) To analyze the roles of each stakeholder for the event.
- (3) To study the impact of the stakeholders on the event.
- (4) To analyze the types of collaborations formed by the stakeholders.

## **III. REVIEW OF LITERATURE:**

Collaboration Theory and Stakeholder Theory: Gray (1989) in his seminal work defined collaboration, as a process of cooperative assertion among important stake holders of a destination about the future of that destination. He stated that collaboration can lead to collective ideas and can be successfully used to minimize conflict. He described stakeholders as ones who have interest in a common problem or issue and they may include all persons, groups and organizations. Freeman (1984) defines stakeholders as ‘any group or individual who can influence by the attainment of the organization's goals’. Individuals, groups, organizations, institutions, societies, the natural environment qualify as prospective stakeholders. Stakeholder theory gives managers more resources and a greater capability to deal with challenges, as they can offer financial rewards; they value relationships with other groups and work to advance their interests over time. Tourism activity is about putting together an arrangement so that suppliers, customers, employees, communities, managers, and shareholders all win continuously over time.

Jamal & Getz (1995) proposed that ‘Collaboration should include central and state governments, public and private sector organizations, tourism industry associations and other sectors such as Industry of Commerce, community groups, nongovernmental organizations, and special heritage bodies.’

World Heritage Sites: World heritage sites include natural & cultural heritage sites which are exclusive and significant not only to the respective nations and but also for the whole world. It is the responsibility of the both the individual nations and also the international community to make sure that they are protected. (Slatyer 1983) The site of “Churches & Convents of Goa” holds both historical as well as religious significance. Many locals and foreigners believe in these churches and the miraculous powers of St Francis Xavier, whose relics are kept at Basilica of Bom Jesus and are removed once in ten years for public

reverence. The churches & convents of Goa are monuments adorned by UNESCO under the world heritage list in 1986 as cultural property. Out of the 60 structures built at that time only 7 survive today. They are Sé Cathedral, The Chapel of St. Catherine, the Church and Convent of Saint Francis of Assisi, the Church of Bom Jesus, St. Gagan Church and its Seminary, Our Lady of Rosary Church and the Tower of St. Augustine. Only two cathedrals are used for religious services while the others are historical monuments.

**World Heritage & Stake Holder Collaboration:** The structure of the tourism industry necessitates harmonization and collaboration in tourism planning (Hall 1994). The recognition of all potential stakeholders is one of the most vital steps of the planning process (Roberts and Simpson 1999). There is a need to involve all actors who are affected by the future tourism development into the planning process. (Jamal and Getz 1995; Mowforth and Munt 1998) Nuryanti (1996) stated that it is a challenge to have collaboration between the heritage bodies and tourism authorities as it involves disagreements and conflicts between the two as the government authorities are believed to concede protection objectives for profits. In order to lessen these fears, there is a need for better communication, teamwork and partnership among the various stakeholders involved. Managers need to engage the local community in order to boost the tourism planning activities and shrink the possibility of a conflict. Locals should be educated about heritage by initiating awareness and promotion drives. This would also help to develop the local community's trust in heritage management (Hall and McArthur, 1998). Collaboration uses local knowledge to ensure that decisions are up to date and apt (Yuksel, Bramwell and Yuksel 1999) which creates value for the stakeholders (Bramwell and Lane 1999; Healey 1997) and gives the stakeholders the right to be heard. UNESCO initiates a number of projects with different countries to promote collaboration. The project intends to form valuable alliances that are economically profitable and socially acceptable to all actors.

**Religious Tourism:** Religious tourists visit a tourism site to gain profound understanding and meaning from their visit. They want to involve themselves in the local culture of the place. (Richards 2007) Religious tourism destinations do not only attract believers but also a number of curious people, tourists, passers-by and visitors who only look for a cultural or adventure experience. Religious communities on the one hand, rely on theological and spiritual determinants of tourism, and on the other hand they rely on the



pastoral care for travelers and tourists and all kinds of migrants. National Tourism Policy of India stresses on the participation of stakeholders for all tourism activities.

**Event Tourism:** Events play a very significant role in tourism. They act like catalyst to build local communities, mount development and structure national identities. Getz (2005) classifies events as mega, hallmark, regional and local events on the basis of their demand, value and occurrence. The following table classifies the events.

**Table1. Classification of Events**

Events	Demand	Value	Occurrence
Mega	High	High	Occasional
Hallmark	High	High	Periodic
Regional	Medium	High/ Low	Periodic/ One Time
Local	Low	Low	Periodic/ One Time

*Source: (Getz 2005)*

Festival and events have always been attracting tourists which in turn have given rise to many tourism destinations. Turner (1982) acknowledges that citizens of all nations identify the need to have religious and cultural events as part of their community life, in which all community members participate in the festivities. Janiskee (1980) exerted that festivals and events associated with festivals is a time for gratifying deeds, leisure and openly rejoicing the experience. Falassi (1987) argued that festivals ‘rejuvenate the existence of the local community and endorse religious institutions’. Schuster (2001) has written that thriving events are those that are entrenched in particular destinations and are of interest to local communities. It involves organizations, stakeholders and collaborations to work together in the formulation of objectives, policies and strategies. Getz, Andersson and Larson (2007) have argued that events and festivals are not the hand work of a standalone organization but is a joint effort of many stakeholders coming together. Therefore event managers should form collaborations with other stakeholders in the community’s or destination’s tourism planning process.

The literature review cited above in diverse areas applies in the case of the event of Exposition of the relics of St Francis Xavier at the world heritage site of Churches & Convents of Goa. The event, as stated above is an occasional mega religious event held at a world heritage site. The religious tourism lays a greater thrust on the protection of the sanctity of the site, as compared to other forms of tourism events that aims at obtaining economic benefits to the stakeholders through collaboration. The event also shows touristic traits of general events. The stakeholders in the case are thus a multiple number. Hence, this research makes an attempt to delve into the complex web of stakeholders and analyse their impact on the event.

#### **IV. RESEARCH METHODOLOGY**

The initial identification of the stakeholders was done using secondary data like newspapers, magazines, travel brochures etc. The stakeholders were identified as primary (the stakeholders that are affected directly by the activities in tourism industry) and secondary (the stakeholders that are affected indirectly by the activities in tourism industry)(Clarkson, 1995). The method of snowball sampling was used in which the identified stakeholders were asked to identify other potential stakeholders (at the time of personal interview). This method involves identifying a set of stakeholders who would then be asked to suggest other stakeholders they consider relevant (Finn1996).An open ended questionnaire was prepared in three sections for stakeholder participation, collaboration, and for locals. Twenty four primary and five secondary stakeholders representing both public sector and private sectors stakeholders were interviewed personally. The data was recorded simultaneously on the questionnaire form. The questionnaire was pretested by first conducting interviews with secondary stakeholders. This was done to determine whether the interviewee understands the questions and answers provide the information required. After analysing the results of the pre- test, the questionnaire was modified. Qualitative analysis of the data was done in two parts first, each stakeholder's stakes and role in the event was identified based on the replies generated from the interviews (Table 2). For column 5 namely importance, the stakeholders were asked to rate themselves on their level of participation for the event. The stakeholders were also asked to assess themselves on the influence / impact quadrant (Fig 1).The analysis is also done by co-relating the findings of the study to the earlier theories on stakeholders, stakeholder collaboration, religious tourism and event management in tourism.

#### **V. RESULT AND ANALYSIS**

Getz's (2005) classifies mega events as an event that are occasional, have high tourist demand and value. The exposition on the same grounds can be classified as a mega event which comes once every ten years and has high tourist demand and high value equally among the locals as well as pilgrims. The 17<sup>th</sup>decennial exposition of the relics of St Francis Xavier was a 45 days mega event attended by people of all religion. The event was held from November 22 to January 4, 2015. At the event, the revered relics of the saint are taken in a procession from Basilica of Bom Jesus to Se Cathedral for worship and brought back to the Basilica once the event is over. The saint is believed to have healing powers. Religious

festivals or events are said to be alluring because they not only offer uniqueness to the locals but also provides insights to the visitors about the cultural and traditional practices of the local communities (Quinn 2005). In case of the exposition the insiders are the stakeholders whereas the outsiders are the pilgrims and other tourists that are expected to arrive. Through the exposition the pilgrims and the tourist would get genuine insights into the cultural practices and traditions followed by the locals. Pilgrims apart from religious agenda are also tourist who need food, shelter and travel facilities at a destination.

### **Organizing Committees:**

The preparation for the exposition was the responsibility of the Archdiocese of Goa (church), Archaeological Survey of India and various state and central government departments. There were in all three different committees involved in the planning for the exposition. The first committee was a thirty three member committee comprising of ministers, member of legislative assembly, tourism department officials, top police officers, administrators from the Archdiocese of Goa and Daman and other local authorities. The deputy chief minister of the state of Goa and Member of Parliament for North Goa, who was also the Union minister of state for tourism (independent charge) were co-chairmen. The second committee, called the exposition secretariat, was chaired by the chief minister of Goa to monitor the day-to-day functioning of the state's preparation. Secretary to the chief minister, public works department principal secretary and engineer, Goa State Infrastructure Development Corporation's managing director; Superintendent of Police and Parish Priest of St. Catherine's Cathedral were designated commissioners of the secretariat. All financial and administrative powers relating to execution of any kind of work/ infrastructure facilities vested with the chairman of the exposition secretariat. The third committee was the seventeen member church committee formed by the Archbishop of Goa and Daman, with the parish priest as the convener. There were sub committees and each subcommittee was looking after some aspect of the exposition like liturgy, exhibition, souvenir, memento etc.

### **Stakeholders, their role, stakes and collaborations:**

Collaboration for tourism planning would include identification of all probable stakeholders (Roberts and Simpson 1999). Stakeholder analysis is done to assess the authority and significance of each stakeholder as well as the probable impact of the event on each stakeholder (Goldner & Gawler 2005). For the exposition the potential primary stakeholders

were Church, Government (Central & State), Panchayat, Goa Tourism Development Corporation (GTDC), Hoteliers, Travel Agencies, Tour operators, Transport Operators, restaurant owners, Vendors, Shopkeepers, Locals and Tourists. The secondary stakeholders included Archaeological Survey of India (ASI), Conservationists and Heritage Bodies, Confederation of Indian Industries (CII) and Goa Chamber of Commerce & Industries (GCCCI). Table 2 represents a stakeholder matrix, done to establish the stakes, roles of the stakeholders and their importance in the collaboration.

**Table: 2 Stakeholder Matrix**

Sr. No	Stakeholder	Stake	Role in Event	Importance
1	Church	Spiritual, Developmental, Livelihood to locals	Owners	Very Important
2	Government- State/ Central	Livelihood, cultural, spiritual, developmental	Facilitation	Very Important
3	Department of Tourism, Goa	Livelihood, Cultural, developmental	Promotion, Accommodation	Important
4	Goa Tourism Development Corporation	Livelihood, Cultural, Profits, Developmental	Promotion, Accommodation	Important
5	Panchayat	Livelihood, cultural, spiritual, developmental	Watch Dog	Very Important
6	Hotel & Restaurants	Profits, Livelihood	Personal	Important
7	Travel Agencies	Profits, Livelihood	Personal	Not Important
8	Tour Operators	Profits, Livelihood	Personal	Not Important
9	Transport Operators	Profits, Livelihood	Personal	Important
10	Shopkeepers & Vendors	Profits, Spiritual	Personal	Not Important
11	Locals	Livelihood, cultural, spiritual, developmental	Helping, Image building,	Very Important
12	ASI	Conservational	Conservation	Very Important
13	Conservationists	Cultural & Conservational	Conservation	Important
14	Heritage Bodies	Cultural & Conservational	Conservation	Important

*Source: Field Work, 2014*

1. Church: The exposition is a religious event hosted by the church. Its stakes for the event were for spiritual growth and to some extent developmental. The church was working in collaboration with the government bodies and with locals. The church committee shouldered the task of sensitizing the faithful spiritually. The priests at their individual parishes' throughout Goa prepared the locals to be tolerant towards the tourist, to welcome them with open arms and to help them in whichever way possible. The church had volunteers to help them in proper management of crowd. The church also took care of providing basic accommodation and food for the pilgrims. Church came up with its own website on exposition, to market it across the globe. Along with the government, the church had put up hoarding all across Goa to inform tourist of the exposition. It also published two books to help people for novenas. Various dioceses



in Goa put up short plays with twenty themes based on the life of St Francis Xavier and his relevance in people's lives today. The priests arranged short musicals to the theme of faith. A special art exhibition was open to the public at a theatre attached to Se Cathedral where works of two famous artists, Angelo da Fonseca and Antonio X Trindade was on display. Special mass in local language was held for the sick (as St Francis Xavier is believed to heal all diseases of people) during which vehicles were allowed to drop the sick closer to the Church. The church tent housed two large video walls for pilgrims to view the mass proceedings happening at the Basilica.

2. Government: The government had to take care of the infrastructure, security and other necessary arrangement. Major government offices, namely police, fire service, collector, health etc were put up near the main junction to help the pilgrims if needed. Through the event, the government is looking at providing livelihood for locals, cultural exchange, spiritual exchange and thorough development of the area. Various departments under the purview of the government and are working together are as follows.
  - a. Security: Security is an issue with the central government. To access the security, National Security Guards (NSG) had visited the site a year prior to the event. They had constructed surveillance drones to monitor the crowds. Local police were also be pressed into service. The government also asked for extra police personnel from the neighboring states of Maharashtra and Karnataka. Pilgrims were frisked and were not allowed to carry any hazardous substances inside.
  - b. Infrastructure: Includes roads, parking bays, toilet, water supply, fire tenders, garbage collection points, fire tender points, signage's and high-tech lighting was be jointly looked after by Public Works Department (PWD) and Goa State Infrastructural Development Corporation (GSIDC). All the urgent works regarding the event were taken by the GSIDC and not so urgent work were done by the PWD. Temporary mobile tower was put up in order to get comprehensive connectivity.
  - c. Accommodation: The government provided barrack style of accommodation to as many pilgrims as possible. Mattresses were also provided
  - d. Transport: Kadamba Transport Corporation (KTC), a government owned primary bus service operator used buses to ferry people from different places across Goa. Shuttle buses to ferry passengers before the mass timings from major towns of Goa were used. Boat ferry was also used as a means of transport. KTC also hired private buses whenever they fell short of buses to transport pilgrims.
  - e. Local Vendors: The government along with the local panchayat issued licenses for the local vendors to set up stalls on the outskirts of the church.

- f. Promotion: Promoting the event world over especially in lusophone countries, also in Israel, Russia and England.
3. Department of Tourism & Goa Tourism Development Corporation: The stakes included providing livelihood to the locals, cultural exchange and developmental aspects. Many officers of the tourism department were also working as committee members for the different committees formed by the government. The two important roles they played were providing affordable accommodation and promoting the event both in India & abroad in the form of Road shows, trade fairs, travel marts, hoarding at airports etc. The tourism Department had put up stalls to promote Goa. Visa on arrival facilities & increase in charter flights were some of the ways by which they made an impact. GTDC was also involved in upgrading their infrastructure and creating high end projects to boost tourism in state and draw better tourists. GTDC launched TIME (Tourism Information Management Enterprises) for its hotels division.
  4. Panchayat: Exposition site falls under the Tiswadi panchayat. The panchayat acts like a watch dog, to see whether the Public works department, civil, health, electricity and other agencies are doing their job or not. It also plays the role of a coordinator and works as a member of the team. Cleanliness, garbage collection, issues with the vendors was managed by the panchayat. Through the event the panchayat was looking to provide livelihood to the locals and develop of the area.
  5. Hotels & Restaurants: Though the small hotels and restaurants were all geared up for the event, the 5\* hotels were a little apprehensive about the number of guests they might get. Being a religious event they were not expecting a huge number. Small hotels and eateries were looking to generate profits and provided employment to the locals. Most of the hotels and restaurants are members of collaborations such Travel and Tourism Association of Goa (TTAG), CII and GCCI.
  6. Travel Agencies & Tour Operators: Travel Agencies & Tour Operators were in touch with their agencies abroad to get as many tourists as possible. Their stakes for the exposition were to make profits and provide livelihood to locals. Many travel agents and tour operators were members of collaborations such TTAG, CII and GCCI.
  7. Transport Operators: Private bus operators & taxi operators were looking to benefit a lot from the exposition as the pilgrims would be required to be transported to different places in Goa. Their stakes for the exposition are to make profits and provide

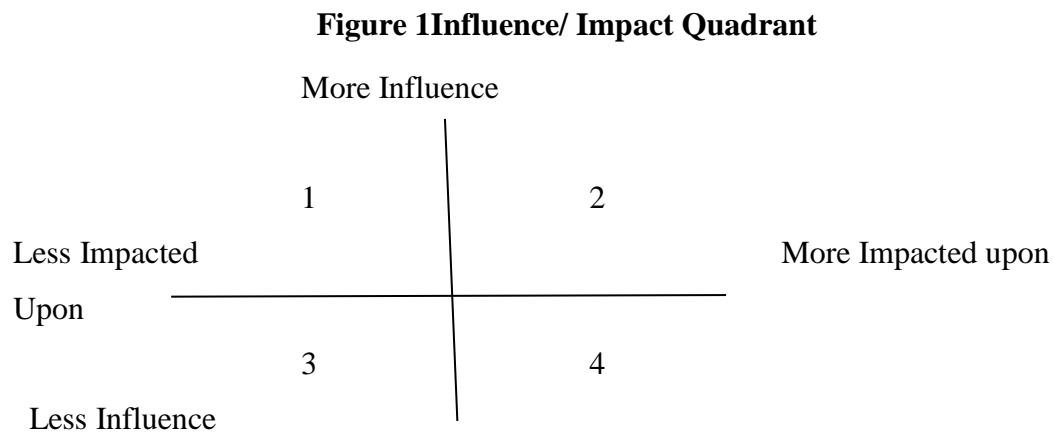
livelihood to locals as there would be high demand for local operators. These bus and taxi operators have their own associations.

8. Shopkeepers & Vendors: Their stakes for the event were purely financial. They were looking forward to the event as it would generate revenue for them. The local vendors and shopkeepers were also looking at the event from spiritual side. They are independent operators and do not have collaboration with anyone.
9. Locals: Locals were expected to be welcoming, helpful and adjusting with the tourists. Many locals opened their houses for the pilgrims, to stay and experience goan hospitality. Locals were looking for better opportunities to earn money. They had spiritual, cultural and developmental benefits through the event. Many locals were part of the church committee and almost 300 locals helped the church as volunteers.
10. Archaeological Society of India: ASI is the government body accountable for the management of all heritage properties across India. Since, the exposition site is a UNESCO world heritage site, the ASI has to make sure that any work that is done at the site does not harm either the site or the monuments at the site. The ASI has to work in coordination with the government and the church to advice and also to get the required permits, if any. Their main tasks involved restoration of altars, painting and patch plastering the monument.
11. Conservationists and Heritage Bodies: Conservationists are the people, an organization or a NGO working for Environment, conservation and restoration issues. They include Centre for responsible tourism, Charles Correa Foundation, Goa Heritage Action Group, Save Old Goa Action Group. Its stakes are cultural and conservational. These bodies were willing to be the part of government committees and had pleaded to the government to be included in the decision making committees but the government never gave heed to them.

Getz, Andersson and Larson (2007) have exerted how organizing events need collaborations among the various stakeholders, agencies and local government support, which is also proved true in the case of the exposition where the church, the government and other stakeholders were all working on different committees to make the event a success. Schuster (2001) has emphasised that for an event to be successful it has to be entrenched in a particular location, should interest local populations and are driven by local policies. The exposition is a

religious event, to come close, to pray to the Saint (and through him to God) having miraculous powers and to be able to kiss his relics. Locals were an integral part of the event.

Figure 1 represents the influence impact quadrant. The results show that Church, Government, Panchayat, locals and ASI are the main stakeholders for the event of which Church, Government, Panchayat, locals are in the high impact high / influence quadrant where as the ASI falls in less impact high influence quadrant.



1. More Influence / Less Impact - Department of Tourism, GTDC, ASI
2. More Influence / More Impact- Church, Government, Panchayat, Locals
3. Less Influence / Less Impact - Hotels, Travel Agencies, Tour Operators,
4. Less Influence /More Impact - Shopkeepers, vendors, restaurants, Heritage Bodies, Conservationists

*Source: FieldWork, 2014*

## **VI. CONCLUSIONS**

- (1) The primary stakeholders include Church, Government (Central & State), Panchayat, Goa Tourism Development Corporation (GTDC), Hoteliers, Travel Agencies, Tour operators, Transport Operators, restaurant owners, Vendors, Shopkeepers, Locals and Tourists. The secondary stakeholders include Archaeological Survey of India (ASI), Conservationists and Heritage Bodies, Confederation of Indian Industries (CII), Goa Chamber of Commerce and Industries (GCCCI)
- (2) The church is the owner of the event whereas the role of the government is to facilitate the event. The tourism bodies are responsible to provide facilities and promote the event. The Old Goa village panchayat acts like watchdogs to see that the event work goes on smoothly. The locals help in building the image of the destination



- by helping the pilgrims and volunteering. ASI's role is to make sure that the monuments are protected and no violation take place with regards to the heritage site.
- (3) The primary stakeholder had a greater impact on the event as they were directly involved in the preparation and execution of the event. They were also in direct contact with the pilgrims and tourists who visited the site.
- (4) A number of collaborations were formed among the primary stakeholders. The government, church and ASI were working together in a major way to make the event a success. But there are no permanent collaborations in the public sector. They were formed specifically for the event. Private sector organizations i.e. the tour operators, travel agents and the hotels have associations like TTAG, GCCI, CII that are formed to take care of their interests. However heritage bodies, conservationists, NGO's are not a part of any collaboration. Even though they want to be the part of such collaborations they are not included and their voice is not heard. Local participation is through the panchayat and the church. There were no collaborations between the public and private sector. Therefore it can be said that the nature of collaborations was partial.
- (5) The collaborations are not complete, rather the nature of the collaboration shows dominant roles played by the Government and Church and less significance to private associations. This is evident in nature of committees formed. The stakeholders seemed to be unified in the preparations for the event as was evident by gearing up of all stakeholders and working towards accommodating and satisfying the tourists expected.

## **VII. SUGGESTIONS:**

- 1) Stake holders should be encouraged to form collaborations; the initiatives should come from each stakeholder.
- 2) There should be collaborations between public sector and private sector.
- 3) Government should include participation of cultural and heritage bodies in the committees made for decision making. They are also stakeholder of tourism and must not be ignored.

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## **2. PSYCHOLOGICAL RESILIENCE AMONG URBAN AND RURAL ADOLESCENTS: A COMPARATIVE STUDY**

**Ashwini P. Patil<sup>1</sup>**

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### **Abstract:**

*The present study examined the psychological resilience among urban and rural adolescents. The sample consisted of 200 adolescents were selected for the study which includes 100 urban (50 males and 50 females) and 100 rural (50 males and 50 females) from Kolhapur District. Purposive sampling method was used for the data collection. Resilience was measured by Adolescents Resilience Questionnaire Scales (ARQS) (Deidre Gartland, 2006). The Method of central tendency was used for data analysis and computes the Mean, SD and calculated 't' values. The results indicated that, there was no significant difference found between urban and rural adolescents on resilience and its various dimensions like individual, family, peers, school and community. The findings also indicated that no significant difference between male and female adolescents on psychological resilience.*

**Keywords:** Resilience, Urban, rural area, Gender.

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### **I. INTRODUCTION:**

In 21st century variety of behavioral problems has increasing day by day in the society. Every individual face many of psycho-social difficulties during their life course. Many of people strives these stressful situations very easily and they recover quickly from adverse events this is a positive capacity we called as 'resilience'. In the field of positive psychology 'resilience' is relative new concept which researchers have taking interest in it. Resilience means the capacity of 'bounce back' from adverse situations in the life. Resilience has a long history and deep roots. In 1970's and 1980's researchers focus their attention on resilience and studied scientifically manner. The concept of resilience introduced of the world with the study of psychopathology, medicine and education field (Masten, 1989; MastenCoatwort, 1988). Werner (1992) refers to resilience is positive capacity in which individuals exhibit positive behavioral adaptation when they faced

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<sup>1</sup>**Ashwini P. Patil<sup>1</sup>**, Research Student of Psychology, Shivaji University, Kolhapur.  
Email - patilashwini900@gmail.com

significant adversity or trauma in their life. Richardson (2002) defined resilience as the process of coping with adversity that contributes to development of protective factors. Resilience consisted two components that is resistance against destructions (as personal capacity to protect his or her integrity under stressful situations), and the ability to constructed a positive life in spite of adversity (Vanistendael, 1995). According to Ann Masten (2001) Resilience is an “ordinary magic.” Masten’s concept of ordinary magic identified two aspects of resilience research. First aspect explored that many people show resilient responses to significant life challenges, in other words, resilience is not a rare and extraordinary capacity but it is common characteristics found in every individuals’. Second aspect is a lack of extraordinariness. Resilience is not from superman ability but it is arises from everyday features of people’s lives. Resilience is “pattern of behavior and functioning indicative of positive adaptation in the context of significant risk and adversity” (Masten and Coatsworth, 1998).

## **II. AREA AND SIGNIFICANCE OF STUDY**

### **Area of Living:**

Area of living has influence directly or indirectly on human personality. Man as a social animal, he lived in society. People spend their life in different area in the world. There are two main categories who people lead their life to different ways, one is urban and another is rural. Area of living plays a vital role in the development of individual and it is influence of directly or indirectly on human nature. In rural area people living in small community and lead their life including with many of religion, cultures, beliefs, customs and moral issues. Their life style is very simple and they accepting these life style very easily. The earning source available in rural area is agriculture; most of people depend on natural resources and agriculture and its related occupation. However, urban area shows different situation than rural

The urban and rural area different from each others from occupation, community or population size, available resources, cultural activities and many of other factors. In urban area people live in large community and many of facilities available in this area, but urban area family size is small and nuclear pattern and rural area mostly we see larger family size or joint family structure they closely related to emotionally or morally to each others. In urban area people get better education and other sources available on them such as modern educational facilities; hospital facilities, availability many of carrier opportunity, satellite



service and economic sources, transportation etc. Urban area fully developed with technological bases and rural area available few technological aspects.

#### **Area of Living and Resilience:**

According to Gortberg, (1992) the children who were living in Sudanese culture having specific traits like solve difficulties without involving their parents, parents encourage them for solving their problems themselves and these factors associated with resilience. Urban area rich with many of facilities and that resources positive influence on urban adolescents (Riddle and Romans, 2010) concluded that American adolescent who located in urban region found higher level of resilience. Individuals who accept the culture and values, norms and accepted new culture without any hesitation they have more resilient than others (Stutman et al, 2002). In recent literature of resilience found that resilience is capacity to cope with difficulties and this is a common ability in every individuals and the study revealed that no any significant different found in respect to area of living. Additionally study suggests that urban and rural individual's resilience level is equal (Kelly and Liles, 2013, Luo and Liu, 2016, Khan, 2010, Leonard and Bariola, 2015).

#### **Significance of the study:**

The present study examines the role of resilience among urban and rural adolescents. Adolescence is very difficult period in the development of every personality. During the life course individuals face many of difficulties and stressful life events and resilience is a very important capacity to recover quickly from these negative life events. Area of living plays a lead role to the development of resilience. In this present study author identify to what extent in Indian context area of residency influence on the development of resilience. To reveal above fact I undertook the present study.

### **III. RESEARCH METHODOLOGY:**

#### **Objectives:**

- 1) To examine the psychological resilience among urban and rural adolescent.
- 2) To assess the psychological resilience among male and female adolescents.

#### **Hypothesis:**

- 1) There will be significant difference between urban and rural adolescents on individual dimension of resilience.

2) There will be significant difference between urban and rural adolescents on family dimension of resilience.

3) There will be significant difference between urban and rural adolescents on peers' dimension of resilience.

4) There will be significant difference between urban and rural adolescents on school dimension of resilience.

5) There will be significant difference between urban and rural adolescents on community dimension of resilience.

6) There will be significant difference between urban and rural adolescents on psychological resilience.

7) There will be no significant difference found between male and adolescents with respect to psychological resilience.

#### **SAMPLE:**

The present study sample was selected from Junior College students of Kolhapur districts in Maharashtra. A total 200 adolescents were selected which was 100 from urban area and 100 from rural area. Ratio of male female was 1:1 and the age range of the participants was 16 to 19 years. The purposive sampling method was used and data was collected.

**TOOLS:** The data was collected with help of following instruments.

#### **Adolescent Resilience Questionnaire: (ARQ)**

This scale was constructed by Dr. Deirdre Gartland (2006) was used to evaluate resilience. The scale has 88 items with five domains: Individuals, Family, Peers, School and Community. Items comprise statements with five point Likert responses from 1- Never, 2- Not often, 3- Sometimes, 4- Most of the time, 5- all the time. Higher score indicated greater resilience. The Cronbach Alpha reliability was 0.81 to 0.88. In the present study pilot study has done and calculated the Split-Half reliability with the help of Spearman Brown Formula and it is 0.77.

#### **Procedure of Data Collection**

First researcher visited college and permission was taken from heads of the institutions of the prescribed college to administer the questionnaires on the students of 11<sup>th</sup> and 12<sup>th</sup>

standard. The students were called in small group of 15-20 students. The proper instruction of the scale was given and data was collected with the help of General well-being scale.

### **Variable of the Study:**

#### **Independent Variables:**

1) Area of Living (Urban and Rural) 2) Gender (Male and Female)

#### **Dependant Variable:**

Resilience, Individual, Family, Peers, School, Community

#### **Data Analysis**

First the data were treated by mean and standard deviation and 't' test were used to assess the difference between two means.

#### **Limitations of the Study:**

1) This study was done exclusively in Kolhapur District. Resilience level of other districts are not reflected in the study. Hence the above results cannot be generalized.

2) The sample size was small. There was two categories were taken in to urban and rural area however, suburban area was not integrated in the study.

3) The present study questionnaire used were lengthy, it took approximately 30 minutes for every subjects to test completion. If the questionnaire was developed with less time than one used in present investigation, then it would be easier to collect large number a subjects.

### **IV. RESULTS AND DISCUSSION:**

**Table no 1- Shows mean and SD and t-value of Individual (dimension of Resilience) among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	't'	Signi
Individual	Urban	100	141.79	11.87	198	0.63	NS
	Rural	100	142.86	12.13			

(\*\* <0.01 level, \* < 0.05 level)

Table no.1 indicated the mean, SD, and 't' value of individual which is a dimension of resilience among urban and rural adolescents. The mean and SD obtained by urban adolescents is 141.79 and 11.87 and rural adolescents mean is 142.86 and SD is 12.13 respectively. There is very small difference between two means. The obtained 't' value is 0.63 which is not significant at 0.05 level. The first hypothesis "there will be significant difference found between urban and rural adolescents on individual dimension" is rejected.

It means, area of residency did not influence on individual dimension of resilience among adolescents.

**Table no 2- Shows mean and SD and ‘t’ value of Family (dimension of Resilience) among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	‘t’	Signi
Family	Urban	100	42.63	5.95	198	0.47	NS
	Rural	100	42.33	6.19			

(\*\* <0.01 level, \* < 0.05 level)

Table no.2 indicated the mean, SD, and t-value of family which is a dimension of resilience among urban and rural adolescents. The mean and SD obtained by urban adolescents is 42.63 and 5.95 and rural adolescents mean is 42.33 and SD is 6.19 respectively. There is very small difference between two means. The obtained ‘t’ value is 0.47 which is not significant at 0.05 level. The second hypothesis “there will be significant difference found between urban and rural adolescents on family dimension” is rejected. On the other hand, urban and rural adolescents did not significantly differ on family dimension of resilience.

**Table no 3- Shows mean and SD and t-value of Peers (dimension of Resilience) among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	‘t’	Signi
Peers	Urban	100	53.87	6.17	198	1.18	NS
	Rural	100	54.89	6.06			

(\*\* <0.01 level, \* < 0.05 level)

Table no.3 indicated the mean, SD, and t-value of peers which is a dimension of resilience among urban and rural adolescents. The mean and SD obtained by urban adolescents is 53.87 and 6.17 and rural adolescents mean is 54.89 and SD is 6.06 respectively. There is very small difference between two means. The obtained t-value is 1.18 which is not significant at 0.05 level. The third hypothesis “there will be significant difference found between urban and rural adolescents on peers dimension” is rejected. It means, urban and rural living area did not impact on Peers which is dimension of resilience.



**Table no 4- indicates the mean and SD and t-value of School (dimension of Resilience) among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	't'	Signi
School	Urban	100	57.62	7.61	198	0.28	NS
	Rural	100	57.35	6.09			

(\*\* <0.01 level, \* < 0.05 level)

Table no.4 indicated the mean, SD, and t-value of school dimension of resilience among urban and rural adolescents. The mean of urban adolescents is 57.62 and SD is 7.61 and rural adolescents mean is 57.35 and SD is 6.09 respectively. There is very small difference between two means. The obtained t-value is 0.28 which is not significant at 0.05 level. The fourth hypothesis “there will be significant difference found between urban and rural adolescents on peers dimension” is rejected. It means, urban and rural living area did not impact on Peers which is dimension of resilience.

**Table no 5- indicates the mean and SD and t-value of community (dimension of Resilience) among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	't'	Signi
Community	Urban	100	21.1	5.33	198	0.86	NS
	Rural	100	21.47	3.94			

(\*\* <0.01 level, \* < 0.05 level)

Table no.5 indicated the mean, SD, and t-value of community dimension of resilience among urban and rural adolescents. The mean and SD of urban adolescents is 21.1 and 5.33 and mean of rural adolescents is 21.47 and SD is 3.94 respectively. There is very small difference between two means. The obtained t-value is 0.86 which is not significant at 0.05 level. The fifth hypothesis “there will be significant difference found between urban and rural adolescents on community dimension” is rejected. It means, no significant difference found among urban and rural adolescents on community dimension of resilience.

