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A study of effectiveness of inquiry training model on teaching commerce in std. XI

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ABSTRACT

Presented study on Std. 11th of Commerce subject "Forms of Business Organisation 1, Forms of Business Organisation 2 and Public Sector, Private Sector and Global Enterprises " Formation of unit Inquiry Training Model students (Boys and Girls) of the Academic Achievement was examined based on Inquiry Training model per period 45 minutes and total 26 periods were planned. Check out the effectiveness of two accidental groups, To check the effectiveness of 2 accidental groups, only the Units Test, experimental resource scheme was used. For this one school was selected. Which was for an experimental group and for a controlled group. A 50 marks test was created for the educational achievement. The data was analyzed by the 't'-test. The results achieved were as follows.

1. The teaching done by the standard model Inquiry Training was more effective than the systematic teaching method.
2. Boy's Educational Achievement of Experimental high more than boys in the control group.
3. Girl's Educational Achievement of Experimental high more than girl's in the control group.

Keywords : Inquiry Training Model, Effectiveness, Achievement

Introduction :

To help students develop their cognitive and social skills, the trends of using novel teaching methods have emerged in the present time. These methods are known as 'models of teaching'. It has been promoted by research in the field.

To study the subject of commerce, it becomes important to understand the definitions of the terminology used in the subjects. Therefore, usage of teaching models in commerce has acquired prime importance.

Objectives :

- (1) To design the effectiveness of Inquiry Training Model for the teaching of Forms of Business Organisation 1, Forms of Business Organisation 2 and Public Sector, Private Sector and Global Enterprises for the experiment Group and Control Group students Unit in Commerce in the Standard-XI.
- (2) To design the effectiveness of Inquiry Training model for the teaching of Forms of Business Organisation 1, Forms of Business Organisation 2 and Public Sector, Private Sector and Global Enterprise for the experiment group and control group boys educational achievement unit in Commerce in the Standard-XI.

- (3) To design the effectiveness of Inquiry Training model for the teaching of Forms of Business Organisation 1, Forms of Business Organisation 2 and Public Sector, Private Sector and Global Enterprises for the experiment group and control group girls education achievement units in Commerce in the Standard-XI.

Hypothesis :

1. The students of standard 11th in Commerce subject object obtained in the Education achievement and control group of the experimental group in no real difference between them.
2. The boys from the experimental group and the rest of the control group will not have a significant difference in the comparison of the recipients received in the educational achievement.
3. The girls from the experimental group and the rest of the control group will not have a significant difference in the comparison of the recipients received in the educational achievement.

Variables :

1. Independent variable
Educational Method :
 - Inquiry Training Method
 - Traditional Method
2. Dependent Variable
 - Educational Achievement
3. Control Variable
 - School Environment
 - Students of Standard-XI.
 - Selected Units
4. Intervening Variable
 - Precognition of selected units, interest, curiosity, enthusiasm
5. Moderator Variable
 - Sexuality
 1. Boys
 2. Girls

Population :

The area of the research consists of Anand district school.

Sample :

In the research one school from Mahelav High School had been selected a sample the students of standard XI had been selected as samples, 25-25 students Random sample method had been selected the sample.

Research Design :

The trial of the experiment on the characters of the sample in the research was done during e.g. 01-09-2016 To 18-09-2016.

Methodology :

On experimental basis, researcher would take two groups on the basis of Random selection method. In the reference of selected two groups the research may progress in the below mentioned way.

Group	Pre-test	Independent Variable	Post-test
Experimental Group(Er)	-	x	T ₂ E
Control Group (Gr)	-	-	T ₂ C

X = Treatment,
T₂E = Inquiry Training Model
T₂C = Traditional teaching method

Analysis Procedure :

Well established technique "t" test had been used to analyze the information and reached at zero level.

The students of the experimental group and the controlling group of students received the Educational achievement.

Group	N	M	SD	SED	t
Experimental Group	25	36.96	3.06	0.23	29.56
Control Group	25	30.16	2.87		

The value of a given tray in table-C

- 0.05 at the level = 2.01
- 0.01 at the level = 2.68

Experimental group and controlling group boys of the all of the recipients of educational achievement.

Group	N	M	SD	SED	t
Experimental Group	10	36.2	2.87	0.65	8.92
Control Group	10	30.4	3.06		

The value of a given tray in table-C.

- 0.05 at the level = 2.10
- 0.01 at the level = 2.88

Experiment Data group and controlling group girls of the all of the recipients of educational achievement.

Group	N	M	SD	SED	t
Experimental Group	15	37.47	3.16	1.04	7.18
Control Group	15	30	2.83		

The value of a given tray in table-C.

- 0.05 at the level = 2.05

→ 0.01 at the level = 2.76

Findings :

1. The teaching done by the standard model Inquiry Training was more effective than the systematic teaching method.
At 0.01, the value was worthwhile so there is no denying zero effect.
2. Boy's Educational Achievement of Experimental high more than boys in the control group.
At 0.01, the value was worthwhile so there is no denying zero effect.
3. Girl's Educational Achievement of Experimental high more than girl's in the control group.
At 0.01, the value was worthwhile so there is no denying zero effect.

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What are the possible upshots of New Education Policy (NEP-2020) on English language skills and proficiency outcomes at study exodus?

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Abstract: The New Education Policy (NEP-2020) is certainly a paradigm shift in education field from many angles. There was a decisive need to do this as our existing system of rote learning did not have much scope for developing analytical and critical thinking to develop learner holistically. The salient features were inevitably needed in the country where education has been tightly compartmentalised in streams and has been hostage to the coaching culture resulting in burdened teaching and learning. New education policy has taken a good step by maintaining that India should become modern but at the same time its youth who are going to be its future, should learn culture, skills and languages which are indigenous. Nevertheless, emphasising the use of mother tongue or bilingual methods (including English) in teaching while not imposing any and encouraging classical & indigenous languages, we should not ignore the importance of English language as it is a survival skill and cultural carrier too. This research paper would endeavour to critically scrutinize future implications and challenges in terms of language learning outcomes, especially related to English Language. It would also discuss, whether over emphasis on mother tongue or regional language will have any negative implication on building English proficiency while we are striving to become an economic power in the globalized economy where it is a must skill. What will be the approach to build English language proficiency while the NEP-2020 contends that “All languages will be taught with high quality to all students, a language does not need to be the medium of instructions for it to be taught and learnt well” (P.13). It will finally attempt to read between the lines to see if there is anything missing that would have made the policy better from the point of view of language proficiency.

Key words: English Language, Communicative Skills, National Education Policy 2020, English Language Proficiency, Mother Tongue, Bilingual, Regional Language.

1. Introduction

New Education Policy (NEP-2020)

New education policy 2020 has opened scope for wide range and overall development in the education sector so that the crucial goals of SDGs of 2030 agenda for sustainable development can possibly be fulfilled. Further, considering the fact that knowledge and education are the means to empower the nation as well as an individual, it has also strengthened the 'Right of Children to Free and Compulsory Education Act of 2009' by advocating all inclusive education. It aims at holistic and all inclusive education system wherein people belonging to every sector of the society would have equal access to education regardless of their background, age or gender providing them lifelong learning opportunities. Education policy of India was last modified in the previous century in 1986/92 from then till now there have been numerous changes in the world. The world has entered the era of the 21st century wherein there have been drastic developments and changes in all the sections of humanity. There have been remarkable changes in information and technology sector and so have been in the requirements of education sector. There has been a great need to make our education system more relevant and progress oriented by rethinking and rebuilding it from its very basis in order to meet global requirements of this century. Moreover, inter and multidisciplinary studies have been encouraged in this new policy which have proven inevitable in the

recent times and have contributed in meeting global crisis related to environment, health, economy and so on in other countries. The policy has also made an attempt to revive India's traditional wealth by encouraging teaching and learning of its ancient culture, heritage, values, morals, principles, history, social science, science, art, sports, skills and languages of all its diverse cultures and at same time it has taken care that children develop modern vocational and soft skills also which would help them groom to face real world. In other words, it has aimed towards holistic development by keeping India's traditional knowledge treasure alive as well as modernizing the society to cope with this new era. The policy aims at achieving local as well as global needs of the country.

It has clearly advocated that one should be aware of one's own roots and existence while climbing the staircase of progress. On the one hand, it has embraced our ancient education system while on the other hand it has also included contemporary studies like artificial intelligence, design thinking, organic living, global citizen education (GCED) and so on. It has not tightly compartmentalized education into curricular, extracurricular or co-curricular activities and not even in streams like arts, sciences and humanities. Additionally, while focusing on all the above goals, it has taken utmost care to make learning more transparent, enjoyable, stress free and interactive experience by emphasising on 'light but

tight' education system. It tends to focus on professional development of teachers and makes an effort to promote critical and analytical learning. It has made crucial reforms in teaching, learning and assessments, thereby in a way tried to evolve our education system optimally. There is structural transformation in terms of learning phases into four as follows: foundational, preparatory, middle and secondary by following 5+3+3+4 levels formula.

This research paper would discuss future impact of new education policy on language learning outcomes, especially related to English Language. It will also examine as to whether teaching and learning by using more and more mother tongue / regional language or bilingual methods would have any positive /negative effect on building English proficiency skills while India aims to become economical leader in global economy where they are essentially needed. Not only economically but India also aims to become a leader in all spheres of modern human developments and knowledge which is not possible without good amount of English speaking manpower. What will be the approaches adopted to build English language proficiency while the NEP-2020 says that "All languages will be taught with high quality to all students, a language does not need to be the medium of instruction for it to be taught and learnt well" (P.13). It will also try to bring into light if there is something which could have been covered to make the policy better from the point of view of language proficiency.

2. English as global language

English is undeniably a Global Language today because of the dominance of English speaking people in many parts of the world since the colonization and subsequent globalization fuelled by developments in the Information and technology field. Starting its journey as much imposed language in India, English has been deeply established in Indian psyche and society. It is being widely used in India for national, political, commercial, business, trade, education, research, and cultural communication in the present time. As India has already become leader in the world in many fields, requirement of English speaking manpower has grown even more. It is a survival skill today in many aspects as it somehow affects a person's self confidence while entering academic or vocational field when one lacks in English proficiency skills. Although some may perceive it as a threat to indigenous languages but the fact is that today we cannot do without it in this progressive world. However, learning of Indigenous languages should also not be denied as language and culture are two most indispensable parts of one's identity. There should be no rift between teaching English language and other Indian languages instead Indian languages with English should be carried forward when we want to focus on local as well as global needs of our country. In fact, English has become a bridging language which connects multicultural and multilingual people of India with each other and the world. Some may see it as a communication barrier but it is rather cultural carrier. India is the second largest English speaking country in the world and the second most common spoken language

in India is also English. Hence, it should be improved in terms of quality and acquisition.

3. Current ELT scenario in India

The current English language teaching, learning & assessment in India is in dismal state because there is no unified approach adopted as there are diverse methods followed which keeps outcomes of learning scattered. There is no harmonious transition of language skills in a person from schools to higher education until they reach their occupational stage. This leads one to struggle while pursuing one's career due to inadequate language skills developed during their higher studies or after that. As per market survey report conducted by EF Education First in 2019, India has moderate adult EPI English proficiency index i.e. 55.59% and ranks 33 amongst 100 countries/regions of the world in proficiency level of English which was 27th and 22nd in the year 2016 and 2017 respectively. Hence, it is impertinent to introduce the standardisation in learning, teaching and assessment to improve the proficiency level.

4. Future implications, issues & challenges from the point of view of ELT under NEP (2020):

A) Will the new policy address the proficiency standards issues of language, especially English language needed in globalized world?

Today, we need a sure sort measurable competency in languages in graded manner in order to improve its outcomes. Rather than learning theories or structures, we need to focus on all components of language skills like listening, speaking, reading and writing

which are all important aspects for an effective communication in any language. It is an indisputable fact that language is means of communication for entire mankind. When it is used for general purpose it may not matter much but when it comes to occupational or academic purpose, display of high proficiency skills is needed, especially in this modern and globalized world. Assessment in India so far has been based on memorized learning. There is lack of trained and proficiently qualified teachers with proper methods and aids to teach languages. Language learning has never had proper measurable outcomes, and assessment has been on quantitative measurements on the basis of amount of mistakes rather than measuring proficiency skill level of a language. This applies to more or less to all languages including English. If we have proper language framework for teaching, learning and assessment then it can make great difference in teaching and learning English more effectively by achieving definite learning outcomes at all levels. It needs to be seen whether the gap between old achievement based assessment methods and the new policy will be filled which aims to achieve high level of teaching, learning and assessment in language learning. While the education is being radically changed in terms of approach, the impact of the new education policy will be felt only after a few years when students will reach the educational exodus stage under the new educational system. This will depend on the quality changes brought in teaching, learning and assessment approaches.

B) What will be the possible future implications of multilingual approach?

New education policy stresses on learning of various languages giving much emphasis on indigenous languages as well as introduction of various foreign languages in curriculum at different stages of education. Multilingual skills are advantageous in today's world. Learning various languages whether they are indigenous or foreign languages will equip our multicultural and multilingual society to cater its local as well as global needs. It will also be beneficial to keep our treasure of ancient languages alive. But while learning different languages, the focus from learning major languages like English which is lingua franca today should not be moved. There are possibilities that significant number of learners would tend to avoid English since it has not been stressed upon or made mandatory throughout education system under the new policy. Weak outcomes cannot be ruled out which might reflect in terms of proficiency acquisition at the educational exodus under new education system. It should also be considered, how these different languages will be taught, what skills would be taught and tested to prove that a person has basic proficiency in a language.

C) What will be the impact of bilingual/ regional or mother tongue on English language teaching?

The NEP-2020 stresses teaching in mother tongue wherever possible until class 5th and preferably till class 8th so that there is solid grasp of the concepts. Principally the approach is good as the studies prove that a child learns more effectively in his/her mother tongue especially in the initial learning phase. The policy advocates the

need to go bilingual in curriculum design to ease the burden on the learners. Besides mother tongue, it also encourages use of regional languages if the child understands well in that. It is a good approach for overcoming language barriers in grasping basic concepts and having better understanding of subject or a language. Moreover, it will also remove the perceived fear of education amongst the rural or deprived section of the society but there are also some drawbacks of this approach in terms of language or English language teaching. Learning is likely to be more effective as concepts will get assimilated well in one's mother tongue but what about language skills, especially English language? As it is a fact accomplished that translations method or grammar intensive curriculum does not pave way for developing good skills in any language. With such an approach there is possibility of learning English language through translation method which might prevent fluency in language learning as bilingual method or use of mother tongue will have more focus. Right from the foundational stage itself child would not be well versed with English language skills. There will be tendency by students to avoid English or at the most child may acquire good English lexis due to bilingual books but will it be sufficient to build the required language proficiency is a matter to ponder upon.

D) How would three languages formula affect ELT?

Three languages formula is retained under the new policy. A student from Gujarat will have liberty to learn in Gujarati or English as desired by the learner. There seems dilution of 'Medium of Instruction' concept as bilingual learning is stressed upon. There is option of choosing three

languages provided two of them are indigenous which by default makes English as foreign language. Although policy doesn't impose any language on any state or an individual, liberty to choose three languages might result in ignoring English language as is seen in most cases. There is sure sort English language skill deficiency among youths today since English is introduced late and the scenario may remain the same. Struggle to learn English continues after school or college studies today, especially when medium of instruction is non-English. Though most Indian languages are rich in terms of expression and lexis but education at tertiary level and higher education will have to be made available in English only. This means that the students must acquire good proficiency in English at the entry level of tertiary education. Hence, there has to be acquisition of English language skills between sixth grade and twelfth grade because the policy states that a child should be taught up to 8th grade in mother tongue if possible. It seems, it would be challenging to bridge the English language skill gap within a span of 4-6 years and make smooth transition from school to college education, so far as acquisition of English language skills are concerned.

Competency based objective oriented curriculum for English language is the need of the hour under the new policy which is in the hand of nominated task force and the NCERT/SCERT which will be responsible for designing the curriculum.

E) What will be the approach towards Language Learning, Teaching & Assessment (strategy)?

NEP says that all languages will be taught with high quality and student would be able to switchover one of the opted

languages under the three language formula after 5th or 6th standard, ensuring that one has acquired desired proficiency in that language. However, the policy does not give ample clarity and strategy to acquire language learning and what skills competencies would be tested while ensuring the proficiency.

Assessment approach for languages or English as a first/second language prior to the policy has been achievement oriented which ignored the fact that language skill cannot be assessed properly like that. Language skills must be assessed qualitatively, keeping in mind the ability to express ideas, using flexibility in terms of lexical resource or sentence structures. This comes from learning environment, classroom or peer group learning and systematic instructional methods based on right curriculum. If learning objectives are not defined, achieving outcomes would be farfetched goal. We need a system where we need to create a language learning framework which sets objectives for learning the language. Based on the framework, we need to design the English language learning curriculum at each successive phase which also applies to all languages. For an instance grammatical structure and lexical resource for class 3, class 5 and class 8 should be consciously designed in a way that they develop progressive learning from lower expression of language to higher expressions. Additionally, there is need to separate literary element and communicative skills element in the curriculum to make it more objective oriented. Literary expression may not be useful in day to day communication and should be learnt separately by one who is interested in it.

F) Need of language framework and regulating body.

Many Asian countries have come up with their own versions of language framework by taking cues from Common European Framework of References for Languages: Teaching, Learning and Assessment (CEFR). This is essential as experience of implementing CEFR in Asian countries like Malaysia, Japan, Thailand, Vietnam and China, have yielded positive results which has improved their proficiency index significantly. While implementing the CEFR framework, most of the countries have made changes to suit their needs. We need not adopt the CEFR as it is but make changes according to our requirements. Streamlining ELT is extremely important for our country as it has been observed that we are slowly sliding downward in the world proficiency index. While implementing policy we must have a definite framework through which we can learn, teach and assess the language skills at various stages of learning. It would be prudent to assign the responsibility of language standardisation and preparing framework to some specialised body to oversee it and to promote further research in the field of languages.

5. Conclusion

While the NEP-2020 contends that "All languages will be taught with high quality to all students, a language does not need to be the medium of instructions for it to be taught and learned well" (P.13). The statement connotes (in context with multilingual approach) that language learning will be dealt with separately while subjects will be learned objectively using any of the language of learner's choice. High quality is certainly a catch word but

will it get translated in the actual push towards building the proficiency is matter of time. The current syllabus (before the introduction of NEP) has been lacking in unified approach. It is evident that majority of the students from English Medium too are also unable to achieve good English language proficiency after senior secondary level or even after tertiary level. This is because of lack of proper approach in building the proficiency. There is hope with NEP-2020 if the task force works out good strategy to find a way towards building strong mechanism to push language proficiency needs of the learners at the educational exodus.

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The Embodiment of Today's Women: A Specific Contextual Study of Tagore's Character - Ratan

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Abstract

Tagore clearly portrays the dilemma of women in his works, who do everything, take all household responsibilities of home and as a result she returns with superficial longing, separation, and loneliness. Tagore's portrayal of character Ratan, an orphaned girl, in his short story *The Postmaster* is sensitive, loyal and committed and how she became a victim of a condition which was part of lifelong suffering. Ratan seems to be an epitome for contemporary women in India. In the context of Ratan how the present-day women face identity crisis. Considering to women in India condition of women always seems worsen.

Key words: emotions, feminism, Indian woman, phase of life

Introduction

"One is not born, rather become a woman. No biological, psychological or economic fate determines the figure that the human female presents in the society; it is civilization as a whole that produces this creature intermediate between male and eunuch, which is described as feminine" (Beauvoir S. d., 1984)

If we look back over the years the mere portrayal of women is always seen deteriorated. In context to scriptures especially Vedic, the position of women can be observed to be elevated one which gradually got declining, the influence of patriarchy can be stated as a prominent reason. These ancient epics

depict a controversial framework of gender-based differences.

Feminism, the belief in social, economic, and political similarity of the sexes. Although largely originating in the West, feminism is shown worldwide and is represented by various institutions committed to activity on behalf of an equal rights for women and interests. Throughout most of Western history, females were confined to the domestic sphere, while public life was reserved for men. Europe during the mediaeval period, women were denied the right to own assets, to study, or to participate in public life. At the end of the 19th century in France, they were still

compelled to cover their heads in public, and, in parts of Germany, a husband still had the right to sell his wife. Even as late as the early 20th century, women could neither vote nor hold elective office in Europe and in most of the United States (where several territories and states granted women's statehood long before the federal government did so). Women were prevented from conducting business without a male representative, be it father, brother, husband, legal agent, or even son. Married women could not exercise control over their children without the permission of their husbands. Moreover, women had little or no access to education and were barred from most professions. In some parts of the world, such restrictions on women continue today. (Brunell, 2019)

Status of women in Indian Culture

If there is a matter of women, she is never independent throughout her life just because when she is a child she is cared for by her father. After marriage, she protected by her husband. And when she became old, she is observed and defended by her son. Women are considered inferior to men in practical life. But in scriptures, they were given high positions. Thus, in the past, the status of women in India was not clear. It was theoretically high but practically low. Women were prohibited to take part in domestic as well as in external matters. They were under the influence of their parents before marriage and their husbands after marriage. Thus, the position of women in ancient India was inferior. The position became worse

even during the Moghul rule. They could not overcome the nasty Purdah system of the time. Further, there was the custom of Sati. Many women were forcibly sent to the funeral pyre of their dead husbands. There was no change in the fate of women even during the British rule in India. The situation began to change when many national figures started a struggle for India's freedom. Mahatma Gandhi openly invited help from women. Many women came forward. Among them were Sarojini Naidu, Vijaya Laxmi Pandit, Mrs. Aruna Asaf Ali and others. Mrs. Indira Gandhi became the Prime Minister of India. She became a very famous woman in the world. With her, the status of women in India increased a lot. It was proved that women are not inferior to men. Many women thereafter occupied prestigious positions in India. They excelled in almost all fields such as sports, politics, administration, science, and arts.

The Government of India has taken all efforts to abolish the difference between men and women. According to the Constitution of India, men and women are equal before the law. The government is laying special emphasis on the education of girls. In recent competitive examinations, women have done better performance than men. Kalpana Chawla's visit to space has encouraged the young girls to make more and more research in the field of science today. In spite of it, many women are suffering from mental and physical tortures in their in-laws' houses. Their husbands demand more and more dowry. They consider their wives as a

good source of getting dowry. Bride-burning and bride-killing occur every day in India. This is how the status of Indian women is going down. The women can get back their rightful place in society if the law is properly enforced to check male-superiority. (Preserve Article, n.d.)

Women Now and Then: In context to Tagore's character Ratan

With reference to Ratan, Virginia Woolf aptly said in her essay, "As a woman, I have no country. As a woman I want no country. As a woman my country is the whole world." (Woolf, 1938) Quest of identity, longing, separation, and loneliness are the main themes of *The Postmaster* written by Bengali author Rabindranath Tagore. Ratan, a twelve years old orphan girl is a central character of Rabindranath Tagore's short story, *The Postmaster*, who represents the conventional role of women who always have no voice against the male. The postmaster a Calcutta boy, who took up his duties to Ulapur. He seems like fish out of water in this remote village. There is nothing he finds like city life because he has no association with others in the village and as it is deserted village with just scattered glimpses of people. Even his earning is not so sound. He has to cook his meal by his own that he shares with Ratan, who does all odd works for him as a result in return meal from the postmaster. Ratan, who displays as hopeless, homeless and jobless which makes her lonely. During the evening when postmaster recalls his family, his mother, and sister and finds

himself comfortable to share his thought with Ratan as the only companion, who starts speaking as a family member of him too. She calls the postmaster 'Dada' and gradually starts involving to converse with her 'Master' as a close one. Whenever he gets free, he inspires himself as a poet. When the postmaster feels idle to cook and if it is too late, then Ratan hurriedly light the fire to cook for the postmaster. He teaches her lessons of reading and writing, which make her dependent on him and start thinking of the master as her only relative. Once at a time when he suffers from sickness, Ratan takes care of him like a nurse, a mother and a sister without any selfish motive. She nurses master by staying awake at his bedside all night long. At last, when the postmaster recovers from sickness, he decides to leave Ulapur which breaks her heart for departing from the close one. The postmaster is fed up by the village life so he applies for transfer. As the transfer application is rejected, he decides to leave the village finally and resigned his job due to the unhealthiness of the place. Ratan asks the master to take her along with him to the "home" but he denies her proposal as he thinks of it as an absurd idea which horrifies her and felt embarrassed by the refusal from the postmaster. The next morning, he finishes his daily chores and waiting for the new postmaster to reach. Ratan's portrayal by Tagore displays the stereo-typed structure of Indian society. She became voiceless and went off for her work. She is broken and has deep pain in the heart. The next day he consoles Ratan by giving her his month's

salary and saying that he would inform the new postmaster about her. But she refuses to take money as the master was her only companion who understands her. She is broken into a tear when he left away without her. The postmaster got into the boat and the boat was underway. At one time he thinks to go back and bring her along with him. But he can't do it. He leaves as soon, as the new postmaster arrives. He hesitates for a moment as the boat leaves, but it is too late for him to take her with him.

In the end, Tagore illustrates the philosophical ways through which a human mind works. The postmaster alleviates himself with his philosophy by telling himself that meeting, attachment, and departing are all part of life. It will all settle over time. The wind that fills the sails of the boat indicates the reason the postmaster fills his heart with, as he separates himself from the village. Suddenly he thought that on the numberless meetings and partings going on in the world, to the heaven after death, the great parting, from which one cannot return. However, Ratan who has no philosophy wanders outside the office with tears streaming from her eyes. She has expressed hope. She has been separated from her only companion and now longs for him nearby the post office hopefully to return it.

Tagore concludes that humans often fall into hope than looking for the reason, and long before realize it, disappointment becomes too hard to handle. Ratan, the little orphaned girl, her love and attachment make her tragic in her sterility. Rightly justifying as

stated by Simone de Beauvoir's quote in her famous novel, *The Mandarins*, "She was ready to deny the existence of space and time rather than admit that love might not be eternal." (Beauvoir S. d., 1999)

Rabindranath Tagore displays his women character as young, illiterate and voiceless. From the time of Tagore till today the condition of women remains the same as before. Women, who think for everybody, care for everyone but if there is a matter related to her own choice, she is yet to reluctant. Nobody is being capable to reach her emotional level as well as her mental level to support her though everybody can see it. Everybody is busy in their so-called world. If we talk about the present condition of women, still, we get the same result as a part of it. She has been shown with no power and no existence of women in society.

However, women categories into four phases of life. A transitional period of adolescence between childhood to adulthood, i.e., Childhood phase, Teenage phase, Marriage Phase, and Late Adolescence phase.

Childhood phase - Loss of identity: From a very early age we can see gender bias. Specifically, boys are given more importance than the girl. If there is a matter of toys girls always called to play with dolls and be a part of the kitchen only. Whereas boys are gifted with cars and guns. "In general, boys are encouraged to be intrepid and adventurous, while girls are too often silenced, praised for neatness rather than their achievements. Where young

boys see other men in heroic and historical roles, girls are still left with princesses waiting for marriage." (Gender inequality starts at playtime: how to tackle bias in childhood, n.d.)

Teenage phase - Element of Longing: Specifically, in the early adolescence period women concede to experience and share discrete emotions such as happiness, fear, disgust, and sadness more than men. Ratan also seems like today's women. "On some evenings, seated at his desk in the corner of the big empty shed, the postmaster too would call up memories of his own home, of his mother and his sister, of those for whom in his exile his heart was sad, — memories which were always haunting him, but which he could not talk about with the men of the factory, though he found himself naturally recalling them aloud in the presence of the simple little girl. And so, it came about that the girl would suggest to his people as a mother, brother, and sister as if she had known them all her life. She had a complete picture of each one of them painted in her little heart." (Gutenberg, 1918)

Marriage phase - Theme of Separation: In this phase women are believed to be obedient and nonaggressive. Whereas men are believed to be disobedient, aggressive and self-reliant. Ratan was with an overflowing feeling of joy after a whole week when she was called by the postmaster and asked "Were you calling me, dada?" and her happiness turns as pain in her heart when the postmaster said to her, -

"The postmaster said: "I am going away to-morrow, Ratan."

"Where are you going, Dada?"

"I am going home."

"When will you come back?"

"I am not coming back." (Tagore, *The Postmaster*, n.d.)

Concerning Ratan, when finally, the postmaster declared before her to leave the village due to the unhealthiness of the village, she felt great pain of separation. Ratan's emotions and the loss of a very good companion has the same tune for today's women. Which may vary in forms as anger, loneliness, hope, sadness, fear, and regret.

Late Adolescence - Loneliness: Condition of women is accomplished by social and political role, especially, a role as a wife. Judy Brady in her short story, *I Want a Wife*, sarcastically pointed out, - "I want a wife who will keep my clothes clean, ironed, mended, replaced, when need be, and who will see to it that my things are kept in their proper place so that I can find what I need the minute I need it. I want a wife who cooks the meals, a wife who is a *good* cook. I want a wife who will plan the menus, do the necessary grocery shopping, prepare the meals, serve them pleasantly, and then do the cleaning up while I do my studying. I want a wife who will care for me when I am sick and sympathize with my pain and loss of time from school. I want a wife to go along when our family takes a vacation so that someone can continue to care for me and my children when I need a rest and change of scene...I want a wife who will not bother me with rambling complaints about a wife's duties. But I want a wife who will listen to me when I feel the need to explain a rather difficult

point I have come across in my course of studies.” (Brady, 2017)

“From a young age, women are taught to see their social standing about their husbands or fathers. Her duties to her husband are learned by watching her mother or movies or any other external source which depicts this relation. Progress for her is made through men in her life and to identify with their success. These idealized versions stand in direct contradiction to the small margin of women who escape these notions and find a path for themselves. They seldom find accepting partners treating them as individuals and constantly experience covert societal indignation for their failure to meet these idealized versions of Wife. Although we as a nation embrace liberal beliefs and promise equality under the constitution our ‘alief’ (habitual belief-like attitude) is still backward.” (Amudhan, 2013) Ratan requests the postmaster to take her along with him in city which seems ridiculous to the postmaster and replied her “How could I do that?”, this speaks to both the defined class differences that would make it seem ridiculous for an educated man to take an orphan girl back to the city and to the Postmaster’s profound alienation. Ratan is hurt by the fact that she felt so close to the man, yet he was able to so quickly discard her, and repeats this statement to herself over and over as she tries to come to terms with it.” (Tagore, Rabindranath Tagore: Short Stories, n.d.)

Conclusion

Thus, it can be said that the plight of Ratan represents contemporary women in general. From ancient time to till today women always considered for kitchen, household, commitment, and care for children etc... Although women started taking social and economic liabilities, yet women are burdened with homely duties. And at last women left with loss of identity, superficial longing, separation from feeling and emotions, and alienated as a consequence. Considering the things, we should start teaching children about gender equality.

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साइबर अपराध : प्रक्रिया व भारत में इनका अनुसंधान अंतर्राष्ट्रीय अभिसमय के प्रभाव सहित अध्ययन

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सार : साइबर अपराध ,विभिन्न प्रकार के साइबर अपराध जैसे फिशिंग, रेन सम वेयर, साइबर वार फेयर, अश्लीलता का अपराध, आई डी थेपट, बूट नेट्स, डी ओ एस, साइबरस्टॉकिंग आदि, भारत में पंजीकृत साइबर अपराध एवं इनके अन्वेषण तकनीकी प्रशिक्षण के कारण अन्वेषण में कमियां, भारत में स्थापित साइबर फॉरेंसिक प्रयोगशाला, बुडापेस्ट अभिसमय तथा भारत की इस अभिसमय के प्रति स्थिति ।

1 साइबर अपराध की परिभाषा:

साइबर अपराध एक ऐसा अपराध है जिस में कंप्यूटर और नेटवर्क शामिल है। किसी भी कंप्यूटर का अपराधिक स्थान पर मिलना या कंप्यूटर से कोई अपराध करना कंप्यूटर अपराध कहलाता है। कंप्यूटर अपराध में नेटवर्क शामिल नहीं होता है। किसी कि निजी जानकारी को प्राप्त करना और उसका गलत इस्तेमाल करना। किसी की भी निजी जानकारी कंप्यूटर से निकाल लेना या चोरी कर लेना भी साइबर अपराध है।

भारत में साइबर अपराध संबंधित विधियां जैसे सूचना प्रौद्योगिकी अधिनियम 2000, भारतीय साक्ष्य संशोधन अधिनियम ,प्रतिलिपि अधिकार अधिनियम संशोधन सूचना प्रौद्योगिकी अधिनियम संशोधन 2008 विद्यमान है।

2 विभिन्न प्रकार के साइबर अपराध

2.1 फिशिंग

यह साइबर अपराध मुख्यतः ईमेल से संबंधित अपराध है, इस अपराध के अंतर्गत किसी प्रचलित ख्यात कंपनी के नाम से कूट ईमेल भेजा जाता है। जिससे प्रेषित को यह लगे कि उसे किसी ख्यात कंपनी द्वारा ईमेल भेजा गया है और वह अपनी महत्वपूर्ण जानकारियां उस प्राप्त ई-मेल के प्रत्युत्तर में प्रेषित कर देता है इस अपराध के अंतर्गत वेब पेज निर्माण करके भी महत्वपूर्ण जानकारियां ऐसे प्राप्त की जा सकती है जैसे ई-मेल भेजकर प्राप्त की जाती है।

दृष्टांत के रूप में यदि किसी बैंक के उपभोक्ता के पास कोई ईमेल इस आशय का आए की उसका अकाउंट या क्रेडिट कार्ड ब्लॉक हो चुका है कृपया संलग्न रिक्वेस्ट लेटर' को पूरा भरे व हमें तुरंत भेजें इस प्रकार उपभोक्ता इसमें अपनी महत्वपूर्ण जानकारी लिख देता है और फिशिंग अपराध से पीड़ित हो जाता है

भारत देश में फिशिंग अपराध सबसे कुख्यात साइबर अपराधों में से एक है। भारत विश्व में चौथे नंबर का राष्ट्र है जहां फिशिंग का अपराध सबसे ज्यादा घटित होता है केनेडा ,यूनाइटेड स्टेट, नीदरलैंड के पश्चात भारत चौथे स्थान पर आता है। फिशिंग अपराध के जरिए अपराधी प्रेषिती के पासवर्ड, यूजरस नेम , क्रेडिट कार्ड की जानकारी इत्यादि प्राप्त कर लेता है और इसके उपरांत प्रेषिती जो साइबर अपराध का पीड़ित बन चुका है, के खाते से रुपए निकाल लिए जाते हैं और क्रेडिट कार्ड से भी रुपों का भुगतान कर दिया जाता है।फिशिंग अपराध को घटीत करने के लिए अपराधी कई बार वाईफाई नेट कनेक्शन का उपयोग भी करते हैं इसके अंतर्गत अपराधी धोखाधड़ी की नियत से एक ऐसे नाम से वाईफाई एसेस पॉइंट चालू करता है जो सही वाईफाई के नाम का होता है और जैसे ही उपभोक्ता उस एसेस पॉइंट पर वाईफाई चालू करता है तो उपभोक्ता की संपूर्ण जानकारी जिससे यूजर आईडी और पासवर्ड निहित है सब अपराधी के पास पहुंच जाती है। इस अपराध के अंतर्गत आईडेंटिटी थेपट बेईमानी पूर्वक इलेक्ट्रॉनिक हस्ताक्षर करना पासवर्ड या अन्य विशिष्ट पहचान का

दुरुपयोग करना सम्मिलित है इस अपराध के अंतर्गत प्रतिरूपण से छल करना भी सम्मिलित है प्रवचना पूर्ण तरीके से भ्रमित किए जाने में वाले ईमेल भेजना भी इसी अपराध के अंतर्गत आते हैं।

2.2 रेनसम वेयर

रेन सम वेयर आक्रमण का अर्थ है जब कोई साइबर अपराधी किसी के कंप्यूटर तंत्र में एक विनिर्दिष्ट प्रकार का मालवेयर जिससे रेंसम वेयर भी कहा जाता है को प्रविष्ट करवाता है। रेनसम वेयर को स्पाइ वेयर, वर्म, ट्रोजन , वायरस इत्यादि भी कहा जाता है इसका नाम रेंसमवेयर इसलिए है क्योंकि इसका निर्माण इस उद्देश्य से किया जाता है कि यह संबंधित कंप्यूटर तंत्र में प्रविष्ट होते ही संदेश देता है कि कंप्यूटर को डाटा प्रेषित होने से रोक दिया गया है' यदि डाटा सेवा पुनर्स्थापित करना चाहते हैं तो एक निश्चित राशि जमा करवानी होगी । इस प्रकार यह मालवेयर रेनसम वेयर कहलाता है । इस के हमले से किसी कंप्यूटर प्रदूषक व वायरस को अन्य स्वस्थ कंप्यूटर संसाधन में जोड़ दिया जाता है। अधिकांशतः यह राशि बिटकॉइन व क्रिप्टो करेंसी के रूप में मांगी जाती है । 15 मई 2017 शुक्रवार को विश्व के इतिहास का सबसे व्यापक रेनसम वेयर हमला हुआ जिससे भारत भी अछूता नहीं रहा इस हमले में रेंसम वेयर द्वारा डाटा उपलब्धता को पूर्ण रूप से रोक दिया गया एवं का वाक्य कंप्यूटर स्क्रीन पर प्रदर्शित होने लगा इस पर कुंजी प्रदान करवाने हेतु बिटकॉइन के मार्फत 300 से 600 डॉलर फिरौती के रूप में मांगी गई एवं पीड़ितों द्वारा उक्त रकम को जमा करवाया गया इस हमले से करीब 100 से ज्यादा राष्ट्र प्रभावित हुए ।

2.3 साइबर स्टॉकिंग (ऑनलाइन हरासमेंट)

स्टेकिंग का अर्थ होता है घात लगाना पीछा करना इस शब्द को यदि साइबर क्राइम के परिपेक्ष में समझा जाए तो शादी शब्दों में इसका अर्थ होता है कंप्यूटर या नेट संसाधनों के द्वारा किसी का पीछा करना। साइबरस्टॉकिंग के अंतर्गत झूठे आरोप, मानहानि, लांछन इत्यादि के अपराध आते हैं । साइबर स्टॉकिंग के अंतर्गत आईडेंटिटी थैफ्ट , धमकी देना , झूठे आरोप लगाना, सेक्स सम्बन्ध स्थापित करने के अपराध के लिए प्रेरित करना या अन्य ऐसी कोई सूचना एकत्रित करना जो किसी दूसरे व्यक्ति को धमकाने प्रताड़ित करने या अपमानित करने के लिए उपयोग में ली जा सके।

भारत में इस अपराध से पीड़ितों की संख्या में कुल प्रतिशत का 60: पीड़ित महिलाएं हैं। महाराष्ट्र में 1399 आपराधिक मामले दिल्ली में 1130 आपराधिक मामले साइबरस्टॉकिंग से संबंधित दर्ज हुए हैं यह दो राज्य साइबरस्टॉकिंग अपराध में सबसे ऊपर हैं । भारत के अंतर्गत साइबरस्टॉकिंग के अपराध के प्रमुख प्रकार हैं जैसे मिथ्या सूचना, क्षोभ कारित करने वाली सूचना, किसी अन्य को खतरा कारित करना, अपमान ,हानि ,आपराधिक अभीत्रास देना, घृणा फैलाना इत्यादि अपराध इसके अंतर्गत शामिल हैं।'

2.4. सेवा से इनकार और सेवा से वितरित इनकार।

डी ओ एस इस अपराध की प्रक्रिया में संबंधित वेब स्तोत्र को इस प्रकार उद्देश्य बनाकर अनुपलब्ध बना दिया जाता है कि वह उपयोगकर्ता के लिए अनुपयोगी हो जाती है। ऐसा उन वेबसाइट्स में ज्यादा होता है जो ऑनलाइन शॉपिंग से संबंधित होती है या जो ऑनलाइन वित्तीय सेवाओं से संबंधित होती है। इस अपराध में संबंधित यूआरएल यूनिफॉर्म रिसोर्स लोकेटर को इतनी रिक्वेस्ट भेजी जाती है कि संबंधित सरवर उसके अत्याधिक आवृत्ति होने के कारण काम करना बंद कर देता है। इसका उद्देश्य धन का उच्चापन करना होता है।

इस अपराध का अर्थ डीओएस हमला जो 1 से अधिक स्त्रोतों से किया जाता हो इस हमले में जॉर्बाई मशीनों का उपयोग किया जाता है इनको सामूहिक रूप से बोटनेट्स कहा जाता है। भारत में डीडीओएस हमले के संदर्भ में यह तथ्य उल्लेखनीय है कि अगस्त 2017 में टेलको बीएसएनएल कंपनी द्वारा 60,000 से अधिक पासवर्ड वह यूजर्स नेम को इसी कारण से बदला गया क्योंकि उन पर डीडीओएस अटैक की संभावना थी इसी प्रकार मुंबई में सन 2016 में ब्रॉडबैंड कनेक्शन धारित कंप्यूटर्स द्वारा ईमेल एवं मैसेजेस बाहर भेजने के कारण नेट सर्विस बाधित हो गई थी जिसे बहाल करने के लिए एमटीएनएल मुंबई ने ब्रॉडबैंड नेटवर्क ब्लॉक किए।

इसी प्रकार अमेरिका में प्रमुख कंप्यूटर सुरक्षा प्रदाता कंपनी डीवाईएन द्वारा कई वेबसाइट्स जो नामचीन कंपनियों की थी जैसे Air BNB, CNN, Amazon, Netflix, PayPal, Spotify, Visa इत्यादि कंपनी जो डीडीओएस के हमलों से पीड़ित थी कोर सिक््योरिटी प्रोवाइड की गई।

2.5 बूटनेट्स

प्राथमिक रूप से जब डीडीओएस का साइबर अटैक किसी ऐसे कंप्यूटर द्वारा किया जाता हूँ यह जो हैक चुका है जिसे जॉबई कंप्यूटर कहते हैं, तो उसे बूट नेट अटैक कहा जाता है इसे नेट ऑफ बूटस भी कहा जाता है। इसके कई उदाहरण हैं जैसे फ्लड टारगेट वेब साइट्स, सरवर, नेटवर्क्स इत्यादि जितनी उनकी क्षमता हो उससे अधिक डाटा प्रेषित किया जाता है। एक से अधिक कनेक्शन रिक्वेस्ट भेजी जाती है। बूट नेट्स के साइबर अटैक में जोमबई कंप्यूटर्स की संख्या लाखों कंप्यूटर भी हो सकती है। साइबर अपराधियों द्वारा बूट नेट का उपयोग कई अपराधों के लिए किया जाता है जैसे स्पैम, मॉल वेयर, रेनसम वेयर आदि।

