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## GLIMPSES OF CONTEMPORARY RURAL LIFE FROM THOMAS HARDY'S SELECTED NOVELS

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### **Abstract**

*Literature is considered to be the reflection of human life. In literature we find the realistic portrayal of human beings lives. Novel is one of the forms of literature. It tries to represent realistic picture of the people and contemporary conditions of the period by using different characters. Characters in the novel are persons presented in a work of art who represent particular group or class. Thomas Hardy is one of the few novelists who tried to show the real life of rustic people and the contemporary conditions in his novels. Before Hardy it was usually thought that the life of common man or rustics could not be the subject matter of the novel. The life of common men or people living in rural area was almost neglected by the contemporary authors. Most of the novels of Victorian age only portrayed the life of upper class people or people living in cities. They found the life of rich people and big landlords more interesting than the life of common rural people. Therefore the descriptions of villages and problems of rural people were not common in the contemporary period.*

**Key words** – Victorian age, common man, rustic life, upper class people, contemporary conditions, society and employment opportunity,

### **Introduction -**

Thomas Hardy as one of the few novelists not only portrayed rustic people's life in his novels, but also tried to represent the realistic circumstances or conditions of contemporary time. He also showed how contemporary conditions influenced the life of rustic people. In his novels he portrays the life of rural people living in the South West of England. To this place he has given a fictitious name, "Wessex". It was an agricultural area. He has spent his most of the life there. He has observed the life of rural people very closely. He gives detailed descriptions of various places and people of "Wessex" in his novels. Usually, characters in Hardy's novels are taken from various walks of life for example. hay-trusser, farmer, shepherd, furze cutter, milk maids etc. He not only portrayed characters from various occupations, but also their beliefs, attitudes, manners, superstitions and their way of living life in his novels. Hardy having deep understanding of human nature depicts minutest fluctuations in emotions of various characters. It makes his characters seem realistic. In short, he is at his best while portraying rural characters. Characters in Hardy's novels are always shown as fighting with the contemporary conditions or society. The life of various characters gets influenced by the changing social and economic conditions around them.

*The Mayor of Casterbridge* is one of the finest novels of Thomas Hardy. In *The Mayor of Casterbridge* he has portrayed the life of a poor hay trusser, who is from rural area and belongs to the lower class. He is hard working, strong and energetic man of twenty one years old. He is aggressive and proud but he has some admirable qualities like kindness, honesty and helpfulness. He represents his lot. Michael Henchard's traveling from one place to another with his wife and

child in search of job illustrates the condition of the young people of the period. It was an age of industrialization and modernization. It has brought about surprising change in the life of Victorian people. Due to the progress in science and technology new methods of working were replacing the old ways of working. At the same time the use of machines in every field was increasing day by day. Consequently, it has become difficult to get job in villages. Because of the usual unemployment he did not want to take the responsibility of his own family. He was faded up with the situation. In such a condition Henchard comes to the village of Weydon Priors with his wife and child and learns that there is no employment opportunity. After taking large quantity of liquor he does not remain in his senses and without thinking about the consequences of his action sells his wife and child. Thus, Michael Henchard's poor economic conditions force him to sell his own wife and child for only a small amount of money.

The next day, when he wakes up he realizes his folly and also the disastrous effects of drinking liquor. Then he takes an oath that he will not touch the liquor for the period of twenty one years. At last when he loses everything he goes to Casterbridge city to try his luck. It shows the condition of contemporary rural people who were migrating from village to city in search of job. After reaching there he works hard and becomes a corn and hay merchant and also the mayor of Casterbridge city. As a result, his financial conditions improve. While running his business he gives importance to the old and traditional ways. In business deals he focuses on the handshakes and good eye contact.

One day when Henchard was discussing the problem of grown wheat Farfrae a typical Scotch man comes there. He was practical, well educated, far sighted man. Soon, Farfrae learns that Henchard is unable to improve the quality of bad wheat by using traditional methods. Farfrae having good knowledge of science and technology tells Henchard a process by which bad wheat can be improved into wholesome wheat. It creates an impression on Henchard and appoints him as his corn manager. Farfrae as a manager runs his business very well. He also brings seed drill machine to the town, which was the result of progress in agricultural technology. On one occasion, Henchard makes elaborate arrangements for an entertainment programme according to old traditions. On the other hand Farfrae thinks rationally and makes proper arrangements for the entertainment show. As a result Henchard's programme fails and all the people go to Farfrae's programme. The incident creates jealousy in Henchard and he dismisses Farfrae from his job.

However, Farfrae starts his own business. As usual Henchard for making purchase of corn takes the advice of weather prophet but, weather improves and his plan fails. Thus, Henchard because of using traditional and old methods loses everything and becomes bankrupt. If he had some knowledge of science and technology, he would not have to suffer such a financial loss. And once again he has to accept the job of hay trusser. Thus Henchard who stands for old ways or traditions not only loses his business but also his loved one and even his own life. On the other hand Farfrae who is a learned person prospers and become the mayor of Casterbridge city. Henchard when suffers heavy loss in business transactions he feels, that someone might be roasting a waxen image of himself. Henchard's dismissal after Fumitty woman's disclosure of his past act reveals the importance of morality in the contemporary society. All these things throw light on the beliefs, superstitions and traditions which were followed by contemporary rural people.

Susan and her daughter Elizabeth Jane represent women's conditions in contemporary period. Susan's acceptance of Henchard's cruel act shows male domination existing in contemporary period. Women's have to act according to the will of their husband. They could not go against the will of their husband. They were not free to take decisions on their own. Generally, it was considered that man is the head of the family. He should take the whole responsibility of family. Women were mostly dependent on men for their financial needs. In other words, having no means of earning women were financially helpless. They were supposed to do only household work and stay at home. Henchard's condition makes Susan realizes that Henchard does not want to take the responsibility of her and her child. She also understands that he is unable to support their family financially. She was absolutely helpless. So, she accepts the transaction without much protest and goes with the sailor Newson. After leaving Henchard Susan works hard to keep her family happy and well provided. Meanwhile, the suffering through which Susan and her child goes causes Elizabeth Jane's death. One day, when captain Newson lost at sea Susan and Elizabeth Jane's life changes completely. They have to live in a straitened circumstances. Susan's concern for her daughter makes her uneasy. In this way after eighteen years, Newson's death and Susan and Elizabeth Jane's poor financial circumstances compel them to make search for Henchard. Susan and Elizabeth Jane's searching him shows women's pathetic condition in the absence of their husband. Susan's suffering throughout the novel also illustrates economic conditions of women who were without any kind of financial support in contemporary society. After eighteen years when she gets reunited with her husband' because of her delicate health she could not enjoy the happy life of a mayor's wife. Henchard gets married with Susan after her return to make amends for his guilt. The views expressed on the marriage by country people that their mayor is lowering his dignity by marrying so comparatively humble woman, who has neither social status nor attractiveness illustrates contemporary people's attitude towards man and woman relationship. Henchard's getting married with Susan shows the importance of social conventions or norms in the life of people of the time.

Elizabeth Jane who is the daughter of Susan and Newson is a conventional girl. She is sincere, understanding and kind. She too when her mother gets married with Henchard again, to please him she tries to learn Italian and use globes. She also works hard to become a sophisticated girl. She tries to follow the advice of Henchard. But when Henchard becomes indifferent towards her she left his house and lives separately. She does not want to become burden on others. It shows changing views of women who wanted to become an independent person.

On the other hand, Lucetta is well educated, smart, unconventional woman. She could speak French and Italian fluently. She was very conscious about her status. Her living in high place shows her ambitious nature. As soon as she learns that Farfrae is generous and well settled person compared to Henchard she turns towards him. Again when her affair with Henchard discloses a skimmity ride is taken out by the society which takes her life. We can see that this kind of dangerous customs were followed by Victorian society. Henchard's giving her money as compensation shows that women's condition was very bad in the contemporary period. All these things throw light on the gradual change occurring in the perception and status of women.

*Jude the Obscure* was first published in 1895. It is one of the famous and last novels of Thomas Hardy. The novel criticizes social institutions. It is the story of poor boy Jude who is

from a working class. He lives in the village named Marygreen. He is very sympathetic towards birds and animals. While scaring away the birds he feels that the birds are like himself, who are living in a world which did not want them. He sees similarity between himself and the birds. The kind of treatment which he was getting from his aunt filled his heart with disappointment. He used to help his great aunt to run a bakery. He wants to become a university scholar, but his poverty and contemporary social and economical conditions frustrates his all hope of becoming a scholar. At village Jude without any kind of guidance from any one studies hard and acquires a little knowledge of grammar. It shows his strong desire of acquiring higher education. To gain further knowledge and to go to the Christminster city he goes to the nearby town of Alfredston and learns the work of stone mason. After arriving in Christminster city, he feels fascinated by the intellectual atmosphere of the city. Meanwhile, he struggles hard to fulfill his dream and earn his living. Soon, he finds it difficult to enter in the university without any kind of proper guidance. So, he writes letters to the university professors appealing them to guide him to acquire knowledge. But because of Jude's financial conditions and his low status they refuse to guide him. One of the academic dignitaries following reply throws light on the attitude of most of the contemporary Victorian people.

“ I have read your letter with interest; and judging from your description of yourself as a working man. I venture to think that you will have a much better chance of success in life by remaining in your own sphere and sticking to your trade than by adopting any other course. That, therefore, is what I advise to you to do. ”( Part 2, ch-6 )

This throws light on the rigid views of society and the social inequality existing in the society. When Jude after the hard work of many years receives this reply he loses all hope of attaining higher knowledge. It illustrates the fact that poor young men from rural area have to struggle very hard to develop their own status. In other words, for rustics it was not so easy to achieve higher education.

Following lines also illustrates the plight of rural or lower class people like Jude in the contemporary society.

"Those buildings and their associations and privileges were not for him. From the looming roof of the great library, into which he hardly ever had time to enter, his gaze travelled on to the varied spires, halls gables, streets, chapels, gardens, quadrangles, which composed the ensemble of this unrivalled panorama. He saw that his destiny lay not with these, but among the manual toilers in the shabby purlieu which he himself occupied, unrecognized as part of the city at all by its visitors and panegyrists." ( Part 2, ch-6 )

In *Jude the Obscure* Thomas Hardy portrays Sue as a modern woman. She is educated and struggles for freedom. Throughout the novel she opposes traditions and customs of the Victorian society. From the childhood she was rebellious and self-conscious girl. She believed in the emancipation of women. She also breaks the rules of hostel because of which she is expelled from the school. She thinks that women are treated like animals in the society as if they do not have their own feelings and opinions. In a letter written to Jude at the time of marriage ceremony Sue writes,

"According to the ceremony as there printed, my bridegroom chooses me of his own will and pleasure; but I don't choose him. Somebody gives me to him, like a she ass or she goat, or any other domestic animal". ( Part 3,ch-7 )

This reveals contemporary people's views about women and their status in the society. Sue's saying regarding marriage " I am certain one ought to be allowed to undo what one has done so ignorantly. I daresay it happens to lots of women; only they submit, and I kick..." shows pathetic condition of most of the married women. Because of the pressure of society and religion women's are often forced to continue their married life even if they were unhappy. This also explains that Sue is a modern woman, whose ideas are in advance of her age. Sue who was a sceptic at first leaves Mr. Phillotson and comes to live with Jude. She experiences a very short period of happiness with Jude and her children. She gets shock when Father Time the son of Arabella and Jude hangs himself and Sue's children. In the following lines she expresses her emotions

" I see marriage differently now! My babies have been taken from me to show me this! Arabella's child killing mine was a judgments; the right slaying wrong." ( Part 6, ch 3 )

The incident brought great change in her attitudes, views and beliefs forever. She feels that she has been punished by god for her living with Jude without marring. She thinks that she is committed to Mr.Phillotson by marriage and she should return to him. Thus, the pressure of social conventions forces her to take a decision, which influences the life of all the characters in the novel. However, after the tragic death of her children Sue surrenders herself completely to the traditions and social norms of the Victorian society. This sudden change in the character of Sue throws light on the influence of religion and social conventions in the life of Victorian people.

On the other hand, Arabella is not a conventional girl. She is a hypocrite and selfish. She gets married to Jude only to fulfill her desires. But when she realizes that he is no longer useful to her she leaves him. She does not remain constant in her attitudes and decisions. She makes use of marriage as a means to fulfill her whims. She thinks that marriage is like business. In short there is great difference between the views of Arabella and Sue. When Jude goes to the Christminster city to live with Sue due to social prejudices he finds it difficult to get accommodation. Thus, Sue's suffering shows how women have to struggle to live their life according to their own will in the society.

Mr. Phillotson Jude's school master who, was running school at Marygreen leaves the village to obtain the university degree and change his circumstances. But he could not become a university graduate. So, once again he has to start his small school in a nearby village of Christminster city. When Sue goes to live with Jude, Mr. Phillotson is asked to resign from school for giving his wife liberty. On his refusal to resign from his post the managing committee of the school dismisses him. To protest this dismissal he calls a public meeting, where most of the people support committee's decision and very few regard Mr. Phillotson's decision is right. It illuminates contemporary society's views about man woman relationship.



## Conclusion:

Thus, in *The Mayor of Casterbridge* Thomas Hardy has tried to portray the realistic life of poor rural people living in the contemporary time. He has also depicted social, economic conditions of the period in this novel. All the sorrow and suffering in the life of various characters is not only due to their own faults or limitations but contemporary circumstances also play a major role in their lives. The influence of modernization can be seen on the lives of most of the characters. Henchard's rise and fall is mostly depended on the social, economic conditions of the time. The life of Susan, Elizabeth Jane, Lucetta and Fafrae gets affected by the changing circumstances. It has also shown the status of women and the views of contemporary people on man woman relationship. It also throws light on upper class peoples attitude towards rural or lower class people. Similarly, in *Jude the Obscure* Thomas Hardy has depicted the life of a boy who belongs to the lower class, but wants to become a scholar. It shows how contemporary conditions and Society becomes an obstacle in his efforts to better his life. It also influences the life of Sue, Arabella and Mr. Phillotson. It brings about great change in life of all these character. Their efforts to make their lives better are frustrated by the social institutions and conventions. Thus, the present research illustrates that there were very less prospects of the improvement of rural people's conditions in the Victorian age.

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## 2

## NEUROTIC SYMPTOMS AMONG WORKING AND NON-WORKING WOMEN

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### Objective

Proposed research work intends to find the difference between neurotic symptoms among working and non-working women.

### Methodology

20 working and 20 non-working women were randomly selected for proposed research work. Participants' probability of developing neurotic tendency was measured by PGI-N1 questionnaire.

### Result and Conclusion

Two groups do not differ significantly thus it can be concluded that both working and known working women show similar tendency to develop neurotic symptoms.

Key words – *Stress, neurosis, working and non-working women.*

We live in stress full time. The word stress defined by the oxford dictionary is a “State of affair involving demand on physical and mental energy.” Concept of stress was first introduced in the life science by ‘Hans Selye’ in ‘1936’. Selye borrowed this concept from a natural science. The concept of stress is derived from the Latin word ‘Stringer’. The term stress has many definitions- As per Lazarous and Folkman (1984) “... stress as an internal state, which can be caused by physical demand on the body.” Stress is a big problem in our society (Allen-1983). Approximately 75 percent disease is stress related. Many chronic illness related to heart, cancer, diabetes and maladjusted behavior leads to stress. In human, stress originates from a multitude of sources and causes a wide variety of response, both positive and negative connotations. Many experts believe some level of stress is essential for well-being and mental health. Both working and non-working women experience stress at different levels. Patil (2014), in his study found that working women experienced significantly higher level of stress in comparison to non-working women. He further concludes that married working women experienced high on stress level in comparison to married non-working women. Stress seems to be involved in much of our happiness, irritability and dissatisfaction. Some people hardly seem to be affected by stressor,

they possess a personality structure technically known as 'Hardiness'. Hardiness is defined as a constellation of attitudes, beliefs and behavioral tendencies. That consist of three components – commitment, control and challenge (Lambert & Lambert, 1999) while these are divested by few number of stressors they also tend low degree of stressor. This further negatively impacts others. Significantly dimensions of their personal and professional life and in overall their health.

The term neurosis encompasses a variety of very common mental health disorders. Neurotic disorder include post-traumatic stress-disorder, somatization disorder, phobias disorder, obsessive - compulsive disorder and adjustment disorder, It includes a wide variety of emotional and physical symptoms or manifestation. Anxiety and fear are common symptoms to range of disorder. That are characterized as neurosis or neurotic disorder. Other common symptoms that do not appear to have a medical causes, these may include palpitation, rapid heart rate, hyper-ventilation, muscle pain, abdominal pain, headache, numbness and tingling. Symptoms of disorder that are considered a neurosis can negatively affect the ability of a person to function effectively in the activity of daily living, such as - going to work and school, caring for family and taking care of basic needs.

Neurotic and stress related disorder are classified in to the following types –

1. Phobia anxiety disorder.
2. Obsessive- compulsive disorder.
3. Reaction to severe stress and adjustment disorder.
4. Dissociative (conversion) disorder.
5. Somatoform disorder.

Women, who exhibit signs of jealousy, moodiness, anxiety or worrying may be at a higher risk for developing Alzheimer's disease. A Swedish study conducted on 800 women over 40 years concluded that women, who were neurotic (Jealous, moody or anxious) and stressed out over the long term were at a much higher risk of developing Alzheimer's then women in the group who were less neurotic and less stressed.

Objective of proposed research work is to measure the neurotic symptom and its difference among working and nonworking women.

### **Hypothesis**

1. No significant difference will exist on neurotic symptom among working and non-working women.

### **Methods and Materials**

**Sample** - Sample consists of 40 female participants of age group 30 to 50 of which 20 female are working and 20 are non-working. Females were selected by random sample method. Working women from teaching profession were selected as a sample.

**Tools** - PGI - Health Questionnaire N-1, developed by Dr. S. K. Verma, Dr. Dwarka Prashad and Dr. N.N. Wing. It is based on CMI – Health Questionnaire and incorporates their characteristics as envisaged by Cattle (Vide supra). Test is highly reliable and valid. (Reliability of the test was

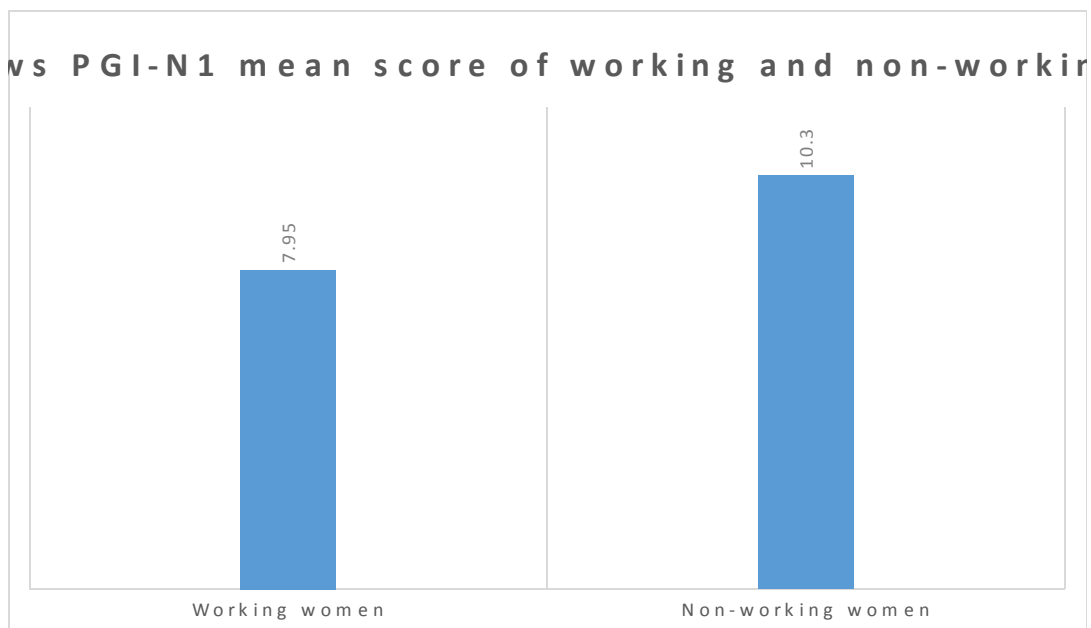
examined using 'test retest' and 'split-half' method and was found significantly high 0.88 and 0.86 respectively) This test also can be used with illiterate, unsophisticated population.

### Result

Working women mean score on PGI is 7.95 (SD = 4.21) and Non-working women scored 10.30 (SD = 4.70). The two – tailed P value equals 0.1042. By conventional criteria, the difference is considered to be not statistically significant.

Thus, our hypothesis "No significant difference will exist on neurotic symptom among working and non-working women" stands correct.

Table shows PGI-N1 mean score, SD & t-value of Working and Non-working Women					
	Mean	SD	N	df	t-value
Working Women	7.95	4.21	20	38	1.66
Non-working Women	10.30	4.70	20		



### Conclusion and Discussion

Result obtained suggests that no significant difference exist on neurotic symptom between working and non-working women. The both kind to show the similar tendency to develop neurotic symptoms under stress. Similar tendency to develop neurotic symptoms among working

and non-working women may be attributed to multiple roles played by them is personal and social life.

In personal life working and non-working women are playing role of mother, wife, daughter in law and others. Women being the primary care taker of household responsibilities is under huge pressure. This pressure is primarily due to crucial decision making process. This process and responsibilities associated taxes individuals' mental and physical health. These never ending task and responsibilities rarely allow women to get engaged allow women to get engaged in pro-health activities or adapt suitable stress management activities.

Life of working women differs with non-working women in some aspects. Working women's life is quite challenging as along with family affairs and responsibilities, she is also employee of an organization.

Being an employee, she is accountable for her every action. She has to fulfill her duties in a given time frame. This organizational environment plays the role of stressor at one point but also gives the individual an opportunity to burst their stress. Organization gives the platform where individual can build and strengthen her social circle. This social networking proven to be a good stress buster activity. Working women sees the world with different perspective, exploring world, learning about other person experience, helps broader perspective. Singh & Tiwari (2014) concluded that working women are adapting more novel strategies to cope with stress in comparison to their non-working counterparts. Thus adapting a novel strategies may be a reason why working women are scoring low on PGI in comparison to non-working women though not significantly low.

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## FEMALE INFANTICIDE AND FEMALE FOETICIDE - A CURSE FOR SOCIETY

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### Abstract

*Female infanticide and female foeticide is a threat to human race. Violence against women exists in various forms in all societies. Female foeticide and female infanticide all extreme manifestation of violence against women. Female foeticide is perhaps one of the worst forms of violence against women. A women is denied her most basic and fundamental right - the right of life enshrined in article of the constitution of India. Elimination of the girl child through selective elimination of female embryos or fetuses is an age – old phenomenon. It neglects the fundamental right to equality guaranteed under articles 14 and 15 of the constitution, female feticide has joined the fray and is increasing with every passing day. Lack of ethics in certain pockets of the medical profession has only aggravated the situation, the most disturbing is the continued discrimination against the female child at various levels though because of some awaking through freedom, equality and empowerment of women, things seems to be changing. Even today, the birth of a girl child in the family is not celebrated as done when boy is born. Gender equality demands that the birth of a girl, especially the second one in the family, should not be viewed as moment of grief and sorrow.*

### Full Research Paper

In India, the history speaks that the women are considered as a divine force but the multi-cultured Indian society placed the women at different position. Thus, there is no uniform status of women in the Indian society. However, civilization showed the overall upliftment of women's position.

“The cord divided his own body in to two parts, half male and half female and his was created the universe”- Manu Smriti

Since the world's inception, the male combination has proved to be the foremost necessity for propagating and developing global views. A woman is an important organ of the family which is the basic unit of society. The family includes members belonging to different age groups, sex and generation.

Women are considered to be the pivot not only in domestic life but for society. This is evident through a study of the epics.

The preamble is the key to the constitution. It does not discriminate men and women but it treats them alike. The framers of the constitution were well aware of unequal treatment meted out to the fair sex, from the time immemorial. In India, the history of suppression of women is very old and long which is responsible for including general and special provisions for upliftment and development of the status of women.