**Table no 6- shows the mean and SD and t-value of total Resilience level among urban and rural adolescents.**

Variable	Area of Living	N	Mean	SD	df	't'	Signi
Resilience	Urban	100	317.01	24.95	198	0.31	NS
	Rural	100	318.09	23.81			

(\*\* <0.01 level, \* < 0.05 level)

Table no.6 indicated the mean, SD, and t-value of total resilience among urban and rural adolescents. The mean and SD of urban adolescents is 317.01 and 24.95 and mean of rural adolescents is 318.09 and SD is 23.81 respectively. The obtained t-value is 0.31 which

is not significant at 0.05 level. The sixth hypothesis “there will be significant difference found between urban and rural adolescents on psychological resilience” is rejected. It means, no significant difference found among urban and rural adolescents on psychological resilience. In other words area of living did not influencing factor to the development of resilience. The results of the present study consisted with previous findings. Patil (2017) reported that, no significant difference found among urban rural adolescents on psychological resilience and its various dimensions. Other findings showed similar results Leonard and Bariola (2015), indicated that no significant difference found between urban and rural living of lesbian and gay men. Wells (2001) reported that area of living did not influence on the level of resilience.

**Table no 7- indicates the mean and SD and t-value of resilience among male and female adolescents**

Variable	Gender	N	Mean	SD	df	‘t’	Signi
Resilience	Male	100	315.49	25.33	198	0.81	NS
	Female	100	318.26	22.66			

(\*\* <0.01 level, \* < 0.05 level)

Table No.7 shows that men, SD and t-value of total resilience among male and female adolescents. The mean of male adolescents is 315.49 and SD is 25.33. For female adolescents obtained mean is 318.26 and 22.66 of SD value. The observed t-value is 0.81 which is not significant at 0.05 level. The study hypothesis “there will be no significant difference between male and female adolescents” is accepted. It means male and female adolescents were same on the level of psychological resilience. Previous findings consisted with present results Sheehari R. et al. (2015) indicated that there is no significant difference found among male and female adolescents, on the level of resilience. Schure and et al. (2011) was studied the gender differences in resilience. Results reported that there was no significant different found among male and female participants on the level of resilience. Skehill (2001) suggested that male and female was not significantly differ on the level of resilience.

## **V. CONCLUSIONS:**

1. There is no significant difference found between urban and rural adolescents on individual dimension of resilience.

2. There is no significant difference found between urban and rural adolescents on family dimension of resilience.
3. There is no significant difference found between urban and rural adolescents on peers dimension of resilience.
4. There is no significant difference found between urban and rural adolescents on school dimension of resilience.
5. There is no significant difference found between urban and rural adolescents on community dimension of resilience.
6. No significant difference between found urban and rural adolescents on psychological resilience.
7. No significant difference found between male and adolescents with respect to psychological resilience.

#### **VI. IMPLICATIONS FOR FUTURE SEARCH:**

1) There is several studies address that the impact of resilience on adolescents but not many studies on old age individuals. It would be beneficial for researchers to study the impact of resilience on older.

2) Many of factors like happiness, emotional intelligence, quality of life, self-esteem, parenting bonding, altruism; personality traits etc. may prove that best predictor of resilience. Further research taken into consideration such variables can be conducted.

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### **3. POVERTY ALLEVIATION THROUGH ANTYODAYA ANNA YOJANA IN SANGLI DISTRICT: A CRITIQUE**

Dr. Bharati Patil<sup>1</sup>

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#### **Abstract:**

*Public Distribution System (PDS) was introduced in India during British period, which continued even after Independence. However after globalization the PDS was drastically changed to cover only poor families of Indian society. In the year 2000, in order to focus the poorest of the poor, Government of India launched Antyodaya Anna Yojana. Since then this scheme is operational. An attempt is made in this research article to make an assessment of this scheme in the context of Sangli district. An attempt is made in the research article to make analysis of the scheme in the context of three questions. 1) is the selection of the beneficiaries appropriate 2) To what extent the scheme is successful 3) is this scheme really based on Gandhian Philosophy. All these questions are analyzed after collecting the data from Sangli district through stratified sampling.*

**Key Word:** Poverty Alleviation, Public Distribution System, Antyodaya Anna Yojana

#### **I. INTRODUCTION:**

Poverty eradication is the biggest challenge in India. Since independence various committees were constituted to measure poverty. The number of poor in India is estimated at 148 million in 2014 as compared to 396 million in 2004-2005. According to the Planning Commission, in 2011-12, the national poverty line is estimated at Rs 816 per capita, per month in villages and Rs 1,000 per capita, per month in cities. This would mean that the persons whose consumption of goods and services exceed Rs 33.33 in cities and Rs 27.20 per capita per day in villages are not poor. A national Sample Survey Exercise points to the fact that about 5% of the total population in the country sleeps without two square meals a day.

Many programs were launched for poverty alleviate by Government of India. Important among them are Integrated Rural Development Program (IRDP), Pradhan Mantri Gramin Awaas Yojana, National Rural Employment Guarantee scheme etc. These schemes are focused towards providing shelter, employment, health facilities etc. However the major panacea towards reducing poverty remains a focused effort in increasing food security, because it has been proved that, Poor households spend nearly 80 percent of their income on

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<sup>1</sup>**Dr. Bharati Patil<sup>1</sup>**, Professor & Head, Department of Political Science & Coordinator, Centre for Gandhian Studies, Shivaji University, Kolhapur, (MH), India. **Email-**bharatipatil\_suk@rediffmail.com  
**Mob-**09850614016.



food. Therefore an effective way of enhancing real income and food security to poor household is as assured delivery of adequate quantities of food grains and other essential commodities at favourable price a. e. Which are lower than the market prices. (Vyas and Bhargava: 1995:2567) Therefore in all backward states food security has assumed importance. For example in Nigeria, various strategies for Food Security are evolved. (Omowumi, Nnanle, Sydney: 2015:53-63)

In this context India remained on the forefront as it launched the scheme of targeted Public Distribution system way back in June 1947. However after globalization the scheme was abandoned and a new Tricolor ration card scheme was introduced in the year 1999. However as it has been proved that 'the main determinant of food's suitability for subsidy is the share of it that goes to target population; the subsidy would be very efficient. (Baseley and Kanbur: 1988) Therefore Government of India launched Antyodaya Anna Yojana in the year 2000, to target the specific group i.e. Antya (Most backward) The Scheme is based on Mahatma Gandhi's concept of 'Antyodaya', the concept which he evolved, influenced by John Ruskin's book, 'Unto this last'. Mahatma Gandhi believed that in the poverty driven society like India, the development of the last man is crucial. His essential requirements need to be fulfilled, only then we can think of their development. Moreover if people live a simple life, it is possible to fulfill the needs of large number of poor people. In order to fulfill Mahatma Gandhi's dream, Antyodaya Anna Yojana was launched in India in December 2000. The objective of the scheme is to ensure food security to the poorest of the poor. While implementing the scheme it was assumed that the poor cannot afford to buy food grains from market. Hence to make their life endurable, it was planned to give them food grains through rationing shops. Originally at the time of introduction of the Antyodaya Anna Yojana (Henceforth AAY), each beneficial family was given 25 kg per month at the rate of Rs.3/- per kg. The quantity was raised to 35 kg from April 1, 2002, besides including an additional 50 lakh poorest of the poor families as beneficiaries.

## **II. Result and Discussion:**

### **Expansion of Antyodaya Anna Yojana (AAY)**

#### **First expansion of AAY**

The AAY Scheme was expanded in 2003-2004 by adding another 50 lakh BPL households, headed by widows or terminally ill persons or disabled persons or persons aged

60 years or more with no assured means of subsistence or societal support. With this increase, 1.5 crore (i.e. 23% BPL) families were covered under the AAY.

### **Second expansion of AAY**

As announced in the Union Budget 2004-05, AAY was further expanded by another 50 lakh BPL families by including, inter alia, all households at the risk of hunger. Orders to this effect was issued on 3rd august 2004. In order to identify these households, the guidelines stipulate the following criteria:

#### **Rural areas:**

- a. families getting an income upto Rs.15,000 per year
- b. Landless agricultural labourers
- c. Small and marginal farmers
- d. Self-employed rural artisans
- e. Old age pensioners and destitute widows, physically handicapped persons etc., (In the case of items (b) to (e) the income limit of Rs.15, 000/- per annum will apply)

#### **Urban areas:**

- a. Families getting an income upto Rs.15, 000/- per year.
- b. Generally people living in slums

### **Third expansion of AAY**

As announced in the Union Budget 2005-06, the AAY was further expanded to cover another 50 lakh BPL households thus increasing its coverage to 2.5 crore households.(i.e.38% of BPL).

Under this scheme, the States are required to bear the distribution cost, including the margin to dealers and retailers as well as the transportation cost. Thus the entire food subsidy is being passed on to the consumers under the scheme. The identification of the Antyodaya families and issuing of distinctive Ration Cards to these families is the responsibility of the concerned State Governments. Detailed guidelines were issued to the States/UTs for identification of the Antyodaya families under the AAY and additional Antyodaya families under the expanded AAY. Allocation of food grains under the scheme is being released to the State/UTs on the basis of issue of distinctive AAY Ration Cards to the identified Antyodaya families. As per the scheme the beneficiaries of the scheme need to be poor amongst the poor, hence precaution is taken while selecting the beneficiaries. The state of Maharashtra has

constituted a Vigilance (Dakshata) committee, which along with Gram Sabha give final approval to the list of the beneficiaries.

Since AAY has completed almost 14 years, an attempt is made in this research paper to analyze the data on three grounds; 1) is the selection of beneficiaries proper & who are the beneficiaries? 2) To what extent the scheme is successfully implemented? 3) Is this scheme really based on Gandhian philosophy? An empirical research has been conducted, to answer the first two queries. In order to analyze the third question the framework of Gandhian Economy as against the capitalist economy, is used.

To conduct empirical research I have chosen Sangli district of Maharashtra. Although Maharashtra is one of the wealthiest and most developed states in India, 317, 38 **lakh people are living below poverty line**. Sangli District is at the Southern part of Maharashtra and has varied types of talukas; some are very prosperous, while some are drought prone.

### **1) The Setting:**

Sangli district was created on 21<sup>st</sup> November 1960. Today it consists of ten talukas; Tasgaon, Khanapur, Walwa, Shirala, Miraj, Jat, Kawathemahakal, Atpadi, Palus & Kadegaon. There is one Municipal Corporation; Miraj-Sangli-Kupwad & five Municipalities at Islampur, Ashta, Tasgaon, Vita and Jat. Among these four talukas; Atpadi, Jat, Kawathemahakal & Khanapur are comparatively drought prone. According to the 2011 Census the population of Sangli district is 28, 20, and 575. Amongst them 21.01 lakh (73.44%) people live in rural areas while 7.19 lakh (26.56%) live in urban areas. The ratio of men to women is 1000: 964. The literacy rate is 82.62% in the district. Amongst men the literacy rate is 90.40% whereas amongst women it is 74.66%. In the rural areas literacy rate is 80.72%, whereas in urban areas it is 88.14%. As far as percentage of Scheduled Castes & Scheduled Tribes is concerned their percentage in the district is 12% & 0.69% respectively. Amongst them 74% live in rural areas while remaining 26% live in urban areas.

Since the Antyodaya Anna Yojana is primarily meant for the poor amongst the poor, it is essential to take review of the people living below poverty line in Sangli district. Following are the details:

**People living below poverty line**

**Table no. 1 -People living below poverty lineUrban area of Sangli District**

Sr. No.	Name of Municipal Corporation & Municipality	Total number of families	Families living below poverty live	percentage
1	Sangli, Miraj&Kupwad	88,115	13,227	15.1
2	Islampur	11,301	1,436	12.71
3	Vita	8,515	1,018	11.96
4	Tasgaon	6,432	1,661	25.82
5	Ashta	6,800	1,768	26.00
	Total	1,21,163	19,110	15.77

*Source: District Statistical office, Sangli, Maharashtra and Census of India 2011, released by Directorate of Census operations in Maharashtra*

**Table no. 2 -People living below poverty lineRural area of Sangli District**

Sr. No.	Name Taluka	Total number of families	Families living below poverty live	Percentage
1	Shirala	33,928	5,543	16.34
2	Walwa	64,535	10,553	16.35
3	Palus	31,260,	5,130	16.41
4	Kadegaon	28,440	4,668	16.41
5	Khanapur	26,080	4,281	16.41
6	Atpadi	26,667	4,339	16.27
7	Tasgaon	42,014	6,898	16.42
8	Miraj	70,212	11,834	16.85
9	Kawathemahankal	29,888	5,051	16.90
10	Jat	58,000	9,910	17.09
	Total	4,11,024	68,207	16.59

*Source: District Statistical office, Sangli, Maharashtra and Census of India 2011, released by Directorate of Census operations in Maharashtra*

**Antyodaya Anna YojanainSangli district:**

The families getting benefit of Antyodaya Anna Yojana is 39,391. This is because when this Yojana was implemented in Maharashtra in the year 2000, Central government decided that in the State of Maharashtra 10, 01,700 families will be included in the Yojana. In turn Maharashtra Government set the target of 23,962 families for Sangli district. In the second phase the Yojana was extended by Central Government and 5, 01,100 families were included in the scheme for Maharashtra state & for Sangli district 11,305 families were added. Again for the third time the scheme was extended to include 5, 21,500 families of Maharashtra & for Sangli district 4664 families were included. Thus, during last 14years, the number of families included in the scheme gradually

increased. Today 39,931 families are the beneficiaries of the scheme. However 68,207 families of the Sangli district live below poverty line.

### **III. RESEARCH METHODOLOGY AND DATA BASE:**

For this empirical study of the Antyodaya Anna Yojana, the researcher has used sampling method for collection of the data. Proportionate stratification sampling is used which provides greater precision and is more representative (Cochran: 2007, 89-110). 5 villages from each talukas (10) & the suburb area of Sangli are selected. From each village, researcher has collected data from 5 beneficial families, totaling to 295 families from rural areas. There are 11 cities in the district, from each of these cities researcher has selected 10 families totaling to 110. Thus the total beneficiary families selected as sample is 385.

A questionnaire was administered for these 385 families asking them questions for knowing their financial & social status. Following questions were asked: 1) Caste 2) Land holding 3) ownership of house 4) Literacy.

Similarly questions regarding the success or failure of Antyodaya Anna Yojana (AAY) were also asked. These were 1) Do the beneficiary families regularly get food grains under the AAY? 2) Is it sufficient for the family? 3) If you don't get sufficient food grains, do you purchase food grains from the market, 4) what is the quality of the food grains under AAY 5) what is the attitude of the shopkeeper providing the food grain; does he charge more? Is he cooperative? 6) Do you need money instead of food grains 7) what changes do you like to see in the AAY?

The data collected through these questionnaires was analyzed on two grounds A) what is the social & economic status of the beneficiaries B) Is the Yojana implemented properly.

#### **A. Socio - economic status of the beneficiaries**

**Table no. 3 -Classification of the beneficiaries on the basis of caste.**

Sr. No.	Social caste	Number of beneficiaries	Percentage
A	Backward castes		
1	Scheduled castes	210 (54.54%)	67.51%
2	Scheduled tribes	22(5.71%)	
3	Nomadic tribes	11(2.85%)	
4	Special backward	17(4.41%)	
B	Other backward class	72	18.70%
C	Open class	53	13.79%
	Total	385	100



**Table no. 4 -Classification of beneficiaries on the basis of land holding.**

Sr. No.	Land holding	Number of Beneficiaries
1	Landless	286(74.28%)
2	Up to 1 acre	60(15.60%)
3	1 to 2.5 acres	39(10.12%)
	Total-	385(100%)

**Table no. 5 -Classification of beneficiaries on the basis of ownership of house**

Sr. No.	Type of House	Number of Beneficiaries
1	Self owned mud house	200(52%)
2	Hut on the Government land	92(42%)
3	House through housing scheme	58(15%)
4	Shelter at the landowners land	35(14%)
	Total -	385(100%)

**Table no. 6 -Classification of beneficiaries on the basis of literacy.**

Total	Literate		Illiterate	
	Male	Female	Male	Female
1925	706 (77.75%)	835 (82.10%)	202 (22.25%)	182 (17.90%)

## **B) Assesment of the Antyodaya Anna Yojana**

### **1) Regularity of the distribution of food grains:**

As per scheme 35 kg. Food grains such as wheat & rice is given to the poor families at the rate of Rs.2.00 & 3.00 respectively. The beneficiaries are given Yellow rationing cards & they get food grain from the regular rationing shops. Although it is required that food grains are provided every month all beneficiaries (100%) responded that they get food grains once in three months & not every month

### **2) Purchase from open market:**

As mentioned above the beneficiaries of the scheme do not get food grains every month, it becomes inevitable that sometimes they need to buy food grains from open market. Among 385 respondents 54(14%) said that they regularly purchase food grains from open market as the size of their family is large.

Similarly all beneficiaries purchase other items of primary needs such as sugar, tea, oil, soap etc. from the open market as these items are not provided under AAY. Around 378 (98%) respondents said that the above mentioned items should also be provided in the scheme.

### **3) Quality of food grains:**

As far as quality of food grains is concerned, the beneficiaries responded as per the following chart.

Sr. No.	Number of respondents with percentage	Quality of food grains
1	331 (86%)	Good
2	32 (8%)	Average
3	22 (6%)	Lower quality
Total	385 Respondents	

Hence the conclusion can be drawn from above data that since 14% respondents did not agree that food quality is good, it implies two things 1) there are few shopkeepers who are doing some black marketing or mixing. 2) The quality of food grains provided by government is not up to the standard.

### **4) Attitude of the shopkeepers:**

To the question; what is the attitude of shopkeeper; is he cooperative, all respondents (100%) gave positive answer. However to the question, do the shopkeeper take more money (exceeding Rs. 2 & 3) 257 (67%) respondents said the shopkeeper takes appropriate rate, while 128 (33%) said that they pay more than the standard rate. Thus to a certain extent black marketing prevails in this AAY.

### **5) Monetary incentives as an alternative to the food grains:**

In recent times an issue has come to the forefront; as to monetary incentives is a better option. However activists working at ground level believe that this option is neither feasible, not recommendable. However to tap the sense of the people, question was asked whether the beneficiaries would like to have money instead of food grains. Out of 385 respondents 295 (77%) said that they would like to get food grains & not money, 90(23%) said that they would like to have money instead of food grains. These 23% respondents primarily belonged to the prosperous talukas of Shirala&Walwa. However 77% who said that would like to continue with food grains belonged to drought prone talukas.

## **IV. CONCLUSIONS:**

The data collected through questionnaires is analyzed to answer following questions and the conclusions are drawn upon them.

### **1) Is the selection of beneficiaries proper & who are the beneficiaries?**

Antyoaya Anna Yojana is meant for the poor amongst poor. The data reveals that the selection of the beneficiaries seems to be appropriate. The beneficial families primarily belong to backward castes (67.51%) and the remaining belong to OBC and Open category; 18.70% from OBC and 13.79% from open. It is very clear from the data that poverty is more prevalent amongst backward castes. However there are poor even among other backward castes and forward castes

As far as land holding is concerned 74.28% families are landless while remaining families have land ranging from 1 to 2.5 acres non irrigated/non cultivable land. No beneficial family lives in Pakka house. As far as literacy rate is concerned the data reveals that the literacy rate is quite satisfactory. 706(77.75%) men while 835 (82.10%) women are literate. This is primarily because Sangli district has a good network of schools run by ZillaParishad& Municipalities.

## **2) To what extent the scheme is successfully implemented?**

The data reveals that the success of the Antyodaya Anna Yojana in Sangli district is not 100 percent. It is short on four grounds;

i) According to AAY the beneficiaries are entitled to get food grains every month. However all the respondents (100%) said that they get the food grains once in three months?

ii) The food grains provided in the scheme is not sufficient for the big families. In addition to it regularity of supply is absent. Hence 14% respondents said that they purchase food grains from the open market.

iii) As far as food quality is concerned 86% said that the quality of food grains is good, however 14% said that they are not happy with the quality of the food.

iv) To the question; what is the attitude of shopkeeper; is he cooperative, all respondents (100%) gave positive answer. However to the question, do the shopkeeper take more money (exceeding Rs. 2 & 3) 128 (33%) said that they pay more than the standard rate. Thus to a certain extent black marketing prevails in this AAY.

## **3) Is AAY really based on Gandhian Philosophy?**

Gandhi's economic thought depended very much on the English artist and writer, John Ruskin (1819-1900). In his outrage at the injustice and inhumanity of industrialization, Ruskin denounced the savagery of capitalism which destroyed the social fabric and created poverty while ravaging society with an economy that had no morality. He proposed to 'discover a different type of technology which was founded not only on rationality but also

on the spiritual life of the human being': that which is true for science and technology is also true for politics and the economy.

It was in this context that Gandhi's notion of the 'well-being of all' (*sarvodaya*) emerged as the term to describe social and economic justice. His understanding of the path to *sarvodaya* was through a village economy which maximized the powers of the traditional Indian handicrafts and only employed modern machines that allowed for a 'production by the masses' rather than 'mass production'. Mahatma Gandhi had the most perspicacious understanding of the Indian countryside, therefore he felt that the key to the country's progress lay in the strengthening of the decentralized, self-sufficient village economies. According to Mahatma Gandhi, the economy was meaningful to the extent that it opened out the possibility of well-being for all people. That implied a system of production, of distribution and consumption defined by the essential needs of most deprived people in the society (*antyyodaya*—'the least') with the aim of supporting the highest values of human life, recognizing human dignity, non-violence and creative labour.

However deviating from Gandhian Philosophy India adopted western model of development with mixed economy. After 1990 India left that path and adopted full-fledged capitalist Economy. The inevitable result was increase in the poverty, and to provide helping hand to the poor schemes such as Antyyodaya Anna Yojana are launched. Thus it is like treating the disease without trying to address the underneath cause.

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## **4. URBAN REVOLUTION: EMERGING PATTERN IN INDIA**

Dr. M. S. Deshmukh<sup>1</sup>

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### **ABSTRACT:**

*Urbanization is process of transforming traditional rural economies to modern industrial one. It is a city (smart city) where information technology is the principal infrastructure and the basis for providing essential services to residents. It is a long term process. Urbanization has a direct correlation with the growth of a nation. However, if not efficiently managed, it can lead to a negative proposition. This paper endeavors to illuminate on the process of urbanization in India over a century with emphasis on smart cities. This paper focuses on the understanding of the magnitude, growth and interstate variation in the level of urbanization in the country using Indian census data. Today world urban population is 54 per cent (2014) where as in India it is 31.1 per cent (2011). India is contributing 10.6 per cent of world total urban population next to china (19.54 per cent) in 2014. Moreover 57 per cent of GDP is contributed by urban India in 2012. Tokyo is the world's most populated city with an agglomeration of nearly 38 million inhabitants, followed by Delhi with approximately 25 million. According to the 2011 census, the absolute increase in the urban population was higher than that of the rural population. This transition is considered as one of the major challenge, requiring a massive expansion in infrastructure and services in urban areas. Therefore it is an indicator to Indian economy that the urban area is to be planned systematically through the smart city model.*

**Key Words:** Agglomeration Index / Degree and pace of urbanization, Smart City.

### **I. INTRODUCTION:**

Urban areas are emerging as economic growth drivers for most of the countries, like others, India too is witnessing a sharp rise in urbanization. Though, the current level of urbanization in our country is low compared to the other developing countries. The absolute size of urban population is enormous. This trend of urbanization continues to take place. Today world urban population is 54 per cent (2014) where as in India it is 31.1 per cent (2011). India is contributing 10.6 per cent of world total urban population next to china (19.54 per cent) in 2014. A report prepared by PwC and FICCI states that even in India 57 per cent of the GDP in 2012 were contributed by urban regions. As a result, migration into urban areas that lead economic growth is on a rise. By 2025, 69 metropolitan cities in India are expected to have 78 per cent of the urban population. The concept of smart cities originated at the time when the entire world was facing one of the

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<sup>1</sup>Professor, Department of Economics, Shivaji University, Kolhapur, (MH), India. E-mail- msd\_eco@unishivaji.ac.in

worst economic crises. In 2008, IBM began work on a 'smarter cities' concept as part of its Smarter Planet initiative. By the beginning of 2009, the concept had captivated the imagination of various nations across the globe. Countries like South Korea, UAE and China began to invest heavily into their research and formation. Today, a number of excellent precedents exist that India can emulate, such as those in Vienna, Aarhus, Amsterdam, Cairo, Lyon, Málaga, Malta, the Songdo International Business District near Seoul, Verona etc. A smart city is an urban region that is highly advanced in terms of overall infrastructure, sustainable real estate, communications and market viability. It is a city where information technology is the principal infrastructure and the basis for providing essential services to residents. There are many technological platforms involved, including but not limited to automated sensor networks and data centers. Though this may sound futuristic, it is now likely to become a reality as the 'smart cities' movement unfolds in India.

## **II. METHODOLOGY & DATA BASE:**

This paper is based on secondary data. Information about urbanization and smart city were collected from the publications of PwC and FICCI, India stats database, Census database, Government reports, Journals, periodicals and news papers etc. statistical tools such as percentage, growth rate and variance is used to interpret the result.

## **III. RESULT AND DISCUSSION:**

As the global population continues to grow at a steady pace, more and more people are moving to cities every single day. Globally, a large section of the population today lives in urban areas as compared to rural areas. Presently, over 57 per cent of the global population lives in urban cities, up from nearly 30 per cent in the year 1950. Urban clusters occupy 0.5 per cent of the world's surface, but consume 75 per cent of its resources. Every week, nearly 1.5 million people join the urban population, mostly through migration and childbirth. Inevitably, this rapid expansion and urbanization is putting a strain on the infrastructure, environment and social fabric of cities. With the burgeoning population, the citizen's demand for basic amenities such as water, energy, infrastructure and clean environment. India is at a point of transition where the pace of urbanization will speed up faster. It's for this reason; we need to plan our urban areas well



and cannot wait any longer to do so. India's relatively low base of urbanization allows us to plan its urbanization strategy in the right direction by taking benefit of the latest and improved technology. Therefore the India's present trend obviously reflects the power of economic growth in bringing about faster urbanization during 2001-2011. Table- 1 shows that India had an urban population of about 25.85 million in 1901 which has grown to 377.1 million in 2011. More over the number of urban agglomeration town has increased from 1827 in 1901 to 7935 in 2011 (almost more than four times).

**Table 1: Trends in Urbanization in India (1901-2011)**

Year	Number of Urban Agglomeration town	Total Population (in Million)	Urban Population (in Million)	Rural Population (in Million)
1901	1827	238.39	25.85	212.54
1911	1825	252.09	25.94	226.15
1921	1949	251.32	28.08	223.23
1931	2072	278.97	33.45	245.52
1941	2250	318.66	44.15	274.50
1951	2843	361.08	62.44	298.64
1961	2363	439.23	78.93	360.29
1971	2590	598.15	109.11	489.04
1981	3378	683.32	159.46	523.86
1991	3768	844.32	217.17	627.14
2001	5161	1027.02	285.35	741.66
2011	7935	1210.57	377.10	833.46

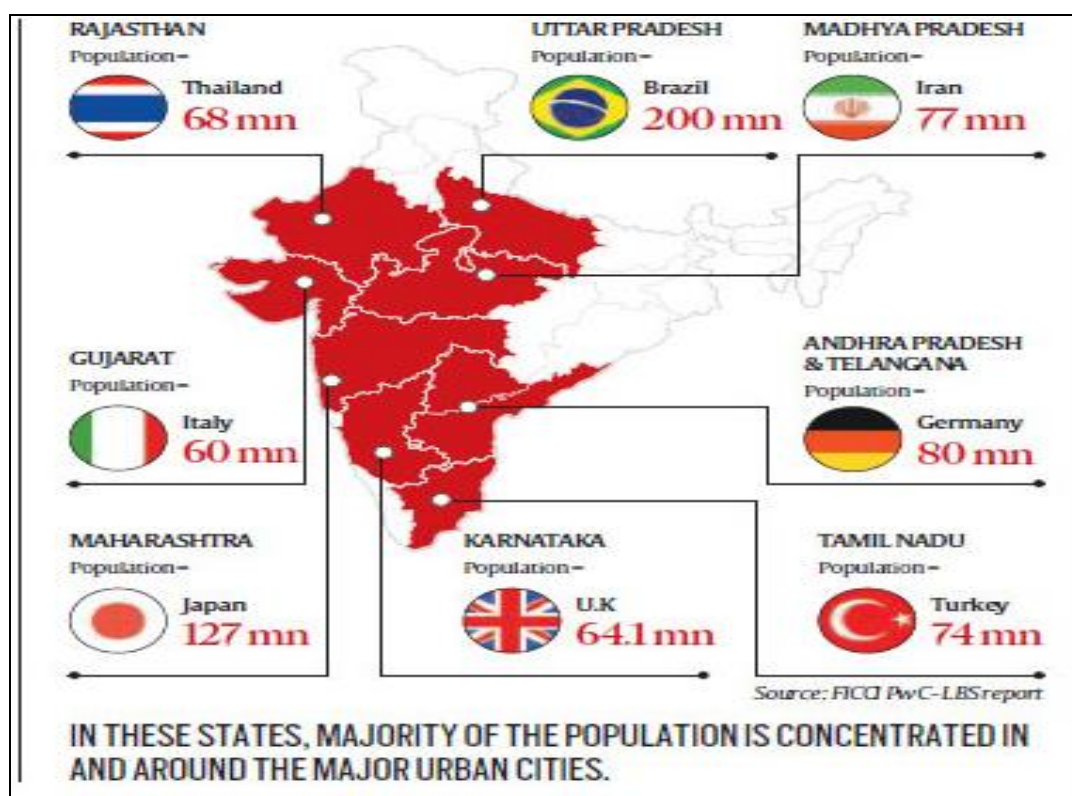
Source: Census, Government of India, various years.

It is observed from census data that all the southern states, along with Punjab, Haryana, Gujarat, Maharashtra and West Bengal, have greater urbanization level than the average of India, but among small states Goa continue to top the list (62.2% urban), followed by Mizoram (52.1%). Among the major states, like Tamil Nadu continues to be ahead of the others, with levels of urbanization at 48.4 per cent in 2011. States which lag behind are Himachal Pradesh at the bottom with a 10% level of urbanization, followed by Bihar (11.3%), Assam (14%) and Orissa (16.6%). Other states like Uttar Pradesh, Rajasthan, Madhya Pradesh, Chhattisgarh and Jharkhand also continue to have lower levels of urbanization than the national average. Although the reversal in the declining trend in urban population growth rate at the national level is a major feature revealed by the 2011 Census, there are only 15 states and union territories which show an increased urban population growth rate during 2001-2011 compared to 1991-2001. Among them, Kerala, Andhra Pradesh, Karnataka, Gujarat, West Bengal, Bihar, Jharkhand, Chhattisgarh and Uttarakhand are the major states. Kerala and Andhra Pradesh are currently urbanizing

faster and ranked to be the fastest urbanizing states from 2001 to 2011. Its urban population growth rate has increased to 6.5 per cent per annum in Kerala and 3 per cent per annum in Andhra Pradesh during 2001-11.

Chart - 1 reveals that majority of the population is concentrated in and around the major urban cities in the states, like Uttar Pradesh (200 million population of Brazil), Maharashtra (127 million population of Japan), Andhra Pradesh & Telangana (80 million population of Germany), Madhya Pradesh (77 million population of Iran), Tamil Nadu (74 million population of Turkey), Rajasthan (68 million population of Thailand), Karnataka (64.1 million population of UK), Gujarat (60 million population of Italy). People migrate to cities primarily for employment, good quality housing, cost efficient physical and social infrastructure such as water, sanitation, electricity, clean air, education, health care, security, entertainment, etc. Industries also locate in cities because there are agglomeration economies that provide easy access to labour and other factors of production.

**Chart: 1 Concentration of urban population in and around the major urban cities of the states in India:**



Tokyo is the world's most populated city with an agglomeration of nearly 38 million inhabitants, followed by Delhi with approximately 25 million, Shanghai with around 23 million, and Mexico with approximately 21 million inhabitants. Mumbai is 6<sup>th</sup> populated

city with an agglomeration of about 20.7 million inhabitants, Kolkata 14<sup>th</sup> with an agglomeration of about 14.7 million inhabitants, Bengaluru 31<sup>st</sup> with an agglomeration of about 9.7 million inhabitants and Chennai 32<sup>nd</sup> with an agglomeration of about 9.6 million inhabitants, in the world during 2014.. More than 60 per cent of the top 20 populous cities are from Asia Experts predict the world's urban population will double by 2050 – which means we are adding the equivalent of seven New Delhi Cities to the planet every single year.

#### **DEGREE / INDEX OF URBANIZATION:**

The degree or the level of urbanization refers to relative number of people who live in urban areas. The terms such as percent urban, percent rural and urban-rural ratio are used to measure the degree of urbanization. The ratio of urban population to total population has lower limit 0 and upper limit 1 ( $0 < U/P < 1$ ). When whole population is rural, this index is 0 whereas when whole population is urban, this index is one. When 50 percent of the population is rural, it indicates that there is one urbanite for each rural person. The urban-rural ratio has a lower limit of zero and upper limit  $\infty$  ( $0 < U/R < \infty$ ). Theoretically upper limit will be infinite when there is no rural population ( $R=0$ ) but this is impossible. Table-2 states that the urban population has increased from 10.8 percent in 1901 to 31.2 percent in 2011, whereas rural population has shown gradual decrease from 89.2 percent to 68.8 percent in 2011.