भारत के अंदर साइबर अटैक के संदर्भ में हाइड एंड सीक एचएनएस बोटनेट अटैक के लिए चेतावनी जारी की गई है।

2.6 स्फूफिंग अटैक

स्फूफिंग शब्द का अर्थ होता है जब कोई व्यक्ति किसी दूसरे व्यक्ति के प्रतिरूपण का अपराध करे। इस अपराध के द्वारा एक व्यक्ति दूसरे व्यक्ति के ऊपर विश्वास प्राप्त करता है ऐसा करने के लिए वह किसी अन्य व्यक्ति का होना स्वयं के द्वारा प्रतिरूपण करता है। इस अपराध से स्फूफिंग करने वाला व्यक्ति कंप्यूटर एवं नेट के जरिए पीड़ित के स्टोरेज डाटा को चुरा सकता है, धन चुरा सकता है, मालवेयर (वायरस) उसके सिस्टम में प्रवेशित करा सकता है। स्फूफिंग अपराध के कई प्रकार हैं जिनमें ईमेल को हैक करना, वेबसाइट को हैक करना, कॉलर आईडी चुराना, टेक्स्ट मैसेज स्फूफिंग करना, जीपीएस स्फूफिंग करना, मैन इन मिडल अटैक, एक्सटेंशन स्फूफिंग करना, आईपी स्फूफिंग करना, फेशियल स्फूफिंग करना शामिल है।

Website hacking इसका अर्थ यह है कि अपराधी द्वारा किसी वेबसाइट को साइबर अपराधी द्वारा हैक कर लिया जाता है और उसके ऊपर मेलवरटाइजिंग की जाती है जिसके द्वारा फर्जी एडवर्टाइजमेंट के द्वारा मालवेयर अर्थात वायरस उस वेबसाइट में भेज दिया जाता है और उस वेबसाइट को करप्ट कर दिया जाता है।

ईमेल हैकिंग इस अपराध में किसी भी ई-मेल को हैक कर लिया जाता है एवं उसके ई-मेल से आवश्यक जानकारी वर डाटा चुरा लिया जाता है और उसके ईमेल के द्वारा अन्य को ईमेल भेजा जा सकता है। इस अपराध को कारित करते समय अपराधी किसी मिथ्या एड्रेस से ईमेल करता है (फाल्स एड्रेस)। किस अपराध के द्वारा रेनसमवेयर के अपराध अमल में लाए जाते हैं।

टेक्स्ट मैसेजेस स्फूफिंग इस अपराध के अंतर्गत अपराधी द्वारा एक वैध कंपनी का प्रतिरूपण कर विभिन्न प्रकार के टेक्स्ट मैसेज भेजे जाते हैं। इन टेक्स्ट मैसेज भेजने का उद्देश्य फिशिंग अपराध को कारित करना होता है। अधिकांशत टेक्स्ट मैसेज किसी नामचीन कंपनी का प्रतिरूपण धारित करके भेजे जाते हैं। जिससे मैसेज प्राप्तकरता अपराधी के दुरश्य को नहीं समझ पाता और मैसेज को ओपन कर लिंक ओपन कर देते हैं, जिससे फिशिंग का अपराध घटित हो जाता है और आवश्यक जानकारी पासवर्ड, यूजर नेम इत्यादि अटेकर के पास पहुंच जाते हैं।

जीपीएस स्फूफिंग

जीपीएस ट्रैक करके उस को हैक किया जाता है और लोकेशन को गलत बताया जाता है इससे जिस किसी भी व्यक्ति का जीपीएस हैक होता है उसे गलत जानकारी गलत लोकेशन भेजी जाती है इस स्फूफिंग का अधिकांशत उपयोग साइबर वार फेयर में किया जाने लगा है।

मैन इन मिडल अटैक

यह अपराध वहां कारित होता है जहां वाईफाई कनेक्शन उपयोग में लाया जा रहा हो। इस अपराध को कारित करने के लिए वाईफाई कनेक्शन एवं उसको उपयोग करने वाले यूजर के मध्य अटैकर आता है और मध्य में होकर यह अपराध कार्य करता है इसलिए इसे मिडिलमैन कहा जाता है। एक प्रकार से मिडिलमैन द्वारा वाईफाई और यूजर दोनों के मध्य आने से वाईफाई को हैक किया जाना कहा जा सकता है। इसके पश्चात यूजर से संपर्क कर विभिन्न अपराध कारित कर सकता है जैसे बैंकिंग समव्यवहार में फंडस को स्वयं के खाते में लाना, कोई व्यक्तिगत जानकारी प्राप्त करना, क्रेडिट कार्ड नंबर अथवा लॉगिन पासवर्ड इत्यादि जानकारी प्राप्त करना इस अपराध के द्वारा अवैध रूप से प्राप्त किए जा सकते हैं।

एक्सटेंशन स्फूफिंग

इस अपराध के अंतर्गत फाइल में नेम में एक्सटेंशन जोड़ा जाता है जैसे इस अपराध के द्वारा अटेकर किसी भी प्रकार के ऐसे मालवेयर को अन्य व्यक्ति को भेज सकता है और उसके सिस्टम को करप्ट कर सकता है। फाइल नेम में एक्सटेंशन जुड़ने के कारण पीड़ित को पता भी नहीं चलता कि साइट किसकी है।

आईपी स्फूफिंग इंटरनेट प्रोटोकॉल ऐड्रेस स्फूफिंग

इस अपराध के अंतर्गत किसी भी पच-ककतमे को स्फूफ किया जाता है अर्थात उसका प्रतिरूपण किया जाता है और इस प्रकार स्वयं का लोकेशन छुपा कर अटेकर द्वारा मेल तथा डीडीओएस संबंधित साइबर क्राइम क्रियान्वित किए जाते हैं। आईपी ऐड्रेस स्फूफ करने से अपराधी की वास्तविक लोकेशन ट्रेस आउट नहीं होती है जिससे अपराधी फिशिंग डीडीओएस जैसे अपराध करके भी कानून की परिधि में दंड के लिए नहीं लाया जा सकता।

फेशियल स्फूफिंग

तकनीकी उपयोग एवं तकनीकी में नए-नए विकास के कारण कंप्यूटर लैपटॉप मोबाइल इत्यादि मशीनों को उपयोग में लेने हेतु पासवर्ड के रूप में आजकल यूजर का फेस ही पासवर्ड बन गया है। मोबाइल लैपटॉप कंप्यूटर मशीन को अनलॉक करने के लिए कई लोग स्वयं का चेहरा पासवर्ड के रूप में उपयोग में लेते हैं। फेशियल स्फूफिंग अपराध का अर्थ है की ऐसा चेहरा जो कि पासवर्ड में उपयोग में लिया जा रहा है उस चेहरे को स्फूफ करने से संबंधित है। शोधकर्ताओं द्वारा यह पाया गया है कि 3क फेशियल मॉडल्स बना दिए गए हैं जिनके द्वारा किसी भी यूजर का फेस स्फूफ किया जा सकता है और उसके मोबाइल लैपटॉप कंप्यूटर मशीन को अनलॉक किया जा सकता है।

भारत में ईमेल स्फूफिंग करके मुंबई के एक व्यापारी के ₹520000 फ्रॉड से निकाल लिए गए इस अपराध के लिए उस ईमेल के जरिए मेल भेजा गया जिस ईमेल से पीड़ित व्यापार किया करता था क्योंकि वह ईमेल कंपनी का था जिसके साथ उसका व्यापारिक संबंध स्थापित हो चुका था।

2.7 स्पैमिंग

स्पैमिंग साइबर अपराध का एक ऐसा प्रकार है जिसके अंतर्गत अवांछनीय अयाचित इलेक्ट्रॉनिक मैसेज पीड़ित को प्राप्त होते हैं। यह अपराधी ईमेल के जरिए किया जाता है। स्पैमिंग मैसेजेस में प्रायः हजारों लाखों ईमेल एड्रेस पर हजारों लाखों ईमेल मैसेज भेजे जाते हैं। इस प्रक्रिया में सबसे महत्वपूर्ण तथ्य यह है कि जिन लोगों को मैसेज भेजे जाते हैं उन लोगों द्वारा प्राप्त मैसेज अवांछनीय एवं अयाचित की श्रेणी में होते हैं। कई व्यवसायिक लोगों द्वारा स्पैम मैसेजेस के द्वारा निम्न स्तर व अवांछनीय चीजों को व्यवसायिक तौर पर विक्रय किए जाने की ईमेल मार्केटिंग की जाती है तकरीबन औसतन 256 बिलियन मैसेज वैश्विक स्तर पर रोज भेजे जाते हैं। स्पैम मैसेज भेजने वाले मुख्य देश यूनाइटेड स्टेट्स ऑफ अमेरिका, रशिया एवं चाइना है।

स्पैमिंग अपराध का मुख्यतः कारण प्रेषित व्यक्ति का ईमेल स्पैमिंग अपराधियों को प्राप्त होना होता है। ई-मेल अपराधियों को कई कारण से प्राप्त हो जाते हैं जिसमें ई-मेल का सार्वजनिक तौर पर प्रदर्शित किया जाना, किसी सॉफ्टवेयर द्वारा ईमेल प्राप्त कर लेना, किसी के संपर्क सूची में से ईमेल चुरा लेना, रेंडम रीजेनरेट ईमेल द्वारा, अथवा किसी कंपनी द्वारा ई-मेल को किसी अन्य व्यक्ति को विक्रय कर दिया जाना।

भारत में स्पेलग साइबर अपराध की श्रेणी में नहीं आता है। भारतीय विधान में कोई ऐसा कानून नहीं है जिसमें स्पैमिंग को अपराध की श्रेणी में माना गया है सूचना प्रौद्योगिकी अधिनियम में भी ऐसा कोई प्रावधान विद्यमान नहीं है।

इस अपराध में मेलीशियस स्पैमिंग का नया अपराध भारत के निर्यात व्यवसाय पर प्रभाव डाल रहा है। पुणे शहर में स्थित आईटीआई फॉर्म द्वारा शोध किया गया और निष्कर्ष निकाला गया कि साइबर अपराधियों द्वारा सार्वजनिक स्तर पर मौजूदा वेबसाइट के द्वारा पेलाडस से छेड़छाड़ की गई इन वेबसाइट का उपयोग कर निर्यात करने वाले व्यापारियों को मेल भेजे गए जो मेल स्पैम की श्रेणी में थे तथा संबंधित वेबसाइट फर्म की साइट को करप्ट किया गया और संक्रमित किया गया। इस प्रकार निर्यात व्यापार को नुकसान पहुंचाया गया।

3 पुलिस थानों में पंजीकृत साइबर अपराध एवं अन्वेषण में कमियां :-

इसके अंतर्गत नेशनल क्राइम रिकॉर्ड ब्यूरो का डाटा के वर्ष 2021 में कुल 14000 साइबर अपराध दर्ज किए गए एवं वर्ष 2016 में कुल 12000 साइबर अपराध दर्ज किए प्रकरण साइबर अपराध के दर्ज किए गए।

इकोनॉमिक टाइम्स के एक लेख के अनुसार वर्ष 2020 में 2332 तथा 2021 में 3503 गिरफ्तारी साइबर अपराध के संदर्भ में की गई । इसी प्रकार भारत में दर्ज साइबर अपराध 6229, 10395, 14007 वर्ष 2019, 2020, 2001 में क्रमशः दर्ज किए गए।

भारतीय पुलिस द्वारा साइबर अपराध के अन्वेषण में होने वाली कमियों में तकनीक साइबर अपराध संबंधित प्रशिक्षण तथा साइबर अपराध में कंप्यूटर सिस्टम एवं नेटवर्क द्वारा मोबाइल का उपयोग करके भी साइबर अपराध कार्य किए जाते हैं जो कि भारत की राष्ट्रीय सीमाओं से परे रहकर भी भारत के अधीन रहने वाले किसी भी व्यक्ति को साइबर अपराध का व्यक्ति पीड़ित बनाया जा सकता है ऐसी स्थिति में अंतर्राष्ट्रीय सीमाओं में अपराधी रहते हैं और अंतरराष्ट्रीय सीमाएं बुडापेस्ट अभी समय के अनुसार नियमों के अंतर्गत आती है जिसमें साइबर अपराध का अन्वेषण किया जाना असंभव हो जाता है क्योंकि भारत के द्वारा बुडापेस्ट भी समय में डाटा को साझा करने के लिए मना कर दिया गया है ।

भारत में साइबर अपराधियों की दोष सिद्धि का स्तर काफी कम है वर्ष 2021 में मात्र 736 व्यक्तियों को ही दोषसिद्ध किया गया जबकि 25512 लोगों के विरुद्ध चार्जशीट प्रस्तुत की गई ।

4. साइबर अपराध के अन्वेषण में साइबर फॉरेंसिक प्रयोगशालाओं का महत्व एवं भारत में इन की स्थापना :

भारत में साइबर फॉरेंसिक प्रयोगशाला
“नेशनल साइबर फॉरेंसिक प्रयोगशाला”

भारत सरकार के गृह विभाग के द्वारा अनुज्ञा प्राप्त योजना आई 4सी “भारतीय साइबर अपराध समन्वय केंद्र” **INDIAN CYBERCRIME COORDINATION CENTRE (I4C)**, के तहत **NATIONAL CYBER FORENSIC LABORATORY(NCFL)** की स्थापना की गई है । इस प्रयोगशाला के द्वारा साइबर अपराध के अनुसंधान अनवेषण में इलेक्ट्रॉनिक्स साक्ष्य का संकलन एवं विश्लेषण तकनीकी रूप से किया जा सकेगा , जिससे विधि द्वारा प्रवर्तनीय सभी एजेंसी को साइबर अपराधियों को अभिरक्षा में लेने एवं अभियोजित करने में सहायता मिलेगी ।

राष्ट्रीय साइबर फॉरेंसिक प्रयोगशाला एन सी एफ एल की सहायता से मैमोरी फॉरेंसिक, इमेज इनहेंसमेंट, कृप्टो करेंसी, डैमेज हार्ड डिस्क , एडवांस मोबाइल फॉरेंसिक, के अनुसंधान में सहायता मिलेगी । इस प्रयोगशाला के द्वारा केंद्र एवं राज्य की सभी विधिक प्राधिकरण एजेंसियों को साइबर अपराध के अनवेषण के संबंध में आवश्यक संहिता की जाती है जिसमें निम्न मुख्य सेवाएं हैं:

मैमोरी फॉरेंसिक,
मोबाइल फॉरेंसिक,
नेटवर्क लोग एनालिसिस,
मालवेयर फॉरेंसिक,
डैमेज डिस्क इनफॉर्मेशन ,
ऑडियो, इमेज एंड वीडियो एन्हांसमेंट ,

क्रिप्टो करेंसी फॉरेंसिक क्रिप्टो करेंसी एक इलेक्ट्रॉनिक वॉलेट द्वारा दूसरे इलेक्ट्रॉनिक वॉलेट में ट्रांसफर की जाती है तथा इसके जरिए हैकर धन वसूलते हैं। ऐसी स्थिति में क्रिप्टो करेंसी के साक्ष्य संकलन के लिए साइबर फॉरेंसिक प्रयोगशाला होना आवश्यक है । क्रिप्टो करेंसी का सबसे प्रचलित उदाहरण बिटकॉइन है ।

एनसीएफएल का सबसे प्रमुख लाभ यह है कि साइबर अपराध के पश्चात अनुसंधान में डिजिटल एविडेंस की रिकवरी तकनीकी विशेषज्ञों द्वारा की जा सकती है तथा न्यायालय में आवश्यक साक्ष्य प्रस्तुत किए जा सकते हैं एवं किसी भी राज्य की पुलिस को किसी भी प्रकार की ऑनलाइन साइबर फॉरेंसिक सपोर्ट कभी भी उपलब्ध कराई जा सकती है ।

भारत में नेशनल साइबर फॉरेंसिक प्रयोगशाला की कुल संख्या 2 है :

नेशनल साइबर फॉरेंसिक लेबोरेटरी द्वारका, दिल्ली तथा
नेशनल साइबर फॉरेंसिक लेबोरेटरी (एविडेंस परपज) हैदराबाद

भारत की प्रथम साइबर फॉरेंसिक प्रयोगशाला त्रिपुरा उच्च न्यायालय में 11/8/2013 को स्थापित हुई जिसके तहत सभी अधिवक्ता एवं पक्षकारों को ऑनलाइन सूचनाएं प्रदान की जाने लगी इस सीएफएल की स्थापना इ कोर्ट्स प्रोग्राम के अंतर्गत की गई है ।

वर्ष 2019 के एन सी आर बी रिकॉर्ड के अनुसार भारत के 29 राज्य में वर्ष के अंत तक कुल 23559 साइबर अपराधों का अन्वेषण पूर्ण कर निस्तारित किया गया एवं 52174 प्रकरण साइबर अपराध अनुसंधान के लंबित थे । आरोप पत्र चार्जशीट 39 प्रतिशत तथा लंबित 69 प्रतिशत थी इससे स्पष्ट है कि मात्र दो साइबर फॉरेंसिक प्रयोगशाला से अपराध अन्वेषण अनुसंधान में प्रभावशाली सहायता मिलना संभव नहीं है ।

5. साइबर अपराध पर अंतरराष्ट्रीय अभिसमय (बुडापेस्ट अभिसमय, 23 नवंबर 2001) तथा अंतरराष्ट्रीय अभिसमय और भारत की स्थिति : बुडापेस्ट अभिसमय भारत इस महत्वपूर्ण अभिसमय पर संधि करता राष्ट्र नहीं बना है जिसके कारण भारत में होने वाले साइबर अपराध जो कि विदेशी अपराधियों द्वारा अंतरराष्ट्रीय सीमाओं में रहकर किए जाते हैं तो विदेश में बैठे साइबर अपराधी को निरुद्ध नहीं किया जा सकता है ऐसा करने में वैधानिक कठिनाइयां आती है भारत इस संधि को स्वीकार करता और पक्षकार बनता तो अंतरराष्ट्रीय अपराधियों को वैधानिक प्रक्रिया से निरुद्ध करना और भारत में लाकर विधिक प्रक्रिया से न्यायालय में दोषसिद्ध कराने में वैधानिक सुगमता भारत को होती है ।

निष्कर्ष :- भारत में साइबर अपराध का प्रतिवर्ष अनुपात अनपेक्षित रूप से बढ़ रहा है तथा अपराध के अनुसंधान में पुलिस द्वारा पर्याप्त प्रशिक्षण एवं पर्याप्त साइबर फॉरेंसिक प्रयोगशालाये ना होने पर साइबर अपराध पर अंकुश पाना वर्तमान की स्थिति में संभव नहीं है । विशेष पुलिस बल "साइबर पुलिस" और पुलिस को पर्याप्त प्रशिक्षण होने पर ही साइबर अपराध पर अंकुश पाया जा सकता है । इसके अलावा बुडापेस्ट अभिसमय 2001 के अंतर्गत अंतरराष्ट्रीय स्तर पर स्वयं का डाटा साझा ना करने के कारण भारत में गठित साइबर अपराध जो विदेशी एवं भारत से पृथक किसी भी देश में बैठे व्यक्ति द्वारा किया जाता है तो ऐसी स्थिति में अपराधी को विधिक प्रक्रिया के तहत निरुद्ध किया जाना असंभव है । साइबर अपराध पर अंकुश एवं अपराधियों को दोषी सिद्ध कराने हेतु सर्वप्रथम पर्याप्त तकनीकी पुलिस प्रशिक्षण तथा अंतरराष्ट्रीय अभिसमय के अनुसार डाटा साझा करने की शर्त को भारत स्वीकार करें तो साइबर अपराध के विरुद्ध भारत को निश्चित सफलता प्राप्त होगी ।

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हिन्दी उपन्यासों में कामकाजी स्त्री

(इक्कीसवीं सदी के प्रथम दशक के चयनित उपन्यासों के विशेष सन्दर्भ में)

डॉ. दर्शना जी. वैश्य

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भूमण्डलीकरण द्वारा स्त्री की स्थिति में पहले की अपेक्षा काफी बदलाव आया है। जहाँ एक तरफ स्त्रियों के लिए परंपरागत रीतिरिवाजों में कुछ परिवर्तन आए हैं, वहीं दूसरी तरफ प्रताड़ना के नए तरीके भी दृष्टिगत होते हैं। एक तरफ उसे स्वतंत्रता भी प्राप्त है पर दूसरी तरफ पारिवारिक बंधनों में जकड़े रखनेवाली मानसिकता से समाज आज भी आजाद नहीं है। अपनी काबिलीयत के कारण स्त्री आज पुरुष के कंधे से कंधा मिलाकर खड़ी है। वहीं दूसरी तरफ आरूषी हत्याकांड जैसी घटनाएँ दिल दहला देती हैं। एक तरफ वह ओलंपिक में मेडल जीतने लगी है तो दूसरी तरफ उसे अब भी घर के काम करने वाली साधारण औरत ही समझा जाता है।

बाजार का स्त्री पर गहरा प्रभाव पड़ा है। मीडिया और इलेक्ट्रॉनिक युग में स्त्री की परिभाषा मात्र देह पर केन्द्रित हो गई हो ऐसा प्रतीत होता है। सौंदर्य का पूरा बाजार इसी संकल्पना पर आधारित है। सभी को अच्छा दिखना है। इसीलिए ब्यूटिपार्लर तथा सौंदर्य प्रसाधनों का एक बड़ा बाजार खड़ा हो गया है। स्त्री की सुंदरता उसके नाकनक्श तथा शारीरिक गठन से निश्चित की जाती है। स्त्री पेज श्री की दुनिया की तरफ उन्मुख हुई है। जहाँ स्त्री को मात्र देह के रूप में ही देखा जाता है और इसी को अपना आधार बनाकर स्त्रियाँ आगे बढ़ रही हैं। वहीं स्त्रियों का शोषण जाने अनजाने दोनों ही स्थितियों में होता ही रहता है। उनकी तरक्की के जो कारण हैं उनमें से एक कारण उनकी देह भी है। पैसा पाने और आगे बढ़ने की ललक में स्त्रियाँ ऐसा करने को मजबूर हैं। कॉलगर्ल वैश्यावृत्ति का ही एक रूप है। जिसका इस्तेमाल स्त्री मात्र पैसे कमाने के लिए ही करती है। महिलाओं के लिए व्यसन भी आज पुरुषों की तरह ही सामान्य हो गए हैं। किसी भी स्थान पर व्यसन करते हुए वे संकोच महसूस नहीं करतीं। ये ऐसी स्त्रियाँ होती हैं जो पैसे और अपने शौक पूरे करने के लिए कुछ भी करती हैं। वहीं ऐसी महिलाएँ भी हैं जो अपनी शिक्षा और मेहनत के दम पर आगे आने का प्रयास करती हैं। लेकिन हो यह रहा है कि नौकरी के क्षेत्र में उनका शारीरिक मानसिक शोषण होता है। यह बात और है कि स्त्री आज ऐसे शोषण का विरोध तो कर रही हैं लेकिन फिर भी शोषण तो हो ही रहा है।

वैश्विकरण के युग में स्त्री को अपने अधिकार पाने के लिए रोजगार ने स्त्री को एक अलग स्थान दिया है। आधुनिक युग में स्त्री ने अपनी दक्षता दिखाने के लिए कोई भी क्षेत्र बाकी नहीं छोड़ा। प्रत्येक क्षेत्र में उसने सफलता हासिल की है। ताकि उसे मान सम्मान तथा पैसा मिले। वह काफी हद तक अपनी और परिवार की जिम्मेदारी निभाने के काबिल बनी हैं। लेकिन स्त्री अगर अपनी पदोन्नति या अपने फायदे के लिए गलत काम करे तो उसकी सफलता का कोई अर्थ नहीं है। समाज में ऐसे भी स्त्री पात्र हैं जो अपने स्त्री होने का गलत तरीके से फायदा भी उठाते हैं।

‘अरे चांडाल’ उपन्यास में सुनीता वर्मा अपना मतलब सिद्ध करने के लिए अवधेश चौधरी के साथ शारीरिक संबंध बनाती है। “सुनीता वर्मा एक महीने के उपार्जित अवकाश का उपभोग कर ड्यूटी पर वापस आ गई थीं। बल्कि छुट्टी से वापस आने के बाद, नहीं चाहते हुए भी, अवधेश चौधरी के साथ संबंध रखती थी, क्योंकि उनके पति ने यह पता लगाया था कि समेकित बाल विकास परियोजना के निर्देशालय में एक बढ़िया पोस्ट खाली था और विश्व बैंक से बेहिसाब पैसा आ रहा था। रामप्रवेश चौधरी इसी बीच लोक लेखा-समिति के अध्यक्ष बन गए थे। सरकारी लोग डरने लगे थे उनसे। राजनीतिक साख तो बढ़ ही गई थी। श्री वर्मा ने

हिसाब लगाया था कि श्री चौधरी लगा देते जोर तो श्रीमती वर्मा को मिल जाने वाला था यह पद।¹ इस तरह से स्त्रियों द्वारा सफलता प्राप्त करना, यह पूरे स्त्री समाज के लिए बड़े ही शर्म की बात है। स्त्री घर की चार दिवारी लांघती है ताकि उसे सम्मान मिल सके। अगर वही उस सम्मान को गँवा देगी तो उसे सम्मान कौन देगा। व्यवसायिक क्षेत्र में प्रवेश कर नाम कमाने के कई सकारात्मक रास्ते हैं। जिन्हें अपनाना चाहिए। पर पैसे की ललक अक्सर इन्सान को अँधा बना देती है। यहाँ तो खुद सुनीता वर्मा का पति ही उसे अवधेश चौधरी की चापलूसी करने को कहता है। स्त्रियों ने बड़ी मेहनत से हर क्षेत्र में अपना झंडा गाड़ा है। कई सालों की मशकत के बाद आज स्त्री हर क्षेत्र में प्रवेश पा चुकी है। उसकी गरिमा उसके कार्यों तथा मेहनत के दम पर है। इन्हीं गुणों से उसकी विशेषता है।

‘आखिरी मंज़िल’ उपन्यास में मधु ऐसा पात्र है, जिसने माधव के साथ अपनी मर्जी से विवाह किया। उसने अपनी माँ की एक न सुनी। अंग्रेजी विषय के साथ पढ़ी थी, कॉलेज पूरा होते ही कॉलेज में अंग्रेजी की अध्यापिका की नौकरी भी मिल गई थी। शादी के समय माधव की स्थिति इतनी खराब होगी कि उसे नौकरी तक नहीं लगेगी इसका मधु को अंदाजा तक न था। यह बात खुद माधव भी जानता था कि अकेले मधु की कमाई से घर चल रहा है। उसके पैसे से तो सिर्फ उसकी खुद का खर्च ही निकलता था। यही कारण था कि वह परिवार नियोजन के साधन इस्तेमाल करता था। “एक रात मधु ने कहा कि मैंने कॉपर टी लगवा ली है, तुम्हें कण्डोम लगाने की ज़रूरत नहीं। उसी सप्ताह गर्भ रह गया था। यह बताते हुए मधु हँसी थी और उसने कहा था कि कोई कॉपर टी नहीं है, मैं बच्चा चाहती हूँ। और तुम उसे पालने की फ़िक्र न करो, उसने कहा था, उसे मैं पाल लूँगी।”² चूँकि मधु कमाती थी इसलिए वह बच्चे के बारे में सोच सकती थी। यदि कमाई का कोई जरिया नहीं होता तो शायद वह भी माधव की ही तरह सोचती। उसका नौकरी करना उसकी सबसे बड़ी समझदारी और ताकत थी। शादी के बाद ही नहीं माधव से तलाक के बाद भी एक नौकरी ही थी जो उसका सहारा बनी। सुनंदा को उसने पाला वह भी अकेले, जब माधव मधु को छोड़कर चला गया था।

आज स्त्रियों को आर्थिक रूप से स्वतंत्रता तो मिली है। उसने बड़ी मेहनत से समाज और घर की दोहरी जिम्मेदारी भी निभाई है। समाज में मानसम्मान प्राप्त किया है। फिर भी ऐसी स्थितियाँ उत्पन्न होती हैं जब स्त्री को प्रताड़ित होना पड़ता है। विजय राय ने अपने लेख ‘भूमिका’ में बताया है - “परन्तु प्रश्न तो वही है आज भी - कि क्या समानता और बराबरी का संदर्भ पाया जा सका है? इस समानता का संदर्भ क्या होगा? क्या आर्थिक स्वावलंबन समानता का मार्ग प्रशस्त करेगा या वही उसकी एकमात्र शर्त होगी? अगर वही एकमात्र शर्त होगी तो आर्थिक दृष्टि से स्वावलंबी महिलाओं का शोषण क्यों होता है?”³ स्त्री को स्वनिर्भर होने तथा दोहरी जिम्मेदारी निभाने के बाद भी बड़ी ही विकट परिस्थिति का सामना करना पड़ता है। वह आर्थिक रूप से स्वनिर्भर जरूर है लेकिन उसके आर्थिक स्वनिर्भर होने से वह पुरुषों के समान नहीं हो सकती। आज भी उसका शोषण होता है। रोजगार के क्षेत्र में भले ही उसने अपने आपको पुरुष के समकक्ष रख दिया है लेकिन खुद पुरुष और समाज इस बात को कहीं न कहीं स्वीकारने में नाकामियाब ही रहा है।

‘कोहरे में कैद रंग’ उपन्यास के अन्तर्गत कुछ स्त्रियाँ हैं जो नौकरी करती हैं। उनमें से जो अरविन्द की माँ है उसे अनेक प्रकार की परेशानियों का सामना करना पड़ता है। उस पर नौकरी करते हुए अपने आपको बचाने की जिम्मेदारी भी थी। “उस समय की, अपने इलाके की वे एक-दो गिनी-चुनी महिलाओं में थीं जो काम करने बाहर निकलीं। एक तो काम करनेवाली, ऊपर से सुदर्शना। उन्हें पग-पग पर लालची नजरों से स्वयं को बचाना होता। घर बनाना, सँभालना था। बाहर इज्जत और नौकरी दोनों बचाने थे - अक्सर एक साथ। पति या बच्चों की थोड़ी उपेक्षा भी की जा सकती थी लेकिन बाहर लोगों से सामाजिक मित्रता बनाये

¹ प्रमोद कुमार तिवारी : अरे चांडाल, पृ.सं.453-454

² रवीन्द्र वर्मा : आखिरी मंज़िल, पृ.सं.24

³ विजयराय : ‘भूमिका’, लमही (अंक-3), जनवरी-मार्च, 2015, पृ.सं.3

रखना जरूरी था।⁴ नौकरी करने वाली स्त्री के कंधों पर दोहरी जिम्मेदारी होती है। जिसे वह निभाना बखूबी जानती है। उन्हें पेशानियों का सामना भी करना पड़ा। पर समाज में इज्जत भी कमाई। उपन्यास में टूटू मौसी और रेवा भी ऐसी औरतें थी जो नौकरी करती थीं। यही कारण था कि उनका दांपत्य जीवन सुखी था। संबंधों में जहाँ गहराई थी, वहीं मुक्तता भी थी। स्त्री के लिए नौकरी चाहें दोहरी जिम्मेदारी का प्रतीक जरूर हो लेकिन उसके स्वतंत्र अस्तित्व को पनपने के लिए आवश्यक भी है। नौकरी से आत्म निर्भरता और स्वमान भी मिलता है।

स्त्री ने पुरुष की बराबरी में ही सारी जिम्मेदारी संभाली है। वह इतनी सक्षम बनी है कि घर और नौकरी दोनों की जिम्मेदारी को उसने न्याय तो दिया है पर उसे कई तरह की पेशानियों का सामना करना पड़ा है। लेफ्टनंट डॉ. अनिता मधुकर राव शिंदे ने अपने लेख 'इक्कीसवीं सदी के कथा साहित्य में नारी जीवन की चिंता और चुनौतियाँ' में इस बात की स्पष्टता करते हुए कहा है कि - "नारी शिक्षा में हुई अभिवृद्धि ने नारी को पुरुष प्रधान समाज में जीवन के विभिन्न कार्यक्षेत्रों में पुरुष के साथ कंधे से कंधा मिलाकर कार्य करने और अपनी योग्यता स्थापित करने के भरपूर अवसर प्रदान किए हैं। उसके आर्थिक स्वावलम्बन ने जहाँ एक ओर उसे आत्मविश्वास से दीपित किया है, वहाँ दूसरी ओर घर-परिवार के दायित्वों एवं नौकरी निर्वाह में उसे बहुत-बहुत कुछ टूटना पड़ा है। नारी जीवन कैसा विडम्बनापूर्ण है कि शिक्षा के उच्च सोपानों को पार करने के बाद भी उसे यातनामय जीवन जीना पड़ रहा है।"⁵ अर्थात् स्त्री को दोहरी जिम्मेदारी निभाकर भी अनेक प्रकार की पारिवारिक जिम्मेदारी, कलह तथा नौकरी की जगह पर मानसिक, शारीरिक शोषण का सामना करना पड़ रहा है। वह हर तरह से अपने पैरों पर तो खड़ी है फिर भी उसे न जाने कितनी ही समस्याओं का सामना घर में और घर के बाहर करना पड़ रहा है।

'रेहन पर रघू' उपन्यास में सक्सेना की बेटी सोनल देखने में बेहद आकर्षक नहीं थी लेकिन पढ़ने में तेज थी। उसमें इतनी काबिलीयत थी कि वह कहीं भी रहकर कमा सकती थी लेकिन फिर भी स्त्री के लिए विवाह का प्रश्न उसके कैरियर से बड़ा होता है। साथ ही शिक्षा और पैसा सारे अवगुणों को ढक देता है। "शादी के आड़े आ रहे थे उसके ओठों से बाहर आ गए दाँत और चिपटी नाक जिनकी क्षतिपूर्ति वह अपने सर्टिफिकेट से करती थी। रही सही कसर पूरी कर रही थी सक्सेना की फैलाई हुई यह अफवाह - कि उन्हें एक ऐसे जहीन साफ्टवेयर इंजीनियर युवक की जरूरत है जो एक अमरीकी बहुराष्ट्रीय कंपनी के तीन साल के कंट्रैक्ट पर कैलिफोर्निया जा सके। इस जरूरत का मतलब पूरा इंस्टीट्यूट समझता था।"⁶ हुआ भी यही। संजय ने न ही उसकी योग्यता देखी न ही रूप बल्कि सक्सेना के प्रस्ताव के खातिर शादी कर ली। उसे कामकाजी स्त्री चाहिए थी जो काम करे और पैसा कमाएँ। उसे अपना कैरियर बनाने के लिए ऐसा पाँयदान चाहिए था। यह नहीं सोचा जाता कि एक स्त्री अपना भविष्य बनाने के लिए कितनी बाधाओं को पार करती है। हुआ यह कि अमेरिका जा कर उसे भी पेशाना होना पड़ा। संजय ने उसे कहीं का नहीं छोड़ा। संजय अमेरिका में अपने मकान मालिक की बेटी आरती गज्जर के साथ मेल-जोल बढ़ाता है। मजबूरन सोनल को वापस बनारस आना पड़ता है। उसकी किस्मत अच्छी थी कि उसे विश्वविद्यालय में नौकरी मिल गई। संघर्ष तो शिक्षित और काम करने वाली स्त्रियों को भी करना पड़ता है। फर्क बस इतना है कि शिक्षा का प्रभाव उनकी पेशानियों को काफ़ी हद तक कम कर देती है।

'शेष कादम्बरी' उपन्यास में रूबी दी की नौकरी ही उनकी सहकर्मणी बनी। इससे ही उसे कुछ हद तक अपने आप की ओर ध्यान देने का मौका मिला। रूबी दी समाज सेवा कर दूसरों की समस्याओं का हल ढूँढने और सुलझाने के काम में शायद इसीलिए सुकून पाती क्योंकि वे अपनी समस्याओं से बाहर निकलना चाहती थी। उन्हें लगता कि दूसरों की नहीं उनकी समस्याएँ दूर

⁴ गोविन्द मिश्र : कोहरे में कैद रंग, पृ.सं.24

⁵ लेफ्टनंट डॉ. अनिता मधुकर राव शिंदे : 'इक्कीसवीं सदी के कथा, साहित्य में नारी जीवन की चिंता और चुनौतियाँ', इक्कीसवीं सदी का कथा साहित्य (सं.डॉ. सुरेष्वा शेख), पृ.सं.149

⁶ काशीनाथ सिंह : रेहन पर रघू, पृ.सं.20

हो रही हैं। “जब तक वासुमणि से अलग होकर रूबी दःी ने अपनी संस्था ‘परामर्श’ नहीं शुरू की थी - वासुमणि ने रूबी गुप्ता को एक ऐसी सहानुभूति से भरी हुई मददगार महिला के रूप में ढाल दिया था, जिसके दिल और दिमाग हमेशा अपना-अपना काम करते थे और कभी एक-दूसरे से उलझकर एक-दूसरे के काम में बाधा नहीं डालते थे।”⁷ जीवन स्थल पर कई बार ऐसे व्यक्ति संपर्क में आते हैं जो जीने की सीख दे पाते हैं। वासुमणि ऐसे ही थे। जिन्होंने रूबी को तैयार किया। यह नौकरी रूबी के लिए वरदान साबित हुई और रूबी अपनी समस्याओं में से आसानी से निकल सकी। नौकरी मात्र पैसों के लिए नहीं होती। नौकरी का सही पारिश्रमिक अर्थात् प्रेम और सम्मान मिलता है तो वह नौकरी सही मायनों में नौकरी होती है। जो सम्मान और प्रेम रूबी को घर से नहीं मिला वो उन्हें नौकरी से मिला। नौकरी ने उन्हें वह खुशी दी जो कि उनके घरवाले उन्हें कभी नहीं दे पाए।

‘हलफनामे’ उपन्यास में जब 6 जनवरी को मुख्यमंत्रीजी मकई को मुआवजे की रकम देने वाले थे, तब इस खबर को अलग-अलग चैनलों के रिपोर्टर द्वारा कवर किया जा रहा था। उसमें ज्यादातर महिलाएँ ही थी जो रिपोर्ट को कवर करने में लगीं थी। “चैनल के सभी कारिन्दों की उम्र पच्चीस से कम थी। लड़कियों की संख्या कहीं ज्यादा : सभी सुन्दर, उत्सुक, शैम्पूबाल और ग्रामीण परिवेश से अछूती। उनका अज्ञान और मासूमियत खूब कमनीय होता। सबसे ज्यादा उन्हें खुद से प्यार था। दिक्कत यह भी थी कि उनका ध्यान आपसी इश्क की जटिलता में बँटा, बहका रहता। उन्हें हर घटना, कस्बे का हर चरित्र, उसकी बातें और प्रतिक्रियाएँ मजेदार और मजाक-सी लगतीं। बड़ी मुश्किल से वे लोग अपनी हँसी रोक पाते थे।”⁸ आधुनिक समय में कई ऐसे क्षेत्र हैं, जिसमें स्त्री उम्मीदवारों की संख्या में वृद्धि देखने को मिलती है। हर क्षेत्र में आज स्त्रियों का बोलबाला हः। शायद ही कोई ऐसा क्षेत्र बाकी है जिसमें स्त्रियाँ काम न करती हों। उसमें भी सुन्दर स्त्रियों का अपना ही बाजार है। विज्ञापन जगत और फिल्म जगत ऐसे ही क्षेत्र हैं। अगर सुन्दरता के साथ बुद्धि भी तीव्र होती है तो स्त्रियों के लिए कोई क्षेत्र ऐसा नहीं जहाँ उन्हें प्रवेश न दिया जा सके। इस तरह कामकाजी स्त्रियों की संख्या भी भारत में हर क्षेत्र में बढ़ गई है।

स्त्री ने कामकाज के क्षेत्र में प्रवेश तो किया है लेकिन इसके लिए स्त्री को व्यवसाय के क्षेत्र तथा घर के क्षेत्र में संतुलन बनाए रखना पड़ता है। यही उम्मीद पुरुष से भी रखी जाती है। यदि ऐसा न हो तो परिवार में, रिश्तों में तनाव आ जाते हैं। के. शक्तिराज ने ‘अपने लेख सिंहावलोकन’ में बताया है कि - “आज की स्त्री अपने सामाजिक एवं पारिवारिक कर्तव्यों को पूर्ण करने के पश्चात् आर्थिक दृष्टि से स्वावलंबी बनने हेतु घर की चार दिवारी को लांघ रही है। ऐसे कई परिवार हैं जिनमें स्त्री-पुरुष दोनों बाहर काम करने जाते हैं। ऐसी स्थिति में यदि पति-पत्नी के बीच समझदारी न हो तो अपने परिवार का हित कोसों दूर तो चला ही जाता है साथ-साथ रिश्तों में तनाव बढ़ते रहता है।”⁹ स्त्री-पुरुष दोनों को ही परिवार के लिए योगदान देना पड़ता है। इसके लिए दोनों का ही सहयोग आवश्यक है। अगर दोनों पात्रों के द्वारा समझदारीपूर्वक काम न लिया जाए तो संबंधों में दरार आते देर नहीं लगती। स्त्री के आगे बढ़ने में स्त्री का तो योगदान है ही, साथ ही पुरुष के योगदान की भी उसे उतनी ही जरूरत होती है। जीवन में दोनों ही पात्रों की महत्वपूर्ण भूमिका है। दोनों में से एक पात्र भी अगर डगमगाता है तो दाम्पत्य जीवन के हिलने में देर नहीं लगती।

स्त्री को पुरुष के समकक्ष बनाने में सरकार ने भी महत्वपूर्ण योगदान दिया है। डॉ. माधुरी सोनटक्के अपने लेख ‘21वीं शती का हिन्दी साहित्य स्त्री विमर्श’ में इस बात की स्पष्टता करती हैं कि - “स्त्री अपने प्रगति के रास्ते तलाश रही है। महिलाओं के लिए आज शिक्षण-प्रशिक्षण और रोजगार के अवसर जुटाए गए हैं। राजनैतिक, सामाजिक और प्रशासनिक क्षेत्रों में स्त्री की भागीदारी के लिए जगह बनाई गई है। नारी की यह प्रगति की यात्रा नारी कल्याण की संकल्पना से आरंभ होती है। महिला