India has a patriarchal society where men are seen as role models who are supposed to look after their parents in old age. Giving birth to girl child is seen by many as “watering the neighbor’s plants” and birth of a male child is looked upon as “feather in the cap with great pride and joy”

Female infanticide means the killing of female babies, was a practice prevailing in India long ago. Though this has now been abolished legally, we find that it is still practice in a different and more sophisticated manner. Females are now being killed even before they are born.

Females foeticide means elimination of a female foetus at any stage of pregnancy, after determining its sex. It is also defined as killing of female foetus through induced abortion.

The phenomenon of female infanticide is as old as many cultures and has accounted for millions of gender selective deaths down the ages. It remains a matter of a critical concern in a number of third world countries today. In all cases, female infanticide reflects the low status accorded to women in most parts of the world.

It is arguably the most brutal and destructive manifestation of the anti female bias that pervades patriarchal societies. It is closely related to the phenomenon of sex selective abortion, which targets female fetuses almost exclusively and neglects the girl child.

In many societies, a male child is much preferred than a female because of the adoption of the single child norm, women want to get rid of female infants so that they can again try for a male child. This practice is leading to a serious imbalance in the sex ratio.

In India, medical technology is so misused through a network of clinics and centers to discriminate against female babies. Having more than one daughter is curse whereas any numbers of sons are welcome with open hands. We all might have heard the proverbial blessing to a newlywed bride “may you be the mother of hundred sons”. A mother with daughter seems as an object of pity, one having a son is glorified.

“Sex is a creation of god and sexual differences are essential for procreation, but gender is not God’s creation. It is creation of patriarchy and serves the male flair for domination”.

Factors responsible for the evil of female foeticide and female infanticide are:-

1. Patriarchal society- the patriarchal values embedded deeply in every aspect of life, factors which have contributed to the prosperity of the people in the state have perpetuated the preference for the male child. Technology plays an important for this heinous crime.
2. Cultural factors- the concept of Vanshodhark a male child to perform last rights in Hindus and carry forward measures to reduce female foeticide.
3. Economic reason - India is a developing country, half people are full of wealth and prosperity and still half are living below the poverty line.

4. Dowry – females infants being killed mainly due to this old age custom of dowry, families does not have that much of money that they can pay dowry for their female child marriage.
5. Increase in crimes against women in society – The greatness of the country is viewed by the amount of respect and liberty the women enjoy, but in India an adverse were applied towards women, as violence against her such as rape, trafficking, sexual harassment and dowry death are increasing rapidly.

Suggestions to eradicate female foeticide and infanticide-

1. Education to women.
2. Empowerment of women.
3. Equal opportunity of jobs.
4. Awareness of laws among females.
5. Change mindset of people regarding female child.
6. Change our old age customs.
7. Proper implementation of laws and regulations.
8. Campaign against female foeticide/ infanticide by Medias and NGO's.

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## WRITING PROBLEMS OF THE MARATHI SPEAKERS

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### Abstract:

*This paper explores the writing problems of Marathi speaker. It is an attempt to find out the causes of these problems of mother tongue interference. The junior college students in Maharashtra are facing a lot of difficulties while writing English. According to Confucius, If language is not correct, then what is said is not what is meant; if what is said is not what is meant; then what ought to be done remains undone. It is an analysis of why and how Marathi Speakers have problems of using certain words spelling, use of punctuation, confusion of using prepositions and negative complexity of writing English. It concludes with an examination of sum of the problems associated with a range of words that are used in writing.*

**Key words:** *English Writing, Mother tongue Interference, negative complexity etc.*

### Introduction:

Many languages are spoken in the world, but English has retained its prominent place among them. As we have developed our own native languages, but global level they are unable to give competent alternative to English. In the age of information and technology the need of English is growing.

In the present world perspective, English is window to the world. It is spoken all over the world in order to keep in touch with the other world; the international contacts can be easily maintained. Therefore it is known as international language.

As we know that English is link language, through which we can see the scientific, technological, agricultural, commercial and literary developments in the world. In this regard, F.G.French rightly says, *any one, who can read English, can keep in touch with the whole world without leaving his own house.*

Writing is the way in which particular ideas and organized thought can be cited that is why, it is an essential to have the knowledge of writing English, but the junior college students are facing problems in writing English. It is much worried issue as for as the use of punctuation mark, number conquered, sentence structure and the appropriate use of preposition are concerned.

Writing involves the task of organizing our sentences carefully so as to make our meaning explicit. It uses the linguistic resources of language. Writing has problems under three domains psychological, linguistic and cognitive.

The psychological problem of writing is that it is a solitary activity, where in we have no interaction; therefore the act of writing is difficult. The linguistic problem in writing is that we have to keep the channel of communication open through our own efforts insure that the structure of sentences are linked together and sequenced Jonathan Swift rightly says, “proper words in proper places make the true definition of style”,

The cognitive problem is when very often we are at a loss for ideas when we have to write. Writing is learned through process of instruction but the junior college students should have learnt how to organize ideas.

Most of junior college students are facing problems of spellings in writing. Spelling of English words create problems for Marathi speakers. In Marathi, the words are spelt as they sound. Marathi alphabets are based on *Devnagari* script. A few letters are added to it according to phonetic need of language. But in English many words are spelt as their letters or their arrangement of sounds. Therefore Marathi speakers are found many difficulties to spell the words because there are many variations.

- a) Certain vowels sound differently in different words. i.e. all, allow, arms, cut, put.
- b) Certain vowel combinations sound differently in different words. i.e. rough, through, sound, wound.
- c) Different vowels or vowel combination give one sound in different words. i.e. sindhu, sue, cruise, zoo all sound as ‘oo’ in moon.
- d) Some vowels or consonants remain silent in certain words. i.e. write, psychology, pneumonia.
- e) In some words certain consonants give the sound of other consonants. The most prominent are C, Q and X. that gives the sound K. i.e. liquor, biscuit, October, except, accept.
- f) Some consonants combinations sound differently in different words i.e. kitchen, machine.

These and may other variations become problems for Marathi speakers. Thus, the spellings and sounds of word in English come in to practice, as they are borrowed or innovated.

English can not easily have a direct correspondence between sound and letters which is why junior college students find difficulty to spell it. There are over 40 sounds in English and we only have the same 26 letters in the alphabet. So we have to combine letters in different ways to represent the missing sounds. In fact words came in to English from many other languages and retained their original spelling, but changed their pronunciation. Other imports came from languages with a different writing system.

- a) Patterns of sound
- b) Patterns of letter

At first sight looking for correspondence between sound and letters of English seems a daunting task. The first sound in the name George can be spelt in different ways.

j	as	in	jug
g	as	in	gesture
dg	as	in	judge
gg	as	in	suggest
dj	as	in	adjust

de as in grandeur  
di as in soldier

Vowels cause even more difficulty / i : / is commonly spelt in 7 different ways.

The junior college students are facing more problems while they have to propose their thoughts and ideas through writing. They are very much in confusion about using words. Because the sentence structure of Marathi is different from that of English.

English structure creates a problem for the students because the placing of subject, verb, object and other constituents in Marathi language is different from it. When the students think in their mother tongue and render it in to English. They unintentionally, place certain English words to as they speak or write them in their own language.

Ex –

- i) I go to school. (English)
- ii) *Mi shalela jato.* (Marathi)

In the above sentence no.ii even in a short sentence where only subject, object and verb are required. In the Marathi language has pattern like subject + object + verb. While in English usage is subject + verb + object.

The second problem is that in Marathi language there is no concept of a different auxiliary verb. When the statement is negative or interrogative an auxiliary must be used in English. While in Marathi language there is nothing like that, this makes them more confused.

Ex – She does not write.  
*Ti lehit nahi.*

The students write as *Is not, she writes not or she not writes. It is she does not write.*

The junior college students are always confused about the use of preposition. It is one of the problems in structures. Different prepositions used in different ways change the meaning of sentences. They are also confusing because there are certain words which are used as both prepositions and conjunctions.

Ex - She has been teaching in this college since 1965.  
It is about a month since I mate her.

The use punctuation is very important to make proper sense of the sentence. It is the art or art of putting in points, stops or marks in writing. The purpose of punctuation is to make the meaning of punctuation clear. But the junior college students are unaware about the punctuation, which is why a sentence in absence of punctuation can be ambiguous and equivocal.

Ex - a) Ram, my friend, is ill.

b) Ram, my friend is ill.

The junior college students have also problems in concord. It means that certain grammatical items agree with each other. The prescriptive rule of number concord is simply this,

- 1) A singular predicator goes with singular subject.
- 2) A plural predicator goes with plural subject.

This is very simple and logical but in a range of cases the rule is commonly disobeyed.

Ex - The Government has/have taken firm measures to protect the currency.

With nouns like Government, committee, family we find not only a singular verb following a singular subject, but a plural one following the singular subject. Such nouns are collective nouns. They refer to collections of people or things and this is reflected in the choice of plural predicator. In some cases the singular predicator can not be sensibly use at all.

- 1) In no time the audience were taping their feats and clapping their hands.
- 2) His families are always quarreling among themselves.

Ex. 1 & 2 show that there is also a problem of concord for pronouns, for Ex.2, Themselves is exceptional in being a plural pronoun in agreement with singular antecedent. (his family). It is useful in fact to distinguish grammatical concord – the strict rule ‘singular goes with singular’, ‘and plural with plural’.

It is very necessary to create awareness about writing among them. They should realize that in education to propose their thought in organized manner. They should be fully acquainted with sequence of tense. To teach them the difference between structure pattern of both Marathi as well as English.

### **Conclusion:**

To sum up, the junior college Lecturer should be well aware about the problems faced by students in respect of spellings, subject-concord, punctuation, preposition etc. and the Lecturer should adopt teaching methodology accordingly. The competent Lecturer should also discuss difficulties with the students in order to overcome the problems regarding writing. For writing effective English, it is essential to possess the capacity of avoiding the use of words and phrases which for one reason or another may be undesirable. The difficulty of literature is not to write but to write what you mean. The junior college students not only be able to express their meaning fully and clearly but so to express it as to able to defy ingenuity of man what they intent to express.

The Marathi speakers are unaware about the writing English, for the better writing skill development in the first place. It is very important that we should stress on the development of all the four skills. Junior college students can write better only if they listen, speak and read. These three skills should be developed when junior college students can understand the English. In reality all the four skills play a vital role in writing of the language, due to proper study of these three skills they cannot understand how to write English.

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## SAMKHYA PHILOSOPHY AND ITS IMPORTANCE IN INDIAN PHILOSOPHY

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### *Abstract*

*This paper deals with origin of the samkhya philosophy. It discusses the nature of samkhya philosophy. It also discusses the Importance of Samkhya philosophy in Indian Philosophy. It discusses its dual nature which includes Prakirti and Purusa.*

### Introducton

**Samkhya** or **Sankhya** (Sanskrit: *sāṃkhya*) is one of the six āstika (orthodox) schools of Hindu philosophy. It is most related to the Yoga school of Hinduism, and it was influential on other schools of Indian philosophy. Sāṃkhya is an enumerationist philosophy whose epistemology accepts three of six pramanas (proofs) as the only reliable means of gaining knowledge. These include *pratyakṣa* (perception), *anumāṇa* (inference) and *śabda* (*āptavacana*, word/testimony of reliable sources). Sometimes described as one of the rationalist school of Indian philosophy, this ancient school's reliance on reason was neither exclusive nor strong.

Samkhya is strongly dualist. Sāṃkhya philosophy regards the universe as consisting of two realities; puruṣa (consciousness) and prakṛti (matter). Jiva (a living being) is that state in which puruṣa is bonded to prakṛti in some form. This fusion, state the Samkhya scholars, led to the emergence of *buddhi* ("intellect") and *ahaṅkāra* (ego consciousness). The universe is described by this school as one created by purusa-prakṛti entities infused with various permutations and combinations of variously enumerated elements, senses, feelings, activity and mind.<sup>1</sup> During the state of imbalance, one of more constituents overwhelm the others, creating a form of bondage, particularly of the mind. The end of this imbalance, bondage is called liberation, or kaivalya, by the Samkhya school.

### Samkhya Philosophy

*Samkhya* also referred to as *Sankhya*, *Sāṃkhya*, or *Sāṅkhya*, is a Sanskrit word that, depending on the context, means "to reckon, count, enumerate, calculate, deliberate, reason, reasoning by

numeric enumeration, relating to number, rational. In the context of ancient Indian philosophies, *Samkhya* refers to the philosophical school in Hinduism based on systematic enumeration and rational examination.

Kapila is the founder of this system. The word Sankhya is derived from the word sankhya means number as well as right knowledge. It is the philosophy of numbers because it deals with twenty five categories. It also means the philosophy of right knowledge. Right knowledge is the knowledge of separation of purusa from prakriti. The main source of this philosophy are SANKHYA SUTRA of Kapila. The Sankhya Karika of Isvarakrishna is the most popular text book of the Sankhya school. This philosophy maintains a clear cut dualism between Purusa and Prakriti. It also maintains plurality of the purusa. It is a pluralistic spiritualism, an atheistic realism and uncompromising dualism.

The Nyaya-Vaisesikas recognize a plurality of ultimate realities like innumerable atoms, mind, soul, space, time, etc. But the sankhya recognizes only two ultimate realities – purusa and prakriti. So the sankhya is dualistic. Though the sankhya mentions twenty five principles, it is mainly dualistic, since it holds that of the twenty five principles, only spirit and matter are fundamental and eternal and the other realities are evolutes of prakriti.

Like the philosophy of Descartes, the sankhya is a qualitative dualism, only spirit and matter are the fundamental and eternal and other realities are evolutes of prakriti.

Like the philosophy of Descartes, the sankhya is a qualitative dualism of spirit and matter, purusa and Prakriti.

### Importance of Samkhya Philosophy

Sankhya is dualistic realism. It is dualistic because of its doctrine of two ultimate realities. Prakriti, matter, and purusa, self. Sankhya is realism in that it holds that both matter and spirit are equally real. With regard to the self, sankhya is pluralistic because of its teaching that purusa is not one but many. The sankhya distinction between purusa and prakriti is fundamentally that between the subject and the object. The subject can never be the object, and the object can never be the subject. The self (purusa) and the non self (prakriti) are radically different from each other. The dualistic metaphysics of sankhya is thus founded on the undeniably bipolar character of our everyday experience and experienced.

### **PRAKRTI**

Prakriti has been defined as the unity of the three Gunas held in equilibrium. The three Gunas are Sattva, Rajas and Tamas. They are the constituents of prakriti. Although they are called Gunas, yet they are not ordinary qualities. They are the components of prakriti. It is important to note that

the three gunas constitute prakrti as a dynamic complex and not a static entity. prakrti is thus not a mechanical aggregate of the three constituents, but an organic unity in which the three gunas are in a state of dynamic equilibrium.

From the metaphysical point of view Sankhya has accepted two types of fundamental realities.

1. Conscious purusa and

2. Material prakriti

The sankhya designates the ultimate material cause of the empirical universe as the prakrti. The sankhya establishes the existence of prakrti with the help of Satkaryavada or the theory that the effect really exists beforehand in its cause. If all effects are latent in their causes and if infinite regress is to be avoided, there must be an uncaused cause which is prakrti.

The world has not been created by anybody. According to Jainism and Nyaya-Vashika objects are produced by the combination of material atoms. These atoms are the ultimate constituents of the physical world. Sankhya reacts on this notion. According to them, on the basis of material items, subtle objects as mind and intellect cannot be properly explained. When we inspect the world around us, we find that the cause is always subtler and finer than its effect. Thus, the seed is finer than the tree, and the egg subtler than the chicken. Consequently, material atoms cannot themselves be the cause of such subtle and fine objects as mind. Therefore, the sankhya argues, there must be some finest and subtlest stuff or principle underlying all physical existence. Prakrti is such a principle; it is the first and ultimate cause of all objects, gross and subtle. It is both the material and the efficient cause of the physical world. Being the ultimate cause, prakrti itself is uncaused, eternal, and being the subtlest and finest. Prakrti cannot be perceived, but can only be inferred from its effects.

## PURUSA

From the metaphysical point of view sankhya has accepted two types of fundamental realities.

1. Material prakriti.

2. Conscious purusa

According to sankhya, the second type of ultimate co-eternal reality is the purusa or the self. It is the principle of pure consciousness, purusa is the soul, the self, the spirit, the subject, the knower. He neither body, nor senses nor mind nor ego, nor intellect, but the sustaining soul, silent, peaceful and eternal. It is the ultimate knower which is the foundation of all knowledge. It is a conscious spirit which is always the subject of knowledge and can never become the object of knowledge. It is not a substance which possesses the quality of consciousness, but the consciousness is its very essence. It is the eternal and beyond time and space, about the three attributes, alone,



neutral seer, self luminous.it is un caused eternal and all pervading reality which is free from all attachment.it is the indubitable real because all doubts and denials pre supposes its existence.

## Conclusion

Thus from the above discussion we can say that smakhya plays an important role in Indian Philosophy. The dualistic metaphysics of sankhya is thus founded on the undeniably bipolar character of our everyday experience and experienced acquired. sankhya argues, there must be some finest and subtlest stuff or principle underlying all physical existence. Samkhya is a system of Hindu philosophy stressing the reality and duality of spirit and matter.

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## IDEA OF NATION AND STATUS OF INDIA AS A NATION

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The term 'nation' has been evaluated on a variety of dimensions either on the philosophical or political ground. The *Online Etymology Dictionary* defines the term 'nation' as it came to English from the old French word *nacion*, which in turn originates from the Latin word *natio*; literally meaning 'that which has been born'. The derivation of the word signifies that nation is an entity, which is produced or made. It seems to be a device associated with the individual to acquire self-identity in a global context. *World Book Dictionary* defines the concept of 'nation', as something which refers to a community, territory and government; and people who often share a common language, race, descent, and/or history.

There seems a variety of terms for what constitutes a nation. The symbolic dimensions of the nation are national song, national anthem, national emblem, national epic, national flag, national currency, national symbol, national calendar, national game, national river, national bird, even national flower and tree. The strands like ethnic, cultural or identity group or multi-nationality lead towards nationalism. Nevertheless the idea of the nation is an altering or unsteady construction. It can be in the form of movement or response to the issues of local land.

Here are some of the views of eminent critics of the concerned field through which one can find a range of nuances and aspects of the term 'nation': The French Orientalist Ernest Renan in his speech on 'What is a Nation' (March 11, 1882) explains that things like race, language, material interest, religious affinities, geography, and military necessity are insufficient to construct nation. Nations are unsteady formations. Man is the major source in shaping the nation in terms of what he defines as 'spiritual principle': "A nation is a soul, a spiritual principle". Renan views two things which constitute this soul or spiritual principle: the possession in common of a rich legacy of memories and present-day consent, the desire to live together, the will to perpetuate the value of heritage that one has received in an undivided form. The nation, like the individual, is the culmination of a long past of endeavors, sacrifice, and devotion. He considers heroic past, great men, glory, etc. as the social capital upon which one bases a national idea. While summing up his views, Renan shows that man is a slave to neither of his race nor his language, nor of his religion, nor of course of rivers nor of the direction taken by mountain chains. A large aggregate of men, healthy in mind and warm of heart, creates the kind of moral conscience which we call a nation (Bhabha 19-20).

Timothy Brennan in "The national longing for form" while commenting on modern collapsing of the two concepts of nation and nation-state observes:

As for the 'nation' it is both historically determined and general. As a term, it refers both to the modern nation-state and to something more ancient and nebulous- the 'natio'- a local community, domicile, family, condition of belonging. The distinction is often obscured by nationalists who seek to place their own country in an 'immemorial past' where its arbitrariness cannot be questioned (Bhabha 45).

The founding of one's national identity is possible only through nationalism. The individual identity is measured through political principles. Political status judges one's identity. Anthony Smith in *National Identity* observes that nationalism is a political ideology that involves a strong identification of a group of individuals with a political entity defined in national terms, i.e. a nation. In the 'modernist' image of the nation, it is a nationalism that creates 'national identity' (71).

Homi K. Bhabha in his 'Introduction [on]: narrating the nation' considers the emergence of the nation from traditions of political thought and literary language. He is of the view that the concept of a nation serves as a symbolic force, a system of cultural signification, the representation of social *life* rather than the discipline of social *polity*, emphasizes this instability of knowledge. Nation to his sense is one of the major structures of ideological ambivalence within the cultural representations of 'modernity'. Nations are 'narrative' constructions born out of diverse cultural amalgamation which he terms as 'hybridity' (1-4).

It has also been argued that the nationalistic mindset develops fixed and rigid framework of ideology which mars certain fundamental ethical values. Arnab Baul in his article on "The Idea of Nation / nationalism in Tagore's Poetry" says that the concept of the nation was in vogue in the ancient worlds of Greece and Rome, but the English were the first to form an idea of nationhood. Nevertheless the idea of the nation received its theoretical stand in the late eighteenth century and in course of French Revolution. While judging his views Arnab Baul cites E.J. Hobsbawm's *The Age of Empire* that if, on the one hand, it suggests "a readiness of the people to identify themselves emotionally with 'their' nation and to be politically mobilized" on the other hand "nationalism... attacks democracy, fight socialism and undermines pacifism, humanitarianism and internationalism; it declares the program of liberalism finished" (Prasad 1). The philosophy of humanitarianism or the concept of 'universal man' is being considered the true identity in the contemporary era; on the contrary one confines his individual identity while seeking nationalism. Though, the attitude to consider nationalism mere hostile form or threatening to democratic frame cannot be fully acknowledged. National values amalgamate within the space of Universalism, has also its wide appeal in the present global set-up. Though it should be free from any sort of bias and prejudice and tackled with due care.

Pramod K. Nayar in *Postcolonial literature An Introduction* observes that the postcolonial writers, especially the first generation from 1950s and 1960s, were conscious of their role in nation-building, since the nation is also a cultural construct built out of and upon the artistic, folkloric, theoretical, and philosophical discourses about the nation. The contours of the nation-geographical, economic, political, and cultural- have been a continuing theme in postcolonial writing. The nation is, in fact, a project, as postcolonial literatures seek to erase their colonial pasts. Resisting and rejecting the Western constructions of their nations, as primitive,

savage and ancient, postcolonial writers seek to retrieve a pre-colonial past that would help them define the nation, and, more importantly, project a destiny, a future. That is, they seek to reconstruct the nation without the frames of reference used by the colonial masters (68-99). Looking at the Indian context, writers like Raja Rao attempted to redefine the nation at the initial stage without a colonial frame in his *Kanthapura* (1938). Raja Rao has applied *puranic* technique of *Sthala Purana* of Sanskrit narratology in place of western concept. By rejecting the western concept of history as the linear progression of events in a chronological order Rao has reinstated the Indian concept of treating the time in its totality which defines the present in relation to the past. He has converted the 1920s Freedom Movement into reenactment Sita-Ram Ravana and also the myth of Krishna. Hence, Rao situates the novel in historical time. Gandhi has been introduced as an *avatar* to destroy *Adharma* or British rule in this paradigm. But the language seems a barrier here. In order to establish a nation in universal space one needs to write in English that has received international status or worldwide recognition. The lack of proficient English speaking community remained one of its major hurdles. Moreover, to define the nation in translation, of course, would have been a limitation in an earlier phase because of what extent one visualizes the entire native set up by retaining the original spirit of native language remains a controversial issue. When one converts the indigenous culture in alien language as per his/her sense, the issues like worldwide acknowledgment remain, on the contrary, pursuing a mere strict standard of translation to define nativity also generates confusion among its indigenous residents occasionally.