**Table-2 Degree / Index of Urbanization in India:**

Year	Urban Population (%)[(U/P)*100]	Rural Population (%)[(R/P)*100]	Rural- Urban Ratio (%) [(U/R)*100]
1901	10.8	89.2	12.11
1911	10.3	89.7	11.48
1921	11.2	88.8	12.61
1931	12	88	13.64
1941	13.9	86.1	16.14
1951	17.3	82.7	20.92
1961	17.97	82.03	21.91
1971	19.91	80.09	24.86
1981	23.34	76.66	30.45
1991	25.72	74.28	34.63
2001	27.86	72.14	38.62
2011	31.16	68.84	45.26

Source: Authors calculation, Note: Percent urban [(U/P)\*100] and percent rural [(R/P)\*100 and urban-rural ratio [(U/R)\*100]

Urban-rural ratio is a simple index to measure number of urbanites for each rural person in an area. We experience an increasing trend during eleven decades in the process of

urbanization in India. The urban-rural ratio for India as per 2011 census turns out to be around 45, meaning that against every 100 ruralites there are 45 urbanites in India in 2011. Therefore these indices pin point that India is in the process of urbanization (Sovani, 1966) and it is at the acceleration stage of urbanization.

#### **PACE OF URBANIZATION:**

In the post Independence period, very first decade witnessed substantial growth probably owing to influx of refugees and migrants but in the subsequent decade it slowed down to 3.09 per cent. That might have been due to standardization of development of urban settlement. In general, while the urban population grew at higher rates to reach the highest during 1971-81 decade. But 2011 census has reversed the declining trend in the growth rate of the urban population that we observed during the 1980 to 2001 census. Also, for the first time since independence, the absolute increase in the urban population of India was higher than that in the rural population. Urban experts also believed that India's urbanization would slow down because of its exclusionary nature and its inability to spur rural-to-urban migration (Kundu 2007, 2011). However, the 2011 Census showed some unexpected results. The percentage of annual exponential growth rate of urban population of India is shown in Table-3. It is clear that the urban population has grown at faster pace from 1921-31 to 1941-51. Thereafter it registered a sharp drop during the decade 1951-61. The decades 1961-71 and 1971-81 showed a significant improvement in the growth of urban population and thereafter steadily dropped to 2.77 till 1991-2001 and presently it has slightly improved to 2.83. Moreover urban population has grown at an exponential rate ranging from 0.03 per cent during 1901-11 to 3.79 per cent during 1971-81. The decline in rural population growth was within small range during 1981-91, 1991-2001 and 2001-2011.

**Table-3 Annual Exponential Growth Rate of Population in India**

Year	Annual growthRate of Urban Agglomeration town (%)	Annual growth Rate of total population (%)	Annual growth Rate of urban population (%)	Annual growth Rate of Rural population (%)
1901-1911	-0.01	0.56	0.03	0.62
1911-1921	0.66	-0.03	0.8	-0.13
1921-1931	0.61	1.05	1.76	0.96
1931-1941	0.83	1.34	2.81	1.12
1941-1951	2.37	1.26	3.53	0.85
1951-1961	-1.83	1.98	2.37	1.89
1961-1971	0.92	3.14	3.29	3.1
1971-1981	2.69	1.34	3.87	0.69
1981-1991	1.10	2.14	3.14	1.82
1991-2001	3.20	1.98	2.77	1.69
2001-2011	4.40	1.66	2.83	1.17

*Source: Authors calculation from various census reports.*

The annual exponential growth rate of urban population during 2001-11 works out to be 2.83 per cent, which is about the same as 2.77 per cent recorded in the preceding decade. During the process of urbanization it is natural that rate of growth of urban population is greater than rate of growth of total population than growth of rate of rural population. This fact is supported in case of Indian urbanization also since 1911. After 1991 onwards there is a significant improvement in the growth of urban agglomeration towns in India. The percentage of annual exponential growth rate of urban agglomeration town has shown an improvement from 1.1 per cent during 1981-91 to 4.4 per cent in 2001-2011 in India. Hence it is for this reason that cities are referred to as the 'engines of economic growth' and ensure that they function as efficient engines is critical to our economic development.

The total number of urban agglomerations and other cities and towns in India has increased sluggishly, at a rate much slower than the urban population. The number had gone up by only 3334 in all the 10 decades of the last century (1901-2001). However, now, it has gone up by 2774 in just one decade (2001-2011). The phenomenal jump in the number of "census towns" from 1362 to 3894 is unprecedented in the history of the Indian census. The new towns accounted for 5 per cent to 7 per cent of the urban population in the four previous census counts. If we assume that there has been no change in the definitional parameters of urban centres and the employment structure has evolved smoothly, one can assume that the average size of these towns would remain about the same. The fact that the increase in the number of towns in 2011 is six times that of the previous censuses would then imply a sixfold increase in the contribution of these towns to the urban population. By deducting the population of new towns from the urban population in both 2001 and 2011, the growth rate of the resulting urban population in 2001-11 would be significantly less than in the previous decade (Kundu-2011). Now the real question is whether the sectoral diversification in rural area has already taken place so much so that there is a massive crop of new towns in 2011. Therefore to meet the dream of a distributed model the central and state governments must recognize their urban status and design a scheme similar to the Jawaharlal Nehru Urban Renewal Mission to strengthen their infrastructure base and promote them as centres of inclusive growth.

#### **URBANIZATION AND THE STATES:**

Population residing in urban areas in *India*, according to 2001 census, was 27.86 per cent that has increased to 31.2 per cent in 2011. Maharashtra was the most urbanized state in India, followed by UP and Tamil Nadu that has contributed around one-third of total urban

population of India in 2011 (refer table-4). However, Maharashtra's urban population of 50.8 million, far exceeds that of Uttar Pradesh 44.5 million and Tamil Nadu which is at 34.9 million, as per the 2011 census.

**Table 4: State wise urban population in India 2001 & 2011 (%):**

Sr. No	States	Per cent of total urban population of India		Ranking as a percent of total urban population of India	
		2001	2011	2001	2011
1	Maharashtra	14.4	13.5	1	1
2	Uttar Pradesh	12.1	11.8	2	2
3	Tamil Nadu	9.61	9.26	3	3
4	West Bengal	7.84	7.71	4	4
5	Andhra Pradesh	7.27	7.48	5	5
6	Gujarat	6.62	6.83	6	6
7	Karnataka	6.28	6.27	7	7
8	Madhya Pradesh	5.58	5.32	8	8
9	Rajasthan	4.62	4.52	9	9
10	Delhi	4.51	4.34	10	10
11	<b>Kerala</b>	<b>2.89</b>	<b>4.23</b>	<b>12</b>	<b>11</b>
12	<b>Bihar</b>	<b>3.03</b>	<b>3.12</b>	<b>11</b>	<b>12</b>
13	Punjab	2.89	2.76	13	13
14	Haryana	2.14	2.34	14	14
15	Jharkhand	2.09	2.1	15	15
16	Odisha	1.93	1.86	16	16
17	Chhattisgarh	1.46	1.57	17	17
18	Assam	1.2	1.17	18	18
19	Jammu & Kashmir	0.88	0.91	19	19
20	Uttarakhand	0.76	0.81	20	20
21	<b>Tripura</b>	<b>0.19</b>	<b>0.25</b>	<b>24</b>	<b>21</b>
22	<b>Goa</b>	<b>0.23</b>	<b>0.24</b>	<b>21</b>	<b>22</b>
23	Manipur	0.2	0.22	23	23
24	<b>Himachal Pradesh</b>	<b>0.21</b>	<b>0.18</b>	<b>22</b>	<b>24</b>
25	Meghalaya	0.16	0.16	25	25
26	Mizoram	0.15	0.15	26	26
27	Nagaland	0.12	0.15	27	27
28	Arunachal Pradesh	0.08	0.08	28	28
29	Sikkim	0.02	0.04	29	29
30	India	100	100	-	-

Sources: Author's calculation from, Census of India, 2001; 2011.

The process of urbanization depends on different social, economic, historical and political factors in different regions. There has been considerable variation across states in rates of urbanization during 2001-2011. It has been already noted that India displays one of the lowest urbanization rates compared to other countries. But, however there are certain regions like Delhi, Goa and Mizoram that record significant levels of urbanization, and overall their



level of urbanization has been higher over the last two decades. In Maharashtra, Gujarat, Punjab and Haryana, the ranking of urbanization has declined slightly over the past two decades. At the state level, the pattern of urbanization is extremely diverse, but economically advanced states more or less show higher levels of urbanization. It is observed from Table-5 & 6 that all the southern states, along with Punjab, Haryana, Gujarat, Maharashtra and West Bengal, have greater urbanization level than the average of India, but among small states Goa continue to top the list (62.2% urban), followed by Mizoram (52.1%). Among the major states, like Tamil Nadu continues to be ahead of the others, with levels of urbanization at 48.4 per cent in 2011. States which lag behind are Himachal Pradesh at the bottom with a 10% level of urbanization, followed by Bihar (11.3%), Assam (14%) and Orissa (16.6%). Other states like Uttar Pradesh, Rajasthan, Madhya Pradesh, Chhattisgarh and Jharkhand also continue to have lower levels of urbanization than the national average. Although the reversal in the declining trend in urban population growth rate at the national level is a major feature revealed by the 2011 Census, there are only 15 states and union territories which show an increased urban population growth rate during 2001-2011 compared to 1991-2001. Among them, Kerala, Andhra Pradesh, Karnataka, Gujarat, West Bengal, Bihar, Jharkhand, Chhattisgarh and Uttarakhand are the major states. Kerala and Andhra Pradesh are currently urbanizing faster and ranked to be the fastest urbanizing states from 2001 to 2011. Its urban population growth rate has increased to 6.5 per cent per annum in Kerala and 3 per cent per annum in Andhra Pradesh during 2001-11.

**Table 5: Urbanization across States of India, 2011**

Sr. No	Level of Urbanization	States
1	50 % and above (3)	Delhi, Goa, Mizoram
2	40 % to 50% (4)	Tamil Nadu, Kerala, Maharashtra, Gujarat
3	30% to 40% (7)	Karnataka, Punjab, Haryana, Andhra Pradesh, Manipur, West Bengal, Uttarakhand
4	20% to 30% (11)	Nagaland, Madhya Pradesh, Jammu & Kashmir, Tripura, Sikkim, Rajasthan, Jharkhand, Chhattisgarh, Arunachal Pradesh, Uttar Pradesh, Meghalaya
5	Below 20% (4)	Odisha, Assam, Bihar, Himachal Pradesh
6	31.2%	All-India

*Source: Author's calculation*

The smaller states and union territories record significant urbanization levels with Delhi topping the list, 97.5 per cent of the Delhi population is urban. Goa and Mizoram also have more than 50 per cent of their population in urban areas. On the contrary, Himachal Pradesh

reports 10 per cent of its population in urban areas while states like Odisha, Assam, Bihar have 10 per cent to 20 per cent of urban population.

**Table 6: Urbanization Ratios of Major States of India, 2001 and 2011 (%)**

Sr. No	States	2001	2011	Ranking 2001	Ranking 2011
1	Andhra Pradesh	27.3	33.4	11	11
2	Arunachal Pradesh	20.8	22.9	19	23
3	Assam	12.9	14.1	26	27
4	Bihar	10.5	11.3	28	28
5	Chhattisgarh	20.1	23.2	21	22
6	Delhi	93.2	97.5	1	1
7	Goa	49.8	62.2	2	2
8	Gujarat	37.4	42.6	6	7
9	Haryana	28.9	34.9	9	10
10	Himachal Pradesh	9.8	10.0	29	29
11	Jammu & Kashmir	24.8	27.4	16	17
12	Jharkhand	22.2	24.0	18	21
13	Karnataka	34.0	38.7	7	8
14	Kerala	26.0	47.7	14	5
15	Madhya Pradesh	26.5	27.6	13	16
16	Maharashtra	42.4	45.2	5	6
17	Manipur	26.6	32.5	12	12
18	Meghalaya	19.6	20.1	22	25
19	Mizoram	49.6	52.1	3	3
20	Nagaland	17.2	28.9	23	15
21	Odisha	15.0	16.7	25	26
22	Punjab	33.9	37.5	8	9
23	Rajasthan	23.4	24.9	17	20
24	Sikkim	11.1	25.2	27	19
25	Tamil Nadu	44.0	48.4	4	4
26	Tripura	17.1	26.2	24	18
27	Uttar Pradesh	20.8	22.3	20	24
28	Uttarakhand	25.7	30.2	15	14
29	West Bengal	28.0	31.9	10	13
<b>30</b>	<b>All-India</b>	27.8	31.2	-	-

Sources: Census of India, 2001; 2011.

However the states like Nagaland, Madhya Pradesh, Jammu and Kashmir, Tripura, Sikkim, Rajasthan, Jharkhand, Chhattisgarh, Arunachal Pradesh, Uttar Pradesh and Meghalaya have 20 per cent to 30 per cent of urban population. Moreover 13 states have higher than all India urbanization ratios of 31.2 per cent and the remaining 16 states report less than it. As noticed earlier urbanization pattern broadly follows the economic growth of the states and is influenced by the presence of one or more fast growing cities. Further, they have also grown as cities leading to higher urbanization ratio. Since, Delhi is an extreme case

of urbanization (97.5 per cent) it is not included in the further discussion. Hence, the remaining 12 regions analyzed here are Maharashtra, Uttar Pradesh, Tamil Nadu, West Bengal, Andhra Pradesh, Gujarat, Karnataka, Madhya Pradesh, Rajasthan, Delhi, Kerala and Bihar. These states collectively share 81 per cent of India's urban population.

#### **IV. CONCLUSION & POLICY RECOMMENDATIONS:**

Urban areas are emerging as economic growth drivers for most of the countries and hence India too is witnessing a sharp rise in urbanization. At the moment, India is among the countries of low level of urbanization even less than the average world urbanization. Moreover India ranks second in the world next to China about the proportion of urban population with respect to world urban population, both India & China accounts for 30 per cent of the world's urban population in 2014. India's number of urban agglomeration towns has grown from 1827 in 1901 to 7935 in 2011. According to the 2011 census, the absolute increase in the urban population of India was higher than that in the rural population. Present census has reversed the declining trend in the growth rate of the urban population that we have observed during the 1980s and 1990s was reversed at the national level, and the pace of urbanization increased faster during 2001-2011. The urban population growth of 91 million between 2001 and 2011 is for the first time higher than the absolute rural growth. A substantial increase in the urban population is due to rural-urban classification and rural-to-urban migration. A huge number of new towns emerged during the last decade, contributing significantly to the speeding up of urbanization. The new towns account for almost 30 per cent of the urban growth in last decade the unexpected increase in the number of census towns in the last census has thrust them into the spotlight. They are responsible for almost the entire growth in urbanization in Kerala and almost none in Chhattisgarh. At the state level, the pattern of urbanization is very diverse, but economically advanced states more or less show higher levels of urbanization. A growing share of urban population in towns may affect their future growth. However, unmanaged urbanization may become detrimental and can result in several socio-economic and environmental challenges. Moreover excessive population in urban areas will lead to limited living spaces and real estate, shortage of other resources such as power and water, traffic congestion, pollution as well as ineffective distribution of public services. Therefore to meet these challenges the central and state governments must recognize their urban status and design a scheme similar to the Jawaharlal Nehru Urban Renewal Mission and smart city

model to strengthen their infrastructure base and promote them as centers of inclusive growth. Hence government of India took various initiatives to convert 100 cities into smart cities. The real challenge before the Government is to build inclusive smart cities for all its residents, irrespective of whether they are rich or poor. In a country like India, the process of making a city smart should be people centric. The idea should be to make cities work for the people.

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## **5. IDENTIFICATION OF TEACHER STANDARDS RELATED TO SCIENCE TEACHING AT HIGHER EDUCATION LEVEL**

Dr. Supriya P. patil<sup>1</sup>

### **Abstract:**

*The standards have been designed to set out a basic framework within which all teachers should operate from the point of initial qualification to a minimum level of expectations. Standards are of various types which include Teachers Standard, Learning Standard and Content Standard. Teachers' standards are related to Teaching, Personal and professional conduct. Teacher Standards convey the expectations of performance for professional teachers. The science teaching standards describe what teachers of science at all grade levels should know and be able to do. With this background researcher prepared Teacher Standards required for the science teachers to inculcate the Science Process Skills among Science undergraduates. To identify the Science Process Skill and required teacher standards Perception inventory and check list were used. Qualitative approach using documentary analysis focuses the results of the study.*

### **I. INTRODUCTION:**

The *National Science Education Standards* present a vision of learning and teaching science in which all students have the opportunity to become scientifically literate. In this vision, teachers of science are professionals responsible for their own professional development and for the maintenance of the teaching profession. Teaching and teachers are at the center of the reform in science education. The *Standards* make acquiring scientific knowledge, understanding, and abilities a central aspect of education, just as science has become a central aspect of our society. (National Committee on Science Education Standards and Assessment 1996). Teachers of science at all grade levels must reveal competencies consistent with the achievement of this vision of National Science Education Standards. They should not only demonstrate that they have the necessary knowledge and planning skills to achieve these goals; but also that they are flourishing in engaging their students in studies of such topics as the relationship of science and technology, nature of science, inquiry in science and science-related issues.

Science operates through its processes. Consequently, teaching & learning of science needs to be characterized by focused emphasis on processes, experimentation, taking observations, collection of data, classification, analysis, making hypothesis, drawing

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<sup>1</sup> Dr. Supriya P. patil<sup>1</sup>, Samrat Nagar, Kolhapur, E-mail- skppdf19@gmail.com

inferences, and arriving conclusions for the objective truth. Process skills so acquired would help in developing attitudes and values that constitute the spirit of scientific temper.

The standards have been designed to set out a basic framework within which all teachers should operate from the point of initial qualification to a minimum level of expectations. Appropriate self-evaluation, reflection and professional development activity is critical to improving teachers' practice at all career stages. The standards set out clearly the key areas in which a teacher should be able to assess his or her own practice, and receive feedback from colleagues. As their careers progress, teachers will be expected to extend the depth and breadth of knowledge, skill and understanding that they demonstrate in meeting the standards, as is judged to be appropriate to the role they are fulfilling and the context in which they are working.

Standards are of various types which include Teachers Standard, Learning Standard and Content Standard. Teachers' standards are related to Teaching, Personal and professional conduct.

1. Content standards generally specify what students should know and be able to do as a result of instruction in a subject area. They describe the concepts and skills that students are expected to master at a particular point in their education.
2. Learning standards that meet the policymakers' demands for higher educational standards by specifying what students need in order to succeed in college-level science courses in earth science, life science, chemistry and physics. However, by including focused and specific *performance expectations* (PEs) that describe the ways students are expected to use and build their science knowledge to accomplish a goal or task, these standards can also serve as *performance standards*.
3. Teacher Standards convey the expectations of performance for professional teachers. The science teaching standards describe what teachers of science at all grade levels should know and be able to do.

The standards are based on teaching theory indicating that effective teachers are caring, reflective practitioners and life-long learners who continuously acquire new knowledge and skills and are constantly seeking to improve their teaching practice to provide high academic achievement for all students. Thus these standards recognize that teachers



continuously develop knowledge and skills. (Teacher standards: Missouri Department of Elementary and Secondary Education, 2013)

The “process skills” emphasized in earlier science education reforms may appear to be missing from the *Standards*, but they are not. Rather, they are integrated into the broader abilities of scientific inquiry. As the Standards point out, “The standards on inquiry highlight the abilities of inquiry and the development of an understanding about scientific inquiry. Students at all grade levels and in every domain of science should have the opportunity to use scientific inquiry and develop the ability to think and act in ways associated with inquiry, including asking questions, planning and conducting investigations, using appropriate tools and techniques to gather data, thinking critically and logically about relationships between evidence and explanations, constructing and analyzing alternative explanations, and communicating scientific arguments” (National Research Council, 1996, P:105). The Standards thus include the “processes of science” and require that students combine those processes and scientific knowledge to develop their understanding of science. ( Inquiry and the National Science Education Standards: A Guide for Teaching and Learning, 2000)

### **Review of Related Literature and Researches:**

The need of improvement in Science Education is recognized but despite of it the students continue to enter in the colleges unprepared in science (Gonzales, et al., 2008; Machi, 2009). Research shows that students who are taught science by traditional methods fail to learn essential scientific concepts (Bowen, 1998; McCaskey & Elby, 2004; McDermott, Shaffer, & Somer, 1994; Mullins, 1998; Sadler, 1998).

Tennenbaum( 1971), UNESCO ( 1971), Streven & Kothari ( 1971), Harry ( 1972), Doran ( 1974), UNESCO ( 1992), Science A Process Approach ( AAAS) ( 1968), Nuffield Curriculum Project ( 1986), Warwick Process Science ( 1986), Science In Process ILEA (1987) and Improving Quality of Science Teacher Training in European Cooperation Constructivist Approach (IQST): 2006 proposed and defined various basic science process skills and integrated science process skills.

The Science Framework for the 2009 National Assessment of Educational Progress sets forth recommendations for the design of a new science assessment. This framework represents a unique opportunity to build on previous NAEP science work as well as key developments in science standards, assessments, and research.

Missouri's Educator Evaluation System (2013). Focused on the various teacher standards related to Content knowledge aligned with appropriate instruction, Student Learning, Growth and Development, Curriculum Implementation, Critical Thinking, Positive Classroom Environment, Effective Communication, Student Assessment and Data Analysis and Professionalism.

National Science Teachers Association (2003). defined Standards for Science Teacher Preparation related to content, Nature of Science, Inquiry and issues related to the science.

Based on above theoretical foundation researchers tried to develop teacher standards related to Science Process Skills to be enhanced among undergraduates with following direction of objectives:

## **II. OBJECTIVES:**

1. To identify the Science Process Skills required for undergraduate science students
2. To develop teacher standards required to develop Science Process Skills among undergraduate science students.

## **III. ASSUMPTION:**

1. Science subject is process approach oriented.
2. The Standards includes the "*Processes of Science*"

## **IV. LIMITATIONS:**

1. The study is restricted only with science subject
2. The study is limited with only teacher standards required for inculcating Science Process Skills among undergraduate science students.

## **V. RESEARCH METHODOLOGY:**

A well lay out and logical research methodology will provide a great backbone for the entire research paper and will allow to researcher to build an extremely strong result section. It includes research method, how the sample was selected, research tool used for data collection, research procedure and statistical techniques used upon the data.

### **A. Research Method:**

In this paper researcher want to identify the Science Process Skills required for the Science student's and to develop the teacher standards required for the Science teacher thus Descriptive research method with Documentary analysis was used

### **B. Research tool used for Data Collection:**

Type of research tool used by the researcher depends on the data collection method selected by the researcher. In this research to finalize the science process

skills check list & perception inventory were used for the experts in the field of Science and Education.

**Table No. 1: Aspects, Nature, Purpose of Tool & Data Collection**

Aspects of Data Collection	Tool	Nature of Data	Purpose of Data Collection
Perception of Science teachers toward science process skill	Five Point Perception Inventory	Qualitative	Science Process Skill perceived for laboratory work and classroom process by the science teacher
Science Process skill required for science undergraduates	Check List	Qualitative	Identification of Science Process skill required for science undergraduates and Teacher Standards required for the science teacher to inculcate the SPS among Undergraduate

**B.1. Five Point Perception Inventory:**

This Perception Inventory is prepared for the science teacher as how they perceive the science process skill and its level of necessity of behavioral indicators as they perceived for laboratory work and classroom process. Its measurement involves identifying all behavioral indicators included in each science process skill. There are eleven science process skills which encompass Fifty Five behavioral indicators as enlisted below:

**Table No. 2: Science Process Skills and related behavioral indicators**

Sr. No.	Science Process Skills	Identified behavioral indicators
01	Observing	05
02	Measuring and quantifying	05
03	Manipulating material & equipment effectively	05
04	Raising Questions	05
05	Formulating hypothesis based on experimentation	05
06	Devising and planning investigation	05
07	Inferring and predicting	05
Sr. No.	Science Process Skills	Identified behavioral indicators
08	Communicating effectively	05
09	Finding Patterns and relationship based on inferences	05
10	Designing and making	05
11	Building, Testing and revising theoretical model	05

**B.2. Check List for Identification of Science Process Skill:**

To finalize the Science Process and their behavioral indicators also teachers standards check list were used.

**C. Research Procedure:**

Research procedure gives the outline of the steps carried out by the researcher in his/her research. Following steps were used by the researcher based on objectives.

1. Based on various review of related research and Literature Science Process Skills were identified. It includes various Committee Reports, National Focus Group Discussion Paper, Various Projects and experts in the field of Science.
2. 28 Science process skills were enlisted by the researcher mentioned by the various researchers, committees and reports.
3. With the help of guide and the experts researcher selected 11 Science Process Skills using the check list and perception inventory given to the science teachers
4. Researcher also prepared behavioral indicators for each science process skill
5. Related to these science process skill researcher prepared teacher standards required for the science teacher. The list of teacher standards was given for validation to the experts in the area of Science and Education.

**Statistical Technique:**

As the researcher wants to identify science process skills and prepared teacher standards required to inculcate these SPS among undergraduates hence based on documentary analysis qualitative analysis is used.

**Data analysis and Findings:**

The data were collected and then processed in response to the objectives of the research.

1. For the first objective with the help of relevant document and discussion with expert and guide Science Process Skill were finalized these are as follows:
  1. Observing
  2. Measuring and Quantifying
  3. Manipulating material & equipment effectively
  4. Raising Questions
  5. Formulating Hypothesis based on Experimentation
  6. Devising and Planning Investigations
  7. Inferring and Predicting
  8. Communicating Effectively
  9. Finding Patterns and Relationship based on inferences
  10. Designing and Making
  11. Building, Testing and Revising Theoretical Model

2. For the inculcation of these Science Process Skills among science graduates expectations of performance in the form of Teacher Standards were prepared by the researcher. These are as follows.

Based on identified Science Process Skills and their related behavioral indicators authors prepared Teaching Standards used for inculcating SPS among undergraduates. By using Perception Inventory identified Teaching Standards were validated with the help of experts in the field of Life Sciences and Education.

#### **Teacher Standards related to Observing**

1. Engage students in gathering information
2. Incorporate ability to identify the similarities & differences between the Objects'
3. Engage students in noticing the fine details relevant to an investigation
4. Enable the students to identify the differences between similar objects or events
5. Promote the students to identify the similarities between different objects or events
6. Assist the students to identify the relevant particulars of an objects & its environment
7. Enable the students to recognize the order in which sequenced events take place
8. Facilitate the students to use observable properties to classify objects, organisms or events

#### **Teacher Standards related to Measuring and Quantifying**

1. Encourage students to use appropriate measuring instrument precisely for computing the results in an effective way.
2. Make ability among the students to decide if qualitative or quantitative data are best to determine whether a proposed object or tool meets criteria for success.

#### **Teacher Standards related to Manipulating material & equipment effectively**

1. Cultivate ability to handle and manipulate material safely & effectively
2. Aware student to show appropriate respect and care for living things.
3. Aware students to use tools effectively and safely
4. Enable students to show appropriate respect and care for living things
5. Facilitate students to work with the degree of precision appropriate to the task in hand

#### **Teacher Standards related to Raising Questions**

1. Employs effective questioning strategies to promote questioning based on hypothesis which leads to inquiry
2. facilitate students to recognize investigable questions

3. Foster students to recognize investigable questions
4. Enable students to ask questions which lead to inquiry
5. Encourage students to define investigable questions
6. Enable students to define questions which they can answer by their own investigation

**Teacher Standards related to Formulating Hypothesis based on Experimentation**

1. Enable students to list out the attributes
2. Encourage students to apply knowledge gained in one situation to apply in other situation.
3. Enable students to recognize more than one possible explanations for the event
4. Enable students to recognize the need of gathering more evidences for testing the explanations
5. Facilitate students to recognize the need for, and using, operational definitions
6. Facilitate students to recognize the need to isolate and control variables in order to make strong causal claims
7. Facilitate students to be acquainted with checking for adequate sample size and possible bias in sampling when a generalization is made
8. Allow students to apply concepts or knowledge gained in one situation to help understanding or solve a problem in another
9. Allow students to distinguish that there can be more than one possible explanations of an event
10. Enable students to describe the relationship between any two variables a positive, negative, or unrelated

**Teacher Standards related to Devising and Planning Investigations**

1. Enable students to decide & identify which equipments, materials are needed for an investigation
2. Enable students to realize what is to be changed when different observations are made
3. Enable students to list the positive, negative and interesting attributes of various solutions
4. Enable students to explore steps required for an investigation.
5. Explore students to plan and conduct an investigation collaboratively to produce data to serve as the basis for evidence to answer a question.

**Teacher Standards related to Inferring and Predicting**

1. Enable students for making prediction based on evidences.
2. Enable students to use associations for making a prediction
  - a. Enable students to Compare predictions (based on prior experiences) to what occurred (Observable events)



3. Enable students to visualize the concepts from various perspectives
4. Enable students to generate and use lists of ways in which a solution can vary
  - a. Allow students to frame a decision in several ways to consider different sorts of alternative
5. Allow students to generate alternatives
6. Enable students to explicitly use patterns or relationships to make a prediction
7. Enable students to justify how a prediction was made in terms of present evidence or past experience

**Teacher Standards related to Communicating Effectively**

1. Enable students to identify linkage between two ideas using sources of information
2. Develop ability among students to listen others ideas
3. Enable students to take active participation in displaying results in various Forms which is understandable by others

**Teacher Standards related to Finding Patterns and Relationship based on inferences**

1. Actively engage students to infer from connecting various forms of information
2. Mentor students to identify regularities in information & observations
3. Assist students to realize a difference between conclusion and inferences
4. Enable students to check an inferred association against evidence

**Teacher Standards related to Designing and Making**

1. Enable students to choose appropriate material for constructing models attempting to solve the problem
2. Enable students to select best strategy for the type of problem
3. Enable students to choose appropriate materials for constructing models
4. Enable students to produce a plan or design which is a realistic attempt at solving a problem
5. Motivate students to Succeed in making models that work or meet certain criteria
6. Enable students to Review a plan or a construction in relation to the problem to be solved
7. Promote students to judge the credibility of an information source

**Teacher Standards related to Building, Testing and Revising Theoretical Model**

1. Guide the students to develop a model using an analogy, example, or abstract representation to describe a scientific principle

2. Encourage students to develop and/or use models to describe and/or predict phenomena.
3. Enable students to create a model that meet the defined criteria
4. Facilitate students to develop a model to describe unobservable mechanisms.
5. Enable students to review a plan with regard to the defined problem

Effective teaching is at the heart of science education, which is why the science teaching standards are presented first. Good teachers of science create environments in which they and their students work together as active learners. They have continually expanding theoretical and practical knowledge about science learning, and science teaching. They use assessments of students and of their own teaching to plan and conduct their teaching. With active teacher participation, the reforms suggested above could have a cascading effect on all stages of science teaching in our schools.

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## **6. A COMPARATIVE READING OF JOHN OSBORNE'S LOOK BACK IN ANGER AND MOHAN RAKESH'S HALFWAY HOUSE**

Sharma Neha Davinder<sup>1</sup>

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### **Abstract:**

*This paper attempts to undertake a comparative analysis of John Osborne's Look Back in Anger and Mohan Rakesh's Halfway House. Both the texts explore the post world war trauma and its impact on various facets of the society. The microcosm of family is used to depict the haplessness and dejection encompassing the complete social fabric. This paper primarily focuses on what Judith Butler calls 'performative aspect of gender' and compares the gender performance of characters of both the plays. At the same time, the paper discusses the impact of class distinctions on gender performance in both the plays respectively.*

**Key Words:** Society, Gender, Class, Family, Roles, Trauma, Struggle

Sometimes it's more important to be human than to have a good taste.

Bertolt Brecht

Written and performed on the lines of Brechtian theatre, John Osborne's *Look Back in Anger* and Mohan Rakesh's *Halfway House* were first staged in the years nineteen fifty six and nineteen sixty nine respectively. Set in the post world war modern era, both the plays addressed the social, political, economic issues of their time and exposed the ills of the society through the microcosm of the family. *Look Back in Anger* evoked unprecedented emotional and intellectual response from the audiences since it blatantly diffused the superficial notions of 'affluence' and 'stability' in the British society during the fifties and revealed the true face of the economy which was still rooted in class distinctions. The play presented the frustration and plight of an educated, poverty stricken, jobless man, who because of societal prejudices couldn't climb the ladder of success which inadvertently ruined his familial life as well. *Halfway House* garnered immense praise from the audience and contributed significantly in building up the early post independence Hindi theatre. This play brought to the surface the predicament of a patriarchal nuclear family that faced complete disintegration owing to a non performative and non active male head of the family. The play

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*Sharma NehaDavinder<sup>1</sup>, Assistant Professor, Department of English, D. Y. Patil University School of Hospitality & Tourism Studies, Navi Mumbai (MH), India. E-mail-nehad.sharma@dypatil.edu*

also exposed the true face of the Indian economy of the sixties, in which there were not sufficient jobs for the middle class people, which reduced them to the state of abject poverty and also influenced personal relationships. Besides catering to socioeconomic ills of the society, both the plays also addressed the changing face of man- woman relationships in the modern world. This paper attempts to conduct a comparative analysis of both the plays on the lines of gender, using Judith Butler's notion of Performativity as the basis of comparison.