⁷ अलका सरावगी : शेष कादम्बरी, पृ.सं.27

⁸ राजू शर्मा : हलफनामे, पृ.सं.217-218

⁹ के. शक्तिराज : ‘स्त्री विमर्श एक सिंहावलोकन’, युद्धरत आम आदमी (अंक-29), जनवरी, 2016, पृ.सं.40

सबलीकरण के लिए प्रशासन द्वारा अनेकानेक प्रयास किए जा रहे हैं। जिसमें बालिका शिक्षा, बालिका समृद्धि योजना, पंचायतराज में भागीदारी, समान शिक्षा के अवसर, महिला कल्याण की योजनाएँ और तो और आज राजनीतिक के क्षेत्र में भी समान अवसर अर्थात् 50% आरक्षण तक बात आ पहुँची है। महिलाएँ हर क्षेत्र में अपना योगदान देकर विकास प्रक्रिया का अभिन्न अंग बन चुकी हैं। महिलाएँ आर्थिक उत्पादन में भी अपनी महत्वपूर्ण भूमिका अदा कर रही हैं। कृषि क्षेत्र में तो भारतीय स्त्री सदियों से कार्यरत है।¹⁰ स्त्रियों द्वारा ऐसा एक भी क्षेत्र बाकी नहीं रहा जहाँ उन्होंने अपना नाम दर्ज न कराया हो। हर क्षेत्र में उन्होंने पुरुष के बराबर ही अपने कार्यों का प्रदर्शन किया है। इसमें सरकार ने महत्वपूर्ण भूमिका अदा की है जिसके कारण स्त्रियों की तरक्की पर सकारात्मक रूप से गहरा प्रभाव भी पड़ा है।

उपरोक्त उपन्यासों के अवलोकन से पता चलता है कि स्त्री ने घर और दफ्तर की दोहरी जिम्मेदारी को निभाया है। समाज में मान सम्मान प्राप्त किया है। आर्थिक रूप से स्वावलंबित हुई है। इससे जीवन में अपने निर्णय लेने की शक्ति भी उसमें आई है। अपने खुद के अधिकार लेने के लिए उसे बहुत संघर्ष नहीं करना पड़ता। खुद पति भी उसका सहयोगी बनता है। वहीं ऐसी भी स्थिति है कि स्त्री अपने बच्चे और परिवार को पूरा समय देने में असमर्थ है। बच्चों को माँ का पूर्णकालीन प्रेम नहीं मिलता। जिससे बच्चों के संस्कारी होने पर प्रश्न चिन्ह लग जाता है। स्त्री स्वतंत्र हुई है। अच्छा बुरा सोचने की बुद्धि और शक्ति उसे प्राप्त हुई है। लेकिन जैसे घर की चार दिवारी में उसे प्रताडना झेलनी पड़ती थी कुछ अंशों में ही सही परन्तु नौकरी की जगहों पर भी उसे कई प्रकार की समस्याओं का सामना करना पड़ता है। कभी-कभी पदोन्नति के लिए स्त्री खुद भी गलत काम करने को तत्पर दिखाई देती है। कई स्थानों पर नौकरी करने वाली लड़कियों को अत्यधिक स्वतंत्र मानकर शादी के लिए चुना ही नहीं जाता। लेकिन बदलते समय ने स्त्री को पहले से अधिक स्वनिर्भर तो बनाया ही है।

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भारत में घुमंतु और निरंकुश समुदाय कि समिति का विश्लेषण

श्री देवेन्द्र सोलंकी

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1949 से घुमंतु और निरंकुश जातियों के लिए समितियाँ शुरू की गईं जो अभी भी चल रही हैं। हालांकि इन परिवारों को अपराध के कलंक से मुक्त कर दिया गया है, फिर भी उन्हें कई समस्याओं का सामना करना पड़ता है। ऐसी दयनीय स्थिति में रहने वाले परिवारों के लिए समितियों और योजनाओं का अध्ययन इस खंड में किया गया है।

१ आपराधिक जाति अधिनियम जांच समिति (1949-50):

श्री अनंतशयनम अयंगर की अध्यक्षता में एक आपराधिक जाति जांच समिति का गठन किया गया था। 1871 में क्रिमिनल ट्राइब्स बिल पास हुआ। स्टीफेंस द्वारा पारित किया गया था। समिति ने इस बिल के साथ भारत में घुमंतु और निरंकुश परिवारों की स्थिति की जांच करने के बाद कुछ सिफारिशों के साथ एक रिपोर्ट सरकार को सौंपी। उस काल में भारत में अपराधी जनजातियों की जनसंख्या लगभग चार लाख थी।

उनकी आर्थिक, शैक्षणिक और सामाजिक स्थिति बहुत ही दयनीय पाई जाती है। अपराधी शब्द के स्थान पर निरंकुश शब्द लागू करने की सिफारिश की गई।

सामान्य मूल्यांकन और सुझाव:

- लगाए गए आपराधिक कानून को तत्काल समाप्त किया जाना चाहिए।
- पर्याप्त अवसर और सहायता की आवश्यकता।
- आर्थिक, शैक्षणिक और सामाजिक समस्याओं से पीड़ित होना।
- आपराधिक जनजाति अधिनियम अत्यंत सख्त है।
- ईमानदार लोगों के लिए भी समस्याएँ उत्पन्न करता है।
- हमारे संविधान का विरोध एक आपराधिक कृत्य है।
- भारत सरकार ने कुछ सिफारिशों को स्वीकार कर लिया और 31 अगस्त 1952 को आपराधिक जनजाति अधिनियम को समाप्त कर दिया गया।

२ अंत्रोलकर समिति (1950):

भारत की स्वतंत्रता के बाद घुमंतु और निरंकुश जनजातियों की समस्याओं पर विचार करने के बाद मुंबई सरकार द्वारा इस समिति का गठन किया गया था।

• सामान्य मूल्यांकन और सिफारिशें:

- समिति ने अपराधी जातियों को आवास एवं शिक्षा की सुविधा उपलब्ध कराने की सिफारिश की।
- मुक्त जाति के परिवारों को लोकसभा और विधानसभा में आरक्षण मिलना चाहिये।
- ऐसी व्यवस्था हो कि उन्हें सरकारी नौकरियों में भी 05 प्रतिशत आरक्षण मिले।

३ बालकृष्ण दत्तात्रेय कालेलकर (1953):

पहला पिछड़ा वर्ग आयोग 29 जनवरी 1953 को बालकृष्ण दत्तात्रेय कालेलकर की अध्यक्षता में नियुक्त किया गया था। उनकी रिपोर्ट के अनुच्छेद 48 ने सुझाव दिया कि इस मुक्त समुदाय के लोगों को अपराधी जनजाति या पूर्व-अपराधी जनजाति नहीं कहा जाना चाहिए। उन्हें डी-नोटिफाइड कहा जा सकता है। इस समुदाय के लोग अलग-अलग गुटों में बंटे पाए गए। उन्हें उचित सहायता प्रदान करने की

व्यवस्था करने की तत्काल आवश्यकता थी। इस समिति ने 30 मार्च 1955 को अपनी रिपोर्ट प्रस्तुत की जिसमें 2399 पिछड़ी जातियों की सूची तैयार की गई। जिनमें से 837 जातियों को सबसे निंदनीय के रूप में वर्गीकृत किया गया था।

• निरंकुश प्रजातियों के लिए मूल्यांकन और सिफारिशें:

- 0 उन्हें स्वतंत्र व्यक्तियों के रूप में मान्यता देना न कि अपराधी जनजातियों के रूप में।
- 0 जनगणना के दौरान जाति आधारित गणना की जानी चाहिए।
- 0 अन्य पिछड़ा वर्ग के उत्थान के लिए विशेष उपाय।
- 0 तकनीकी और व्यावसायिक संस्थानों में अन्य पिछड़े वर्ग के छात्रों के लिए आरक्षण।
- 0 सभी सरकारी सेवाओं में 25 प्रतिशत आरक्षण।
- 0 प्रथम पिछड़ा वर्ग आयोग ने माना कि हेवाल के अंत में निरंकुश समुदाय को एक निश्चित आजीविका प्रदान करना सरकार की जिम्मेदारी थी।

४ लोकुर समिति (1965):

अनुसूचित जाति एवं अनुसूचित जनजाति सूची के पुनरीक्षण एवं पुनरीक्षण हेतु बी.एन. लोकुर की अध्यक्षता में एक सलाहकार समिति का गठन किया गया। 1961 की जनगणना रिपोर्ट के अनुसार अनुसूचित जाति की जनसंख्या 650 लाख थी जबकि अनुसूचित जनजाति की जनसंख्या 300 लाख थी। उस समय भारत की कुल जनसंख्या में अनुसूचित जातियों और अनुसूचित जनजातियों की हिस्सेदारी 21 प्रतिशत थी। यह समिति मुक्त और घुमंतू जातियों की स्थिति से अवगत थी।

• सामान्य आकलन:

- 0 इन परिवारों को एक विशिष्ट समूह के रूप में विकसित करने की आवश्यकता है।
- 0 इन परिवारों को प्रत्येक राज्य में अलग-अलग सूचियों में शामिल किया गया था, इसलिए उनका कल्याण बाधित हुआ।
- 0 इनकी एक अलग सूची तैयार करने की आवश्यकता है।
- अनुसूचित जाति और अनुसूचित जनजाति के कुछ लोगों के बीच बेहतर शिक्षा और विकास में कुछ लाभ देखे गए।

५ मंडल आयोग (1979):

इस आयोग का गठन बीपी मंडल की अध्यक्षता में किया गया था। यह अन्य पिछड़ा वर्ग के लिए पहला आयोग था। सामाजिक, शैक्षिक और आर्थिक रूप से पिछड़े लोगों की पहचान के अलावा इस समुदाय के लोगों को सरकारी सेवाओं में आरक्षण का लाभ देने के लिए एक उपाय भी पेश किया गया था। रिपोर्ट में कक्षा-1 में 25 प्रतिशत, कक्षा-2 में 33 प्रतिशत और कक्षा-3 में 40 प्रतिशत की तरह 4 का संकेत दिया गया था।

• सामान्य सुझाव:

- 0 इस समिति ने अन्य पिछड़ा वर्ग के लिए सरकारी सेवाओं में 27 प्रतिशत आरक्षण की सिफारिश की।
- 0 शैक्षणिक सुविधाएं उपलब्ध कराने का भी सुझाव दिया गया।
- 0 उनके कौशल को बढ़ाने के लिए एक कार्यक्रम शुरू करने का सुझाव दिया।

६ न्यायमूर्ति वेंकटचलिया (2002):

समिति का गठन न्यायमूर्ति मणिपल्ली नारायण राव वेंकटचलिया की अध्यक्षता में किया गया था। इस समिति के अध्ययन से ज्ञात होता है कि घुमंतू एवं निरंकुश जातियों पर अधिक ध्यान देने की आवश्यकता है। निरंकुश किए गए समुदाय को गलत तरीके से अपराधियों के रूप में कलंकित किया गया और अनुसूचित जाति, अनुसूचित जनजाति और अन्य पिछड़ा वर्ग में शामिल करने की सिफारिश की।

• सुझाव:

- आर्थिक विकास के लिए कार्यक्रम शुरू करना।
- शैक्षिक विकास और रोजगार के अवसर प्रदान करना।
- 0 विकास के लिए एक आयोग की भी सिफारिश की गई।

७ रांके समिति (2008):

एक उदास जीवन जी रहे इस समुदाय की स्थिति में सुधार के लिए एक समिति का गठन किया गया था। इस आर्थिक, सामाजिक, राजनीतिक और शैक्षिक रूप से पिछड़े समुदाय के अध्ययन के लिए समिति ने 18 राज्यों का सीधा दौरा किया और बहुत गहराई से जांच के आधार पर कुछ सुझाव दिए।

• आयोग द्वारा सुझाव और सिफारिशें:

- संविधान और सरकारी नौकरियों में आरक्षण।
- 0 कल्याणकारी योजनाओं को शुरू करने से पहले उनकी उचित सूची तैयार करना।
- केंद्र सरकार और राज्य सरकार द्वारा संयुक्त रूप से कार्यक्रम।
- उनके लिए आवश्यक दस्तावेज प्राप्त करने की व्यवस्था करें।
- निरंकुश जाति के बच्चों को शिक्षा की ओर आकर्षित करने के लिए प्राथमिक विद्यालय की तत्काल आवश्यकता।
- निरंकुश परिवारों के बच्चों के लिए आवासीय विद्यालय।
- 0 निरंकुश, घुमंतु और अर्ध-घुमंतु जनजातियों के लिए उपयुक्त लाभ का प्रावधान।
- 0 निरंकुश समुदाय के लिए राष्ट्रीय स्तर पर एक अलग कल्याण/विकास निगम होना चाहिए।

८ इदाते, बी. समिति (2017):

इस अध्ययन में निरंकुश, घुमन्तू एवं अर्द्ध-घुमन्तू जातियों का अध्ययन किया गया है। ऐसी समझ है कि इस समाज के लोगों के लिए कुछ योजनाएं हैं।

• सुझाव; विकास के लिए योजना, शिक्षा, स्वास्थ्य, आवास और स्वयं के कौशल विकास के लिए सहायता।

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TRIBAL DEVELOPMENT SCHEMES AND ITS SOCIOLOGICAL ASPECTS**Ekta V. Bhaliya**

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ABSTRACT

The “tribal’s” that lives in timberland regions & other remote spot have their own way of life practices, customs & religion. They are also uninfluenced with wellsprings of progress. Progressions have occurred in “tribal” gatherings that that lived separate from “non-tribal”. The “tribal” populace in the State of Karnataka, and in the country overall, is the most denied and weak local area that faces serious monetary prohibition. Albeit certain established shields are given, no critical financial, social and political portability has occurred across this local area. Thusly it is critical to figure out the sort of changes that have occurred and the elements in affecting these progressions lastly the speed and bearing of changes that have occurred among them. Our paper on “Tribal Development Schemes and its Sociological Aspects” the circumstance of the Scheduled Tribes behind the scenes of different strategies of the state during the progressive arrangement time frames and its effect on their financial versatility. Strategically, this local area is the most voiceless in the state. Their unstable work position as far as absence of lawful privileges of the assets they use, both land and non-wood timberland produce, drive them into profound monetary weakness.

Keywords: Tribes, Culture, Development, Mobility, Tribal Sub Plan, Tribal Community, Scheme.

INTRODUCTION:

Extraordinary “Economic Development of Scheduled Tribes” & assurance alongside their double-dealing has been a significant plan of “Government” guaranteeing sacred commands evidenced above & converted at different approaches & projects as well as placed into viable activity for high “Government” assistance & advancement need for planned “Tribes” right from start of “First Five Year Plan (1952-57)” is being recorded. Perceiving their unique issues, “standards of Panchsheel” are embraced with “Welfare & advancement” of such networks to guarantee comprehension of culture & customs as well as enthusiasm for social, mental & monetary issues with which they are confronted a significant milestone was breach of Forty Three “Special Multi -reason Tribal Blocks (SMTBs)” during the Second “Five Year plan” later called “Tribal Development Blocks (TDBs)”, each having around 25000 individuals against 65000 at an ordinary block. Measure of Rupees Fifteen Lakh / “SMPTB” - contributed by “Central Government”. Also significant stage in this heading was taken during “Fourth long term plan” when “6 pilot projects in Andhra Pradesh, Bihar, Madhya Pradesh and Orissa” were set up in “Central area - A different Tribal Advancement Agency” was laid out for individual task & a measure of Rupees Two Crores was apportioned to these organizations commission & councils named by “Government to survey” what is happening brought to its notification that the permeation hypothesis do not helped “tribal” in that frame of mind due share and the regressive classes area had subbed general areas as opposed to enhancing them and saw that

much more was as yet expected to raise “STs” comparable to the overall public of the country. The “Fifth long term plan” denoted change in the methodology when “Tribal sub Plan (TSP)” for direct advantage of “STs” was sent off. The “Tribal Sub – Plan” for the “Scheduled Tribes” was intended to channelize stream of expenses & advantages from overall areas in “states and Union Territories (UTs) and Central Ministries” in extent to its populace as both physical & monetary terms. It’s an umbrella beneath which all plans executed by the “states and Central Governments” are dovetailed for tending to various necessities of the Scheduled Tribes. The targets of “TSP” are given beneath:

Drawn out objective of technique is (“GOI: 1981:5”):

- To limit gap between advancement degrees among “Tribal” & different regions.
- To work on “Tribal” personal satisfaction.

Quick targets included

- End of abuse.
- Financial Development
- Developing inward fortitude individuals and working on their hierarchical capacities.

Each Sub-Plan Area could likewise have many venture regions (for example the “Dang”). An “Integrated Tribal Area Development Program (ITDP)” for each venture is ready by intersect oral joining & includes:

- Distinguishing proof of likewise “tribal” regions
- Assigning every region - “Integrated Tribal Area Improvement Project (ITDP)” & task planning through “tribal investment”.
- Designation of assets by “Center & State in extent to tribal populace”. Assets come from “state plan expenses”, focal arrangement costs, extraordinary focal designation, and institutional money.
- Collection of task reports into “Tribal Sub Plan” of “State & Center”.
- Fitting authoritative formation & regulatory foundation.

“TSP” is blend of various plans including quite large number offices. Such “projects & Schemes” can be separated into 5 general classes:

- Framework Development in type of streets & building, correspondence offices, and so forth.
- Arrangement of fundamental administrations in “training field, wellbeing, lodging, drinking water, power & disinfection”.
- “Wage Employment Schemes like National Food for Works and Sampooran Gramin Rojgar Yojna”.
- “Independent work Schemes” with financed credits are provided to people & gatherings for different livelihoods. “Swarna Jayanti Gram Swarajgar Yojna” centers around development of “Self Help Groups” in key monetary exercises.
- Up gradation and bestowing of abilities through preparing.

Different Schemes like “Drought Prone Area Program” & “Gujarat Pattern” are brought beneath “TSP”. Other than arrangement for different appropriations, motivating forces and help different examination concentrates on the money out variables that have impacted the results of “TSP”. Absence of public mindfulness, nonattendance of soul of “TSP” and geological limitations were recognized as reasons of poor effect of “TSP” on Korga people group (Bhatt, 1982). The component of felt needs was clear in an experimental concentrate on

the effect of “Government” assistance plans on the Kanikars clan in Kerala (Gopalkrishan, 1985: 237-258).

Different “Schemes like Drought Prone Area Program” & “Gujarat Pattern” are brought beneath “TSP”. Other than arrangement for different appropriations, it was tracked down that covering of plans and postpone framework were explanations behind the unfortunate arrangement results. One more concentrate in ITDP Songadh in South Gujarat called attention to that numerous plans don’t be guaranteed to mean or try and try to bring incorporated “Tribal Development (Logo 1993)”. In good old days of “TSP”, need of including “NGOs & social specialists” was gotten out while assessing “TSP” execution “Maharashtra (Kulkarni 1977: 34-43)”. In “Gujarat”, there are Nine “ITDP regions” (counting the Dang) with 43 blocks, 17 pockets and 4 groups”. Once scattered clans also are currently covered beneath “TSP”. Separate designs for five crude clans are additionally ready. The “TASP” and plans for scattered clans joined is called “TSP”.

In illumination of it more fascinating is to study peculiarities of “Tribal Development Schemes and its Sociological Aspects” brings up issues which could be investigated humanistic ally, so humanistic questions can be; “what will be the effect of Tribal Sub Plans on tribal local area”? “What will be the change in tribal society because of Tribal Sub Plan Schemes”? “What will be the obstructers in the execution of Tribal Sub Plans”? “What will be the strategy for the improvement of Tribal Community” and so on, can be significant inquiries for researchers. It’s essential to analyze “Tribal Development Schemes and its Sociological Aspects” from analytical place of view. Nonetheless, many investigations have been completed about the “Social Change among Tribal Community” through “Tribal Sub Plan Schemes”. In any case, humanistic concentrate on Tribal Development Schemes and its Sociological Aspects is nearly nothing explicitly Gujarat state. In this setting a humanistic report has been completed on Tribal Development Schemes and its Sociological Aspects with exceptional reference to “Dang District of Gujarat state”.

Problem Statement:

Different formative offices particularly “TSP”, & exercises to different “Government” divisions such as “ranger service, soil and water preservation, streets and structures, minor water system, agriculture” and so-on have outfitted to get to the next level the personal satisfaction of the “tribal”. Improvement of current transport means, streets & transport administrations are opened for “tribal regions” in ongoing many years & a few “non-tribal came into contact with the tribal and contributed for the charge of tribal economy”. Push of coordinated contact with “Hindu & Christian culture” likewise expected quick “socio cultural and monetary change of the tribal”. For these “changing specialists & current powers, tribal has shown fewer signals for change”. Main justification behind their powerlessness to answer the consistent endeavors of the public authority arrangements and changing specialists might be expected to socio-social heterogeneity, low degree of proficiency and mindfulness, lacking foundation and information supply and the detached demeanor of the “tribal” overall. Improvement in the personal satisfaction and levels of financial states of “tribal” are looked to be analyzed with regards to endogenous & exogenous elements. Low degrees of development or stagnation conservatives sustain itself & interior development motivations are exceptionally frail or nonexistence. Subsequently, in critical job social change is result of “non-financial elements”, however over to time of causation with general causes inner development driving

forces might be assimilated in the “tribal economy”. This large number of variables works for course of total causation.

Examination uncovers that improvement in financial circumstances in “tribal regions” is having intricacy of interaction. Improvement in financial conditions might happen out of synchronous endeavors of all the exogenous (non-financial) and endogenous (monetary) variables. It’s an overall idea among normal masses to advancement programs haven’t had any sizable effect what’s more, change on the day to day environments of the “tribal” people group. The current concentrate with regards to evaluate effect of “Tribal Sub Plan Schemes” on “Tribal Community” unique reference to “Dang locale of Gujarat State”. Study through elements influencing openness of different “Tribal Sub Plan Schemes”. Further, review can be supportive to dissect imperatives & possibilities in expanding speed of clans’ improvement to accomplish goal of coordinating them in public standard. In conclusion, the study can be useful to fill examination expands to some degree.

Literature Review:

This part manages audit of studies directed with different parts of “tribal” advancement both at large scale level furthermore, at miniature level. Examinations on execution and effect of formative “projects and social change” among “Tribal’s” have been surveyed here to comprehend various components of this issue. As respect techniques furthermore, programs for tribal improvement in India, examinations at large scale level incorporate those of “B. Singh(1980), Roy & Burm (1980), Srivastava (1980), K.P. Singh (1988), Prasad (1988) also, Behura (1993). Saibaba and Rajendra Naiu (1992)” centered on “tribal advancement strategies in Andhra Pradesh”. It was seen in these examinations that outcomes accomplished beneath “TSP” technique are not equivalent with assumptions & ventures made so far. States have been taking on various techniques for need of clear rules. Further, there has been a lot of accentuation on quantitative ventures instead of subjective accomplishments.

As respect the execution of improvement programs furthermore, their effect on the everyday environment of “tribal people”, there are a few investigations. “Khaund (1982)” inspected execution of projects in “North-Eastern locale; Sharma (1983)” conducted a concentrate on execution of programs for scattered “tribals” in country. “Mishra et al (1993)” concentrated on execution of projects in “Orissa”. “Singh (1997)” concentrated on execution of projects in “Bihar”. “Abbasayulu (1978)” studied effect of projects on “Rajgonds in Adilabad area of Andhra Pradesh”, “Gopala Rao (1981)” Discussed effect of projects in “Srikakulam area of Andhra Pradesh”, “Lakshmaial (1984)” evaluated effect of projects in “Adilabad region of Andhra Pradesh”, “Gupta (1986)” examined effect of projects in “Birhum region of West Bengal”, “Krishna Reddy & Ramachandra Reddy (1991)” assessed effect of programs on “Sugali Tribal in Kurnool region of Andhra Pradesh”. “Srivastava & Singh (1970)” expressed that rural advancement was dependant at by and large turn of events correspondences, schooling and other vital infrastructure. “Sharma (1978)” led observational examination for five blocks in “Tehri Garwal region of Uttar Pradesh”; to concentrate on impacts of panning at “tribal poor”. “Khan (1986)” has attempted to figure out effect of rustic improvement program on “tribal” wellbeing in “Chottanagpur in Birbhum locale”. “Pathy (1984)” in wake of breaking down the effect of advancement on “tribal government assistance in Gujarat” expressed that scarcely 10% of the “tribal & non-tribal ranchers of Ratu Block in Ranchi area of Bihar” &

observed that sufficient interest for credit was not impending from “tribal” ranchers. Assuming was felt that a work on the piece of augmentation organizations was expected to reason the “tribal” ranchers to embrace new farming innovation in this way, prompting an expansion in their interest for credit. “Bose (1986)” concentrated on the “tribal” advancement of “Kerala” & noticed that move of inclination given & plans embraced for “Government” assistance of “tribal”, state of “tribal” individuals still continued as before. He observed that there was an extraordinary divergence in financial social & instructive turn of events among these networks. The most craving unfortunate areas what’s more, in reverse regions had experienced because of sheer disregard by the “Government” authorities took part in the execution of neediness lightening programs in the “tribal” regions.

Considering the huge scope varieties among “tribal” networks and minimal experimental proof, it is challenging to show up at substantial speculations on various elements of “tribal” turn of events, which recommends the requirement for more micro level studies. One more missing connection in “tribal” examination is that a large portion of the examinations associated up until this point focused on clans dwelling in organization regions and as such there are not many examinations on an effect of “TSP” on “tribal local area of Gujarat state” with reference to “Dang District”. In this way is a gap the current writing on the Impact on “tribal” people group of “Tribal Sub-Plan Plot”. The current review “Tribal Development Schemes and its Sociological Aspects” with Exceptional reference to region of “Dang” is a humble endeavor to fill this gap.

Study Objectives:

- To analyze financial foundation of respondents.
- To inspect effect of “Tribal Sub Plans Schemes” on “tribal local area” & assess it.
- To evaluate issues in getting benefit beneath “Tribal Sub Plan Schemes” &
- To propose measures for improving of “Tribal Development Plans”.

Research Methodology:

Systemic parts of concentrate like choice of sample (Villages), wellsprings of information, apparatuses of information assortment what’s more, investigation are natty gritty here.

Sample Selection

Elucidating research configuration has been chosen in present study. The “Dang District of Gujarat state” was chosen for present review where “311 villages are there in Dang locale”. Within those 10 villages were chosen for study. These villages are “Subir, Dhavali, Dod, Hodod, Vaghi, Lavchali, Dhubadiya, Kasadbari, Kanjada, Dhogiyaamba and Kotala”. From every village 10 respondents & absolute 100 respondents were chosen for purposive example technique in review. As it were those respondents have been chosen who have got advantage of various “Tribal Sub Plan Schemes”. Interview Schedule has been ready in setting of motivation behind current review & afterward this information was gathered from 100 respondents beneath concentrate by interview plan.

Data Collection Tools

Study was led as an exact examination. An exact investigation of this sort requires systems that will decrease predisposition & increment unwavering quality. A meeting plan was ready. To gather data, from the respondents beneath the review, essentially a very much developed pre-tried interview booked will be utilized as an instrument. As indicated by the

strengthening strategy like perception technique, inside and out interview and support perception will likewise be organized to gather the information. For auxiliary information distributed books, diaries and reports have been investigated. The gathered information was altered, arranged, examined and classified and discoveries of review were determined. These discoveries are introduced in this article.

Data Collection Strategy

Wellspring of information for this incorporates both essential sources & auxiliary sources. Auxiliary sources incorporate reports of arranging commission; Different “Tribal Development Reports”, Thesis, and so forth were gathered. Interview Schedule was ready to gather essential information from respondents beneath this review. Gathered information was affirmed by considering casual meetings with dependable & information nearby witnesses like “Village Mukhi (senior pioneer), teachers, key individual of officials and pioneers”.

Variables

Variables utilized for this review have been delegated autonomous & subordinate variables.

Independent Variables:

All segment, social, & financial traits of test respondents are treated as autonomous variables, (a) Segment variables: (1) size of families, (2) Education level, (b) Social Variables: (1) extent of atomic also, joint families, (2) Tribes structures in example families; (c) Economic Variables: (1) sort of house, (2) example of land proprietorship & pay, (3) word related structure, (4) pay from compensation, (5) pay from other sources, (6) utilization design, (7) consumption design, and (8) obligation.

Subordinate Variables

Effects of “Tribal Sub Plans Schemes” on financial conditions are reliant variables. By influence, we mean positive changes in pay, lodging & different parts of the recipients.

Strategy for Analysis

Information connected with review were feed into a PC & checked to dispose of mistakes. One way & two-way even investigation with fitting measurements like rate, normal, & co-connection were utilized in the examination of information.

Study Signification

Social exploration gives logical information about social realities. It experimentally examines public activity and gives logical clarification of it. This information becomes valuable to develop the hypothesis of public activity and to take care of the issues of pragmatic life. In this setting this examination expounds valid information of social-financial foundation of “tribal” individuals and gives logical understanding. Through this, general public will get new information about “tribal” individuals & current information will increment. This study gives substantial reality about foundation of “Tribal Sub Plan Schemes”, its effect on “tribal” individuals & social change came in their life because of it. Finishes of this current concentrate likewise offers pieces of information how those issues & difficulties can be tackled & how adjustment can be made in the strategies and projects to make “Tribal Sub Arrangement Schemes” more material & productive.

Impediments

- “TSP covers around 350 plans & 52 divisions & offices”. It is absurd to expect to examine every single plans & even divisions.

- It isn't generally imaginable to effect of "TSP" on "tribal" life as numerous others variables are likewise affecting everything. There are different elements, which influence execution. Here as it were a few elements are taken up for the review.

RESULTS AND DISCUSSION

36% respondents have a place with the Age gathering of 31-40 years and 30 % are in the age gathering of 41-50 years, just 29 % are from the age gathering of 51 to additional years. This shows that more youthful respondents are exceptionally less. The order of the conjugal status of the respondents shows that larger part (96%) are hitched, while widows/single men are extremely less. This finding is clear that greater part respondents are hitched. To the extent that the conjugal status is concerned, most of respondents were answered to be hitched and having kids. A portion of the respondents (39% and 35%) are from Kunabi and Bhil sub Clan, and though not many respondents (19 %) are appropriately from Kukana Scheduled Tribe. One can take note from the above data that most of respondents are from Kokana and Bhil people group. The primary justification for it is their huge populaces contrasted with the number of inhabitants in other plan tribes. 73.67 % respondents are Hindu and 25.33 % Christian. This tracking down clears; larger part respondents are Hindus. Obviously among the adherents of various religions in India, Hindus are in larger part so the proportion of Hindu respondents is more in the current review.

The examination did that larger part of the respondents (73 %) are from family unit while 27 % respondents are from joint family so on the fundamental of this order, it very well may be seen that the proportion of joint family is not exactly that of atomic family. 52% of respondents have a place with either little families and 35 percent of the respondents are from center families while 13% are from huge families. The order explains that due to the aftereffect of progress in the capabilities and group of the Indian Society, center and little estimated families were seen as in a striking proportion in the current review. 60.33% of the respondents live connected or Terraced houses contrasted with 27 % residing in Tiled house. The sort of house is connected with the financial states of the tenants. It additionally tells upon the economic wellbeing of the occupants. It is presumed that the respondents of the current study are profiting themselves the office of TVs more than of different offices. Consequently most of the respondents have a more extensive base for Development plans; the ownership of these cutting edge offices likewise gives a status to the respondents and subsequently works with the development of their local area. The respondents as indicated by their degrees of schooling out of the 100 respondents, 31 % are seen as the proficient, 26% unskilled, 16% up to the essential level, 12% up to the auxiliary level and higher taught 7% while others 7.67 % schooling (Diploma, Training Course-P.T.C, and B.P.ed.) are not many. One can see from the investigation that greater parts of the respondents are ignorant and not many of them have essential and auxiliary schooling. Nonetheless, it shows up that concerning fundamental degree of schooling, respondents are taking a profitable advantage in contrast with other. 37% respondents participated in Agriculture, 20% in labor, 14% are work while Animal farming and Home industry (07%, 12%) are not many respondents. This tracking down clears; greater part respondents having a place with Agriculture and work. It can be noted through the above characterization that larger part of the respondents concealed beneath the current review were involved in cultivating, ranch work or homegrown work. 6.34% of the respondents having a place with the yearly pay gathering of not exactly Rs. 11,000, 8.66% acquire between Rs.

11,000 to 21,000, 26.66% acquire between Rs. 31,001 to 41,000 and A couple of respondents (26.66%) procure Rs. 31,000 while 40% procure Rs. 41,000 above. This finding clears; larger part respondents have a place with the yearly pay of lower working class. Their monetary condition appears to be a snag and it has an adverse consequence. 49% of the respondents are landless, 30% of the respondents lands are dry, & 13% of the respondents a waterway Irrigated and 8% of the respondents are very much inundated. This tracking down clears that greater part of respondents are landless and also the lands are dry.

21% respondents have benefited home related plans, 19% have profited conservative improvement plans, 18% of them have profited horticulture related plans, 15.43% of them have appreciated instructive advancement plans, 14% have selected for creature cultivation related plans and 12.57% have gone for wellbeing related different schemes. 19% of the respondents awaked the financially related plans which included help for cabin industry, self - work for ladies, to do sewing work, and for word related preparing very much like turning, welding, carpentry, cycle-fixing and so forth. It was viewed that as respondent's plans the current review benefited of different plans connected with training. It included state Govt. free boat, free uniform, books-scratch pad, free cycle and so on. Free stay in the Ashramshala, studentship for advanced education, sponsored food charges, and so forth are a few additional kinds of advantages that the respondents got. Subsequently, the pace of education among ladies is 59.65%, 378 schools, male proficiency rate is 59.65% and the pace of drop-out in the essential trainings was just 6.88%. Hence, the state Govt. has made a surprising endeavor for expanding training among "tribal of Dang". Out of the aggregate respondents, every one of the individuals who profited different plans to advance their calling - business, found that it expanded their pay every year from Rs. 1500/- to 2,000/- . The greatest pay of Rs. 2000/- was found among the cycle repairers. The base pay was tracked down creature cultivation among the people who rely on the occasional business very much like clearly speakers, building, and so on. The individuals who got the assistance to purchase oil engines, tracked down a raise of more than Rs. 2000/- in their Income.

The individuals who purchased a couple of bullocks turned out to be liberated from the cost of recruiting bullocks. The equivalent was the people who got the help to purchase cow or bison tracked down a raise of Rs. 1400/- to 1800/- in their pay. It was viewed that when contrasted with occasional business, extremely durable business has more raise of pay. It can be expressed that to get a change their public activity, it is fundamental to have a raise in their pay. A larger part of 92.30 percent of the respondents had spent more cash for getting the advancement plot endorsed. As respects the reason for which cash was spent, around 39% of the respondents revealed that they did as such for delight of the authorities, while 33% of the respondents burned through cash for costs of the agents and others 28% of the respondents burned through cash for visits to authorities. Hence, one significant perception in the example of use could be seen; while a greater part of the respondents burned through cash for satisfaction of the authorities furthermore, mediators. It might likewise be seen maybe due to somewhat higher ignorance and unfortunate contacts with the public authority functionaries.

21% of the respondents believe that a social Government assistance eyewitness does the request of execution of those plans 14% accept that Bank Manager request question credit, 10% accept that Talati cum Mantri asks, 9% trust that turn of events official does the request, 9% believe that Deputy Collector does the request, 1% accept that gatherer asks about the

execution of plans, 39% of the respondents informed that no one does the request of execution. This is the ticket; respondents have different suppositions about the request of execution of Govt. plans. It has been seen that as for the most part the social Government assistance official, Bank Manager and Talati cum Mantri ask about the execution of these plans. The fantasies of the general advancement of the “tribal” can be emerged provided that certified concern and inclusion are developed by the concerned officials for the “tribal”.

“23% of the respondents accept that the workers act in a rousing way, 20% accept that their mentality is with legitimate direction, 17 % accept that it is positive 14% accept that it is co-usable, and 20% thought that the way of behaving and mentality of the workers is fractional. It tends to be noticed that the greater part of the workers have a helpful, positive and motivational demeanor towards the respondents. It is a decent motion for the successful execution of the Govt. plans. Be that as it may, during the individual gathering with the respondents to get extra data about the disposition of the representatives towards the respondents it was educated that a few representatives are lethargic and inactive in their work, some of them wanting to get some benefit from those plans, some of them having no excitement, some of them expecting pay off, some were found exceptionally determined in the trivial issues. Such a demeanor of the workers ended up being a test in the viable execution of different Govt. plans.

“As displayed in present review 51% respondents evaluated their relationship with advancement functionaries as great, 26% respondents evaluated their relationship with advancement functionaries as not really good or bad, 11% respondents appraised their relationship with advancement functionaries as bed, 9% respondents appraised their relationship with advancement functionaries as great while 3% respondent appraised their relationship with improvement functionaries as very bed. In this way, the information uncovers that in numerous cases the most common way of getting help beneath various plans had brought about the decay of recipients’ relations with the advancement functionaries.

Different misbehaviors and defilement of the functionaries was liable for this, as likewise showed by certain functionaries also, numerous villages Sarpanch/agent during their formal also, casual meetings. As respect to the idea of the effect of these projects, every one of them saw improvement in their utilization of food and dress. The recipients announced that these projects brought about better clothing in regard of their relatives. Further, 20% of the respondents felt that there was an improvement in their medical issue because of the formative projects. In this manner, there was a positive effect of formative programs on the day to day environments of the recipients, bringing about an improvement in their financial status to some degree. Plus, every one of the recipient families expressed that their relations with different networks likewise improved to some degree because of an upgrade in their financial status.

41% of the covered recipients face functional challenges in the execution of their plans. The respondents demonstrated the troubles like disorder passing of bison, issue of grub and safe house for the steers, sum designated beneath the plans was deficient, issue in assortment of material for house development, monetary loss of time due to regularly hurrying to bank/block and so forth. Subsequently, the examination uncovers that the recipients of various advantage situated plans dealt with a few difficult issues which, in the event that not settled, could have decreased the adequacy of the plans in accomplishing the objective of inspiring the “tribal” families beneath the study. It very well might be noted from present

review that 58% of the respondents transformed from their dad's control of horticultural work to agribusiness. Further, just 3% of the respondents transformed from their dad's occupation horticulture to business. There was likewise an adjustment of the occupation from agribusiness to support and from agrarian work to business. Thus there was an impressive change in the occupation from father to respondents. Pande (1991:226) moreover revealed intergeneration word related change on account of Tharu Community in Bihar. It could be referenced here that the word related change has happened on account of the respondents because of different projects for "tribal" advancement, which work with this cycle. It is obvious from that the no significant varieties in the editing example of the agrarian families across the example villages.

Beats was the significant yield developed by the respondents representing 40.33 percent of the gross edited region, followed by Bajaro and Juwar (13.34 percent) vegetables (33 percent) and organic products (13.33%).that around 86.66 percent of the agrarian respondents were applying HYV seeds, of those who took on the HYN seeds, as numerous as 76.22 percent did as such during the most recent five years, and the rest during the last 5-10 years. As to the harvest for which the HYN seeds are utilized, as numerous as 47.54 percent cultivators revealed that they involved these seeds for yield and others for vegetable and organic products. As respects the wellspring of influence for utilizing HYV seeds, a larger part of 79.24 percent cultivators detailed that they were affected by their adjoining ranchers and rest expressed that they were convinced by the agrarian officials. Greater part (62%) of respondents revealed improvement. The extent of respondents who revealed improvement in their day to day life was viewed as higher among females, uneducated people and rural workers that their partners. Be that as it may, the improvement in day to day life was not essentially related any foundation and attributes of respondents. Concerning the idea of progress in day to day life, arrangement of house was most often expressed to family to family sufficient pay, long-lasting work and instructing the kids were viewed as the other improvement fluctuated across various classifications of foundation attributes of respondents. Social variation has been occurring among the conventional culture by which they take on the love of Hindu Prod and Goddesses. Celebration structure vital spot in the "tribal" life. The "tribal" see every one of the significant Hindu celebrations. Among these celebrations, Holy and Deepavali are considered to be important. On these celebrations they contributions of goat or hen these celebration days as penance (Bali) to Goddess for satisfying the craving (mokkubadi). Kothari (1985 : 112) likewise revealed that Hindu celebrations Ugadi, Dashera, Diwali and Holy - are seen with energy by the "tribal". This is because of accessibility of other sporting offices. (K. Somasekhar: 2008 :212)

An examination about the positive saw by the "tribal" respondents in their social practices uncovers that:

- Positive changes in speculation designs were accounted for more by the people who had got help beneath independent work (25%); country lodging (17.6%); agribusiness (15.6%); and DPS (15.3%).
- Around 44% respondents acknowledged that some positive changes had happened in restrictions/strange notions. Significant among those remembered decrease for the confidence in confidence recuperating (23%), and taking care of current treatment (16%).

The between age word related change was extremely delayed in the instance of granddad to father (7.33 percent), which expanded as a quicker rate from father to respondent (34.33 percent) in the test families. The word related change showed a shift from wage reliance to free pay acquiring, i.e., from agrarian work to proprietor development, business and administration. The formative projects have achieved momentous changes in the socio-social existence of the tribal. There are positive changes not just in their food propensities and dressing design yet in addition in the perspectives of the tribal towards schooling and vaccination of youngsters toward greater of life and modernization. The strict traditions what's more, convictions of the tribal have additionally gone through a few changes affected by the Hindu culture, yet there has not been any firm protection from such changes from inside the local area showing that the course of social change has been smooth on account of the "tribal" beneath study.

Improvement at Project Administration

Responsibility of various functionaries/authorities in execution & organization of "TSP" benefit plans should be fixed guaranteed. Project workplaces ought to be laid out at "Panchayat level" to guarantee legitimate on spot oversight of "tribal" recipients in execution of plans. Endeavors ought to be made to distinguish & plug escape clauses & lacuna existing at various degrees of organization. Suitable apparatus ought to be made to guarantee nature of administrations, cost adequacy of the plans and to boost the financial advantages accumulating to the recipients from these plans. Family Planning Approach ought to be embraced for the deliberate, arranged, incorporated, and all-round advancement of the "tribal". "Tribal" cooperation in the arranging putting together, executing, & checking as well as assessment of the family benefit plans should be guaranteed. This might done by take on social work way to deal with critical thinking. Severe adherence to the board standards and practices in the preparation, association, execution and oversight of the help conveyance beneath various family benefit plans, should be guaranteed.