It has also been viewed that the political independence has inspired the task of nation building. The idea of nation bears certain territorial imperative. The factors like territorial sovereignty, boundaries, maps, and routes are woven together with the very idea of the nation. The people, residing in a particular nation gradually develop a sense of affection or patriotic feeling to that land which ultimately bind them under specific identity. *The Shadow Line* (1988) by Amitav Ghosh throws light on such concepts where Ila's grandmother suggests that Ila has no right to live in England. Her remarks show that war has constructed the nation or the nation is the outcome of war:

She doesn't belong there. It took those people a long time to build that country... years of war and bloodshed. Everyone who lives there has earned his right to be there with blood: with their brother's blood and their father's blood and their son's blood... War is their religion. That's what it takes to make a country. (76)

The nation, in her opinion, demands sacrifice. It cannot be gained without pain and bloodshed. Salman Rushdie considers the creation of the nation as a mythical note. He opines that the birth of the nation is 'an extra festival on the calendar, a new myth to celebrate... a country which would never exist except by the efforts of a phenomenal collective will except in a dream we all agreed to dream... India, the new myth – a collective fiction in which anything was possible, a fable rivalled only by the two other mighty fantasies – money and God' (qtd. in Nayar 77). To Rushdie, the task of mere heeding and singing the glory of one's own boundaries or territories seems inexplicable. Instead, he suggests to a nation without frontiers, i.e. a writer should never confine his creativity within the geographical border of his/her nation. In his "Notes on Writing and the Nation" Rushdie considers the concept of nativism and xenophobic nationalism as:

Nationalism corrupts writers too... In a time of ever more narrowly defined nationalisms, of walled-in tribalism, writers will be found uttering the war cries of their tribes... Is the nation a closed system? In this internationalized moment, can any system remain closed? ... Good writing assumes a frontierless nation. Writers who serve frontiers have become border guards (qtd. in Nayar 88).

Rushdie's philosophical argument seems to contradict the idea of indigenesness and the emerging politics of identity. Indigenous literature, culture and traditions have its own history either of magnificence past or history of oppression. The rejection of nationalism will gradually eradicate the indigenous or homegrown cultural heritage. Hence, treating nationalism mere hostile form doesn't seem appropriate at all times. Native (national) identity cannot be compromised. In order to define the indigenous culture, the writers must begin with the frontiers because lack of frontiers will define only identity in general since literature and culture always mirrors the tribes or specific community. The roots or primitive identity located in indigenous texts, defines the ethnic status. Hence, geographical mapping needs to be introduced, say frontiers serve as supporting system of globalization. Even the term 'universe' is the manifestation of number of unified nations. Healthy nationalism in place of narrowly defined nationalism will certainly lead the nation towards the framing up of an honest internationalism. Gandhiji favoured the wide-ranging frame of nationalism instead of its constricted nature. He emphasizes upon humanitarian approach of nationalism in his 'defense of Nationalism' in *India of My Dreams* as:

It is impossible for one to be internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e. when people belonging to different countries have organized themselves and are able to act as one man. It is not nationalism that is evil; it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil. Each wants to profit at the expense of, and rises on the ruin of, the other. Indian nationalism has struck a different path. It wants to organize itself or to find full self-expression for the benefit and service of humanity at large. (21-22)

To sum up this debate in context to the logical argument over the concept of the nation as a product of mere colonialist cannot be fully agreed upon. For instance, even prior, to be a part of British Empire Indians themselves began to think of the nation, which can be understood by various evidences accessible in history. Native consciousness remains an effective force to construct nation. The indigenous habitants do not prefer the hegemonic power structure obviously. They have their own historic past woven together with cultural heritage. Only imperialists have the capacity to improvise the status of conquered land seems an established motto to carry the dominance of colonialism on forever. The rise of a nation can also be considered a natural process which grows and flourishes on the native land instead of alien's one. The nation is constructed socially and the allegory of nationhood is designed by certain ideologies to establish the national convention. Briefly speaking, the term 'nation' covers the total personality of the land, region or particular boundaries, cultural values and ethos and, in the present time, environmental and religious concerns, too. The factors like liberation from oppression, individual and general consciousness of the subjects to resist the others strengthen the idea of nation. The issue of native language too plays a significant role in shaping the

national identity. Cultural association or exchange with 'others' inspires one to define self-image. Custom, tradition, culture and civilization, physical appearance, language, religious practices, community, geographical restrictions, etc. judge the status and concept of nation. Unification of all such features forms the image of a nation.

John Strachey, writing in *India: Its Administration and Progress in 1888*, said "This is the first and most essential thing to remember about India – is that there not and never was an India, possessing... any sort of unity, physical, political, social or religious; no Indian nation" (*India-Nation State and Communication*, 1989). Strachey's objection would have been in accordance with the classification of nation wherein commonality in culture, religion and language are the projected norms to define a nation. India has remained multi-cultural, multi-religious, multi-regional and multi-lingual land since centuries. The most appealing thing about India is its unity in diversity. To judge the status as a nation of any country according to the fixed parameter seems fairly unreasonable in this context. In spite of its multi-faceted image, India's unity and integrity have confirmed its worth as one nation. The manifold diversity of languages, cultures, tribes, communities, and religions has neither split up, nor ruined its status as a nation for many centuries. If the issues like common language or religion are merely considered to qualify a nation, then a nation like Switzerland has three languages, two religions and three or four races seems to contradict the framed concept of nation. Switzerland is considered a nation in spite having a plurality in its set up, then why not India? Only Britain gave India its identity as a nation and transformed it into a political state seems illogical. Looking at the historical set up, Strachey's argument cannot be agreed upon in case of country like India. To justify this contention, a variety of authentic evidences located in Indian texts covering the entire impression of this land have been added hereafter. *The Oxford English Dictionary* (2011, Retrieved 17 July, 2011) explains the term that the name India is derived from Indus, which is derived from the Old Persian word: Hindu; from Sanskrit Sindhu, the historic appellation for the Indus River. Indus Valley Civilization has been well thought-out one of the world's first great urban civilizations. Since centuries, India has been named as *Bharatvarsha* or *Aryavarta* in literature. *Manusmriti* by Manu describes: "Asamudrantu Vai Purvadasamudrattu Paschimat, Tayorevantaram Giryoraryavatam Vidurbudhah." (2/22 (76), i.e. Aryavrata what scholars say is, stretched from the Himalayas and Vindhayas to the eastern and western oceans. Even the title of one of the great epics of India, the *Mahabharata*, also refers to the word 'Bharata' narrating its socio-political, religious spheres along with historical battle. This epic poem depicts the geographical set up of *Bharatvarsha* and its various parts or regions. The evidences are also available in the *Ramayana*, the epic poem, which also portrays the linkage of northeast from Ayodhya to Rameshvaram. Even how the word 'Bharat' was coined has also its narrative. The name Bharat (the son of King Dushyant and Shakuntala) is derived from the name of the legendary king Bharata in Hindu scriptures. The name Bharata (in Sanskrit Bharatah) means 'the cherished' (*Mahabharata, Adi Parva, Sambhava Parva*). The *Meghduta* by Kalidas also describes the various parts or regions of this country. Here, Yaksha takes up abode on Ramgiri in the Vindhayas Mountains. He beseeches the cloud to go to Alaka and delivers the news of his health to his wife. Yaksha then proceeds to describe the route the cloud must take before he reaches the city of the Yaksha in the Himalayas. The various places (shloka: 6 to 63) mentioned on this route are: Ramgiri (present day Ramtek), Ujjayani, Amrakut (present day Amarkantak), Devgiri (present day Devghadh), Dashpur (present day Madsor), Kankhal, Kailas, Chamanvati (present day Chambal), Sipra

(present day Kshipra), Manas Sarovar, and Vindhya (present day Vindhya). Scholars have argued that Kalidas must have flourished under one or more of the Gupta king. The Gupta period is considered about: 300 A. D. - 650 A.D. (Kale 9-10). Sisir Kumar Das while writing *A History of Indian Literature* adds many such evidences to define the status of India as one nation. Das observes that the Bhishma Parva (ix section) of the *Mahabharata* wherein Sanjay describes *Bharatvarsa*, a geographical and cultural territory, identifiable by its rivers Ganga, Sindhu, Sarasvati, Godavari, Narmada, Vitasta, Sarayu, etc., by its mountains, Mahendra, Malaya, Sahya, Vindhya, etc., and its provinces, such as Kuru- Panchal, Surasen, Matsya, Dasharna, Koshal, Madra, Kalinga, Kashi, Videh, Kashmir, Sindhu, *Gandhar*, Dravid, Keral, Karnataka, Chol, Konkana, Andhra, etc. Sanjay also mentions its multi-ethnic population, the Aryans and the Mlecchas. One finds the echoes of these words in the *Visnu Purana* (II, iii), which also celebrates a multi-ethnic country known as *Bharatvarsa*. Das further emphasizes that this conception is not only associated with the ancients or with the Hindu India, but also continued in the medieval period as well. For example, Shankar Dev, the great Assamese poet, invokes the idea of India – *Dhanya Dhanya Bharatvarisa* – as a unified cultural zone. Amir Khusrau wrote a Masnavi is known as Noah-Siphir (Nine Skies) around 1318 of which the third chapter is devoted to India. It deals with its climate, flowers, fruits, birds, animals, knowledge and sciences, and languages and religions. He talks about its languages: Sindhi, Lahori, Kashmiri, Kubri, Dhur-Samundri, Tilangi, Gujar, Maabri, Ghouri, Bengali, Oudhi, Dehlvi,' around it within the boundaries of this land are the languages of India' (4).

The great philosopher Shankaracharya (788 CE - 820 CE) of Kerela who consolidated the doctrine of *Advaita Vedanta* had performed countrywide *digvijay Yatra* and established four spiritual centers called *Mathas* (monasteries) to guide the Hindu religion in this land: Dwarka in the western part (Gujarat), Puri in the east (Orissa), Shringari in the southern (Karnataka), and Badrinath in the northern part (Uttaranchal) to link the nation in a philosophical and cultural exchanges. *Shakti-peethams* (at 51 places) in various regions since the Vedic period also proves its historical set up. Further evidences on certain parts/regions are cited in *Shiva Mahapurana* by Maharshi Vedvyas while reciting *Dwadash Jyotirling*. A *Jyotirling*: ज्योतिर्लिङ्ग is a shrine where Lord Shiva is worshipped in the form of a "Lingam (pillar) of light." There are twelve traditional *Jyotirlinga* shrines in India. According to this utterance, one who recites these *Jyotirlingas* every evening and morning is relieved of all sins committed in past seven lives.

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम्। उज्जयिन्यां महाकालमोङ्कारममलेश्वरम्॥  
 परल्यां वैद्यनाथं च डाकिन्यां भीमशङ्करम्। सेतुबन्धे तु रामेशं नागेशं दारुकावने॥  
 वाराणस्यां तु विश्वेशं त्र्यम्बकं गौतमीतटे। हिमालये तु केदारं घुश्मेशं च शिवालये॥  
 एतानि ज्योतिर्लिङ्गानि सायं प्रातः पठेन्नरः। सप्तजन्मकृतं पापं स्मरणेन विनश्यति॥  
 एतेषां दर्शनादेव पातकं नैव तिष्ठति। कर्मक्षयो भवेत्तस्य यस्य तुष्टो महेश्वरः॥  
 : द्वादश ज्योतिर्लिङ्ग स्तोत्रम्

+

English Translation (Literal):

Somanath in Saurashtra (Gujarat) and Mallikarjunam in Shri-Shail (Andhrapradesh), Mahakaal in Ujjain (Madhyapradesh) and Amleshwar in Omkareshwar (Madhyapradesh), Vaidyanath in Paralya (at Deogarh in Jharkhand) and Bhimashankaram in Dakniya (Maharashtra), Rameshem (Rameshwaram) in Sethubandh (Tamil Nadu) and Nageshem (Nageshwar) in Darauka-Vana (Dwaraka Gujarat), Vishwa-Isham (Vishvanath) in Vanarasi (Uttarpradesh) and Triambakam at bank of Gautami River (Maharashtra), Kedar (Kedarnath) in Himalayas and Gushmesh (Gushmeshwar) in Shivalaya (Maharashtra).

The researcher clarifies here that Indian culture doesn't mean the Hindu culture only. In the Constitution of India, the word "Hindu" has been used to denote persons professing any religion originated in India, i.e. Hinduism, Jainism, Buddhism or Sikhism. Indian civilization is distinguished from other civilizations of the world in respect of its continuity and heterogeneity. In fact, the term 'Hindu' is considered a geographical term and does not refer to a religious. Islam too, confirms its influence on Indian civilization in various fields, e.g. architecture, paintings, pottery, ceramic, Unani medicine, clothing, translation of Hindu texts in Urdu, religious preaching on the unity of God and equality of all human beings.

M. K. Gandhi in *Indian Home Rule* firmly asserts India as one nation by viewing that the farseeing ancestors of India could see India as an undivided land made by nature. Hence, they argued that it must be one nation. Gandhiji is of the view that only those who consider themselves civilized and superior persons can imagine that we are many nations:

The English have taught us that we were not one nation before and that it will require centuries before we become one nation. This is without foundation. We were one nation before they came to India. One thought inspired us. Our mode of life was the same. It was because we were one nation that they were able to establish one kingdom. Subsequently, they divided us. (40)

Divyesh Vekaria in an article on "Arth-Safar" notes that transaction in the field of economics had started in India in the fourteenth century. Thereafter, the strong foundation of India's growth and development in economy and trade was established during Maurya Era. A man like Chanakya, one of the greatest economists in the world had framed economic policies for effective administration. India was sound enough from an economic point of view which can be understood well by the historic evidences like Harappa (2700 BC), Lothal and Mohenjo-Daro culture. Its urban planning was a better proof to judge its sound economy in the past. Angus Madison in *The World Economy: A Millennial Perspective* has observed that India since the beginning to one thousand years was the 'richest nation' in the world. According to the survey, if the total wealth of the world is assessed than India possessed its one-third ratio since first to seventeenth century A.D. The devastation of India's prosperity started with colonial governance. After a prolonged state of slavery, democracy was established with 3.7 % of the total economy (*Sandesh*, 15 Aug. 2013). Hence, the argument that India is a creation of mere British Raj loses its ground here.



The British period in Indian history is observed for about 300 years (1610-1947) while the concept of formation of India had its roots located in the past. The true image of spiritual India can be summed up in the words of Vivekananda, the great Indian philosopher as:

The Indian nation cannot be killed. Deathless, it stands, and it will stand so long as that spirit shall remain as the background, so long as her people do not give up their spirituality. Our sacred motherland is a land of religion and philosophy... where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man (qtd. in Satvinder 9).

It has been argued that only through westerners' contact and English education India received its present status as a modern nation, i.e. modern nation is a colonial concept. Such arguments remain groundless because of the availability of evidences in scientific, technological and educational development for centuries in India. Takshashila, the first university of the world was established in India during 700 BC. The Ayurveda, the earliest school of medicine known to humans had its root in ancient India. The Yoga documented by Patanjali (2000 BC-300 AD) had its origin in 5000 BC in India. The significance of India's discovery in the field of mathematics can be understood well in the words of the great American scientist, Albert Einstein: "We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made" (Das, Subhamoy).

The argument in context to Modern Nation and so-called modernity guided by colonial in the 20<sup>th</sup> century also seems disputable over its logical perspectives. Partha Chatterjee in a lecture on 'Our Modernity' (1997) opines that there cannot be just one modernity irrespective of geography, time, environment or social conditions. The forms of modernity will have to vary between different countries depending upon specific circumstances and social practices. He is of the view that modernity is the first social philosophy which conjures up in the minds of the most ordinary people dreams of independence and self-rule. The concept of modernity seems to vary in India before and after independence (Rotterdam/Dakar 3-20). While Sudipta Kaviraj in *Modernity and Politics in India* shows that the logic of modernity shows a diversifying and pluralizing tendency in Europe itself. How can its extension to different cultures and historical circumstances produce obediently uniform historical results? The various aspects of modernity: the rise of a capitalist industrial economy, the growth of modern state institutions and resultant transformations in the nature of social power, the emergence of democracy, the decline of the community and the rise of strong individualistic social conduct, the decline of religion and the secularization of ethics do not confirm its similar impression under any single paradigm of modernity. Kaviraj defines the political modernity in India through its three most significant aspects: the modern state, nationalism and democracy and argues that these three introduce distinctively modern ideas and institutions, but in each case these institutions or movements have evolved in ways that are different from recognized western equivalents. Kaviraj views that in place of culturally homogeneous, unified by single languages and common cultures of the West; Indian society was bewildering in its cultural and linguistic diversity. It was commonly argued that since Indian society was so fundamentally unlike western society, none of the

presuppositions of western state practices applied there (*Daedalus* 137-162). The term 'modern' is often viewed as a state of mind rather than a physical condition. The concept of 'Modernity' is interpreted in the following words:

... a body of experience [that finds] ourselves in an environment that promises adventure, power, joy, growth, transformation of ourselves and the world – and, at the same time, that threatens to destroy everything we have, everything we know, everything we are. Modern environment and experiences cut across all boundaries of geography and ethnicity, of class and nationality, of religion and ideology (Marshall Berman 15).

There seems some danger in a state of modernity, where the possibility of establishing universal man having a single identity stands in contrast to destroy or emptying the self. The factors like the existence of self and destruction of possession have become challenging. The colonial didn't frame everything what is interpreted under the title 'modernity'. The existing democratic government in India is considered guided only by colonial masters has also its manifestation in an ancient Indian literature which preaches the ideals of humanity in its concrete forms. For example, "Sarvetra Sukhinah Santu Sarve Santu Niramayaha, Sarve Bhadrani Pashyantu Ma Kaschit Dukhamapnuyat, Aum Shantihi Shantihi Shantihi" (Be everyone happy here, be everyone healthy, see everyone good, and no one be unhappy) or "Ayam Nijah Paro Veti Ganana Laguchetsam, Udarcharitanam Tu Vasudhaiv Kutumbakam" (This is mine, or yours is estimated only by a man having narrow mind. But those who are kindhearted consider only the whole universe as one single family). *Ramrajya* is a better example that justifies the ideal ruling system. For example, the kingly trait of Ram's character is fully expressed when he declares: "Sneham Dayam Cha Saukhyam Cha Yadi Va Jankimapi, Aradhanay Lokanam Muschato Nasti Me Vyatha" (*The Uttararamacharita* Shloka 12), i.e. To ensure the good of his subjects he considered his highest duty, and so it must be sacrificed all questions of personal happiness. Steve Muhlberger in an article on 'Democracy in Ancient India' scrutinizes that Republican polities were most common and vigorous in the Buddhist period, 600 BC – AD 200. To validate this argument Steve notes that T.W. Rhys Davids, the leading Pali scholar, pointed out in his book *Buddhist India* that the canon (and the *jatakas*, a series of Buddhist legends set in the same period, but composed much later) depicted a country in which there were many clans, dominating extensive and popular territories, who made their public decisions in assemblies, moots, or parliaments. The said reconstruction of a republican past in India by Rhys Davids was taken by a nationalistic Indian scholar in the 1910s (Jayaswal 1943). Panini had offered, the terms of vote decisions reached by voting and the completion of a quorum (Agrawala 433-35).

It has been often argued that India as a constitutionally united nation is the colonial construct. Such logic has a diversity of interpretations. In order to administer its revenue section effortlessly and sustain their monopolized status and hegemony over the Indians, the colonial governance adopted the policy to unite India under single governance. The credit of establishing university education, judicial system, administrative institutions, etc. should not be

assigned to mere British Raj. Macaulay shaped educational blueprint, railways or telecommunication system was generated to enhance and prosper their commercial sector.

The task of re-creating the nation and re-writing of history took place in almost all the colonized nations, the tools and the methodology continued to change along with the rhetoric of discourse. While in some case the re-establishing of the nation started along with the process of colonization, some countries like South Africa (Andre Brink), Jamaica (Jamaica Kincaid) and India (V. S. Naipaul, Salman Rushdie, M. G. Vassangi and others) are still involved in the process of re-inventing the nation/region. The most widely used tool in this direction was protest literatures. However, major writers, political activists and freedom fighters in India also adopted the process of assimilation in their task of rebuilding the nation. Buddhadeb Guha's novel *The Bounty of the Goddess* presents an essentialist view of India as a nation. People, who are awake and awaken others, can save the Indian culture from the clutches of Westernization and globalization and preserve the essential Indianness of its culture. Nankua, the young Leftist idealist defines a nation as his God: "My God is my country. The God I care for all the time will surely care for me" (229)

To the westerners, the concept of nation is homogeneous where one can observe the 'one nation one language' system. For instance, only the English language is prevalent in England, or French in France are spoken, understood and read by its indigenous inhabitants, whereas, application of such theory seems impossible in an Indian context where language-wise regions are constructed. Here, no single language, but a group of States constructed through various languages which has resulted into a concept of modern nation. Hence, the specified concept of a nation can be viewed in Indian context as having a heterogeneous form. It was Ambedkar, the architect of the Indian constitution, who favoured and supported the idea of linguistic states to the nation like India wherein the issues like national and state language, religion, caste and class were pre-centered. Asha Sarangi in an article on "Ambedkar and the Linguistic States A Case for Maharashtra" views that the idea of one state, one language that Ambedkar defended over one language, one state was predominantly guided by his quest for development, justice, equality and freedom for the untouchables and Dalits who could perhaps learn the language of the new state and participate in its political and administrative affairs. Ambedkar consistently argued that the proposed linguistic states would become socially more homogeneous and politically democratic in due course of time (*Economic and Political Weekly* 151).

As far as the status of nation in the present era is concerned, India seems to some extent different from the ancient one in its governmental system. The modern status of India is a democratic governance while in ancient time there was either kingship or autocratic governance, although the concepts of public welfare and certain democratic values were observed in the past (as mentioned earlier), but not in its accurate form what we call a form of democracy in the present expression. Generally, the king was elected according to the ancestral norms and natural rights. Ancient history of India mentions the heroic tales depicting the victorious autocrats and kings who were always found seizing the thrones of weaker and

expanding the borders of their territories or regions. Such was the common practice. The epic *Mahabharata* describes the event of celebrating *Ashwamedha Yagna* performed by Udhishthir, the king of Hastinapur who after destroying the Kauravas establishes his dominance over the rest of the umpires. The *Ramayana*, the Indian epic too depicts the *Ashwamedha* performed by Dashrath and his son Lord Ram. *Ashwamedha*, the horse sacrifice (also known as 'Laya-Medha' sacrifice) is performed to establish a king as the lord of the world. While observing this ceremony the horse is set loose with the armies of the king following it. The mighty soldiers of the king implant the flag of the concerned king wherever the horse moves. It cannot be challenged by ordinary people and if anyone wishes to protest this challenge he has to fight the army or has to argue to pay tribute. The status of India as a nation by Samrat Ashok too was different than the Modern Nation. Sisir Kumar Das in 'Prologue' to *A History of Indian Literature* notes that the very concept of India as a geographical territory is a fluid one, the India of Ashoka is not the India of Akbar, and the India of our times is not identical with the India that the British ruled (3). Ashoka the Great was an Indian emperor of the Maurya Dynasty ruled almost the entire Indian subcontinent from CA. 269 BC to 232 BC (Thapar 51). Upender Singh in *A History of Ancient and Early Medieval India* notes that Ashoka expanded his empire from the present-day boundaries Assam in the East to Iran in the West; from the Pamir Knot in the north to the peninsula of southern India (320-333). Thus, various empires rose and fell and political boundaries and system of governance remained varying in India since ancient time. It was only after the political independence in 1947 India received its fixed geographical set up called a modern nation-state.

Hence, the geographical and political boundaries of India vary in the course of time. Time being changes take place in its traditional set up undoubtedly but mere absence of political and geographical fixity doesn't confirm the very idea of India as Nation having exclusively changed scenario than the past. The prosperous heritage of memories and the will to persist the value are accumulated in it. The innate attachment to the native land doesn't wipe out altogether in the course of time. Hence, the nation, like the individual, is the culmination of a long past. In this sense, India of past and present time doesn't show its entirely changed frame. The civilization, tradition, or nature of this land more or less confirms its indigenous representation even in the current era.