Judith Butler in *Gender Trouble* talks about the 'performative' aspect of gender. She views gender as a practice: 'Consider the further consequence that if gender is something that one becomes-but can never be-then gender is itself a kind of becoming or activity, and that gender ought not to be conceived as a noun or a substantial thing or a static cultural marker, but rather as an incessant and repeated action of some sort' (Butler, 143).

Both Jimmy and Mahendranath identify the need for performing their male heroism in order to assert their male identity. Jimmy's anguish is expressed through the secondary castigation of a ruling class which has left him with nothing to fight for, and his wife whom he sees as a threat and has to destroy metaphorically in order to retain his masculinity. Similarly, Mahendranath's plight arises from his unemployment that has rendered him powerless in the family and his wife, who is the sole earning member of the family and thus an object of threat for his masculinity. Both the men are unemployed in the play, are more comfortable with their male friends than their wives, blame society for their pathetic condition, read the newspaper and lack the required enthusiasm through which they could get out of their ordeal. Since they are men, they need to 'perform' certain functions in their respective families in order to get accepted by the society as respectable men. Jimmy is a rebel in class terms, is frustrated and often indulges in violent bouts of anger. He protests against the hypocrisy of the state and the church, which are identified as features of western civilisation. He feels that he is the only one who really knows what suffering is, and that he has the right to criticise those who feel less agitated by the fact of suffering than he himself. In Jimmy Porter, we find a man whose anger undoubtedly stems from human idealism and the desire that men should be more honest, more human, and more alive than they normally are. Michelene Wandor in 'Heroism, Crises of Manhood and the Kitchen Sink', writes that Jimmy's anger also stems from his failure as a successful worker. Thus, the only way through which he can retain his 'masculinity' is by 'construct[ing] a battleground' in which he can 'perform' his maleness in opposition to a 'female' i.e. his wife Alison and Mistress Helena.

The fact that he chooses women as his opposition indicates that the play's primary concern is not class but 'a turmoil in his mind about the nature of his masculine identity, in which class is a secondary component' (Wandor, 149). In order to attack Alison, he has to attack her not only as a sexual being but also as a potential mother, and paradoxically- he attacks her as some kind of inadequate distorted mother of himself. Roy Huss in 'Social Drama as Veiled Neurosis', asserts that Jimmy's aberrant behaviour can be explained by the 'unresolved Oedipal situation' in which he is caught (137). Alison admits to Helena that Jimmy wants a cross between a mother and a Greek courtesan, Huss further argues that Jimmy's anger with Alison because she refused to sleep with him before their marriage was based on his uneasy feeling that she resembled more the sexually taboo mother figure than the acceptable courtesan figure. This rootedness in the Oedipal complex, gives rise to his neurosis which he exhibits through enormous rage and frustration because he is unable to direct it against Alison and he feels that even she harbours resentment of similar magnitude towards him. Although Alison and Jimmy reconcile by the end of the play, reinstating Jimmy as the head of the family their coming together leaves a lot of issues unresolved, as can be seen from Jimmy's blasphemous statement that Alison will understand his plight only when she delivers a baby and the baby dies. While Jimmy quarrels and throws tantrums in his quest of reconstructing his male identity, Mahendranath tries to safeguard his masculinity through silence and regression and by trying to reconstruct his fractured identity through Savitri. Mahesh Dattani in *Dance like a Man* writes, 'A woman in a man's world may be considered being progressive. But a man in a woman's world is—pathetic' (166). These lines accurately sum up Mahendranath's predicament in the play. Like Jimmy, Mahendranath fails to incorporate the ideals of a successful man, set by the society which rupture his identity. He is not rich like Juneja, learned like Shivjeet, high-positioned like Singhanian, sweet-tongued and suave like Jagmohan or handsome and liberal like Manoj. Rakesh, through Mahendranath clearly depicts the social, psychological effects that a man faces if he fails to live up to the masculine ideals set by the patriarchal society. The loss of his position as the bread earner of the family radically altered his position in the family, changed his equation with his wife, and destroyed the proximity and love that his children would have felt for him. He tries to reconstruct his identity by searching for 'completeness' in Savitri, which according to Basu resonates with the struggle of Everyman. He writes that 'the desire to look for completeness in the Other may look like Everyman's essential and unresolvable problem' (128). Mahendranath clearly

embodies this struggle of Everyman, which makes his quest of reconstructing and redefining his identity and manhood as 'tragic/ridiculous' (128). He resents his loss of control and influence in the family, but his anger is not loud and volatile like Jimmy, instead it assumes the form of a 'silent acceptance' of his failures, which makes him passive and ignorant to a large extent. Although passive, he doesn't cease from trying to perform his masculinity since, 'off and on his male assertiveness raises its head in the play' (Rastogi, 113). He doesn't perform many household chores despite being idle simply because he feels that such jobs are not done by men and vehemently counteracts Savitri when she accuses him of not performing these chores. Mahendranath's neurosis rises from his passivity and non confrontal attitude. While Jimmy is much of a frustrated, violent fighter Mahendranath, in most of the occasions chooses silence over violence, and escapes from confronting issues. Like a typical man, he is jealous of his wife's men friends but chooses not to confront them in order to deal with his jealousy and insecurity. He doesn't try to face them or project some hold or authority over his wife. Thus, Mahendranath finds himself struggling with the materialistic compulsions of being a successful modern man that renders him lonely, disgusted, suffocated and non confrontal. Discontent and disillusioned with their respective married lives, both Jimmy and Mahendranath display a kind of homo erotic relationship with their best friends, Cliff and Juneja respectively. While Cliff and Jimmy often embrace each other in a cuddly, slightly homoerotic way, Mahendranath turns to Juneja when his disillusionment with his wife becomes unbearable to him. It is interesting to note that in order to avoid meeting his wife's boss who was also her friend, Mahendranath chose to go to Juneja's house and spend some time with him. Thus, Juneja provides that emotional and moral support to Mahendranath, which he had always desired from his wife.

Both Osborne and Rakesh, depict their respective female protagonists as victims of patriarchy. While Alison suffers because of her class and unquestioning compliance towards her husband, Savitri faces flack by the society for being an ambitious woman. Look Back in Anger opens with a domestic scene in which Alison is introduced as wearing one of Jimmy's shirts and ironing the other. Michelene Wandor reads Alison's description as that of a 'domestic woman' who by wearing her husband's shirt demonstrates to the audience, 'in an immediate visual way that she is Jimmy's property' (145). Alison represents all that Jimmy despises in a ruling class and is constantly rebuked by her husband for her high class lineage and is attacked for her femaleness. Osborne seems to suggest that she may be superior on the



basis of her class, but Jimmy counter proposes her class superiority through his gender superiority. Jimmy sees her as an object of desire, but his desire too is enmeshed in anger and violence. He says, 'There's hardly a moment when I'm not watching or wanting you. I've got to hit out somehow' (I, pp 29). These lines show that sexual desire and violence are scarcely differentiated for Jimmy's psyche and are projected on to the female. In almost every respect, Alison offers a contrast to Jimmy. Daughter of a wealthy father, she doesn't harbour any heirs of superiority or looks down upon her working class husband for the same. Critics point out that she possesses maternal qualities which stand in stark contrast to Helena's matriarchal power. She is projected as an embodiment of the 'angel in the house' unlike Helena who is depicted as 'immoral', who causes dissent in Alison's family because she is assertive, career oriented and rebellious. Alison also showcases tremendous tolerance since she manages to deal with Jimmy's anger. She is fond of Cliff, who acts as a foil to both Jimmy as well as Alison. Although she doesn't mouth her resentment towards Jimmy's behaviour, she perfectly understands the flaws in his nature. As she is a righteous and a humble woman, and a dutiful wife she has to forgive her husband, which she readily does and returns to him despite all his oddities. She cannot escape from performing the duties that the patriarchal society has outlined for courteous, good women. While Alison is a meek and an obedient wife, Savitri is the embodiment of a strong, assertive middle class Indian woman, who is the sole bread earner of her family and is struggling with her marriage. Savitri stands for the career oriented, ambitious, working Indian women and through her example, Rakesh narrates the difficulties women face by daring to step beyond the confines of domesticity. In the beginning of the play, she is presented as a hard working woman, who toils excessively in order to make ends meet. Despite going out of the house and performing the role of a 'man' she cannot escape from performing her domestic duties, which society outlines for women. Rakesh presents a very dreary picture of the family, where the mother is caught between plethora of responsibilities. The play also depicts how working women are exploited by men at their workplace who ask for unethical favours from women in order to help them. Madhvi Lata calls Savitri, a 'modern housewife' who breaks out from the confines of the domestic space into the public space and reduces her husband to the role of a 'redundant cipher' (1). She destabilises the myth of the ideal, self sacrificing, meek, gentle woman and asserts her independence and her right to live happily. Savitri also deconstructs the myth associated with her name. The Hindu myth of Savitri, the embodiment of the virtuous wife who had fought

with the Lord of Death, Yamraj in order to restore the life of her husband. Unlike the traditional Savitri, Rakesh's Savitri despises her husband and turns to other men for emotional, moral support and as it is intended, even for sexual satisfaction. Rakesh introduces Savitri in the play as a woman burdened with responsibilities. Audience first views Savitri as returning home, burdened with office paraphernalia, shopping for groceries and the moment she enters the house, she finds it in a mess, with dirty dishes on the table and clothes lying scattered everywhere. Through Savitri, Rakesh articulates the consciousness of a modern woman and tries to paint a picture of the new woman and the sort of roles she needs to perform for acceptance in the society. Savitri not only sees Mahendranath as a spineless husband, hates him and looks at him a 'puppet than a man of flesh and blood', yet continues to live with him for twenty two years and struggles with him. She enjoys the sympathy of the reader for her agony and anguish seem plausible. Rakesh also shows her hesitation and conflict before she finally decides to lead her life on her own terms. Completely disillusioned with the 'First Man' of her life, the second third and fourth man are, 'parts of an environment for Savitri, the Everywoman, against which she is helpless'(Basu, 127). In the beginning of the play we find that though Savitri is not the typical self effacing wife, like Alison she is still unable to put her personal preferences over that of her family, especially her children. She may turn to other men, but she lacks the inner certitude to openly defy her marriage and leave Mahendranath. However, by the end of the play, Juneja's accusations of Savitri and her character and her insatiable greed for lust and wealth challenge our sympathies with her character. The ending of the play presents Savitri as an over ambitious woman who want too much from life. Critics term the ending of the play as controversial, since they feel that the entire blame for the dreariness of the situation, disintegration of the family has been put on Savitri which turns the play into 'an infirm slander of woman'(Rastogi, 115).

Both, *Look Back in Anger* and *Halfway House* begin and end in tension. While some issues get resolved, new ones crop up and remain unaddressed. The characters find themselves in the same spot in which they were before the beginning of the play. Both Osborne and Rakesh seem to suggest that the dreariness and complexities of life form a vicious cycle which goes on indefinitely and that we must identify these complexities and devise a way of dealing with them effectively.

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## **7. CONTEMPORARY RELEVANCE OF DR. B. R. AMBEDKAR'S THOUGHTS ON AGRICULTURE IN INDIA**

Dr. P. S. Kamble<sup>1</sup>

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### **Abstract:**

*Dr. B.R. Ambedkar was a multi-faceted personality. He has contributed a lot of thoughts on the variety of topics and subjects such as social, political, constitution, law, religion, philosophy, caste, discrimination and exclusion, education and more importantly economic thoughts. He was not only a theoretical expert, but he was also practitioner of the same thoughts to a great extent. His economic thoughts are of crucial importance on various grounds, such as he was an educated and trained economist. He was highly educated in economics and more importantly in the foreign countries. He studied the number of economic problems of India, but exposed them at the international floor. His economic thoughts are based on the extensive and intensive research carried out by him. He participated in the economic policy framing of the then India in the pre independence period as a labour, water resources and power resources minister in the British government. He has contributed the number of economic thoughts relating to public finance, monetary and currency system, central banking, taxation, public revenue and expenditure, federal finance, finance commission, economics of caste, development policy for independent India, water and power resources, labour welfare, agriculture and many others. Thoughts of Dr. Ambedkar on agriculture has a special importance on the ground that India is a agricultural country, in which more than 50% population depends on agriculture as a means of livelihood. Besides this, it is a well-recognized fact that unless and until agricultural development in particular and rural development in general is achieved the expected development of India cannot be realised. It is also found that Indian agriculture has been facing the number of challenges and problems, which are very urgent to be dealt with. And thoughts of Dr. Ambedkar have that capability and ability to deal with. It is against this over all background, an attempt is made to discuss thoughts of Dr. Ambedkar on agriculture and identify their present relevance with reference to India. Dr. Ambedkar has provided a detailed analysis of the problem of small agricultural land holdings and their fragmentation, its causes and remedies, which are very much important today. Because we observe the trend of increasing fragmentation and small size of land holdings in the country like us. This problem can be tackled by consolidation of holdings, but it is not sufficient the proportion of the other inputs like capital, capital goods is also necessary to be taken into account. Dr. Ambedkar says agriculture should be given the status of industry which helps in increasing the capital investment and formation in India, which is very low. This will also help in increasing use of capital goods and other inputs like farm implements, manure, ploughs, irrigation and others necessary for agricultural development.*

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<sup>1</sup> **Dr. P. S. Kamble**, Professor, Department of Economics, Shivaji University, Kolhapur. (MH), India.  
Email: pskamble2006@gmail.com

**KEY WORDS:** Agriculture, Small Holdings, Economic Holding, Consolidate, Enlargement, State Industry, Collective Farming

## **I) INTRODUCTION:**

Dr. B.R. Ambedkar was a multi-faceted personality. He has contributed a lot of thoughts on the variety of topics and subjects such as social, political, constitution, law, religion, philosophy, caste, discrimination and exclusion, education and more importantly economic thoughts. He was not only a theoretical expert, but he was also practitioner to a great extent of the same thoughts. His economic thoughts are of crucial importance on various grounds, such as he was an educated and trained economist. He was highly educated in economics and more importantly in the foreign countries. He studied the number of economic problems of India, but exposed them at international floor. His economic thoughts are based on the extensive and intensive research carried out by him. He participated in the economic policy framing of the then India in the pre independence period as a labour, water resources and power resources minister in the British government. He has contributed the number of economic thoughts relating to public finance, monetary and currency system, central banking, taxation, public revenue and expenditure, federal finance, finance commission, economics of caste, development policy for independent India, water and power resources, labourwelfare, agriculture and many others. Thoughts of Dr. Ambedkar on agriculture have a special importance on the ground that, India is an agricultural country, in which more than 50% population depends on agriculture as a means of livelihood. Besides this, it is a well-recognized fact that unless and until agricultural development in particular and rural development in general is achieved, the necessary and expected development of India cannot be realised. It is also found that Indian agriculture has been facing the number of challenges and problems, which are very urgent to be dealt with. And thoughts of Dr. Ambedkar have that capability and ability. It is against this over all background, an attempt is made to discuss thoughts of Dr. Ambedkar on agriculture and identify their present relevance with reference to India

## **II) DR. B. R. AMBEDKAR'S THOUGHTS ON AGRICULTURE IN INDIA:**

Dr. B. R. Ambedkar has contributed a lot in the economic thoughts. But we are here just discussing his thoughts on Indian agriculture purposely. His thoughts on agriculture we found in two very important books; Small Holdings in India and Their Remedies published in 1918 and States and Minorities published in 1947. Small Holdings in India and Their Remedies is a

research paper published in Indian Economic Journal in its 1918 issue. The States and Minorities published in 1947 was a memorandum of the Scheduled Castes Federation to be submitted to the Indian constituent assembly as a development policy for the Interdependent India.

Dr. B. R. Ambedkar studies a very important problem before the agriculture of India namely small holdings in India very extensively and intensively. First of all, he illustrates the importance of the agriculture in general. According to him, the development of primary industries in the economy depends on the development of agriculture. It is because primary industries require subsistence of man and raw materials which is possible due to agricultural development only. It is the agriculture which produces and supplies the food necessary for survival and energy, which has no alternative at all (Ambedkar, B R, 1918, p456). The development of agriculture enables us in tackling the major problems of agricultural economies such as what to produce, proportion of different factors, size of land holding, etc. After explaining the importance of the agriculture Dr. Ambedkar discusses the problems before the Indian agriculture in detail and in depth.

According to Dr. Ambedkar, agricultural holdings in India are small and fragmented as well. He provides the necessary data in support of the justification of the problem of small holdings in India. According to him, average land holding in 1897 in India was 3.37 acres in Assam province which decreased to 3.2 acres in 1900-01. During the same period, land holding in Bombay province fell from 24.07 acres to 23.9 acres. In Madras province it remained constant at 7 acres. Later on, Dr. Ambedkar gives data on agricultural land holding in Baroda state in then India. According to him, total agricultural land in Baroda state was 8249517 bighas (8 bighas = 5 acres/ 1 bigha= 0.6 acre) divided into 1292671 survey numbers, 318649 khatedars with average of 3.5 bighas land per survey number, which was no doubt a very small size of agricultural land holding. Then Dr. Ambedkar provides the data on agricultural land holding in PimpalaSaudagarvillage near Pune. The number of agricultural plots in the size ranged from 2 to 3 acres was just 67. Land holding in the range of 1 to 2 acres was 164, in the range of 30 to 40 gunthas 75 and it was 136 in the range of 20 to 30 gunthas (Ambedkar, B R, 1918, p457). It is a clear indicator of the fact that how the agricultural land holding was very small and uneconomic in the PimpalaSaudagarvillage near by Pune. Thus Dr. Ambedkar gives the statistical information about the agricultural land holding in India at



national, state and local level, and illustrates the problem of small sized agricultural land holding and nature, extensively and intensively also.

After elucidating the problem of small agricultural land holding in India Dr. B R Ambedkar discusses its effects and other related agricultural problems as well. According to Dr. Ambedkar the dependency on agriculture as a source of livelihood was significantly higher compared to the foreign countries. In U.K only 15.3% population relies on the agriculture. It is 33.3% in Holand, which is a little bit higher. But in India the dependency of the population is very much higher. It was 71.5%, the highest one in comparison with the other countries. Besides this, the productivity of agriculture in India is very lower only. According to Dr. Ambedkar, in 1973 agricultural productivity in terms of wheat per acre was 1054 kg and 3487 kg maize in UK. In the same year, it was 1723 kg and 3191 kg wheat and maize respectively in Canada, and 176 kg and 1525 kg in Japan. But in India the agricultural productivity was the lowest one. It was 850 kg wheat and 100 kg maize in UP, 555 kg & 766 kg in Punjab (Ambedkar B R, 1918, p458). The foregoing analysis adequately and sufficiently proves that productivity of agriculture in India was the lowest one compared to the foreign countries, was a challenge before the Indian agriculture.

According to Dr. Ambedkar, Consolidation of holdings is a practical problem, while the enlargement of them is a theoretical one, demanding a discussion of the principle which can be said to govern their size. The problem of consolidation raises the following two issues; 1) how to unite such small and scattered holdings as the existing ones, 2) once consolidation takes places, then how to perpetuate them at that size. Subdivision of land need not involve what is called fragmentation of land. But unfortunately, it does, for every their desires to secure a share from each of the survey numbers composing the entire lands of the deceased (Ambedkar, B R, 1918, p459). Then Dr. Ambedkar discusses the concept of enlargement especially economic unit suggested by Keating and all others. He criticizes them on the ground that they have consumption rather than production approach. According to him, production approach is more important because it necessitates taking into account law of variable proportions which indicates limited principle of substitution. He was of the opinion that, economic or uneconomic holding does not depend upon the size of land, but upon the due proportion among all the factors including land (Ambedkar, B R, 1918, p468). The combination of the factors such as land, capital, laboure etc, requires for undertaking the production of agricultural produce. He also placed on record the fall in per household

agricultural land availability, which was just 1 acre in India in 1895, which was 8.90 acres in USA, 5.60 acres in Russia, etc. Dr. Ambedkar further invites our attention towards the decline in the farm equipments and livestock. He cites the data about their status that in 1898 the number of ploughs was 175989, 415089 cattle and 570517 other domestics, which declined to 151664, 334801, 509416 respectively in 1910.

According to Dr. B. R. Ambedkar only enlargement and consolidation of agricultural land holdings is not sufficient for tackling agricultural problems and its development. Even if we enlarged the existing holdings and procured enough capital and capital goods to make them economic, we will not only be not advocating the proper remedy, but will end in aggravating the evils by adding to over stock of idle labor (Ambedkar, B.R., 1918, p475). Besides consolidation and conservation of land holding following other remedies are also very much important and are very closely connected. They are diversion of labour in nonagricultural channels of production, industrialisation a soundest remedy, industrialisation a natural and powerful remedy preferred and proved in USA, industrialisation must precede consolidation, an effective barrier against future subdivisions and fragmentation, manufacture in a wide sense to increase like that of USA which will woefully process of deurbanisation and swelling the volume of rural population in India.

In an attempt in submitting a memorandum of Scheduled Castes Federation a social organization to the constituent assembly Dr. B. R. Ambedkar evolves an economic development policy with emphasis on upliftment of SCs and minorities also provides his very important thoughts on agriculture especially concerning a radical shift in agriculture cultivation system along with collective farming, which was in the real sense of meaning his philosophy of state socialism in his a well-known book “States and Minorities” published in 1947. According to Dr. Ambedkar agriculture should be a state industry. The state shall acquire the substituting rights in agricultural land owned by private individuals as owners, tenants, or mortgagees and pay them compensation in the form of debenture equal to the value or right in the land (Ambedkar, B.R., 1947, p396). The debenture holder is entitled to claim cash payment. Debenture is a transferable and inheritable property. The debenture holder is entitled to interest on debenture. Dr. Ambedkar was of the opinion that for the agricultural development, reduction in inequality in land holding there is need for a radical change in the land cultivation system and its organization. He suggests collective farming as a new system of organization and agricultural cultivation system in India. The government of

India will organize the standard size of farms of agriculture industry, which will be cultivated by the tenants. The rules and regulations of the collective farming will be prepared by the government. The tenants to whom land cultivation is given will produce after necessary payments or charges. The government should provide land for cultivation without distinction of caste or creed. It is the obligatory duty of the government to finance the collective farms to supply water, draft animals, farm implements, manure, seeds and all others necessary. The government is entitled to levy the number of charges such as a portion for land revenue, to pay interest to debenture holders, use of capital goods, penalties against the tenants who break conditions of tenancy or neglect the scheme of collective farming (Ambedkar, B.R., 1947, pp396-97). This will enable India in tackling the problems especially relating to agricultural land ownership, cultivation and necessary inputs which defines the very active role of the government and will facilitate in the rapid and all round development of not only agriculture along with the overall development of the economy as a whole. More importantly, this is useful in reducing inequalities in the possession and ownership of agricultural land as a very productive asset, and also right of cultivation to especially the socio-economically backward group tenants by dismantling discrimination and exclusion based on the caste, creed and other criteria. Besides the foregoing analysis of Indian agriculture, Dr. B R Ambedkar also prescribes a list of remedies to deal with the problems and challenges before the Indian agriculture. The remedies suggested by Dr. Ambedkar comprise of; diversion of Labour in non agri. Channels of production; Industrialisation of India is the soundest remedy for agri. Problems of India (p475). , Industrialisation is a natural and powerful remedy and preferred and proven remedy in USA, Industrialisation must precede consolidation, Effective barrier against future subdivision and fragmentation of holiday, and Manufactures in a wide sense to increase – USA starting as agricultural are progressively becoming industrial. India woefully involved in the process of deurbanisation and swelling the volume of rural population.

### **III) PRESENT STATE OF INDIAN AGRICULTURE:**

This section of the paper discusses the present state of Indian agriculture by taking into consideration the number of indicators and variables having intension to capture the areas in agriculture in which there is urgent need and importance of the thoughts of Dr. Ambedkar on agriculture and its related problems to tackle in India.

The size of agricultural land holding in India shows a continuous declining trend. The average size of agricultural land holding was 2.28 hectares in 1970-71 which fell to 1.16 hectares in 2010-11. According to agricultural census in 2010-11 in the size of agricultural land holding in India was dominated by marginal (less than 1 hectare) and small holding (1-4 hectares) constituted 85%, which is the biggest figure. In terms of the proportion of area under different sized holdings, small and marginal holdings in 2010-11 accounted for 44.6 per cent of the area, while semi-medium and medium holdings accounted for 44.8 per cent of the area and the remaining 10.6 percent by the large holdings. This is indicative of the significant fragmentation of operational holdings in India. Medium holdings are getting converted frequently into small and marginal holdings, and no signs of reversal can be seen in the foreseeable future. It is estimated that the average size of land holding, which at present is 1.15 hectare, is likely to reduce further by 2020-21 (Govt. of India, 2015-16, p14). Land holdings in the marginal category (less than 1ha) constitute 67 per cent of the operational holdings in the country (2010-11). In terms of area operated, the share of marginal holdings has increased to 22 per cent (2010-11) from 19 per cent (2000-01) (Govt. of India, 2015-16, p43). According to 2011 census, population of India was 121.01 crore, 127.7 crore in 2015 and expected to rise to 130.9 crore in 2017. During the same period, labour force participation rate will be 56.3%, 52.9% and 51.2% respectively (Govt. of India, 2014, p24), which is a very high proportion. Per capita availability of land has declined from 0.91 hectares in 1951 to 0.27 hectares in 2011, and is projected to slide further to 0.20 hectares in 2035. As far as agricultural land is concerned, the per capita availability of land has declined from 0.5 hectares in 1951 to 0.15 hectares in 2011, and is likely to decline further (Govt. of India, 2015-16, p42). The rural population of India was 82.7% in 1951 which fell to 68.9% in 2011, is no doubt a higher proportion. Total number of agricultural labours in India was 0.9 crore in 1951 that rapidly increased to 2.63 crore in 2011. Out of this, in 1951, 72% were cultivators and 28% labours, this negatively changed to 45.1% and 54.9% in 2011 (Govt. of India, 2014, p15). The agriculture sector employs nearly half of the workforce in the country. However, it contributes to 17.5% of the GDP (at current prices in 2015-16). As of 2009-10, more than half of the total workforce (53%) of the country, i.e. 243 million persons were employed in agriculture. The share of population depending on agriculture for its livelihood consists of landowners, tenant farmers who cultivate a piece of land, and agricultural labourers who are employed on these farms (Deshpande, 2017, p2). With the growth of the economy, the

contribution of agriculture sector to the country's GDP is decreasing, but the population's dependency on agriculture is not decreasing in the same proportion. It poses a challenge for inclusive growth. Compared to the rest of the country, there is more pressure on agriculture in Bihar. The state's share in land holdings in the country is 3.8 percent, whereas Bihar's share in the country's population is 8.6 percent. The population density of the state is 1106 people per sq. Km, whereas the national average is only 382 persons per sq. Km. In the state, 91 percent of the farmers are marginal while the national average is 68 percent. Keeping this in view, the population of the state is under heavy pressure and the number of marginal farmers and agricultural laborers in the farming families is higher (Govt. of India, 2018, p5). The less efficient use of irrigation facilities, inadequate maintenance, insufficient collection of water charges, and decreasing level of water, etc. are the major problems before the irrigation facilities in India (Govt. of India, 2012-13, p13). Large tracts of land are dependent on seasonal rainfall for crop cultivation, which hampers productivity and the adoption of high yielding varieties and other inputs. Yields in rainfed areas remain low, and this low yield underscores the importance of irrigation in the country. The decadal growth rates of net irrigated areas were very high till 1990-91. After 1990-91, the growth rate fell to around 15 per cent each in the next two decades. Besides declining public investments in major and medium irrigation projects, issues related to rehabilitation and resettlement have become more prominent and difficult to address, especially after 1990. A major hurdle has been the underdevelopment of institutions required to effectively manage water resources, especially at the micro level (Govt. of India, 2015-16, p16). Currently, about 51% of the agricultural area cultivating food grains is covered by irrigation. 36% of the rest of the area is dependent on rainfall (rain-fed agriculture). Sources of irrigation include ground water (wells, tube-wells) and surface water (canals, tanks) (Deshpande, 2017, p8). The growth rate of agriculture and allied activities was just 1.2% in 2012-13, which fell to 1.1% in 2014-15 except 3.7% in 2013-14. (Govt. of India, 2014-15, p76). Likewise, the contribution of agriculture and allied activities to the GDP was just 18.4% in 2011-12 declined to 18% in 2013-14. The growth rate of agriculture was 5.5% in 2004-05 which declined to 5.3% in 2011-12 and further to just 0.9% (2004-05 prices) in 2012-13 (Govt. of India, CSO, 2013-14). Agricultural growth has been fairly volatile over the past decade, ranging from 5.8% in 2005-06 to 0.4% in 2009-10 and -0.2% in 2014-15 (Deshpande, 2017, p2). The percentage share of agriculture in GDP (2004-05 prices) was 16% in 2004-05 that fell rapidly to 11.8%

in 2012-13. The role of the government in the development of agriculture is very important; hence it is necessary to take into account. The government's planned expenditure on agriculture and allied activities in 9<sup>th</sup> plan was just 4%, 3.8% in 10<sup>th</sup> plan, 4.4% in 11<sup>th</sup> plan and 4.7% in 12<sup>th</sup> plan expected (2012-17) stood at 2.9% in 2012-13, 2.8% 2013-14, 2.4% in 2014-15 (Govt. of India, 2014-15). The development of agriculture is also affected by the capital investment along with the size of land holding. The share of investment in agriculture and allied activities to total investment remained at low level, which was 2.3% in 2004-05, 2.9% in 2008-09 but declined to 2.7% in 2012-13. During the same period, public investment in agriculture and allied activities was just 0.5%, 0.5% and 0.4%, and private investment stood at 1.8%, 2.4% and 2.3% respectively (Govt. of India, CSO, 2012-13), which was just marginal and negligible only. The level of GCF in agriculture and allied sector witnessed a sharp decline of 12.9 per cent in 2012-13 as compared to 2011-12. This was mainly on account of a fall in private household investment, which constitutes 85 per cent of total GCF in the sector (Govt. of India, 2015-16, p6). The lower capital investment in the agriculture and allied activities in India also resulted in very lower capital formation. The ratio of capital formation in agriculture and allied activities to total capital formation in India stood at 7.5% in 2004-05 which slightly rose to 8.1% in 2008-09 but declined to 7.7% in 2012-13 (Govt. of India, CSO, 2012-13). As a result, the production of food grains in India stood at 230.78 million tons in 2007-08 which rose marginally to 244.49 million tons in 2010-11 and 250.15 tons in 2012-13, which is a slower growth. The production of cereals is dominated in total food grains production than the pulses. During the same period, the production of cereals remained at 114.55 million tones, 113.73 million tones and 119.19 million tones, but pulses output was just 14.76 million tones, 18.24 million tones and 17.57 million tons (Govt. of India, 2012-13, p27). The total procurement of wheat in the current marketing season i.e 2017-2018 up to 31st August, 2017 is 30.83 million tonnes against a total of 22.96 million tonnes of wheat procured during last year (Govt. of India, 2018, p51) showing a smaller growth. The land degradation has also become an important problem before the agriculture of India. According to Indian Agriculture Research Council in 2010, out of total 328.73 million hectares geographical area about 120.40 million hectares land was degraded due to the number of causes. It was found that land degradation due to wind and water (94.87 million hectares), water logging (0.91), and salinity (2.73) to a considerable extent (Govt. of India, 2012-13, p9). Degradation of soil is another emerging area of concern. It has been estimated



that out of the total 140 million hectares, nearly 120 million hectares of soil suffer from varying degrees of degradation. The quality of soil has deteriorated over time due to a combination of factors, such as injudicious use of fertilizer, accumulation of heavy metals and metalloids through various forms of emissions (Govt. of India, 2015-16, p15). The area under crop in India was 185.74 million hectares in 1990-91, which rose to 189.67 million hectares in 2003-04 and marginally 192.20 million hectares in 2009-10. During the same period, the net sown area stood at 143.4 million hectares, which declined to 140.71 and 140.12 respectively. The net irrigated area in India was just 48.02 million hectares, that increased to 78.04 but fell to 63.2 during the same period (Govt. of India, 2012-13, p12). The total credit supply to agriculture in India comprises of institutional and non-institutional sources, but the importance of the money lenders still has not been declined. The institutional credit supply to agriculture was Rs. 125309 crore in 2004-05, which rose to 511029 crore in 2011-12. At the same time, the proportion of non-institutional credit supply was 93% in 1951 that declined to 39% in 2002, but it is also a higher proportion. The contribution of money lenders remained at 70% and 27% during the same period is also a thing of concern (Govt. of India, 2012-13, p60). As per Situation Assessment Survey of Agricultural Households, 2013, the proportion of credit accessed from the institutional sources has increased to 60 per cent as compared to 58 percent reported in 2003 Survey (Govt. of India, 2015-16, p25). Farmers with land holdings of less than a hectare primarily borrow from informal sources of credit such as moneylenders (41%), whereas those with land holdings of two or more hectares primarily borrow from banks (50% or more) (Deshpande, 2017p7).