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An Observational and Analytical Study of Kamala Markandaya's *Nectar in a Sieve* and *Pleasure City* through the lenses of Marxist Critical Theory

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ABSTRACT

The current research paper offers a Marxist critique of Kamala Markandaya's novels *Nectar in a Sieve* and *Pleasure City*. This study explores Indian literary reactions to post-independence urban and industrial transformation from the mid to the late nineteenth century. The link between humankind and industrial capitalism is studied using Marxist theory. This research paper provides a comprehensive analysis of Kamala Markandaya's selected two novels from the Marxist Theory's standpoint. In the current research, ecological Marxism is also traced. The present work emphasizes Markandaya's deep grasp as a relatively quiet environmentalist in her fictional world. Industrial capitalism's influence on agricultural tradition, economics, marginalized people's living situations, fauna, flora, and the lands of rural Indian communities have been studied.

Keywords: Marxism, Industrial capitalism, Ecological Marxism, Urbanization, Socioeconomic changes.

INTRODUCTION

The motive for selecting Markandaya for the research is to project the consequences of Capitalism on Nature and Oppressed Sections of Society using Marxist critical theory. The research examines the varied beliefs of Markandaya regarding modern societies, political changes, the rise of capitalism, the protagonist's openness and close-mindedness to Socioeconomic circumstances, the recreation of society, and the reasons leading to the recreation of the systems. The study traces the converging variables of Nature Destruction (lands, water, air, soil, entity of nature as a whole), Working Class Society Oppression (marginalized sectors of society), and the necessity for Holistic Perspectives of Nature, Mankind, and Sustainability. In the furnace of time, Markandaya alters individual awareness. She recognizes and displays varying levels of tension that exist between the individual and the environment.

Markandaya's works successfully present the concept of positive freedom by including many dimensions of economic, political, intellectual, artistic, social, and personal freedom within its fictional and creative scope. Her characters advance in a sequential manner. They never act the same way they did when they first appeared, and as the narrative draws to a close, there is a sense of transformation. Some welcome change and shake hands under the impact of the new breeze of globalization, while others remain to the conventional arrangement despite sniffing change. Individuals in any cultural environment are influenced by economic forces that are in effect at the moment. Markandaya's artistic perspective shapes perceptions of situations' reality in a realistic manner while also exposing deeper levels of encounter and experience. She

imaginatively investigates the matrix of human experiences in a specific cultural environment. Her work is profoundly steeped in modern India's evolving culture, with her vision influenced and nourished by her true Indian origins as well as a sympathetic feminine sensibility.

The creative tension between the two ideas of tradition and modernity, freedom and responsibility, holds Markandaya's work together. Markandaya's writings portray her concept of enduring balance and equivalency, combining opposing ideals into responsible freedom or a mixture of traditional values and inescapable socio-cultural change. Kamala Markandaya portrays Indian culture and its development following independence in a genuine manner. In her works, Markandaya expresses her compassion for humanity. Her works depict the negative impacts of industrial capital on rural India and its influence on the poor. In both works, Markandaya incorporates the post-independence Indian reality into the storyline. She shows how industrialization has impacted the environment, producing labour unrest, class divisions, and alienation from their agricultural society, nature, and lands (specific to their rural lifestyle). In the novels, her views and rebellion are conveyed thru the principal characters.

MARXIST THEORY

According to Marx and Engels, Industrial Capital is a process of self-estrangement because it transforms humans into abstractions that are at odds with nature and society. In his book *Marx and Nature: A Red and Green Perspective*, Paul Burkett explains how labour and nature are crucial contributors in the creation of wealth throughout capitalism. In his *Capital*, Marx explains how industrial capital raises output demand to fulfil the profit of the capitalist class. This growth in output leads to the split of society into classes, which is not a natural process. According to Marx, humanity should understand the production link between nature and humans as a socially mediated natural interaction. Marx discusses how the capitalists' materialistic outlook led them to regard nature as a separate social structural entity. Marx claims that the requirements of social systems shape man. Overpopulation is a result of forced labour migration to metropolitan areas, and rural communities are impoverished. According to Ecological Marxists, the anthropocentric mindset of people and their materialistic approach to natural resources are the causes of the socio-ecological catastrophe.

According to Marx, when industrial capital developed, rural villages were considered a method of producing natural resources and labour force, which impacted the environment, natural ecosystems, and the underprivileged. For material production, upper-class society controls and oppresses lower-class society during human growth. Marx discusses how interruptions to natural cycles would harm society, pointing out that all living organisms are directly dependent on them. He explains how capitalism may self-expand, resulting in material overproduction. Capitalism's self-expansion was damaging to both nature and marginalized people. The endeavour to modify nature in order to fulfil resource production ends in the destruction of nature.

Ecological Marxism

Ecological Marxism is based on Marx's observation that nature is exploited and the working class is oppressed as a result of the growth of Capitalism. It recounts the development of Ecological Marxism and its constructive relationship to current ecological systems. As a result of their activities, the human species is presently faced with a terrifying existential option. Regardless of the urgency, if human people continue to harm the globe by forcing changes on nature, the sustainability of life is at risk of cataclysmic earth system change, which

Engels referred to as "Nature's Revenge." The ecological Marxist literature explains how nature provides for human needs throughout capitalism. Human needs can be produced for profit or for private use. The idea highlights how labour produces wealth throughout capitalism solely via the interaction of nature and humans. The separation of classes creates even more havoc among society's outcasts.

With the analysis of multiple cases and episodes from the selected novel, the research aims to highlight the consequences of industrial capitalism on nature and the disadvantaged. According to Marx, mankind seeks to set natural forces within his own body in action in order to associate Materials of Nature in a shape that meets his needs. Humanity seeks to alter the external environment through this movement, and in the process, he or she transforms his or her nature. According to Marx, as the external environment changes, man changes as well.

NECTAR IN A SIEVE

Markandaya dramatizes the sorrow of an anonymous peasant family in rural India who is victimized by the advent of industrial capital in *Nectar in a Sieve*. Markandaya depicts the effects of industrialization through the eyes of Rukmani, a rural lady. Her narration's smooth pace reflects an amicability and fullness of existence that sets the tone for subsequent contrasts. Rukmani and her family's labours serve as a metaphor for the novel's environmental message. The storyline of *Nectar in Sieve* centres on Rukmani and Nathan's lives is influenced by industrial wealth and the Zamindari regime. With the introduction of tanneries, the ancient mystic existence that Rukmani enjoys at the start of the narrative vanishes. Capitalist power is represented through tanneries. Nathan wanted his sons to learn to farm, but he could not do much about their refusal to labour in the fields. Problems with labour and the drought have made life even more difficult for peasants.

Through the character of Rukmani in *Nectar in a Sieve*, Markandaya has depicted how the arrival of tannery has impacted their life, generating alienation from the land, agricultural civilization, which is meant to be the only means of survival, the priority of material luxuries, and the class conflict. Rukmani's fear regarding the tannery and its adverse effect on the life of people is described in the following her words:

They may live in our midst, but I can never accept them for they lay their hands upon us, and we are forced from the telling to barter and hard our' silver since we cannot spend it and see our children go without the goods their children gorge and it is only in the hope that one-day things will be as they were that we had done these things. But like a mystical demon, the whole village is devoured by the tannery that turns into a spiritual wasteland. It is all noise and crowds everywhere and rude your hooligans idling in the street in the dirty Bazar, and a couth behavior and no man thinks of another but scheme only for his money. (NIS 115)

Rukmani's development in *Nectar in a Sieve* takes place against the backdrop of a shifting rural landscape as change erupts into a relatively stagnant civilization. The tannery invasion introduces new sets of values, which disrupts the general system of existence. Rukmani feels depressed and dismayed by the shifting economic circumstances in her own life. As bad fate would have it, anything she wishes is not hers. She secretly opposes fate, causing

her to flee to the city. In the metropolis, she strives to find a new identity. Rukmani ultimately realizes that great social forces enslave the individual and that true freedom can only be achieved by accepting the social reality. Her eventual return to the village with Puli represents mental growth and maturation.

The freedom-responsibility axis thus swings on the planes of individual independence under economic restrictions and familial duties in this novel. Although there is no major conflict in Rukmani, the theme of freedom and responsibility is introduced here and expanded upon in the following works. Rukmani achieves inner peace and confidence to make a new start in life after returning to the village and accepting hardship in the face of permanent societal change. Humans do not want to respect the integrity of other communities since industrial capitalism is associated with the advancement of corporate self-interest. When Nathan and Rukmani arrive at the city, there appears to be no trace of Selvam, whom they hope to contact in order to discover a way to survive. Their need for land and desire to return to their home became stronger throughout their stay in the city. Since they are broke, they cannot afford to return, so they are forced to work as quarry workers. In the true sense, Nathan is more of a figure than a character. When divided between his feeling of obligation to his family and exploitation of the underprivileged, he is represented as a weak farmer bereft of economic independence.

Nathan's grasp over the city is entirely lost, and his physical and mental strength deteriorates with time. In Markandaya, rootedness is linked to the concept of personal liberty in the framework of social and communal duty. Nathan's roots are ripped apart as his rented agricultural property is sold to tanneries in *Nectar in a Sieve*. Nathan depicts the hardship of Indian peasants amid the industrial revolution. According to Marxist literature, industrial capital led to environmental insufficiency. Workers were subjected to increased exploitation and were inspired by revolutionary enthusiasm.

PLEASURE CITY

In the year 1982, *Pleasure City* was published. The narrative of the novel revolves around AIDCORP's (Atlas International Development Corporation) development of the Shalimar pleasure complex in a coastal Indian region. Rikki, a five-year-old orphan, is at the centre of the storey. Apu and Amma, the local headman and his wife, adopted him. AIDCORP is a perfect example of a private company created primarily for the benefit of its stockholders. In the following lines, the writer describes:

There were those who, observing the inflow of high-powered energy and the extravagantly well-padded enclaves from which it operated, was afflicted with a sense of déjà-vu. The less inhibited indulged in loud, if hackneyed, descriptions. It was nothing but the old carve-up: the same old capitalists at it again, only this time disguised as technocrats. And they saw their case proved by the balance sheets (PC 21).

Markandaya's *Pleasure City* narrates the plot around the change of rural India. The tale is set during India's independence from the British Empire. Few British investors remained in the country to assist the country's economic, industrial, and scientific growth. During the colonial period, India lacked progress. Instead of agriculture, the village portrayed in *Pleasure City* practises traditional fishing. The fishers' village relied on the sea for their livelihood. The story revolves around Rikki, an orphaned youngster, and his trials and hardships. The evolution

of the village's lifestyle and development may be witnessed in the creation of the Shalimar leisure complex.

The local community first perceives the development of Shalimar as disrupting the area tranquilly. AIDCORP's mission is Shalimar. The venture has a startlingly subtle impact on the fishing community. Rikki, who chooses contemporary materialistic living in the expectation of improving his living standards, accepts the changes that industrialism, the *Pleasure City*, delivers in the narrative. He began his career as a tea boy before becoming an excursion leader. Rikki develops a bond with Tully, an Englishman in charge of Shalimar's development and with whom Rikki may advance a horizon. However, their relationship is not without a sense of class, as Rikki reflects the working-class people exploited by the upper-class hierarchy, such as Tully, for the building of the pleasure complex, removing the villagers from their lands for Shalimar, and so destroying the environment.

The more prevalent component of how people represent a threat to other humans, aside from exploiting nature, is also seen in Markandaya's philosophy in her works. The features of how hunger, agony, deprivation, displacement of their lands, homes, exploitation of the natural environment due to the production of a materialistic society and destroying natural resources are explored through Marxism theory in the selected novels. As a consequence, each of the selected works is depicted through the characters, narrations, and circumstances as a result of the progress of capitalism. Markandaya is differentiated by the way the works are set up after independence. She says that all of the shifts are caused by shifting socioeconomic situations. Markandaya is considered a quiet environmentalist who observes that capitalism has unquestionably impacted the environment and daily life via Ecological Marxism. Markandaya establishes the story's setting in *Pleasure City*, where the entrance of technology into a tiny fishing community endangers the community's traditional professions is portrayed by the characters of (Apu, Valli, Muthu). It forces people to adopt a strange set of ideas, attitudes, and decisions. The researcher wants to test Marx, Engels, John Bellamy Foster, and Paul Burkett's ideas on capitalism's destructive tendencies on socioeconomic conditions.

Pleasure City is a portrayal of modern life during the height of the Industrial Revolution. Industrial capital as a strategy of reducing India's poverty and backwardness. Through the fiction, Markandaya expresses his belief that the progress of industrial people cannot address the requirements of the underprivileged. The reasons for this are that capitalists control development initiatives in order to promote materialism and suit the needs of the western bourgeoisie. The rise of industrial capital has put the local population in jeopardy. The underprivileged grow alienated from their community because of socioeconomic, cultural, and ecological changes to accommodate production. In Hegel's terminology, alienation is a process of human Self-Development, Self-Estrangement, and Self-Recognition. During the growth of capitalism, Marx describes alienation as the material alteration of the existing order.

IMPACT OF MARXISM IN MARKANDAYA'S WORKS

Markandaya presents her characters' perspectives on land as a source of income. With the rise of industrial capital, she notes a shift in people's attitudes. The disadvantaged are born into a society where they have no option but to shoulder the obligations imposed by an unjust social structure. They watch as industrial development catches up with them and sweeps them aside. Markandaya creates tensions between traditional rural culture and urban consumerism in her characters. The major theme is changed in her works, which revolves around her imaginary

universe. Throughout her storey, the writer expresses how nature, in its many forms, such as blue sky, fragile trees, and brooks, is an integral aspect of human life. As the most significant visible expression of nature, Earth is portrayed by the writer as a vital force that sustains human existence by its fertility. She also conveys a powerful image of nature's rage by depicting persistent rains upsetting peasant livelihoods, flooding rice out of cornfields, and displacing numerous people. Their existence was a fight for survival. Hunger and disillusionment become a problem for them.

Markandaya is concerned with the effects of industrial capital and subsequent urbanization. She depicts the shifting socioeconomic landscape of nineteenth-century Indian civilization. The Ecological Marxist literature is focused on the current era's industrial capitalism and its negative impact on rural living. For avoiding backwardness and misery, capitalism fostered urbanization in rural India. However, it is emphasized in a few novels that industrialization, paradoxically, has had detrimental effects on rural communities. Industrial capital is responsible for the division of labour classes. Change is shown as a constant phase of India amid the rise of Industrial Capital in Markandaya's writings. She illustrates the country's environmental devastation. After independence, Markandaya published her works. Industrial capital was implemented in India's rural villages during the nineteenth to embrace development. In rural Indian areas, it ironically only resulted in poverty and misery. Markandaya throws light on the exploitation of natural resources and the economy. Markandaya discusses how the transformation was a constraint of social structure in nineteenth-century Indian civilization. Markandaya's projections of shifting socio-cultural and socioeconomic situations in her modern society were not subjective.

Markandaya depicts the rise of industrial capital as causing turmoil and change in nineteenth-century India's society and culture in *Nectar in a Sieve* and *Pleasure City*. She claims that urbanization has caused turmoil in rural Indian life. Traditional ideas and contemporary methods coexisted in society. Capitalism is shown in the form of the tannery in *Nectar in a Sieve*, where Rukmani laments how tanneries have encroached on their pastoral areas. Rukmani describes how raw materials were brought to their community to be tanned and coloured. She describes how these basic materials came from rural India, were transformed into exceptional items, and then transported outside. Many toxic substances were released into agricultural areas as a result of the tanning process. Crop failure resulted from the discharge of these poisons into fields. These toxins have an impact on the village's landscape. The peasants were unemployed as a result of crop failure, and they could not afford to raise prices. Nathan and his family had to go through a lot.

The development of a pleasure complex in the middle of a rural fishing town in India causes a stir in *Pleasure City*. Apu, Muthu, Valli, and Rikki, the fishing communities, are forced to choose between a contemporary materialistic lifestyle and archaic traditional employment. Land displacement of the fisherfolk society is a result of capitalism in the form of the construction of Shalimar. Apu recalls how they were compelled to flee in order for Shalimar to expand. Apu describes how Aidcorp personnel took their grounds at first, and then the indigenous were forcibly removed on short notice, only to find dwellings that threatened their way of life. He recounts the modifications in the terrain that were made to accommodate Shalimar's development.

CONCLUSION

Markandaya has depicted the polymorphous process of industrial capital, urbanization, materialism, and consumerism in the selected novels. She explains how the West was the first to bring industrial capital. Western capitalists had exploited the disadvantaged people through their labour capacity. Their ultimate goal was to go after indigenous elites, eventually taking the place of western bourgeois and exploiting the poor through industrial capital. Lands and natural resources

are first engulfed by industrial capital. In the period of late industrialization and late capitalism, it later acquires the lives of the disadvantaged in order to manufacture resources.

The study work examines the converging aspects of natural degradation (lands, water, air, soil, and the entity of nature as a whole), oppression of disadvantaged groups, and the necessity for a holistic view on the sustainability of nature and humans. The rapid development changes in the picked books begin with capitalism in the shape of the tannery in *Nectar in a Sieve* and the creation of Shalimar in *Pleasure City*. The persecution of the working class is depicted through the characters of Rukmani, Nathan, Murugan, Rikki, Apu, Muthu and tribal labourers, as well as narrations, plots, and situations.

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भारतीय संस्कृति में दान की महिमा**Dr. Jaysuryaben B. Sodha****Ass. Professor (Sanskrit), N.S Patel Arts (Autonomous) College, Anand**

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संस्कृत भाषामें सम् उपसर्ग पूर्वक 'कृ' धातुमें किन् प्रत्यय के योगसे संस्कृति शब्द निष्पन्न होता है। इस व्युत्पत्ति की दृष्टि से संस्कृति शब्द 'परिष्कृत कार्य' अथवा उत्तम स्थिति का बोध कराता है, किन्तु इस शब्द का भावार्थ अथवा तात्पर्यार्थ व्यापक है। व्यक्ति के मन, शरीर तथा आत्मा से सम्बन्ध नैसर्गिक शक्तियाँ संस्कृति से ही परिवर्धित और परिष्कृत होती हैं। या यों भी कह सकते हैं कि प्रकृति प्रदत्त शक्तियों का सामूहिक विकास और परिष्कार संस्कृति का मूलाधार है। निरन्तर सत्य की खोज करते हुए चिरन्तन सौन्दर्य और मानवप्रेम के मूल तत्वों को अनुप्राणित करते रहने से ही संस्कृति पुष्पित पल्लवित होती है। सत्यं, शिवं, सुन्दरं की अभिलाषा एवं संरक्षण ही संस्कृति का प्राणतत्व है। संस्कृति में मुख्यतया सभी कलाओं, ज्ञान – विज्ञानों, धर्म, दर्शन, तथा विभिन्न सामाजिक प्रथाओं का ग्रहण किया जा सकता है।

ई. बी टायलर – संस्कृति एक जटिल सम्पूर्ण है जिसमें समस्त ज्ञान, विश्वास, कलाएँ, नीति, विधि, रीति, रिवाज, तथा वे अन्य योग्यताएँ समाहित हैं जिन्हें मनुष्य किसी समाज का सदस्य होने के नाते अर्जित करता है।¹

मैथ्यू आर्नोल्ड – विश्व में जो कुछ उतामोतम कहा गया या जाना गया है उसमें स्वयं को भिरा कराना ही संस्कृति है।² भारत के प्राचीन साहित्य में भारतीय मनीषियों ने संस्कृति शब्द के लिए 'धर्म' शब्द का प्रयोग किया था, और सभ्यता शब्द का अन्तर्भाव 'अर्थ' शब्द में हो जाता था। किन्तु समय की गति में धर्म और अर्थ शब्दों का अभिप्राय अत्यन्त संकुचित होता गया।

संस्कृति मानव को मानव बना देनेवाले कतिपय विशिष्ट तत्वों में अन्यतम है। वे सारी अभिव्यक्तियाँ ही संस्कृति हैं, जो मनुष्य को मानसिक, आत्मिक एवं बोद्धिक विशिष्टता प्रदान करती हैं।

किसी भी देश की संस्कृति उसके विभिन्न युगों के आचारों एवं विचारों की परम्परा से उत्पन्न एक भूषणयुक्त परिष्कृत स्थिति की घटक होती है। विश्व में प्राचीन एवं अर्वाचीन अनेक संस्कृतियाँ हैं, किन्तु उन सबमें भारतीय संस्कृति का स्थान अनुपम एवं सर्वोच्च है। भारतीय संस्कृति के अनुष्ठे महत्व को पाश्चात्य अथवा पौरस्त्य सभी मनीषियों ने एक स्वर से स्वीकार ही नहीं किया है, अपितु मुक्त कण्ठ से प्रशंसा भी की है।

भारतमें अनेक धर्म तथा सम्प्रदाय हैं, किन्तु इन सभी विभिन्न सम्प्रदायों और धर्मों में आन्तरिक समानता है। धार्मिक दृष्टि से सभी भारतीय सम्प्रदायों के आध्यात्मिक तत्व एवं सिद्धान्त समान हैं। भारत के सभी धर्म किं वा सम्प्रदाय वेदों को प्रमाण मानते हैं। आत्मा का अमरत्व, एक परब्रह्म की सत्ता, कर्म, पुनर्जन्म, मोक्ष, निर्वाण, ईश्वरभक्ति, सत्यपालन, दान आदि तत्व सभी भारतीय धर्मों में एक समान हैं।

धार्मिक संस्कार, व्रत, उपवास, उत्सव, पर्व तथा रीति, दान', परम्परा संपूर्ण भारत में लगभग एक सी है। वेद, पुराण, रामायण, महाभारत, आदि ग्रन्थों के प्रति प्रत्येक भारतवासी के मन में एक सा समादर का भाव है। इन सभी से यह स्पष्ट सिद्ध होता है कि भारतीय संस्कृति में धार्मिक एकता दृढतापूर्वक व्याप्त है।

अब, हम भारतीय संस्कृति की जिन विशेषताओं का उल्लेख करने जा रहे हैं, वह समग्रतया विश्व की अन्य किसी भी संस्कृति में उपलब्ध नहीं होती।

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| 1. सर्वाधिक प्राचीन | 10. आशावाद |
| 2. अक्षुन्न प्रवाह | 11. आस्था एवं कर्मवाद |
| 3. समन्वयभाव तथा विचार सहिष्णुता | 12. पुनर्जन्मवाद |
| 4. ग्रहणशीलता | 13. अवतारवाद |
| 5. अनुकूलता एवं परिवर्तनशीलता | 14. त्याग – भाव |

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| 6. आध्यात्मिकता | 15. साम्यवाद |
| 7. सर्वांगीणता | 16. धर्मपरायणता |
| 8. संचरणशीलता | |
| 9. विश्वकल्याण एवं विश्व बंधुत्व की भावना | |

उपरोक्त सभी भारतीय संस्कृति की विशेषताओं का अपना अलग ही महत्व है। यहाँ पर हम भारतीय संस्कृति में दान की महिमा के बारे में देखनेवाले हैं, तभी उसमें “त्याग भावना” पर विशेष ध्यान देंगे।

भारतीय संस्कृति की एक अन्य विशेषता है उसकी त्याग भावना। आज विश्व की अन्य जितनी संस्कृतियाँ परिलक्षित होती हैं, उनमें किसी में त्याग को वह समादर प्राप्त नहीं हो सका, जो भारतीय संस्कृति में मिला।

मनुष्यमात्र में स्वार्थ की प्रवृत्ति जितनी सहज है, संग्रह कि लालसा भी उतनी ही स्वाभाविक है। किन्तु मनुष्य दूसरे के लिए अपनी आवश्यकता को न्योछावर कर सके, कभी दूसरे की वस्तु की लोभ न करे – यह पाठ भारतीय संस्कृति ने ही पढाया।³

संपूर्ण संस्कृत वाङ्मय त्याग के विभिन्न उदाहरणों से भरा पड़ा है। शिवि, दधीचि, कर्ण आदि अपनी त्याग – भावना के कारण ही अमर यशस्वी हुए, भारत के तो राजा भी धन का संग्रह त्याग के लिए ही करते थे – “**त्यागाय सम्भृतार्यानाम्**” आज के भौतिकतावादी युग में जब धन ने अन्य सभी पुरुषार्थों को आक्रांत कर लिया है, तब त्याग की ही भावना इस लूट-पाट पर अंकुश का कार्य कर सकती है। इसलिए, मैक्समूलर ने लिखा ‘मानवीय चिंतन शक्ति यहाँ पर अपने सर्वोच्च शिखर पर है, इसके आगे शेष नहीं है। आर्थिक जगत की समस्याओं के हल यही मूल सिद्धान्त है।

दान की महिमा

भारतीय धर्मों में बौद्ध धर्म की शिक्षाएँ देखने पर यह ख्याल स्पष्ट होता है कि, संसार की नश्वरता और निरन्तर दुःखमयता को समझ कर बुद्ध ने शिक्षा दी कि जन्म दुःख है। बुढ़ापा भी दुःख है, मरण आदि सब ही दुःख है। दुःख समुदाय का हेतु तृष्णा है। इन्द्रियों के जितने प्रिय विषय हैं, उनमें साथ सम्पर्क तृष्णा को उत्पन्न करता है। इस तृष्णा देने से संसार के दुःखों का निरोध हो जाता है। दुःख निरोध अष्टांगिक मार्ग से दुःख निरोध किया जा सकता है।

1. सम्यक् दृष्टि
2. सम्यक् संकल्प
3. सम्यक् वचन
4. सम्यक् कर्म
5. सम्यक् आजीविका
6. सम्यक् प्रयत्न / व्यायाम
7. सम्यक् स्मृति
8. सम्यक् ध्यान या समाधि

सम्यक् कर्म: हिंसा, असत्यवचन, दुराचरण आदि के त्यागपूर्वक दान, अहिंसा, दया, सदाचार आदि के पालन से अपने आचरण को शुद्ध रखना सम्यक् कर्म है। इस प्रकार, बौद्धधर्म में त्याग पूर्वक दान करने की बात स्पष्ट होती है।⁴

जैनधर्म में भी सम्यक् चरित्र के अन्तर्गत पांच अणुव्रत और पांच महाव्रत का उल्लेख मिलता है। उसमें स्पष्ट दिखाया गया है कि, **अपरिग्रह** – किसी भी वस्तु, व्यक्ति, रस, स्वाद, आदि से सम्पर्क न रखना, नितान्त निर्लिप्त होकर जीवन यापन करना। आवश्यकता से अधिक धन या अन्न का संग्रह न करना। ममत्व का त्याग नितान्त आवश्यक है।⁵ इस प्रकार, त्यागभावना, दान करने की वृत्ति बौद्ध और जैन धर्म में साम्यरूप से दिखाई पड़ती है।

‘दानेन तुल्यो विधिरस्ति नान्यो।’ अर्थात् पृथ्वी पर दान के समान विधि या श्रेष्ठ वस्तु और कोई नहीं है और कुछ भी नहीं है। यजुर्वेद में कहा गया है, **“देवो देवेसु देवः”**⁶ अर्थात् – देवों में दानादि गुणों से युक्त ही देव होता है। **तैत्तरीय आरण्यक** में कहा गया है कि,

“दान मिति सर्वाणि भूतानि

प्रशंसन्ति, दानानाति दुष्करम्” 17

यानी, सभी प्राणी दान की प्रशंसा करते हैं। दान से बढ़कर अन्य कुछ भी दुर्लभ नहीं है। शास्त्रों में ईश्वर भी इसलिए महान कहलाया, क्योंकि वह अनंत, अखंड दाता है। वह नित्य दान देता है किन्तु उसका क्षय नहीं होता। इसलिए वह पूर्ण है। दाता होकर भी अच्युत है।

ईशावास्य उपनिषद में –

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।

तेने त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद् धनम् ॥⁸

अर्थात् – संसार ईश्वर से व्याप्त है, जो कुछ भी संसार में है सब नाशवंत है, चंचल है इसलिए उसका त्याग से उपभोग करना चाहिए, लालसा नहि करनी चाहिए, आखिर में धन कब और किसका हुआ है ? ऋषि जगत के पदार्थों पर ममत्व के भाव त्याग कर उसका उपभोग करना चाहिए यही हमें बता रहे है। **लोभः पापस्य कारणम् ।** लोभ से ही मनुष्य पाप का आचरण करता है। इसलिए, लोभ – लालच को त्याग कर निःस्पृही बनना चाहिए। **निःस्पृहस्य तृणं जगत् ।** आध्यात्मिक दृष्टि से और नैतिकदृष्टि से भी मंत्र मूल्यवान है। मनुष्य को जो मिल रहा है उसका संतोष होने पर ही वह सुखी हो सकता है। त्याग भावना होने पर ही मनुष्य जगत के पदार्थों पर अनाशक्त हो सकता है।

ऋग्वेद की सूक्तावली में ‘भिक्षुसूक्तम्’ नामका सूक्त धन और अन्न के दान की स्तुति करता है, इसलिए इस सूक्त को ‘दानस्तुति’ भी कहते है।

न वा उ देवाः क्षुधामिद्धं ददुरुताशितमुप गच्छन्ति मृत्यवः ।

उतो रयिः पृणतो नो प दस्यत्युतापृणन् मर्दितारं न विन्दते ॥⁹

इस सूक्त में धन और अन्न के दान की प्रशंसा की गई है। दान देने की भावना को उत्तेजित करने के लिए ऋषि बताते है कि, दान देनेवाले के धन का नाश नहि होता, कभी उसमें कमी नही होती। और जो लोग दान नहि देते उस पर ईश्वर की कृपा नहि होती।

मोधमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।

नार्यमणं पुष्यति नो सखायं केवलाधो भवति केवलादी ॥¹⁰

इस मंत्र में दान नहि करनार की निंदा की गई है। दूसरो को न देकर, अकेले ही अन्नग्रहण करनार को पाप का भागी बताया गया है। मनुष्य को (केवलादी) नहि होना चाहिए। जिससे वह पापी बनता है।

महाभारत के अनुशासन पर्व के 168 में से 166 अध्याय ‘दानधर्म पर्व’ के रूप में संकलित है।¹¹ अनुशासन पर्व के अनुसार, मनुष्य धर्म, अर्थ, भय, कामना, और दया इन पांच हेतुओ से दान होता है। इनमें इर्ष्या, या कामना रहित होकर दिया गया दान ही धर्ममूलक और सर्वश्रेष्ठ है।

‘इह कीर्ति मवाप्राप्नोति प्रेत्य चानुत्तमं सुखम्’ ।

अर्थात् – दान करनेवाला मनुष्य इस लोक में कीर्ति और परलोक में उत्तम सुख पाता है।

“अन्नेन सदृशं दानं न भूतं न भविष्यति ।

तस्मादन्नं विशेषेण दातुमिच्छन्ति मानवाः” ॥

अर्थात् – अन्न के समान न कोई दान था न होगा। इसलिए मनुष्य प्रमुखतः अन्न का ही दान करते है।

“अन्नेन धार्य ते सर्वे विश्वं जगदिदं प्रभो” ।

“दानं ददत् पवित्रीस्यात्” 1 (93/12)

अर्थात् – दान देते रहने से अपवित्र पवित्र हो जाता है। अतः हमारे भारतीय ग्रंथों से दान का इतना महत्व बताया गया कि दान देते रहों इससे अपवित्र भि पवित्र हो जाता है। महाभारत शांतिपर्व २६ – २८ में कहा गया है कि,

‘लब्धस्य त्यागमित्यार्हुन भोगं न च संचयम्’¹² जो धन प्राप्त हो उसका भोग या संग्रह करने से दान करना अच्छा है।

महाकष्टसे प्राप्त हुए धनका दानमें त्यागकरना अत्यंत दुष्कर है। दानसे कठिन और कोई बात ही नहीं कर सकती। इसलिए मैं दानको ही श्रेष्ठ मानता हूँ। इस संबन्ध में यह ध्यानमें रखना चाहिए कि, न्यायपूर्वक मिला हुआ धन देश, काल, और पात्रकी योग्यता देखकर देना चाहिए। अन्यायसे मिलनेवाले धनसे दानधर्म करने पर महाभयसे रक्षण करता नहीं है।¹³

जो मनुष्य अधर्मसे संपादन किया हुआ धनसे परलोकका साधनभूत यज्ञदानादि कर्म करता है, वे मृत्युके बाद कुमार्गसे आने के कारण यज्ञदानादि कर्मों का फल परलोक में मिलता नहीं है।¹⁴ दान, दया, नीति भिन्न नहीं हो सकते, यह तीन सहवासी हैं, किसी एक का वियोग होने पर भी सब प्राणत्याग करते हैं।

श्रीमद् भगवद्गीता के अध्याय – १७ (श्रद्धात्रयविभागयोग) में दान की विभावना श्री कृष्ण ने स्वयं बताई है।¹⁵ “दान अवश्य करना योग्य है, इस निश्चय से दान पवित्र देश में, पुण्यकाल में उपकार वापस देने में असमर्थ हो ऐसे सुपात्र को देना ‘सात्विकदान’ कहा गया है। (17-20)

दान की महिमा के लिए इस से सर्वश्रेष्ठ व्याख्या पूरे संसार में नहीं है।

जो दान उपकार के बदले की भावना या विचार से, या स्वर्गादिक फल के उद्देश्य अथवा कलेश करके दिया जाए उसे ‘राजसदान’ कहा गया है। (17 – 21)

जो दान अपवित्र देशकाल में, अपात्रको सत्काररहित, या अवज्ञापूर्वक दिया जाए उसे ‘तामस दान’ कहा गया है। (17 – 22)

इसप्रकार श्रीमद् भगवद्गीता में दान की तीन कोटियाँ दिखाई देती हैं। उतम, मध्यम और अधम।

भर्तृहरि ने अपने ‘नीतिशतक’ सुभाषितसंग्रह में दान की महिमा बताई है।

दानं भोगो नाशस्तस्मिन् नो गतयो भवन्ति धितस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गति भवति ॥¹⁶

दान, उपभोग और नाश इस तरह धन के तीन मार्ग होते हैं। जो दान नहीं देते, उसका उपभोग भी नहीं करते वह मनुष्य के धन की तीसरी गति (नाश) होती है।

भारतीय सनातन संस्कृति के अष्टादश पुराणों, उपपुराणों में भी दान की अप्रतिम महिमा दिखाई पड़ती है। धार्मिक अनुष्ठानों, व्रतों और रीतियों – परंपराओं में विशेष रूपसे दान का महत्व बताया गया है। और उसके अनुसार दान के भी भिन्न – भिन्न प्रकार दिखाई पड़ते हैं। जिसमें अन्नदान, जलदान, भूमिदान, स्वर्णदान, रजतदान, गोदान, तिलदान, गुड़दान, वस्त्रदान, लवणदान, दीपदान, कन्यादान, अश्वदान एवं विधादान आदि अनेक दान हैं। पुराणों का दान ब्रह्मदान कहा गया है। यह सात्विकदान है। अपने कल्याण के लिए तथा परमात्मा की प्रसन्नता पाने हेतु किया गया है।

“जो अठराह हजार श्लोक के प्रमाणवाला पुराण लिखकर, सुवर्ण सिंह के साथ भाद्रपूर्णिमा को दान करता है, उसे परमगति – मोक्ष प्राप्त होता है।¹⁷ – म.पु.(५३/२१-२२)

पद्मपुराण में अभयदान को सर्वोत्तमदान कहा गया है। किन्तु सच्चादान दो प्रकार का होता है, एक जो श्रद्धा से दिया जाता हो, और दूसरा जो दया से दिया जाता है। अन्नदान का विशेष महत्व रहा है।

इसतरह, भारतीय संस्कृति में दान का विशेष महत्व हजारों सदीयों से चला आ रहा है। यह हमारी संस्कृति को विश्व की संस्कृतियों से विशेष दर्शाता है।

आधुनिक युगमें तो और भी कई दानों के नाम जुड़ गये हैं, जैसे जीवनदान, भूमिदान, समयदान, श्रमदान, रक्तदान, नेत्रदान आदि।

अन्य धर्मोंमें भी दान की महिमा दिखाई पड़ती है।

बाईबल के अनुसार –

“हर एक जन जैसा मन में ठाने वैसा ही दान करे, न कुट – कुट के और न दबाव से, क्योंकि परमेश्वर हर्ष से देनेवाले से प्रेम रखता है।¹⁸ (1 कुरन्थीयो9:7)

सारांश

भारतीय संस्कृति में दान रुपी समाजव्यवस्था का प्रभाव वैदिककाल से आज पर्यन्त चला आ रहा है। अगर समाज में यह नहीं होगा तो दरिद्रता, कुपोषण, अशिक्षा, आदि अपनी चरम सीमा पर होंगे। इसलिए, दानरूपी व्यवस्था समाज में रहना अनिवार्य है, समाज (राष्ट्र) को अच्छा बनाने के लिए। जिससे बुराई अधिक नहीं फैले। भारतीय संस्कृति में त्यागभावना, दान के कितने ही उदाहरण आपको मिल जायेंगे। जैसे की,

राम के पिता राजा दशरथ को बड़े वर्षों के बाद पुत्र लाभ मिला, अविवाहित – नवजवन पुत्र को विश्र्वामित्र के संग जंगल में भेज दिए। यदि उन्होंने ऐसा नहीं किया होता तो फिर असुरों का साम्राज्य और अधिक बढ़ता। और सबसे बड़ी बात आज जो कुछ हम हमारे ग्रंथों के बारे में पढ़ रहे हैं, वह जगतगुरु शंकराचार्य के वजह से है। जब शंकराचार्य आठ वर्ष के थे, तब उनकी माँ ने संन्यास लेने की अनुमति दी थी। यदि वह माँ धर्म के लिए बेटे का दान नहीं देती, तो आज भगवद्गीता, उपनिषद्, वेदांतसूत्र आदि विलुप्त होते। अतः दान – त्याग भावना समाज में अति आवश्यक, अनिवार्य है। और भारतीय संस्कृति आज के विश्र्वव्यापी परिवेश में सौख्य एवं शान्ति स्थापित करने में, त्यागभावना को, दान के महिमा को विशेष रूप से विश्र्व को समझाने में स्वर्णिम भूमिका अदा करेगी।

सन्दर्भ – सूची

- E.B. Taglor – Culture is that Complex, the whole of which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits aquired by man as member of society – Anthropology 1881
- Mathew Arhold – Culture is acquainting ourselves with the best, that has been known and said in the word. – literature & Dogma (1873)
- ईशावास्योपनिषद् – मंत्र : 1
- बौद्धधर्मग्रंथ – त्रिपिटक में – अष्टांगिकमार्ग
- जैनधर्मग्रंथ – आगमसूत्र में – पांच महाव्रत, पांच अनुव्रत
- यजुर्वेद – 27-12
- तैत्तरीय आरण्यक
- ईशावास्योपनिषद् – मंत्र : 1
- अभिनव वैदिक सूक्त पाठावली (भिक्षुसूक्त) - 10-117-1
- अभिनव वैदिक सूक्त पाठावली (भिक्षुसूक्त) – 10-117-6
- महाभारत – अनुशासन पर्व – दान धर्म पर्व
- महाभारत – शांतिपर्व – 26/28
- महाभारत – वनपर्व – 259/28/31
- महाभारत – उद्योगपर्व – 15-16
- श्रीमद्भगवद्गीता अध्याय – 17 (20 से 22)
- नीतिशतकम् – सुभाषित – 34
- मत्स्यपुराणम् – 53 / 21-22
- पवित्र बाईबल – 1 कुरन्थीयो – 9:7
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नासिरा शर्मा के उपन्यासों में निहित परिवार भावना एवं नारी जीवन के प्रश्न

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मनुष्य एक सामाजिक प्राणी है। मनुष्य का पृथ्वी पर जब अवतरण होता है, तब से उसके साथ पारस्परिक सम्बन्धों का भी निर्माण होता है तथा उसका विकास भी स्वाभाविक तौर पर होता है, उन्हीं पारस्परिक सम्बन्धों की मजबूती से एक समाज का निर्माण होता है। जैसे तो देखा जाए तो 'समाज' एक बहुत ही व्यापक संकल्पना है तथा मानव उसका एक अभिन्न अंग माना जाता है। शिक्षा-दीक्षा विवाह, गृहस्थी, उपजीविका, लेन-देन, सन्तानोत्पत्ति और उनके पालन-पोषण आदि विभिन्न क्रिया-कलाप समाज में ही नौकरियाँ होती हैं।

'सामाजिक' तात्पर्य है, सारे समाज के साथ सम्बन्ध रखनेवाला 'सोशल' या समाज का। इस बात का गहराई से अध्ययन करने से पाते हैं कि- "समूह, गिरोह या एक स्थान पर रहनेवाला, एक ही प्रकार के कार्य करनेवाले लोगों का दल या समूह, समुदाय या किसी विशिष्ट उद्देश्य से स्थापित की हुई सभा, सोसायटी" (1) एक साथ रहनेवाले जन समूह जो कि समान रूप से किसी भी प्रकार के क्रिया-कलापों को अपनाते हो, उसे हम 'समाज' की संज्ञा से परिभाषित कर सकते हैं। समान कार्य करनेवाले समूह को लक्ष्य में रखकर कालिका प्रसाद जी लिखते हैं कि- "मिलना, एकत्र होना, समूह, संघ, दल, सभा, समिति, अधिक्य, समान कार्य करनेवालों का समूह, विशेष उद्देश्य की पूर्ति के लिए संघटित संस्था, ग्रहों का एक योग हाथी!" (2)

समाज सुचारू रूप से चले इसलिए कुछ नियम एवं आचार-विचार बनाए गए हैं, तथा व्यक्ति एवं समूह उसका अनुसरण करके समाज का विकास करते हैं, तथा उससे सामाजिक संबंधों का भी विकास होता है।

सामाजिक सम्बन्धों पर अधिक बल देते जोगेंद्रसिंह वर्मा समाज में सामाजिक सम्बन्धों पर अधिक बल देते हुए लिखते हैं- "समाज सामान्य मानव समूह न होकर सामाजिक सम्बन्धों का एक व्यापक जाल है, जो अनेक तन्तुओं द्वारा निर्मित होता है। बुनियादी रूप से समाज मानव की जटिल सम्बन्धताओं का एक ऐसा समूह होता है, जिसमें कई उपसमूह या घटक अन्तर्भूत होते हैं। ये घटक हैं व्यक्ति, परिवार, वर्ग, समुदाय, राज्य आदि। लेकिन इन सबके मूल में जटिल मानव सम्बन्धा होती है। समाज में रहते हुए व्यक्ति दूसरे व्यक्तियों के सम्पर्क में आता है। सम्पर्क की यह क्रिया निरन्तर घटित होती रहती है, जिससे सामाजिक सम्बन्धों की स्थापना होती है। व्यक्ति के इन सामाजिक सम्बन्धों को ही समाज कहा जाता है। सामाजिक प्राणी होने के नाते मनुष्य की प्रवृत्ति एक ऐसे संगठन के निर्माण में व्यक्त होती है, जो उसके व्यवहार और स्वभाव का अनेक प्रकार में मार्गदर्शन और नियन्त्रण करता है।" (3)