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## THE OBSTACLES OF UNDERGRADUATE STUDENTS OF RURAL AREA ACQUIRING ENGLISH AS A SECOND LANGUAGE AND REMEDIES WITH SPECIAL REFERENCE TO JALNA DISTRICT

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Most of the developing countries have accepted English as a second language to get linked with the world. If we think of our country, we know that India is an agricultural country. After Independence we also accepted importance of English as a second/link language. There is no unique education system in India. We see at a time State Board, CBSE and ICSE work in India. But even today there are not essential facilities of education in rural and remote area of our nation. The rural area students have to face many problems to get education.

At the primary and secondary levels they get education through their mother-tongues. But when they enter into college life they have to study so many important as well as demanded courses, diplomas and degrees only through English. We must not forget that they are second speakers of English. They try to acquire English as a second language.

In our education system our mother-tongue is optional subject at Junior college & Graduation levels but foreign language English is compulsory. Nowadays first language is also getting importance but there is no facility available to complete such courses, diplomas and degrees in mother-tongue. At that time the students must know English. So even rural area students try to acquire or learn English as a second language. With the help of this exploration we are to explore the obstacles of undergraduate students of rural area particularly of Jalna district acquiring English as a second language and which remedies are really helpful to solve their problems.

Firstly we know that language is a great gift for human-beings. It is the means of communication. Even today we are unable to write all dialects. Means there are many languages in the world, we could not give them writing form but there is not a single language which is written, not spoken.

Literate means simply that who can read and write. It is considered that he/she can listen and speak but our undergraduate students are not able to speak English fluently. Just they try to read and write. Most of them give stress on passing, instead of learning language. And in the exam they only prefer to solve very easy question. Most amazing thing is that our rural area students are weak in English but brilliant in other subjects.

While considering about Jalna District, there was the reign of Nizam. Naturally there was not the surroundings of English. Urdu & Marathi languages were spoken and used. Urdu was the link language at that time. Even after getting Independence to India, Jalna District had not been free. When Hyderabad Mukti Sangram got success (17 Sept. 1948) then Marathwada means

Jalna District became free from the reign of Nizam. That's the reason the undergraduate students of rural area of Jalna District even today have to face many obstacles to acquire English as a second language.

The rural area students do not get such educational facilities which urban area students get easily. If we think of English, there is not even today English environment in rural area. They have not awareness of English education. Nowadays some English schools have been opened even in the rural area but most of the families do not afford their fees.

The govt. has stopped to give permission to new Marathi medium schools. That's why some education societies have opened English medium schools in the rural area. If we carefully observe, that time we realize just for their benefits they have started the English medium (some education societies are exceptions) because they are not getting permission for Marathi medium schools. In rural area there is also burning problem of population. Poverty is a curse so the rural area families cannot provide even essential facilities to their children. Such students try to acquire English as a second language, they have to face so many obstacles.

### **The Obstacles**

#### **The Difficulties In Listening :-**

Nearly 70% knowledge is obtained with the help of listening. Just we should be conscious. Due to foreign language rural area students can not understand the pronunciation of English. There is no proper environment. In their mother tongue there is preference to clear talking but in English it is avoided so they have to face many problems to understand it. In English some sounds are silent for example 'R' 'L' but rural students do not understand and they try to pronounce it. Few of them get hesitation and rest, they imitate blindly. When the speaker uses the same word for different purpose, they get confused. Mishearing at juncture or word boundary e.g. I scream and ice cream, the pause at the wrong place changes the meaning.

#### **The Obstacles In Speaking :-**

This is the second skill in language learning and the most important function. When our rural area students try to speak then they think firstly in their mother tongue. That's why their sentence constructions go wrong. There is no partner to communicate and if anyone tries to talk in English others laugh. Many students give preference to recite the common and daily useful sentences. They do not try to speak spontaneously. They just give importance to understand English. Because there is no scope for speaking in our Education System. So they only become translators instead of speakers. English tone is not acquired by them. If any student tries to use English tone, the next one does not support him.

#### **The Hindrances In Reading :-**

With the help of reading horizons of knowledge are expanded. New things are acquired. To improve language reading is very important. But our rural area students do not prefer to read English literature. Just they read exam oriented material. They do not read extra-curricular books. If any student tries to read English, there is no facility of good library. When they try to read then they get confused in the reading of pronunciation of silent sounds. In

English no pronunciation as per the arrangement of alphabet spelling is different and pronunciation may be different.

### **The Impedimenta In Writing :-**

The rural area students totally avoid to write in English their thoughts, emotions and feelings only essential works are written in English. They cannot manage the difference of alphabet of English and their mother tongue. They think in their mother tongue firstly and then try to write in English so there is also jumbling in sentence formation. In English no writing of words according to pronunciation. Handwriting strokes of English and mother tongue are also mixed. Due to verities in English they get confused e.g. Colour (UK) Color (USA), Court (UK) Cort (USA).

### **Remedies :-**

For encouraging the undergraduate students of rural area the essential, important and useful remedies are suggested here.

### **Remedies For Listening :-**

Listening is the first and the most important skill in language acquisition. To improve it our rural area students should make friendship or be in touch of English speakers / users. It would be very helpful to get them confidence. They may learn new words, sentence patterns with the help of this. T.V. news, commentary and songs also play very important role here. The use of cell- phones, laptops and computers can also help them.

### **Remedies For Speaking:-**

If our students try to think in English and then talk, it would be better to maintain fluency with accuracy. Loud reading should be preferred to improve pronunciation. They should make group to communicate to one another. Active participation in debate, elocution competitions is really helpful. They should take the benefits of audio-visual aids, charts, slides, and clips, it is good to get proper body language and facial expressions. Dramatization, language games and conversation activities also should be used.

### **Remedies For Reading:-**

The undergraduate students of rural area ought to read slowly- slowly and loudly. For getting confidence in reading firstly story – books, jokes, fables should be preferred, then newspapers, journals and periodicals.

### **Remedies For Writing :-**

For writing properly and correctly our undergraduate students of rural area must think in English because they may handle proper sentence constructions with the help of this. They must write own thoughts feelings without fear in English whenever they get chance. English should be learnt and taught as a language not a compulsory subject.



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## GENDER EQUITY AND MILLENNIUM DEVELOPMENT GOALS (WITH SPECIAL REFERENCE TO M.P. GOVT. EFFORTS)

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"The welfare is impossible without bringing up the status of women like a bird can not fly with one feather or wings" was said by 'Swami Vivekanand, eleven decades before from an international platform. The determination of progress of society can be assessed by the status of women. The topic of equality of women in society has been main agenda of debate since establishment of U.N.O; in 1945 and constitution of commission for status of women in 1946. Even today there is a disparity and negligence is seen for the women in society especially in the field of education. This expression of disparity has come forward in the form of gender equity. In society there is a vast difference between the sex and the gender. The word sex signifies the biological sense and specifies about the physical body organs. When a child takes birth their his/her sex is determined either by his or her being male or female. But how he/she is brought up and treated by the society, is decided after considering his or her gender.

The scope of word Gender is not merely limits to the difference between the male and female on the basis of difference in their physical body organs but also to express the feelings of society about the manhood and womanhood.

In social panorama, the discrimination between a boy and a girl can be clearly seen at the time of their bringing up. The girl is demarcated/confined in four walls at home. She is repeatedly deprived of education by convincing her that what she would do after taking education. The boys are given nutritious and healthy food. Killing infanticide is done before she takes birth. The boys birth is celebrated with great joy and enthusiasm whereas, the girls birth is considered to be a curse. This is called the Gender mentality.

The provisions were firstly made in constitution to remove this mentality from the society. Each and every citizen whether he/she is a male or a female is given the equal rights in these provisions for social, economical, political justice, ideas, expressions, belief, religions and freedom of devotion. Equity of status and opportunities and respect were promised.

- a) Under the law of fundamental rights, rules have been framed as following under section-14 the right of equal status that there has to be equity in the same status of the people.
- b) As per section 15 there is a restriction on the discrimination on the basis of religion, inheritance, caste or Gender, as per section 15-(3) The state Govt. is allowed to make provisions for women and children apart from this many provisions have been made under the state policy directive principles.

In spite of these provisions inequity problems are seen and these inequities create the obstacles in the way of national developments. The development is not possible without equal contribution. Equal contributions mean each and every part of society whether men or women. The development is affected by the social activities adversely, which always directs towards national income, social and economical progress as far as the question of Gender equity and millennium development is concerned, it is necessary to make millennium progress, these points with the consideration to 'Gender'. The policies should be made for health, education, income, standard of living etc. Therefore if we want to progress as per the millennium development programme, then there is needed to give importance to population control, Reproduction, health by the policy makers. The M.P. Govt. presented the Gender budget for the year 2007-08 by Keeping this fact on priority. Gender budget was firstly introduced in the year 1995-96 in Australia Gender budget means equity of women, economical improvement and to be make provision in budget to ensure the participation of women is state plans.

Many facilities are being given to the women to make them self independent by the M.P. State Govt. Girls should go to school. Educate themselves, stands on their own feet (financially). They should have the equal participations in society and for which many plans are being operated.

#### 1- LADLI LAXMI YOJNA:-

The girls should not become a burden on her family. This policy has been implemented with effect from 2007 to improve the Gender ratio Rs.6000/- per year for five year continuously total Rs.30,000 to eligible girls. The target to give benefit 30,000 such girls from this policy was made for the year 2007-08, against which 40,854 girls availed this benefit.

#### 2- JANANI SURAKSHA YOJNA:-

Maternity security and to control the death rate of newly born child (infants) more than 10 lacks. Pregnant ladies availed the benefit of this policy.

1.	March 2006-	68,252 women
2.	1st April 2006 to 31 March 2007-	3,97,942 women
3.	From 1st April 2007 till today	6,02,260 women

Achieved a significant success in reducing the death rate for infants.(Death rate of infants reduce from 82 per thousand to 67 per thousand and death rate of pregnant ladies 4 reduces from 498 per lacks to 379 per lacks.)

#### 3- KANYADAN YOJNA :-

The chief Minister of M.P. Mr. Shivraj Singh Chouhan looks steps for the marriages of the girls from poor families. 30,000 girls got married with the help of the Govt. and the Society, Rs.5000/- is given by the Govt. at the time of marriage to the girl.

#### 4- EDUCATION POLICIES :-

"GoankiBeti policy was introduced to encourage the girls who stands first in class. This policy is extended to give benefit to the girls passing with first division in 12th class (a) the policy for

girls studying in sixth class and belonging to S.C./S.T. category are given bicycles free of cost to reach to their school is made. Presently in all the 313 Block officer, 54 urban children welfare plans, including all the 367 consolidated children welfare plans are running in M.P.,69238 "Anganwadi" centres are approved in all the 367 children welfare plans. "MangalDiwas" is being organized to make this plan more fruitful and successful.

#### **5- BETI BACHAO ABHIYAN**

BetiBachaoAbhiyan is an initiative taken by the Government of Madhya Pradesh under the personal stewardship of the Chief Minister ShriShivraj Singh Chouhan.

The campaign is aimed at arresting the declining sex ratio, which is a serious problem with far reaching social ramifications and at eliminating discrimination against girls in the society.

The Chief Minister himself visited several places to meet people and motivate them to end the abominable practice of female feticide. Many activities have been carried out under this campaign for educating people about the importance of saving the girl child for a healthy gender balance in the society.

In the same manner the central Govt. has also launched many policies for the welfare and growth of female child.

#### **6- BETI BACHAO BETI PADHAO:-**

(Save Girl Child, Educate Girl Child) Prime Minister Modilaunched this scheme on 22 January 2015 on International Day of Girl Child in Panipat, Haryana. Other senior Cabinet ministers Maneka Gandhi, Ravi Shankar Prasad, J P Nadda, SmritiIrani, Haryani CM M L Khattar and actor Madhuri Dixit (Brand Ambessdor) also present. Gender equity and gender prosperity oriented this scheme views girl child's welfare from multiple perspectives and takes steps to achieve the same. However, the scheme is only effective if implemented with rigour and dedication. The scheme has the potential to bring about attitude as well as social change in the desired direction provided it gains momentum through effective implementation.

#### **7- SUKANYA SAMRIDHI YOJANA:-**

(Girl Child Prosperity Scheme) Prime Minister NarendraModi on 22 January 2015 launched a small deposit scheme SukanyaSamridhiYojana for girl child under the BetiBachaoBetiPadhao (BBBP) campaign. The SukanyaSamriddhiYojana has many positive implications for gender equity and prevention of early/child marriage. This scheme provides financial impetus to parents of girl children. However, the scheme would have greater impact if it were not restricted to just 2 just children.

Reservation for women for the appointment/employment an all the selected post has been increased from 33% to 50% in order to remove inequity in local administration. The necessary steps have been taken for the welfare of the women by the Govt. and Non Govt. organization in order to achieve the targets of millennium plans for the Gender Equity and dates also have come positive in this aspect but will these steps be able to change the mentality of mankind, even today Gender ratio is increasing in favour of men as compared to women.

The Number of women as compared to per thousand of men.

Year	Number
1901	927
1911	964
1921	955
1931	950
1941	945
1951	946
1961	941
1971	930
1981	934
1991	927
2001	933
2011	940

It is necessary to bring a change in mentality in addition to Govt. polices and efforts and then only we will be able to stand with the developed countries by 2015 and will be able to achieve the targets set for the Millennium.

"In women Bhaskar" dated 30th April 2008" The president Mrs. PratibhaPatil' spoke while addressing to the closing session of the Non. Govt. organization C.N.R.I that the women should come together for their progress and for their rights. It is very essential to strengthen.

We will not be able to utilize our fullest capacity until the women are made ready to participate in the development works of the country.

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## THE ROLES OF BANKS IN FINANCIAL SYSTEMS

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### INTRODUCTION

A Financial framework, which is characteristically solid, practically various and shows productivity and adaptability, is basic to our national goals of making a market driven, beneficial and focused economy. The financial system framework in India includes monetary organizations, the financial institutions, budgetary instruments and administrations. The Indian financial system is characterized by its two major segments- an organized sector and a traditional sector that is also known as informal credit market.

### OBJECTIVES

The prime objectives of the paper are:

1. The present paper explores to analyze the comparative performance of various banks.
2. It also attempts to highlight the challenges and opportunities particularly faced by the public sector banks in present finance system.

### RESEARCH METHODOLOGY

The present paper is concerned with the Indian banking and finance system. The study is based on data. The required data have been collected from the various issues of Banking Statistics, published by Reserve Bank of India.

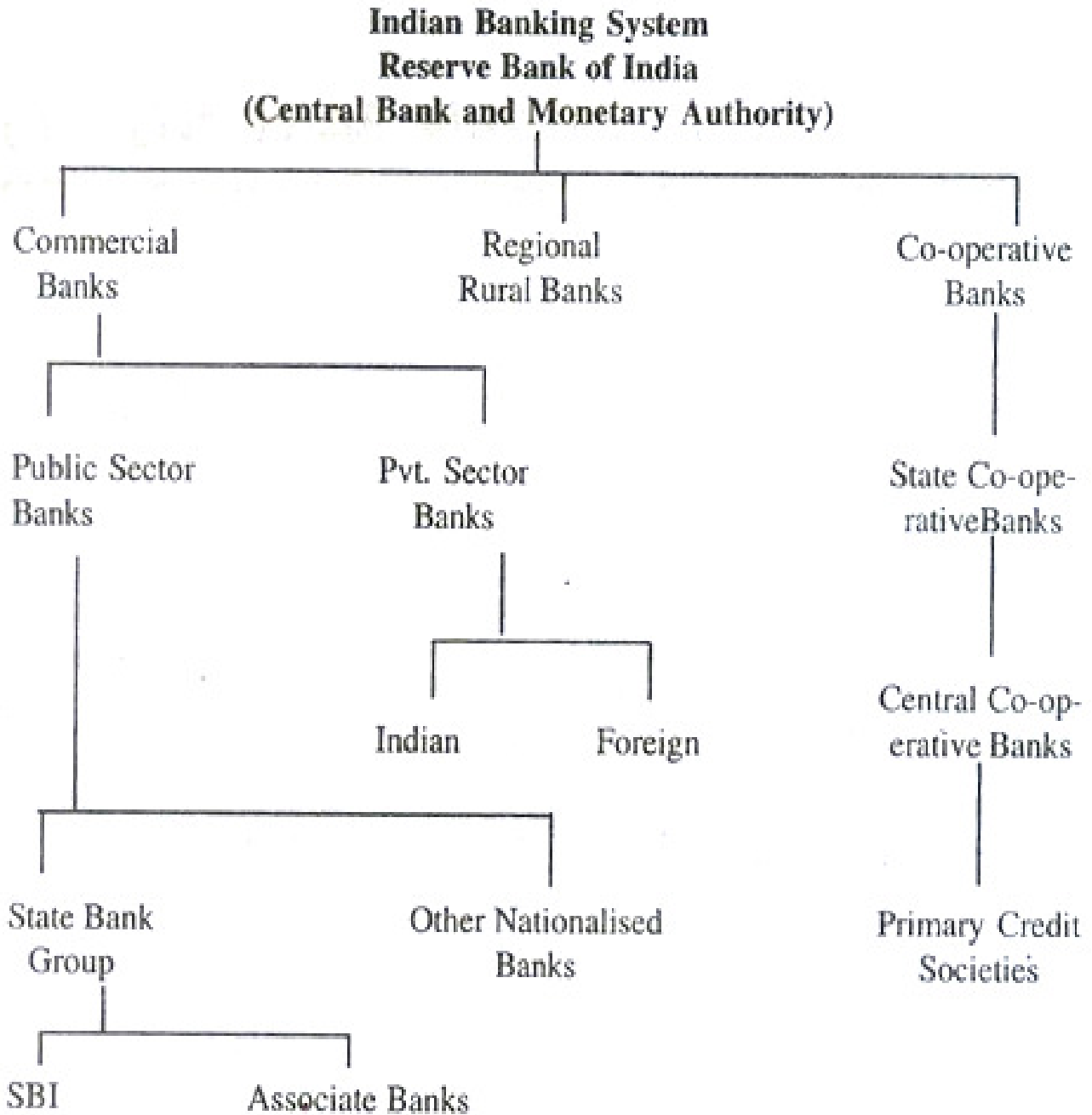
Financial intermediation in the organized sector is controlled by a large number of financial institutions which are business organizations providing financial institutions whose activities may be either specialized or may overlap and are further classified as banking and non-banking entities. The Reserve Bank of India (RBI) as the main regulator of credit is the apex institution in the financial system. Reserve Bank of India is the Central Bank of India. It was established on 1<sup>st</sup> April 1935 under the RBI Act of 1934. It holds the top position in the banking structure. RBI performs various developmental and promotional functions. It occupies the important role in the monetary and banking structure of our country. In other nations central bank is known by different names. For instance, Federal Reserve Bank of U.S.A, Bank of England in U.K. and Reserve Bank of India in India are well known. Central bank is called as a banker's bank. They have the power to formulate and apply monetary and credit policies. It is owned by the government of a nation and has the sole and whole power of issuing notes. Major functions performed by of reserve bank of India are: 1. Monetary Management 2. Issue of Bank Notes

3. Custodian of Exchange Reserves 4. Banker to the Government 5. A Banker's Bank 6. Promoter of Development.

The banking system in India comprises commercial banks and co-operative banks. Commercial banks, which also include foreign banks and private banks, are the significant segment. Cooperative banks, which are organized on the 'unit' banking principle, are mainly rural based although there are urban cooperative banks also operating in urban areas. Additionally NBFIs, government owned post offices also mobilize deposits, but they do not undertake lending activity. Besides, there is a broad system of all India and State improvement banks taking into account agribusiness, industry, lodging and fares. Besides, there exists a few budgetary foundations like UTI, LIC, GIC and its backups, common assets, speculation and advance organizations and gear renting and contract buy organizations, that are occupied with assembling assets and giving monetary administrations in medium and additionally long-term venture. The

National Bank of Agriculture and Provincial Development (NABARD), the Industrial Development Bank of India (IDBI), Export Import Bank (Exim bank) and the National Housing Bank (NHB) have been set up to serve as peak banks in their particular zones of duty and concern. The three critical term-lending foundations to be specific IDBI, ICICI and IFCL rule the term-lending market and give medium what's more, long term financial help to corporate segment.

The Indian financial system comprises a large number of commercial and cooperative banks, specialized developmental banks for industry, agriculture, external trade and housing, social security institutions, collective investment institutions, etc. The banking system is at the heart of the financial system. The banking system in India is exemplified by concentration of business in a small number of Scheduled public sector banks. Excluding Regional Rural Banks (RRBs), only 27 banks are now working with a vast network of about 45,000 branches. The convergence of saving money business has been achieved through the approach of mergers and union of banks and their Government ownership. This reality empowers them to be overwhelming in the deposit and credit markets, as well as permits them to assume vital part in cash and capital markets. As it has been stated, the banking system in India consists of commercial banks and co-operative banks. Commercial banks, which also include foreign banks and private banks, are the predominant segment.



STRUCTURE OF INDIAN BANKING SYSTEM



Financial intermediation in India emerged post- independence and more rapidly after the nationalizations of major 14 banks in 1969. The banking sector reforms began rapidly after the independence. These reforms were basically aimed at improving the confidence level of the public because in those days, most banks were not trusted by the majority of the people. Instead, the deposits with the Postal department were considered rather safe. The first major step was Nationalization of the Imperial Bank of India in 1955 via State Bank of India Act. State Bank of India was made to act as the principal agent of RBI and handle banking transactions of the Union and State Governments. After that, in a major process of nationalization, seven subsidiaries of the State Bank of India were nationalized via the State Bank of India (Subsidiary Banks) Act, 1959. In 1969, fourteen major private commercial banks were nationalized. This reform in banking was followed by a second phase of nationalization in 1980, when Government of India acquired the ownership of 6 more banks, thus bringing the total number of Nationalized Banks to 20. The private banks at that time were allowed to function side by side with nationalized banks and the foreign banks were allowed to work under strict regulation. By the end of eighties, the Indian financial sector had registered noted growth in volume and variety. This included the stock market, mutual funds, non-banking finance companies and other institutions. But the country's financial system was saddled with an inefficient and financially unsound banking sector. Some of the reasons for this are high reserve requirements, administered interest rates, directed credit, poor supervision, lack of competition and political interference. The agenda of financial sector reforms consists of easing of external constraints such as administrative structure of interest rates and reserve requirements of banks, exploring indirect monetary control instruments, prescribing Prudential regulations and Norms, strengthening the supervisory apparatus and facilitating entry of new institutions. On a number of recommendations, the Government and RBI have taken follow up action, summed up below: The SLR has been gradually brought down from an average effective rate of 37.4% in 1992 to the statutory minimum 25% at present. The effective Cash Reserve ratio (CRR), which was as high 16.5% in has been brought down to 5.6% in Oct 2002. CRR in excess of 3% is currently remunerated at 4% per annum.

The financial scene in the post freedom period has seen an ocean change; the final product being that the economy has gained huge ground in assorted field. The monetary framework is perhaps the most imperative institutional and utilitarian vehicle for financial change. Money is a scaffold between the present and the future and whether it be the preparation of reserve funds or their proficient, compelling and evenhanded designation for venture, it is the accomplishment with which the budgetary framework plays out its capacities that sets the pace for the accomplishment of more extensive national goals. The term money related framework is an arrangement of between related exercises/administrations cooperating to accomplish some foreordained reason or objective. It incorporates distinctive markets, the foundations, instruments, administrations and components which impact the era of reserve funds, venture capital arrangement and growth. It might be said that monetary framework is the whole gathering of foundations and of institutional blueprints which have been set up to serve the necessities of present day economy: to meet the procuring essentials of business firms; individuals and government; to amass and to contribute speculation subsidizes; and to give a portion framework.