#### **IV) CONTEMPORARY RELEVANCE OF THOUGHTS OF DR. B.R. AMBEDKAR ON AGRO CULTURE IN INDIA:**

The thorough and detailed study and discussion of thoughts of Dr. B. R. Ambedkar on agriculture in India and its related problems and issues clearly and adequately reveal that his thoughts on agriculture are of greatest relevance in India today also. Dr. Ambedkar has provided a detailed analysis of the problem of small agricultural land holdings and their fragmentation, its causes and remedies as well are very much important today, because we have observed the trend of increasing fragmentation and small size of holdings in the country like us. This problem can be tackled by consolidation of holdings, but it is not sufficient the proportion of the other inputs like capital, capital goods is also necessary to be taken into account. Dr. Ambedkar says, agriculture should be given the status of industry which helps in

increasing the capital investment and formation in India, which is very low and inadequate. This will also help in increasing supply of capital goods and other inputs like farm implements, manure, ploughs, irrigation and others necessary for agricultural development. But Dr. B. R. Ambedkar says only consolidation and enlargement of agricultural land is not sufficient, in addition to this more emphasis should be given on the development of industry sector, which will reduce over dependence on agriculture as a means of livelihood and will contribute to the development of the Indian economy. The world economic development history has given us a lesson that industrially developed economies become economically developed economies. The industrial development also enables us in generating employment in the economy and solves the problem of disguised unemployment or surplus man power in agriculture and its development also. Industrial sector in India has not given its contribution to the development of India, which is expected and desirable hence it is necessary to be emphasized will also help in the development of agriculture. The input output relationship as theoretically suggested by law of variable proportions and returns to scale is also very much essential to be considered as prescribed by Dr. Ambedkar. The problem of inequality in the possession of agricultural land is also a very important problem in India. The collective farming of the agriculture as a state industry will restrict disparities in the possession of unequal agricultural land holding. This will provide the facility of land cultivation to the tenants and will enable in earning at least minimum income necessary for survival by facilitating land availability for cultivation to the tenants and avoids their discrimination and exclusion. The agriculture as a state industry will produce necessary production of food grains which assures food security by taking due care of desirable cropping pattern in the country like us. The new cropping pattern will reduce the importance of the sugar cane and increase place of pulses along with cereals. The government being the supreme authority will take due care of the problems like salinity, water logging, soil erosion, and nonuse of agricultural land. The passiveness and sickness of Indian agriculture and increased and dynamic role of agriculture in India is possible through the thoughts of Dr. B. R. Ambedkar on agriculture. These will also increase efficiency in the use of all the necessary farm inputs necessary for raising role of the agriculture in food security and economic development through industrialisation also. More importantly, thoughts of Dr. Ambedkar on agriculture enable in increasing role of the government in India in the development of agriculture, industry and thereby over all development of the Indian economy in the era of new economic

policy. Thus, thoughts of Dr. B. R. Ambedkar on agriculture is a package of measures on agricultural development, industrial development, over all development, tenancy reforms, active role of the government, elimination of inequality and provision for the food security also. It is therefore, the thoughts of Dr. B. R. Ambedkar on agriculture are of greater importance and relevance in India today also, even though they have been suggested in the pre independence period. The thoughts of Dr. B R Ambedkar on agriculture are not just relating agriculture, but are related to the development of the economy as whole, hence it was his theory of development like that of Nurkse. Therefore its application and practice in India is much needed for the development of the economy as a whole along with agriculture.

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## **8. USE OF INFORMATION AND COMMUNICATION TECHNOLOGY (ICTs) AND ENVIRONMENTAL SUSTAINABILITY**

Dr. Pralhad M. Mane<sup>1</sup>

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### **ABSTRACT:**

*The concept of sustainable development is originated around the decade of 1980s. This encapsulates the content and directional of ecological and socio-economic changes throughout the world. As such environmentalists, activists, politicians, government officers, social workers, media personnel and citizens all have certain levels of interest in concept of sustainable development and environmental sustainability. Information and Communication Technology (ICTs) can play very important role for all types of sustainability including environmental sustainability. The main aim of environmental sustainability is the maintenance of natural capital with connected to both social and economic sustainability. While acknowledging the need for sustainability, this paper discusses on important aspects of ICTs, concepts i.e. Sustainable development, ecological sustainability, environmental sustainability, relationship between ICTs and sustainable development, dimensions of the sustainability of the information society, positive effects of ICTs on environment and role ICTs for disaster management. Finally, it brings out the role of Information and Communication Technologies (ICTs) for environmental sustainability. This research paper is based on the secondary data.*

**Key Words:** Information & Communication Technologies (ICTs), Environmental Sustainability.

### **I. INTRODUCTION:**

In the year 2000, at the United Nations' Millennium Summit, a set of development goals were created with an aim to improve some of the most critical social, economic, and environmental issues in the developing world by 2015. The eight goals i.e. 1: Eradicate extreme poverty and hunger, 2: Achieve universal primary education, 3: Promote gender equality and empower women, 4: Reduce child mortality rate, 5: Improve maternal health, 6: Combat HIV/AIDS, malaria, and other diseases, 7: Ensure environmental sustainability, and 8: Develop a global partnership for development. Environmental considerations and developmental efforts need to go hand in hand for ensuring sustainability. ICTs may also improve the overall ability of society i.e. by using computer models and information to make better environmental and sustainability decisions to manage and protect environmental

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*1Dr. Pralhad M. Mane, Assistant Professor, Department of Sociology, Shivaji University, Kolhapur. 416 004 (MH), India. Email: manesuk@gmail.com*

resources (Matthews, 2004). In this context the focus of the present research paper is that to understand how the Information and Communication Technologies (ICTs) are play crucial role for promote ensure environmental sustainability.

## **II. OBJECTIVES:**

- 1) To understanding the important aspects of perspective of sustainable development and environmental sustainability
- 2) To know how the ICTs can play important role for environmental sustainability.

## **III. RESULT AND DISCUSSION:**

The present paper is divided into three parts. Part I- Focuses on concept of Sustainable Development, Policies and Relations between ICTs and sustainable development; Part II- State on in detail about environmental sustainability. Part III- Discuss on Role of ICTs for ensures environmental sustainability with positive impact of ICTs on environmental sustainability and role of ICTs for disaster management.

### **Part I- Sustainable Development, Policy and Relations between ICTs and sustainable development:**

Sustainable development first used by Brundtland Commission. (WCED, 1983) Sustainable development is a pattern of growth in which resources use aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for generations to come. In 1987, the United Nations released the Brundtland Report, which included what is now one of the most widely recognized definitions: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." It contains within it two key concepts: first is the concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given; and second is the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs." The United Nations 2005 World Summit Outcome Document refers to the "interdependent and mutually reinforcing pillars" of sustainable development as economic development, social development, and environmental protection.

Hughes and Johnston (2005) address sustainability through three major components: continued economic growth and human development, protection and extension of social capital with a special emphasis on social equity, and protection of the natural environment. Thus, sustained growth is the key to greater social equity. Vallega (2001) explains that

sustainability is intended as the result of the contextual pursuit of (i) the integrity of ecosystem, (ii) the efficiency of the economy, and (iii) social equity, including the rights of future generations. This approach is undoubtedly consistent with the definition of sustainable development enunciated by the world commission on environment and development (1987) and supporting the Rio Declaration (1992). Nevertheless, it should also be recognized that in some countries like Italy, the political and social context is still far from embracing this broad principle.

**Relationship between ICTs and Sustainable Development:** For bringing the digital divide, it is imperative to put ICTs firmly in the service of development, for which urgent and concerted action at the local, regional, national and international levels is required. Communication infrastructure, computer availability, Internet access and availability of alternative access e.g. through cable, satellite and digital TVs and availability of content in the local language are e basic issues at the country level. The digital divide among households appears to mainly depend on two factors, viz. income and education. Higher the incomes and the level of education, it is more likely that more number of individuals will establish access to ICTs. This fact also establishes a direct relationship between ICTs and Sustainable Development that move us forward in reducing poverty or conversely increasing income and increasing education. In fact, ICTs may be applied to all fields of human endeavor and management, to enrich the society through enhancement of capacities at all levels i.e. individuals, organizations, governments and global partnerships.

Globalization, WTO negotiations on liberalization of basic telecommunication services, followed by privatization, competition and independent regulators have paved the way for rapid growth of ICT sector, so much so, that it is also anticipated while going forward that a major part of the GDP of the country would be contributed by the ICT sector. In recent era ICT sector is growing sector which have been helpful to achieve goals of Sustainable Development. Convergence between the two policies agendas for sustainable development and the information society is showed in above table. With the sustainable development and information society both policy priorities, integration between the two policy agendas should be inevitable. The Lisbon agenda refers to economic sustainability and social cohesion.



**Table no – 1 Global Polices on Sustainable Development and Information Society:**

Sustainable Development Polices	Information Society Polices
UN Earth Summit, Rio, 1992 Global action plan agreed by 149 countries endorsing the aims of sustainable development	1999 European Commission Launches “e-Europe” Strategy
Treaty of Amsterdam, June 1997 Member states strengthen commitment to considering environmental and social cohesion in all policy areas	Lisbon European Council, March 2000 Heads of state agree to make Europe “the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion”
Helsinki European Council, December 1999 European Commission commits to putting forward proposal “dovetailing policies for economically, socially and ecologically sustainable development”	June 2000, e-Europe Action Plan 2002 agreed ICT to drive knowledge economy commitment to: —Better Internet Access —Investment in people and skills —Greater use of the Internet
Göteborg European Council, June 2001 Environmental dimension added to Lisbon agenda. Sustainable development defined as central to all	
World Summit on Sustainable Development Johannesburg, September 2002 EU to seek a global deal on sustainability. Strategy explicitly mentions potential for Information Society to strengthen economic development with less pressure on the environment, while ensuring Access and capacity for developing countries”	

*Source: Sustainable development and ICTs policy convergence (EITO, 2002).*

The Europe Action Plan presents important emphasis on social inclusion in the Knowledge Society through investment in people and skills. The results of the Goteborg European Council refer to the need to encourage innovation to improve new technologies which use fewer resources and reduce pollution.

## **Part II- Environmental sustainability:**

Environmental sustainability is the process of making sure current processes of interaction with the environment are pursued with the idea of keeping the environment as pristine as naturally possible based on Ideal-seeking behavior. An "unsustainable situation" occurs when natural capital (the sum total of nature's resources) is used up faster than it can be replenished. Sustainability requires that human activity only uses nature's resources at a rate at which they can be replenished naturally. Inherently the concept of sustainable development is intertwined with the concept of carrying capacities. Theoretically, the long-

term result of environmental sustainability is the inability to sustain human life. Such degradation on a global scale could imply extinction for humanity.

**Environmentally sustainable development:**

Sustainability science is the study of the concepts of sustainable development and environmental science. There is an additional focus on the present generations' responsibility to regenerate, maintain and improve planetary resources for use by future generations. Environmental sustainability is talked about in relation to all aspects of our lives – from creating eco homes and environmentally conscious communities to sourcing sustainable food, renewable energy, low impact furniture and clothing. But what does environmental sustainability actually mean? There are many definitions in use by green groups, business and politicians – some simple and some more complexes. The concept of sustainable development was first put forward in the 1987 report 'Our Common Future' – prepared for the World Commission on Environment and Development. They recognized the links between inequality, poverty and environmental degradation and were seeking a way forward for a fairer world with less damage to the environment that supports communities. Our Common Future, or the Brundtland Report, as it is also known in reference to its author, established the concept of sustainable development as the way forward for a fairer society, which looks after its resources. It therefore follows that environmental sustainability is ensuring that in meeting our needs for water, food, shelter as well as engaging in activities that make our lives enjoyable – including leisure activities and entertainment – we don't cause damage to our environment or deplete resources that we can't renew.

**Part III- ICTs and Environmental Sustainability:**

Environmental considerations and developmental efforts need to go hand in hand for ensuring sustainability. ICTs may improve the overall ability of society e.g. by using computer models and information to make better environmental and sustainability decisions to manage and protect environmental resources (Matthews, 2004). ICTs have the potential for making fundamental benefits towards sustainability of the earth's ecosystems. Eco Systems of forests, islands, coastal areas, rivers, agricultural urban environment and industrial environment are also to be considered for restoration of ecological balances and sustainable development. Remote sensing technologies and communication networks permit more effective monitoring, resource management, and mitigation off environmental risks. Teleworker obviates the need to travel, saves energy and reduces pollution. Waste is

becoming a major issue. There is a school of thought according to which the manufacturers of electronic equipment should be held responsible for recycling and waste disposal in ecofriendly manner.

The environmental load reduction attained when the ICTs are introduced such as paperless system (Miyamoto, 2004). Teleworking, teleconferencing and internet would reduce the need for travelling. Teleworking and telecommuting can be acceptable substitutes for local and long distance travel. Commuting journeys could be significantly reduced so, less commuting means less pollution of the environment. 3. Tele centers enable employees to reduce their commute-to-work distance (Blais, 1996). Satellite offices especially multi-purpose telecenters could be used in order to develop rural areas. Intelligent Transport Systems could make automobiles more efficient. They may save lives and reduce the impact of transport on the environment. (Marta and San Benito, 2007). Intelligent transport systems are starting to be used to improve the management of traffic in large metropolis. By means of video cameras, radars or sensors the control centres receives and analyses the data from the main thoroughfares. To dispose of real traffic data allows better monitoring and control possibilities (Marta and San Benito, 2007). Microprocessor engine control systems can save fossil fuel and reduce pollution. Advanced transport telematics (ATT) can improve transport efficiency and road safety. Intelligent transport systems can reduce travel time, improve traffic flow and help to make the roads safer. Sustainable food system benefits from the responsible use of resources by farmers who perform a wide variety of tasks as part of crop management. These tasks can be facilitated by expert systems with the knowledge, designed and built with the help of local expertise. Land information system prepared using geographic information systems (GIS) and remote sensing can help farmers plan their activity and facilitate decision making and planning at the local level. IT systems can provide improved access to environmental information to citizens, authorities at every level, NGOs, and businesses for environmental monitoring and management. GIS and remote sensing can be used to map resources, land-use patterns and environmental factors. This could help bring about more effective planning, management, and decision-making with regard to the environment. Electronic information processing and dissemination can save the forests. Arresting urbanization ready and adequate access to information, knowledge, and telecommunications in rural areas would discourage urbanization.

### **Role ICTs for Disaster Management:**

The basic communications and IT support requirements for disaster management correspond to the following three levels: first is decision makers and disaster managers at all levels. Second is real time dissemination of advance warnings and information to the concerned authorities at various levels and threatened community. For dissemination of advance warning and information through broadcasting mediums such as television and radio shall be used significantly as it has higher geographical reach. For coastal and hilly regions, network of meteorological department may be used and last mile connectivity at the disaster site for control and conduct of rescue and relief operations.

Communication and sharing of upto-date information using state-of the art IT infrastructure remain at the heart of effective implementation of the disaster management strategy. Reliable, up-to-date and faster sharing of geo-spatial information acquired from the field or the affected areas is a pre-requisite for effective implementation of disaster management strategies. Efforts should be made for setting up IT infrastructures consisting of required IT processes, architecture and skills for quick up-gradation and updating of data sets from the Panchayati Raj Institutions or the Urban Local Bodies. A National Emergency Communication Network, involving the contemporary space and terrestrial-based technologies in a highly synergistic configuration and with considerable redundancy, will be developed. This Network will ensure real time dissemination of warnings and information up to the affected community and local authorities.

### **IV. CONCLUSIONS:**

The development of ICTs has been considered to be one route on the road to reaching sustainable development. ICTs may be applied to all fields of human endeavor and management, to enrich the society through enhancement of capacities at all levels: individuals, organizations, governments, global partnerships. ICTs may also improve the overall ability of society e.g. by using computer models and information to make better environmental and sustainability decisions to manage and protect environmental resources. ICTs have the potential for making fundamental benefits towards sustainability of the earth's ecosystems. Remote sensing technologies and communication networks permit more effective monitoring, resource management, and mitigation off environmental risks. ICTs serve as tools for planning, development and operation of all sectors of economy and improve their efficiency, productivity and management. Communication and sharing of up to-date

information using state-of the art IT infrastructure remain at the heart of effective implementation of the disaster management strategy at all levels i.e. local, district, state, national and international level. Finally we firmly say that the long-term result of environmental sustainability is the inability to sustain human life.

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## **9. BUSINESS ETHICS: A CASE STUDY OF WARANA BAZAR**

Dr. A. M. GURAV<sup>1</sup>

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### **Abstract:**

*Ethics is the buzzword in the business but implementation of ethics becomes a question of the study. The researcher conducted empirical study of the Warana Bazar and found ethics is the only reason behind the success of this sample unit. It is a cooperative departmental store owned by 10,110 members with 550 employees and Rs. 90 crores turnover per year with moderate surplus from the beginning of the bazar.*

*It is a rural based cooperative departmental store working since 1978. It is an ideal model unit with 100% ethics. In present competitive world the Bazar has conducted 104 meetings for maintaining ethical transference, 78% women membership indicates the women empowerment ethics. Bazar has organized 14 training programmes for the fresh students which help for social ethics, less expenditure on employees (3.50%), less operating expenses (1.87%), less net profit (0.15%), less P/V ratio (5.30%) etc are the indicators of the business ethics which are found in the sample unit. It means that the bazar is not exploiting the customers. Bazar organized Haldi Kunku ceremony for ladies, Ashi bhesal – Ashi chalakhi exhibitions, Pak – Kala competition, Daily Welcome to customers by staff etc. are the ethical indicators of the sample unit and it is for all stakeholders.*

*It is surprise to mention that, for monthly Board Meeting; 2-3 Board members are bringing Tiffin from their home and after finishing the board meeting the all board members are taking food from Tiffin, which brought from home. It means that they are not taking canteen food, which will be priced to the bazar. The researcher finds another thing that this Tiffin sharing activity create ethical and moral values among the board members and this practice percolates from top management to the lower level management. Here Warana Bazar is not selling only goods and services but also selling Business Ethics and Social Responsibility to all stakeholders, so, the set hypothesis has proved for Warana Bazar.*

**Key Words:** Warana Bazar, Transference, 78% Women Membership, 1.87% Operating Cost, Ashi bhesal – Ashi chalakhi exhibition, Tiffin sharing, Selling Business Ethics & Social Responsibility.

### **1. INTRODUCTION –**

Retail marketing means selling the goods and services to the end customer in small quantity. Retail Marketing is an ethical marketing through Cooperative Bazar is a key for economic

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<sup>1</sup> **Dr. A. M. GURAV<sup>1</sup>**, Professor, Dept. of Commerce and Management, Shivaji University, Kolhapur, (MH), India. E-mail: annasahebg@yahoo.co.in Mob - 09850012545



development of the nation. It helps for increasing employment opportunity and development of standard of living of the people. Retail marketing has long-long history from Barter Exchange to (→) Mall Markets. The retail market has undergone from barter exchange to (→) village market, to (→) hookers and peddlers market, to (→) street market to (→) stores, to (→) co-operative departmental stores, and to (→) shopping malls. In all methods of retailing ethics is very important which is rarely found in these forms of retailing. The Retail market has dealing with special items of daily use goods for trading where possibility of unethical practices is. At present retailing is in a “Lime Light” which is a need of an hour and an order of a day.

Marketing, in its wider term, is defined as creation and delivery of standard of living. Consumer is a person one who consumes the goods, in other words end user. In retail marketing co-operative bazars are working. Co-operative is voluntary organizations of people for the mutual benefit of all concerned with small investments in the form of equity. Consumers co-operative are co-operative organizations of consumers who come together in order to avoid exploitation of its members and with an intention of sharing surplus at the end of the year but present practices in cooperative Bazar are totally found different which is unethical in nature.

## **2. OBJECTIVES:**

1. To study Business Ethics followed in Warana Bazar.
2. To study the Social Responsibility of Warana Bazar.

## **3. HYPOTHESIS:**

The Warana Bazar is following Business Ethics and Social Responsibility in Its operations.

## **4. RESEARCH METHODOLOGY:**

The researcher has used primary and secondary data for this paper especially observation, discussion and interview of customers and authorities of the Warana Bazar.

## **5. LIMITATIONS:**

1. It is a case study of one unit.
2. Business Ethics and Social Responsibility is the vast and micro study.
3. Time is another limiting factor for the study.

## **6. BUSINESS ETHICS: A CASE STUDY OF WARANA BAZAR –**

### ***1. Introduction:***

The name, WARANANAGAR is derived from the river WARANA in Kolhapur and Sangli district in western Maharashtra (India). Sixty years back Warana was a barren land and has emerged

on the world map as a model for all-round development of the region through continuous efforts of all concerned under the able leadership of late Shri. Tatyasaheb Kore, a man with great vision, ethics, social responsibility and commitment towards the up-liftment of the poor in the vicinity of the Warananagar.

Warana Bazar, Warananagar, the first rural consumers co-operative in INDIA and firmly believes that consumers co-operative has got definite role to play in the globalize economy in order to have ethical and socio-economic development of the country as a whole and Warana at particular.

Warana Co-operative Sugar factory is the mother institute of all the industrial and co-operative units like Dairy, Co-operative bank, Co-operative bazar as well as educational units like School, ITI, College, Engineering College, Sainik School, Pharmacy College and Cultural units like Warana children's orchestra and social units like Shree Warana Bhagini Mandal, Warana Mahila Credit Society, Lijjat Papad Center etc.

Warana Bazar, the first rural consumer co-operative store was established in the year 1976 and started functioning on 2<sup>nd</sup> April 1978. Warana Bazar has been accepted as a model store by all concerned and by all means. It has proved as a successful store in the country. The success of Warana Bazar has inspired many more co-operative stores in the different parts of Maharashtra, Goa and other states in the country.

In the era of globalized economy too, Warana Bazar is achieving success with yearly turnover of Rs. 90 cores, shouldered by 550 employees, 1st sales turnover rank in India and Member's strength of 10,110, out of them 78% are women members and this is the special ethical and social future of this unit. Warana Bazar has two big departmental stores and 50 branches. Daily turnover of Warana Bazar is more than Rs. 30 lakhs and the bazar is in surplus since beginning.

## ***II. Ethics in Retail Marketing –***

Co-operative departmental stores are the voluntary organizations of people for mutual benefits of all the members of the organization. Consumer co-operatives are co-operative organizations of consumers who come together in order to avoid exploitation of its members and social and ethical practices in an organization. To avoid exploitation of the retail buyers the consumer's co-operatives are very good at present. In Japan JCCU (Japanese Consumer Co-operative Union), NCCF (National Co-operative Consumer Federation), Miyagi Co-operatives and Nada Kobe Co-operative Stores have started. In Switzerland K. F. System has functioning on co-operative line. Referring these examples, it is found that to protect the interest of consumers, these co-operative stores are working in the world in the retail marketing with ethical considerations.

Knowing good profitability and good flow of cash currency in Retail Marketing; number of big business houses is entered in to this field. All of them have their own retail market share. At present in

India Reliance, Bharati, Aditya Birla, ITC, Shoppers Stop, Big Bazaar, Pantaloons, Life Styles, Tatas, V. Mart, K. Mart, Retail Malls, Centre One, Subhiksha, Godrej Every Body, 7-Eleven, Carefore, Tra Sca, Wal-Mart etc. private players are entered in the retail marketing business may be for earning good profit. Considering these big players, there is a fear that there may be possibility of exploitation of poor buyers of this nation. These malls and MNCs are investing huge capital, dumping policy, very attractive advertisement; attractive schemes etc. by which they are trying to attract the customers towards their malls. Due to this situation there is a cut through competition in retail marketing. Considering this scenario; co-operative departmental stores are the **ethical ideal models** for retail marketing business.

At present the Warana Bazar has 330.71 lakhs deposits with Rs. 97, 30,000 Share capital. The Warana Bazar has introduced 'Consumer Deposit Scheme' for inculcating the sales and this deposit has increased up to Rs. 77 lakhs with 481 deposit holders, which indicates the reliability, social responsibility and ethics followed by the Warana Bazar. These deposit holders (Consumers) has enjoining 125 rupees goods with free of cost for per month per thousand rupees of deposits. The bazaar is providing good quality goods and services; education to the customers, utmost satisfaction of customers is the MANTRA of Warana Bazar.

### **III. Causes of Ethics -**

It is observed by the researcher that 100's of co-operative bazars and departmental stores are in loss. Shetakari Bazar (Kolhapur - Maharashtra), the largest co-operative departmental stores in Asia has failed. The first cooperative departmental store in India, Janata Bazar (Kolhapur-Maharashtra) has collapsed, Apana Bazar - Mumbai, Raigad Bazar (Alibag – Maharashtra), Shivshankar Bazar (Akaluj – Maharashtra), Bardesh Bazar (Goa), Sahakar Bazar (Kalava-Thane – Maharashtra), Shriram Bazar (Phaltan – Maharashtra), Malavani Bazar (Malvan - Maharashtra), etc. are in loss, so, one has to check the ethical performance of these bazars but Warana Bazar made itself a **"Ethical Role Model"** for others.

#### **A. Success at a Glance-**

Table No 1 focused on growth of Warana Bazar. The members have increased from 1471 to 10110. Sales have increased from Rs.14.7 lakhs to Rs. 86.49 lakhs in last 29 years. It indicated that there is an overall growth due to ethics and social responsibility followed by Warana Bazar. (Refer Table No 1 and Photo No. 1)

#### **B. Ethical Management of Bazar-**

The Warana Bazar Management is a professional and ethical management. It is found that there is no political interference in the management of Warana Bazar. They have been organizing monthly one meeting of Directors and Sub Committee Members. Directors meeting (12)<sup>1</sup>, Employee

Committee meeting (12)<sup>1</sup>, Branch managers meeting (12)<sup>1</sup>, Audit committee meeting (11)<sup>1</sup>, Franchise committee meeting (12)<sup>1</sup>, Collection committee meeting (11)<sup>1</sup>, and special attention has given to Purchase committee meeting (40)<sup>1</sup> in a year for maintaining transference in a purchase where is the possibility of more unethical practices. (<sup>1</sup> Figures indicates number of meetings per year). It is said that success of any retail marketing is based on effective, ethical and economical purchase, which is found in this sample co-operative departmental store. They are doing very meticulously and ethical purchasing activity and this is a main cause behind the ethical management of Warana Bazar. Leadership has a close relation with ethics. The sample unit leaders are clean, honest and sincere enough which leads to social responsibility and business ethics. The management has maintained good image of the bazar. It is observed and eye witness of the researcher that the Board members are bringing tiffin from their home while they are coming for Board or any other Bazar meeting; they are taking food from their tiffin and *not from the canteen or any paid meals*. It is a unique example and experience of the researcher. The bazar has following same practice since 1978. Another notable thing has observed that one or two Directors have brought tiffin from his / their home and sharing the same tiffin to all other Directors while taking meals. It is really ethical and following 100% social responsibility in the bazar. It is said that preparation of any type of food is very easy but preparation of qualitative and tasty food is very difficult and serving of such food is again more difficult which is doing by the Warana Bazar by way of Warana Bazar Management.

### **C. Women Membership -**

Another important ethical and social element is women membership. It is observed by the researcher that 78% of women membership is in Warana Bazar. It is a unique and ethical feature of this bazar. It is studied that, in a family, majority of the purchase decisions are taken by the female members of the family and this also cause behind the social and ethical application of the Warana Bazar. It is found that female members are really taking keen interest in the operational and management part of Warana Bazar, which is a social need at present. Women are the real follower of ethics, they are always ahead in social contribution and ethical exercise. It is a saying that charity and ethics begin at home and the home leaders are the Women who are the members of this sample unit. As per nature Women are more sensitive, responsible and ethical nature and they don't have any bad habits generally. This bazar is empowering the women and it is the present need of the society.

### **D. Training Centre –**

Warana Bazar has been started 'Consumer Co-operative Training Centre' with joint collaboration of Shivaji University; Adult and Continuous Education Department and NABARD. Through this training centre 14 training batches has completed. This training centre helps to the bazar and out side bazars for getting trained manpower which is socially and ethically important for all aspects of bazars.

**E. Expenditure on Employees to Turnover Ratio –**

$$\begin{aligned} & \frac{\text{Salary + PF + Bonus + Gratuity + etc.}}{\text{Sales}} \times 100 \\ &= \frac{3,05,39,409}{86,49,24,164} \times 100 \\ &= \mathbf{3.50 \%} \end{aligned}$$

Referring the above ratio it is found that there is very less (3.50%) expenditure incurred on employees. The sample case study is established in the rural area and although giving good salary and other perks to their employees. Warana Bazar is doing good sales in the rural area and it is a good indication for them. The researcher has discussed with the General Manager of Warana Bazar and he responded that the average sales by 50 retail outlet counters about Rupees 30 lakhs per day for 306.5 effective working days [365 days – (52 Sundays + 6.5 Holidays) = 306.5 days]. That's why the Warana Bazar has achieved the total turnover is Rs. 86.49 crores in last year (2008-2009). It means that the employees are the pillars of this retail co-operative departmental store. They shouldered the responsibility of the retail trading. One more factor has to be noted here that the voluntary compulsion made on employees to achieve the set target of sales and salary linked with performance of an employees and so, this become cause behind social, ethical and economical approach of this sample unit.

**F. The Operating Expenses to Turnover Ratio –**

$$\begin{aligned} & \frac{\text{Operating Expenses*}}{\text{Sales}} \times 100 \\ &= \frac{1,63,13,000}{86,49,24,164} \times 100 \\ &= \mathbf{1.87 \%} \end{aligned}$$

\*(Operating Expenses = Transport + Office Administration + Rent + Printing + Fees + Water + Light + Advertisement Expenses + Other Expenses)

Referring above-mentioned ratio it is found that operating expenses to turnover ratio is 1.87 percent. It means that in relation with turnover the operating expenses are very less and it is ethical, social and economical indication of Warana Bazar.

**G. Net Profit to Turnover Ratio –**

$$\begin{aligned} & \frac{\text{Net Profit}}{\text{Sales}} \times 100 \\ &= \frac{12,45,249}{86,49,24,164} \times 100 \end{aligned}$$

$$\begin{aligned} & 86,49,24,164 \\ & = \quad \quad \quad \mathbf{0.15\%} \end{aligned}$$

This ratio indicates that the net profit to turnover. The ratio is only 0.15 percent. It means that the Warana Bazar is not interested to earn profit. As per the co-operative principle, ‘No profit-No loss’, Warana Bazar is working on this basic ethics. In another words the bazar is not exploiting the customers by charging extra price for earning profit. It is a considerable social and ethical approach of this sample unit. This 0.15 percent is not a profit but it is a surplus as per co-operative principles. In short the Bazar has been providing good quality goods, education to the customers, maximizing customers’ satisfaction, offering discount on MRP from 2% to 40% and maintaining the good relations with the customers is the base of ethics and social responsibility in the bazar

#### **H. Other Reasons -**

- i) Enlightened ethical leadership late Shri Tatysaheb Kore was a great visionary. He has given birth to this consumer’s co-operative store. He has put all efforts to see that the unit should work for society and ethically. Hon’ble Shri. Vinayraoji Kore and Chairperson Mrs. Shobhatai Kore are following the same path.
- ii) Real and ethical use of ICA co-operative principles: like Voluntary and open membership, Democratic control of members, Involvement of Members and Economic Participation, Equitable distribution of profits, Co-operation amongst Co-operative, Co-operative education, Concern for community
- iii) The sample unit is following ethics and social responsibility toward customers by way of good quality goods, timely supply, after sales service, accurate weight and measures of goods, demonstration of malpractices for creation of awareness among customers etc.
- iv) Dedicated and Devoted staff which is social and ethical contribution of the employees. Widows are appointed as employees of the bazar as a social and ethical obligation towards the society.
- v) Professional management is using by the bazaar like a) Per man per day sale - To avoid over staffing, b) Per square feet sale - Space utilization, c) Stock turn Rate - Should be more than 15 times, d) Break even point should be achieved as early as possible by each unit, e) Percentage of expanses on employees should be less than 55 % of Gross Profit, f) Purchasing from the place of origin / manufacturer, g) Purchase with minimum inventory.
- vii) Warana Bazar is using MAS (Market Assessment System) and MIS (Management Information System) for social and ethical fulfillment.
- viii) The bazaar is maintaining very clear transparency in business operations.
- ix) They are collecting deposits from members for establishing the loyalty of the members.
- x) Activities for Members as a social responsibility and for establishing ethical bonds like Haldi kunku ceremony for ladies members (Photo No 2), 10 % discount coupons at the time of Deepawali, 10 % discount coupons at the time of Gudhipadva, 10 % discount coupons through out the year, Ashi bhesal Ashi chalakhi, Pak kala competition (Photo No 3).
- xi) The bazaar is doing various activities for customers as an ethical responsibility – Daily welcome by staff (Photo No 4), Book fare (Photo No 5), Discounted goods, Festival goods, Cheap goods, Own branded goods, Affordable and competitive pricing policy.
- xii) Benefit to staff besides salary - P.F. contribution 12.5 %, LIC group gratuity scheme, Pension scheme 5%, Bonus 25%, Incentive pay, Mediclaim and personal accident



insurance paid Rs. 11, 16,697 to employees in 2009, Motivation by way of Satkar (Photo No 6)

#### **IV. Challenges before Ethics implementation -**

Due to this globalize economy many challenges are posed in front of co-operative stores. Like huge investments from private sectors, heavy taxation, price war between private sector and co-operative stores, diminishing loyalty of customers towards co-operative stores, changing test of customers and changing customer behavior. It is happening at a very rapid speed, therefore now it is certain that in the changed scenario, it is very difficult for the consumers' co-operative societies to survive. The question of prosperity remains far away, the end is certain but if the Bazar is following ethics and social responsibility then 100% gurantee is there that the Bazar will survive. Due to the private shopping malls, who believe on ethics in the competition in short run and then to make profits in the long run, they are interested only in making money by any means. In the initial phase customers will think that goods are cheap in malls, but sooner the customers may be cheated. In order to attract customers, they are started multiplex with food shops inside the malls. Customers enjoy shopping with eating. The gap between haves and have not will increase. Socio-economic balance will be disturbed and employment generation and women empowerment will be the subjects for discussion only. Therefore, it is the need of an hour to take up this issue for further research and evolve a suitable ethical strategy for social and economic development.