समाज में एक प्रकार की संरचनात्मक व्यवस्था का विकास होता है, जिससे आवश्यकताओं की पूर्ति होती है। प्रत्यक्ष एवं परोक्ष रूप से सम्बन्धों का ताना-बाना व्यक्ति के चारों ओर व्याप्त है।

उपरोक्त विवेचन से यह प्रतिपादित होता है कि समाज एक धारणा है, जिस में व्यक्ति समूह में रहकर पारस्परिक भावनात्मक संबंधों का निर्वाह तथा स्वयं की सुरक्षा करता है। समाज लोकहित के लिए है। साहित्यकार समाज से संपृक्त होने के कारण, वह समाज के प्रति प्रतिबद्धता रखते हुए उसे साहित्य में अभिव्यक्त करता है। साहित्यकार की रचनाओं में सामाजिक चेतना सर्वोपरि परिलक्षित होती है। वहीं समाज की विविध समस्याओं के प्रति चिंतित होता है। तथा उसके फलस्वरूप वह उस पर चिंतन-मनन करके साहित्य लेखन करता है।

सामाजिक चेतना का फलक बहुत बड़ा एवं विस्तृत होता है। मनुष्य जब से अपनी माता के गर्भ में रहता है, तभी से उसमें सामाजिकता का संस्करण होना प्रारम्भ होता है तथा वह समाज का अंग बनकर रह जाता है। उसी में ही सामाजिक चेतना के आयामों का आविर्भाव होता है। सामाजिक चेतना के अंतर्गत देखा जाए तो परिवार भावना एवं स्त्री जीवन के प्रश्नों का तलस्पर्शी चित्रण हुआ है।

नासिरा शर्मा के उपन्यासों में वर्णित सामाजिक चेतना के अन्तर्गत परिवार भावन एवं स्त्री जीवन से सम्बंधित विविध प्रश्नों का अध्ययन निम्नलिखित बिन्दुओं से देखेंगे, जो इस प्रकार हैं-

परिवार भावना :

परिवार को गृहस्थाश्रम की बुनियाद समझा जाता है। पति-पत्नी नैतिकता से जीवन यापन करके अपने संतानों को संस्काररूपी विरासत देते हैं। इससे परिवार में आपसी प्रेम, आदर, सम्मान, सहानुभूति एवं सहयोग की भावनाओं का आविर्भाव होता है। इस हेतु से देखा जाए तो परिवार को संस्कार की पाठशाला कहना उचित होगा। अतः हम मान सकते हैं कि सामाजिक जीवन में परिवार का महत्त्वपूर्ण योगदान होता है, इस बात को गहराई से समझने के लिए हम नासिरा शर्मा के उपन्यासों में निहित सामाजिक चेतना के अंतर्गत पारिवारिक चेतना को समझने का प्रयास करेंगे जो इस प्रकार हैं-

‘शाल्मली’ उपन्यास में घर-परिवार में सुख-शांति कायम करने हेतु कितनी सारी बातों का त्याग करना पड़ता है.... इस बात का वर्णन करते हुए नासिरा जी लिखती हैं कि "माँ कभी-कभी कहती थी कि परिवार की सुख-शांति के लिए क्या-क्या पापड़ नहीं बेलने पड़ते हैं। झूठ-सच की आहुति देनी पड़ती है, तब जाकर घर की नींव मजबूत पड़ती है। अब शाल्मली को लगता है कि एक घर खड़ा रखने के लिए भावनात्मक रूप से आपको कितना अपने को तोड़ना-मरोड़ना पड़ता है। केवल निष्ठा और समर्पण से काम नहीं चलता है, बल्कि एक विशेष घरेलू कूटनीति की आवश्यकता पड़ती है, ताकि सम्बन्धों की गरिमा और जीवन व्यवस्था सुचारू रूप से चलती रहे कभी-कभी भावुकता इस व्यवस्था की शत्रु हो जाती है, जो गैर-जरूरी चिन्ताओं और घटनाओं को जन्म देकर सम्बन्धों की दीवारों को हिला देती है, सो इस गृहस्थ आश्रम में उपासना के साथ अनुशासन, धैर्य की बहुत आवश्यकता है। इस संयम की आदत उसने इस योगाश्रम में डाल ली है।" (4) यहाँ पर परिवार को बचाने एवं सवारने के लिए कितना त्याग एवं बलिदान देना पड़ता है। उसकी ओर लेखिका ने दृष्टिपात किया है।

‘अक्षयवट’ उपन्यास में नासिरा जी घर और परिवार की उदात्त भावना को व्यक्त करते हुए लिखती हैं कि “खाना माँ ने परोसा। जुगनू की भूख बड़ी आलू की सब्जी का नाम सुनकर चमक उठी थी खाना खाते हुए उसने देखा कि लल्ली फिर कमरे के अंदर चली गई है। वह कुछ बोला नहीं चुपचाप खाना खाता रहा। माँ और मौसी अलबता बातों में व्यस्त हो गईं जिसका विषय तरह- तरह के व्यंजन था और वे स्वादिष्ट पकवान घर में किस-किस सदस्य को पसंद थे। जुगनू ने उठकर हाथ थोपे और ओसरे में पड़े तख्त पर लेट गया। पीपल झूम-झूमकर जाने किस कौने से हवा समेटकर पंखा झल रहा था। जुगनू ने आँखें बंद कर लीं। सारे दिन की थकान पोर पोर से बूँद बनकर टपकने लगी जुगनू को महसूस हुआ, यह खस्ता ही सही, इसकी दीवारें बोसीदा ही सही, मगर इनमें कितना स्नेह भरा है। सारा शहर छानकर जब घर लौटो तो लगता है स्वर्ग में लौटे हो प्यार सन्तोष, सुरक्षा का यह हिंडोला कितना अपना लगता है। इसकी बहती नालियों, कूड़े का ढेर, टहलती गायें, भोंकते कुत्ते और दबे पैर चलनेवाली बिल्लियों बदन में एक आरामदेह सी लहर सरसराने लगी।” (5)

घर या परिवार चाहे कैसा भी हो, परन्तु उससे अपनापन एवं लगाव बना ही रहता है। घर एवं परिवार चार दीवारों से नहीं वरन् एक-दूसरे के प्रति गहरी सहानुभूति से बनता है।

‘ठीक्रे की माँगीनी’ उपन्यास में नासिरा जी लिखती हैं कि “घर के उदास दर व दीवार आज चमक उठे हैं। बरसों बाद आज घर के आँगन में कहकहे गूँज रहे थे। खाना खाने के बाद छोटे से दलान में बिस्तर लगाकर चारों बैठी बातें कर रही थी। हलके सुरों में विमला की पसंदीदा गजलों का कैसेट चल रहा था।” (6)

घर और परिवार दरअसल आपसी संवेदनाओं से जुड़ा हुआ होता है। लेकिन गाँवों तथा शहरों के परिवार में जमीन-आसमान का फरक होता है। गाँवों में ज्यादातर परिवार संयुक्तरूप से साथ रहते हैं, व्यक्ति जैसे-जैसे पढ़-लिखकर अपने-आपको काबिल समझने लगा तब से वह आत्मकेन्द्री बन गया है। इसलिए सबको अपने लिए स्वतंत्र कमरा चाहिए। इसी मनोवृत्ति को दर्शाते हुए नासिरा जी लिखती हैं कि- "बच्चे माँ-बाप के साथ, बहन-भाई के साथ एक कमरे में रहना नहीं चाहते हैं। सबको 'प्राइव्सी चाहिए' (7) अपना कमरा अलग चाहिए। गाँवों से निकलकर हम शहर की ओर तो आ गए हैं, लेकिन शहरीकरण की हवा ऐसी लग गई है कि जैसे खून के रिशतों का भी कोई मूल्य न हो।

'कुड़ियाँ जान' उपन्यास में नासिरा जी लिखती है कि- "इस खामोश घर में अब कोई नहीं रहता। हर कमरे और कोठरी में ताला झुल रहा है। बस बाहर की बैठक उसके लिए खुलती बंद होती है। उसके पास वाले कमरे में वह ठहरते हैं। पास ही बड़ा सा चबुतरा है, जहाँ पर कभी महफिलें जमती थी। यह उन्हीं का किस्सा नहीं है, बल्कि हर उस खानदान का है जो शहर और गाँव में बंटकर दो इकाई में बदल चुके हैं। बाप और बेटे के बीच नई तालिम ने ऐसी दूरी पैदा कर दी है कि दोनों अजनबी की तरह एक-दूसरे को देखते हैं। आखिर हुआ क्या ऐसा जो आज की पीढ़ियाँ अब एक साथ रहने से घबराती हैं ? जहाँ रहती भी है वहाँ उसके बीच दीवारें खड़ी हैं। आखिर क्यों?"(8)

भारत-पाकिस्तान के बँटवारे वक्त जो पीड़ा और त्रासदी का अनुभव परिवारों के लोगों को हुआ है, उसका वर्णन करते हुए 'जिन्दा मुहावरे' उपन्यास में लेखिका लिखती है कि- "रहीमउद्दीन का यह रोज का सपना था, जो वह खाट पर बैठे-बैठे जब दिल चाहता खुली आँखों से देख लेते थे अम्माँ हर पकवान से थोड़ा हिस्सा निकाल नन्हें के नाम से छीके पर रखकर ढकवा देती। कब भड़ से दरवाजा खोल उनके गले में अपनी बाँहों का हार डाल दें इंतजार की घड़ियाँ बितती और पकवान कुछ दिन बाद जानवर के आगे डाल दिया जाता।"(9)

अपने घर और परिवार को छोड़कर रोजी-रोटी कमाने जो लोग विदेश में जाते हैं, उनकी मनोदशा का वर्णन करते हुए 'कागज़ की नांव' उपन्यास में नासिरा जी लिखती है कि- "सच पूछो तो हम मर्द खुदा के सिपुद अपना घर और इज्जत करके समन्दर पार आते हैं।"(10) आदमी अपना घर छोड़कर विदेश तो कमाने हेतु आ जाता है, लेकिन साथ ही में उसे बहुत सी चीजों का त्याग करना पड़ता है। वह मन ही मन अपने सपनों को भूलकर अपने घर एवं परिवार की खुशियों के लिए क्या-क्या कष्ट नहीं उठाता। इन चीजों का मार्मिक चित्रण नासिरा जी ने अपने लेखन में किया है।

'अजनबी जजीरा' उपन्यास में समीरा की व्यथा का चित्रण किया गया है। उसको जब अपना घर याद आता है, इस बात का वर्णन करते हुए नासिरा जी लिखती है कि "उसकी आँखों के सामने उसका अपना घर उभरा। किचन व्यजनों की खुशबू से भरा और मेज तरह-तरह के खाने से सजी, हँसते लोग खुश होती वह खुद, अलबनाही का हर कदम जो पहले एक नई कामयाबी की तरफ बढ़ता महसूस होता था आज हालत के बदलने से उसका हर काम, हर फैसला गलत साबित होता चला जा रहा है। यह कैसा इन्साफ है वक्त का ? उसने गहरी साँस ली और अंधेरे में डूबते आसमान को ताका।"(11)

पत्नी की बीमारी एवं लड़कियों की पढ़ाई आदि की जिम्मेदारी होने के कारण सूर्यकान्त अपना ट्रांसफर दूसरे शहर में न हो ऐसा प्रयास करते हैं। 'शब्द पखेरू' उपन्यास में नासिरा शर्मा लिखती है कि "घर पहुँचकर वह सीधे बाथरूम गये और नहाने के बाद शांत मन से अपनी स्थ को सही दृष्टिकोण से समझने की कोशिश में डुब गए। मसलन उनका इस स्थिति में जब बेटियों का फाइनल ईयर है तो वह किसके भरोसे उन्हें छोड़े? और साधना उसकी देखरेख ? या फिर लम्बी छुट्टी की दरखास्त दे।"(12)

अतः इस तरह से नासिरा जी ने घर और परिवार की जिम्मेदारियों में व्यस्त लोगों की मनः स्थिति का मार्मिक चित्रण किया है।

नारी जीवन के प्रश्न :

स्त्री हमारे समाज का एक अभिन्न अंग हैं, इसके बगैर समाज की कल्पना सम्भव नहीं है। इसलिए नारी को समाज का अनिवार्य एवं महत्वपूर्ण अंग माना जाता है।

हिन्दी भाषा साहित्य में अनेक लेखिकाओं ने अपनी लेखनी चलाकर साहित्य को समृद्ध करने में अपना महत्वपूर्ण योगदान दिया है। जिनमें से देखा जाए तो मन्नू भंडारी, कृष्णा सोबती, मृदुला गर्ग, नासिरा शर्मा तथा तसलीमा नसरीन आदि ने अपने साहित्य में नारी से संबंधित अनेक प्रश्नों को उजागर किया है।

नासिरा शर्मा अपने साहित्य में नारी के ज्वलंत प्रश्नों पर चिंतन किया हैं। उनके साहित्य में सबसे पहले सवाल उठता है कि नारी क्या है? आज के जमाने में रीतियों का स्थान और सही रूप वस्तुतः क्या है ? क्या आज के युग में नारी अपने अस्तित्व एवं अस्मिता के लिए संघर्ष करती है ? क्यों प्रत्येक व्यावसायिक क्षेत्रों में महिलाओं की संख्या पुरुषों के बराबर नहीं ? क्यों महिलाओं को बार-बार अपने अधिकारों के लिए संघर्ष करना पड़ता है ? महिलाएँ अपनी जीवन संबंधित निर्णय क्यों नहीं ले सकती ? क्यों महिलाओं को बार-बार घरेलू एवं सामूहिक हिंसा का शिकार बनना पड़ता है ? हमारे पुरुष प्रधान समाज में क्यों किसी बात या फेसले पर स्त्रियों को ही

दोषित माना जाता है ? आदि अनेक सवाल नारी गौरव, अस्मिता, आत्मनिर्भरता तथा आत्म सम्मान के साथ जुड़े हुए हैं। महिलाओं से संबंधित अनेक प्रश्न नासिरा जी के उपन्यासों में वर्णित हैं।

कहा जाता है कि महिला और पुरुष एक सिक्के के पहलू समझे जाते हैं, फिर भी औरत को बार-बार अपमानित होना पड़ता है। नरेश जब शाल्मली को अपमानित करता है तो एक दिन शाल्मली पलटकर उतर देती है। नरेश उसके उतरों को सुनकर घर से बाहर निकल जाता है। "उसके मन पर नरेश के शब्द घूसे की तरह बरसे थे। आँखों में जमा होते आँसुओं को बरबस रोका था। अपमान बार-बार अपमान..... इसका उतर क्या है ?(13)..... मर्द के पास अपनी हर भावना की कितनी अभिव्यक्तियाँ हैं और औरत..... जब औरत की भावाभिव्यक्ति पर पाबान्दी लगाई जाती है तब नारी का जीवन कैसा बन जाता है उसके बारे में बात करते हुए नासिरा जी 'शाल्मली' उपन्यास में लिखा है कि- "क्या बोलने की स्वतंत्रता के चलते वह अपना जीवन नरक बना लेगी ? वह शब्द ही क्या, जो सम्बन्धों को जोड़ न सके, स्वतंत्रता की अभिव्यक्ति न दे सके, फिर इस स्वतंत्रता से क्या लाभ जो जीवन को सुख न दे सके ? शाल्मली का तर्क उसे ही चित कर देता। इस उपन्यास में नरेश अपनी पत्नी को दासी समझता है, उसे जब मन करे अपमानित करता है। इतना खराब व्यवहार वह क्यों करता होगा ?"(14) बहुत सी विडम्बनाओं का सामना करते हुए शाल्मली अपने स्वाभिमान एवं अस्तित्व के बारे में सवाल करती हुई नजर आती है। शादी हो या निकाह यह एक ऐसा बन्धन है, जिससे स्त्री एवं पुरुष दोनों के जीवन में परिवर्तन आता है, फिर भी सारा समर्पण या त्याग स्त्री ही क्यों करे ? सारा बदलाव या परिवर्तन स्त्रियों के जीवन में ही आता है। शादी के बाद एक औरत का अपना वजूद क्या है ? 'ठीकरे की मँगनी' उपन्यास में नायिका महरूख की शादी रफत से तय होती है, तब उसकी अम्मी ताई चाची वगैरह उसे समझाती है कि शादी के बाद औरत के जीवन में बहुत सारा परिवर्तन आता है। महरूख खुद से ही मन ही मन प्रश्न करती है कि क्यों महिलाओं को शादी के बाद अपना वजूद बदलना पड़ता है। इस बारे में नासिरा जी लिखती हैं कि "हर औरत को शादी के बाद अपने को मिटाकर अपने वजूद को शौहर के वजूद से मिलाना पड़ता है। पता नहीं अम्मी शादी से पहले कैसी आदतों की होगी ! रेशमा भी बदल जाएगी। फिर क्यों हमसे कहा जाता है कि इस तरह से रहना चाहिए, यह हमारे घर का रिवाज है और फिर एक दिन सबकुछ छोड़कर अपने 'को नये साँचे में डालना पड़ता है। आखिर क्यों ?(15) वह प्रश्न हरेक महिलाओं के मन में उठता है।

पुरुष प्रधान समाज में समानता मात्र नाम की रह गई है। कानून के सामने स्त्री और पुरुष को समान समझा जाता है, तो हमारे समाज में इतनी असमानता क्यों? यदि नारियों का दोष है, तो वह क्या दोष है। वह जानने का भी उसे अधिकार नहीं ? एक औरत को औरत बने रहने में कितनी सारी बातों को नजरअंदाज करना पड़ता है, उसी बात को मर्द उसकी कमजोरी समझ लेता है।

'शाल्मली' उपन्यास में नासिरा जी लिखती हैं कि "शाल्मली आरम्भ से अंत तक किस भाषा में नरेश से कहे कि वह औरत बने रहने में ही विश्वास रखती है और सुखी है, मगर औरत बने रहने की यह लाचारी नहीं है कि वह दुःख पीती, अत्याचार सहती जाए। उसे दोष करने का न सही, अपने दोष जानने का तो अधिकार है ? यहाँ तक कि वह अपनी वाक्य शक्ति जो भगवान ने मर्द औरत दोनों को बराबर से दी है, उसका उपयोग न करे। अपने जन्मसिद्ध अधिकार को वह केवल पत्नी बने रहने के लोभ में छोड़ दें या फिर यह नियम क्यों नहीं बना दिया जाता है कि विवाह के लिए औरत को अपनी जबान कटवानी अनिर्वाय है।"(16)

यदि समाज स्त्री पुरुष के संबंध में स्वतंत्रता की सही अभिव्यक्ति न मिल सके तो वह संबंध नरक बन जाता है। हमारे समाज में यह माना जाता है कि एक उम्र के बाद लड़के या लड़की की शादी हो ही जानी चाहिए। विशेषकर महिलाओं को ऊपर शादी करने हेतु ज्यादा दबाव डाला जाता है। इस बात का प्रश्न उठाते हुए 'अक्षयवट' उपन्यास में नासिरा जी लिखती हैं कि- "मर्द ही औरत के लिए सबकुछ नहीं होता है। उनकी जितनी अहमियत है, मैं उसको मानती हूँ मगर हर एक औरत की जरूरत वही तो नहीं है, जो आप समझ रही है ? अगर जमाना बदला ही है दूसरी शादी करने के लिए तो जमाना इस तरह भी बदला है कि औरत अकेले अपने फर्ज के साथ भी जी सकती है।"(17) यहाँ पर नासिरा जी का स्पष्ट रूप से मानना है कि पुरुष के बगैर भी नारी स्वतंत्र रूप से अपने दायित्वों का निर्वाह कर सकती है। बदलते युग के साथ हमें इस बात को मानना भी आवश्यक है। कि नारी का भी अपना एक स्वतंत्र व्यक्तित्व होता है।

इसी बात के समर्थन में 'ठीकरे की मँगनी' उपन्यास में नासिरा जी लिखते हैं कि- "शादी हर औरत मर्द के लिए जरूरी है, मगर इतना भी जरूरी नहीं है कि वह बेजान दीवारों और बेजबान गों से कर ले या जो भी अंधा, लूला, लंगड़ारास्ते में आ टकराए उसी के साथ निकाह पढ़वा लिया जाए। आखिर हर जिन्दगी का एक ही चौखटा तो नहीं हो सकता यह बात घर में कोई क्यों नहीं समझता है।

यह भी कोई नहीं समझता है कि एक पढ़ी-लिखी लड़की के हर अहसास में कितनी शिद्दत, कितना विस्तार, कितने अर्थ और कितने आयाम शामिल होते हैं?" (18) 'ठीकरे की मँगनी' उपन्यास में नायिका अकेले ही एक गाँव में रहकर अपना जीवन निर्वाह करती है।

क्या नारी स्वयं अपनी रक्षा नहीं कर सकती? आज के जमाने में औरतें पढ़ी-लिखी भी हैं, फिर भी अपनी रक्षा के लिए उसे दूसरों का सहारा क्यों लेना पड़ता है? वह क्यों अपनी अस्मिता एवं स्वाभिमान के प्रति सचेत नहीं? आदि सारी बातों के बारे में तब वह सोचती है जब महरूख की माँ उसे शादी करने के लिए मना रही है। अपनी माँ को व्यथित होते हुए देखकर महरूख कहती है कि- "औरतों की खुशकिस्मती और बदकिस्मती के कितने बंधे-बंधाए ठरें हैं। बरसों से चली आ रही यह सोच कब बदलेगी? कब औरत की कीमत ठीकरों और कौड़ियों से नापना बंद होगा? कब उसे इन्सान समझकर उसकी बोलियाँ लगाना बंद होगी? कब उसे मर्दों के सहारे के बिना दुनिया जीते देखना पसंद करेंगी? कब उसे अपनी तरह जीने की आज़ादी मिलेगी?" (19) आखिक कब यहाँ पर लेखिका ने उपन्यास की नायिका के माध्यम से महिलाओं को अपने ही ढंग से जीवन जीने के बारे में विचार व्यक्त किया है।

नरेश शाल्मली को आपसी पुरुषवादी सोच के कारण ज्यादा अहमियत नहीं देता। नासिरा शर्मा इस संदर्भ लिखती है कि- "औरतों ने एक जुझारू राह जरूर अपनाई है मगर मर्द के 'जादू' को तोड़ नहीं पाई है। जिसके कारण आज भी उनके मन मस्तिष्क में मर्द कभी भय के रूप में कभी शक्ति के रूप में, कभी बुद्धि के रूप में, कभी उनके स्वामी के रूप में उभरता है, मगर कभी वे एक साथी के रूप में उसका ध्यान नहीं कर पाती हैं, जिससे उनको ही नहीं बल्कि अधिकांश मर्दों को गहरी घुटन का अहसास सताता है। वह घर से भागे-भागे फिरते हैं या फिर अपनी झुंझलाहट को क्रोध में व्यक्त करते हैं। अपनी कमजोरी बताना उन्हें अपमान लगता है। वे कभी भी अपना मन खोल पत्नी के सामने नहीं रखते हैं, जिसमें बौखलाई पत्नी के सामने नहीं रखते, जिसमें बौखलाई पत्नी तरह-तरह के जतन कर पति को खुश करने का प्रयत्न करती है और अपना दुःख और सुख उसकी कृपादृष्टि में देखती है। यह नाटक शताब्दियों से दोहराया जा रहा है। आखिर क्यों?" (20)

नासिरा जी ने स्त्री जीवन से जुड़े सामाजिक सवालों पर ही नहीं, बल्कि आर्थिक और राजनीतिक प्रश्नों पर गंभीरता से प्रकाश डालने का सफल प्रयास किया है। जब तक स्त्री अपनी अस्मिता, समानता का दर्जा आदि सभी अधिकार उसे मिल नहीं जाते तब तक उसके मन-मस्तिष्क में ऐसे सवाल उभरते रहेंगे। नासिरा जी ने अपने साहित्य के माध्यम से औरतों को अपने अधिकार के प्रति जागरूक किया है।

निष्कर्ष :

नासिरा शर्मा ने सामाजिक मूल्यबोध के अंतर्गत पारिवारिक संबंध और रिश्तों में बदलाव के कारण प्रस्तुत किया है। लेखिका ने पति-पत्नी के विचारों में समन्वय, आपसी प्रेम, विश्वास और एक दूसरे के प्रति संवेदनशीलता का होना आवश्यक माना है। ये तत्व ही दाम्पत्य-संबंध को दृढ़ता, गरिमा और सुख-शांति प्रदान करते हैं। विवाह के संबंध में युवा पीढ़ी के बदलते दृष्टिकोण पर प्रकाश डाला है। स्त्री-पुरुष संबंध के अंतर्गत बदलते प्रेम-संबंध, यौन-संबंध, स्त्री-पुरुष संबंधों में विघटन के कारण प्रस्तुत किये हैं। नारी की परंपरागत छवी के साथ आधुनिक नारी की अस्मिता और नारी स्वतंत्रता को भी अपने उपन्यासों में उजागर किया है। विधवा समस्याओं को प्रस्तुत करते हुए विधवा विवाह, अंतर्जातीय विवाह आदि के द्वारा समाज को नई दिशा प्रदान करने का उनका प्रयास प्रशंसनीय है। समाज में नैतिक मूल्यों का हास, परंपरागत नैतिक मूल्यों के स्थान में नवीन मूल्यों की प्रतिष्ठा और मूल्य विघटन के विविध कारणों पर लेखिका ने प्रकाश डाला है। इसके साथ व्यक्ति को नैतिकता और सन्मार्ग की ओर बढ़ने को प्रेरित किया है। उनके उपन्यासों में सामाजिक जीवन-मूल्य बहुत तीव्र गति से परिवर्तित हुए हैं। जहाँ संयुक्त परिवार अब कहीं भी दिखाई नहीं देते, व्यक्ति आणविक परिवारों की तरफ आकर्षित होता जा रहा है। मनुष्य में अकेले रहने की इस प्रवृत्ति ने मानवीय संबंधों को बिल्कुल भूला दिया है। बाहर की भौतिकता भरी चकाचौंध उसे अपने परिवारों से अलग कर रही है। व्यक्ति गाँवों को छोड़कर शहर की तरफ भागने लगा है। वैवाहिक जीवन खतरे में पड़ने लगा है। पति पत्नी में अहंकार की भावना ग्रस्त हो गई है। नयी पीढ़ी पुरानी पीढ़ी को तुच्छ नज़र से देखती है। आज प्रत्येक व्यक्ति अपने सुखी-सम्पन्न जीवन के लिए एक जगह से दूसरी जगह भटक रहा है। व्यक्ति तनाव, कुंठा भरा जीवन व्यतीत कर रहा है। वह अपने सुख-दुख को किसी के साथ बाँट नहीं सकता। इस प्रकार से सामाजिक मूल्यों का निरन्तर हास हो रहा है। लेखिका ने इन समस्त समस्याओं का चित्रण करते हुए किसी भी वर्ग या समाज की समस्याओं को स्थान न देकर वर्ग भेद को कम करने का प्रयास करते हुए सर्वधर्म समभाव पर अपना विश्वास प्रगट किया है।

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A comparative study of marital adjustment among Arrange marriage & Love marriage women

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ABSTRACT

The aim of the present study was investigated to Marital Adjustment among Arrange Marriage & Love Marriage Women. The random sampling method was in this study. The samples include 60 married women. 30 of Arrange Marriage women & 30 of Love Marriage women selected from the Bhavnagar city. Along with the respective personal data sheet and Marital Adjustment scale developed by P. Kumar & K. Rohatgi used from Data collection. Data was analyzed by 't' - test verify the hypothesis. The result shows that 't' value is 0.65 that is not significant at 0.05 level. So, the hypothesis is accepted. It means arrange marriage & love marriage women was very far difference between marriage pattern.

INTRODUCTION

Adjustment is continuous process from birth to death adjustment may be defiance as process of altering behavior to reach a harmonious relationship with the environment.

One of the most important relationships between a man and a women is marriage. Marriage are a test of our emotional and life skills. since most of as were never taught many of these skills, it is no surprise that so many marriages, even those that are based in Love are a continual straggle and often fall a part.

The following is a list of various, interrelated emotional and life skills that are necessary for a well functioning marriage.

People marry for many purposes like love, happiness, physical attraction. And marital adjustment is an inequitable part of it. It is a critical issue with regard to Arrange marriage and Love marriage women. it can be divided in to three parts like

- 1: Personal Adjustment
- 2: Family Adjustment
- 3: Social Adjustment

Marriage is the most beautiful relationship that happens to everyone at some point of time. Life is the way we make it to be. Peoples get married because they love each other. The want each of them close for the rest of their. Life due to this statement, love marriage is better than arrange marriage. How can you give a full of commitment to spending the rest of your life with some one who you do not even know? beside, if you have an arrange marriage, it means that you are getting married just for the sake of being marred, which is never a good reason. Marriage should not be a task or a goal that you have to achieve by a certain ages. but it should be a natural process. Marriage has a great impact on our life, carrier and personality by going to be in love marriage couples can give their commitment to spend the rest of their time to gather forever as they know each other.

As people have understood the concept of two people staying together. The idea of sharing every thing to gather should make them fill happy to be a successful partners, couples

have to talk deeply before the wedding about their expectation of each other. Well communication is important in any relationship. This only un happen when the couples go the rough love relationship between them before marring each other.

Marital adjustment is the state in which take is an our all feeling in husband and wife of happiness and satisfaction with their marriage and with each other. Marital adjustment is a process which is created during couples life.

Marital adjustment has long been a popular topic in studies of the family probably because the concept is believed to be closely related to the stability of a given marriage. well adjustment marriages are expected to last for a long time while poorly adjustment is difficult to conceptualize and difficult to measure. through empirical research.

Adjustment are multiple in nature and as a result there are different layers at which they have to adjust themselves. First of all, they have to make themselves comfortable at the personal level with their respective partners and then move on to other layers which are extremely difficult. Mrs. Madana gopal a Ramdpraboy (2012) reported in his research that couples who are living to gather have higher marital adjustment than the couples who are living a part to gather.

Marital adjustment is a life longest process; although in the early days of marriage one had to give serious consideration. As Lass well (1982) points out: " understanding the indhcidalal trait of the spouse is an ongoing process in marriage; because even if two people know each other before or at the time of marriage, there is a possibility that people change daring the ;life cycle. Marital adjustment, therefore, calls understands growth and development in the spouse. If this growth is not experienced and realized falty, death in marital relationship is inevitable Sinha and Mukerjee (1990) defines marital adjustment as, "the state in which there is an over all feeling, between husband and wife of happiness and satisfaction with their marriage and with each other" It therefore, calls experiencing satisfactory relationships between spouses characterized by mutual concern case understanding and acceptance sexual compatibility and mutual enjoyment is an important factor contributing to the success of most marital relationship, job of spouse shape families in a variety of ways.

Mr. Zeifman and Hazan 1997 Hazan and Diamond 2000 on reported to study on love and arrange married

OBJECTIVES:

To compare study of marital adjustment among arrange marriage & Love marriage women.

HYPOTHESIS:

There is no difference between arrange marriage & Love marriage women in marital adjustment.

VARIABLE:

(I) Independent variable:

- A. Arrange marriage women.
- B. Love marriage women

(II) Depended variable:

To get score on marital adjustment among arrange marriage & love marriage women.

SAMPLE:

The sample consisted of 60 (30 arrange marriage and 30 Love marriage women) the sample was selected by random method from Bhavnagar city.

TOOLS:

The marital adjustment guest constructed and standardized by Pramod kumar and Kanchan Rohatgi was used from the study. This scale reliability of 0.71 and a validity of 0.84.

RESEARCH DESIGN:

- (A) Arrange marriage women
- (B) Love marriage women

STATISTICAL METHODOLOGIES:

Hear in this study ‘t’ test was on conducted as a statistical technique to find out the aim.

RESULT TABLE:

‘t’ Ratio of the marital adjustment between Arrange marriage and Love marriage women.

Table no - 1

Variable	Sample (N)	Mean	SED	't' value	Level of significance
Arrange marriage women	30	22.50	2.86	0.65	NS
Love marriage women	30	20.63			

DISCUSSION:

The outcome of the present study clearly indicates that there is a lot's of difference between the Arrange marriage and Love marriage women in terms of marital adjustment. the mean of arrange marriage women are 22.50 and Love marriage women are 20.63 It is clear that adjustment level of love marriage women is less as compared to arrange marriage women. It is evident therefore that the responsibilities like domestic, social, with regard to child care, cordial relationship with in-laws and their relatives and satisfactory relationship with the husband etc. are the factors that are very important in marital adjustment. No matter how responsible a women is, her marital life suffers a lot because of social inclinations.

According to the "t" test the numeric value that we get is 0.65 which is not significant at 0.05 level. Therefore the hypothesis is acceptable that mean there is no difference between arrange marriage & love marriage women in marital adjustment. it means arrange marriage & love marriage women was not far difference between marriage pattern.

CONCLUASION:

There is no significant difference between arrange marriage and love marriage women in marital adjustment.

(t = 0.65)

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Municipal Solid Waste Management System in Ahmedabad Municipal Corporation**Dr. Mehulkumar D. Chavda**

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Introduction

Rapid industrialisation, urbanisation, increasing population growth and threat of deteriorating environment are common trademarks of developing countries. These countries have huge potential for rapid economic growth, aggressive environmental protection efforts, and are sources of valuable human and natural capital. Because of these, there is an urgent need to develop social and scientific infrastructure to provide the basic urban environmental services including waste management. Human activities create waste, and the ways that waste is collected, handled, stored, and disposed of can pose risks to the environment and to public health. This is the context in which Solid Waste Management (SWM) becomes important. SWM includes all activities that seek to minimize health, environmental, and aesthetic impacts of solid waste. SWM is a major responsibility of local government and it is a complex task, which requires appropriate organizational capacity and cooperation between numerous stakeholders in the public and private sectors.

Waste is an inevitable product of modern industrial society. Garbage is generally referred to as “Waste” and is also termed as rubbish, trash, junk, or unwanted or undesired material. The nature of waste is generally depended on the geographical situation and the location of its production. Urban waste is produced due to increased industrialization and urbanization. Most of the urban waste is generated in the households, markets, institutions, streets and public open spaces. In urban areas, especially in the rapidly urbanizing cities of the developing world, problems and issues of Municipal Solid Waste Management (MSWM) are of immediate concern. Most governments have acknowledged the importance of MSWM; however, rapid population growth overwhelms the capacity of most of the municipal authorities to provide even the most basic services.

Municipal Solid Waste Management in India

Solid Waste Management is one of the major environmental problems of Indian megacities (Sharholly *et al.*, 2008). It is also linked to the question of health and sanitation. In India, solid waste management (SWM) is primarily the duty of the urban local body (ULB). Total quantity of solid waste generated in urban areas of the country is about 1.15 lakh tones per day. Out of this, 19643 tons of waste is generated in metro cities per day (CPCB 2005). As per CPCB estimates, around 57 million tons per annum of municipal solid waste (MSW) is presently generated in the country. Municipal solid waste is growing rapidly, and it creates disease such as dengue, chikungunya, malaria, cholera, hepatitis etc. and pollution such as air pollution, water pollution, land pollution and sludge etc.

Solid Waste Management in Ahmedabad

The present paper will focus on the waste management system in Ahmadabad Municipal Corporation. Ahmadabad was the formal capital of Gujarat, and the city is traditionally a major centre for industries as well as trade and commerce. It is the seventh largest city in India and the largest city of Gujarat.

The city municipality was given the status of Municipal Corporation in July, 1950 when the city started growing rapidly eastwards and southwards. The jurisdictional limit of AMC has been increased to 450 Sq. KMS. With trends continuing, by 2011, the city is likely to accommodate 60 lakh people. The recent focus on city transportation, encroachment removal and cleanliness has been maintained with impressive improvement over the past. AMC's services delivery is now matched by its high quality of governance, which has set benchmarks for other municipal corporations in the country.

AMC has initiated daily door-to-door collection of solid waste from seven hundred thousand households (80% of the total number of households), followed by the Supreme Court guidelines. The total waste collected in the city is 2600 tons per day. Safe disposal systems have also been put in place.

The Solid waste management system in Ahmadabad functions in six stages:

1. Waste generation
2. Collection
3. Storage
4. Transportation
5. Segregation
6. Disposal

Solid Waste Management is generally associated with primary and secondary collection, storage, segregation, transport, recycling, recovery and dispose of waste.

The City of Ahmadabad

Ahmadabad City was founded in 1411 AD. It is on the eastern bank on Sabarmati River. Ahmadabad city lies between 22, 55' and 23.8* North latitude and 72.30* and 72.42* East latitude. Ahmadabad is the 7th largest metropolitan city in India. Ahmadabad is one of the most important is for trade and commerce. Ahmadabad is the commercial capital and growth engine of state of Gujarat. It 60% of the total productivity of the Gujarat is contributed by Ahmadabad. One time the city was famous as the 'Manchester of India' because it had more than 66 mills.

Ahmadabad City covers 466 sq. km in area. The city population is approximately 6 million now. The city holds 8% of the total population of Gujarat and is 23% of urban population of the state. It is a growing hub of education, information technology and scientific industries. The Ahmadabad city is decadal growth rate is 22.32% and density is 18,420 per Sq. km in 2001-2011. For administrative purposes, the Ahmadabad municipal area is divided into 6 zones that are further divided into 64 wards.

Table: Zone-wise Areas, Population and Density of AMC (Census 2001)

Zone Name	Area (Sq. kms)	Population	Density (Sq. kms)
Central zone	16.50	577,388	34,993
West Zone	42.32	673,420	15,913
North Zone	32.19	779,028	24,201
East Zone	27.51	783,107	28,466
South zone	72.32	702,418	9,713
Total	190.84	3,515,361	18,420

Source: *National Environmental Health Profile & Comparative Health Risk Assessment*, National Institute of Occupational Health.

Solid Waste Management in Ahmadabad

The primary functions of the Solid Waste Management are waste collection, storage, segregation, transfer and transport and recovery and recycling. The chart below depicts the interrelation between the functional elements in Solid Waste management. Process of urban solid waste management generally is close step by step in Ahmadabad. The development of solid waste management in the city can be divided into 3 phases namely (Ray, 2000).

Prior to 1950:

During this time most of the sweepers were women. They used to sweep with the help of brooms. And male sweepers used brooms to street sweep and bullock carts to transport garbage to the disposal site.

The Year 1950: Formation of AMC

AMC was formed under the BPMC Act, 1949, and then the Refuse and Sewage committee and Solid Waste management Department were formed after that the Solid waste management department was established under the Department of Health and Hospitals.

After 1950:

A 150 tones waste per day compost plant was set up at Vasana. It was established by Gujarat Agro Industries (GAI) and it started functioning from 1975-1980 (Ray, 2002).

At present in AMC, Door to Door collection project (April 2005) and Door to Gate/Dump project running. Door to Gate/Dump project has been started July, 2009. These project totally operatives on technologically and effective management. Many types of technology are used in this project, with various types of workers, supervisors, *mucadams* and officers.

In the city, public places and private spaces and waste water's spread of many types of diseases, because of 150 people died in every year municipal hospitals. In 2010-11, Ahmadabad Municipal Corporation budget for waste management was 39 crores and in 2011-12 it allocated 55 crores for city cleaning. In Ahmadabad, among the total waste generated 20% is non-biodegradable waste (non-recyclable), 23.77% is non-biodegradable waste (recyclable) and biodegradable waste 56.23%.

Solid Waste Management System of AMC

Municipal Solid Waste Management is a problem in urban area. Most of countries have inadequate solid waste management systems with poorly controlled open dumping and illegal roadside dumping. Garbage from the whole Ahmadabad city is disposed in the disposal site at Pirana, after a long-time procedure with the multiple stages. First, the waste is collected from sector such as households and shops. After the collection, storage, transfer and transport, processing and recovery followed by are done. See the chart below for the interrelated functional elements in Solid waste management.

The Municipal Solid Waste Management is a mandatory service for the urban local bodies in India and therefore the Ahmadabad Municipal Corporation is the responsible authority for management of the garbage generated in city. People throw garbage on the street, roads, open spaces and drains or any other available spaces. This lack of civic sense in handling waste causes serious problem for health and environment. Ahmadabad city generates per day 2600 tons waste and per capita 0.433 wastes have been generated. The 1981 population in Ahmadabad was 2.5 million and they waste generated 750 tons per day. In 2010 population in

Ahmadabad grew approximately to 6 million- and 2600-ton waste is generated per day. It indicates that its population rate, economic rate, population density, and industrialization and urbanization rate are high; the waste generated ratio also is high. See the table various decadal population rate and they generated waste ratio. See the below table in 1981, Ahmadabad populations 2.5 million and solid waste generated 750 ton per day. In 2001, Ahmadabad populations 4.6 million when the solid waste 1864 ton per day. Populations increase doubled but the waste generation more increase to double. And in 2010, Ahmadabad populations 6.0 million and waste generated 2600 million. So, such as increasing population growth as more than waste generate.

Year wise Population Rate and Waste Generation Rate in AMC

Year	Population (millions)	Solid waste (TPD)
1981	2.5	750
1991	3.4	1020
2001	4.6	1840
2010	6.0	2600
2011*	6.5	3250
2035*	10.9	6540

Source: AMC website.

Solid Waste Collection Systems in Ahmadabad Municipal Corporation

In Ahmadabad, the AMC, Non-Governmental Organizations, Community based Organizations and private sector companies are involved in Solid Waste Collection. Collection is primarily the responsibility of the conservancy department. Collection is done from the whole Ahmadabad, and the city is divided into zones, wards and beats. Beats depended on ward size. There are two type of collections performed in AMC.