The establishments might be openly claimed or exclusive, might be organizations or partnerships, might be particular or non-had practical experience in character. Whatever their legitimate or financial character, it is possible that they have advanced additional time in reaction to growing needs or they were established. World wide experience affirms that the nations with all around created money related framework become speedier and the sky is the limit from there reliably than those with weaker frameworks. The monetary area assumes a focal part in sorting out and organizing an economy; it makes present day monetary society conceivable. For each genuine exchange there is a monetary exchange that mirrors it. On the off chance that the money related area doesn't work, the genuine part doesn't work. All exchange includes both the genuine and the monetary area. The money related division has an imperative part in advancing productivity and development as it intermediates in the stream of assets from those both segment has fundamental part in advancing proficiency and development who need to spare a piece of their wage to those who need to put resources into gainful resources. The financial system has a basic part in advancing proficiency and development as it intermediates in the stream of assets from those both part has indispensable part in advancing effectiveness and development who need to spare a piece of their salary to those who need to put resources into profitable resources. The productivity of intermediating relies on upon the width, profundity and differing qualities.

## **CONSTITUTENTS OF THE FINANCIAL SYSTEM**

The three main constituents of the financial system are:

- The Financial Institutions
- The Financial Markets
- The Financial Assets

### **FINANCIAL INSTITUTIONS**

A financial institution is a business whose primary activity is purchasing, selling or holding financial assets. Financial institutions give various types of financial services. Financial intermediaries are a special group of financial institutions that receive funds by issuing claims to market participants and use these funds to purchase financial assets.

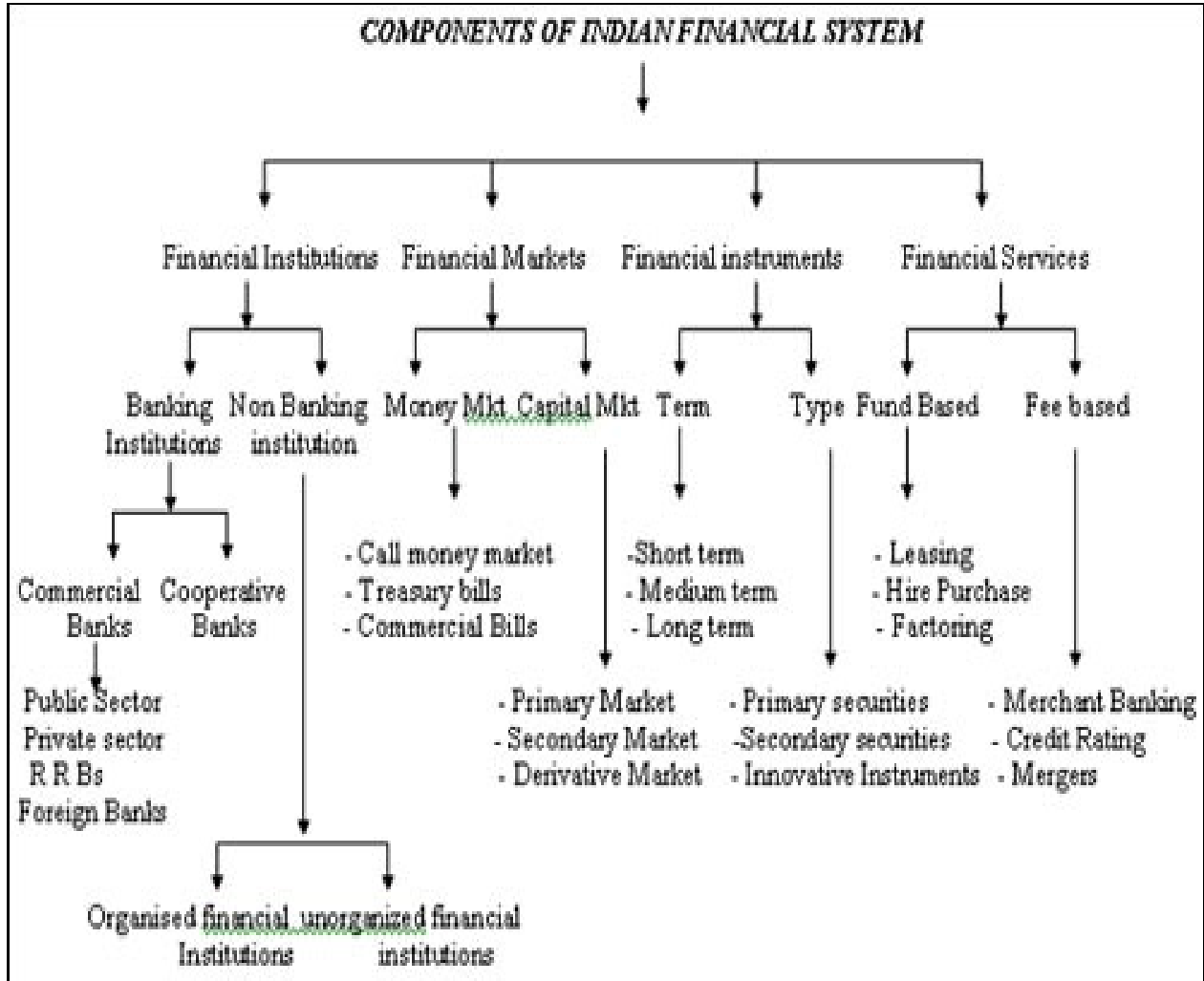
### **FINANCIAL MARKETS**

A financial market is a market where financial assets and financial liabilities are bought and sold. Financial markets perform the essential economic function of channeling funds from savers who have an excess of funds to spenders who have a shortage of funds.

### **FINANCIAL ASSETS:**

An asset is something that provides its owner with expected future benefits. Financial assets are assets, such as stocks or bonds, whose benefit to the owner depends on the issuer of the asset meeting certain obligations. These obligations are called financial liabilities. Every financial asset has a corresponding financial liability; it's that financial liability that gives financial asset

its value. The financial markets perform the important role of channeling funds from lender savers to borrower spenders, through securities (instruments) traded in the financial markets financial assets/instruments are divided into money market assets and capital market assets.



It was in this backdrop that wide-ranging financial sector reforms in India were introduced as an integral part of the economic reforms initiated in the early 1990s with a view to improving the macroeconomic performance of the economy. The reforms in the financial sector focused on creating efficient and stable financial institutions and markets. The approach to financial sector reforms in India was one of gradual and non-disruptive progress through a consultative process. The Reserve Bank has been consistently working towards setting an enabling regulatory framework with prompt and effective supervision, development of technological and institutional infrastructure, as well as changing the interface with the market participants through a consultative process. Persistent efforts have been made towards adoption of international benchmarks as appropriate to Indian conditions. While certain changes in the legal infrastructure

are yet to be effected, the developments so far have brought the Indian financial system closer to global standards.

Banks perform different parts in the economy. To begin with, they improve the data issues amongst speculators and borrowers by checking the last mentioned and guaranteeing an appropriate utilization of the contributors' assets. Second, they give intertemporal smoothing of danger that can't be enhanced at a given point in time and in addition protection to contributors against startling utilization stuns. In light of the development crisscross between their advantages and liabilities, be that as it may, banks are liable to the likelihood of runs and systemic danger. Third, banks add to the development of the economy. Fourth, they play out an imperative part in corporate administration. The relative significance of the diverse parts of banks shifts considerably over nations and times be that as it may, banks are constantly basic to the money related framework. Banks act as delegated monitors and ensure that firms use the resources allocated to them effectively. They also play an important role in sharing risk in the economy by diversifying and smoothing fluctuations over time. These are positive aspects of the roles banks play. Banks play an important role in providing funds for firms and helping them and the economy to grow. They are also important for corporate governance, particularly in countries like Germany where bankers sit on boards and control a significant number of proxy votes. Finally, banks can help overcome asymmetric information problems by forming long-lived relationships with firms.

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## RURAL WOMEN'S PARTICIPATION IN ELECTORAL POLITICS

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In India almost half of the total population is female. So, far the success of Indian democracy is concerned both male and female should participate in the democratic institutions of the country. But in the male dominated Indian society, the participation of women in democratic institution is not to the expected level. The women of the country should be involved in the decision making process to protect their interests while decisions are made. The importance of women's political participation for a viable Democratic Polity is being increasingly realized in all corners of the world. Women constitute nearly 50 percent of the total population in any country and if it has adopted a democratic system it cannot run successfully with just half of the population. It will be a crippled democracy.

Moreover, women as a group have problems, demands and aspirations, which cannot be aptly expressed by men. The problem issues of the people in any country such as education, employment, health and nutrition besides the country's foreign policy, relationships with other countries, issues of war and peace, science and technology, protection of the environment do need a women's angle because they will affect women too, in a particular manner.

A nation's march towards progress and prosperity remains a dream, its aspiration unfulfilled and unrealized unless women actively participate in all developmental activities of that country. Thus to emphasize the importance of women's participation and their role in politics is to emphasize the obvious. If proper facilities and encouragement are given, Indian women can participate efficiently in all the national activities on an equal footing with men. The empowerment of women could be brought about only if it is based on granting them basic economic rights, educational rights and political rights. Thus, it is an imperative necessity to provide opportunity to women in the decision-making processes at all levels to make empowerment of women a meaningful reality. Women as an integral part, account for 495.74 million and represent 48.3% of the country's total population as per 2001 census.

(Source: Census Report of 2001) Necessity of raising the status and education of women has already been stressed in our constitution through Fundamental Rights and Various Directive Principles of State Policy. They have been provided with the right to an adequate means of livelihood and equal pay with that of men for their work. Women workers have also been provided for health care and maternity relief.

Even in the Fundamental Duties, stress has been laid on the duty of every citizen of India to renounce practices derogatory to the dignity of women. Many laws and judicial decisions have restored the dignity of women. To protect their rights, measures have been taken to give them share in the family property. For their emancipation from cruel practices, laws have been

enacted. To empower women, reservation of one-third of seats through the 73rd and 74th Amendment Acts, 1991, 1992 for them has been made in the Panchayats and Municipalities. There is a similar proposal for reservation of seats for them in Parliament and in the State Legislatures. The Constitution of India provides for equal political right to women through the universal adult franchise. Its preamble promises to secure to all its citizens' justice, liberty, equality and fraternity. Article 15 prohibits discrimination on the grounds of sex and Article 16 (1) and (2) providing for equality of any public office. Moreover, certain specific provisions have been incorporated in the constitution through the seventy – third amendment Act. The 73rd amendment Act have made statutory provision with regard to the reservation of women in their Panchayati Raj institution and conducted the elections on the basis of this act. As a result, there are about one million women elected representatives in rural local bodies of the country. Thus it has opened a straight way for political participation of rural women in India. The reservation system at grassroots level has provided new horizons for women participation in political activities. It is also a step forward towards the empowerment of women in India society. It is necessary to create proper social, economic and political conditions to enable women to participate effectively in electoral politics. Their entries into the rural political system would certainly ensure a change in the political environment of the villages. India is the second largest populous country in the world. 16 percent of the world's population lives in India. According to the census report of 2001 the total population is 1.027 billion, where sex ratio is 1000: 933, Male: Female respectively. (Source: Census Report of 2001) The women population in India is 48.11 percent and 80 percent of them reside in rural areas. Most of them are engaged in domestic and household activities. Even after Six decades of independence, they have not been able to participate effectively in various occupations. The woman is considered weaker sex in caste-ridden, male-dominated and orthodox society. All these conditions of women can be changed through literacy, political awakening and change in prevailing social value.

The concept of gender in political participation is abstract and it can be used successfully for women's participation in political life of the country. Hence the political empowerment of women folk is very essential as well as to generate among them about their rights and responsibilities. The female population constitutes nearly half of the total population of the country as per Census report of 2001. For the success of Indian democracy, real participation of both men and women in the democratic institutions is highly essential. But in the male dominated Indian society, the participation of women in the democratic institutions is not to the expected level. As both male and female are the citizens of the country, so for their proper development, both of them should equally participate in the democratic institutions, which are functioning for their development. But the participation of women in decision-making process is not at par with their male counterparts.

Women's participation in politics is not adequate. Women should come forward in large number and take the lead in the decision making process so as to ensure the socioeconomic and political development of all women population of the district. This is because of the fact that women can know about their problems better than men and in the same way they can find out ways of solution of the problems. If the male members in various fields dominate them then they would not be able to work freely for their self-development.

Women's participation is considerably high in informal political activities like demonstrations, mobilizations and other similar activities. Their participation in such atmosphere is much encouraged and considered as important part of every political party in the country. Women's active participation in politics in India raised the issue of representation in politics first time in 1917 in the form of a demand for universal adult franchise which was achieved by 1930. With the Indian constitution coming into force in 1950, women were constitutionally granted equal right to political participation in the country. Today the 33% reservation into Panchayat level may have increased women's representation in figures but still their representation remained marginalized.

Since 1951, the Indian women have been participating in politics as voters, as party workers and as candidates contesting various elections. Voting is the most important and basic means by which women are assimilated in the political process and learn how to exercise power. But Indian women slowly began to realize the actualization of promises of equality in politics is not a smooth process. However, the 73rd and 74th constitutional amendments have provided for reservation of seats for women at local level in the elected bodies in rural and urban areas.

Though the participation of women in politics is, however, slightly increasing, it is not to the level of satisfaction. In fact, it can be revealed that women empowerment can be ensured through women participation at various stages of political spheres. Political participation of women along with upliftment of levels of education to be improved at par with male counterparts for societal development. Until and unless moral boon of the people are not customized, any commandment on the desired subject would not be influential.

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## संजातीय राष्ट्रवाद

कमला

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**सार** जब हम संजातीय राष्ट्रवाद की बात करते हैं तब हमारे समक्ष सबसे पहला प्रश्न यह होता है कि आधुनिक विश्व में हम संजातीय राष्ट्रवाद पर क्यों विचार करें। संजातीय राष्ट्रवाद की समस्या आज बहुजातीय तथा बहुसांस्कृतिक राज्यों में अपनी जड़े जमा चुकी है। पहचान खोने का भय, आर्थिक असमानता, संसाधनों का असमान वितरण, राजनीतिक शिकायतें तथा राजनीतिक गतिशीलता के कारण आज विभिन्न देशों में संजातीय आंदोलन उभर रहे हैं। इस प्रकार के संजातीय राष्ट्रवादी आंदोलन आत्मस्वायत्तता, क्षेत्रवाद, प्रांतवाद, भाषाई आंदोलन तथा पृथक राष्ट्र की मांग को जन्म दे रहे हैं। मांग ना मानने की स्थिति में हिंसा, दंगे फसाद, लूटपाट, बमबारी, दिनदहाड़े छापामार गोरिल्ला युद्ध, अपहरण, जाम, हड़ताल, धरने तथा दिनदहाड़े हत्याओं को अंजाम दिया जाता है, संजातीय राष्ट्रवाद ने आज विश्व का तालिबानीकरण भी किया है जो कि अंतर्राष्ट्रीय स्तर पर शांति को खतरा उत्पन्न कर रहा है तथा साथ ही अपनी पहचान को खोने का विभिन्न संजातीय समूहों का डर देशों की राष्ट्रीय अखण्डता तथा एकता को खतरा उत्पन्न कर रहा है जिससे आज राष्ट्र विभाजित व विखण्डित हो रहे हैं। प्रस्तुत लेख संजातीय राष्ट्रवाद के उद्भव तथा विकास के विश्लेषण का प्रयास है।

संजातीय राष्ट्रवाद का मुद्दा आधुनिक समय में तब प्रकाश में आया जब सर्बिया तथा बोस्निया हर्जोगोविना में संजातीय समूहों में बड़े स्तर के संघर्ष राष्ट्रवाद के नाम पर उत्पन्न हुए। यह संजातीयता ही थी जिसने यूगोस्लाविया को अनेक भागों में बांट दिया। और कौन भूल सकता है रवांडा में हुतु व तुत्सी नामक संजातीय समूहों के बीच का वह संजातीय संघर्ष जिसमें 8 लाख लोगों को संजातीय राष्ट्रवाद के नाम पर अपनी जान गंवानी पड़ी। इसी प्रकार दक्षिण एशिया में यदि गौर से देखें तो भारत में हिंदू-मुस्लिम दंगे, श्रीलंका में तमिल व सिंधलियों के बीच का विवाद, तिब्बतियों का चीन के खिलाफ स्वतंत्रता संघर्ष या फिर पाकिस्तान में पंजाबी अधिपत्य के खिलाफ बलूचीयों, सिंधियों व मुहाजिरों का संघर्ष और सिंध प्रांत में ही सिंधियों और मुहाजिरों के बीच का विवाद यह सभी संजातीयता के नाम पर राष्ट्रवाद की मांग करते नजर आते हैं। यह मांग कहीं पर केवल राष्ट्र की भीतरी संरचना में अपनी जाति की सहभागिता के लिए है तो कहीं पर एक संजातीय समूह का भाषा, क्षेत्रीयता या धर्म के नाम पर अलग राष्ट्र बनाने की मांग है।

जब हम विश्व के नक्शे को उठा कर देखते हैं तो पता चलता है कि विश्व के छोटे से छोटा हिस्सा राष्ट्रवाद के सिद्धांत पर विभाजित है। आज हम जिस राष्ट्र में रह रहे हैं जब इसके बारे में सोचते हैं तब यह हमें पुरातन, प्राकृतिक तथा स्थाई रूप से निर्मित प्रतीत होता है जबकि वास्तव में यह ऐसा नहीं था। पुरातन ग्रीक जहाँ नगर-राज्यों में बंधा (Composed) था, वहीं पुरातन भारत में गणतन्त्र और राजतंत्र (Kingdoms) हुआ करते थे और रोमन साम्राज्य काल में यूरोप के विकेंद्रित सामंती राजाओं द्वारा शासन किया जाता था। वास्तव में राष्ट्रवाद केवल 200 साल पुराना है और यदि मान लिया जाए कि राष्ट्रवाद समसामयिक दृश्यघटना है तब कैसे यह इतना शक्तिशाली व वैश्विक स्वीकृत नीति बन गया? कैसे और कहाँ से इसका उद्भव हुआ? तथा किस प्रकार यह विचार पूरे विश्व में फैल गया? राष्ट्रवाद तथा आधुनिक राज्यों का आपस में क्या संबंध है? संजातीयता का राष्ट्रवाद से क्या सम्बंध है? आधुनिक संस्कृति व पूंजीवाद का राष्ट्रवाद से क्या रिश्ता है? इस लेख में इन्हीं सब सवालों का संजातीय राष्ट्रवाद की ऐतिहासिक व सैद्धांतिक पृष्ठभूमि के संदर्भ में परीक्षण किया जाएगा। पिछले कुछ समय से राष्ट्रवाद ने समाज विज्ञानों,



खासतौर पर राजनीति विज्ञान में अपनी महत्वपूर्ण उपस्थिति दर्ज कराई है, और राष्ट्रवाद को एक पृथक विषय न मानते हुए इसके सिद्धांतों की खोजबीन विचारकों ने समाज-विज्ञानों के अन्दर ही की है। यही प्रयास इस लेख में भी किया जाएगा।

संजातीय राष्ट्रवाद आज तक व्याप्त राजनीतिक बल है और राष्ट्र राज्यों द्वारा राज्य का उद्भव एक सर्वस्वीकृत रूप है यह स्पष्टीकरण हमें राष्ट्रवाद के लेखकों में भी दिखाई देता है। अन्तर्राष्ट्रीय संबंधों में भी संजातीय राष्ट्रवाद के अनेक रूप सामने आये हैं जैसे संघर्ष के कारण के रूप में, अन्तर्राष्ट्रीय व महाराष्ट्रीय संस्थाओं और निगमों में विरोध के स्रोत के रूप में तथा राष्ट्रशक्ति के निर्धारक के रूप में। वह परिस्थितियाँ जो संजातीय राष्ट्रवाद को घरेलू राजनीति में शक्ति प्रदान करती हैं वह इसे अन्तर्राष्ट्रीय राजनीति में भी शक्ति प्रदान कर सकती हैं और साथ-साथ अन्तर्राष्ट्रीय माहौल का भी राज्यों के भीतर संजातीय राष्ट्रवाद पर महत्वपूर्ण प्रभाव होता है।<sup>ii</sup> न ही राष्ट्रवाद और न ही संजातीयता अप्रचलित परंपरागत व्यवस्था के भाग के रूप में लुप्त प्रायः रहे हैं। दोनों ही अभिजनों तथा राजनीतिक तथा सामाजिक संघर्ष के अन्य भागीदारों द्वारा संवर्गीय पहचान हेतु लगाई गई गुहार का आधुनिक समूह है। यही संवर्गीय पहचान दैनिक जीवन को रूप प्रदान करती है तथा पूर्व उपस्थित समरूपता और भिन्नता तथा इस तरह की पहचान के विशेष अनुमान के निर्माण हेतु एक यंत्र उपलब्ध कराती है। आज जहाँ राष्ट्रीयता का पूर्णरूप से संजातीयता से अजुड़ाव या अलगाव असंभव है वही, राष्ट्रवाद की परिभाषा संजातीयता के रूप में करना भी मुश्किल काम है। या फिर इसे समान समझना भी उचित नहीं है। आधुनिक सामाजिक व सांस्कृतिक परिवर्तनों के असंख्य पहलुओं, उल्लेखनीय राज्य-निर्माण (युद्ध व उपनिवेशवाद सहित), व्यक्तिवाद, तथा अप्रत्यक्ष सम्बन्धों का वृहद जाल, इन सब ने राष्ट्रवाद तथा संजातीयता को महत्वपूर्ण बनाने में भूमिका निभाई है। सामान्यतः पूर्व-प्रतिष्ठित शब्दाडंबर की उपस्थिति ने राजनीतिक समुदाय के सीमांकन के प्रयास किये, आत्म निर्णय के अधिकार के दावे, तथा देश की जनता द्वारा वैद्यशासन या स्वशासन की मांग की गई। संजातीय समैक्यता तथा पहचान के दावे अधिकतर वहाँ दिखाई दिये, जहाँ समूह 'राष्ट्रीय' स्वायत्तता नहीं बल्कि आन्तरिक तथा राज्य व राष्ट्रीय स्तर पर अपनी पहचान की मान्यता चाहते थे। राष्ट्रवाद यदा कदा ही संजातीय मुद्दों में अनुपस्थित रहा अन्यथा राष्ट्रीयता व संजातीयता की गुहार के दावे अक्सर एक साथ दिखाई दिये।<sup>iii</sup>

### संजातीयता तथा राष्ट्रवाद : अवधारणा तथा ऐतिहासिक पृष्ठभूमि

राष्ट्रवाद एक विचारधारा तथा सामाजिक आंदोलन के रूप में 18वीं सदी के अन्त में उभरा है यूरोप के इतिहास (1789 से 1945) में आधुनिक राज्य की अवधारणा के साथ यह भी अस्तित्व में आया। 20वीं सदी के अर्धशताब्दी तक भी इसके विचारकों में राष्ट्रवाद पड़ताल का विषय नहीं था। प्रथम विश्व युद्ध तक राष्ट्रवाद में दिलचस्पी नितिशास्त्रीय तथा दार्शनिक रूप से ही दिखाई दी। किन्तु बाद के समय में इस विषय में विचारकों ने गहन दिलचस्पी दिखाई। संजातीयता की परिभाषा हेतु हमें संजातीय समूह को परिभाषित करना होगा। इन्साइक्लोपीडिया ऑफ ब्रिटानिका के अनुसार 'संजातीय समूह एक वृहद समाज में लोगों का एक ऐसा सामाजिक देश के भीतर वर्ण, भाषा, राष्ट्रीयता तथा संस्कृति के आधार पर एक-दूजे से बंधा है।'<sup>iv</sup>

अंग्रेजी विशेषण 'एथनिक' प्राचीन ग्रीक शब्द 'एथनोस' से उद्भव हुआ है। यह वास्तव में यहूदियों से भिन्न जाति का व्यक्ति के पर्यायवाची के रूप में प्रयोग होता है।<sup>v</sup>

जेम्स केलास ने संजातीय समूह की परिभाषा राज्य के भीतर अर्ध-राष्ट्रीय प्रकार के अल्पसंख्यक समूह के रूप में की है। जो ज्यादातर एक राष्ट्र का रूप नहीं ले पाता।<sup>vi</sup>

जर्ग हेल्बलिग ने संजातीय समूह की परिभाषा में कहा है कि यह समूह ना केवल विविध हितों को साथ लेकर भिन्न वर्ग बनाते हैं, बल्कि संघर्ष व आंदोलन के माध्यम से एक ऐसा प्रत्यक्ष समूह निर्मित करते हैं जो राजनीतिक रूप से चलायमान होता है।<sup>vii</sup>