#### **7. CONCLUSION: -**

Considering the above mentioned facts and figures it can be concluded that the Central as well State government must support consumer's co-operative stores. The government should give special attention to retailing through consumer's co-operative store. Government should not sit silent and just witness the construction of private shopping malls in prime locations in big cities. The people's representatives viz. MP's, MLA's, Ministers etc. should start and run ethically and effectively at least one consumers co-operative stores preferably in rural areas and in their respective constitutions. Honest, devoted and dedicated leadership can be derived from this activity, which is must for nation building. Consumers co-operative stores should be exempted from all taxes especially income tax, vat tax, market cess, etc. Referring above all facts and finding the researcher has concluded that the Warana Bazar is not selling only goods and services but selling "Ethics, Hopes and Social Responsibilities" to all stakeholders. So, the set hypothesis that "*The Warana Bazar is following Business Ethics and Social Responsibility in its operations*" has proved for Warana Bazar.

#### **References: -**

- 1) Annual Reports of Warana Bazar
- 2) Discussion with Respondents

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## १०.अमरावती विभागातील तृतीयपंथीयांच्या काही समस्या बाबत त्यांच्या मंताचे अध्ययन पूर्णमा एन.संधानी<sup>१</sup>, संभाजी देसाई<sup>२</sup>, वामन कृ. पोळळे<sup>३</sup>

### गोष्टवारा :

भारतीय घटनेनुसार सर्वांना समान स्वातंत्र्य असूनही तृतीय पंथीयांचा शैक्षणिक दर्जा व वर्तमान स्थिती मागासलेली असल्याने त्यांना स्वतःचा आत्मसन्मान व कायदेविषयक जागरूकता नसते. सामाजिक समस्या मानवी संबंधाशी सलग्नित असतात म्हणून अमरावती विभागातील तृतीयपंथीय लोकांच्या विविध समस्या बाबत त्यांच्या मतांचे अध्ययन करण्यात आले. यासाठी ५० तृतीयपंथीयांकडून त्यांचे सामाजिक स्थान, समाजाकडून मिळणारी वागणूक समाजात येणाऱ्या अडचणी, शासनाच्या कल्याणकारी योजना, समाजाची भूमिका, खर्चाचे प्रकार, पैशाअभावी इच्छा मारणे, बचत, स्वतः खर्च करणे, आर्थिक समस्या, शिक्षणासाठी प्रोत्साहन, शैक्षणिक पात्रता वाढविणे, समुपदेशन केंद्र, सर्वांगीण विकास कक्ष, शासकीय वर्तमान योजना, जोडीदार निवड, कायदेशीर प्रतिबंध, बचतगटातून सक्षमिकरण, तृतीयपंथी-कायदेशीर मान्यता, कायद्याने संरक्षण मिळणेबाबत, आरोग्याच्या समस्या सोडविण्यासाठी आर्थिक मदत, उपचारासाठी प्राथमिकता, टाळ्या वाजविणे, टाळ्या मधील फरक, रक्तगट तपासणे, रक्तदान करणे, HIV चाचणी करणे या विविध विषयावर एकत्रित केलेल्या माहितीच्या आधारावर निष्कर्ष काढून सुचना व शिफारसी देण्यात आल्या. तसेच तृतीयपंथीयांसाठी देशभरात झालेले कायदे व कल्याणकारी योजनांचा आढावा घेण्यात आला.

**सुचनक शब्द :** तृतीयपंथीय, हिजडा, समस्या, शिक्षण, आशिर्वाद, लैंगिकता, टाळ्या वाजविणे

### प्रस्तावना :

हिजडा/तृतीयपंथीय यांच्या ऐतिहासिक अस्तित्वाला महाभारतातील शिखंडी, बृहन्नडा, अयप्पा, सुफी व जन्म आणि लग्न समारंभात प्रचलित असलेले त्यांचे आशीर्वाद साक्षी आहे. तरी देखील हिजडा जन्माला आला तर त्याची सर्वात जास्त झळ त्याच्या आईला पोहचते. पुरुष स्वतःला संपूर्ण पुरुष मानतो, मात्र हिजड्यांचा बाप म्हणून मिरवायला त्यांना लाज वाटते. आईला सर्वच अपत्ये सारखे असतात, मग ते हिजडा असो, गे असो, द्विलिंगी असो, अपंग असो की मंदबुद्धी असो, आई सर्वावर सारखीच माया करते.

हिजडा हा मुळ उर्दू भाषेतील हिजर या अरेबिक शब्दातून आला आहे, हिजर म्हणजे आपली जमात सोडलेला, जमातीतून बाहेर पडलेला. हिजडा जन्म घेतो तो पुरुष म्हणूनच, लहान असतांना पुरुष म्हणून वाढतो पण त्याची लैंगिकता वेगळी असते. जसा जसा तो वाढतो तसे तसे त्याचे हावभाव, हालचाली या स्त्रीसारख्या व्हायला लागतात. त्यांना स्वतःलाही जाणवायला लागते. मनाने स्त्री व शरीराने मात्र पुरुष असा प्रकार असतो. त्यातून होणाऱ्या गोंधळात आपण कोण ? हे त्याला अनेक दिवसांपर्यंत समजतच नाही. पुढे आतून जाणवणाऱ्या बदलामुळे अशी व्यक्ती

१ पूर्णिमा एन.संधानी, श्री सरस्वती समाजकार्य महाविद्यालय वाशिम

२ संभाजी देसाई, भगिनी मंडळ समाज कार्य महाविद्यालय, चोप्रा ४२५१०७

३ वामन कृ. पोळळे, स्व.पुडलिकराव गवळी कला व विज्ञान महाविद्यालय शिरपुर (जैन) जि.वाशिम ४४४५०४

पुरुषत्वाच्या खुना मिटवायला सुरवात करते. डोक्यावरील केस वाढविणे, खरडून (गुळगुळीत) दाढी करणे, साडी/सलवार घालणे, छातीचे उभार कृत्रिमरित्या वाढविणे असे अनेक प्रकार ते करत असतात. त्यातूनच त्याला हिजडा अशी ओळख मिळते. भारतीय घटनेने सर्वांना सन्मानपूर्वक जगण्याच स्वातंत्र्य दिले आहे. परंतु तृतीय पंथीयांचा शैक्षणिक दर्जा व वर्तमान स्थिती मागासलेली असल्याने, त्यांना स्वतःचा आत्मसन्मान व कायदेविषयक जागरूकता नसते. नोकरी किंवा व्यवसाय करणे किंवा स्वतःचे पायावर उभे राहून, समाजाकडून होणाऱ्या अवहेलना व त्रासांना हिमतीने तोंड देण्याची क्षमता तृतीय पंथीयामध्ये विकसित होत नाही. सामाजिक समस्या मानवी संबंधाशी सलग्नित असल्यामुळे तृतीयपंथीय लोकांच्या वर्तमान, सामाजिक, आर्थिक, आरोग्य, आणि शैक्षणिक समस्या बाबत अमरावती विभागातील तृतीयपंथीयांच्या मतांचे अध्ययन हा विषय संशोधनासाठी निवडला.

**लिंगभाव बदल:** तृतीय पंथी/ हिजडे यांच्यापैकी बऱ्याच लोकांना त्यांच्या लिंग भाव परिवर्तनाची जाणीव बाल वयातच होते. त्यांच्या लिंगभाव परिवर्तनाच्या काळातील वागणुके जसे हावभाव, बोलणे चालणे, कपडे परिधान करणे, खेळणे यातील फरक साधारणपणे वयाच्या पाचव्या वर्षापासून जाणवतो. त्यांच्यामध्ये लैंगिक भाव परिवर्तन हे शारीरिक व मानसीक विकासाच्या अवस्थेमध्ये होते. आणि कोणताही वैद्यकीय शास्त्रातील उपाय, शस्त्रक्रिया, आषधी, मानसिक दुलक्ष, पाहीजेतसे परिवर्तन, अस्विकार, खुशामती, सलत राहणे अशा कोणत्याही उपायाने लैंगिक भाव परिवर्तन थांबवता येत नाही. ही एक शारीरिक व मानसीक अवस्था आहे व ती वयाच्या अंदाचे ५ वर्षांपासून तर शेवटपर्यंत असते.

**उपलब्ध साहित्य पुनरावलोकन :** एका अभ्यासांनुसार (शर्मा १९८४) लग्न समारंभात हिजड्यांचा नाच-गाण्याचा कार्यक्रम संपल्यावर त्यांना योग्य बक्षिस मिळाले नाही तर ते साडी/घागरा वर करतात तेव्हा ते प्रेक्षकांना शाप देतात असा समज प्रचलित आहे. परंतु अभ्यासकांच्या मते या प्रकारांना वेगवेगळी कारणे आहेत. त्यांच्या (शर्मा १९८४) मते हिजड्यांचा अपमान व गैरवर्तनुकीला त्यांचे लैंगिक नैराश्य कारणीभूत आहे. हिजड्यांची हि कृती म्हणजे प्रेक्षकांकडून पैसे उकळण्याचे प्रभावी साधन आहे (कारस्टेअरस १९५६ व शर्मा १९८४). यांची हि कृती म्हणजे समाजाकडून त्यांना मिळणाऱ्या दुय्यम व तिरस्काराच्या वागणुकीचा परिणाम आहे (जाफरे १९९७). हिजड्यांचे शापित शब्द खुप असह्य असले तरी ते त्यांच्या नाचगाण्याचा पार्श्वभूमीचा भाग असतो. हिजड्यांचे जीवन (नंदा १९९०) अर्धवट पुरुषाप्रमाणे सुरू होते. स्त्रियांचे कपडे घालणे व हाताने विशीष्ट टाळी वाजविणे हे त्यांचे वैशिष्ट्य होय. हिजडे जेव्हा त्यांच्या समूहात राहायला लागतात तेव्हा ते स्वतःला स्त्रीलिंगी नावे लावतात व एकमेकांना स्त्रीवाचक शब्दांनीच बोलतात जसे ताई, काकु, आजी वगैरे. संशोधनानुसार (कोहेन १९९५) नपुंसकता असणे हि एक महत्वाची व आवश्यक अट हिजडा समाजात प्रवेश करण्यासाठी आहे अशी सर्व हिजड्यांची मान्यता आहे. व नपुंसकता असल्याने दैवी व शारीरिक शक्ती प्राप्त होते असा हिजड्यांचा समज आहे. नपुंसकता येण्यासाठी त्यांचे अविकसित लिंग-छेद सुध्दा ते करतात. लिंग छेद अतिशय क्रूरतेने, नियमबाह्य व भारतीय दंड विधानानुसार अपराध असल्यामुळे ते अतिशय गोपनीय पद्धतीने करतात व या प्रथेला धार्मिक परंपरा मानून ते लिंग त्यांच्या देवतेला अर्पण करतात. एका अभ्यासांतर्गत (नंदा १९९६) हिजडा समुदाय हा भारतीय सामाजिक परंपरेचा अविभाज्य व एकत्रीकृत भाग आहे. भारतीय संस्कृती व परंपरेशी निश्चितच हिजडा/तृतीयपंथीय समुदायाचा वेगवेगळ्या, महत्वाच्या व लैंगिकतेच्या भूमिकेशी जवळचा संबंध आहे. संशोधनातून (झोऊ व इतर १९९७) प्रथमच जे हिजडे/तृतीयपंथी जन्माने अविकसित पुरुष असतात त्यांच्या मेंदूची रचना स्त्रीत्वाची असते असे मत मांडले. यांचे हे अनुमान मानसिक लैंगिकतेचा विकास

हा बुद्धीचा विकास व लैंगिक हार्मोन्स यांच्यातील परस्पर संवादाचा परिपाक आहे या गृहीताला समर्थन करतो. तसेच त्यांचा निष्कर्ष मानसिकतेच्या दृष्टीकोनातून जन्मतः चुकीचे लिंग मिळाले अशा या तृतीयपंथीयांच्या विश्वासास सहमत आहे.

एका संशोधनानुसार (कोहेन १९९५ व नंदा १९९९) हिजड्यांच्या नाच-गाण्या मध्ये धक्के देणे, लज्जास्पद हालचाली व हावभाव यांचा प्रामुख्याने समावेश असतो. नाच-गाणे संपल्यावर हिजडे स्वतःचा घागरा/साडी वर करून अविकसित लैंगिक अवयव दाखवून ते खरे हिजडे आहे हे समाजाला सांगण्याचा लाजीरवाना प्रयत्न करतात. याला कारण असे की छोटे हिजडे/नामद पुरुषांचा ते खूप द्वेष करतात. तृतीयपंथीय/हिजडा यांचे अस्तित्व हिंदू धर्मातील पौराणिक कथांमध्ये मानवजातीच्या अस्तित्वापासूनच पहायला मिळते. अतिशय प्राचीन पौराणिक कथामध्ये सुद्धा देवाधिदेव महादेव, शिवाचा अर्धनारीश्वर म्हणजे अर्ध पुरुष व अर्ध स्त्री असा उल्लेख आढळतो. तसेच महाभारतामध्ये कुरुक्षेत्र येथे अती हुशार व शक्तिशाली अर्जुन सुद्धा स्त्रीवेशामध्ये बृहन्नडा नावाने काम केल्याचे प्रसिद्ध आहे (हिलतेबेटेल १९८०, शर्मा १९८४, नंदा १९९९). हिजड्यांच्या (बक्षी २००४) चालीरीती व त्यांच्या धार्मिक आस्थेविषयी अभ्यास करण्यासाठी १९९२-१९९८ या काळात नवी दिल्ली येथे बऱ्याच लग्न समारंभात हिजड्यांच्या भेटी घेतल्या ६०% तृतीयपंथीयांना प्राणघातक हल्ल्यांना सामोरे जावे लागते (मोरान व शार्प २००४). ३२% तृतीयपंथीय विद्यार्थी, निराशावादी व आत्महत्या करण्यास प्रवृत्त होतात. (फिल्डपत्रीक व इतर २००५). तृतीयपंथी/हिजडे (सेन २००५) हा शब्द अशा लोकांसाठी वापरतात जे समाजाच्या स्त्री व पुरुष या लैंगिक मर्यादेच्या पलीकडे असतात. जे लोक हावभाव व राहणीमानाने त्यांच्या शारीरिक लिंगापेक्षा भिन्न असतात असे व्यक्ती हिजडा या नावाने ओळखले जातात. तृतीयपंथी पैकी ब-याच लोकांना त्यांच्या लिंगपरिवर्तनाची जाणीव बालपणातच होते. या संशोधनानुसार तृतीयपंथीयांच्या लिंगपरिवर्तनाच्या काळातील शारीरिक व भावनिक वागणूक यातील फरक साधारणपणे वयाच्या ५ व्या वर्षापासून जाणवते. भारतीय घटनेच्या कलम १९ नुसार धर्म, जात व लिंग यावरून कोणताही भेदभाव करण्यास सक्त मनाई आहे तरी पण भारतामध्ये हिजड्यांच्या मानवीय मुलभूत हक्काबद्दल भेदभाव केल्या जातो. हिंदू संस्कृतीमध्ये हिजडा समूहाला लग्नप्रसंग, जन्मोत्सव व इतर सणामध्ये महत्वाचे स्थान असूनही लैंगिक भिन्नतेमुळे त्यांना बऱ्याच सुविधा व मुलभूत हक्कापासून वंचित राहावे लागते. उदा. ओळखपत्र, नोकरी, योग्य निवास व्यवस्था, आरोग्य सेवा इत्यादी.

तृतीयपंथीवर एका संशोधना नुसार (सेठ पार्डो २००८) स्त्री-पुरुष यांच्या पलीकडे त्यांची लैंगिकता समजण्यासाठी एक रूपरेषा तयार केली. समाजामध्ये जन्मतः स्त्री-पुरुष असे वर्गीकरण करण्याबाबत लिंग हा एक महत्वाचा गुणधर्म आहे. त्यांनी असे नमूद केले की जन्माचे वेळेस बाह्य लिंगावरून आपली ओळख स्त्री-पुरुष होते व तसे नाव ठेवल्या जाते. तेव्हापासून आपण आपल्या लिंगानुसार आपली वागणूक, बोलणे, कपडे घालणे इत्यादी समाजातील अनुभव व रीतीरिवाजानुसार स्त्री-पुरुष या प्रमाणे प्रगती करत असतो. परंतु कधी कधी एखादे बाळ विरुद्ध लिंग असल्याची वागणूक करतो व तसे जन्माला यायला पाहिजे होते असा विचार करतो. असे मुल आपल्या बदलत्या लैंगिकतेचे प्रदर्शन विरुद्ध क्रिया व तसे कपडे घालून व्यक्त करतो. पुरातन काळात राजवाड्यामध्ये राण्या व महिलांच्या निवासस्थानी रक्षणार्थ व सेवेसाठी तृतीयपंथीयांची मागणी प्रचलीत होती. ही परंपरा चीन देशात सुरू झाली. चीन देशात राजेशाही व राजवंश संपुष्टात आल्यावर जवळपास ७०००० हिजड्यांचे वास्तव्य राजवाड्यात होते (प्रीती शर्मा २०१२). महाभारतातील कुरुक्षेत्र येथील महायुद्धात पितामहः भिष्माला हरविण्यासाठी पांडवांनी शिखंडी या हिजड्याची

मदत घेतली होती अशी इतिहासात नोंद आहे. समाजाने नाकारलेल्या समाजाच्या परिघाबाहेर असलेल्या तृतीयपंथीय समुदायाविषयी आपले (सुलताना २०१२) निर्भीड व आधुनिक विचार मांडले. या समुदायाविषयी आधारित चित्रपट, फायर, जोगवा, शबनम मौसी यामध्ये भावना व मानसिकतेचे अनेक पैलू दाखविले असले तरी समाज मनात उद्‌वेग उत्पन्न होउन वादंग निर्माण झालेला आहे. याचा अर्थ भारतीय समाज या समुहाला आज सहजासहजी स्वीकारत नसेल तरी भविष्यात आपल्याला त्यांना नाकारता येणार नाही. अर्थात त्यांनी (सुलताना २०१२) भविष्यात समाजव्यवस्थेमध्ये काय काय परिणाम व बदल होउ शकतात याचा समीक्षात्मक मागोवा घेतलेला आहे. एका शोध प्रबंधात (चेटीअर २०१५) हिजड्यांचे सामाजिक/आर्थिक स्थान व त्यांच्या आरोग्याविषयक समस्या व पोलीसांचा सर्वस्वी छळाबाबत मुंबई शहरातील हिजड्यांचा सखोल अभ्यास केला आहे त्यांनी मुंबई व ठाणे जिल्ह्यातील ६३ हिजड्यांची माहिती गोळा केली.अध्यपेक्षा जास्त हिजडे मध्यम वर्गीय तर ४०% निम्न वर्गीय आढळले. जास्तीजास्त हिजड्यांना आरोग्याच्या समस्या, छळ, बेकायदेशीर दंड, लैंगिक त्रास, जुलूम, मानवाधिकार हिरावून घेणे अशा समस्यांना सामोरे जावे लागते असे त्यांच्या संशोधनातून आढळले. तसेच हिजड्यांना मुख्यत्वे रहदारी व रेल्वे पोलीसांचा त्रास होत असल्याची बाब त्यांनी लक्षात आणून दिली. एका संशोधनाचा (माला २०१५) मुख्य हेतू म्हणजे आरोग्य सेवा व समाजाकडून आर्थिक आधारावर होणाऱ्या छळामुळे हिजड्यांच्या राहणीमानावर व सामाजिक स्तरावर होणारे परिणाम हा होय. त्यांनी पश्चिम बंगाल मधील खरगपूर शहरातील ५१ हिजड्यांकडून माहिती संकलन केली. या अभ्यासानुसार जास्तीत जास्त हिजड्यांना आरोग्य सेवेत कमरता, छळ, बेकायदेशीर दंड, मानसिक अत्याचार व मानवी हक्कापासून वंचित ठेवणे हे सर्व त्रास सहन करावे लागतात.

### **अध्ययनाचे महत्त्व,निवडलेला विषय व संभाव्य संशोधन प्रश्न :-**

सामाजिक कार्यकर्ते व संशोधक, सामाजिक समस्यावर संशोधन करून सामाजिक प्रश्न हाताळण्याचा व त्यावर तोडगा काढण्याचा प्रयत्न अविरतपणे करत असतात. नियोजनबद्ध तसेच प्रभावी सामाजिक विकासासाठी व सामाजिक धोरण निश्चित करण्यासाठी अशा प्रकारच्या संशोधनाची समाजाला व देशाला नितांत आवश्यकता असते. “अमरावती विभागातील तृतीयपंथी लोकांचे वर्तमान, सामाजिक, आर्थिक, आरोग्य, आणि शैक्षणिक समस्या बाबत तृतीयपंथीयांचे मतांचे अध्ययन” या संशोधनासाठी सांख्यिकीय माहिती गोळा करून त्यांच्याबद्दल असणारे गैरसमज दूर करून समाजात प्रतिष्ठा पुर्वक त्यांचे अस्तित्व जपून, समाजाचे मुख्य प्रवाहात आणण्यासाठी या कार्याचा उपयोग होईल. प्रस्तुत संशोधन शासन, स्वयंसेवी संस्था, निमशासकीय संस्था, तृतीयपंथीयांची संघटना व इतर संबंधीत संस्थाना योजना आख्यातांना उपयुक्त ठरणारे आहे.

उपलब्ध साहित्य परिक्षण, परिस्थितीचे अवलोकन व ज्ञानातून खालील संशोधन प्रश्न उपस्थित झाले.

- १) उत्तरदात्यांची वर्तमान सामाजिक, आर्थिक, आरोग्य व शैक्षणिक परिस्थिती कशी असेल ?
- २) समाजामध्ये त्यांचे स्थान काय आहे ?
- ३) समाजात त्यांना कोणत्या अडचणींना तोंड द्यावे लागते ?
- ४) शासकीय सोय, सुविधांचा त्यांना फायदा मिळतो काय ?
- ५) समाजामध्ये त्यांच्याकडे बघण्याचा दृष्टीकोन कसा आहे ?
- ६) त्यांच्या विकासातील नेमके अडथळे कोणते ?

**अभ्यासाची उद्दिष्टे :** १) तृतीयपंथी यांचे सद्य परीथीचा अभ्यास करणे २) त्यांची आर्थिक, सामाजिक, शैक्षणिक, कौटुंबिक सद्य स्थिती जाणून घेणे. ३) तृतीयपंथी यांना मिळणाऱ्या व न मिळणाऱ्या शासकीय सोय-सुविधांचा अभ्यास

करणे ४) तृतीयपंथीयांचे समाजात असणाऱ्या सहभागाविषयी अभ्यास करणे. ५) तृतीय पंथी यांना समाजाच्या मुख्य प्रवाहात आणण्यासाठी उपाय योजना सुचविणे. ६) तृतीय पंथीयांना संघटित होण्यासाठी उपाय सुचविणे.

**अभ्यासाची गृहितके :** १) तृतीयपंथी यांना स्वतःचे कुटूंबत स्विकारत नाही. २) सामाजात तृतीयपंथीया बाबत भेदभाव केला जातो. ३) तृतीयपंथीमध्ये आर्थिक, सामाजिक, शैक्षणिक बाबतीत मागासलेपणा असतो. ४) कुठल्याही क्षेत्रात तृतीयपंथी यांना (लिंगनिहाय) रोजगाराची संधी उपलब्ध नसते. ५) लोकांचा तृतीयपंथीयांकडे पाहण्याचा दृष्टीकोन दुशीत आहे.

**नमुना निवड पद्धत:** प्रस्तुत अध्ययनासाठी सोईस्कर नमुना निवड पद्धती द्वारे नमुनाची निवड केली आहे. अध्ययनाचे विश्व बरेच मोठे असले तरी त्या सर्वांशी संपर्क तथा संभाषण करणे संशोधकाच्या आवाक्या बाहेर व खर्चीक असते. ज्यावेळी संशोधन विश्वातील एककाची संख्या जास्त असते त्यावेळी अध्ययनाकरीता विश्वातील लघु नमुना निवडला जातो. आणि तो संपूर्ण समुहासाठी आहे असे मानले जाते, या पद्धतीला नमुना निवड पद्धती असे म्हणतात. प्रत्युत संशोधनामध्ये संशोधन कर्तीने गैर संभाव्य नमुना निवड पद्धती पेकी सोईस्कर नमुना निवड पद्धतीद्वारे नमुनाची निवड केली आहे. कारण की उत्तर दाते विखुरलेले, सिमीत गटात, समुदायात असल्याने जसे त्याच्याशी संपर्क जुळते त्यानुसार संवाद साधावे लागतात.

### **तथ्य संकलन :-**

प्रस्तुत अध्ययनासाठी प्राथमिक व दुय्यम अशा दोन्ही तथ्य संकलनाच्या पद्धतीचा उपयोग केला आहे. अमरावती विभागातील तृतीयपंथीयांमध्ये शिक्षणाचे प्रमाण खुप कमी आहे. समाजाच्या दुषित दृष्टिकोनामुळे, समाजातील इतर लोकांचे तुलनेत त्यांचा व्यक्तिगत विकास खुंटलेला आहे. म्हणून या संशोधनात प्राथमिक पद्धतीतील मुलाखत या तंत्राचा, तथ्य संकलनाकरीता उपयोग केला आहे. प्रस्तुत विषयाशी संबंधीत तथ्य संकलनासाठी दुय्यम स्त्रोतांचा सुद्धा वापर करण्यात आला. शासकिय विभाग, स्वयंसेवी संस्था, तृतीयपंथीयांच्या कल्याणा करिता कार्य करणाऱ्या संस्थेकडून त्यांचे दस्तावेज, कागदपत्रे, शासकिय, अशासकिय नोंदणी इ.कडून माहिती प्राप्त केल्या गेली. उत्तरदात्यांची वैयक्तिक व कौटुंबिक परिस्थिती कशी आहे हे त्यांचे सामाजिक स्थान, समाजात येणाऱ्या अडचणी, समाजाची भूमिका, खर्चाचे प्रकार, बचत, आर्थिक समस्या, शिक्षणासाठी प्रोत्साहन इत्यादी बाबत संबंधीत घटकामध्ये माहिती संकलित करण्यात आली आहे. अध्ययनाची व्याप्ती अमरावती विभागातील अमरावती, यवतमाळ आणि अकोला या तिनही शहरातील आहे. तसेच सर्व उत्तर दाते २०-५२ वर्ष या वयोगटातील आहे.

**सामाजिक स्थान :-** व्यक्तीच्या कौटुंबिक, आर्थिक व सामाजिक परिस्थितीवरून त्यांचे समाजातील स्थान ठरते. तृतीयपंथी हा देखील समाजातील एक महत्वाचा घटक असून त्यांनाही समाजात प्रतिष्ठेने जगण्याचा हक्क आहे. त्यामुळे तृतीयपंथीयांचे सामाजिक स्थानाबद्दल माहिती उत्तरदात्यांकडून विचारण्यात आली. यानुसार असा निष्कर्ष निघतो की २७ म्हणजे ५४% तृतीयपंथीयांचे सामाजिक स्थान दुर्बलतेचे आहे तर साधारण सामाजिक स्थान असणारे २३ म्हणजे ४६% तृतीयपंथी आढळून आले. समाजाकडून तृतीयपंथीयांना मिळणारी वागणूक असमाधानकारक असल्याने त्यांची स्थिती दुर्बलतेची आहे.

**समाजाकडून मिळणारी वागणूक :-** समाज तृतीयपंथीयांचा तिरस्कार व चेष्टा करतो ५० पैकी २३ म्हणजे ४६% तृतीयपंथीयांना समाजाकडून साधारण वागणूक मिळते असा निष्कर्ष निघतो. तर समाजाकडून वाईट वागणूक मिळते असे म्हणणारे जास्तीत जास्त २७ म्हणजे ५४ % उत्तरदाते आहेत. तृतीयपंथीयांबद्दल समाजामध्ये जनजागृती फार कमी असल्या कारणाने त्यांना समाजाकडून चांगली वागणूक मिळत नाही.



**समाजात येणाऱ्या अडचणी :-** तृतीयपंथीय हे समाजातील स्त्री-पुरुषापेक्षा भिन्न असल्याकारणाने समाजाकडून त्यांना चेष्टा, अपमान व अतिशय खालच्या दर्ज्याची वागणूक दिली जाते. याबाबत उत्तरदात्यां कडून घेण्यात आलेल्या माहितीनुसार ५० पैकी ४९ म्हणजे ९८% तृतीयपंथीयांना समाजात वावरतांना अडचणी येतात असा निष्कर्ष निघतो. याला कारण असे की आधुनिक समाजव्यवस्थेमध्ये जरी परिवर्तन झाल्यासारखे वरवर वाटत असले तरी खोलवर रुजलेले तृतीयपंथीयांबद्दल समाजाचे भेदात्मक व नीच दृष्टीकोन अजूनही कायम आहे. तसेच ४२ म्हणजे ८४% तृतीयपंथीयासोबत लोक बोलण्यास घाबरतात व २ म्हणजे ४% ला समाजात वावरतांना मानसिक खच्चीकरण होते असे वाटते. तसेच २ म्हणजे ४% ची समाजात वावरतांना कौटुंबिक अवहेलना होते असे आढळून आले. देहबोली, वर्तणूक, भडक शृंगार, सहजपणे कमरेतील लचक येणे, कुतूहल आणि पारंपारिक पुर्वदुषित विचारामुळे समाज तृतीयपंथीयासोबत बोलणे टाळतात. त्यांना बायल्या, छमकछल्ली असे टोचक शब्द व्यंगात्मक दृष्टीने वापरतात.

**शासनाच्या कल्याणकारी योजना:-**तृतीयपंथीयांचा सर्वांगीण विकास व कल्याणकारीता शासन वेगवेळ्या योजनांची आखणी करतात. तर अशा योजनांचा किती लोकांना उपयोग होतो हे विचारण्यात आले. यातून असे आढळून आले की ५० पैकी फक्त २ उत्तरदाते या कल्याणकारी योजनांचा फायदा घेतात. तर उर्वरित ४८ तृतीयपंथीयांना या योजनांचा फायदा होत नाही असे आढळून आले. याला मुख्य कारण त्यांचेकडे आवश्यक प्रमाणपत्र नसणे हे होय.

**समाजाची भूमिका:-**तृतीयपंथीयांना समाज स्वार्थपूर्ण वागणूक देतात. लग्नप्रसंग व इतर शुभप्रसंगी आशीर्वाद घेण्यापुरते समाज त्यांना बोलावतात व पैसे इत्यादी बक्षिसे देतात. परंतु इतर वेळेस त्यांचेसोबत अंतर ठेवून वागतात ही दुहेरी भूमिका प्रकर्षाने जाणवते. याबाबत अभ्यास करण्यासाठी प्रश्न त्यांना विचारण्यात आले. ५० पैकी ४२ म्हणजे ८४% च्या मते तृतीयपंथीयांबाबत जनजागृती करायला पाहिजे. तर ४ उत्तरदाते म्हणजे ८% च्या मते शालेय स्तरापासूनच मुलांना प्रजोत्पादन प्रक्रियांची तंतोतंत माहिती द्यावी असे आढळते. व इतरांच्या मते दूरदर्शन व प्रसारमाध्यमाच्या सहाय्याने तळागाळापर्यंत त्यांची माहिती द्यावी व संबंधीत कायदे करावे असे दिसून आले. यावरून असा निष्कर्ष निघतो की, समाजाची मानसिकता बदलण्यासाठी मोठ्या प्रमाणात तळागाळापर्यंत जनजागृती करणे आवश्यक आहे.

**खर्चाचे प्रकार:-**तृतीयपंथीय त्यांचे उत्पन्न कोणत्या गोष्टीसाठी कसे खर्च करतात हे जाणून घेण्यात आले. ५० पैकी २४ म्हणजे ४८% त्यांच्या मुलभूत गरजा पूर्ण करण्यासाठी खर्च करतात. १८ (३६%) च्या मते सौंदर्य प्रसाधनावर जास्त खर्च होतो. उर्वरित ८ (१६%) तृतीयपंथीय आरोग्य, शिक्षण व इतर बाबीवर खर्च करतात. या अभ्यासातून असा निष्कर्ष निघतो की तृतीयपंथीयांचे उत्पन्नाचे साधन मर्यादित असल्यामुळे मुलभूत गरजा पूर्ण करण्यावर जास्तीतजास्त खर्च होतो. आरोग्य, सौंदर्य प्रसाधने व इतरावर काही खर्च होतो व शिक्षणावर खर्च कमी होतो.

**पैशाअभावी इच्छा मारणे :-** त्यांचे उत्पन्न अल्प असल्यामुळे त्यांना जीवन जगत असतांना खूप तडजोड करावी लागते. परंतु बरेचदा उत्पन्न व खर्च यांचा ताळमेळ बसत नाही तेव्हा त्यांना आपल्या इच्छा माराव्या लागतात, या संदर्भात उत्तरदात्यांना प्रश्न विचारण्यात आले. या अभ्यासाअंतर्गत एकूण ५० पैकी ४८(९६%) तृतीयपंथीयांना पैशाअभावी इच्छा माराव्या लागतात असे आढळून आले. तर २ (४%) च्या मते पैशाअभावी फारशा इच्छा माराव्या लागत नाही. वरील अभ्यासाअंती असा निष्कर्ष निघतो की वाढती महागाई, उत्पन्नाचे सीमित साधन आणि लहानपणापासून घरातून निघून गेल्यामुळे वारसा हक्क मिळत नाही म्हणून त्यांचे उत्पन्न कमी असते व या सीमित उत्पन्नामुळे सर्वाधिक उत्तरदात्यांच्या इच्छा माराव्या लागतात.