1. Door to Door Waste Collection (Old System).
2. Door to Gate/dump Waste Collection (New System).

Door to Door Waste Collection Programme

In AMC, Door to door garbage collection was program established through public private partnership in April, 2005. This project totally managed under the Conservancy department. Under this program covered 95% property. The AMC paid 10 Rs. per households to the residential welfare association and NGOs worked on the door to door collection. AMC supplied bins for solid waste collection. The SEWA NGOs organized women rag pickers to collect segregated waste. These women workers are called "Arogaya Bhaginis" who are trained by SEWA for collecting solid waste. At that time the SEWA provided trine 4000 *Arogya Bhaginis* for collection of waste. The *Arogya Bhaginis* sell the dry recyclable waste to an itinerant buyer, separating it if need by this they earn additional income of Rs. 600 to 700 per month, and over and above their regularly monthly income of 1500 Rs. Door to door garbage collection works through 1075 residential Welfare Association and NGOs. In Ahmadabad, a total 1381907 properties, that include 1286188 residential and 95719 commercial plots among which 1198101 (93%) and 44101 commercial properties (46%) were covered under the daily

door to door waste collection. The waste is collected by tricycle from the waste spot or container. So, this project called “Door to Door waste collection system.

Table: Door to Door Waste Collection Systems (For Jan-2009)

Name of Zone	No. of Societies	No. of House Allotted	Total Expenditure (Rs.)
Central	141	135675	1356750
East Zone	296	176875	1768750
West Zone	171	170802	1708020
North Zone	139	183467	1834670
South Zone	316	272244	2722440
New West	12	281595	3046761
Total	1075	1220628	12437091

Source: Presentation made to AMC by Prashant Pandya, Deputy Director, SWM, 2011 (http://www.egovamc.com/swmc/SWM_AMC_POWERPOINT.pdf)

Street Sweeping

Street sweepers do their work from 6:30 am to 11:30 am and 3:00pm to 6:00 pm using shorts and long handle brooms, specially designed hand cart with six detachable small bins. The corporation provides street sweeper other equipments like the metal tray and metal plate to fill up waste in small bins, mask and Hand glows, jackets and gumboots. The street sweepers are doing his/her work properly. They wear jackets, glows, masks and use of metal try and metal plate for waste collection. Most of street sweepers are women. Most of the Male workers are involved in waste transportation and storage.

Generally, the street sweeping is done by two times in day. First 6:30 am to 11:30 am and second 3:00 pm to 6:00 pm. Street sweepers’ clean roads daily. After cleaning the roads, they use metal plates to move garbage via transport six detachable bins hand carts in dispose nearest secondary storage site. Then the storage site full spots via container take to disposal site. By the time the road is cleaned by the mechanical road sweeping machine. In 2009-10, the street sweeping was done by 7627 permanent sweepers and 4000 part time sweepers. In 2010-11, 7751 permanent sweepers by cleaned the city. The Zone-wise data of workers in SWM system under the Conservancy Department is given below.

Door to Dump Waste Collection Programme

Door to Gate/Dump waste collection project was first started in Surat in Gujarat. Ahmadabad Municipal Corporation decided to use the Surat Municipal Corporation model for Solid waste collection, and the programme first started in the new west zone in July 2010 on experimental basis. This project involved private sector. After Surat and Ahmadabad, Vadodara also adopted this model.

Door to gate/dump waste collection system is now active in six zones and various wards of the city, running parallel to the Door-to-Door waste collection programme. Door to gate/dump waste collection system is handled by the Refuse department at the ward level. This project involves private sector only in the collection of garbage. Because of the lack of efficiency from AMC, the private sector is involved in the collection. The private sector is involved in the door to gate collection, street sweeping, secondary collection of waste, composting of waste, power generation from waste, and disposal of waste at the landfill site. In Ahmadabad, the AMC spent 77 crores per annum on primary sweeping.

Early in the morning at 7:00 am the workers reach the office, signs in the muster and start the worked. The specially designed vehicle for waste collection has two labourers along with the driver and they reach allotted specific area such as societies and apartments.

Secondary Storage of Waste

Municipal authorities have decided several locations and areas in the city and its outskirts for temporary storage of waste collected by street sweepers and citizens (Da et. al. 2008). Storage facility establishes depended on waste generation quantities in given area and population densities (Sasikumar and Krishna, 2009). Bins for storage of biodegradable shall be painted green, recyclable waste shall be painted white and storage for other waste shall be painted black. Most of the storage sites are open, near roads and slums areas. Storage facilities shall be establishing Municipal Corporation or involve private agencies such as private sectors Jigar Transport Co. and Om Swachchata Corporation in AMC. At present, the Jigar transport and Om Swachchata Corporations are the private partners in solid waste management in Ahmadabad. Storage facilities are being provided to prevent people from throwing waste on public places such as roads and streets and any other empty places. Storage facilities are attended daily and emptied and cleaned on daily basis. All storage facilities and bins are “easy to operate” designed and easy to handled, transfer and transportation (Zhu da et. al, 2008).

See the table storage sites in various zones (AMC).

Table: Identified Locations as Waste Collection Points in Various Zones (2009-10)

No	Zone	No. of Waste Storage Sites
1	Central Zone	62
2	East Zone	157
3	West Zone	95
4	North Zone	109
5	South Zone	133
6	New West Zone	533
	Total	1089

Source: AMC, 2009-10.

Segregation of Waste

Municipal Solid Waste consists of a large spectrum of junk materials from place such as households, shops, markets etc. Major Components of waste involve in MSW paper, wooden, plastic, food, metal, glass etc. So segregation of this mixed garbage into different category becomes inevitable, which is a complex and challenging problem. The segregation of dry recyclable waste at the households’ level and also creates awareness for people’s participation. Segregation of garbage at the point of generation in different coloured bags such as blue bag for plastic, metal and glass etc. and white bag for waste paper, books, newspapers etc.

Transportation

Transportation of solid waste from collection to the disposal site is an important activity in SWM. Before 2000, Municipal Corporation used to transport waste in open truck, which was manually loaded. The manual loaded system is unhygienic, time consuming and injurious to health of workers. Transportation of waste collected has been from door to door to the direct processing plants. Transportation of waste has carried out has in upgraded municipals vehicle like open trucks, tractor-trailers, tipper trucks, dumper trucks, JCB machines, Refuse Collector

machines, Refuse compactor machines, 7.0 CMT Dumper placers, TATA 407, skip Lifters, wheel dozers and bull dozers, hydraulic containers and special vehicle for solid waste. Ahmadabad is one of the first cities in India that developed fully mechanized transportation system (Ray, 2002). No manual loading of waste is done. Now in Ahmadabad, more than 1200 vehicles and machineries are deployed for waste transportation. Dumper placer vehicles lift waste from the secondary storage sites, bins and empty the bins on dump site. Before enter the Vehicles in Dump site, these vehicles are going on Weigh Bridge. 30 ton capacity of weigh bridge is established in 2000 by AMC on located Pirana dump site and this weigh bridge is working continue 24 hours and 365 days. Daily 450 vehicles for solid waste transfer on 800-900 trips. This weigh bridge used Oracle based software for data generation and waste related information. In transportation activity involved Public Private Partner, So, the transportation and lifting waste contract gave for Jigar Transport Company and OM Swachhta Corporation by Ahmadabad Municipal Corporation.

Collection and Disposal of Waste from Hotels and Restaurants

Hotels and Restaurants kitchens waste collection in Ahmadabad from started in March 2008 under Public private partnership. Hotels and restaurants kitchen waste or food work from marriage and halls etc. contribute to this daily 80 ton waste generated. Therefore Collection, storage, transportation and disposal of waste from the hotels and restaurant is serious problem. The kitchen wastes are transported to specific site and prepare high qualitative compost by Excel Industries Ltd. In AMC, daily 80 tons of kitchen waste is collected.

Disposal of Municipal Bio-Medical Waste

Ahmadabad Municipal Corporation has five general hospitals or referral hospitals and fifty nine urban health centers under it, along with private hospitals. The bio-medical waste generated by these hospitals are collected and transported to incineration plant by PPP under the GPCB and destroyed under the Bio-medical waste rules, 1998. In 2010-11 AMC spent 30 lakh on bio-medical waste treatment.

Now this project under GPCB is run by two authorized private ltd. Companies. The Semb Ramky Environmental Management Pvt. Ltd. Collects transports and finally treats the garbage. The waste AMC gives 12.60 Rs. per Kg. for bio-medical waste collection, transportation and treatment and while the Pollucare Bio-Medical Waste Management Ltd. is also doing the process, but the AMC gives only Rs. 10 per Kg to this company for collection, transportation and treatment of bio-medical waste.

Disposal of Waste

Waste disposal is the last stage of waste management. The garbage is taken to the disposal site into the biodegradable waste and then it is compost. Following the Municipal Solid Waste (Management & Handling) Rules 2000, the municipal authorities are required to construct sanitary landfill for the disposal of waste. Most of the Indian cities and towns are doing waste disposed in unsanitary landfills or open dumps. However, according to the rule disposal sites must be specially designed and operated as landfill sites. Only seven cities and towns is India have established sanitary landfill facilities as the year 2006 (Da et. al 2008).

In Ahmadabad, the waste treatment and disposal facilities are in southern part of the city. There is new waste disposal site (Pirana site) developed Gyaspur village on the suburban area. Disposal system adopted in Ahmadabad consists of landfill and microbial composting. Municipal solid waste disposal site is located at Pirana which consists of 84 hectares. Average

height of the site is 22 meters. Now the present waste generation rate is approximately 2600-3000 TPD (Sasikumar and Krishna, 2009). The basis of good solid waste management is safe disposal options of municipal solid waste. See the table given below for details of month wise data of waste disposal in the site during 2010-11.

Table: Disposed Municipal Solid Wastes at Pirana Disposal Site (Yearly)

Year	MSW disposed off in MT	MSW processed in MT
1980-1981	282513	Date Not Available
1990-1991	648117	-do-
2000-2001	394650	23407
2005-2006	728304	39522
2006-2007	809856	25856
2007-2008	818281	38492
2008-2009	805455	34878
2009-2010	935073	73052
2010-2011	921407	82161

Source: Solid Waste Management Department AMC.

Treatment of Municipal Solid Waste

Composting

Excel Industry is promoting and derivation of organic waste from waste and to reduce the quantity of waste going to landfill site and help to agriculture sector. So the AMC tie up with the Excel Ind. Mumbai. At that time the compost plant laid 100 TPD used waste for compost. At Ahmadabad, in 1997, the plant started processing 500 TPD waste daily into compost. Out of the 500 TPD which 75 MT of compost per day are produced by microbial compost. AMC provided 10 hectares of land to Excel Ind. near Pirana site for 15 years on rent Rs 1/ each Sq. Mt. and annual rent is 1 lakh for treatment of waste (Gupta 2010).

Solid Waste's Sanitary Landfill Site

Landfill sites are major option for disposal of urban solid waste in metropolitan cities and smaller towns (High Power Committee report, 1995). The designs, planning, construction and operation and maintenances of landfill sites are scientifically done in order to safeguard health and environment. In landfill sites, some inert material and non- biodegradable waste and other rubbish which cannot be used for recycling and biological processing are accumulated. Therefore, the site is designed to contain pollution of ground water, surface water and air fugitive dust, wind blow litter, bad odour, fire hazard, bird menace, greenhouse gas emissions etc. as per the MSW 2000 rules.

In Ahmadabad, The landfill site was constructed by the Ahmadabad Urban Development Authorities (AUDA) located in Gyaspur at Pirana. The Gyaspur at Pirana landfill site is India's largest designed landfill site. This landfill site was a total of 12.88 hectares (32.8271 acres) of land. The cost of construction was thirteen crores. This landfill site has a capacity 1.15 million ton, and 500 metric ton of inert waste is disposed of in the site on daily basis from waste processor plants.

Public-Private Partnership in SWM

In Ahmadabad Municipal Corporation, now there are four private companies involved in the SWM: 1. Jigar Transport Co., 2. Swachhta Corporation, 3. Om Swachhta Corporation and 4. The Global Co. The waste management in the west and new west zones are taken care of by the Jigar transport Co. and North and central zones are under the Swachchata Corporation, and east and south zones under the Global co. The door/gate to dump project and storage sites and transportation system are totally managed by the private sector. Ward level door/gate to dump project is handled by the refuse department under public sector. Sweepers are also involved in private and permanent. But street sweeping and door to door collection projects under the health department at ward level. In Ahmadabad city, now the storage sites and transportation are totally managed by private systems.

Administrative Set-up in SWM

The SWM system in the city is managed by AMC through the two departments—Conservancy Department and SWM Department—but several stakeholders are involved in the effective functioning of the system as we have seen. The Municipal Commissioner is the head of AMC and he is assisted by Dy. Municipal Commissioner. Dy. Municipal Commissioners are the heads of the zones. Under them there are Health Directors and Dy. Health officers and Sanitary Superintendents along with Sanitary Sub Superintendent who help in the administration of the SWM system at various levels.

The SWM in National Innovation System Framework: Issue and Gaps

The analysis of the SWM system in AMC from the national innovation System framework helps us understand the issues and emerging concerns before the policy makers and researchers.

From the national innovation system perspective, the problems of SWM system in AMC are at various levels: there are financial, managerial and technological problems involved. Because the inability of the state government to do enough budget allocations for solid waste management the private sector is involved in collecting and transporting waste. The problem is that the specially designed vehicles are small and the private sector agencies have been given large numbers of apartment and societies, so the special vehicles become overloaded and spread the waste on the road and streets, many times leading to traffic problems and accidents. The specially designed vehicles should be bigger in carrying capacity and with the ability to cover the entire city under its operation. Due to the lack of carrying capacity and overload of responsibilities, many days the vehicles do not collect waste, and the garbage accumulates in the neighbourhoods and open spaces. This may create diseases and other health issues. According to the MSW Rules 2000, collection, storage, transportation, processing and recovery and disposal are the most important in SWM system, and the ULB follow up this recommendation, but the local authorities often fail to do it effectively with the help of private sector. Therefore,

the AMC must create an effective check and balance system to make sure the system functions properly and effectively on a regular basis.

Secondly, in the system, the secondary storage sites garbage is not lifted daily, so the sites remain filled up, leading to attracting stray dogs, rats and other scavenger animals further creating serious security and health concerns. One possibility to solve the problems is to watch and control the secondary storage facilities with the help of GPS systems, so that the garbage removal can be effectively monitored.

The AMC does not spend appropriate budget for SWM, and because of the financial problem, the responsibility of solid waste management largely falls into the hands of the already overburdened health department and conservancy department. So the ULB should establish new department which can effectively and exclusively manage the SWM system in Ahmadabad. In national and state level established institutions such as CPCB and State pollution control board, and pollution control committee whose working for R&D, the city-level government should establish institutes which work on research and development for the waste management such as national occupational health center, Ahmadabad, so this institute can provide exclusive support to the waste management system in the city.

The AMC shall appoint maximum penalty for garbage throwing, and make sure that the penalty is paid. So, the citizens would understand their responsibilities and the cultivation of the civic sense would definitely contribute to the disposal of garbage in cooperation with the authorities.

In door to dump waste collection system, segregation should at the household's level, so the most of the waste segregation by source at level. Because of the degradable and biodegradable solid waste gathering into disposal site after the segregation are difficult on the disposal stage, so the compost plant and other RDF plant should given segregated waste, and not spent other time for segregation.

In this system, the transportation is the most important activity, and it should properly work. Because of the specially designed and dumper placer unit and compactor, tractors and trucks spread garbage and throwing out the waste into air and road during their operation as we have seen earlier creating health and environmental hazards. Therefore, there should be a proper monitoring system with the help of citizens to curb this. The workers also must be trained to avoid this. Capacity building is therefore necessary for the system to work effectively, along with technological up-gradation, as discussed earlier.

Awareness is the most powerful weapon for waste management, so the NGOs and CBOs should be involved in conducting awareness programs through various ways, including special programmes on television and through dramas, documentaries etc. The citizens should understand his/her moral responsibilities in helping the authorities to keep the city clean and tidy, avoiding the selfish behaviour of throwing the waste on empty places and road. Community education, support and participation are essential or effective to the success SWM system. The community participation is therefore an essential aspect of SWM, because the citizens have their own perspectives on the shortcomings of the system and they can provide valuable inputs in improving the effectiveness of the operation of SWM system. AT the national, state and local levels the government can form citizen forums and advisory committees to make the system more effective. In the world most countries, sanitation is included as a subject in the school syllabus at the primary level, but not in India. It inclusion in

the school texts will help raising awareness since childhood, helping to cultivate civic sense in them.

The Government should prepare effective policies for SWM and follow up this policy. The government should establish research institute exclusively to carry out research on various aspects of the effective functioning of the SWM system and also to provide technological inputs and capacity building. The policies provide guidelines for collection, storage, transfer and transport and recovery and disposal of solid waste, but do not suggest specific procedures and steps involved. This creates problems in the effective daily management of solid waste in Ahmadabad, and similar cities. Therefore, the policy making institutions should pay more attention in fine tuning the system by providing detailed and extensive guidelines and procedural inputs. This should be supplemented with the capacity building programmes and sessions at various levels of the administrative system. The policies do not also suggest specific institutions and departments for SWM, which is a serious shortcoming.

Conclusion

Ahmadabad is the biggest city in Gujarat and the seventh biggest city in India. In India, because of population growth, changing life style, change food habits, industrialization, and urbanization ratio, the waste generation rate is high. Ahmadabad is not an exception to this. The city is divided into 6 zones and 64 wards for the effective functioning of the solid waste management system. The solid waste management system involved many stages such as collection, storage, transfer and transportation and processing and recovery and last disposal, and all the components are interrelated and interdependent. The local authority involves private partners in municipal solid waste management system such as Jigar transport Co, Om Swachhta Corporation, Swachhta Corporation and VC-SMT (Shree Vishwashkti Construction & Shree Maruti travels). In Ahmadabad, two parallel projects run for solid waste management, the door-to-door waste collection and the door/ gate to dump site waste collection. The Conservancy department handled many functions such as street sweeping, door to door collection, cleaning of public latrines and toilets, transportation, and transportation of dead bodies. In the city, specially designed vehicles for waste collection are used. The collection process is totally managed technological, but still technological innovations are needed. The bio-medical waste collection is managed by two private sector companies. The authorities however, fail to provide very good infrastructure and skilled personnel to manage the system that leads to serious shortcomings. Recently there are public hues and cries against the pollution and health hazards created by landfill sites. Many of these sites are adjacent to residential areas, which is a clear violation of rules. Because of financial problems, land unavailability and lack of technological knowledge the system is not working in its full efficiency. The vastness of the city and the limitations of the service provider to cover the entire city effectively add to the worries. Therefore, we need a more robust and effective system to take care of the daily demands of a growing city. Only through a proper understanding of the issues and shortcomings of the system and shortcoming of the policy structure we can improve the SWM system in the city. The understanding of the system within the National Innovation System Framework will enable the policy makers to understand the problems in a broader and deeper sense.

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Abstract

Today is the period of social media. College and school going youth have mostly been using social media for their shopping. Companies like social media platforms Amazon, Flipkart etc. are continuously increasing their sales share. The main reason behind this is that today's youth are doing most of their shopping online. Additionally, due to epidemics like Covid-19, people are making contactless purchases. Apart from this online everyday shopping, the industry of online delivery applications has also grown massively. The main purpose of this research paper is to find out which application the youth who use online food delivery applications give more importance to, which factors affect these young consumers.

In this study, 250 youths of Surat city have been targeted. An attempt has been made to find out which factors attract the youth of Surat city to order online food delivery, which application is given importance by today's young customer. Percentages and charts have been used to understand the findings of the data. Information is collected from customers through online google forms. As a conclusion, it is known that due to online food delivery applications, the customers have got many benefits such as home delivery of food, saving time, contactless food delivery, facility of ordering food at any time etc. In view of all these factors, the industry of online food delivery apps has boomed.

Keywords: Youth behavior, Online food delivery apps, Zomato, Social- media**1.Introduction:**

The three main needs of any human being are bread, clothes and house. Humans are always striving to satisfy these needs. Maslow also stated in his theory of hierarchy of needs that the first human needs are primary needs. "As long as man is hungry, thirsty, he will see food and water everywhere". Besides, today is the time of social media. Today's youth spend most of his time in contact with social media. According to a report, in 2022, there will be an average of 470.1 million active social media users in India alone. Moreover, the annual growth rate of this increase was 4.2%. In 2021-22 this figure was 33.4% of the total population.

Nowadays, young people are using online food delivery applications even for their basic needs of food. Nowadays, the industry of online food delivery applications has grown tremendously. One of the reasons behind the growth of this industry can be attributed to epidemics like Covid-19. During the period of Covid-19 and beyond, as a precautionary measure, people are increasingly choosing to order food at home instead of going out and eating in restaurants. The main purpose of this application is to facilitate food delivery. This branch has developed as a new branch in the service industry to provide food availability to the customer at any time and any place. Among the online

food delivery services currently operating in India, the major companies are Zomato, Swiggy, Eat Sure, Domino's, Dunzo, ONDC etc. A report by Google and Boston Consulting Group (BCG) said that this business has made its grip in more than 500 cities in India. It was estimated in this report that the business of these companies reached eight billion dollars in 2022.

Advantages of online food delivery applications to the customer:

- (A) The main advantage of online food delivery apps is that customers can order their food anytime and anywhere. Be it night time or any day of the week these apps provide 24*7 services.
- (B) An online food delivery app provides a lot of freedom to the customer. A customer can order his favourite restaurant and his favourite food through internet. Thus, the customer can have more choices of restaurants and order at an affordable price for the customer.
- (C) The main reason for the growth of the online food delivery applications industry is the variety of discounts offered to the customer. Thus, the customer also has the advantage that he can get his favourite food at a discount. New offers and a coupon zone help you get tasty food at a lower cost.
- (D) Apart from the above advantages, ordering through mobile phones has become an easier process in today's e-commerce era. Thus, anyone of any age group can easily order food.

2.Review of literature

(V. Krishna Kumari, 2019) The main objectives of this paper were to find out which factors affect consumer buying behaviour. Chi square test was used in this study. The important findings of this study were that sellers use various greedy offers to attract customers. In addition, these service companies provide a comfort zone to the customer.

(Bindia Daroch, Gitika Nagrath, Ashutosh Gupta, 2021) 152 respondents ranging from 20 to 50 years of age were included in this study. In this study primary data was collected through questionnaire. Further analysis was done by SPSS. The main objective of this study was to know about the problems faced by the customer while shopping online. The main finding obtained during the study was that consumers had both positive and negative experiences while shopping online. six factors explained the difficulties faced by the customer.

(P. Niharika Nanaiah, 2020) The main objective of this study was to find out the competition between different food delivery apps and to find out which factors affect consumer purchasing. In this study, a sample of 110 students from different colleges of Bangalore was taken. Chi square test, Cronbach alpha and correlation were used for analysis. The main finding was that this application was more and more used by the students of Bangalore, moreover, when it comes to competition, Swiggy application was far ahead of the competition. Many companies used strategies like discounts and offers to attract customers.

(Prof. Upendra More, Prof. Ria Patnaik, Prof. Reema Shah, 2021) The main objective of this study was to find out which companies were the dominant players in the online food delivery service industry and which companies seemed to be leading in these applications providing various services in Mumbai. During the study it was found that food trucks were the most popular food delivery app. Ordering food at home has become a common practice during the time of Covid-19.

(Prof. Ajim Shaikh, 2021) The objectives of this study were to find out how online food delivery apps have changed the revenue and profits of restaurants and hotels. Another main objective was to study the negative effects on the relationship between the customer and the restaurant. In conclusion, it was found that this app tries to make profit and establish leases. Restaurants and

hotels are indeed the backbone of these apps, this study found that online food delivery apps saw a decline in revenue and profits of hotels and restaurants.

(Ms. Pravina Kumari, Prof. Anil Kumar Yadav, 2022) The main objectives stated by the researcher in this paper were to compare between the customers who order food delivery online and give higher priority to customer service. The researcher in this paper conducted this study by taking the direction of total 124 people who were residents of Gorakhpur. Showing the findings, the researcher said that Zomato application is preferred by most of the people. This company was more than other companies in offering variety of restaurants and more features through Zomato app.

(Jeneefa H., Rajalakshmy MH., 2019) In this article, the researcher attempted to measure customer satisfaction with online food ordering applications. 210 people from Palakkad city were targeted in this article. In conclusion, the researcher wrote that online orders are increasing nowadays, but customers are still not satisfied enough with the quality and quantity of service. Apart from this, if this application is connected with social media like Facebook, twitter, customer satisfaction can be increased.

(Shivansh Setia, Parth Makvana, Dr. Tapesh Kumar Dubey, 2023) A study has been conducted to analyze two main online food ordering company Zomato and Swiggy marketing strategies. 100 students of Parul University were targeted in this article. The researcher concluded that Swiggy offers more attractive discounts compared to Zomato. Both the companies should boost their marketing budget more.

3.Research Gap

The above studies represent studies conducted among people of different cities and age groups. The research paper presented here studies people aged 15 to 25 years and above in Surat city. This paper has mainly studied the perception of the youth of Surat city towards online food delivery applications and what factors influence the youth for this service.

4.Research Methodology

Data collection:

The data has been collected both using primary and secondary sources. Primary data includes information through questionnaire based on perception of young customers using online food delivery applications. Secondary data includes the information collected through journal, newspapers, magazines, web portal and online thesis etc.

Sample size: 250 is the set is the sample size for this particular study.

Population: the entire respondent to be taken from Surat city only.

Sampling frame: People in the age group of 15 to 25 years and above have been included in this study.

Sampling technique: Non probabilistic sampling method has been used to undertake this study.

Data analysis: This study has used a simple percentage, charts through MS Excel for analysis of data.

5.Research objectives

1. To understand youth perception about online food delivery apps.
2. To know the factors affecting the youth behavior regarding food delivery apps.
3. To examine which food delivery app the youth frequently use.
4. This study is focused on demographic profiling of the consumers who use online food delivery apps in Surat city.

6.Limitations of the study

1. This study is limited to Surat region only.
2. In this study only the responses of the youth have been considered.

7.Data analysis and interpretation

Personal Details

Table 1: Age of respondent

Age	Respondent	Percentage
15	01	0.4
16	01	0.4
17	04	1.6
18	11	4.4
19	21	8.4
20	19	7.6
21	40	16
22	31	12.4
23	24	9.6
24	20	8
25	20	8
Above 25	58	23.2
Total	250	100

Table 1 shows that most of the customers who order food online are in the age group of 20 to 25 years. From which it can be said that young people use this service more than children and old people.

Figure 1: Gender of respondent

(2) GENDER
250 responses

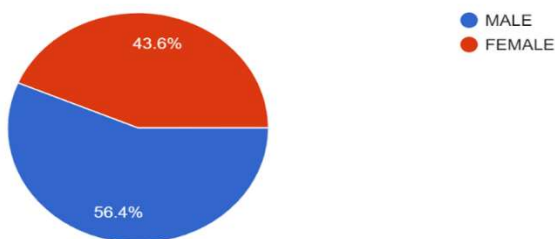


Figure 1 shows that the share of males (56.4%) in using online food delivery applications is higher than that of females (43.6%).

Figure 2: Education qualification of respondent

(3) EDUCATION QUALIFICATION

250 responses

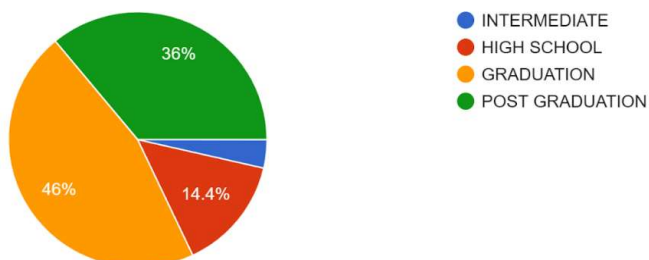


Figure 2 shows that customers who use online food delivery applications are mostly graduates with a percentage of 46%. While the percentage of post graduated customers is 36%.

Figure 3: Annual income of respondent

(4) ANNUAL INCOME

250 responses

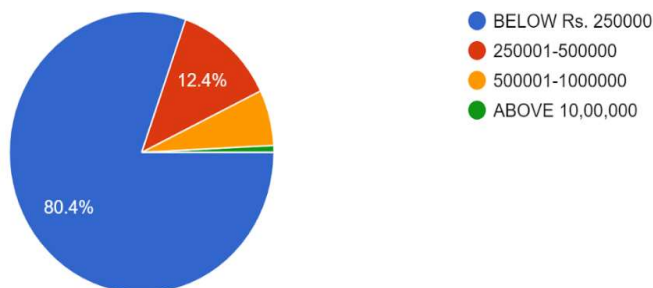
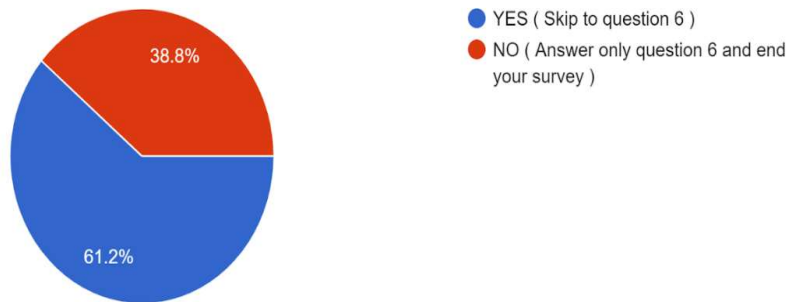


Figure three examines that the majority of consumers using online food delivery applications have an annual income of Rs. 2,50,000 or less.

Figure 4:

(5) DO YOU ORDER FOOD FROM ONLINE DELIVERY APPs ?

250 responses



From figure 4 we can conclude that 61.2% of customers prefer to order food from online food delivery apps.

Figure 5:

(6) WHY DO YOU NOT ORDER ON ONLINE FOOD DELIVERY APPs ?

139 responses

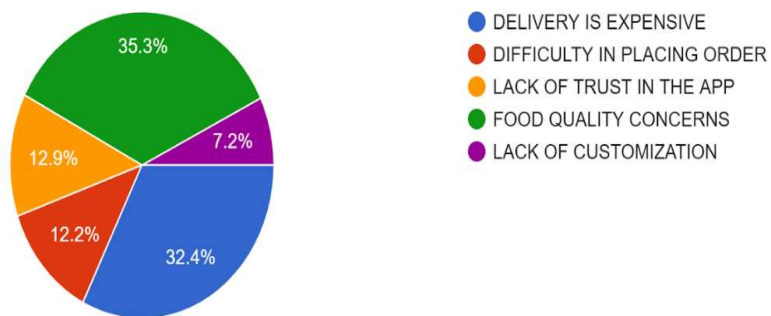
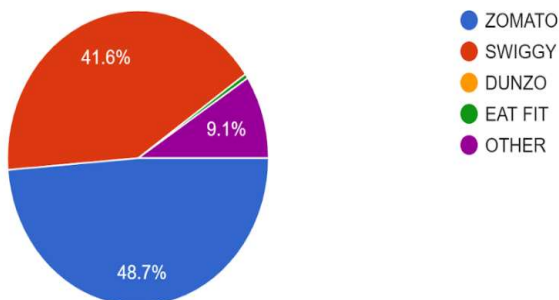


Figure 5 reveals that there two main reasons why consumers do not use online food delivery applications (1) delivery charges are very high and (2) consumers do not trust the quality of food.

Figure 6:

(7) WHICH APPLICATION DO YOU USE TO ORDER MOST OFTEN ?

197 responses



From the conclusion of figure six it can be said that percentage of customers using Zomato app is 48.7% and percentage of customers using Swiggy app is 41.6%.

Figure 7:

(8) HOW DID YOU GET TO KNOW ABOUT THE APPS ?

205 responses

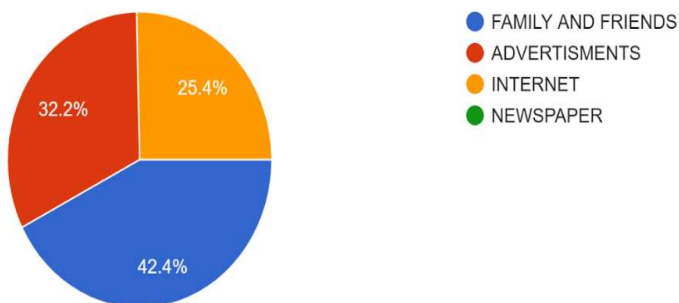
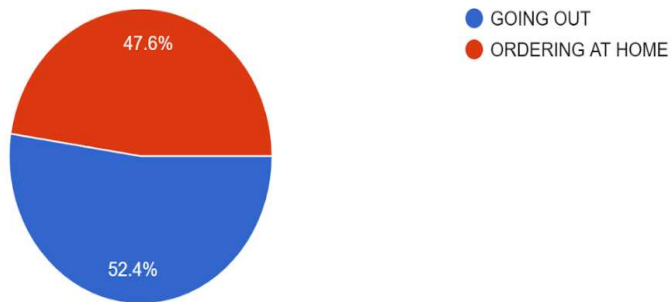


Figure 7 reveals that most of the consumers have come to know about these applications from their family and friends.

Figure 8:

(9) WHAT WOULD YOU PREFER ?

206 responses

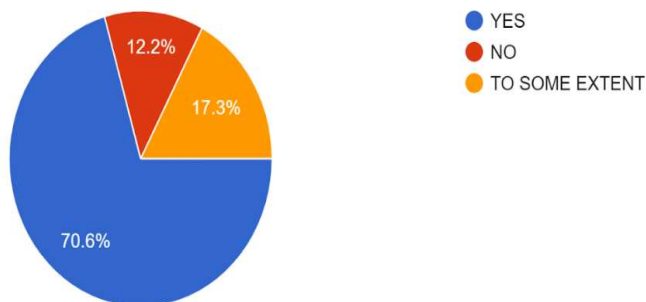


Examining figure 8, it is found that there is no significant difference between customers who take out and order food at home.

Figure 9:

(10) IS IT CONVENIENT AND EASY TO ORDER VIA THESE ONLINE FOOD APPS ?

197 responses



It can be seen from figure 9 that 70.6% of young consumers find it easy to order food from online food delivery apps.

Figure 10:

(11) WHEN DO YOU ORDER MOST ?

189 responses

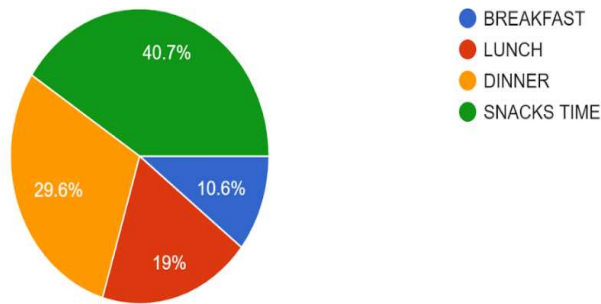
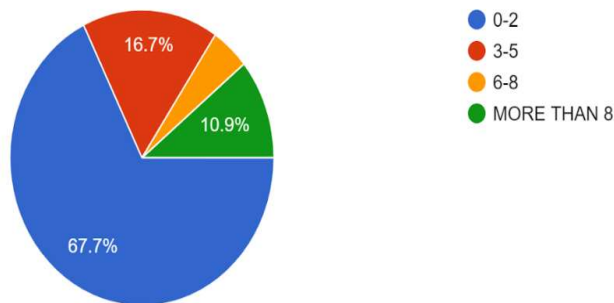


Figure 10 shows that customers prefer to order food online mainly at snacks time.

Figure 11:

(12) HOW MANY TIMES DO YOU ORDER FOOD ONLINE IN A WEEK ?

192 responses



Checking the figure 11 reveals the most of the Customers order food online from zero to twice a week.

Figure 12:

(13) MODE OF PAYMENT ?

196 responses

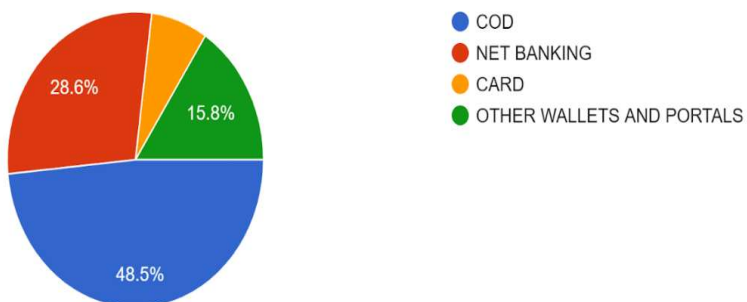


Figure 12 shows that 48.5% of customers using online food delivery apps prefer cash on delivery.

Figure 13:

(14) WHICH APPLICATION HAS BETTER CUSTOMER SERVICE ?

194 responses

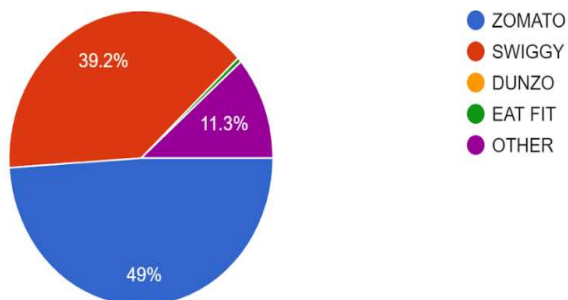


Figure 13 shows customer feedback about food delivery app companies' customer service. 49% customers prefer the customer service of Zomato application.

Figure 14:

(15) YOU LOYAL TO YOUR PREFERRED FOOD DELIVERY APP ?

190 responses

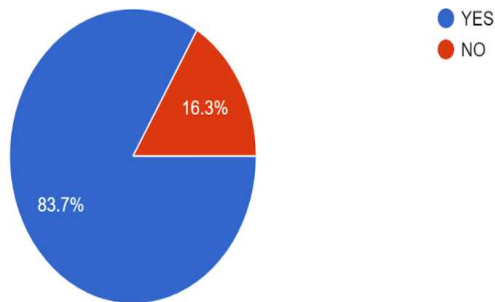


Figure 14 reveals that 83.7% of customers are loyal to their chosen online food delivery apps.

Figure 15:

(16) WHAT AFFECTS YOUR CHOICE OF FOOD PROVIDER ?

195 responses

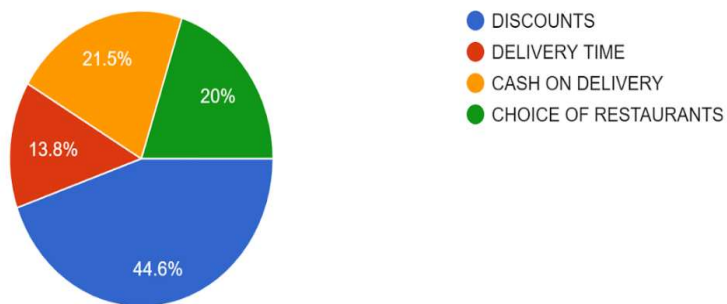


Figure 15 shows the factors influencing online food applications to consumers. A customer is mainly attracted to that company due to factors like discounts and case on delivery.

Figure: 16

(17) DO YOU PREFER ORDERING HEALTHY FOOD ?

201 responses

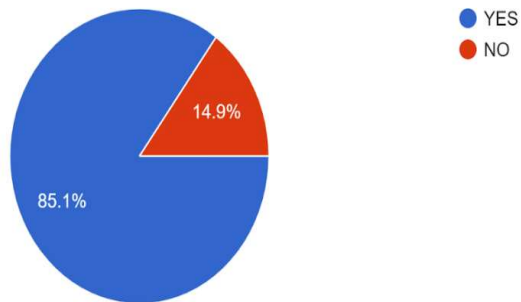
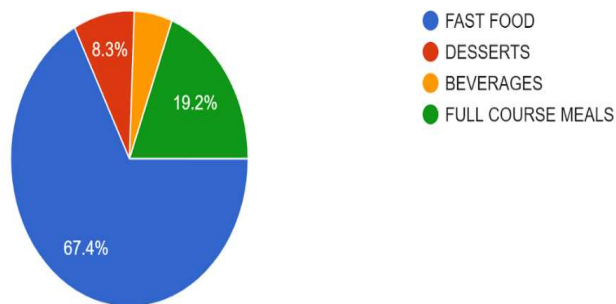


Figure 16 shows that 85.1% of young consumers also prefer ordering healthy food from these apps.

Figure: 17

(18) ITEMS YOU FREQUENTLY ORDER ?

193 responses



Examining figure 17 reveals that most consumers also prefer to order fast food frequently.

Figure: 18

(19) OVERALL YOU SATISFIED ONLINE DELIVERY FOOD APPS ?

196 responses

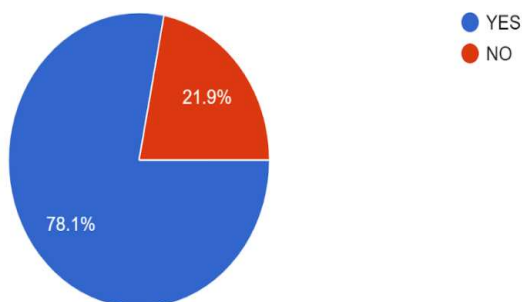


Figure 18 shows whether overall customers are satisfied with online food delivery applications or not.

7.Findings:

- (1) Most of the people in the age group of 19 to 25 years of Surat city use these applications.
- (2) Most of the customers using online food delivery apps in Surat city are male.
- (3) Most of the people using online food delivery apps in Surat city have studied up to graduation and post- graduation.
- (4) Most of the people using online food delivery apps in Surat city seem to have an income of less than Rs. 2,50,000.
- (5) Out of 250 respondents from Surat city 61.2% customers use online food delivery application.
- (6) Most of the customers in Surat city prefer Zomato app.
- (7) In response to what time consumers prefer to order food online, it is found that consumers prefer to order food at snack time.
- (8) Asking the customers about payment of money, it is found that most of the customers prefer cash on delivery.
- (9) 78.1% of customers were overall satisfied with the service of online food delivery apps.

8.Suggestions:

- (1) Most of the customers suggested that online food delivery app companies should reduce their delivery charges.
- (2) Apart from this, these companies should improve food quality and delivery time, order cancellation method.
- (3) Create a simple and intuitive interface that is easy to navigate. Ensure that the ordering process is streamlined, with clear options and categories for food selection.
- (4) Integrate social media platforms to allow customers to share their orders, reviews, and experiences. This can help generate organic marketing and increase brand awareness.
- (5) Regularly collect feedback from customers and use it to improve your service. Conduct surveys, examine data, and implement necessary changes to enhance the overall user experience.

9. Conclusion:

The main objective of this research paper was to find out whether the youth of Surat city are satisfied with the service of online food delivery applications or not, to know about the factors that affect the customer's choice of restaurant. From the collected data it is known that the youth of Surat city are generally satisfied with this service. Most of the customers prefer the service of Zomato company. Hence other companies should improve their service if they want to move forward in the competition. Apart from this, companies in this industry still have to pay attention to the issues of expensive delivery charges, on-time delivery issues, ordering process etc.