वही राष्ट्रवाद की परिभाषा में मारग्रेट मूर का कहना है राष्ट्रवाद एक सैद्धांतिक विचार है जो राष्ट्रीय सदस्यता को मूल्य प्रदान करता है तथा भूत व भविष्य में राष्ट्र को अस्तित्व प्रदान करता है तथा राष्ट्र की पहचान एक खास ग्रह देश या भूमण्डल के एक हिस्से के रूप में करता है। इनका मानना है कि राष्ट्र एक नैतिक समुदाय है जो आपसी विश्वास तथा समैक्यता के बंधन से पहचाना जाता है और लोगों का एक समुदाय होने का अहसास ही राष्ट्रीय पहचान हेतु काफी है।<sup>i</sup> राष्ट्रवाद पर यह समसामयिक स्पष्टीकरण असंख्य प्रमुख सिद्धांतों के मुद्दे उठाता है जैसे **अर्नेस्ट गैलेनर** का प्रसिद्ध विचार है। कि राष्ट्रवाद सर्वप्रथम एक राजनीतिक विचार है - जिसमें माना गया है कि राजनीतिक और राष्ट्रीय इकाई एक ही आकार की होनी चाहिए। इस विचार के साथ समस्या यह है कि इसमें माना गया है कि हर संजातीय राष्ट्रवादी आंदोलन स्वतंत्रता व राजनीति पृथकता की मांग करता है। जबकि ऐसे बहुत से समुह हैं जो चारित्रिक रूप से राष्ट्रवादी है किन्तु वह अलग राज्य नहीं चाहते, केवल अपने लिए स्वतंत्रता तथा राष्ट्र के भीतर की व्यवस्था पर नियंत्रण में हिस्सेदारी मात्र चाहते हैं।<sup>viii</sup> राष्ट्र एक आत्मा है, एक आध्यात्मिक सिद्धांत दो बातें जो कठोरता से इसे एक बंधन में बांधती है एक तो भूतकाल और दूसरा भविष्य। पहला, यादों की पैतृक संपत्ति पर कब्जे की सामान्य भावना और दूसरा वास्तविक सहमति, एक दूसरे के साथ रहने की इच्छा, और अपनी पैतृक विरासत के मूल्यों की निरन्तरता की इच्छा ही राष्ट्रवाद है।<sup>ix</sup> रेनन कहता है कि राष्ट्र का अस्तित्व ही तब हुआ जब इसके सहभागों में राष्ट्र होने का भाव उत्पन्न हुआ।<sup>x</sup> रेनन मानता है कि राष्ट्र हेतु भूतकाल में बलिदान की भावना और ऐसा ही भविष्य में करने की इच्छा खोखली नहीं हो सकती। वह तत्व जो लोगों को ऐसा करने की प्रेरणा देते है वही **राष्ट्रवाद** के निर्माणकारी तत्व है।<sup>xi</sup>

### राष्ट्रवाद तथा संजातीयता की उत्पत्ति तथा खोज

बेनेडिक्स एंडरसन का कहना है कि राष्ट्रवाद एक 'काल्पनिक समुदाय' (Imagined Community) है।<sup>xii</sup> किन्तु यह कोरी कल्पना या भ्रम निर्मित कल्पना नहीं है, बहुत लोग इसे वास्तविक संवर्ग (Category) मानते है।<sup>xiii</sup> एडरीअन हैस्टिंग्स कहते हैं कि गैलेनर ने राष्ट्रवाद को मिथ्या संवर्ग कहकर इसकी गलत व्याख्या की है साथ ही अन्य विचारकों हेतु बुजुर्ग समाज और राष्ट्रवाद में प्रत्यक्ष संबंध रहा है।<sup>xiv</sup> बहुत से विचारक राष्ट्रवाद को आर्थिक आधुनिकवाद की विचारधारा भी मानते हैं जो कि केन्द्र और परिधि राष्ट्रों के असमान आर्थिक विकास के बीच से उभरा है।<sup>xv</sup> कुछ इसे 'राजनीतिक अस्तित्व' मानते हैं जो कि राजनीतिक सम्प्रभुता से जुड़ा है और अध्यात्मिक तथा भावनात्मक झुकाव पर आधारित है जिसका चालक स्रोत सांस्कृतिक वंशक्रम तथा विशेषतः भौतिक वातावरण है जिसे हम 'ग्रह देश' कहते है।<sup>xvi</sup>

राष्ट्र के उद्भव को लेकर भी विचारकों में मतभेद दिखता है एडरीअन हैस्टिंग्स और ग्रीनफिल्ड मानते हैं कि इंग्लैण्ड ही राष्ट्रवाद का जनक देश है जहाँ से अन्य यूरुपियन, एशियन और अमेरिकन देशों ने इस विचार को थोड़ा बहुत सुधार और फेरबदल के साथ अपना लिया।<sup>xvii</sup> बेनेडिक्ट एंडरसन का दावा है कि, इंग्लिश राष्ट्रवाद 19वीं सदी के अन्त में उदित हुआ जब उसका साम्राज्य चरम उछाल पर था।<sup>xviii</sup> इनके लिए राष्ट्रवाद अमेरीका की महान खोज है, एन्डसन के अनुसार 1778 और 1838 के दौरान अनेक राजसत्ताओं ने अपने आपको राष्ट्र के रूप में आत्मपरिभाषित करना प्रारम्भ कर दिया था इसी का परिणाम है कि राष्ट्र इतिहास में पहली बार राज्य के रूप में जाने गये। किन्तु इन सभी राष्ट्रों पर कहीं न कहीं अमेरिका और फ्रांस के राज्य संबंधी विचारों का प्रत्यारोपण था।<sup>xix</sup> जबकि हैस्टिंग्स और ग्रीनफिल्ड इस प्रस्तावना को नकारते हैं और कहते हैं कि इंग्लैण्ड पहले ही केन्द्रीकृत राज्य बन चुका था, वहाँ संसदीय सरकार थी, चुने गये प्रतिनिधियों की व्यवस्था, शाही शक्ति पर नियंत्रण, शक्तिशाली नगर-राजधानी का उद्भव, दासता की समाप्ति, राजनीतिक दल और उद्योगीकरण सब वहाँ सबसे पहले आया था।<sup>xx</sup> वास्तव में यही प्रतीत होता है कि फ्रांस व अमेरिका से अधिक यह इंग्लैण्ड की सृजनात्मकता है जिसकी झलक हमें 17वीं सदी से 19वीं सदी तक बर्क, ह्यूम, एडम स्मिथ, बैथम, हॉब्स, मिल आदि के विचारों में मिलती है।

हैस्टिंग्स, हॉब्सवॉन के इस दावे का भी विरोध करते हैं कि फ्रांस राष्ट्र और राष्ट्रवाद का जन्मस्थान है। हैस्टिंग्स के अनुसार इंग्लैण्ड 1780 से पहले ही आधुनिकता के मुख्य प्रतिरूप (Model) के रूप में उभर चुका था। वह कहते हैं कि जोनेसेनीयनों द्वारा अपनाया गया टर्म (Term) 'राष्ट्र' 'जन' को अंकित करता है जिससे लोगों में भाषा के आधार पर भिन्नता को दर्शाया गया है, हालांकि यह पूर्णतः वो राष्ट्र न था जो हमारा आज का राष्ट्र है किन्तु यह विचार एक समाज को दूसरे समाज से पृथक बनाता है। और यह बात इंग्लैण्ड के अभिजनों में फ्रांस से पहले पहुंच चुकी थी। जबकि 'राष्ट्र' (Nation) व 'जन' (People) जैसे शब्द फ्रांस के शब्द भंडार में 18वीं सदी के अन्त तक भी नहीं थे और इंग्लैण्ड में 'राष्ट्र' (Nation) शब्द, 14वीं सदी के बाद तेजी से फैल चुका था।<sup>xxi</sup>

हैस्टिंग्स कहता है कि इंग्लैण्ड ने भौगोलिक और भाषागत एकता और सुसंगति फ्रांस से कहीं पहले प्राप्त कर ली थी जबकि फ्रांस में अभी भी स्थानीय बोलियों का प्रभाव था।<sup>xxii</sup> साथ ही इंग्लैण्ड की क्षेत्रीय सीमाएँ 10वीं सदी के समय में भी स्थिर थी जबकि फ्रांस अनेकों टुकड़ों में विभाजित था, जिसकी हर ईकाई के अपने अलग रिवाज व भौगोलिक विविधता थी। हैस्टिंग्स का मानना है कि फ्रांस की क्रान्ति में जो उद्घोषणा हुई थी वह केवल शाब्दिक थी ना कि फ्रांस के समाज की वास्तविकता। बल्कि फ्रांस में न तो प्रशासनिक एकता थी न ही राजनीतिक संस्थाओं में एकरूपता थी जैसे की इंग्लैण्ड की संसद में दिखती है। इस प्रकार फ्रांस राष्ट्र व राष्ट्रवाद के जन्मस्थान के स्तर तक नहीं पहुँचता।<sup>xxiii</sup>

ग्रीन फिल्ड तथा हैस्टिंग्स ना अमेरिका और ना ही जर्मनी के दावों को स्वीकारते हैं। ग्रीन फिल्ड के अनुसार अमेरिका में कभी भी 'नई लहर' की शुरुआत नहीं हुई इसने तो इंग्लैण्ड के राष्ट्रवाद को ही प्रस्तुत किया।<sup>xxiv</sup> जर्मनी के संदर्भ में भी इनका मानना है कि वहाँ 19वीं सदी से पहले राष्ट्रवाद नहीं उभरा था। ग्रीन फिल्ड कहता है कि 1815 तक भी जर्मनी में राष्ट्रवाद नहीं देखा गया जबकि हैस्टिंग्स कहते हैं कि 1815 में जर्मन राष्ट्रवाद की पूनः खोज हुई थी जबकि यह जर्मन राष्ट्रीय चेतना तो वहाँ पहले ही विद्यमान थी।

राष्ट्रवाद के अध्ययन को चार अवस्थाओं में बांटा जा सकता है। जो इस प्रकार है -

- 18वीं तथा 19वीं सदी जब राष्ट्रवाद के विचार का जन्म हुआ।
- 1918-45 जब राष्ट्रवाद का विचार साहित्यिक (Academic) पड़ताल का विषय बना।
- 1945 से 1980 तक जब यह विवाद समाजशास्त्रीयों और राजनीतिक विचारकों की सहभागिता से विविध बन गया।
- 1980 से आज तक का समय जब राष्ट्रवाद पर शास्त्रीय विचार उभर कर आया।<sup>xxv</sup>

क्या संजातीय राष्ट्रवाद का विचार किसी महान विचारक की सोच से जन्मा है इस प्रश्न पर इसके मुख्य विचारकों में ही सदा मतभेद रहा है। गैलनर ने इस प्रश्न का जवाब कुछ स्पष्टतया से दिया है कि यदि एक विचारक राष्ट्रवाद से बाहर जाता है तो दूसरा इससे जुड़ जाता है। अतः कोई भी विचारक अपरिहार्य नहीं है। जिसके बिना राष्ट्रवाद का विचार ही रूक जाएगा। एंडरसन का मानना है कि राष्ट्रवाद का विचार कभी भी इसके प्रमुख विचारकों द्वारा उत्पादित नहीं हुआ है चाहे वो हाब्स, ताकविल, मार्क्स या वेबर कोई भी हो। जबकि कुछ लोग वेबर को इसका प्रमुख विचारक मानते हैं और इसी प्रकार सबकी अपनी अलग लिस्ट है तब कौन इसका प्रमुख विचारक है। यह बड़ा गंभीर प्रश्न है इसके जवाब में हमें जर्मन रोमांचवाद के विचार पर प्रकाश डालना होगा। इस समय के विचारकों में इमैनुअल कांट द्वारा प्रतिपादित विचार ने नैतिक (Ethical) और ज्ञानमीमांसा द्वान्दात्मकता के विचार को जन्म दिया जिसमें उन्होंने मनुष्य को वास्तविक व मिथ्या जगत का विचार दिया है। कांट कहते हैं कि मनुष्य केवल तभी स्वतंत्र हो सकता है यदि वह अपने अन्तर मन के नैतिक नियमों का पालन करे ना कि बाहरी जगत के कानूनों का। Kedourie के अनुसार यह स्वतंत्रता की क्रांतिकारी परिभाषा है। कांट 'ज्ञान' को 'स्वतंत्र इच्छा' के समान मानता है। यहाँ व्यक्ति के विचार को केन्द्र में

रखते हुए, आत्मनिर्णय को सर्वप्रमुख हित माना गया है। और यही से 'राज्य के आंगिक सिद्धांत' की उत्पत्ति हुई<sup>xxvi</sup> जिसने आगे चलकर संजातीय राष्ट्रवाद के विचार को प्रेरणा दी।

एंडरसन का मानना है कि संजातीयता तथा राष्ट्रवाद की नीति एतिहासिकता से आई है जिसमें जर्मन विचारक जोहन हर्दर के विचारों का पूनरीक्षण वह करते हैं। 'हर्दर का मानना है कि केवल भाषा ही आदम को इंसान बनाती है, और भाषा केवल एक समुदाय में रहकर ही सीखी जा सकती है जो कि अनेक विचारों से जुड़ी होती है और हर भाषा दूसरी से भिन्न है और जिस समुदाय में हम भाषा सीखते हैं उसके अपने अलग-अलग विचार, मूल्य, परंपराएं, रीतिरिवाज और सामुदायिक उत्सव होते हैं तब यदि हम एक समाज को समझना चाहते हैं तब हमें उसके समुदाय के हर तरीके को समझना होगा और यह कार्य एक भाषा को सीखने के समान है<sup>xxvii</sup> और इसी मेरी भाषा, मेरा समुदाय और मेरा समाज के विचार से मेरा 'राष्ट्र' का विचार भी जुड़ जाता है।

एक अन्य विचार जो संजातीय राष्ट्रवाद की नीति में शामिल है वह 'आत्मनिर्णय' का विचार है। जिसके तहत एक समुह के लोगों को अपने पृथक हित होते हैं। जिन्हें वह बढ़ावा देने की इच्छा जताते हैं। यह विचार फ्रेंच विचारक रूसों के विचारों में हमें मिलता है। इनका मानना है कि जब व्यक्ति समाज में रहता है तब वह सबसे अधिक खतरा उठाता है और इससे बचने का एक ही उपाय है कि व्यक्ति अपनी व्यक्तिगत इच्छा को 'सामान्य इच्छा' में तब्दील कर दे, और यह तभी संभव है जब व्यक्ति प्राकृतिक अवस्था से निकलकर नागरिक बन जाए क्योंकि जहाँ प्राकृतिक इंसान स्वार्थी है वही 'नागरिक' बनने पर वह एक समुदाय पर निर्भर है और इसी समुदाय पर निर्भर होकर व्यक्ति ने अपनी स्वतंत्रता का त्याग कर दिया। रूसों नागरिकता को देशभक्ति से भिन्न धारणा बताते हैं। उनका मानना है कि सांस्कृतिक समानताएं ही एक राष्ट्र के निर्माण हेतु पर्याप्त नहीं हैं बल्कि व्यक्ति में उन्हें बांटने का भाव भी जरूरी है। रूसों का मानना है कि राजनीतिक स्वतंत्रता के बिना व्यक्ति अपनी 'व्यक्तिगत इच्छा' को कभी अभिव्यक्त नहीं कर पायेगा और फ्रांस की क्रान्ति 1789 इसी मांग पर आधारित थी और यही से राष्ट्रवाद के विचार ने कानूनी व राजनीतिक रूप भी ग्रहण किया।<sup>xxviii</sup>

इस प्रकार राष्ट्रवाद के विचारकों में अनेक बातों को लेकर असहमति है जैसे इसकी आगमन तिथि, जन्म स्थान और इसका प्रमुख विचारक कौन है इत्यादि। जो तिथि को लेकर सहमत है वह उद्गम देश पर असहमत है जैसे ग्रीनफिल्ड, इंग्लिश राष्ट्रवाद का उद्भव 16वीं सदी, सातवें दशक के करीब बताते हैं। हेस्टिंग्स इसे 14वीं सदी के आसपास प्रदर्शित करते हैं जबकि जोसेफ स्ट्रेयर इसे 15वीं सदी की उपज कहते हैं। इनके अनुसार इंग्लैंड 15वीं सदी तक एक राष्ट्र-राज्य बन चुका था।<sup>xxix</sup> हाब्सबन राष्ट्रवाद को 1780 के पहले नहीं मानते जबकि बरूअली (Breaully) राष्ट्रवाद के तत्व को उपस्थिति 19वीं सदी के पहले नहीं मानते बावजूद इसके कि 'राष्ट्र का विचार ब्रिटेन में 16वीं 17वीं सदी में उदित राज्य के विचार से पूर्णतः भिन्न नहीं है। इस पर वह सहमत हैं।<sup>xxx</sup>

## संजातीय समुहों से राष्ट्र के निर्माण की ओर

राजनीति विज्ञान और शास्त्रीय समाज विज्ञान का एक अति महत्वपूर्ण विषय है पारिवारिक तथा निजि संबंधों पर आधारित सामाजिक रिश्तों (Gemeinschaften) का समाज के प्रति कर्तव्यों के सार्वजनिक बन्धनों पर आधारित सामाजिक रिश्तों (Gesellschaft) में बदलाव। किस प्रकार तकनीकी प्रगति, आधुनिकता, पूर्व जागरण जनसंख्या विस्तार और समाज के श्रमिक विभाजन ने छोटे-छोटे संजातीय समुहों को एक वृहद राष्ट्र या राज्य का हिस्सा बनाया यह अनुमान लगाना एक कठिन कार्य है। यह परिप्रेक्ष्य प्राचीन विचारकों जैसे सन्त साइमन तथा आगस्त काम्पे के विचारों में भी झलकता है। तथा बाद के ब्रिटिश मानवशास्त्रीयों, अमरीकी आदर्शवादियों, तथा संचरनावादियों, रेडक्लिफ ब्राउन से पारसन्स तक में भी दिखाई देता है। आज हम यह बात पूरे विश्वास से कह सकते हैं कि संजातीय समुह पुराने समय की बात है जो कि आज के वृहदस्तरीय राष्ट्र में समाहित हो चुकी है किन्तु संजातीय समुह ने कैसे और किन कारणों से राष्ट्र का रूप ले लिया यह जानना राजनीति विज्ञान के लिए बेहद अनिवार्य है।<sup>xxxi</sup>

यह बात कदापि सत्य है कि शुरुआत में ज्यादातर संजातीयताओं ने सीमागत तत्वों को महत्व देते हुए नागरिक उपागम (Civil Model) को अपनाया क्योंकि यह संजातीयताएँ एक राष्ट्र बनाना चाहती थीं। निसंदेह राजनीतिक तथा आर्थिक कारणों ने संजातीयताओं को राष्ट्र की तरफ जाने पर मजबूर किया जैसा कि पूर्वी यूरोप में भी हुआ यह त्रिस्तरीय आन्दोलन था, पृथक्करण से सक्रियता की ओर शांति से आंदोलन की तरफ और संस्कृति से राजनीति की तरफ, शुरुआती अलगाव का अर्थ एक जाति का दूसरी जातियों से पूर्णतः अलगाव नहीं था बल्कि विकास के साथ-साथ पूर्णतः पृथक् जातियों के भी अपनी मेजबान संजातीयों से गहरे व्यापारिक संबंध बनने लगे थे। और यह सब इस त्रिस्तरीय आर्थिक, प्रशासनिक तथा राजनीतिक आन्दोलन से पहले ही शुरू हो चुका था। वाणिज्य तथा व्यापार, में बदलाव, प्रशासन की बदलती प्रकृति, युद्धात्मक कार्यवाहियों, अन्तर-राज्यीय संबंधों, धर्मनिरपेक्ष बुद्धिजीवी वर्ग के उदय और जनसंस्कृति तथा शिक्षा में विस्तार जो कि इसी त्रि-स्तरीय आंदोलन का परिणाम थे, ने यूरोप के बाहर भी संजातीयताओं को राष्ट्रवाद की तरफ आकर्षित किया जिसके परिणामस्वरूप बुद्धिजीवी वर्गों ने अपने समुदायों हेतु एक सक्रिय भूमिका निभाते हुए इस जमे हुए अलगाव को तोड़ा तथा राज्य के कार्यों में क्रान्तिकारी हस्तक्षेप शुरू कर दिए। इस त्रिस्तरीय आंदोलन की शुरुआत और राष्ट्रवाद के उदय ने समाज के निम्न वर्गों जैसे, किसानों को भी राष्ट्र निर्माण का महत्वपूर्ण यंत्र बना दिया तथा राजनीतिक रूप से तिरस्कृत अछूतों को एक गतिशील नागरिक बना दिया। पुरानी संजातीय भावनाओं, रूढ़िवादियों और परंपराओं को अब तोड़ दिया गया। नयी पीढ़ी को पुरानी पीढ़ी से लड़ाई कहीं न कहीं इसी संजातीयता से राष्ट्र की तरफ जाने का परिणाम थी। इसी के साथ संस्कृति का राजनीति से मेल राष्ट्रवाद का एक निर्णायक तत्व बन गया। किसी भी संजातीयता, के लिए शक्ति संघर्ष में खुद की भागीदारी तथा अपनी जाति का राजनीतिकरण करना अनिवार्य बन गया और एक बार ऐसा होने पर किसी भी जाति के लिए खुद को इस राजनीतिक रणभूमि से मुक्त करना असंभव था। यह बात उन संजातियों पर तो लागू होती ही थी जो राष्ट्र बनना चाहते थे साथ ही वह संजातियों भी इस राजनीतिक चक्रव्यूह में फंस चुकी थी जो राष्ट्र नहीं बनना चाहती थी। धीरे-धीरे हर जाति राष्ट्र के बजट से अपना हिस्सा चाहने लगी चाहे वह आधिकारिक, व्यावसायिक पद हो, शिक्षा, घर या व्यापार।<sup>xxxii</sup>

संजातीयता से राष्ट्र की ओर जाने का दूसरा मुख्य पहलू था बुद्धिजीवी वर्ग का उदय विश्व में त्रिस्तरीय आंदोलन के कारण पादरी वर्ग तथा धर्म के क्षेत्र में क्रान्तिकारी बदलाव आने लगे, धार्मिक संस्थाओं ने अब अपने अनेक राजनीतिक तथा शैक्षिक कार्यों को खो दिया था साथ ही इनकी भूमि तथा सम्पत्ति भी हाथ से जाने लगी थी। और जैसे जैस राज्य की नौकरशाही तथा राजनीतिक शक्ति बढ़ी वैसे-वैसे राज्य के कार्य भी बढ़ने लगे। आधुनिक समय की इन घटनाओं के परिणामस्वरूप नये वर्गों का उदय होने लगा। और जैसे ही पादरी वर्ग की केन्द्रीय भूमिका गिरने लगी वैसे ही संजातीयता के पुराने मिथ और संकेतों की शक्ति और अर्थ बदलने लगे। यूरोप में पूर्णजागरण की शुरुआत और धीरे-धीरे पूरे विश्व में इसके प्रसार ने मानवतावाद की नई धारणा को जन्म दिया जिसने धर्म को पुनः परिभाषित किया और जल्द ही विज्ञान के उदय ने ज्ञान के नये द्वार खोल दिये। अब सामाजिक समस्याओं का तकनीकी समाधान होने लगा तथा तर्कवाद को बढ़ावा मिला। जिसने सामाजिक शिक्षा का नया तार्किक विचार दिया। चर्च, मन्दिर तथा मस्जिद के स्थान पर अब लोग विश्वविद्यालयों और अनुसंधानों को बढ़ावा देने लगे। इतिहासकारों, दार्शनिक, समाजशास्त्रीयों तथा मानवशास्त्रीयों ने अब नए जातीय उत्थान को जन्म दिया तथा कवियों, संगीतकारों, कलाकारों तथा मूर्तिकारों ने नई साहित्यिक तथा कलात्मक उंचाइयों को छ लिया था। इन्हीं लोगों ने राष्ट्र निर्माण के नए मिथ और संकेतों को भी गढ़ लिया था। अनेक समाजों में अब जटिल श्रमिक विभाजन तथा केन्द्रित नौकरशाही के जन्म ने समाज के सभी सदस्यों के बीच समन्वय को जन्म दिया। बाजारी पूंजीवाद तथा नागरिकता के नए तत्व अब शास्त्रीय सिद्धांतों में जुड़ने लगे।