**बचत :-** शासनाच्या सुधारणा व शिक्षणामुळे भविष्यातील आर्थिक अडचणी सोडविण्यासाठी लोक बचत करायला लागलेत. म्हणून त्यांची बचतीची धोरणे व सवयी काय आहेत हे जाणून घेण्याचा प्रयत्न केला. या अभ्यासात एकूण ५० पैकी ४९ (९८%) तृतीयपंथीय, भविष्यातील आर्थिक अडचणी जसे आजारपण, दुर्घटना, वृद्धावस्था वगैरे सोडविण्यासाठी बचत करतात असे दिसून आले. तर १ (२%) तृतीयपंथीयांच्या मते अल्प उत्पन्नामुळे ते बचत करू

शकत नाही असे म्हणाले. तसेच बचतीसाठी बँक, पोस्ट, बचतगट उपलब्ध असल्यामुळे ते कशाप्रकारे बचत करतात हे माहित करून घेण्यात आले. या अभ्यासात एकूण ५० पैकी ४९ तृतीयपंथीय, बचत करतात असे दिसून आले म्हणून उत्तरदाते कशाप्रकारे बचत करतात हा प्रश्न फक्त ४९ उत्तरदात्यांनाच लागू होतो. या प्रश्नाच्या उत्तरात असे आढळून आले की ४९ पैकी ४८ (म्हणजे ९८%) तृतीयपंथीय त्यांनी केलेली बचत मौल्यवान धातूच्या स्वरूपात स्वतःजवळ ठेवतात. तर ४९ पैकी १ (म्हणजे २%) तृतीयपंथीय आपली बचत बँकेत जमा करतात.

**स्वतः खर्च करणे बाबत :-** तृतीयपंथीयामध्ये लहानपणापासूनच गुरू-चेला ही परंपरा आहे व बहुतेकांचे उत्पन्न भिक्षा व इतर मार्गाने होत असल्याने त्यांचे उत्पन्न अनियमित असते व म्हणून त्यांना कमाई स्वतःच्या इच्छेने खर्च करता येते काय हा प्रश्न विचारण्यात आला. या अभ्यासाअंतर्गत घेतलेल्या एकूण ५० पैकी ४८ म्हणजे ९६% तृतीयपंथीय त्यांच्या मिळणा-या उत्पन्नातून ते स्वतः खर्च करतात, तर उर्वरित २ म्हणजे ४% तृतीयपंथीय स्वतः खर्च करीत नाही असे आढळून आले. तृतीयपंथीय समुदायाने राहतात व उत्पन्न, नाईक, मौसी, गुरू यांचे जवळ जमा करावे लागते. मात्र त्यांना सर्वच कमाई जमा करावी लागत नाही त्यामुळे रोजच्या कमाईतून ते आपल्या गरजा पूर्ण करण्याकरीता स्वतः खर्च करतात असे दिसून आले.

**आर्थिक समस्या :-** मानवी गरजा अमर्याद आहेत परंतु त्या गरजा भागविण्यासाठी उत्पन्न मर्यादित आहेत म्हणून उत्पन्न व खर्च या दोन्ही बाबींचा ताळमेळ साधावा लागतो. या दृष्टीकोनातून आर्थिक समस्या संपूर्णतः येण्याबाबत तृतीयपंथीयांचे मत घेण्यात आले. या अभ्यासासाठी निवडलेल्या ५० पैकी ४८ (९६%) तृतीयपंथीय, आर्थिक समस्या संपूर्णतः येण्यास सहमत आहेत तर उर्वरित २ म्हणजे ४% याबाबत तटस्त आढळून आले. तसेच शासनाने व समाजाने त्यांच्या आर्थिक समस्या संपूर्णतः येण्याबाबत रोजगार, व्यवसाय वगैरेची व्यवस्था करायला पाहिजे.

**शिक्षणासाठी प्रोत्साहन :-** अनेकदा समाजात तृतीयपंथीयांना, मित्रमंडळीच्या चेष्टा, शिक्षकांचे उपहासात्मक बोलणे या समस्या येतात. यामुळे घरून पळून जावून समाजापासून दूर राहावे हि भावना त्यांच्यात निर्माण होते. त्यामुळे तृतीयपंथीय सहसा शिक्षणापासून वंचित राहतात. अशा परिस्थितीत त्यांना शिक्षणासाठी काही जवळचे मित्र वगैरे प्रोत्साहित करतात काय हे माहित करून घेण्यासाठी सर्वांना प्रश्न विचारण्यात आले. या अभ्यासात एकूण ५० पैकी फक्त ४ (म्हणजे ८%) तृतीयपंथीय शिक्षणासाठी जवळचे मित्र प्रोत्साहित करतात असे कबुल करतात. तर उर्वरित ४६ (म्हणजे ९२%) उत्तरदाते शिक्षणासाठी कोणीही प्रोत्साहित करत नाही असे म्हणाले. वेगळी देहबोली आणि जीवनशैली मुळे शिक्षणासाठी कोणी प्रोत्साहित करत नाही असे म्हणणारे ३२ उत्तरदाते तर पारंपरिक व्यवसाय करत असल्यामुळे शिक्षणासाठी कोणी प्रोत्साहित करत नाही असे म्हणणारे १४ उत्तरदाते आढळले.

**शैक्षणिक पात्रता वाढविणे :-** तृतीयपंथीय समूहाने राहतात व त्यांचेवर त्यांच्या समूहाच्या प्रथा व परंपरांचा खूप मोठ्या प्रमाणात पगडा बसलेला आहे. म्हणून ते शिक्षण घेण्यासाठी उत्सुक आहेत का हे जाणून घेण्यासाठी त्यांना संबंधीत प्रश्न विचारण्यात आला. तर ५० पैकी ४० (म्हणजे ८०%) उत्तरदाते शैक्षणिक पात्रता वाढविणे साठी उत्सुक आहेत असे दिसले.

**समुपदेशन केंद्र :-** तृतीयपंथीय, हिजडा, ट्रान्सजेंडर हा खरा तर फार मोठा समूह आहे ज्यामध्ये अर्धवट पुरुषांचे स्त्री, व अर्धवट स्त्रीयांचे पुरुष होणारे, झालेले व होत असलेले आहेत. विज्ञान व वैद्यकीय शास्त्राच्या प्रगतीमुळे शारीरिक अर्धवट स्त्री/पुरुषाला त्यांच्या आंतरिक मानसिकतेनुसार बाह्य शरीर बदलविता येते. तृतीयपंथीयांच्या बाबतीत जन्माच्या वेळेस बाह्य शरीरावरून ठरविलेले लिंग पुढे चालून त्यांचा लिंगभाव यासोबत समन्वय साधत नसेल तर ती व्यक्ती मानसिक व लैंगिकदृष्ट्या द्विविधा मनस्थितीत जाते. अशा परिस्थितीत त्यांच्या समस्या सोडविण्यासाठी समुपदेशन केंद्र असावे काय याबाबत उत्तरदात्यांना संबंधीत प्रश्न विचारण्यात आले असता सर्व ५० ही (१००%) उत्तरदात्यांनी समुपदेशन केंद्र असल्यास त्यांच्या समस्या सोडविण्यास सोपे होईल असे मत व्यक्त केले.

**सर्वांगीण विकास कक्ष :-** तृतीयपंथीय/हिजडे समाजाचा एक घटक आहे म्हणून त्यांचे सर्वतोपरी उत्थान करणे गरजेचे आहे. तरी त्यांच्या सर्वांगीण विकासासाठी मदत कक्ष असणे जरूरी आहे व अशा कक्षामुळे त्यांना चांगला फायदा होईल काय याबाबत माहिती घेण्यात आली असता ३५(म्हणजे ७०%) उत्तरदात्यांनी सर्वांगीण विकासाचे कक्ष असल्यास तृतीयपंथीयांना समाजाचे मुख्य प्रवाहात येण्यास गती मिळेल असे मान्य केले तर उर्वरित १५(म्हणजे ३०%) च्या मते अशा कक्षामुळे योग्य मार्गदर्शन मिळेल असे आढळले. त्यांच्या विकासातील मुख्य अडथळा शिक्षणाचा अभाव होय असे ४८(म्हणजे ९६%) उत्तरदाते म्हणाले तर फक्त २ च्या मते रूढी व परंपरा यांच्या पगड्यामुळे विकासात अडथळे येतात असे आढळले.

**शासकीय वर्तमान योजना पर्याप्तता :-** शासनाच्या ज्या काही योजना तृतीयपंथीयांसाठी उपलब्ध आहेत त्याचा त्यांना फारसा फायदा होत नाही याला कारण असे की त्यांच्याकडे या योजनांचा लाभ घेण्यासाठी ओळखपत्र, मतदानपत्र, रेशन कार्ड नाही व त्यामुळे त्यांना गलिच्छ वस्त्यांमध्ये राहावे लागते. यासंदर्भात सर्व ५० हि उत्तरदात्यांनी अस्तित्वात असलेल्या शासकीय योजना पर्याप्त नाही असे मत व्यक्त केले.

**जोडीदार निवड :-** मानव हा समाजशील प्राणी असल्याने त्याला आयुष्यभराच्या सोबतीसाठी जोडीदाराची आवश्यकता असते व त्यासाठी समाजामध्ये कुटुंबव्यवस्था व विवाह संस्था निर्माण झाल्या आहे. याचप्रकारे तृतीयपंथी सुध्दा जोडीदार निवडतात की नाही हे जाणुन घेणे अध्ययनाच्या दृष्टीने महत्वाचे ठरते. तथ्यांचे विश्लेषण करित असतांना असे निष्पन्न झाले की एकुण सर्वच ५०(१००%) उत्तरदाते जोडीदाराची निवड करतात व ते त्यांचे बिरादरीतील रितीरिवाजानुसार वैवाहिक जीवन जगतात. ते आपले लैंगिक गरजांची पूर्तता करतात परंतु त्यांची शारीरिक रचना प्रजोत्पादनास कार्यक्षम नसल्यामुळे त्यांना अपत्य प्राप्ती होत नाही.

भारतीय संस्कृतीमध्ये विविध जातीत विवाहाकरिता जोडीदार निवडायच्या वेगवेगळ्या पध्दती आहे. या अनुषंगाने ४८(९६%) तृतीयपंथी त्यांचे जोडीदाराची निवड स्वतः करतात असे आढळून आले तर २ (४%) उत्तरदाते गुरूच्या संमतीने जोडीदाराची निवड करतात. तृतीयपंथी जीवनशैली सर्वसामान्यापेक्षा वेगळी आहे. त्यांच्यात मानसिक आवड समलिंगी आहे. त्यामुळे ते गुरू, मावशी यांचे संमतीने आपसात पती-पत्नी, भाऊ -बहिण, आत्या-मामा असे नाते विकसित करतात.

**कायदेशीर प्रतिबंध :-** तृतीयपंथीयांना जन्मापासुनच समाजाकडून भीती, अवहेलना, दबाव, मानसिक ताण, चेष्टा इत्यादी प्रकारांना बळी पडावे लागते. म्हणुन या सर्व बाबीवर कायद्याने प्रतिबंध असल्यास त्यांना समाजात मानाने जगता येईल. याबाबत उत्तरदात्यांना प्रश्न विचारले असता असे दिसून आले की सर्व ५०(म्हणजे १००%) हि उत्तरदाते कायदेशीर प्रतिबंध असणे गरजेचे आहे व त्यामुळे त्यांना समाजात सन्मानपूर्वक जगता येईल अशा मताचे आहेत.

**बचतगटातून सक्षमिकरण :-** शिक्षण व शासनाचे सुधारित धोरणामुळे भविष्यातील आर्थिक अडचणीसाठी लोक बचत करतात. ही बचत आजारपण, दुर्घटना, वृद्धावस्था वगैरे सोडविण्यासाठी कामी येते. तृतीयपंथीयांना बचतगटाच्या माध्यमातून स्वयं मेहनत/परिश्रमातून सबळ करण्याबाबत शासनाच्या योजनांचा उपयोग कसा करता येईल याचा अभ्यास करण्यासाठी व त्यांना कशाप्रकारे बचतगटाचा फायदा होतो हे माहित करून घेण्याचा प्रयत्न करण्यात आला. या अभ्यासात ५० पैकी ३८ (७६%) तृतीयपंथीय बचतगटाच्या माध्यमातून त्यांचे सक्षमिकरण व्हावे यासाठी सहमत आहेत तसेच या सक्षमिकरणासाठी ४ अंशतः सहमत, तर ५ तटस्थ व ३ उत्तरदाते असहमत आढळून आले. वरील अभ्यासावरून बचतगटाच्या माध्यमातून सक्षमिकरणासाठी त्यांची सहमती आहेत असा निष्कर्ष निघतो.

**तृतीयपंथी-कायदेशीर मान्यता :-** सर्वोच्च न्यायालयाने दिनांक १४-४-२०१४ ला कायद्याच्या परिभाषेत थर्ड जेंडर (तृतीय लिंग) अशी मान्यता दिली. त्यामुळे प्रतिष्ठेने जगण्यासाठीच्या अधिकाराबद्दल तृतीयपंथीयांची प्रतिक्रिया जाणून घेण्याचे प्रयत्न करण्यात आले. या अभ्यासानुसार एकुण ४८ (९६%) उत्तरदात्यांनी सर्वोच्च न्यायालयाचे

निर्णयाचा सकारात्मक परिणाम झाला असे मान्य केले. तर उर्वरित ४% या विचाराच्या विरोधात होते. असे अनेक कायदे भारतीय नागरिकांच्या हक्काच्या सुरक्षेसाठी व सामान्य जीवन जगण्यासाठी बनविले आहेत तेच कायदे तृतीयपंथीयांना त्यांचे जीवन सामान्यपणे जगण्यासाठी लागू आहे. परंतु काही कायद्याच्या आधारावर सार्वजनिक जागेवरून तृतीयपंथीयांना केवळ संशयाच्या कारणावरून अटक केली जाऊ शकते. तसेच अनैतिक वाहतुक प्रतिबंध कायद्या अंतर्गत एखाद्या लहान मुलाला लिंगबदल संभ्रमामुळे तृतीयपंथीयांनी ताब्यात घेतले असेल तर पोलीस त्यांना अटक करू शकतात. सर्वोच्च न्यायालयाने दिलेल्या कायद्याला सामाजिक मान्यता मिळणे व मनापासून तृतीयपंथीयांना समाजातील सर्व घटकांनी स्वीकारणे अत्यंत गरजेचे आहे तेव्हाच त्यांच्या समस्या कमी होतील.

**कायद्याने संरक्षण मिळणेबाबत :-** समाजातील स्त्री/पुरुषापेक्षा तृतीयपंथीय हे वेगळे आहेत म्हणून समाज त्यांना चेष्टा, अपमान व अतिशय खालच्या दर्ज्याची वागणूक देतात. समाजाच्या सतत अपमानास्पद वागणूक, छळ, शोषण यामुळे तृतीयपंथीय समाजापासून दूर राहतात. तृतीयपंथीयांना प्रथमतः त्यांचे कुटुंबच स्वीकारत नाही व या कौटुंबिक/समाजाच्या त्रासामुळे ते घरातून पलायन करतात. त्यांना घरातील संपत्ती मध्ये वाटा मिळण्याची शास्वती नसते. तसेच तृतीयपंथीय समुदायामध्ये गुरू-चेले पद्धतीने राहतात व तेथेही त्यांचे शोषण होत असते. पोलीस स्टेशनला तक्रार करायला गेलेत तर तेथेही त्यांना पोलिसांचा त्रास सहन करावा लागतो. तरी त्यांच्यासाठी कायद्याने संरक्षण सुविधा असायला पाहिजे काय हे माहित करून घेण्यासाठी प्रश्न विचारण्यात आला. तरी सर्वच ५० (म्हणजे १००%) ही उत्तरदात्यांनी त्यांच्यासाठी कायद्याने संरक्षण सुविधा असायला पाहिजे असे मत व्यक्त केले.

**आरोग्याच्या समस्या सोडविण्यासाठी आर्थिक मदत :-** समाजाच्या तिरस्कारामुळे तृतीयपंथीयांना रोजगार नसतो, त्यांना भिक्षा मागून पोट भरावे लागते त्यामुळे आजारी असतांना त्यांना आर्थिक मदत कोण करतो हे विचारण्यात आले. या अभ्यासाकरिता ५० पैकी ३७ (७४%) उत्तरदात्यांनी आरोग्याच्या समस्या स्वतः सोडवितात असे सांगितले. तर ९ म्हणजे १८% ला मित्रमंडळी, ४ ला गुरू व २ तृतीयपंथीयांना इतर मदत करतात असे आढळून आले.

**उपचारासाठी प्राथमिकता :-** तृतीयपंथीय पूर्णपणे पुरुषही नाही तर स्त्रीही नसतात, त्यांच्या मध्ये मिश्र गुणधर्म असतात. त्यांना इतरांप्रमाणे आरोग्य समस्या असतातच, तेव्हा ते उपचारासाठी पुरुष डॉक्टर किंवा स्त्री डॉक्टर यापैकी कोणाला जास्त प्राधान्य देतात किंवा इतर पर्याय निवडतात हे माहित करून घेण्यासाठी उत्तरदात्यांना प्रश्न विचारण्यात आले. या अध्ययनासाठी निवडलेल्या ५० पैकी ३५ (म्हणजे ७०%) उत्तरदात्यांनी त्यांना आरोग्याच्या समस्या येतात तेव्हा ते उपचारासाठी शक्यतो पुरुष डॉक्टरांकडे जातात असे सांगितले. तर उर्वरित १५ म्हणजे ३०% तृतीयपंथीय, आरोग्य विषयीच्या समस्यावर उपचारासाठी स्त्री डॉक्टरांकडे जातात असे आढळून आले.

**टाळ्या वाजविणे :-** विशिष्ट टाळ्या वाजविणे ही तृतीयपंथीयांची परंपरागत प्रथा आहे. अशा विशिष्ट टाळ्या वाजविणेमुळे त्यांच्या आरोग्यावर काय परिणाम होतात यासाठी प्रश्न विचारण्यात आले. या अध्ययनासाठी निवडलेले सर्व ५० (१००%) उत्तरदाते अशा विशिष्ट टाळ्या वाजविल्यामुळे तृतीयपंथीयांचे शारीरिक व मानसिक आरोग्यावर चांगले परिणाम होतात असे म्हणाले.

**टाळ्या मधील फरक :-** समाजात सर्वच सभा, कार्यक्रम व समारंभ यामध्ये आनंद व्यक्त करण्यासाठी टाळ्या वाजवणे हे सभ्यतेचे लक्षण समजतात. तर तोच समाज तृतीयपंथीयांच्या विशिष्ट टाळ्या वाजविणे या परंपरागत प्रथेकडे विकृत नजरेने पाहतो. याविषयी उत्तरदात्यांना प्रश्न विचारण्यात आले असता या संदर्भात समाजमनाचे दुषित व भेदभावाचे प्रतिक आहे असे सर्वच ५० (१००%) उत्तरदाते म्हणाले. तसेच टाळ्या वाजविणे या परंपरागत प्रथेवर सर्व १००% तृतीयपंथीयांची श्रद्धा आहे असे आढळले.

**रक्तगट तपासणे :-** तृतीयपंथीय हे त्यांच्या आर्थिक परिस्थितीमुळे कधीकधी वेश्याव्यवसाय, समलिंगी संबंध, अनैसर्गिक संबंध अशा वाममार्गाने जातात. यामुळे त्यांना बरेचदा अनेक गुप्तरोगांना बळी पडावे लागते. त्यामुळे त्यांना

त्यांच्या रक्तगटाची तपासणी करणे आवश्यक असते. म्हणून ते रक्तगटाची तपासणी करतात काय याविषयी उत्तरदात्यांना प्रश्न विचारण्यात आले. यासाठी ५० पैकी ४६ (म्हणजे ९२%) उत्तरदाते रक्तगटाची तपासणी करतात असे आढळले. याविषयी २ तटस्थ व २ उत्तरदाते असहमत होते.

**रक्तदान करणेबाबत :-** तृतीयपंथीय हे समाजातील एक घटक असल्यामुळे त्यांना रक्तदानाविषयी किती माहिती आहे व याविषयी समाजकार्याला हातभार लावतात की नाही हे जाणून घेण्यासाठी प्रश्न उत्तरदात्यांना विचारण्यात आले. या अध्ययनातील ५० पैकी ४२ (म्हणजे ८४%) उत्तरदाते रक्तदान करून समाजकार्याला हातभार लावण्याबद्दल सहमत आहेत. तर ८ उत्तरदाते रक्तदान करण्याबाबत असहमत आहे.

**HIV चाचणी करणेबाबत :-** कधी कधी तृतीयपंथीय त्यांच्या आर्थिक परिस्थितीमुळे वेश्याव्यवसाय, अनैसर्गिक संबंध या वाममार्गाने जातात व त्यामुळे त्यांचे एकापेक्षा जास्त लैंगिक जोडीदार असतात. यामुळे त्यांना बरेचदा HIV सारख्या गुप्तरोगांना बळी पडावे लागते. म्हणून ते HIV तपासणी करतात काय याविषयी उत्तरदात्यांना प्रश्न विचारण्यात आले. यासाठी ५० पैकी ४८ (म्हणजे ९६%) उत्तरदाते रक्तगटाची HIV तपासणी करतात असे आढळले. याविषयी २ उत्तरदाते तटस्थ होते. या आजाराचा प्रसार दुसऱ्यांना होऊ नये यासाठी शासन स्तरावर विविध प्रयत्न करण्यात येतात. त्यामुळे लोकांनी त्यांचे मनोबल वाढवावे, औषध घेणे व व्यायाम करणे यासाठी समुपदेशन केल्याने जास्त फायदेशीर ठरेल असे सर्वच १००% उत्तरदाते म्हणाले.

**तृतीयपंथीयासाठी देशभरात झालेले कायदे व कल्याणकारी योजना :** बाराव्या पंचवर्षीक योजनेत (२०१२-१७) तृतीयपंथीयाच्या संक्षमीकरणासाठी सरकारने पुढाकार घेतला आहे. तृतीयपंथी यांना राहण्यासाठी घर, शिक्षण, आरोग्य-सुवीधा, रोजगार व कौशल्य विकास या साठी आर्थिक तरतुद करण्याचे सुचीत केले आहे. तसेच लोकसभेत २०१६ ला तृतीयपंथी संरक्षण हक्क बिल सादर करण्यात आले होते. वास्तविकतः मा. सर्वोच्च न्यायालयाच्या निकालानंतर तृतीयपंथी वेलफेअर बोर्ड स्थापन करणारे महाराष्ट्र हे देशातील दुसरे राज्य होय.

नालसा निकाल पत्राने तृतीयपंथीयांना काही खालील पैकी अधिकार दिलेत. १) त्यांना तृतीयपंथी / तृतीय लिंगभाव / थर्ड जेंडर म्हणून मानल्यात यावे. २) हिजड्यांना त्यांचा लिंगभाव त्यांनी स्वतः सांगितल्याप्रमाणे मानल्या जावा. ३) हिजड्यांना सामाजीक आणि शैक्षणिक संस्थामध्ये प्रवेशापासून तर सरकारी नोकरी भरती पर्यंत आरक्षणे द्यावीत. ४) त्यांच्यासाठी वेगळी स्वास्थ्य सेवा केंद्रे चालवावीत. ५) त्यांच्या सर्व प्रकारच्या समस्याकडे शासनाने गाभीर्याने पाहावे. ६) शासनाने त्यांच्या सामाजीक कल्याणासाठी योजना राबवाव्यात ७) तृतीय पंथीनामुद्धा अमानवीय शिक्षा, छळ आणि कृता या पासून संरक्षण मिळण्याचा हक्क आहे. साधारण या प्रमाणेच अधिकार तृतीय पंथी संरक्षण विधेयक २०१६ नुसार सुद्धा त्यांना देण्यात आले आहे. तामिळनाडु सरकारने तृतीयपंथी साठी, तृतीयपंथी कल्याण कार्ड ही योजनासुरु केली. कर्नाटक सरकारने ४० वर्षापेक्षा जास्त वयोगटातील तृतीयपंथीयांना मैत्रिण योजना सुरु करून त्यांना दरमहा ५०० रु. निवृत्ती वेतन सुरु केले.

महाराष्ट्रात संजय गांधी निराधार योजना, राजीव गांधी जिवनदायी आरोग्य योजना, श्रावणबाळ सेवा योजना, अंतोदय अन्न योजना, घरकुल योजना, पुरक पोशण आहार योजना इत्यादी तृतीयपंथीसाठी सुरु केल्यात. गुजरात, उत्तर प्रदेश, छत्तिसगड व ओरीसा सरकारने घर योजना, रोजगार, आरोग्य, तृतीयपंथी कल्याण बोर्ड, वृद्धापकाळ निवृत्ती वेतन इत्यादी तृतीयपंथीसाठी सुरु केल्यात.

दिल्ली सरकारने जे तृतीयपंथी तिन वर्षापेक्षा जास्त काळापासून दिल्लीत रहीवासी आहेत त्यांना अन्नश्री योजनेचा लाभ दिला. तसेच केरळ सरकारने त्यांना शालेय शिक्षणासाठी दरमहा १००० ते २००० रु. शिष्यवृत्ती व ६० वर्षावरील तृतीयपंथीयांना पेंशन योजना सुरु केली.



**निष्कर्ष :-** उपकल्पनाच्या, गृहीतकृत्याच्या व मिळालेल्या माहितीच्या आधारावर खालील निष्कर्ष काढण्यात आले.

- १) त्यांचा राहणीमानाचा दर्जा साधारण आहे.
- २) तृतीयपंथीय बाळ जन्माला येणे म्हणजे मागचे जन्माचे पाप नसून त्याचे एकमेव कारण संप्रेरकातील असंतुलन होय.
- ३) तृतीयपंथीय बाळ जन्माला आल्यामुळे त्यांच्या परिवारातील कोणत्याही सदस्याने आत्महत्या केलेली नाही.
- ४) ते त्यांच्या रीतीरिवाजानुसार जोडीदाराची निवड करतो.
- ५) ते धर्म व लिंग यापेक्षाही बिरादरी या शब्दाचा जास्त वापर करतात.
- ६) समाज त्यांना लग्न, जन्म अशा समारंभामध्ये निमंत्रित करतात.
- ७) वाढती महागाई व समाजाच्या पूर्वग्रह दुषित दृष्टीकोनामुळे त्यांना पैशाअभावी इच्छा माराव्या लागतात.
- ८) त्यांना मौल्यवान वस्तु, दागिने, बचत म्हणून स्वतः जवळ ठेवणे सुरक्षित वाटते.
- ९) विशेष शिक्षण व्यवस्थेची त्यांना गरज आहे.
- १०) बचतगट स्थापण्यासाठी स्वतंत्र व्यवस्था त्यांना आवश्यक आहे.
- ११) अपुऱ्या प्रमाणपत्रामुळे त्यांना शासनाच्या कल्याणकारी योजनांचा लाभ घेता येत नाही.

समाजाकडून मस्करी, टोचून बोलणे यामुळे ते समाजापासून दूर राहतात व त्यांच्यात न्यूनगंडाची भावना विकसित होते. त्यांना त्यांच्या परिवाराकडून आधार मिळत नाही म्हणून ते घरातून पलायन करतात त्यामुळे त्यांना लैंगिक शोषण, रस्त्यावर राहणे, व्यसनाधीनता इत्यादी समस्यांना तोंड द्यावे लागते.

#### **सुचना व शिफारसी:-**

- १) शिक्षणासाठी प्रोत्साहन व शैक्षणिक पात्रता वाढविणे साठी सोय असावी.
- २) सर्व स्तरावर मार्गदर्शन/सहाय्यक व समुपदेशन केंद्र असावे.
- ३) शासनाच्या सर्व योजनासाठी, दारिद्र्य रेषेखालील रेशनकार्ड व इतर ओळखपत्र त्यांना द्यावे.
- ४) कमी व्याज दरावर व्यवसायासाठी व लघुउद्योगासाठी त्यांना कर्ज देण्यात यावे.
- ५) त्यांच्या सक्षमिकरणासाठी बचतगटाची विशेष तरतूद करावी.
- ६) आरोग्याच्या समस्या सोडविण्यासाठी त्यांना आर्थिक मदत व्हावी.

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## 11. 'सतधारा' नदी के चित्रित शैलाश्रय: एक नवीन खोज अशोकनगर जिले के विशेष संदर्भ में

सुल्तान सलाहुद्दीन<sup>1</sup>

### संक्षेपिका—

भारतीय समाज में मानवीय विचारों तथा क्रिया-कलापों को व्यक्त करने के लिए कई प्रकार के माध्यमों का प्रयोग किया जाता रहा है, इनमें लेखन, चित्रण, नृत्य, संगीत आदि विशेष स्थान रखते हैं। इन्हीं माध्यमों के द्वारा किसी कालखण्ड तथा क्षेत्र विशेष की सामाजिक स्थिति को भी ज्ञात किया जा सकता है। जिस प्रकार से प्राचीन भारत की सामाजिक स्थिति तथा उसके विभिन्न पक्षों की जानकारी ज्ञात करने के लिए प्राचीन समय की कला को एक महत्वपूर्ण स्रोत के रूप में माना जाता है उसी प्रकार प्राचीन समय के तत्कालीन समाज की जानकारी प्राप्त करने में शैलचित्र भी महत्वपूर्ण स्रोत के रूप में प्रयोग किए जाते हैं। प्राचीन समय के शैलचित्रों से सम्बन्धित शैलाश्रयमध्यप्रदेश के अशोकनगर जिले में प्रवाहित 'सतधारा' नदी के प्रवाह क्षेत्र पर विद्यमान है, जिनकी खोज अशोकनगर जिले के ईसागढ़ तहसील में पुरातात्विक सर्वेक्षण के दौरान हुई। इस शोध-पत्र के माध्यम से इन्हीं शैलचित्रों के विभिन्न पक्षों का अध्ययन प्रस्तुत करने का प्रयास किया गया है।

प्रारम्भिक मानव ने किसी न किसी जलीय स्रोत के समीप के स्थलों को ही अपने निवास स्थल के रूप में चयन किया जिनमें सर्वाधिक पहाड़ी तथा पठारी नदियों के किनारों पर स्थित प्राकृतिक शैलाश्रय प्रमुख हैं। प्रारम्भिक मानव द्वारा प्राकृतिक शैलाश्रयों में निवास करने के साथ-साथ शैलाश्रयों की दीवारों तथा छतों पर अपने दैनिक जीवन में किए गए क्रिया-कलापों को व्यक्त करने के लिए विविध प्रकार के चित्रों को भी चित्रित किया, जो कालान्तर में अभिव्यक्ति को प्रस्तुत करने के लिए एक विशेष प्रकार की कला के रूप में विकसित एवं प्रसिद्ध हुई। प्रारम्भिक मानव द्वारा अपने दैनिक कार्यों तथा तत्कालीन समाज से सम्बन्धित जिन चित्रों को प्राकृतिक शैलाश्रयों में चित्रित किया उन्हें शैलचित्र के नाम से जाना जाता है। जिस प्रकार किसी देश-काल तथा परिस्थिति को समझने के लिए उस स्थल से प्राप्त पुरावशेषों का अध्ययन आवश्यक है, उसी प्रकार किसी क्षेत्र विशेष के तत्कालीन पर्यावरण तथा समाज की जानकारी प्राप्त करने के लिए उस स्थल से प्राप्त शैलचित्रों का अध्ययन भी आवश्यक है।

'सतधारा' नामक लघु नदी मध्यप्रदेश में अशोकनगर जिले के ईसागढ़ तहसील में प्रवाहित होती है। यह नदी अशोकनगर जिले में ईसागढ़ तहसील में बहेरिया एवं बरसाती नालों से निर्मित होकर पूरब दिशा में 24°49' 50" से 24°50' 22" उत्तरी अक्षांश तथा 77° 52' 22" से 77° 58' 10" पश्चिमी देशांतर

<sup>1</sup> सुल्तान सलाहुद्दीन, शोधार्थी, प्राचीन भारतीय इतिहास, संस्कृति एवं पुरातत्त्व विभाग, डॉ. हरीसिंह गौर विश्वविद्यालय, सागर, म.प्र.  
ई-मेल -sultansgo@gmail.com, मो. नं.- 09450194671

के मध्य लगभग 22 किलो मीटर का सफर तय करते हुए बेतवा की सहायक 'ओर' नदी की सहायक जलधारा 'केकई' नदी में मिल जाती है। 'सतधारा नदी के प्रवाह क्षेत्र में लाल बलुए पत्थर से निर्मित सैकड़ों छोटे-बड़े प्राकृतिक शैलाश्रय विद्यमान हैं, इन्हीं शैलाश्रयों को प्रारम्भिक मानव द्वारा अपने निवास स्थान के रूप में प्रयोग किया गया तथा प्रारम्भिक मानव द्वारा इन शैलाश्रयों में अपनी उपस्थिति के चिन्हों को विभिन्न चित्रों के माध्यम से दिखलाने का भी प्रयास किया गया। यह पहला अवसर नहीं है कि अशोकनगर जिले में कोई चित्रित शैलाश्रय से सम्बन्धित पुरास्थल प्राप्त हुआ हो। इससे पहले सन् 1975-76 ई. में जब अशोकनगर गुना जिले का एक भाग हुआ करता था तब इस क्षेत्र से पहली बार शैलचित्रों से सम्बन्धित पुरास्थल की खोज हुई थी। इस खोज को करने का श्रेय भारतीय पुरातत्व सर्वेक्षण विभाग के सी. वी. त्रिवेदी तथा टी. वी. जी. शास्त्री जी को जाता है। सी. वी. त्रिवेदी महोदय ने सन् 1975-76 ई. में गुना (अशोकनगर) जिले के चंदेरी तहसील में बेसरा तथा नानोन गाँवों के पास से प्रवाहित होने वाली 'ओर' नदी के दोनों तटों पर स्थित **चुड़ैल का डेरा** नामक स्थान पर स्थित शैलचित्रों से सम्बन्धित पुरास्थल की खोज की थी।<sup>1</sup> सी. वी. त्रिवेदी महोदय की यह खोज