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A Study on Consumer Preference towards E-Vehicle in Special Reference to Rajkot City

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Abstract: The purpose of the study is to map what consumers in Rajkot city understand about e-vehicles. We come across a number of subjects and stories on the importance of automobiles powered by electricity and how government agencies are encouraging them to decrease their dependent nature on oil, reduce greenhouse gas emissions, and improve air quality. Metropolitan cities were a major source of environmental damage, hence it is essential for populations of large cities to acknowledge this and take steps to lessen their dependence on pollutants and life-threatening gases. The purpose of this paper is to record opinion, feelings, and perceptions regarding awareness of and propensity to purchase vehicles in order to maintain environmental sustainability.

Key Words: Consumer Perception, E-Vehicle, Rajkot City

Introduction: Manufacturers expressed concern about how Indian urban areas' air pollution was increasing. The 100 polluted urban regions in the nation include more than 25 prominent Indian cities, as reported by World-Nation. There are numerous factors that contribute to the emergence of air pollution in urban areas locations but the division of transport makes an essential involvement. The division is minimal, and transport discharges are crucial. Given the widely recognized adverse impact of low air quality both on human health and the economy, producers are imagining solutions that can reduce their negative effects on our environment. Few national governments have correctly apprised their goals for innovation development, and vehicles powered by electricity are seen as an offering transportation possibility.

Techno-funding anyway, tests show that electric bikes can be financially feasible by 2020 and by 2030 electric four wheelers will be a prominent option for innovation, if government offers incentive charging forces and underpinnings are available. The strong atmospheric approach to propel the reason electrical machines.

The first wave of electric vehicles possesses the administration excited. The ambitious vision of being all-electric by 2030 was further determined by the minister of defense power. The Minister of Highways and Transportation, in particular, made an emphatic reference to the Society of Indian Automobile Manufacturers (SIAM) annual custom that raised concerns about the auto industry. However, developing methods might require input concerning the scope of help essential, guidelines for legislative expense plans, requisite approach instruments, and ways to use the private sector.

Review of literature:

- **(Rezvani, Jansson, and Bodin 2015)** Give an overview of EV adoption studies; however, they only focus on individual-specific psychological factors which influence people's intention for Electric vehicle adoption and only select some representative studies. Our review complements it in the following ways: first, we review a wider range of influential factors in Electric Vehicle adoption other than psychological constructs only; second, we present a comprehensive picture of current research by collecting all the available academic Electric vehicle preference studies.

- (Ghasri et al., 2019; Sierzchula et al., 2014) Demand studies have explored the financial, technical, essential and political concepts of EVs to help governments and car manufacturers evaluate consumer preferences (Liao et al., 2017). Driving range, refilling time and owning costs have been identified as some of the factors influencing EV purchasing decisions some studies have used stated preference techniques to explore heterogeneity in consumer preferences when deciding to purchase an Electric vehicle.

Objectives:

- To know the consumer’s Preference on E-vehicle.
- To study the Consumer’s Preference on Company of E-vehicle.
- To identify the factors encouraging customer’s to buy electric vehicles.
- To know the awareness about subsidies provided by government.

Research Methodology:

- **Sources of data:** *Primary data* from online digital survey through Google form, or through offline survey by approaching target Consumer. *Secondary data* sources from Google scholar, Google websites, government sites, company sites, magazines, textbooks, newspapers etc.
- **Population and Sampling Methods:** 100 respondents and Random Sampling, Convenience sampling.
- **Data Collection:**

Table no. 1 Analysis according to Gender:

Sr. No.	Gender	Percentage
1.	Male	52
2.	Female	48
Total		100

Table no. 2 Analysis according to Age:

Sr. No.	Age	Percentage
1.	20-30	23
2.	31-40	44
3.	41-50	18
4.	51-60	15
Total		100

Table no. 3 Analysis according to Occupation:

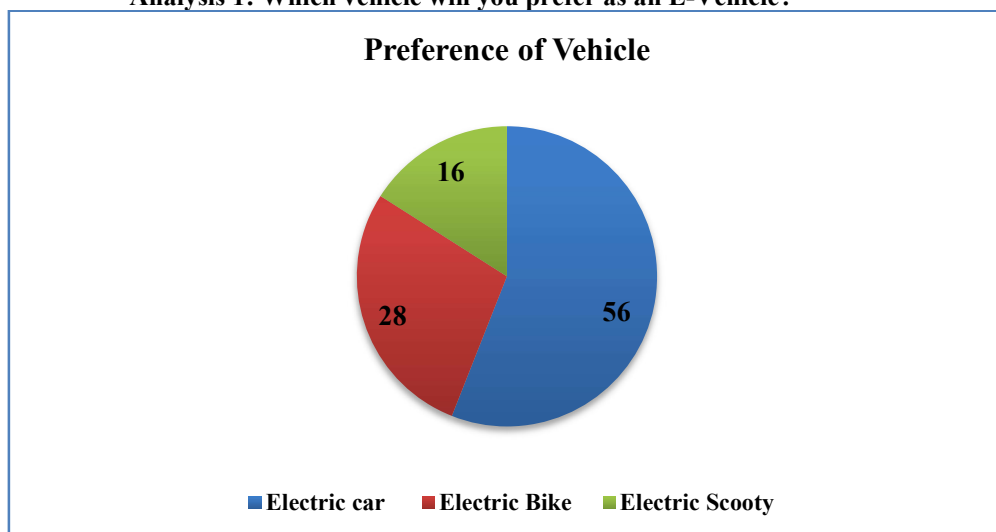
Sr. No.	Occupation	Percentage
1.	Business	22
2.	Service	52
3.	Profession	11
4.	Others	15
Total		100

Table no. 3 Analysis according to Monthly Income:

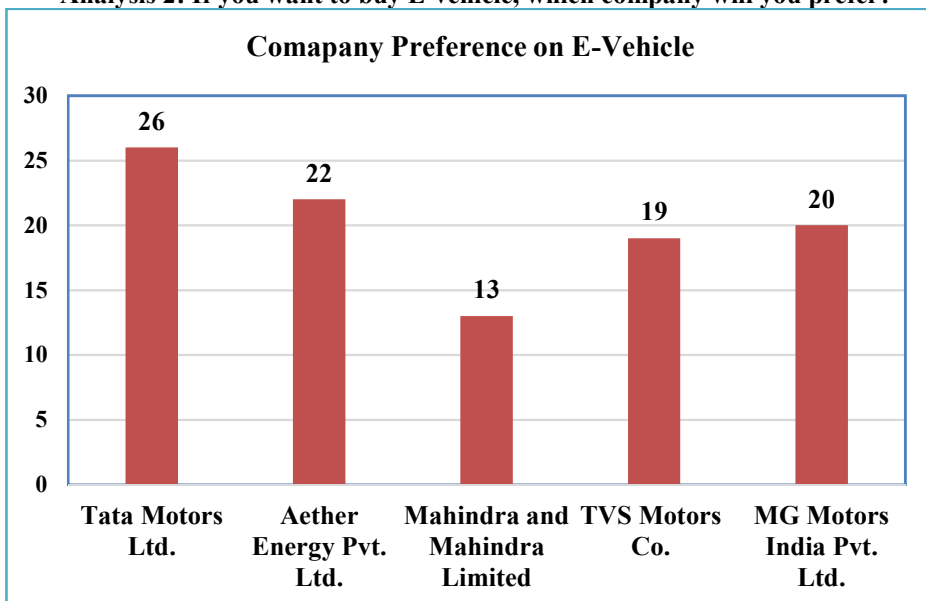
Sr. No.	Income	Percentage
1.	50,000 to 1,00,000	18
2.	1,00,000 to 1,50,000	36
3.	1,50,000 to 2,00,000	27
4.	2,00,000 and above	19
Total		100

➤ **Data Analysis:** Following are the response of respondents on important question related to topic.

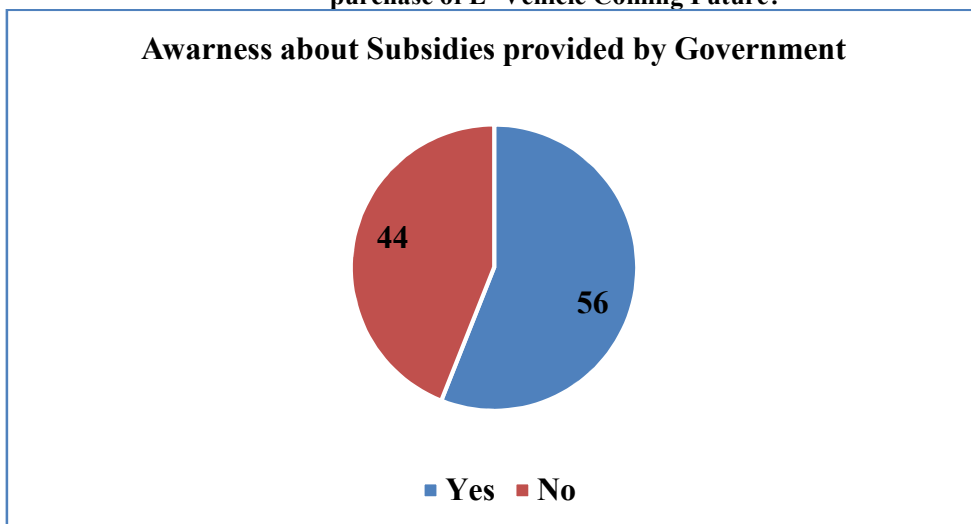
Analysis 1: Which vehicle will you prefer as an E-Vehicle?



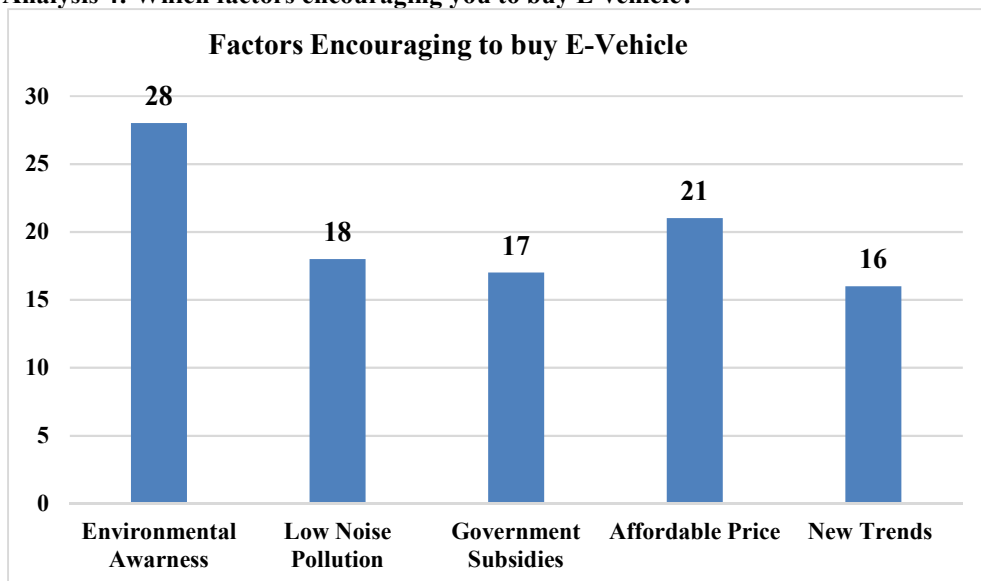
Analysis 2: If you want to buy E-vehicle, which company will you prefer?



Analysis 3: Are you aware about the subsidies provided by the government on purchase of E- Vehicle Coming Future?



Analysis 4: Which factors encouraging you to buy E-vehicle?



Findings:

- Out of 100 people, 52 are male, 48 are female. That's mean the male have more knowledge about E-vehicles & only working ladies having the knowledge about E-vehicles.
- In this analysis as per the group respondents are in age group 20-30 respondents are 23%, 31-40 are 44%, 41-50 are 18%, 51-60 were 15% respondents wants to interested towards E-vehicle.
- Most of the respondents i.e. 22% businessman, 52% Service person prefer to buy E-Vehicle and remaining Professional 11% and Others are 15%.
- As per monthly family income 36% respondents have income Rs. 1,00,000 to 1,50,000 and 1,50,000 to 2,00,000 Prefer E-Vehicle.
- The analysis shows that in overall respondents out of 56% people are prefers electronic car and 28% people are prefers electronic bike and 16% electronic scooty.
- Based on analysis if consumer wants to buy E-vehicle, 26% consumers prefer Tata motors Ltd., 22% consumers prefer Aether energy Pvt. Ltd., 20%, consumers prefer MG motors India Pvt. Ltd., 19% consumers prefer TVS Motors Co. 13% consumers prefer Mahindra and Mahindra Limited.
- As per the Research 44% Respondents said "Yes" they are aware about the Government policy and Subsidies, and 56% respondents said "No" they are not aware about the government Policy and subsidies.
- Based on analysis we find that as per based on research factors encouraging to buy E-Vehicle that is 28% individuals are environmental conscious, 21% respondents buying because this E-vehicle is in affordable price, 18% respondents are prefer because E-vehicle have Low noise pollution, 17% respondents buy this E-vehicle because Government take initiative for environment friendly vehicles so they give the Subsidies on E-vehicle, and 16% respondents are encouraging to buy because they try to New Trends in Automobile Industry.

Conclusion: From the above Percentage analysis and above research, we can said that Most of the respondents prefers environmental awareness, Low noise pollution, affordable price and new trends for buying E-vehicle. Most of the respondents thinks that electric cars are very expensive. Most of the respondents thinks that electric cars are very expensive. We can also conclude that people more prefer electric car as compared with electric bike or electric scooty. People consider positive environmental effect, price, low noise level and new trends for buying E-vehicle. Most of the respondents thinks that electric cars are very expensive. Most of the respondents are agree that electric cars can replace regular cars in terms of satisfying consumer needs. Most of the consumers expect changes like travel efficiency, comfort, maintenance, average and durability from E-vehicle rather than regular vehicle. Overall, based on analysis we can say that the most of the people are not more prefer as Regular vehicle, they prefer other than E-vehicle. Now gradually scenario will change in era.

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नासिरा शर्मा के उपन्यासों में स्त्री संवेदना का स्वरूप

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तुम भूल गए पुरुषत्व-मोह में कुछ सत्ता है नारी की ।

समरसता है संबंध बनी अधिकार और अधिकारी की ॥

वैदिक काल से ही स्त्री जाति नैतिकता, सभ्यता और मानवता का आधार रही है। नारी को शक्ति स्वरूपा माना जाता है। 'यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।' अर्थात् जहाँ नारियों का सम्मान किया जाता है, उस स्थान पर देवताओं का निवास होता है। उत्तरोत्तर काल में महिलाओं की स्थिति में लगातार गिरावट आती गयी। शिक्षा, सामाजिक मान-सम्मान, समानता, स्वतंत्रता, आर्थिक आत्मनिर्भरता आदि पक्ष उसकी नारी-अस्मिता को बनाये रखने में सक्षम है। एकाएक आज नारी-अस्मिता और संवेदना को जानने और समझने के प्रश्न उठने लगे हैं। खामोश, डरी-सहमी दुनिया जिसे औरत के नाम से जाना जाता है, अपने अधिकारों के प्रति सजग हो उठी है। स्त्रीवादी विमर्श नारी के अस्तित्व, अस्मिता, संवेदना के लिए लगातार संघर्ष करता रहा है। 21वीं सदी के सबसे ज्वलंत मुद्दों में से एक मुद्दा 'स्त्री मुक्ति' का है। विकासशील देशों के साथ-साथ विकसित राष्ट्रों में भी यह प्रक्रिया अपने चरम पर है। अपने अहंकारी स्वभाव के कारण पुरुष किसी भी वर्ग का हस्तक्षेप अपने सामाजिक घेरे में नहीं कर पाता है। वह हमेशा स्त्रियों को अपने से नीचे ही देखना पसंद करता है।

आधुनिक समय में स्त्री की अस्मिता और संवेदना को नारीवाद के घेरे में परिभाषित किया जाता है तब उसकी वास्तविक स्थिति पर गौर करना चाहिए कि उनका असल स्थान क्या है। अपने वजूद को ढूँढ़ने और उसे स्थापित करने की जिद ही 'नारी-अस्मिता' है। अपनी जिम्मेदारियों से मुक्ति ही नारी अस्तित्व की पहचान नहीं है। अपितु शक्ति और सामर्थ्य के साथ समाज में अपना महत्वपूर्ण योगदान देकर अपना दायित्व बोध स्वीकारना ही सही मायनों में 'अस्तित्व बोध' है।

पश्चिमी साहित्य के तर्ज पर भारत में यह स्त्रीवादी विमर्श आजादी के आंदोलनों से उठता हुआ छायावाद में 'महादेवी वर्मा' की रचनाओं में मुखर हुआ है। स्त्रीवादी लेखन के दौर में स्वातंत्र्योत्तर हिंदी साहित्य में महिला रचनाकारों में 'नासिरा शर्मा' एक जाना-माना नाम है। लेखिका की रचनाओं में 'स्त्री चिंतक' एक महत्वपूर्ण विमर्श बनकर सामने आया है। इन्होंने अपने साहित्य में नारी अस्मिता को बहुत साधारण शब्दों में समझाया है कि एक औरत जैसी है, जो है, उसकी सत्ता को दूसरे व्यक्ति द्वारा स्वीकार किया जाना ही उसकी अस्मिता को स्वीकार करना है।

मेरे साक्षात्कार में नासिरा लिखती हैं कि—'कायनात की सबसे महत्वपूर्ण और खूबसूरत उपहार के रूप में जिसका दर्जा खुदा के बाद दूसरा है। वह खुदा की बनाई दुनिया की आबादी की सृष्टा है। वह घर-बाहर दोनों जगह जिंदगी को संवारती है।' (2)

नारी-चिंतन में समय की धारा के अनुरूप पुरुष वर्ग के साथ कदम से कदम मिलाकर सामाजिक उन्नति में अपना सहयोग प्रदान करना वर्तमान समय की आवश्यकता है। 'स्त्री विमर्श में पुरुषसत्ता के बराबर खड़े होने का सबसे धारदार हथियार है देह और मातृत्व। देह जिसे समाज स्त्री की शुचिता की कसौटी मानता है और मातृत्व को तो समाज ने स्त्री की गरिमा, उसकी महानता और उसके अस्तित्व से ही जोड़ दिया है।' (3)

'संवेदना' शब्द का अर्थ मानव मस्तिष्क की सहज सरल प्रक्रिया है जो मानवीय चेतना के साथ जुड़ी रहती है। पर व्यक्ति के दुःख-सुख में भागीदार बनना या उसकी संवेदना में अपनी सहानुभूति प्रकट करना एक तरह से संवेदना ही है। संवेदना को जानकर समझकर ही एक बालक का सर्वांगीण विकास संभव है। इसान विभिन्नताओं का त्याग कर जब मानवीय भावना के सर्वोच्च सोपान पर एक रूपता की स्थिति का अनुभव करता है तो यह संवेदना का महानतम रूप कहलाता है।

नासिरा शर्मा का साहित्य कैनवास बहुत व्यापक है। 'बारिशते-ज़हरा, शाल्मली', 'ठीकरे की मंगनी', 'पारिजात' के उपन्यासों के माध्यम से नारी मन की चेतना, संत्रास पितृसत्तात्मक सोच, समानता और महिला स्वतंत्रता की बात कही है। इनके उपन्यासों की नायिकाओं में लेखिका का चरित्र कहीं न कहीं प्रतिबिम्बित होता है। मनोवैज्ञानिक और भावनात्मक रूप से नासिरा ने नारी मन को पढ़ना जाना है।

'बहिश्ते-ज़हरा' की नायिका 'तयब्बा' राजनीति का शिकार होकर कहीं न कहीं अपने वजूद को बचाती हुई दिखायी देती है। स्वतंत्र विचारों की पक्षधर, बोलड, हाजिर जवाब व साहसी तयब्बा परंपरागत तरीके से जीवन को जीने में यकीन नहीं करती। मार्क्सवादी सोच व सियासत के गलत कार्यों का खुलकर विरोध करना उसके व्यक्तित्व का एक गुण है। तयब्बा द्वारा किए जाने वाले खुफिया कार्यों का पता चलने पर खुमैनी और उसके सहयोगियों द्वारा उस पर अनेकों जुल्म किये जात हैं, लेकिन नायिका इन सब मुसीबतों का सामना डटकर करती है और अपनी ऊर्जा का उपयोग सकारात्मक कार्यों को पूरा करने में लगाती है। वस्तुतः नासिरा शर्मा ने इस उपन्यास में नारी की कर्मठ और साहसिक छवि को प्रस्तुत किया है जो विभिन्न बवंडरों में फंसकर भी हताश नहीं होती।

लेखिका का नारी-मुक्ति की बात करता हुआ बेहद महत्वपूर्ण उपन्यास है 'शाल्मली'। इसमें नारी अस्तित्व के नये रस को उभारा गया है जो भारतीय रूप से साथ-साथ एक प्रतिभावन, आत्मनिर्भर आधुनिक युवती है। रूढ़िवादी सोच का शिकार नरेश अपनी पत्नी शाल्मली को अपने से नीचे ही देखना चाहता है। वह पति-पत्नी के सहयोगात्मक रिश्ते को नहीं अपितु दास-दासी के संबंध को दाम्पत्य जीवन के लिये आवश्यक मानता है। शाल्मली अपने आप में पूर्ण है। स्त्रियोचित नैतिकता, कोमलता, बुद्धिकी प्रखरता, संवेदनशीलता, कर्तव्यपरायणता, सुंदरता आदि गुणों से भरीपूरी शाल्मली एक भारतीय नारी की कसौटी पर खरी उतरती है। नरेश उसकी प्रतिभा का सामना नहीं कर पाता इस कारण उससे समानता का व्यवहार न करके उसे हमेशा अपमानित करता है। शाल्मली मानसिक रूप से टूटकर भी खुद को सहज बनाये रखने की कोशिश में रहती है। इस उपन्यास में उस सच का चित्रण किया गया है जिसमें समाज के दोहरे मापदण्डों और नजरियों को प्रस्तुत किया गया है। एक ओर समाज और परिवार अपेक्षा करता है कि एक स्त्री अपना अस्तित्व और अस्मिता भुलाकर घरेलू मोर्चों के साथ-साथ बाहरी दुनिया की बागडोर भी संभाल ले।

शाल्मली का चरित्र सामान्य होते हुए भी असाधारण लगता है। वह पति द्वारा त्रास देने पर भी आँसू नहीं बहाती, बल्कि समय-समय पर उसको जवाब देने का एक चुनौती भरा तेवर भी रखती है। वह अपने दाम्पत्य जीवन का अंतःसंबंध विच्छेद करके नहीं करना चाहती। उसका विश्वास व्यक्ति को सुधार कर रिश्ते को बचाने में है।

"पुरुष तक पहुँचना मेरा जीवन लक्ष्य नहीं था, मगर उसकी महता से मुझे इन्कार भी नहीं। वह औरत का पूरक होता है, उसके जीवन में रंग भरता है और फिर मेरी जैसी औरत जिसकी संवेदना पूर्ण रूप से मुखरित हो, वह पुरुष का साथ क्यों छोड़ेगी, मगर जब पुरुष एक मित्र, एक मनुष्य, एक जीवन साथी की तरह न मिले, तो उसमें इतना साहस है कि वह इस सम्बन्ध की महिमा से इनकार कर दे भले ही उसकी याद में सारा जीवन बिता दे। उसकी उपस्थिति कतई जरूरी नहीं है, मगर सम्मान के दाँव पर नारीत्व की बाजी हरगिज़ नहीं लगा सकती। चाहे सारा जीवन निपट अकेला ही क्यों न रहना पड़े।" (4)

इस प्रकार 'शाल्मली' परिस्थितियों के बहाव में बहते हुए भी खुद को संभालने में सक्षम है। पति का प्रेम, सम्मान और पत्नी का वजूद स्वीकार करने की संवेदनात्मक चाह शाल्मली को और अधिक दृढ़ता प्रदान करती है।

'ठीकरे की मंगनी' की महरूख का विरोध सौम्यपूर्ण तरीके से इस उपन्यास की कथावस्तु का आधार बना है। बचपन के टोटके को मंगनी के रूप में दिखाया जाना एक अंधविश्वास है। यह रूढ़ि किस प्रकार एक स्त्री की मानसिक चेतना को आघात पहुँचाती है उसका जीता-जागता उदाहरण है 'महरूख'। पिता को वर तलाश करना और उसे अपना जीवनसाथी बना लेना भारतीय विवाह की एक परंपरा कही जा सकती है। महरूख भी इसी परंपरा के तहत अपना भावी जीवन निर्धारित करती है। लेकिन रफत मियाँ के धोखे और अपनी अस्मिता को विखरता देख महरूख का विद्रोह कर उठना उसके नारी अस्तित्व को बरकरार रखने के लिए आवश्यक है। महरूख अपने जीवन के उतार-चढ़ाव से शिक्षा प्राप्त कर अपने जीवन की दिशा गाँव वालों के बीच रहकर उनका जीवन सुधारने के संकल्प के साथ तय करती है। यही नहीं उस परंपरा को भी बदलती है जिसमें एक स्त्री का घर उसके बाप या पति के नाम से नहीं बल्कि स्वयं उसके नाम के साथ जाना जाता है। महरूख अपनी कमजोरियों पर विजय प्राप्त करके लगातार खुद को एक सशक्त महिला के रूप

में ढालती है। निस्संदेह परंपरागत नायिका के बंधनों को तोड़कर 'महरूख' औरत की अस्मिता, अस्मिता और संवेदना के संघर्ष को बयान करती हुई चित्रित हुई है।

'पारिजात' उपन्यास की नायिका 'रूही' एक संभ्रात मुस्लिम परिवार की एक शिक्षित युवती है जो आधुनिक होने के साथ-साथ अपनी परंपराओं और पारिवारिक रिवाजों से बंधी है। काजिम के साथ प्रेम विवाह करने और शादी के बाद एक हादसे के अन्दर काजिम का खुदकुशी करना रूपी के जीवन को गहरा आघात पहुँचाता है। पति का वियोग, अकेलेपन, खुशियों का रूठ जाना, बेवा माँ की चिंता आदि ऐसी नारि संवेदनाएँ हैं जो लखिका ने रूही के माध्यम से प्रस्तुत की है। पारिवारिक पृष्ठभूमि से धनी रूही सौंदर्य में भी काफी धनवान थी, लेकिन बेवा होने के बाद उसके जीवन में खालीपन का फैलाव ही नज़र आता है। दोस्त रोहनदत्त के दुःख के साथ वह अपना संवेदनात्मक जुड़ाव महसूस करती है। रोहन के पुत्र पारिजात की गुमशुदगी में उसे अपने मातृत्व का विफल होना महसूस होता है। वह कहीं गहरे संवेदना के धरातल पर 'टेसू' के मिल जाने और उसे अपने पुत्र की तरह प्रेम करने के लिए लालायित रहती है।

बहरहाल 'रूही' रिश्तों की महीन संवेदनाओं में बुनी हुई एक नारी पात्र है जो अपने दुःखों को दूर करने के लिए किसी भी रिश्ते को बैसाखी के रूप में इस्तेमाल करने में विश्वास नहीं करती अपितु हर परिस्थिति का सामना वह एक चुनौती के रूप में करती है जो उसकी संवेदनाओं को पोषित करने में सहायक है।

निष्कर्ष रूप से 'नासिरा शर्मा' के उपन्यासों में 'स्त्री-संवेदनाओं' के विभिन्न रूप देखने को मिलते हैं। 'शाल्मली' हो या 'ठीक्रे की मंगनी' दोनों अपने-अपने स्वर पर नारी-मुक्ति की आवाज़ उठाते हुए दिखायी देते हैं। अपने अस्तित्व की तलाश, दाम्पत्य जीवन स जुड़ी संवेदना, अकेलेपन से जनित संवेदना, पितृसत्तात्मक सोच से उपजी संवेदना, राजनीति की गंदगी से शिकार स्त्री आदि संवेदनाओं का स्वरूप लेखिका के उपन्यासों में देखने को मिलता है। 'बहिश्ते जहरा' की 'तयब्बा' नारी शक्ति का एक मजबूत उदाहरण बनकर सामने आती हूँ तो शाल्मली साथ में चलना संभव हो तो ठीक वरना अकेले ही अपने पथ पर बढ़ते रहने की प्रेरणा देती नज़र आती है। 'महरूख' भी नारी मुक्ति की बँधी-बँधायी लीक से हटकर औरत के लिए उसके स्वयं के घर की अवधारणा को स्पष्ट करता हुआ नज़र आता है। वहीं 'रूही' का दुबारा जिंदगी को एक नये रूप के साथ स्वीकार करना स्त्री का अंतिम सांस तक लक्ष्य प्राप्ति तक संघर्ष करने की स्थिति को स्पष्ट करता है। नारी संवेदनाओं को पोषित और उसे नयी दिशा देते हुए नासिरा शर्मा के उपन्यास सही मायनों में 'नारी सशक्तिकरण' का प्रतिबिम्ब है।

संदर्भ सूची

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मोबाइल फोन का व्यक्ति और समाज पर प्रभाव

प्रीतिबहेन ए. पटेल

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संचार और सूचना प्रौद्योगिकी ने संपूर्ण विश्व को एक छोटे से कमरे में खड़ा कर दिया है। आज एक कमरे में बैठकर सिर्फ एक बटन दबाकर सारे विश्व को देखा जा सकता है। किसी भी घटना की खबर फैलने की गति और प्रकाश की गति को बिच अब कोई अंतर नहीं रहा। भारत की सूचना प्रौद्योगिकी के क्षेत्र में प्रगति विश्व स्तर की है। सूचना प्रौद्योगिकी ने मानव जीवन के सभी पक्षों को सभी दिशाओं से प्रभावित किया है। चाहे वह सामाजिक क्षेत्र हो या आर्थिक या फिर राजनैतिक सूचना क्रांति ने विश्व का एक वैश्विक गाँव बना दिया है। आज हम बिना सूचना प्रौद्योगिकी के विकास की कल्पना नहीं कर सकते लेकिन इसने समाज में कुछ असमानता को भी जन्म दिया है। फिर भी हम यह कह सकते हैं कि ईईए खोज ने आदिम युग से हमको बहतर बनाया है। आदिम युग जब लोगो को अपने प्राथमिक संबंधों से बहरके हलचलों की कोई जानकारी नहीं होती थी जबकी आज के युगमें हम पूरे विश्वकी जानकारी इस मोबाइल फोन के ज़रिए प सकते हैं। मोबाइल फोन आज के समय में सूचन प्रौद्योगिकी सबसे बहतर खोज मनी जाती है आजका युवधान इसके उपयोगसे विश्व की सभी जानकारी प्राप्त कर सकता है। मोबाइल व्यक्ति की भौतिक और सामाजिक दूरी को कम करता है, लेकिन साथ में यह भी कह सकता है की यह मोबाइल समाज के विकास में अभिशाप भी बन सकता है यह उपकरण जहा एक तरफ मनुष्य को प्रगति की उचाई पर ले जाने की क्षमता रखता है वही उनका नकारात्मक प्रयोग अब तक के हुए विकास को शून्य भी कर सकता है।

मोबाइल फोन :आह हर किसी के पास मोबाइल फोन मोबाइल फोन आज की जरूरत बन गया है हम मोबाइल को बिना घरसे निकलनेकी भी नहीं सोचते तो यह मोबाइल को आविष्कार मार्टिन कूपर मोटोरोला कंपनी की अपनी टिम के साथ मार्टिन कूपर ने सान 1973 में पहला मोबाइल फोन बनाया था और उसका वजन दो किलोग्राम था इसके करीब 10 साल बाद मोटोरोलाने पहला मोबाइल ईटसेट बाजारमें उतारा था, मात्र दुनियामें इसके करीब साढ़े छ अरब उपभोक्ता है।

21 मी सदी में टेक्नोलोजी इतनी विकसित हो गई है जिसने दुनिया को बहुत छोटा कर दिया है मोबाइलको नया सेलफोन है। इसे फले उपभोग की वस्तु के रूपमें देखा जाता था। आज यह जरूरत बन गया है। यही इसकी उपलब्धि है, इसके माध्यम से लोग अपने दोस्तों और रिस्तेनरोसे जुड़े रहते हैं। यह एक दूसरे के सुख-दुःख की संवेदना का भागीदार बंता जा रहा है, ऐसी परिस्थिति में बुधीजीवी वर्ग, वैज्ञानिक, राजनीतिक एवंप्रशासनिक लोगो के कंधो पर इसका दायित्व का भर बढ़ गया है की किस तरह एक-दूसरे की भावनाओ को जल्द से जल्द पहुंचा, सके, यंत्र-उपकरण के युगमें सभिके पास समय की कमी है लेकिन व्यक्ति एक-दूसरे के साथ जुड़ा रहना चाहता है जिस की आवश्यकता उसे समय-समय पर पड़ती रहती है। उस समय मोबाइल उसकी यह आवश्यकता को पूरी करता है हम मोबाइल फोन से न सिर्फ बात करते हैं लेकिन इंटरनेट के माध्यम से विश्व में काही भी किसी प्रकार के कार्यक्रमोको देख सकते हैं, मनोरंजन के क्षेत्रमें भी इसका व्यापक प्रयोग किया जाता है। मोबाइल व्यक्ति भौतिक और सामाजिक दूरी को कम करता है और आपस्में संपर्क बनाये रखता है, इसके साथ साथ आज मोबाइल स्टेट्स सिंबल के रूप में भी देखा जा रहा है, तो स्पर्धा के इस युगमें कंपनिया सस्ता मोबाइल उपलब्ध कर रही है। आज मोबाइल ने कम्प्युटर का समानार्थक स्वरूप भी लेना शुरू किया है, परंतु इसके साथ-साथ इसका दुरुपयोग भी किया जा रहा है। जिस से समाज पर गंभीर असर होती है।

मोबाइल फोन की आवश्यकता

आज मोबाइल फोन लोगो की आवश्यकता बन गया है तो व्यक्ति और समाज इस पर आश्रित होता जा रहा है। मोबाइल फोन हमार हर दिन के काम के लिए एक उपयोगी गैजेट है। वे दिन गए जब मोबाइल फोन का उपयोग केवल संचार उद्देश्यों के लिए किया जाता था/ आज वे हमारे दैनिक जीवन में विभिन्न उद्देश्यों के लिए उपयोग किए जाते हैं, मोबाइल आज युवा वर्ग की जीवन शैली एवं जीवन अवसर दोनों का ही एक अविभाज्य स्वरूप है। आज कंपनीया प्रतिस्पर्धा के कारण अपनी सेवाएँ न्यूनतम डरो पर उपलब्ध करा रही है। बैंकिंग और भुगतान में यह आवश्यक बन गया है। स्मार्ट फोन में मोबाइल बैंकिंग का उपयोग करके दोस्तों, रिस्तेदारों या आँय लोगो को पैसा तुरंत

हस्तांतरित किया जा सकता है। इस के अलावा कोई भी आसानी से अपने खाते के विवरण तक पहुंच सकता है और पिछले लेनदेन को जान सकता है। आज टेलीफोन का बिल, बीजलिका बिल बैंक एकाउंट की जानकारी आदि कई ऐसी नवीनताएँ हैं जो मोबाइल के माध्यम से प्राप्त की जा सकती हैं तथा क्रेडिट कार्ड के माध्यम से इसे इन बिलों का भुगतान भी कराया जा सकता है। ऐसे में वर्तमान समय में उतरदाताओं से उनके लिए मोबाइल फोन की आवश्यकता की आवृत्ति जानना आवश्यक समझा गया है और इस सब संबंध में उनसे जो जानकारी मिली वह निम्न कोष्ठक-1 प्रदर्शित है।

मोबाइल फोन की आवश्यकता के आधार पर उतरदाताओं का वितरण

आवश्यकता की मात्रा	युवक	युवती	कुलयोग
बहुत ज्यादा	10	06	16
ज्यादा	27	25	5
थोड़ा बहुत	10	08	18
बहुत कम	03	09	12
बिलकुल नहीं	00	2	02
कुलयोग	50	50	100

उपरोक्त कोष्ठक के अवलोकन से स्पष्ट है कि मोबाइल फोन की बहुत ज्यादा आवश्यक रखने वाले 16 युवाओं में 10 अर्थात् 20 प्रतिशत युवक और 6 अर्थात् 8.33 प्रतिशत युवती हैं। ज्यादा आवश्यक महसूस करने वाले 52 युवकों में 27 अर्थात् 54 प्रतिशत युवक और 25 अर्थात् 50 प्रतिशत युवती हैं। इस तरह कुल 100 उतरदाताओं में से सर्वाधिक उतरदाता ऐसे मिले हैं जो मोबाइल फोन का प्रयोग करते हैं तथा 4 प्रतिशत उतरदाता अध्ययन में ऐसे मिले हैं जो मोबाइल फोन का प्रयोग नहीं करते हैं।

मोबाइलफोन की व्यक्ति और समाज पर प्रभाव :

आधुनिकयुग में युवा प्रभाव के बिना जीनेकी कल्पना भी नहीं कर सकता। युवा के लिए मोबाइल फोन ऐसा साधन है की एक वक्त का यदि भोजन न मिले तो चलता है लेकिन मोबाइल के बिना एक दिन भी बिताना मुश्किल है। युवा का मानना है की मोबाइल फोन की सहायता से उसका काम त्वरित और बहतर होता है और मनोरंजन भी प्राप्त कर सकते हैं। और फुरसदके वक्त जब बेचेनिका अनुभव के समय पर मोबाइल फोन सहारा बनता है, ऑनलाइन शॉपिंग की सफलत के कारण शॉपिंग के स्थल पर कतारमें खड़े नहीं रहना पड़ता ऑनलाइन शॉपिंग करके वक्त और खर्च दोनों का बचाव कर सकते हैं। मोबाइल फोन के माध्यम से युवा अपनी पढ़ाईमें कहीं प्रश्नों का हल निकाल सकते हैं। सोशल मीडिया साइट के प्रयोग द्वारा वर्तमान विश्व की सभी घटनाओं के प्रयोग द्वारा वर्तमान विश्व की सभी घटनाओं के बारेमें जानकारी उपलब्ध हो जाती है। google, chrome Edline, Quizlet, Dictionary, Com. आदि के उपयोग से युवा विद्यार्थी अपने कई कामों में संबंधित माहिती प्राप्त कर सकते हैं।

मोबाइल ने बेशक हमारी ज़िंदगी आसान की हाय लेकिन मोबाइल के साथ जुड़ी परेशानिया को भी हम नकार नहीं सकते, मोबाइल से होने वाले रेडिएशन और मोबाइल फोनो का गलत इस्तेमाल होना आज हमारे लिए एक खतरे का सूचक बन चुका है। कहते हैं की अति हर चीज की आदत बुरी होती है उसी तरह लगता है। आने वाले वक्त में मोबाइल को लत युवा को बहुत बड़ी परेशानिया खड़ी करेगी। अगर आज मोबाइल युवको के भरोसे का साथी है तो उनके भरोसों को तोड़नेमें भी मोबाइल सबसे अधिक सहायक रहा है मोबाइल फोन पर लोगो का भ्रम भी है तो उन्हे भरोसा भी है, मोबाइल के कई फायदे हैं टीएम कई घटक नुकषण भी है।

मोबाइल फोन का विकिरण मानव स्वास्थ्य और वातवर्ण पर प्रभाव डालता है। समाज के अधिकतर लोग मोबाइल फोन का उपयोग करते हैं इसलिये मोबाइल फोन चर्चा का विषय बन गया है। 31 मई 2011 में who के अनुसार मोबाइल फोन को लंबे समय तक इस्तेमाल करने से हानिकारक हो सकता है। मोबाइल फोन का समाज के, सभी क्षेत्र में उपयोग जाता है वो व्यक्ति के संबंध हो, आफिस या फिर आर्थिक क्षेत्र, राजनाइटिक सभी गृह इससे व्यवहार किया जाता है। यह समाज के लोगो को पूरे विश्वकी जानकारी प्राप्त करता है लेकिन यह भी कहना अनुचित नहीं होगा की इसी फोन ने मानव संबंध में दूरी लाने का काम भी किया है, मानव जहा भी जाता है वो फिर सदी हो या अन्य कोई भी सामाजिक प्रसंग वह अपने मोबाइल में ही घुसा रहता है, जिससे सामाजिक दूरिया बढ़ती है, उसे समाज के कोई भी कार्य में रस नहीं रहा, वह मोबाइल में मनोरंजन या गेम्स में इतने मसगुल हो जाता है की समाजिकता का उसके जीवन में कोई नाम ही नहीं रहता, आज कल हर प्रकार की माहिती मोबाइल पर मिलती है इस लिए बच्चों को या युवा को जोभी माहिती की जरूरत है वह मोबाइल से प्राप्त कर लेता है वो अपने आप कुछ नहीं करता जिससे उसकी सृजन शक्ति कम हो गई है, इसमें सबसे ज्यादा नुकषण विद्यार्थी वर्ग का होता है जो अपना

समय पढ़ने के बजाय फोन पर गण सुनने, अनावश्यक बातें करने, व्हाइट एप्प और फेसबुक पर चेटिंग करने माँ अपना वक्त बिताते हैं। इससे उनकी पढ़ाई का स्तर गिर रहा है, मोबाइल फोन आते ही पुस्तकों का जो अधिक प्रयोग होता था वह कम हो गया है। इससे हम कह सकते हैं कि मोबाइल फोन के कितने फायदे भी हैं और नुक़्शन भी यदि फायदे की बात करें तो।

मोबाइल फोन के फायदे :

- आसानीसे खरीदा जा सकता है और बजटमें सबके बजट के हिसाब से भी उपलब्ध है।
- इससे दूसरे फोन में बात करने का अलावा हम संदेश भी आसानी से भेज सकते हैं। सब इंटरनेट के मोबाइल फोन से जुड़ने के बाद इसकी खासियत बहुत बढ़ गई है। और समय का साथ इसकी सुविधाएँ भी लगातार बढ़ती जा रही हैं।
- इसमें समय की भी काफी बचाव होती है आज बैंको के लेनदेन, इससे आसानीसे की जाती है, और रेलवे या बसका टिकट भी इससे करा सकते हैं।
- ये लाखों लोगोंका रोजगारक साधन भी बना है।
- नोक़रियों के लिए आवेदन करना, अपने पाठ्यक्रम को साज़ा करना मोबाइल फोन के उपयोग के साथ आसान हो गया है।
- मोबाइल फोन का मनोरंजन उपकरण के रूपमें भी इस्तेमाल किया जा सकता है।
- मोबाइल फोन हानिया (नुक़शान)
- अधिकतर लोग इसका उपयोग केवल अपने मनोरंजन के लिए करते हैं, और इससे समय की बरबादी होती है, जिसमें कितने आवश्यक काम किया जा सकते हैं।
- गड़िया चलते वक्त पर लोग इससे बात करते हैं जिससे कई दुर्घटनाएँ भी हो सकती हैं।
- खासकर विधार्थियों के लिए जो इसमें खुदकों उलजाए रखते हैं, पढ़ाई में बढ़ा आई है, वो खेलकुद सब छोड़कर मोबाइल माँ रहने पर उसके शरीक विकास में और मानसिक विकास माँ कमी आती है। साथ ही किसी भी देश या अर्थव्यवस्था के लिए भी या अच्छा नहीं है क्योंकि आज का युवा ही देस का भविष्य होता है।
- आज लोगमें सहनशीलता कम होती जा रही है क्योंकि परिवार से ज्यादा वक्त फोन को दिया जाता है।
- मोबाइल बैंकिंग की सुविधा आ जन से क्रेडिट कार्ड नंबर बैंक डिटेल्स की चोरी से पैसा चोरी की घटनाएँ आम हो गयी हैं।
- Who ने कहा है की मोबाइल का ज्यादा उपयोग रेडिएशन इफेक्ट के कारण ब्रेन केनसर का कारण बन सकता है।
- लिखना या ध्यान से सुनने के जरूरत नहीं समजी जाती क्योंकि हर बात का जवाब गूगल में मिल जाता है।
- मोबाइल फोन ने समाज में व्यक्ति की शारीरिक, मनशिक एवं आर्थिक स्थिति पर भी गहरा असर डाला है।

निष्कर्ष

उपरोक्त विवेचन से यह निष्कर्ष निकाल सकते हैं कि मोबाइल फोन के उपयोग में कोई बुराई नहीं है, वास्तवमाँ इसने हमारे जीवन को समृद्ध और आसान ही बनाया है, लेकिन यह उपयोग कर्ता पर निर्भर करता है की वह इसका सदुपयोग करता हा या फिर दुरुपयोग यदि व्यक्ति इसका उपयोग उचित ढंग से और सृजनात्मक कार्यों के लिए करता है, तो मानव, जीवन का विकास और प्रगति के पाठ पर अग्रेसर होगा।

संदर्भ सूची :

1)	डॉ. सुधीर सोनी	नवीनमीडिया, प्रविधिया.. द्रशय, श्राव्य, एवं लिखित माध्यम, बूक इंकलेव जयपुर
2)	डॉ। कृष्णकुमार	आधुनिकता के आईने में भारतीय शिक्षित युवा, विकास प्रकाशन कानपुर
3)	अखिलेश्वर	आधुनिक भारतीय समाज: बदलाव की चुनौटिया, समय प्रकाशन, नई दिल्ली
4)	आदुजा राम	सोशियोलोजी ऑफ यूथ सबकेलचर, रावत पब्लिकेशन जयपुर,
5)	डॉ। नगीनमोदी	संचार माध्यमों आरा। आरा। शेटनी कपनी

A study of emerging Nations' E-commerce businesses during the installation of modern systems**Pushendra singh Rathore**

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Abstract

The rapid spread of the Internet gave birth to the concept and practice of electronic commerce (e-commerce, hereafter), which has become a common phenomenon in the world today. Internet-based economic structures and information clusters are the new business reality, as organizations and individuals enjoy the ease of purchasing goods and services from foreign shores. However, most developing countries are far from experiencing this reality due to a number of factors hindering e-commerce from flourishing.