वह संजातीयताएँ जो पृथक् राष्ट्र बनना चाहती थी उन्होंने राष्ट्रवाद की तरफ रुझान किया, किन्तु वह संजातीयताएँ जो राष्ट्र के भीतर ही मान्यता चाहती थी उन्होंने भी राष्ट्रवाद का सहारा लिया। खासतौर पर सीमागत ग्रह देश की बात ज्यादातर संजातीयताओं ने उठाई और यह सब अनेक रूपों में सामने आया। इन सीमाओं के भीतर इन संजातीयताओं का आन्तरिक संचार बढ़ चुका था जैसा कि फ्रांस तथा पेरिस में हुआ। यह सीमावाद की भावना संजातियों में पूर्णतावाद का भी परिणाम थी जैसा कि वेल्स में वेल्स भाषियों के अंग्रेजी भाषियों पर आक्रमण में हम देख सकते हैं। जिम्बाबवे, हैरी तथा तुर्की भी इसके उदाहरण हैं गृहदेश की

मांग राष्ट्रवाद का एक मुख्य तत्व था किन्तु अन्य तत्व भी इसमें शामिल थे जैसे अपने संसाधनों पर खुद का अधिपत्य, अपना व्यापार, राष्ट्र निर्माण के मुख्य पहलू इत्यादि। गृहदेश के राजनीतिक और सांकेतिक से भी ज्यादा उपयोग थे। इस गृहदेश से संजातीयताएँ आर्थिक एकाधिकार प्राप्त कर सकती थी। किन्तु केवल एक राष्ट्र आर्थिक रूप से पूर्णतः पर्याप्त नहीं हो सकता इसलिए इन संजातीय, राष्ट्रों को अन्य राष्ट्रों पर निर्भर होना पड़ा।

तीव्रता से बदल रहे समाज में अपनी संस्कृति और समुदाय का बचाव करना संजातीय राष्ट्रवाद का एक ओर मुख्य तत्व था। आन्तरिक उपनिवेशवाद का माडल संजातीय राष्ट्रवादियों द्वारा स्वायत्तता की प्राप्ति हेतु अपनाया गया। इनका मानना था कि केन्द्र सरकार परिधि में रहने वाली संजातीयताओं को अनदेखा करती है वस्तुओं का एकतरफा लेन-देन, मानवशक्ति और मुल्यवान दक्षताओं का आयात, केन्द्रोन्मुखी संचार व्यवस्था और यातायात, एक तरफ व्यापार व्यवस्था, शिक्षा तथा सेवाओं का असमान, वितरण और समाज में इन संजातीयताओं का निम्न स्तर इन्हें संजातीयता से राष्ट्रवाद की तरफ भेजता है। तब राज्यों के पास दो ही विकल्प बचे या तो राज्य इन संजातीयताओं को आत्मसात करें या फिर इन्हें अभाव और वंचना का शिकार होने के लिए छोड़ दे। संजातीय नेताओं ने भी इन्हीं कारणों से संजातीयता से राष्ट्र की तरफ रूख किया और इन नेताओं ने अपने लोगों को यह अहसास कराया है कि हमारी जाति आर्थिक, सामाजिक, राजनीतिक, तकनीकी तथा सांस्कृतिक रूप से पिछड़ रही है। बास्क्यू और ब्रीट्स, स्काट्स और क्रोट्स, तथा कुर्द और एरीट्रीयन्स के केस में यही बात देखी गई। संजातीयता आज के समय में एक दबाव समुह का रूप ले चुकी है तथा संसाधनों हेतु गतिशील हो चुकी है जैसा कि यंत्रवादी भी मानते हैं समय के साथ-साथ दबाव समुह के रूप में उभरी संजातीयताएँ दुर्लभ संसाधनों की प्राप्ति की लड़ाई में शामिल हुईं। और इसलिए गृहदेश की भावना ने अधिक प्रबलता दिखाई और जहाँ-जहाँ कोई संजातीय समुह भारी संख्या में था वहाँ-वहाँ यह समूह राष्ट्र बनने की राह पर चल पड़े क्योंकि राष्ट्रवाद ही था जो इन्हें एक पृथक भुक्षेत्र, स्वयं के संसाधनों पर आधिपत्य और आर्थिक रूप से सुदृढ़ बना सकता था। और जो संजातीयताएँ यह सब नहीं पा सकीं<sup>xxxiii</sup> वो खुद को बिखराव से भी नहीं बचा सकीं तथा इन्हीं तत्वों की तलाश में इन्हें अपना गृहदेश छोड़ कर कोई नया स्थान तलाशना पड़ा जिसने प्रवासन को बढ़ावा दिया, जिसके कारण धीरे-धीरे देश बहुजातीय तथा बहुसांस्कृतिक होने लगे जिसके कारण देशों को बहुल-जातीयता के लिए संवैधानिक तथा कानूनी प्रावधान बनाने पड़े और अनेक देशों में राष्ट्र निर्माण हेतु सभी नागरिकों को सामान्य भाषा और सामान्य लोक संस्थान से जुड़ने हेतु प्रेरित किया। राज्य ने भी विभिन्न राजनीतियों को अपनाया है जिससे वे भाषायी और संस्थागत संघटन के उद्देश्य को प्राप्त कर सके। नागरिकता तथा नागरिकता प्रदान करने के कानून, शिक्षा कानून, भाषा-कानून, लोक सेवा रोजगार की नीतियाँ, सेना सेवा, राष्ट्रीय संचार आदि। साथ ही संजातीय राष्ट्रीयता की सत्यता की पृष्ठभूमि में राज्यों ने भी संजातीय समूह के लिए, आवश्यक प्रारूप अपनाए है ये रणनीतियाँ सामान्यतः तीन श्रेणियों में वर्णित हैं - आत्मसात्करण, बहुलवाद तथा अनुकूलन।<sup>xxxiv</sup> ऐसा नहीं है कि सभी राष्ट्र संजातीयता के मॉडल से निर्मित हुए हैं। बल्कि समकालीन अनेक राष्ट्र ऐसे भी हैं जिनके बनने के इतिहास में विभिन्न संजातीयताओं का मिला जुला योगदान रहा है जैसे, इंग्लिश राष्ट्र के निर्माण में केल्टिक जनजाति, रोमन विजेताओं, ऐंग्लो-सेक्सन, डेन्स, नॉर्मन तथा वाद में आए प्रवासी जैसे यहूदी, पोलिस, साइप्रियोट्स, एफ्रो-कैरीबियन और एशियन सभी की सहकारिता का परिणाम है।<sup>xxxv</sup>

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## नये पंचायतीराज में महिला प्रतिनिधियों के कार्य संचालन में उनकी भागीदारी को प्रभावशाली बनाने के सुझाव

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*प्रस्तुत शोध में नये पंचायतीराज में विकास प्रक्रिया में महिला प्रतिनिधियों की भागीदारी को प्रभावशाली बनाने के लिये सुझाव प्रस्तुत किये गये हैं। साक्षात्कार के दौरान जिला पंचायत के 38.46 प्रतिशत प्रतिनिधियों ने जनपद पंचायत के 37 प्रतिशत प्रतिनिधियों ने और ग्राम पंचायतों के 48.22 प्रतिशत प्रतिनिधियों ने बताया कि नये पंचायतीराज में महिला प्रतिनिधियों की प्रभावशाली भागीदारी के लिये उनका शिक्षित होना आवश्यक है। साथ ही उन्हें प्राथमिकता के आधार पर प्रशिक्षण दिया जाना चाहिये।*

पंचायत प्रतिनिधियों को नये पंचायतीराज में वर्ष में 4 बार प्रशिक्षण देने से भी महिला प्रतिनिधियों को नये पंचायतीराज के बारे में समुचित जानकारी प्राप्त हो सकती है। इससे भी उनकी नये पंचायतीराज में भागीदारी प्रभावशाली बन पायेगी। ऐसा सर्वेक्षण के दौरान जिला पंचायत के 30.76 प्रतिशत प्रतिनिधियों ने, जनपद पंचायतों के 25 प्रतिशत प्रतिनिधियों ने और ग्राम पंचायतों के 37.29 प्रतिशत प्रतिनिधियों ने माना है।

### आर्थिक सुविधा

महिला प्रतिनिधियों को सरकार की तरफ से आर्थिक सुविधा प्रदान की जाये जो पर्याप्त हो। इस तथ्य को जिला पंचायत के 23.07 प्रतिशत प्रतिनिधियों ने, जनपद पंचायतों के 13 प्रतिशत प्रतिनिधियों ने और ग्राम पंचायतों के 39.05 प्रतिशत प्रतिनिधियों ने बताया है।

### पंचायत भवन की व्यवस्था

जिला पंचायत के, जनपद पंचायत के और ग्राम पंचायत के विभिन्न प्रतिनिधियों ने बताया कि गांव के पास ही ग्राम पंचायत भवन की व्यवस्था होने से महिला प्रतिनिधियों की नये पंचायतीराज में भागीदारी पूर्ण और प्रभावशाली बन सकती है।

### समाज का सहयोग

महिला प्रतिनिधियों को समाज के लोगों का पूर्ण सहयोग होने से भी वह नये पंचायतीराज में अपनी सक्रिय भागीदारी कर सकती हैं। इस बात को साक्षात्कार के दौरान जिला पंचायत के 46.15 प्रतिशत प्रतिनिधियों ने, जनपद पंचायत के 18 प्रतिशत प्रतिनिधियों ने और ग्राम पंचायत के 29.88 प्रतिशत प्रतिनिधियों ने बताया है।



## परिवार के लोगों का सहयोग

जिला पंचायत, जनपद पंचायत और ग्राम पंचायत के प्रतिनिधियों ने साक्षात्कार के दौरान बताया कि महिला प्रतिनिधियों को परिवार के लोगों का पूर्ण सहयोग मिलना चाहिये जिससे वे नये पंचायतीराज में अपनी कारगर भूमिका निभा सकेंगी।

## गाँव के लोगों का सहयोग

साक्षात्कार के दौरान जिला पंचायत के 30.76 प्रतिशत प्रतिनिधियों ने, जनपद पंचायत के 22 प्रतिशत प्रतिनिधियों ने और ग्राम पंचायत के 12.72 प्रतिशत प्रतिनिधियों का मानना है कि यदि गाँव के लोग महिला प्रतिनिधियों को पूर्ण सहयोग देंगे तो महिला प्रतिनिधि पंचायतीराज में पूर्ण भागीदारी कर पायेगी। पंचायत के कार्यों में प्रतिनिधियों के पतियों के हस्तक्षेप को रोकना होगा, तभी नये पंचायतीराज में महिला प्रतिनिधि पूर्ण और प्रभावशाली भागीदारी कर सकेंगी। साथ ही पंचायत भवन तक आने-जाने की महिला प्रतिनिधियों को सरकार की तरफ से सुविधा प्रदान की जानी चाहिये और गाँव में प्रचलित पुराने, रीति-रिवाज, छुआ-छूत की भावना का अंत होना चाहिये। इसके लिये गाँव के लोगों को अपने सोचने के दृष्टिकोण को बदलना चाहिये। इस बाधक कारण के दूर होने से भी महिला प्रतिनिधि नये पंचायतीराज में अपनी पूर्ण और प्रभावशाली भागीदारी कर पायेंगी।

## शोध के आधार पर प्रस्तुत सुझाव

- 1— महिला प्रतिनिधियों को पंचायत के बारे में समुचित जानकारी के लिये सरल पुस्तकें एवं प्रशिक्षण दिया जाना बहुत आवश्यक है। इस कारण से भी वे पंचायत के कार्यों का सही रूप से संचालन नहीं कर पाती हैं।
- 2— नये पंचायतीराज व्यवस्था में शिक्षित महिला प्रतिनिधियों की संख्या अशिक्षित महिलाओं की अपेक्षा कम है। अतः नये पंचायतीराज में प्रतिनिधि बनने के लिये शिक्षा को प्राथमिकता देना आवश्यक है। साथ ही प्रौढ़ शिक्षा के माध्यम से भी इन महिला प्रतिनिधियों के लिये 5वीं तक की शिक्षा अनिवार्य होना आवश्यक है।
- 3— महिलाओं के लिये उपसरपंच पद पर भी आरक्षण की व्यवस्था होना आवश्यक है, जिससे महिला भी उपसरपंच के पद पर आ सके।
- 4— पंचायत की बैठकों में महिला प्रतिनिधियों को बुलाना आवश्यक होना चाहिये तथा उन्हें पंचायत की बैठकों की जानकारी समय पर दी जानी चाहिये तथा खाना-पूति पर रोक आवश्यक है।
- 5— महिला प्रतिनिधियों को उनके पद व अधिकारों की जानकारी देना तथा उन्हें जागरूक करना, जागरूकता प्रशिक्षण एवं रैली के माध्यम से किया जा सकता है।
- 6— महिला प्रतिनिधियों के पति यदि पंच हैं तो उन्हें केवल पंच तक ही सीमित होना चाहिये न कि सरपंच का कार्यभार सम्भालना चाहिये।
- 7— महिला प्रतिनिधियों को स्वयं पंचायत की बैठक में जाकर पंचायत संबंधी कार्य करना चाहिये, न कि उनके परिवार के पुरुष सदस्यों को।
- 8— महिला प्रतिनिधि को रजिस्टर पर बिना सोचे समझे हस्ताक्षर नहीं करना चाहिये तथा पंचायत भवन में जाकर ही हस्ताक्षर करना ठीक है, घर पर नहीं, ऐसा पंचायत प्रतिनिधियों ने माना है। परिवार के लोगों का महिला प्रतिनिधि के प्रति सोचने-समझने के दृष्टिकोण को बदलना चाहिये तथा यह नहीं सोचना चाहिये कि वह पंचायत की बैठक में जाकर क्या करेगी ?

## निष्कर्ष

गांव के लोग आज भी महिलाओं को सत्ता में भागीदार के रूप में देखना पसंद नहीं करते हैं बल्कि उसे एक गृहणी के रूप में देखने के आदी हैं। अतः इस दृष्टिकोण के होते हुये वे उनके नये पंचायतीराज में मिले पद व अधिकार एवं भागीदारी करने का जो अवसर मिला है महिला प्रतिनिधियों को नहीं दे पा रहे हैं। जिसकी बजह से समाज में तनावग्रस्त संबंध बने हैं तथा सहयोग पूर्ण संबंध नहीं बन पा रहे हैं। साथ ही अनुसूचित जाति एवं जनजाति की महिला प्रतिनिधियों के पद व नेतृत्व करने के अधिकारों को भी गांव के लोग विशेषकर समर्थ वर्ग स्वीकार नहीं कर पा रहे हैं। अतः जो ये बाधाये हैं वे प्राकृतिक नहीं, यह तो समाज के द्वारा बनाई गई रूढ़ियां, परम्पराये एवं दुर्बलताये हैं जो महिलाओं को विकास पथ पर बढ़ने से रोकती हैं, उन्हें निरूत्साहित करती हैं। अतः इस संकीर्ण मानसिकता एवं दुर्बलाताओं के होते हुये महिला प्रतिनिधि पद एवं नेतृत्व प्रदान करने के संवैधानिक अधिकार मिलने पर महिलाये विकास के पथ पर नहीं बढ़ पा रही हैं। इसके लिये जनजागरण व लोकतंत्रीकरण की प्रक्रिया का तीव्र होना आवश्यक है।

अतः उपरोक्त सुझावों को अमल करने पर महिला प्रतिनिधियों की भागीदारी विशेषकर दलित महिला प्रतिनिधियों की भागीदारी नये पंचायतीराज में प्रभावशाली व कारगर बन सकती हैं।

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## शिवपुरी जिले की मृदा की प्रवृत्ति एवं वनस्पति : एक अध्ययन

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प्रस्तुत शोध में शिवपुरी जिले में मृदा की प्रवृत्ति एवं वनस्पति का अध्ययन किया गया है। मृदा वनस्पति के विकास में महत्वपूर्ण भूमिका का निर्वाह करती है। पौधा मिट्टी से नमी एवं भोजन ग्रहण करता है और मिट्टी की प्रवृत्ति के अनुरूप ही अपनी आकृति प्रस्तुत करता है। एक ही प्रकार की जलवायु में उत्पन्न होने वाली वनस्पति में अन्तर उत्पन्न करने का उत्तरदायित्व मिट्टी का है। जबकि मिट्टियाँ भी जलवायु द्वारा प्रभावित होती हैं। मिट्टियों से पौधों को मिलने वाले जल एवं खाद्य पदार्थ की मात्रा में अन्दर चट्टानी गुणों के फलस्वरूप पाया जाता है, जो वनस्पति भिन्नता पर स्पष्ट रूप से परिलक्षित होता है। खाद्य पदार्थ एवं जल का प्रभाव वनस्पति के अंकुरण, विकास एवं वितरण पर प्रत्यक्ष रूप से पड़ता है।

मिट्टी की संरचना, गठन, खनिजों की मात्रा एवं मिट्टी के रंग प्रत्यास्थता और भंगुरता, जल अवशोषण को ध्यान में रखते हुये यहां की मिट्टियों को निम्नलिखित भागों में बांटा गया है :-

- 1- **जलोढ़ मिट्टी**- जलोढ़ मिट्टी विशेषतः चट्टानों के चूर्ण से निर्मित अवशाद से बनती है, जो नदियों द्वारा अपनी बेसिन में बिछा दी जाती है। इसमें मिट्टी के महीन कण पाये जाते हैं, यह अत्यन्त उपजाऊ मिट्टी है जो कृषि की दृष्टि से महत्वपूर्ण है। यहां यह मिट्टी जिले के उत्तर-पूर्व एवं मध्य भाग में सिंध नदी की घाटी एवं पौहरी तहसील के मध्य भाग में पायी जाती है। यहां यह मिट्टी 1216 वर्ग किलोमीटर क्षेत्र पर फैली हुई है जो जिले के कुल क्षेत्रफल का 11.8 प्रतिशत है। जलोढ़ मिट्टी में मुख्यतः करधई एवं सागौन प्रजाति के वन अच्छे पाये जाते हैं। यह क्षेत्र मैदानी होने के कारण इसमें वनों की विरलता पाई जाती है।
- 2- **काली मिट्टी**- काली मिट्टी वैशाल्ट से निर्मित लावा से बनी होने के कारण इसका रंग काला पाया जाता है। यह मिट्टी जिले के दक्षिणी भाग में, पठारी क्षेत्रों में कोलारस परिक्षेत्र के मध्य एवं पूर्वी भाग में दो पेटियों के रूप में उत्तर-दक्षिण में फैली हुई है, यह मिट्टी यहां 768 वर्ग किलोमीटर भाग पर है जिसमें वनस्पति का सघन आवरण पाया जाता है। क्योंकि इस मिट्टी में जलधारण करने की क्षमता अधिक पाई जाती है। इस मिट्टी में मुख्यतः पलाश, करधई एवं खैर के वन पाये जाते हैं।
- 3- **लाल मिट्टी**- यह मिट्टी जलोढ़ मिट्टी की बिगड़ी हुई दशा को प्रस्तुत करती है जो लेटेराइट मिट्टी का स्थान ले लेती है। लाल मिट्टी जिले के मध्य पश्चिमी भाग में शिवपुरी के निकट माधव राष्ट्रीय उद्यान एवं कोलारस के निकट इस परिक्षेत्र के उत्तरी भाग में पेंचों के रूप में फैली हुई है। यहां इस मिट्टी का आवरण 512 वर्ग किलोमीटर भाग पर पाया जाता है। इस मिट्टी में जल धारण करने की क्षमता कम होने के कारण वनस्पति की विरलता है। इस मिट्टी में खैर, कांकर, बेर एवं पलाश कम उपयोगी वनस्पति पाई जाती है। महुआ घाटियों में अधिक नमी वाले स्थानों पर यह मिट्टी अधिक पाई जाती है।

- 4- **लाल काली मिश्रित मिट्टी**— यह मिट्टी मुख्य रूप से जलोढ़ मिट्टी के बिगड़ते स्वरूप एवं वैशाल्ट के मिश्रण से निर्मित होती है। यह मिट्टी जिले के विस्तृत भू-भाग पर फैली हुई है। इसके अन्तर्गत जिले का पश्चिमी एवं मध्य भाग सम्मिलित है। इस मिट्टी के मध्य में लाल-काली, जलोढ़ एवं चूना प्रधान मिट्टियों के क्षेत्र पाये जाते हैं। यह जिले के 3986.74 वर्ग किलोमीटर क्षेत्र को घेरे हुये है, जो जिले के कुल क्षेत्रफल का 38.8 प्रतिशत है। इस मिट्टी में लाल मिट्टी की अपेक्षा वनस्पति की अधिकता पाई जाती है। इसमें पलाश, करघई एवं धावड़ मिश्रित वन पाये जाते हैं।
- 5- **चूना प्रधान मिट्टी**— इस मिट्टी में चूने की प्रधानता पाई जाती है। यह मिट्टी जिले के उत्तरी-पश्चिमी एवं शिवपुरी परिक्षेत्र के दक्षिणी-पश्चिमी भाग में पेंच के रूप में पाई जाती है। यह मिट्टी जिले के 256 वर्ग कि.मी. क्षेत्र पर पायी जाती है, जो यहां के कुल क्षेत्रफल का 2.5 प्रतिशत है। इस मिट्टी में बिगड़ी हुई दशा में खैर वन पाये जाते हैं।
- 6- **हल्की लाल-गुलाबी मिट्टी**— यह मिट्टी गुलाबी ग्रेनाइट चट्टानों से निर्मित होने के कारण हल्की लाल गुलाबी रंग की पायी जाती है। यह जिले के विस्तृत पूर्वी भाग में पिछोर एवं करैरा परिक्षेत्रों और पौहरी परिक्षेत्र के उत्तरी-पूर्वी भाग में पायी जाती है। यह मिट्टी जिले के 3538 वर्ग कि.मी. क्षेत्र पर फैली हुई है जो जिले के कुल क्षेत्रफल का 34.4 प्रतिशत है। इसमें करघई, धावड़ा, खैर, सलई, गुर्जन एवं मिश्रित प्रजातियों के वन पाये जाते हैं।

प्रकृति में पौधों की वृद्धि हेतु परिस्थितियां सर्वमान्य एवं सीमांत होती हैं। यहां वनों के प्रकार निर्धारित करने में जैविक कारक भी अहम् भूमिका निभाते हैं। शिवपुरी की जलवायु भी वनों की वृद्धि हेतु सामान्य एवं सीमांत परिस्थितियां ही प्रस्तुत करती हैं, जिसके कारण शिवपुरी में उत्तर-ऊष्ण कटिबंधी शुष्क पर्णपाती मिश्रित वन पाये जाते हैं, जो अधिकांश वन सम विभागों में अत्यधिक जैविक दबाव के कारण कटीली झाड़ियों के रूप में परिवर्तित होते जा रहे हैं।

शिवपुरी जिले के अन्तर्गत 343357.74 हेक्टेयर भूमि पर वन पाये जाते हैं। इसके अन्तर्गत दतिया जिले के 9 वनखण्डों एवं माधव राष्ट्रीय उद्यान का क्षेत्र भी सम्मिलित है जो जिले के कुल क्षेत्रफल का 33.4 प्रतिशत है। इस प्रकार यहां वन परस्थितिकी के अनुरूप पाये जाते हैं।