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'मोर पेन्टेड रॉक शेल्टर्स फ्रॉम मध्यप्रदेश' नामक शोध-पत्र के रूप में 1997 में **इफेक्ट ऑफ इण्डियन सिविलाइजेशन, भाग-1** पुस्तक में प्रकाशित भी हुआ।<sup>1</sup> उपरोक्त के अतिरिक्त समय-समय पर अशोकनगर जिले के कई स्थलों से शैलचित्रों के होने की जानकारी मिलती रही किन्तु इस जिले में शैलचित्रों से सम्बन्धित पुरास्थलों पर पर्याप्त शोध कार्य न होने से अन्य स्थलों के विषय में जानकारी



प्राप्त नहीं हो सकी है।

टोपोग्राफिक नक्शा क्र.54H/13 में प्रदर्शित 'सतधारा' नदी का प्रवाह क्षेत्र

अशोकनगर जिले के ईसागढ़ तहसील में पुरातात्विक सर्वेक्षण के दौरान शोधार्थी को 'सतधारा' नदी के प्रवाह क्षेत्र पर चित्रित शैलाश्रयों के विषयमें जानकारी प्राप्त हुई। इस जानकारी को प्रदान करने में चंदेरी तहसील के श्री मुजफ्फर अली का विशेष योगदान रहा, जिन्होंने 'सतधारा' नदी के 'भरखी' नामक स्थान पर छोटी-बड़ी गुफाओं में लाल रंग से विभिन्न

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प्रकार के चित्रों के बने होने की बात बताई। तत्पश्चात् बताए गए स्थान पर शोधार्थी द्वारा दिनांक 26 अक्टूबर 2017 को पुरातात्विक सर्वेक्षण किया गया। पुरातात्विक सर्वेक्षण के दौरान पाया गया कि 'सतधारा' नदी के प्रवाह क्षेत्र में एक छोटा जल प्रपात है जिसे स्थानीय लोगों द्वारा 'भरखी' नामसे पुकारा जाता है। जिसके दोनों किनारों पर लगभग पन्द्रह (15) चित्रित शैलाश्रय स्थित हैं किन्तु पन्द्रह शैलाश्रयों में से मात्र छः (6) शैलाश्रयों के चित्र वर्तमान समय में बचे हुए हैं तथा अन्य नौ शैलाश्रयों के चित्र प्राकृतिक एवं मानवीय कारणों से समाप्त हो गए हैं।

चित्रित शैलाश्रयों के अतिरिक्त इस नदी के प्रवाह क्षेत्र की पहाड़ियों पर बड़ी मात्रा में बिखरे हुए पाषाण उपकरणों की भी जानकारी प्राप्त हुई, जो इस क्षेत्र पर प्रारम्भिक मानव की उपस्थिति को प्रमाणित करने का प्रमुख स्रोत हैं। शोधार्थी द्वारा इस स्थल के पुरातात्विक सर्वेक्षण के दौरान चित्रित शैलाश्रयों का छायाचित्र लिया गया तथा इस नदी के आस-पास की पहाड़ियों पर बिखरे हुए लघु एवं सूक्ष्म पाषाण उपकरण भी एकत्र किए गए।



‘सतधारा’ नदी एवं उसके दोनो किनारों पर स्थित प्राकृतिक शैलाश्रयों का सामान्य दृश्य सतधारा नदी के प्रवाह क्षेत्र से प्राप्त चित्रित शैलाश्रय—

सतधारा नदी के भरखी नामक स्थान के आस-पास नदी के दाहिने ओर ग्यारह (11) तथा नदी के बाएँ ओर चार (4), कुल पन्द्रह (15) चित्रित शैलाश्रय हैं। इनमें से वर्तमान समय में नदी के दाहिने ओर शैलाश्रय क्रमांक एक, तीन, चार, छः, सात तथा नदी के बाएँ ओर शैलाश्रय क्रमांक नौ ही



ऐसे हैं जिनके चित्रों को आसानी से पहचाना जा सकता है। शोधार्थी ने इस शोध पत्र में चित्रित शैलाश्रयों के चित्रों का शैलाश्रय क्रमांक के अनुसार विवरणप्रस्तुत करने का प्रयास किया है—

‘सतधारा’ नदी के चित्रित शैलचित्रों का विवरण निम्नवत् है—

शैलाश्रय क्रमांक एक (1)—



#### शैलाश्रय क्रमांक एक में चित्रित शैलचित्रों का छायाचित्र

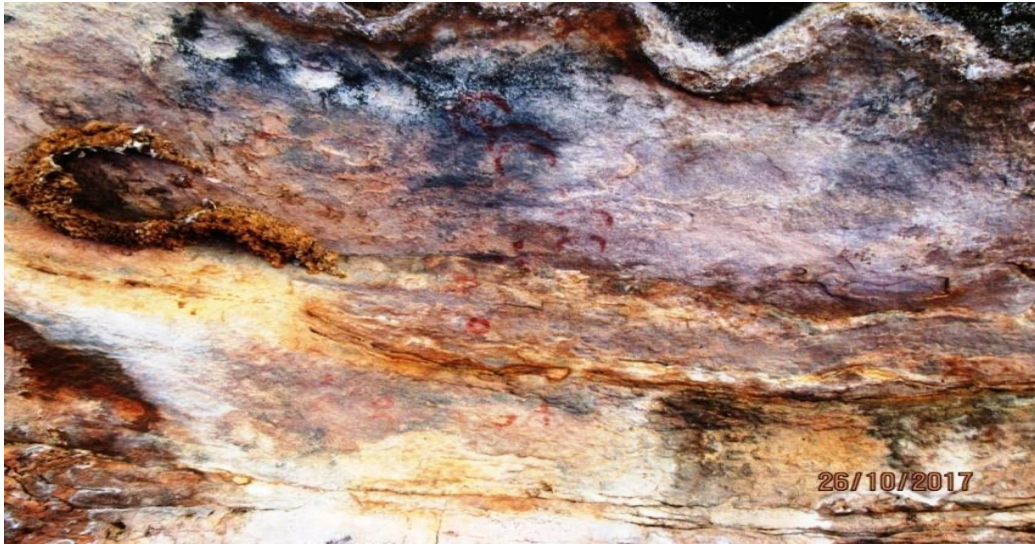
सतधारा नदी के दाहिने तट पर स्थित शैलाश्रय क्रमांक एक में हल्के एवं गहरे लाल रंगों से विविध प्रकार के मानव के साथ-साथ पशुओं के चित्र भी बने हुए हैं। इस शैलाश्रय में दो प्रकार के मानव के चित्रों को देखा जा सकता है जो दो अलग-अलग कालखण्डों में चित्रित किए गए हैं। पहले मानव का चित्र छायाचित्र के मध्य में स्थित है जिसको गहरे लाल रंग का प्रयोग करते हुए समानान्तर तीन रेखाओं के माध्यम से लम्बवत् बनाया गया है। इस प्रकार की मानव आकृतियाँ मध्यपाषाण काल में बनाई जाती थी। लम्बवत् मानव के अतिरिक्त इस शैलाश्रय में यष्टि रूप (स्टिक शेप) में शिकार करते हुए मानव समूह का चित्र देखा जा सकता है। यष्टि रूप में मानव के चित्र लाल रंग का प्रयोग करते हुए मोटी रेखाओं से चित्रित किये गये हैं जिनके हाँथ में धनुष-बाण है। इन मानव समूह को शैलाश्रय में चित्रित पशुओं का शिकार करते हुए बनाया गया है। शिकार करते हुए यष्टि रूप (स्टिक शेप) में मानव समूह के चित्रों की चित्रण शैली को देख कर यह कहा जा सकता है कि इन मानव समूह का चित्रण नवपाषाण एवं ताम्रपाषाण काल में किया गया होगा क्योंकि इस चित्र के मानव समूह के शिकार सम्बन्धित आयुद्धों में धातु के उपकरणों का चित्रण नहीं मिलता है इसके अतिरिक्त यष्टि रूप (स्टिक शेप) में मानव समूह का चित्रण मध्यपाषाण काल में चित्रित लम्बवत् मानव के चित्रों को आक्षेपित करते

हुए बनाया जाना भी इस बात की पुष्टि करता है कि इन मानव समूह का चित्रण नवपाषाण एवं ताम्रपाषाण काल में किया गया होगा।

इस शैलाश्रय में मानव के चित्रों के अतिरिक्त कुछ पशुओं के चित्र भी दिखलाई देते हैं जिनमें से पहला पशु शैलाश्रय के बाएँ दीवार परचित्रित है जो सम्भवतः वृषभ का चित्र है। वृषभ का चित्र प्राकृतिक जमाव तथा विभिन्न चित्रों के आक्षेपण के कारण धुंधला हो जाने तथा इसका आधा चित्र बर के छत्ते के नीचे दब जाने के कारण स्पष्ट नहीं पता चलता है, किन्तु बर के छत्ते के आस-पास ध्यान से देखने पर वृषभ का चित्र स्पष्ट समझ में आ जाता है। वृषभ के चित्र का अध्ययन के पश्चात् यह ज्ञात होता है कि वृषभ के चित्र को लाल रंग का प्रयोग करते हुए पतली रेखाओं के माध्यम से मासल्य काया युक्त लम्बवत् दर्शाया गया है तथा वृषभ के सम्पूर्ण शरीर को आड़ी-खड़ी रेखाओं से अलंकृत भी किया गया है। वृषभ के चित्र की चित्रण शैली, आक्षेपण तथा प्राकृतिक जमाव के आधार पर यह कहा जा सकता है कि यह चित्र मध्यपाषाण काल में चित्रित किया गया होगा क्योंकि जिस चित्रण शैली में यह चित्र बना है उसी चित्रण शैली में निर्मित चित्र भीमबेटका एवं उसके आस-पास के पुरास्थलों से भी प्राप्त हुए हैं।

इस शैलाश्रय में वृषभ के अतिरिक्त लाल रंग का प्रयोग करते हुए मोटी रेखाओं के माध्यम से कुछ हिरण के चित्रों को भी चित्रित किया गया है। हिरण के चित्र तथा यष्टि रूप में चित्रित मानव समूह की चित्रण शैली समान ही प्रतीत होने के कारण यह कहा जा सकता है कि यष्टि रूप में चित्रित मानव समूह इन्हीं हिरणों का शिकार करते हुए चित्रित किये गये हैं। अतः हिरण के चित्रों का चित्रण भी नवपाषाण एवं ताम्रपाषाण काल में ही हुआ होगा।

### **शैलाश्रय क्रमांक तीन (3)–**



### **शैलाश्रय क्रमांक तीन में चित्रित शैलचित्रां का छायाचित्र**

सतधारा नदी के दाहिने ओर स्थित शैलाश्रय क्रमांक तीन में प्राकृतिक जमाव के कारण शैलचित्र धूमिल हो गए हैं, किन्तु धूमिल होने के बाद भी इस शैलाश्रय के चित्रों को पहचाना जा सकता है। इस



शैलाश्रय में सभी चित्र मानव के हैं जिन्हें गतिमान अवस्था में दिखलाने का प्रयास किया गया है। इस शैलाश्रय में मानव के चित्रों को हल्के लाल रंग का प्रयोग करते हुए मोटी रेखाओं के माध्यम से यष्टि रूप (स्टिक शेप) में चित्रित किया गया है। इस शैलाश्रय के चित्रों का रंग संयोजन, चित्रण शैली तथा शैलाश्रय में प्राकृतिक जमाव (पेटिनेशन) को देखने के बाद ऐसा प्रतीत होता है कि गतिमान मानव के चित्र ताम्रपाषाण काल में चित्रित किए गए होंगे।

#### **शैलाश्रय क्रमांक चार (4)–**

सतधारा नदी के दाहिने तट पर स्थित शैलाश्रय क्रमांक चार के चित्रतिथि निर्धारण के लिए विशेष महत्व रखते हैं अतः इस शैलाश्रय के दो छायाचित्रों का विवरण प्रस्तुत किया गया है।



#### **शैलाश्रय क्रमांक चार में चित्रित शैलचित्रों का छायाचित्र (1)**

सतधारा नदी के दाहिने तट पर स्थित शैलाश्रय क्रमांक चार के छायाचित्र संख्या एक में मानव तथा पशु के चित्रों के साथ बैलगाड़ी के चित्रों को आसानी से पहचाना जा सकता है। छायाचित्र संख्या एक के मध्य में निचले भाग पर कथई रंग से चित्रित कुछ चित्र दिखलाई दे रहे हैं, जिनमें से एक चित्र मनुष्य का है तथा दूसरा चित्र हिरण का है। इन दोनों चित्रों को पतले ब्रुश के माध्यम से स्वाभाविक शैली में चित्रित किया गया है। मानव के चित्र को वास्तविक रूप प्रदान करने के लिए उसके पैर एवं हाँथों को गतिमान अवस्था में चित्रित कर सिर पर बंधे मयूर पंख अथवा कोई विशेष प्रकार के पत्तों को भी लहराते हुए दिखलाने का प्रयास भी किया गया है। मानव के समीप ही दूसरा चित्र हिरण का है। इसे भी स्वाभाविक शैली में कथई रंग का प्रयोग करते हुए पतली रेखाओं से चित्रित किया गया है तथा हिरण के



शरीर को रेखीय शैली में अलंकृत भी किया गया है। यह अलंकरण पद्धति मध्यपाषाण काल में शैलचित्रों के चित्रण की विशेष तकनीक में से एक थी।

उपर्युक्त चित्रों के अतिरिक्त इस छायाचित्र में हलके लाल रंग का प्रयोग करते हुए मोटी रेखाओं के माध्यम से यष्टि रूप (स्टिक शेप) में चित्रित मानव के कुछ चित्र भी दिखलाई देते हैं, जो प्राकृतिक जमाव के कारण धूमिल हो गए हैं। यष्टि रूप में चित्रित मानव के चित्रों की चित्रण शैली, रंग संयोजन का अध्ययन करने के पश्चात् यह कहा जा सकता है कि मानव चित्रों को नवपाषाण काल में चित्रित किया गया होगा। यष्टि मानव के अतिरिक्त इस शैलाश्रय में लाल रंग का प्रयोग करते हुए मोटी रेखाओं के माध्यम से डमरु आकार में एक अन्य मानव का चित्रभी चित्रित है। डमरु आकार के मानव की चित्रण शैली के आधार पर यह कहा जा सकता है कि यह चित्र ताम्रपाषाण काल के प्रारम्भिक काल में चित्रित किया गया होगा। मानव चित्रों के अतिरिक्त इस छायाचित्र के बाएँ भाग में दो बैल गाड़ियों के चित्र दिखलाई देते हैं, जिनको लाल रंग का प्रयोग करते हुए पतली रेखाओं के माध्यम से चित्रित किया गया है। बैलगाड़ियों की चित्रण शैली तथा रंग संयोजन का अध्ययन करने के पश्चात् यह ज्ञात होता है कि इनका चित्रण ताम्रपाषाण काल में किया गया होगा। इस प्रकार के बैलगाड़ी का चित्रमध्य भारत के कई पुरास्थलों से प्राप्त हुए हैं जिसमें मन्दसौर जिले के चतुर्भुज नाले पर स्थित शैलचित्र प्रमुख हैं। इस शैलाश्रय में बैलगाड़ी के अतिरिक्त गहरे लाल रंग से पूरक शैली में प्रारम्भिक ऐतिहासिक काल में चित्रित अश्वारोही मानव का चित्र भी चित्रित है, अश्वारोही मानव के चित्र पर प्राकृतिक जमाव (पेटिनेशन) का प्रभाव अत्यधिक होने के कारण स्पष्ट दिखलाई नहीं देता है।



### **शैलाश्रय क्रमांक चार में चित्रित शैलचित्रों का छायाचित्र (2)**

छायाचित्र दो में एक स्थान पर विभिन्न प्रकार की अवस्थाओं में यष्टि रूप (स्टिक शेप) में चित्रित मानव समूह के चित्र दिखलाई पड़ते हैं, इन मानव समूह को लाल रंग का प्रयोग कर मोटी रेखाओं के माध्यम से चित्रित किया गया है। छायाचित्र में कुछ मानव गतिमान अवस्था में तथा कुछ मानव एक

श्रृंखला बनाए हुए दिखलाई दे रहे हैं। इन चित्रों की चित्रण शैली तथा रंग संयोजन को देख कर यह कहा जा सकता है कि दस शैलाश्रय के चित्र ताम्रपाषाण काल में चित्रित किये गये होंगे।

**शैलाश्रय क्रमांक छ: (6)–**



**शैलाश्रय क्रमांक छ: में चित्रित शैलचित्रों का छायाचित्र**

शैलचित्रों की प्राचीनता तथा उनके विविध आयाम को समझने के लिए सतधारा नदी के दाहिने तट पर स्थित शैलाश्रय क्रमांक छ: में चित्रित शैलचित्र विशेष योगदान प्रदान कर सकते थे, किन्तु स्थानीय चरवाहों द्वारा इस शैलाश्रय में आग जलाने के कारण शैलचित्रों को बहुत हानि पहुँची है। शैलाश्रय में धूँआ भरने के कारण लगभग सभी शैलचित्र धूमिल हो चुके हैं। छायाचित्र में धूँए के जमाव के नीचे लाल रंग से चित्रित मानव समूह के चित्र देखे जा सकते हैं, इन चित्रों को पतली रेखाओं के माध्यम से चित्रित किया गया है। शैलचित्रों की चित्रण शैली का अध्ययन करने के पश्चात् यह कहा जा सकता है कि मानव श्रृंखला के चित्रको नवपाषाण काल में पारम्परिक शैली में चित्रित किया गया। इन चित्रों के आक्षेपण के नीचे लाल रंग से बने हुए अन्य चित्र भी देखे जा सकते हैं, आक्षेपण के नीचे दबे चित्रों को ध्यान से देखने से ऐसा प्रतीत होता है कि कुछ चित्र तो मानव के हैं तथा कुछ चित्र किसी पशु के हैं। मानव श्रृंखला के चित्रों के नीचे दबे होने के कारण इन चित्रों को नवपाषाण काल के प्रारम्भिक चरण में चित्रित होने की सम्भावना व्यक्त की जा सकती है। उपर्युक्त चित्रों के अतिरिक्त छायाचित्र में मानव श्रृंखला के चित्रों के ऊपरी भाग पर लाल रंग की आड़ी-तिरछी रेखाएँ दिखलाई पड़ती हैं। इन रेखाओं से बने हुए चित्रों के ऊपर धूँए का जमाव अत्यधिक होने के कारण चित्रों की पहचान नहीं की जा सकती।



**शैलाश्रय क्रमांक सात (7)–**



**शैलाश्रय क्रमांक सात में चित्रित शैलचित्रों का छायाचित्र**

सतधारा नदी के दाहिने तट पर स्थित शैलाश्रय क्रमांक सात में प्राकृतिक जमाव (पेटिनेशन) के प्रभाव के कारण कई चित्रों की पहचान नहीं हो सकी है। जिन चित्रों की पहचान की जा सकती है वे हल्के एवं गहरे लाल रंगों से बने हुए हैं। इस शैलाश्रय में पूरक शैली में कूबड़ युक्त वृषभ तथा उनके साथ मानव के चित्रों को बनाया गया है, जिनको देख कर ऐसा प्रतीत होता है कि तत्कालीन मानव के द्वारा किसी पशुपालक समूह के चित्र को चित्रित करने का प्रयास किया गया है। इन चित्रों के रंग संयोजन तथा चित्रण शैली के आधार पर यह कहा जा सकता है कि ये चित्र प्रारम्भिक ऐतिहासिक काल में चित्रित किये गये होंगे।

**शैलाश्रय क्रमांक नौ (9)–**



**शैलाश्रय क्रमांक नौ में चित्रित शैलचित्रों का छायाचित्र**

सतधारा नदी के बाएँ तट पर स्थित शैलाश्रय क्रमांक नौ में प्राकृतिक जमाव (पेटिनेशन) का प्रभाव अधिक होने के कारण चित्र बहुत धुँधले हो गए हैं। इस शैलाश्रय में लाल रंग का प्रयोग करते हुए मोटी रेखाओं के माध्यम से वानर समूह के चित्रों को चित्रित किया गया है, वानर समूह के चित्रों की चित्रण शैली तथा रंग संयोजन के आधार पर यह कहा जा सकता है कि यह चित्र ऐतिहासिक काल में चित्रित किये गये होंगे। वानर समूह के अतिरिक्त इस शैलाश्रय में एक अश्वारोही मानव के चित्र को भी देखा जा सकता है जो ऐतिहासिक काल की पूरक शैली में चित्रित किया गया है।

‘सतधारा’ नदी के प्रवाह क्षेत्र की पहाड़ियों से प्राप्त पाषाण उपकरण –



‘सतधारा’ नदी की पहाड़ियों से प्राप्त पाषाण उपकरणों का छायाचित्र

‘सतधारा’ नदी के प्रवाह क्षेत्र की पहाड़ियों के पुरातात्विक सर्वेक्षण से प्राप्त पाषाण उपकरणों में से बारह उपकरणों को प्रदर्शित किया गया है जिनका विवरण निम्नवत् है—

1. सफेद रंग के क्वार्ट्ज पत्थर से निर्मित नाखून जैसी खुरचनी (थम्ब निल्ल स्क्रैपर) जो क्रमशः 17 X 15 X 06 मिमी. लम्बी, चौड़ी तथा मोटी है।

2. रुबी क्वार्ट्ज पत्थरके कोर पर निर्मित खुरचनी (कोर स्क्रैपर) जो क्रमशः 33 X 27 X 10मिमी. लम्बी, चौड़ी तथा मोटी है।
3. सफेद एवं स्लेटी रंग के चॉल्सेडोनियन पत्थर से निर्मित ब्लेड (खण्डित) जो क्रमशः 40 X 31X 09मिमी. लम्बा, चौड़ा तथा मोटा है।
4. सफेद रंग का बेलनाकार चॉल्सेडोनियन पत्थर (कोर) जिससे फलक निकाल कर लघु एवं सूक्ष्म पाषाण उपकरण बनाये गये होंगे जो क्रमशः 35 X 24 X 27 मिमी. लम्बा, चौड़ा तथा मोटा है।
5. स्लेटी रंग के अगेट पत्थर से निर्मित एकमुखी लघु ब्लेड (युनीफेशियल ब्लेड) जो क्रमशः 25 X 09 X 05मिमी. लम्बा, चौड़ा तथा मोटा है।
6. हल्के भूरे रंग के चॉल्सेडोनियन पत्थर से निर्मित एकमुखी लघु ब्लेड (युनीफेशियल ब्लेड) जो क्रमशः 30 X 12 X 06मिमी. लम्बा, चौड़ा तथा मोटा है।
7. कथई रंग के चर्ट पत्थर से निर्मित लघु ब्लेड (ब्लेड) जो क्रमशः 34X 17 X 08मिमी. लम्बा, चौड़ा तथा मोटा है।
8. स्लेटी रंग के अगेट पत्थर से बनी छेनी(चीजल) जो क्रमशः 39 X (आधार 12 मिमी. तथा ऊपर की नोख 03मिमी.) X 06 मिमी. लम्बी, चौड़ी तथा मोटी है।
9. सफेद रंग के क्वार्ट्ज पत्थर से निर्मित सूक्ष्म ब्लेड (माइक्रो ब्लेड) जो क्रमशः 12 X 03 X 02मिमी. लम्बा, चौड़ा तथा मोटा है।
10. सफेद रंग के क्वार्ट्ज पत्थर से निर्मित सूक्ष्म ब्लेड (माइक्रो ब्लेड) जो क्रमशः 17 X 06 X 04 मिमी. लम्बा, चौड़ा तथा मोटा है।
11. हल्के कथई रंग के क्वार्ट्ज पत्थर पर से निर्मित एकमुखी सूक्ष्म ब्लेड (युनीफेशियल माइक्रो ब्लेड) जो क्रमशः 19 X 06 X 04मिमी. लम्बा, चौड़ा तथा मोटा है।
12. हल्के कथई रंग के अगेट पत्थर से निर्मित लघु खुरचनी (स्क्रैपर) जो क्रमशः 18 X 11 X 03मिमी. लम्बी, चौड़ी तथा मोटी है।

छायाचित्र में प्रदर्शित पाषाण उपकरणों के अतिरिक्त 'सतधारा' नदी के प्रवाह क्षेत्र की पहाड़ी से प्रागैतिहासिक काल के मानव द्वारा अपने दैनिक जीवन के क्रिया-कलापों में उपयोग किये गये अन्य पाषाण उपकरण भी प्राप्त हुये हैं जिनमें सर्वाधिक लघु एवं सूक्ष्म ब्लेड, पुर्नगठित ब्लेड के साथ-साथ विविध प्रकार की खुरचनियाँ प्रमुख हैं इनके अतिरिक्त लघु एवं सूक्ष्म पाषाण उपकरणों को बनाने में प्रयुक्त पाषाण खण्डों (रॉ-मैटेरियल)की भी प्राप्ति हुई है। यहाँ से प्राप्त समस्त पाषाण उपकरणों को निर्मित करने में बेलनाकार हथौड़ा तकनीक (सिलैन्डर हैमर टेक्नीक)<sup>1</sup>, आघात स्थल तकनीक (बल्ब ऑफ परकशन टेक्नीक)<sup>2</sup>, दबाव तकनीक (पन्च टेक्नीक)<sup>3</sup> तथा पुर्नगठन तकनीक (रिटचिंग टेक्नीक)<sup>4</sup> का प्रयोग कर निर्मित किया गया है। 'सतधारा' नदी के पास की पहाड़ियों से प्राप्त पाषाण



उपकरणों के निर्माण तकनीक का अध्ययन करने के पश्चात् यह कहा जा सकता है कि यहाँ से प्राप्त पाषाण उपकरण उच्चपुरापाषाण काल के अन्तिम चरण अथवा मध्यपाषाण काल के प्रारम्भिक चरण (ऐपीपैलियोलिथिक) के मानवों द्वारा निर्मित करना आरम्भ किया गया जो निरन्तर बाद के काल में भी निर्मित होते रहें।

‘सतधारा’ नदी के प्रवाह क्षेत्र से प्राप्त शैलाश्रयों में चित्रित विभिन्न प्रकार के चित्रों, शैलचित्रों का एक दूसरे पर आक्षेपण (सुपर इम्पोजीशन), शैलचित्रों की चित्रण शैली, रंग संयोजन तथा शैलाश्रयों में प्राकृतिक जमाव (पेटिनेशन) के प्रभाव का अध्ययन किया गया। इस अध्ययन के आधार पर यह कहा जा सकता है कि मध्य भारत में स्थित शैलचित्रों से सम्बन्धित अन्य पुरास्थलों के समान ही ‘सतधारा’ नदी से प्राप्त शैलचित्र हल्के एवं गहरे लाल रंगों का प्रयोग करते हुए पतली एवं मोटी रेखाओं के माध्यम से विभिन्न शैलियों में चित्रित किए गए होंगे। यहाँ से प्राप्त शैलचित्रों की चित्रण शैली को देख कर यह कहा जा सकता है कि इन शैलचित्रों को

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  2. वर्मा, राधाकान्त, *भारतीय प्रागितिहास*, परम ज्योति प्रकाशन, इलाहाबाद, 1970, पृ. सं. 56
  3. पाण्डेय, आर. के., *प्रीहिस्टॉरिक आर्कियोलॉजी ऑफ मध्यप्रदेश*, पूर्वोक्त, पृ. सं. 159
  4. वही, पृ. सं. 159

मध्यपाषाण काल से लेकर ऐतिहासिक काल तक चित्रित किया गया होगा। जिस प्रकार मध्यप्रदेश के भीमबेटका, आदमगढ़, पचमढ़ी तथा अन्य पुरास्थलों से प्राप्त शैलचित्रों एवं पुरास्थल से प्राप्त पुरावशेषों का अध्ययन कर पुरावशेषों तथा शैलचित्रों के मध्य सह-सम्बन्ध स्थापित किया गया है। उसी प्रकार ‘सतधारा’ नदीके निकट की पहाड़ियों से प्राप्त विभिन्न पुरावशेषों (पाषाण उपकरणों) का भी अध्ययन कर यहाँ के शैलचित्रों और पुरावशेषों के मध्य सह-सम्बन्ध स्थापित करने का प्रयास किया गया।

‘सतधारा’ नदी की सात अलग-अलग जलधाराओं के कारण ही इस नदी में लगभग साल भर जल प्रवाहित होता रहता है। इस नदी में वर्ष के लगभग बारह महीने जल प्रवाहित होना जीव जगत की उत्पत्ति एवं विकास के लिए अनुकूल परिवेश माना जाता है। सम्भवतः यही कारण है कि प्रारम्भिक मानव द्वारा इस स्थान को अपने निवास स्थान के लिए चयन किया होगा। जलीय स्रोत के साथ-साथ इस स्थान के भौगोलिक परिवेश को देखकर यह कहा जा सकता है कि प्रागैतिहासिक मानव के जीवन यापन करने के लिये यह उपयुक्त स्थान रहा होगा। यहाँ पर धूप, वर्षा तथा जाड़े से बचने के लिये प्राकृतिक शैलाश्रय विद्यमान हैं, जिन्हें प्रागैतिहासिक काल के मानव अपने निवास स्थान के रूप में प्रयोग किया करते थे। साथ ही यहाँ के शैलचित्रों में विविध प्रकार के पशुओं का चित्रण होना यह



बतलाता है कि यहाँ की पहाड़ियों तथा आस-पास के जंगल में उपयुक्त मात्रा में पशुओं की उपलब्धता रही होगी।

अतः यह कहना सम्भव है कि प्रारम्भिक मानव द्वारा यहाँ के जंगलों में रहने वाले पशुओं का शिकार कर अपने भोजन के रूप में प्रयोग किया जाता होगा। यहाँ की पहाड़ी पर क्वार्ट्ज, चर्ट, चॉल्सेडोनियन आदि पत्थरों का बहुत मात्रा में पाया जाना इस ओर सिद्ध करता है कि इस स्थान पर प्रागैतिहासिक काल के मानवों को शिकार सम्बन्धी उपकरण निर्माण की सामग्री आसानी से प्राप्त होती थी। जिसके प्रमाण आज भी पाषाण उपकरणों के रूप में यहाँ पर विद्यमान हैं। इस स्थल के प्रारम्भिक मानव को अपनी मूलभूत आवश्यकताओं की पूर्ति के पश्चात् मनोरंजन करने के लिये भी साधन प्राप्त हो जाया करते थे, जिनमें हेमेटाइट पत्थर प्रमुख है जो यहाँ की पहाड़ियों पर आसानी से मिल जाते हैं। इन्हीं पत्थरों के माध्यम से प्रागैतिहासिक मानव द्वारा शैलचित्रों का चित्रण किया जाता था, जो आज भी यहाँ के शैलाश्रयों में विद्यमान है जिनके माध्यम से तत्कालीन समय के मानवीय समाज तथा घटनाओं को प्रकाश में लाना आसान हो जाता है।

मध्यप्रदेश के अशोकनगर जिले में विद्यमान 'सतधारा' नदी एवं उसके आस-पास की पहाड़ियाँ मध्य भारत के अन्य प्रागैतिहासिक पुरास्थलों के समान ही अपनी एक अलग और विशिष्ट पहचान रखती हैं। इस पुरास्थल की विशिष्टता यहाँ से प्राप्त शैलचित्रों तथा पाषाण उपकरणों में स्पष्ट परिलक्षित होती है, इनका अध्ययन करने के पश्चात् यह निष्कर्ष निकलता है कि जिस प्रकार के पशु-पक्षियों का चित्रण मध्य भारत के अन्य पुरास्थलों पर हुआ है, उसी प्रकार के पशु-पक्षियों का चित्रण तिलहरी में भी किया गया है। पशु-पक्षियों के चित्र इस बात को सिद्ध करते हैं कि तत्कालीन समय में सम्पूर्ण मध्य भारत में पशु-पक्षियों की लगभग एक ही समान की प्रजातियाँ विद्यमान रही होंगी। शैलचित्रों के अतिरिक्त इस पुरास्थल से प्राप्त पाषाण उपकरण भी मध्य भारत के अन्य पुरास्थलों से प्राप्त पाषाण उपकरणों से समानता रखते हैं। इन समस्त पाषाण उपकरणों को बनाने में लगभग एक ही प्रकार की तकनीकों का प्रयोग किया जाना भी इस बात को सिद्ध करता है कि मध्य भारत में पाषाण उपकरण निर्माण तकनीक का विकास समानान्तर चलता रहा।

उपर्युक्त तथ्यों की विवेचना करने के पश्चात् यह कहा जा सकता है कि अशोकनगर जिले में प्रवाहित 'सतधारा' नदी के शैलचित्र मध्यप्रदेश में स्थित शैलचित्रों के क्रमिक विकास सम्बन्धी अध्ययन में विशेष भूमिका निभा सकता है। यदि इस पुरास्थल पर सूक्ष्म तथा विस्तृत शोध कार्य किया जाये तो यह कहना गलत नहीं होगा कि इस पुरास्थल से प्रारम्भिक मानव जीवन के क्रमिक विकास सम्बन्धी महत्वपूर्ण साक्ष्य अवश्य प्रकाश में आएंगे जो अशोकनगर जिले के साथ-साथ मध्यप्रदेश की ऐतिहासिक उपलब्धि में भी वृद्धि कर प्रमुख पुरास्थलों में समाहित हो जाएंगे।

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