वन मण्डल शिवपुरी के अन्तर्गत सर्वाधिक वन क्षेत्र सतनबाड़ा एवं शिवपुरी परिक्षेत्रों, माधव राष्ट्रीय उद्यान सहित में पाये जाते हैं। यहाँ वनों का प्रतिशत शिवपुरी एवं सतनबाड़ा में क्रमशः 47.6 एवं 45.8 प्रतिशत पाया जाता है। जिले के अन्तर्गत वनों का मध्य प्रतिशत पौहरी एवं कोलारस परिक्षेत्रों में क्रमशः 36.5 एवं 32.2 प्रतिशत पाया जाता है।

### निष्कर्ष

प्रस्तुत शोध से स्पष्ट होता है कि वनस्पति का स्वरूप व प्रचुरता मृदा की प्रवृत्ति के अनुरूप होती है। मृदा वनस्पति के विकास एवं संरक्षण में महत्वपूर्ण भूमिका निभाती है एवं वनस्पति विवरण से स्पष्ट है कि धरातल, जलवायु, मिट्टी, भूमिगत जल, प्रवाह की दिशा ने वनस्पति को प्रभावित किया है। वनस्पति के लिये अनुकूल दशायें जिले के मध्य एवं पश्चिमी पठारी भाग में पायी जाती हैं। अतः इन क्षेत्रों में सघन वनस्पति पाई जाती है।

### संदर्भ

- 1- वन मण्डल शिवपुरी वार्षिक प्रतिवेदन एवं सर्वेक्षण।

## भारत में पंचायती राज संस्थाओं का विकास

डॉ. दीपक सेमिल (अध्यापक)  
राजनीति विज्ञान  
शासकीय हाईस्कूल मुरैना गांव  
तहसील व जिला मुरैना (म०प्र०)

वर्तमान पंचायती राज की स्थापना स्वतंत्रता प्राप्ति के बाद हुई, परन्तु पंचायत व्यवस्था हमारे राष्ट्रीय जीवन की वह धारा रही है। जो आदिकाल से प्रेरित होती रही है। मानव प्रागैतिहासिक काल में घुमक्कड़ जीवन व्यतीत करता था अपनी सभ्यता की ओर अग्रसर होने के बाद उसने जो पहला स्थाई निवेश बनाया वह ग्राम ही था अपनी सामाजिक प्रवृत्ति के कारण वह समूह में रहता था तथा समूह में व्यवस्था की आवश्यकता ने शासन अथवा प्रशासन को जन्म दिया, इसी रूप में पंचायत की शुरुआत हुई<sup>१</sup>,

भारत में लोकतान्त्रिक विकेन्द्रीकरण का साकार स्वरूप यद्यपि स्वतंत्रता के पश्चात् ही दृष्टिगोचर हुआ, लेकिन इसकी परिकल्पना प्राचीन भारत में भी विद्यमान थी। वैदिककालीन राजा पंचायतों के माध्यम से राजकार्य संभालते थे। ५००० ई.पू. से ३५०० ई.पू. तक वैदिक साहित्य में विभिन्न कर्मचारियों की भूमिका के रूप में पंचायतों का वर्णन मिलता है।<sup>२</sup>

जो पांचहि मत लागे नीका,  
करहु हरिषि हिय रामहि टीका।

स्पष्ट है कि रामायण काल में पंचायतों को महत्वपूर्ण स्थिति प्राप्त थी राजा के अतिमहत्वपूर्ण निर्णय के सम्बन्ध में पंचायतों की राय ली जाती थी।<sup>३</sup>

वैदिक काल में पुरोहित, सेनापति, ग्रामीण- ये तीन अधिकारी होते थे। इन अधिकारियों में ग्रामीण गांव की अधिपति एवं पंचायत का प्रमुख होता था। ऐतरेय और षतपथ ब्राम्हणी में ग्रामीण का उल्लेख किया है। तत्कालीन भारत में ग्रामीण आर्थिक, सामाजिक, सैनिक एवं राजस्व व्यवस्था को स्थापित करने में भूमिका का निर्वहन करता था। इसी प्रकार १५०० ई. पू. से १००० ई. पू. के मध्य महाकाव्य काल में भी पंचायतों का अस्तित्व था। महाकाव्य कालीन भारत में राज्य कई इकाईयों में दशमलव प्रणाली के आधार पर वर्गीकृत था। ग्राम सबसे छोटी इकाई थी। इसके बाद क्रमशः दशग्राम, विंशतिग्राम, षतग्राम, सहस्रग्राम एवं राज्य था। महाकाव्य काल में गांव का प्रमुख अधिकारी ग्रामिक होता था एवं अन्य इकाईयोंके क्रमशः विंशतीय, षतग्रामी, अधिपति तथा राजा होता था।

**बौद्ध काल** - ६०० ई. पू. से ४०० ई. पू. के बौद्धकालीन भारत में भी पंचायतों का स्वरूप उत्कृष्टतम था। गांव का मुखिया इस दौरान ग्रामयोजक कहलता था। बुद्धकाल में ग्रामयोजक एक अत्यन्त महत्वपूर्ण पदाधिकारी था जो गांव के सभी मुद्दों को स्वयं सुलझाता था। ग्राम के अभियोगों के निर्णय से लेकर मद्यपान, जुआ, पशु हिंसा जैसी दुष्प्रवृत्तियों को प्रतिबन्धित करने का उसे अधिकार था। इस राज में गांव पूर्ण स्वावलम्बी प्रजातन्त्र था। ग्रामयोजक का चुनाव सभा द्वारा किया जाता था।<sup>४</sup>

बौद्ध काल में राज व्यवस्था ग्राम निगम, श्रेणी आदि के रूप में विभाजित थी, इस युग में ग्रामीण जनता अपने व्यवसाय के अनुसार विभिन्न समूहों में बन्दी हुई थी और प्रत्येक समूह अपने भीतरी व्यवस्था के संबंध में पूरी तरह स्वतंत्र था। ये समूह

ग्राम, श्रेणी और निगम शासन की सबसे छोटी इकाईयां थीं। जातक कथाएँ इस काल का प्रमुख साहित्य थे। जिनमें एक हजार परिवार रहने का उल्लेख मिलता है ये परिवार एक दूसरे से इतने घनिष्ठ रूप से जुड़े रहते थे कि एक विशाल परिवार के सदस्य प्रतीत होते थे। प्रत्येक गांव की अपनी सीमा होती थी, इसी सीमा में गांव के किसानों जमीन या भूमि होती थी गांव के लोग अपनी आवश्यकता अनुसार जंगलों की कटाई करके गांव की सीमा का विस्तार भी करते थे प्रसिद्ध बौद्ध साहित्य 'धम्मपद' में कृषि की सुव्यवस्थित प्रणाली और सामुहिक सिंचाई के लिये तालाब, कुंआ, और गांव की सीमाओं के भीतर नहरों का निर्माण कराती थी गांव में चारागृह, जंगल, सार्वजनिक सम्पत्ति थी जिसे किसी भी स्थिति में खरीदा या बेचा नहीं जा सकता था।<sup>५</sup>

बौद्ध काल में पंचायत व्यवस्था के संबंध में भी जातक कथाओं से ज्ञान प्राप्त होता है, प्रत्येक गांव के लिये एक सभा होती थी और ग्राम के शासक को 'ग्राम योजक' कहा जाता था। ग्राम योजक या तो वंशानुगत रूप से राजकर्मचारी नियुक्त किया जाता था। अथवा गांव की सभा उसका निर्वाचन करती थी इस काल में ग्राम सभा ग्राम संगठन की महत्वपूर्ण अंग थी। जिसमें ग्राम बुद्ध के रूप में शामिल होते थे, जो कुटुम्ब के बड़े बूढ़े हुआ करते थे।<sup>६</sup> बौद्ध ग्रन्थों या साहित्यों में इस प्रकार का उल्लेख मिलता है कि इस काल में पूरा प्रशासन १६ महाजनपदों में बंटा हुआ था और उस में लगभग सभी प्रमुख गणराज्यों, लिहदीप गणराज्य, विदेह गणराज्य, बज्जीगणराज्य, आदि पंचायत व्यवस्था ग्राम सभा या किसी अन्य के रूप में आवश्यक रूप से विद्यमान थी।<sup>७</sup>

**मौर्य काल-** मौर्यकालीन व्यवस्था में सम्राटों ने सत्ता के विकेन्द्रीकरण की प्रवृत्ति को अपनाया। इस प्रवृत्ति के कारण ग्राम की सत्ता और शक्ति में कमी आयी। फिर भी स्थाई मामलों के सम्बन्ध में ग्राम सभा शक्तिशाली बन गई, इस समय शासन व्यवस्था केन्द्रीय प्रान्तीय एवं स्थानीय स्तर पर विभाजित थी, स्थानीय स्तर पर ग्राम का प्रशासन ग्राम सभाओं द्वारा ही किया जाता था।<sup>८</sup> इस काल में व्यक्ति अपनी व्यवस्था करने हेतु स्वतंत्र था, ग्राम सभा में ग्राम से संबंधित सभी बातों पर विचार किया जाता था।<sup>९</sup>

मौर्य कालीन ग्राम्य संगठन को न्यायिक अधिकार प्राप्त थे इनके द्वारा निर्मित न्यायिक नियमों को न्यायालयों द्वारा सम्मान दिया जाता था। चाणक्य ने ऐसे कई अपराधों का उल्लेख किया है जिनके अपराधियों को पंचायत दण्ड देती थी। सहासम, बलात्कार, मारधाड़, चोरी, वाक्यपारुषम गाली-गलौच, निंदा धमाकाना, दण्डस्वरूपम पीटना, चोट पहुंचाना, धूतसमवाक्यम, जुआ बध राजद्रोह आदि ऐसे ही अपराध थे।<sup>१०</sup>

मौर्यकालीन ग्रामीण व्यवस्था अत्यन्त उत्कृष्ट अवस्था में थी, तत्कालीन यूनानी (राजदूत मेगास्थनीज, जो कि चन्द्रगुप्त मौर्य के दरबार में रहता था), के लेखों से भी इस संबंध में जानकारी मिलती है इस काल में ग्राम सभा जनकल्याणकारी कार्यों के साथ साथ दण्ड देने और जुर्माना बसूली जैसे न्यायिक कार्य करती है।<sup>११</sup>

३२१ ई.पू. से ३०५ ई. पू. के चन्द्रगुप्त मौर्यकालीन भारत में विद्यमान पंचायती राज व्यवस्था का उल्लेख विवचनात्मक रीति से कौटिल्य के अर्थशास्त्र में किया गया है। तत्कालीन भारत में ग्राम सभा द्वारा गांव का प्रशासन सम्भाला जाता था। ग्राम सभा का प्रमुख ग्रामिक होता था जो पूर्णतः स्वतन्त्र होता था। ग्रामिक की नियुक्ति सरकार करती थी वह पूर्ण अर्थों में उसे सरकारी अधिकारी समझा जाता था। मौर्यकालीन भारत में ग्राम सभा के सदस्य वृद्ध होते थे। परोपकारी एवं मनोरंजन के कार्य सम्पादन से लेकर न्यायादिकार्य ग्रामसभा द्वारा ही पूर्ण किए जाते थे। गुप्ताकालीन भारत 'ग्राम' शासन की छोटी इकाई होते थे। ग्रामिक, महत्तर या योजक ग्राम का मुखिया होता था। इस दौरान भी ग्राम का मुखिया 'ग्रामिक' सरकार अधिकारी ही माना जाता था। अश्टकुलाधिकरण (आठ कुलों का निरीक्षक), षौस्मिक (चुंगी संग्राहक), गौस्मिक (वन निरीक्षक), अग्रहारिक (ब्राह्मण को दिए हुए ग्रामों की देखभाल करने वाला), ध्रुवाधिकरण (भूमिकर का अध्यक्ष), भण्डागाराधिकृत (भण्डार का अध्यक्ष), तजवाटक (गांव का लेखा जोखा रखने वाला), अक्षपटलिक (कागज पत्रों का संरक्षक), लेखक, करणिण (रजिस्ट्रार), पासयिद्द (कागज पत्रों की पाण्डुलिपि बनाने वाला) प्रमुख रूप से ग्रामिक के अधीनस्थ कर्मचारी थे।

**चोलकाल** – दक्षिण के चोल साम्राज्य कालीन भारत में पंचायत को 'महासभा' कहा जाता था। महासभा का मुखिया ग्रामिक होता था एवं ग्रामवासियों द्वारा प्रत्यक्ष निर्वाचन रीति से महासभा के सदस्यों का निर्वाचन होता था। इस काल में ग्रामीण महासभा निम्नलिखित समितियों में विभाजित थी : (अ)पंचावर वरीयम् (सामान्य प्रबन्ध समिति), (ब) उपवन समिति, (स) सिंचाई समिति, (द) कृषि समिति, (य) लेखा-जोखा समिति, (र) भूमि प्रबन्ध समिति, (ल) मार्ग समिति, (व) देवालय समिति।

भारत में महासभा कर वसूली, गांवों की रक्षा, सड़क, सिंचाई, मनोविनोद की व्यवस्था एवं संस्कृत, तमिल भाषा में शिक्षा प्रदान करने की भूमिका का अधिकारिक रूप से निर्वहन करती थी। राजपूतकाल के अतिरिक्त प्रारम्भ से अद्यतनकालीन भारत में पंचायत राज का उद्देश्य ग्रामों को स्वायत्तता प्रदान करना रहा है। यदि मध्यकालीन भारत (१२००-१५२८ ई.) पर दृष्टिपात करें तो स्पष्ट होता है कि इस दौरान भी पंचायत राज व्यवस्था सुदृढ़ रूप में विद्यमान थी। सल्तनतकाल के दौरान राज्य की सबसे छोटी शासकीय इकाई ग्राम था। गांवों को पूर्णतः स्वायत्ता प्राप्त थी। आइने-अकबरी के अनुसार मुगलकाल में परगनों का विभाजन गांवों में कर रखा था। इस काल में मुकद्दम, पटवारी, चौधरी और चौकीदार महत्वपूर्ण अधिकारी थे। मुकद्दम गांव की देखभाल के लिए पटवारी लगान, वसूली के लिए, चौधरी झगड़े सुलझाने के लिए एवं चौकीदार सुरक्षा के लिए होता था। ब्रिटिश शासन के दौरान प्रारम्भ में अंग्रेजों ने पंचायती राज व्यवस्था को समाप्त करना चाहा लेकिन इसका स्वरूप विद्रोही बन गया। अन्ततः अंग्रेजों ने ग्राम विकास का श्रेष्ठतम कार्यक्रम समझते हुए १९२० ई. में भारत के सभी प्रान्तों में ग्राम पंचायत अधिनियम पारित कर न्यूनतम अधिकारों के साथ इस व्यवस्था को लागू किया। आधुनिक भारत के इतिहास में स्थानीय सरकारों को स्थापित करने का श्रेय लार्ड रिपन (१८८२) को जाता है। इसके बाद के समय में हमारे राष्ट्रीय नेताओं ने ग्राम पंचायत के गठन के लिए अनेक आन्दोलन किए। गुरुदेव रवीन्द्रनाथ टैगोर ने १९२० ई. में शान्तिनिकेतन में ग्रामीण सुधार की दिशा में 'ग्रामीण विकास एवं बाल शिक्षा' कार्यक्रम का प्रारम्भ किया। महात्मा गांधी ने भी १९३२ ई. में सेवाग्राम में ग्रामीण विकास के लिए कई योजनाओं का सूत्रपात किया। भारतीय राष्ट्रीय कांग्रेस के १९१० के अधिवेशन के समय नेताओं ने ब्रिटिश सरकार से ग्राम पंचायतों की स्थापना की मांग रखी। जिसके फलस्वरूप भारत कांग्रेस के नेताओं के दबाव में आकर ब्रिटिश सरकार ने विभिन्न अधिनियम अलग-अलग प्रान्तों में पारित किए जो अग्रिम पंक्तियों में दृष्टव्य हैं :- बंगाल स्थानीय सरकार अधिनियम, १९१९, मद्रास स्थानीय सरकार अधिनियम, १९२०, बम्बई ग्राम पंचायत अधिनियम पट १९२०, उत्तर प्रदेश पंचायत एक्ट, १९२०, बिहार स्वसरकार अधिनियम एक्ट १९२०, सी.पी.पंचायत एवं अधिनियम, एक्ट १९२०, पंजाब पंचायत अधिनियम एक्ट १९२२, असम स्वसरकार अधिनियम, १९२५, मैसूर ग्राम पंचायत अधिनियम, एक्ट १९२८ इस तरह १९१९ से १९२८ की अवधि में भारतीय राष्ट्रवादी नेताओं के आन्दोलनों के फलस्वरूप उपरोक्त ९ अधिनियम पारित कर ब्रिटिश सरकार ने ग्राम पंचायतों का विभिन्न प्रान्तों में गठन किया।

२ अक्टूबर, १९५२ को सर्वप्रथम ग्रामीण विकास के प्रकल्प के रूप में सामुदायिक विकास कार्यक्रम को प्रारम्भ किया गया। पंचायती राज का स्वतन्त्र भारत में सर्वप्रथम आविर्भाव राजस्थान के नागौर जिले में हुआ। १२ सितम्बर, १९५९ को राजस्थान विधान मण्डल ने सबसे पहले 'पंचायत समिति और जिला परिशद् अधिनियम पारित किया और इसके क्रियान्वयन में २ अक्टूबर, १९५९ भारत के प्रथम प्रधानमंत्री पण्डित जवाहर लाल नेहरू ने राजस्थान के नागौर जिले में पंचायती राज का उद्घाटन कर ग्रामीण विकास के पहले चरण का सूत्रपात किया।

पंचायती राज व्यवस्था में सुधार हेतु प्रयास के कदम विभिन्न समितियों द्वारा :- बलवन्त राय मेहता समिति, १९५७, अशोक मेहता समिति, १९७७, पी. वी. के. राव समिति, १९८५, एल.एम. सिंघवी समिति, १९८६, मुख्यमन्त्रियों की बैठक, मई १९८६, ६४वां संविधान संशोधन विधेयक, १९८६, ७३वां संविधान संशोधन अधिनियम, १९८३ :- १. त्रिस्तरीय ढांचा, २. महिलाओं के लिए आरक्षण, ३. कार्यकाल की निश्चितता, ४. अनुदान की प्राप्ति, राज्य चुनाव आयोग का गठन, ५. ग्यारहवीं अनुसूची में कार्यों का उल्लेख, ६. विस्तृत कार्यक्षेत्र की रूपरेखा

आन्ध्र प्रदेश	मण्डल पंचायत	प्रेसीडेन्ट
बिहार	पंचायत समिति	प्रमुख
महाराष्ट्र	पंचायत समिति	चेयरमैन
उड़ीसा	पंचायत समिति	चेयरमेन
पंजाब	पंचायत समिति	चेयरमेन
राजस्थान	पंचायत समिति	प्रधान
उत्तरप्रदेश	क्षेत्र समिति	प्रमुख
तमिलनाडु	पंचायत यूनियन	चेयरमेन
पश्चिमी बंगाल	आंचलिक परिशद	प्रेसीडेन्ट
असम	आंचलिक पंचायत	प्रेसीडेन्ट
गुजरात	तालुका पंचायत	प्रेसीडेन्ट
कर्नाटक	तालुका डवलपमेन्ट बोर्ड	प्रेसीडेन्ट
अरुणाचल प्रदेश	अंचल समिति	प्रेसीडेन्ट
मध्य प्रदेश	जनपद पंचायत	प्रेसीडेन्ट

### मध्यप्रदेश में पंचायती राज व्यवस्था

संविधान के ७३वें संशोधन के अनुसार २६ दिसम्बर, १९९३ को मध्य प्रदेश विधानसभा में 'मध्य प्रदेश पंचायत राज विधेयक १९९३' प्रस्तुत किया गया तथा ३० दिसम्बर, १९९३ को विधानसभा द्वारा इसे पारित कर दिया गया। इसके बाद १६ जनवरी, १९९४ को पंचायतों तथा नगरपालिकाओं के चुनाव सम्पन्न करवाने के लिए 'मध्यप्रदेश राज्य निर्वाचन आयोग' का गठन किया गया। २५ जनवरी, १९९४ को 'मध्य प्रदेश पंचायत राज अधिनियम' संस्थापित किया गया। इसके पश्चात् राज्य अधिसूचना जारी कर दी गई, जिसके अनुसार तीन किस्तों में चुनावी कार्यवाही सम्पन्न की गई। देश में नई संवैधानिक व्यवस्था के अन्तर्गत त्रिस्तरीय पंचायतों और नगरपालिकाओं का चुनाव करवाने वाला मध्यप्रदेश पहला राज्य है।

त्रिस्तरीय पंचायतें - प्रदेश में त्रिस्तरीय पंचायतों की स्थापना की गई है। पंचायतों के तीन स्तर हैं : ग्राम पंचायत, जनपद पंचायत और जिला पंचायत। प्रदेश में ग्राम पंचायतों में सरपंच के पद अनुसूचित जाति, अनुसूचित जनजाति, अन्य पिछड़े वर्गों के लिए आरक्षित हैं। इन सभी वर्गों में महिलाओं के लिए पद आरक्षित है।

प्रदेश की जनपद पंचायतों में अध्यक्ष के पद अनुसूचित जाति, अनुसूचित जनजाति, अन्य पिछड़े वर्गों के लिए आरक्षित हैं। इन सभी वर्गों में महिलाओं के लिए भी पद आरक्षित है।

पंच, सरपंच, जनपद सदस्य तथा जिला सदस्य के चुनाव प्रत्यक्ष निर्वाचन के आधार पर होते हैं जबकि ग्राम पंचायत के उप सरपंच एवं जनपद तथा जिला पंचायत के अध्यक्ष और उपाध्यक्ष का चुनाव निर्वाचित सदस्यों में से किया जाता है। ग्रामीण क्षेत्रों को दलीय भावना और दलीय विद्वेष से परे रखने के लिए पंचायत चुनाव दलीय आधार पर नहीं होते हैं। प्रत्येक पंचायत का कार्यकाल ५ वर्ष है। पंचायत के विघटित होने पर शेष कार्यकाल के लिए नई पंचायत का गठन आवश्यक है। १९९४ में महात्मा गांधी के जन्म दिवस २ अक्टूबर से नवीन पंचायत राज व्यवस्था महत्वपूर्ण प्रदेश में लागू कर दी गई है।



पंचायत राज की खामियों को दूर करने के लिए मध्य प्रदेश सरकार ने २६ जनवरी, २००१ से 'ग्राम स्वराज' की नई व्यवस्था लागू की है, जिसमें ग्राम पंचायत की ग्राम सभा को प्रतिनिधि इकाई माना गया है।

### संदर्भ सूची

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२. भारती राजव्यवस्था एवं भारत का संविधान- श्रृंखला-३ बी.एल. फड़िया प्रतियोगिता साहित्य।
३. गोस्वामी तुलसीदास रामचरित्र मानस अयोध्या काण्ड ४/३ गीता प्रेस गोरखपुर।
४. भारती राजव्यवस्था एवं भारत का संविधान- श्रृंखला-३ बी.एल. फड़िया प्रतियोगिता साहित्य।
५. प्रसाद डॉ. अवध- भारत में पंचायतों के २५ वर्ष अ.भा.पं.प.दिल्ली २।
६. प्रसाद डॉ. अवध - भारत में पंचायतों के २५ वर्ष अ.भा.पं.प. दिल्ली पृ ०५।
७. मेहता डॉ वीणा - पंचायतीराज का प्रषासनिक ढाँचा पंचायत संदेश जून १९९०।
८. पंचायत संस्था का विकास - प्रकाशन विभाग भारत सरकार नई दिल्ली पृ.१६।
९. पंचायत संदेश - जनवरी १९८९ पृ. १३।
१०. राजस्थान विकास- अक्टूबर ९१ से ९२, ग्रामीण विकास एवं पंचायतीराज विभाग अर्द्ध वार्षिक विषेषांक।
११. भारती राजव्यवस्था एवं भारत का संविधान- श्रृंखला-३ बी.एल. फड़िया प्रतियोगिता साहित्य। पृष्ठ क्रमांक १४१से १४४ तक