Key Words: E-Commerce, developing countries, impact, barriers

Introduction

E-commerce is defined as the electronic process by which individuals or organizations conduct transactions, such as buying, selling, transferring, or exchanging products, services, and/or information (Turban, McLean, and Weatherby 2004). In short, e-commerce effectively eliminates the need for heavy investment or expenditure on physical infrastructure to develop a global presence, thus revolutionizing the way business is done worldwide. Especially for developing countries, it has the potential to offer solutions to many prevalent problems such as remote healthcare and education delivery. However, these countries are unable to reap these benefits, as there is a huge gap between the rates of adoption, implementation and use of e-commerce in developed and developing countries, and developing countries largely lag behind. This article aims to understand the various reasons for this as well as the potential impact of e-commerce technologies for developing countries. It begins by presenting the broad disparities between the two countries, before discussing the various barriers faced by these countries that hinder the growth of e-commerce. It also sheds some light on research on critical success factors for e-commerce, at least several of which are conspicuously absent in these countries. It concludes with some of the steps taken to promote e-commerce in these countries and the idea that strategic focus is necessary if developing countries seek economic growth through e-commerce. High growth, yet a rocky road – the case of developing countries Developing countries represent a market with enormous potential for e-commerce. Academic research generally mentions e-commerce as a good strategy and an ideal opportunity for these countries to take advantage of new economic opportunities. According to UNDP (2005), developing countries should embrace e-commerce wholeheartedly because it will increase their economic and social development, increase trade productivity, reduce business operating costs and inter- The level of domestic integration with international markets will increase. ,

These countries generally have low basic internet usage rates, but high growth rates. UNCTAD (2005) reported that between 2000 and 2005, the population of Internet users in these countries increased by nearly 400 million, a growth rate of 300%, and among all their Web users. The

international ratio has increased by 25. % to 40%. Internet bandwidth has a similar trend as the bandwidth growth in these countries was double that of developed countries. Although these statistics can be exaggerated with respect to the corresponding increase in e-commerce adoption in developing countries, there are many local realities that act as obstacles to these countries seeking economic prosperity through e-commerce (Molla and Heeks 2007). Success Stories – Still a long way to go

This is not to say that e-commerce is not thriving in these countries. Hussain (2013) quoted the example of China, where online trade skyrocketed by 120% in the previous ten years. This is hardly surprising as research on e-commerce in developing countries pins the country as most likely to emerge as the world leader in the global e-commerce market, with its third largest Internet user population in the world. Its business leaders are generally cognizant of the benefits of e-commerce in terms of enhancing Chinese presence in the international business arena, strengthening business processes and channels, and forming better customer relationships. These factors notwithstanding, the country is still struggling with realising the full potential of e-commerce due to state restrictions, payment systems, and inadequate telecommunication facilities (Stylianou, Robbins and Jackson 2003).

Latin America, of which Brazil comprises 59%, also exhibited monumental growth in e-commerce, as revenues increased from 1.6 billion USD to 43 billion USD in the last ten years (Hussain 2013). Another developing country which is displaying rapid progress is e-commerce is India. While the sector may still be in its infancy stage, research showed that it grew from 3.8 billion USD in 2009 to 12.6 billion USD in 2013, which equated to a CAGR of approximately 35%. The lion's share of this market, roughly 70%, is held by online travel, but e-retail is the fastest-growing segment (PWC 2014).

India – Logistics Hindering Growth of E-Commerce

Extending the example of India, for this country, logistical issues act as one of the barriers to e-commerce growth. All the logistics models envisioned in the country target large metropolitan cities and Tier-1 cities, where customers are generally from the upper affluent or middle class, and have easy access to the Internet. Additionally, delivery costs are high for e-retailers, as most goods ordered online are delivered by air. This causes airlines to run out of cargo space at times of high demand, such as the weeks before the Indian festival of Diwali, and to rely on external delivery firms. But while India can boast the second highest number of mobile users in the world, e-retail sales account for less than 0.5 percent of the country's total retail sales. When this figure is compared to 6% in the US and 5% in China, it seems as though the country's e-commerce sector needs to strengthen its delivery network (Narayan 2014).

However, the outlook is not entirely bleak, as e-retailers are trying to set up their own logistics businesses by investing the required capital to deal with various issues related to fake addresses, cash-on-delivery and product returns. Flipkart and Amazon India have already taken various steps in this regard. However, setting up a captive logistics infrastructure is not without its risks – these companies are finding their delivery costs to be 10 to 20 percent higher than those of logistics specialists. Higher delivery costs could erode the benefits of free delivery by e-retailers, who are already struggling to succeed in a complex business model that offers low profit margins (PwC 2014). Barriers To Growth Of E-Commerce In Developing Countries

Regardless, there are many obstacles in developing countries which seriously hinder the growth of their e-commerce industry. E-commerce has the potential to provide many opportunities in a manner unprecedented by other technological advancements, with its positive impact on trade, investment, business transactions, and market penetration (Wresch and Fraser 2011). But the conclusion reached by many researchers who have tried to search for the realisation of these benefits in developing countries has been, by and large, disappointing. According to Molla and Heeks (2007, 105), “the majority of businesses do not appear to have obtained E-commerce benefits in terms of expanding their access to markets, improving their reach or linkages to customers or suppliers, or in relation to cost savings or other efficiency gains”.

The obstacles may vary between countries and regions but the commonly reported barriers that these countries face include a severe dearth of managerial skills requisite to formulate and implement an e-commerce strategy for business. Internet connectivity with regard to the cost, quality, and speed of the service provided is another stumbling block while lack of effective branding and trust issues is another important barrier to e-commerce growth. The latter has succeeded in pricking the e-commerce bubble in these countries as buyers feel more secure conducting transactions from renowned companies and brands (usually belonging to developed countries) rather than from unknown companies online (Travica et al. 2007). Lack of robust logistical networks is a barrier already discussed with reference to the Indian e-commerce market, and this factor is a common barrier for e-commerce in developing countries. Another common obstacle these countries face is the absence of a sound legal and regulatory environment for e-commerce, which acts as a deterrent for both buyers and sellers to conduct business over the Internet (UNCTAD 2004).

Pre-Conditions for Success of E-Commerce Initiatives

A very relevant aspect for the purpose of this discussion are the necessary conditions that favor the growth of commerce in a country. Travica et al. (2007) and Sridhar and Sridhar (2006) conducted research and found some common critical success factors for this business. These authors stated that for a commerce initiative to be successful, the first and foremost condition is the customer's readiness, or disposition, to engage in commerce. Travica et al. (2007) refer to this as the "trust layer", and describe it as the readiness that buyers may or may not show to adopt a business, depending on their historical interaction with it. It happens Arises from association or reduction. He compares the United States and Latin America, where the former has always been comfortable with catalog-based purchasing, and the latter treats purchasing as a social act that requires interaction. Trust, as discussed earlier below, is an important aspect of this layer: even in the US, where Amazon and eBay earned more than US\$4 billion and US\$15.7 billion, respectively, in the first quarter of 2008, and customers have traditionally But are associated with this process. Persistent issues remain regarding trust in online shopping (Elbeltagi 2007; Feigenbaum, Parkes, and Pennock 2009). In developing countries, due to the newness of e-commerce as a concept, there has been a significant decline in inclination towards e-commerce, due to which the adoption rate is low.

Other conditions include technical and administrative skills and law. Travica et al. (2007) reported that although technical skills are increasing, there is a shortage of managers prepared to promote this commerce product. Regulatory reforms are becoming more conducive to incremental commerce efforts, as noted by Kriyawasam (2008) when he reviewed the efforts of

Asian countries, such as Sri Lanka, to provide better legal electronic signatures. The legislation was on its way to passage. , Help.

The services of e-payment and banking systems and software must be available in a country that expects to achieve economic growth through e-commerce. This is another limitation that can be considered a work in progress, as banks in developing countries are equipping themselves with systems for electronic payments and local software support. Telecommunication infrastructure is still a major shortcoming in developing countries because, despite increasing rates of Internet penetration, these countries still report a very low ratio of user accounts per 100 people. Logistics networks, including delivery services and transportation infrastructure, are prerequisites for business growth, and are areas where developing countries struggle (Resch and Fraser 2011). Delivery services are not reliable, and this, combined with inferior technology (compared to the US) and strict customs laws, make international shippers reluctant to do business with these countries, even though European countries generate billions of dollars in revenue each year. are , Transport infrastructure problems include customs delays, excessive customs fees, long delays in delivery to customers, and sudden increases in the costs of input and delivery of finished products. These problems are found in developed countries, and to a greater extent in developing countries, because developing countries often find themselves unable to make the necessary national expenditures in the above areas.

Recommended measures to boost growth of e-commerce in developing countries

The term 'digital divide' is often used to refer to "the disparity between societies and societies in the adoption and dissemination of electronic information and communication technologies (ICT) and e-business practices" (Janes and Noor 2005, 82). . In terms of e-commerce adoption and development, the gap between developed and developing countries is gradually narrowing. However, one of the key success factors for e-commerce is training and education. Developed countries primarily have to contend with the digital divide, with e-commerce becoming scarce due to the large scale of prose and little or no grasp of the English language. Therefore, the most important approach that needs to be taken is to build capacity in e-commerce skills. A variety of resources can be provided through training and the use of the Internet, such as distance learning and special links with universities. India has been used effectively by the free university to forget the opportunities offered by niraksharata through low and e-commerce (He Royba et al 2008).

Government has a very strong role State policy, especially legislation, significantly influences e-commerce adoption and growth. One of the most important suggestions that can be made, which counters the many obstacles in the growth of e-commerce, is the development of a supportive regulatory and legal environment. E-comers support the strategy even when the consumer and the business need and trust its base, and are confident about its security and authenticity (Zaid 2008). To realize them, a solid regulatory umbrella-with competent laws related to business, consumer protection,-transactions and cyber-crime regulations- should be included in the preventive measures to address the situation of fraud. . Statistics (2015) show that developing countries are in the process of adopting these laws; In particular, the peoples of East and Central Africa have not adopted these laws or drafted laws. Importantly for online businesses, the Internet by its very nature exposes consumers to potential risks from fraud and deception.

Restructuring of financial processes in developing countries is needed to enable online payment mechanisms and credit. Developing countries are generally on the back foot in this regard, save for governments that actively support and benefit from e-commerce, such as Korea. In fact, regulatory support has a greater impact on e-commerce in developing countries than in developed countries (Zhou et al. 2004). Adoption acts as a major barrier to e-commerce in developing countries, and governments must invest in the legal, financial, logistics and telecommunications that are the backbone of any e-commerce initiative. It is important that the regional integration community and the country collaborate with developing countries to facilitate e-commerce for developed countries, and ensure that e-commerce across e-commerce is enabled. Moving forward.

Conclusion

A common argument against free trade and liberal markets is that it widens the gap between developed and developing countries. The recent growth of the Internet economy has fueled this criticism, as the digital divide has exposed stark disparities between countries that are information-equipped and those that are not. Given the immense potential for e-commerce to serve as a powerful tool for bridging this gap and for developing countries to achieve economic equality, it is imperative that these countries position themselves for e-commerce development. Adapt national strategies and policies. Their resources and circumstances. Subsequently, investment in telecommunications infrastructure, legal and regulatory environment, strong institutional reforms, and training and education of human resources will ensure that developing countries become strong contenders in the global e-commerce sector.

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मत्स्यपुराण एवं अग्नि पुराण में राजगृह निर्माण

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सभ्य समाज में मानव एक सामाजिक प्राणी है। सामाजिक व्यवस्था में रहना और समाज में निर्धारित नियमों का पालन करना उसके लिए अति अनिवार्य है। अधिकतर मानव समाज में रहने के लिए बनाए गए सामाजिक नियमों का जहां तक संभव हो सके पालन करते हैं परंतु प्रत्येक समाज जो कि देश, काल की सीमाओं में बंधा होता है उसमें कुछ असामाजिक तत्त्व विद्यमान रहते हैं। इन असामाजिक तत्त्व से समाज की रक्षा करने और समाज को नियमपूर्वक चलाने के लिए एक राजनीतिक सत्ता की आवश्यकता हमेशा रहती है। प्राचीन समय में राजतंत्र ही सार्वत्रिक प्रचलित व्यवस्था थी। जिसमें राजा तथा उसके परिवार के ही लोग समाज को सुव्यवस्थित रखने का कार्य करते थे। इस व्यवस्था में राजा की सत्ता प्रमुख होती थी तथा उसका प्रशासनिक वर्ग व परिवार परिचय वर्ग सामान्य से विशिष्ट होता था उस वर्ग के लिए आम आदमी से कुछ भिन्न आवास की व्यवस्था की जाती थी। मत्स्य पुराण एवं अग्नि पुराण में राजा के रहने योग्य निवास के विषय में कुछ निर्देश उपलब्ध होते हैं जिनको तीन भागों में विभक्त किया गया है।

भारतीय शास्त्रों के कई प्रकार की कलाओं का वर्णन किया गया है लेकिन उनमें से सबसे प्रमुख 64 कलाओं को माना गया है। उसमें घोरो, भवनों, महलों का निर्माण करने की कला को वास्तु विद्या कहा जाता है। कलाओं के संबंध में रामायण महाभारत पुराण काव्य आदि ग्रंथों में जानने योग्य सामग्री भरी पड़ी है। हम यहां पर मत्स्य पुराण एवं अग्नि पुराण में राज गृह निर्माण के बारे में चर्चा करेंगे।

मत्स्यपुराण एवं अग्निपुराण में अनेक प्रकार के गृहों का वर्णन है। जो रंक से राजा तक के निवासार्थ उचित बताए गए हैं। भवन गृहवास्तु के अनुसार बनाने से मनुष्य वास्तुजनित दोषों से अपनी व अपने परिवार की रक्षा कर सकता है। वास्तुपदचक्र के वर्णन से यह स्पष्ट हो जाता है कि विभिन्न प्रकार के गृहों को सामाजिक, धार्मिक व राजनीतिक स्थिति के अनुसार तीन भागों में विभक्त किया जाता है।

1. सामान्य
2. राजगृह
3. देवगृह

सामाजिक व्यवस्था को बनाए रखने के लिए विभिन्न प्रकार के नियमों का पालन करने व न करने वालों के लिए राजनीतिक सत्ता की आवश्यकता सदैव ही रही है। प्राचीन काल में राजतंत्र की व्यवस्था थी जिसमें राजा सत्ता का मुखिया होता था। इसके अतिरिक्त राजा का प्रशासनिक व परिचय वर्ग भी सामान्यजन से विशिष्ट था। अतः उनके हेतु जन सामान्य से भिन्न आवास की व्यवस्था मत्स्य पुराण एवं अग्नि पुराण में की गई है। राजगृह में राजा का दुर्ग, दुर्ग प्रकार, दुर्ग संरचना, पुर में पशुओं का स्थान, चिकित्सकों की व्यवस्था, औषधि संचयन आदि के वर्णन के साथ-साथ राज भवन, युवराज भवन का निर्माण, सेनापति, मंत्री, सामंत एवं अमात्य, शिल्पकार, कंचुकी, दुती, ज्योतिषी, राजगुरु आदि के भवनों की स्थिति परिमाण के अनुसार उल्लेखित है।

राजभवनों के प्रकार

मत्स्य पुराण एवं अग्नि पुराण में राजगृह निर्माण में न केवल राजा के कर्तव्य और प्रजा पालन वर्णन किया गया है अपितु राजधानी का नगर किस प्रकार बसाया जाए, किलेबंदी किस प्रकार की जाए, राजा अपनी सुरक्षा तथा प्रजा की रक्षा और शत्रु का सामना करने के लिए शस्त्रागार किस दिशा में बनाएं, युद्ध सामग्री तथा घायलों के चिकित्सा अर्थ किस तरह की जड़ी बूटियां एवं औषधियों का संग्रह किस दिशा में किया जाए इसका वर्णन उपलब्ध है, जिसे निम्नानुसार तीन भागों में वर्णित किया गया है –

1. दुर्ग निर्माण
2. राज भवन एवं युवराज भवन का निर्माण
3. प्रशासनिक वर्ग एवं अन्य के भवन

दुर्ग निर्माण

इसके अंतर्गत राजा के निवास योग्य उचित प्रदेश, दुर्ग के प्रकार, दुर्ग संरचना, पूर में पशुओं की स्थिति, चिकित्सकों की व्यवस्था तथा विभिन्न औषधीय संग्रह का निर्देश प्राप्त होता है।

राजभवन एवं युवराज भवन का निर्माण

इसमें राजा एवं युवराज के निवास स्थल का संक्षिप्त विवरण दिया गया है।

प्रशासनिक वर्ग एवं अन्य के भवन

इसमें मंत्री, सामंत, शिल्पकार, कंचुकी, ज्योतिषी, राजगुरु, दूती, दूतादी के भवनों के विषय में वर्णन किया गया है।

राजगृह प्रक्रिया

वर्तमान समय से प्राचीन काल में जीवन शैली बिलकुल ही भिन्न थी, उस समय आज के समान क्षेपास्त्रों के माध्यम से एक ही स्थान से युद्ध करना संभव नहीं था। प्रत्येक युद्ध आमने-सामने सेनाओं के बीच में प्रत्यक्ष रूप से होते थे। उस समय शत्रु पर दृष्टि रखने के लिए दुर्ग का निर्माण किया जाता था तथा वह दुर्ग इतना बड़ा होता था कि आपत्ति काल में राजा अपनी प्रजा सहित आराम से लंबे समय तक उसमें अपनी सेनाओं तथा मंत्रियों के समूह के साथ रहता था। इसी प्रकार के दुर्ग निर्माण के संबंध में मत्स्य पुराण एवं अग्नि पुराण में वर्णन उपलब्ध होता है। दुर्ग निर्माण की इस प्रक्रिया को निम्न प्रकार से व्यक्त किया जा सकता है।

1. राजा के सुरक्षित रहने के लिए उपयुक्त स्थान।
2. दुर्ग संरचना।
3. वेद्यो, विद्वानों तथा मंत्रियों के आवास स्थलों का उपयुक्त स्थान और सेनापति का आवास स्थल।
5. अस्त्र - शस्त्र का संचय।
6. अश्वशाला तथा गजशाला।
7. औषधीय पदार्थों का संग्रह।
8. दुर्ग निर्माण का महत्त्व।

राजा के सुरक्षित रहने के लिए उपयुक्त स्थान

इसके संबंध में भी भिन्न परिस्थितियों के अनुरूप भिन्न-भिन्न स्थानों का चयन अभीष्ट है। विवेच्य पुराणों के अनुसार मुख्यतः दो प्रकार के आवासों का वर्णन किया गया है।

१ सतत आवास

२ आपातकालीन आवास

सतत आवास

सतत आवास यानी राजा अपने सैनिकों तथा सहायकों सहित उस प्रदेश में निवास करता था जहां ईंधन, घास अत्यधिक मात्रा में विद्यमान होता है जो स्थान सुंदर तथा रमणीय होता था। जहा पर सामंत गण आसानी से एकत्रित होते हो तथा अन्य जन भी आराम से अपना कार्य करते हुए अपना जीवन यापन करते हो। एवं जिस स्थान को शत्रु आसानी से छीन न सकते हो। जल का एकमात्र स्रोत वर्षा ही न हो अपितु वहां जल प्रचुर मात्रा में विद्यमान हो। जीविकोपार्जन के अन्य साधन भी उपलब्ध हो तथा जो अनेक प्रकार के पुष्पों एवं फलों को उत्पन्न करने वाला स्थान हो। ऐसे प्रदेश को सतत आवास कहते हैं तथा राजा को ऐसे ही स्थान पर सतत निवास बनाना चाहिए।¹

¹. म.पु. २१७ १-३

अग्नि पुराण में भी कहा है कि राजा को ऐसे शूद्र दुर्ग में निवास करना चाहिए जहाँ वैश्य और शूद्र की संख्या अधिक हो जहाँ शत्रु का जोर न चले। उस स्थान पर थोड़े ब्राह्मणों का रहना भी आवश्यक है। ऐसा स्थान जहाँ किसान, मजदूर रहते हो, वर्षा के अतिरिक्त जल, नदी, तालाब आदि के माध्यम से पर्याप्त मात्रा में पाया जाए, फल-फूल तथा धन-धान्य से संपन्न स्थान राजा के सतत निवासार्थ श्रेष्ठ बताया गया है।²

आपातकालीन आवास

आपातकालीन आवास यानी जहां पर आक्रमण या आपत्तिकाल में शत्रुओं की सेना न पहुंच सके वन्य हिंसक जानवर जैसे सांप, बाघ आदि जहाँ ना हो और जिस स्थान पर राजा सुखपूर्वक रह सके³ तथा युद्ध संबंधी नीतियां बना सके। इस प्रकार आपातकाल हेतु निर्दिष्ट विशेषताओं से युक्त स्थल को चुनकर राजा को यह छः प्रकार के दुर्गों में से किसी भी एक दुर्ग का निर्माण करना चाहिए - धनुदुर्ग, मही दुर्ग, जलदुर्ग, वृक्षदुर्ग, अंबुदुर्ग, गिरीदुर्ग।

इन सभी वर्गों में श्रेष्ठ गिरी दुर्ग माना गया है। मत्स्य पुराण⁴ में जिस दुर्ग के लक्षण बताए गए हैं, वह गिरिदुर्ग ही है। इसी प्रकार अग्नि पुराण⁵ में भी उक्त छ प्रकार के दुर्गों का ही उल्लेख प्राप्त होता है।

राजभवन एवं परिसर के उपभवनों का परिमाण

राजभवन

राज भवन का निर्माण करते समय विभिन्न विषयों का मुख्यतः ध्यान रखा जाता था। जैसे कि राजा का गृह निश्चित दिशा निश्चित कोण पर तथा सेनापति, राजवेद्यों, मंत्रियों आदि के भवनों से कितने अंतर पर राज भवन का निर्माण करवाया जाए ताकि राजा अपने भवन में सुरक्षित तथा सुख पूर्वक रह सके। राजभवन में राजा के गृह के विषय में कहा गया है कि –

गृहं कार्यं भाण्डागारम तथैव च... गृहं कार्यं का राजपूज्येषु सर्वदा⁶

राजभवन में क्षेत्रफल के अनुसार राजभवन का 5 प्रकार से वर्णन किया है। पांच प्रकार के भवन में लंबाई विस्तार से चतुर्थांश अधिक होती है।⁷ इसके अनुसार निम्न पांच प्रकार के राजभवन बताए गए हैं

1. प्रथम प्रकार का विस्तार 108 हाथ तथा लंबाई 135 हाथ होनी चाहिए।
2. दूसरे प्रकार का विस्तार 100 तथा लंबाई 125 हाथ होनी चाहिए।
3. तीसरे प्रकार का विस्तार 92 तथा लंबाई 115 हाथ होनी चाहिए।
4. चतुर्थ प्रकार का विस्तार 84 हाथ व लंबाई 105 हाथ होनी चाहिए।
5. पांचवे प्रकार का विस्तार 76 हाथ तथा लंबाई 95 हाथ होनी चाहिए।

युवराज भवन

मत्स्य पुराण में युवराज भवन के बारे में बतलाया है कि - पांच प्रकार के भवनों में उत्तम भवन का विस्तार 80 हाथ होता है अन्य प्रकार के भवनों का विस्तार क्रमशः 6-6 हाथ न्यून होता जाता है। सभी भवनों की लंबाई उसके विस्तार से एक तिहाई अधिक कही गई है। इस प्रकार युवराज भवन-

1. उत्तम प्रकार का विस्तार 80 हाथ लंबाई 106 $\frac{2}{3}$ हाथ। (106 हाथ 16 अंगुल)
2. द्वितीय का विस्तार 74 हाथ तथा लंबाई 98 हाथ 16 अंगुल।
3. तृतीय का विस्तार 68 हाथ एवं लंबाई 82 हाथ 16 अंगुल।
4. चतुर्थ का विस्तार 62 हाथ एवं लंबाई 82 हाथ 16 अंगुल।

². अ.पु. २२२ १-३

³. म.पु. २१७ ४-५

⁴. म.पु. २१७ ६-७

⁵. अ.पु. २२२ ४

⁶. म.पु. २५४ ०-३१

⁷. म.पु. २५४ १४

5. कनिष्ठ का विस्तार 56 हाथ और लंबाई 74 हाथ 16 अंगुल होनी चाहिए।

सेनापति भवन

सेनापतेः प्रवक्ष्यामि तथा भवनपञ्चकम् ।

चतुष्पष्टिस्तु विस्तारात् षडभिः षडभिस्तु हीयते ।

पञ्चस्वेतेषु दैर्घ्यं षडभागेनाधिकं भवेत् ॥ म.पु. १८ (३) १९

इस प्रकार सेनापति के पांच प्रकार के भवनों में उत्तम भवन का विस्तार 64 हाथ कहा गया है, शेष 4 भवनों का विस्तार क्रमशः 6-6 हाथ कम तथा लंबाई विस्तार से षष्ठ्यांश अधिक होनी चाहिए।

इस प्रकार सेनापति के उत्तम भवन का विस्तार 64 हाथ तथा लंबाई 74 हाथ 16 अंगुल होनी चाहिए। द्वितीय भवन का विस्तार 58 तथा लंबाई 67 हाथ 16 अंगुल होनी चाहिए। तृतीय भवन का विस्तार 52 हाथ व लंबाई 60 हाथ 16 अंगुल होनी चाहिए। चतुर्थ भवन का विस्तार 46 हाथ तथा लंबाई 53 हाथ 16 अंगुल तथा पांचवे कनिष्ठ भवन का विस्तार 40 हाथ तथा लंबाई 46 हाथ 16 अंगुल होनी चाहिए।

मंत्री का भवन

मंत्रियों का उत्तम भवन 60 हाथ विस्तार का होता है तथा शेष चार प्रकार के भवनों में विस्तार क्रमशः 4-4 हाथ न्यून होता जाता है।⁸

मंत्री का भवन	विस्तार	लम्बाई
उत्तम	६० हाथ	६७ हाथ १२ अंगुल
द्वितीय	५६ हाथ	६३ हाथ
तृतीय	५२ हाथ	५८ हाथ १२ अंगुल
चतुर्थ	४८ हाथ	५४ हाथ
पंचम	४४ हाथ	४९ हाथ १२ अंगुल

सामन्त एवं अमात्य का भवन

सामन्तामात्यलोकानां वक्ष्ये भवन पंचकम् ।

चत्वारिंशत् तथाऽष्टौ च चतुर्भिर्हीयते क्रमात् ।

चतुर्थांशाधिकं दैर्घ्यं पञ्चस्वेतेषु शस्यते ॥⁹

सामन्त आदि के उत्तम भवन की चौड़ाई 48 हाथ तथा अन्य भवनों का विस्तार क्रमशः 44 हाथ कम होता जाता है। तथा लंबाई विस्तार के चतुर्थांश अधिक होती है। तदनुसार -

अमात्य भवन	विस्तार	लम्बाई
प्रथम भवन	४८ हाथ	६० हाथ
द्वितीय भवन	४४ हाथ	५५ हाथ
तृतीय भवन	४० हाथ	५० हाथ
चतुर्थ भवन	३६ हाथ	४५ हाथ
पञ्चम भवन	३२ हाथ	४० हाथ

शिल्पकार, कंचुकी एवं वेश्या का भवन

उपरोक्त उत्तम भवनों का विस्तार 28 हाथ कहा गया है। अन्य 4 भवनों का विस्तार क्रमशः दो-दो हाथ कम होता है। लंबाई विस्तार से दोगुनी होनी चाहिए। इनका परिमाण निम्न प्रकार है।¹⁰

⁸. म.पु. २५४ २-२१

⁹. म.पु. २५४.२१

भवन	विस्तार	लम्बाई
प्रथम भवन	२८ हाथ	५६ हाथ
द्वितीय भवन	२६ हाथ	५२ हाथ
तृतीय भवन	२४ हाथ	४८ हाथ
चतुर्थ भवन	२२ हाथ	४४ हाथ
पञ्चम भवन	२० हाथ	४० हाथ

दुती और अन्य सदस्यों के भवन

दूती कर्मातकादीनां वक्ष्ये भवनपञ्चकम् ।

चतुर्थांशाधिकं दैर्घ्यं विस्तारो द्वादशैव तु ।

अर्धाधिकरहानिः स्याद् विस्तारात् पञ्चशः क्रमात् ॥¹¹

दुती का कार्य करने वालों के उत्तम गृहों का विस्तार बार हाथ तथा शेष चार ग्रहों का क्रमशः आधा-आधा हाथ न्यून होता जाता है लंबाई चौड़ाई से चतुर्थांश अधिक होती है। जो इस प्रकार है-

भवन	विस्तार	लम्बाई
प्रथम भवन	१२ हाथ	१५ हाथ
द्वितीय भवन	११ हाथ	१३ हाथ २१ अंगुल
तृतीय भवन	११ हाथ	१३ हाथ १८ अंगुल
चतुर्थ भवन	१० हाथ	१२ हाथ १५ अंगुल
पञ्चम भवन	१० हाथ	१२ हाथ १२ अंगुल

महर्षिव्यास कृत महाभारत, पुराणादि में वास्तुशास्त्र के बारे में अधिक ज्ञान उपलब्ध होता है। वास्तु शास्त्र घर, प्रसाद, भवन अथवा मंदिर निर्माण करने का प्राचीन भारतीय विज्ञान है। जिसे आधुनिक समय के विज्ञान आर्किटेक्चर का प्राचीन स्वरूप माना जा सकता है।

संदर्भ ग्रंथ-सूचि

अग्नि पुराण	:	महर्षि वेदव्यास, चौखंबा संस्कृत संस्थान, वाराणसी।
अग्नि पुराण	:	गीता प्रेस, गोरखपुर।
मत्स्य पुराण	:	व्यास, श्रीवेङ्कटेश्वर स्टीय यंत्रालय, मुंबई-१९६७
मत्स्य महापुराण	:	गीता प्रेस गोरखपुर।

¹⁰ .म.पु. २५४-२-२४

¹¹ . म.पु. २५४-२४/३-२५

A study on the effects of the corona virus epidemic on the banking sector

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Abstract :

This research paper provides information on the effects of the global epidemic Corona virus (Covid-19) on the banking sector in India. The Corona virus, which has shaken the entire world, has put a brake on the economic development process in most countries of the world. The economic situation of many countries has become dire. A nationwide lockdown was declared on March 21, 2020 by the Hon'ble Prime Minister of India, Shri Narendrabhai Modi in an effort to control this epidemic in India. Its sweet effects were felt in all areas. The research had a profound effect on the banks that conduct daily financial transactions. The complete closure of the banks disrupted the proceedings. A state of financial crisis was created when financial transactions were stopped due to the closure of vehicle transactions. They had to face many difficulties as the money in the hands of the people was being consumed. Even though there was money in the bank, people could not use it. Banks were also affected. There was a significant decline in current account revenue as day-to-day financial transactions came to a standstill. In addition, the lending process had to be stopped. Thus, the Corona virus had a detrimental effect on the customers associated with the bank. The repo rate was significantly reduced by the RBI to slow down the process. High interest rates were reduced as well as EMI rates were given to consumers. But there was a decline in the process of bank lending.

Keywords : Bank, Development, People, Growth Rate, Economy, Covid-19, Money.

Introduction :-

Capital provisioning of banks at the time of Corona

Considering the Corona virus, the WHO advised people to avoid making financial transactions with the bank as long as possible. As well as use more online banking services to maintain social distance and prevent the spread of Corona virus. Currently 70 to 80% of people in India make financial transactions through online banking. But people living in rural areas and illiterate people who cannot use online banking are facing financial crisis. Their condition had worsened since then. In pursuit of which HSBC banks in India started working by dividing the people. The problem of non-performing assets has increased at the bank level. The spike on NPAs in India increased. Currently the NPA rate in India is the same Like 2% for China but the credit-to-cost ratio could be worse. Indian banking system transformed from stable

For the negative, because of the constant disruption in the activity of the economy due to the Kovid-19 epidemic and Decrease in property quality. From the research it was known that the quality of wealth goes up constantly Corporate Small and Medium Enterprise (SME), and for Lending from the Retail Segment On profitability and capital for lenders. Low productivity and lockdown has already begun the financial affairs of the corporate sector will be affected. Indian banks face many challenges due to Covid-19 epidemic. The total operating environment is negative due to the uncertainty surrounding the severity.

Objective of Research Study :-

The present research study has studied the effects of Corona virus on the banking sector in India. The study covers the impact of lending on banking, impact on deposits, impact on customers, impact on total deposits, etc. in this study.

1. To study how the corona virus has affected the banking sector.
2. To study how the lockdown has affected the financial economy.
3. To study the impact on the financing system.
4. To study how the Corona virus has affected the bank's customers.

Hypotheses of Research Study :-

The hypotheses are more important for research study. An estimate is put with center by this present study and conclusions and Finding are presented based on its observation that is proved important for future banking sector research.

1. Deposits in banks are low due to the corona virus.
2. Bank lending has seen a decline.
3. There is a lack of financial transactions.
4. The economic situation of the people is seen to be low due to the lockdown.

Research Method :-

The information is collected based on the basis of secondary information in this research study. In which research information is collected through journals, Banking Sector newspapers, references and internet.

The role of the Reserve Bank of India at the time of the corona virus

The Reserve Bank of India is the apex body of India. Which formulates and guides all types of monetary policy pertaining to banks Public sector and private sector banks issue RBI notes and reserves The main task of the RBI is to ensure financial stability in India and to run the currency and credit system in India. The RBI maintains current prices in respect of banks The RBI works to maintain the stability of the country's economic growth. The Reserve Bank of India (RBI) has announced a regulatory package for all commercial banks (including Small Finance Bank, Local Area Bank, Regional Rural) in pursuit of Corona virus (Covid-19). Bank), All Primary (Urban) Co-operative Banks / State Co-operative Banks / District Central Co-operative Banks All India Financial Institutions, All Non-Banking Financial Companies (Including Housing finance companies).

The Corona virus caused a 1.5 trillion (20 to 25%) decline in the Indian economy. This led to the creation of an economic crisis. In India, the refinery sector declined by 35-40 due to the lockdown imposed to control the corona virus. The pharmaceutical sector was in a slump as imports and exports stopped. Unemployment situation was created due to closure of business of small and medium sized traders. The RBI announced a 1.7 trillion package for the poor to provide relief to the underprivileged. Some regulatory measures to address the epidemic were announced by the RBI in a circular regarding covid-19 in the wake of the corona virus. It advocated for the removal of barriers in the banking sector by enacting certain provisions and asset classification standards. In addition to providing concessions in debt repayment by banks as well as improving access to working capital management.

Along with that the focus was on preventing financial strain on RBI business holders.

The bank's model of customer relationships

Corona virus (Covid-19) has created a real economy crisis in India. An attempt has been made to maintain a 'positive relationship' for the purpose of digitizing the sector and its ability to offer the impact on the banking system and the bank-customer relationship which makes sense of an excellent customer and banker relationship. Banks are forced to promote the use of channels through the most regional and branch-centric channels which is never their strategic priority. It

was the responsibility of the banks to provide a better understanding to the customers in the provision of banking services to the customers as well as to provide better services to the customers than before considering Covid-19. At the same time, an understanding of online banking was provided to the customers by accelerating the digital transformation. So that they can do all kinds of transactions related to the bank in conjunction with digitization.

Operational resilience and business continuity management

New technological innovation provisions at the time of the Corona virus have played an important role in guaranteeing the business continuity of banks. By activating robotics solutions or artificial intelligence (e.g., advanced BOTs that support the process of adopting technologies displayed on live channels) and mobility (e.g., promoters and systems authentication management platforms), if applicable to critical processes, Can allow easy protection in case of absence of staff. Given the need for unforeseen availability of infrastructural resources, there is also a great need for the financial sector to evaluate the benefits of the latest cloud technology.

Finding of the Research Study :-

Findings from the present research study ...

1. The Corona virus caused a 1.5 trillion (20 to 25%) decline in the Indian economy.
2. Unemployment situation was created due to closure of business of small and medium sized traders.
3. The RBI announced a 1.7 trillion package for the poor to provide relief to the underprivileged.
4. As well as use more online banking services to maintain social distance and prevent the spread of Corona virus. Currently 70 to 80% of people in India make financial transactions through online banking.
5. The Corona virus was found to have created a financial crisis in the banking sector.
6. Due to the lockdown, people have to face the situation of money laundering.

Conclusions :-

Thus, the role of banks at the time of Corona virus has been very important. Banks have been instrumental in overcoming the financial crisis and economic instability in India. The RBI has provided massive financial assistance to the people. As well as providing financial technology to maintain social distance in the society, financial transactions were continued through online banking process. Due to which the financial flow in the economy has remained active.

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ભોગીલાલ સાંડેસરાની નજરે વાઘેલાઓનું ગુજરાત

સુમિત્રાબેન પરશોતમભાઈ મોરધરા

પીએચ. ડી. સ્કોલર, ભક્ત કવિ નરસિંહ મહેતા યુનિવર્સિટી, જૂનાગઢ

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રજીસ્ટ્રેશન નં. ૧૮૦૧૨, રજીસ્ટ્રેશન તા. ૨૭/૧૧/૨૦૧૮)

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વાઘેલાઓનું ગુજરાતમાં ભોગીલાલે ઈતિહાસની વધારે વાત કરી છે. તેમજ વાઘેલાઓનું ગુજરાત બાળકો માટે સમજવું, વાંચવું ખુબ અઘરું પડે છે. વાઘેલાએ સોલંકી યુગને મળતુ આવે છે માટે સોલંકી યુગ સમજવું જરૂરી છે.

* સોલંકી યુગ *

મૂળરાજ સોલંકી મામાને મારી નાંખે છે અને ગાદીએ આવે છે. આ વાતનો તેમણે સતત અફસોસ થયા કરે છે. આ ડાઘા દૂર કરવા તે કનોજથી બ્રાહ્મણોને તેડાવે છે. પોતાનું રાજ્ય ખુબ જ વિસ્તારે છે. સરસ્વતી ના તટે ભવ્ય શિવાલય બંધાવે છે. શિલ્પ સ્થાપત્ય ઊંચા સ્થાપત્યોની સરખામણી કરી શકે તેવા છે. પોતાના જીવનકાળ દરમ્યાન રૂદ્રમહાલય પૂરુ થઈ શકાતું નથી. મૂળરાજે પણ એટલો વૈભવ વધાર્યો કે ઘણા બધા લોકો પાટણમાં આવીને વસવા લાગ્યા અને પાટણમાં વેપાર અને વિદ્યાનું ખુબ મોટું ધામ બન્યું. મૂળરાજના શાસન દરમ્યાન સૌરાષ્ટ્ર પર સોલંકી વંશનો ઝંડો ફરકાવવા લાગ્યો. બુદ્ધ ધર્મ નાશ થયો કારણ કે મૂળરાજ સોલંકી બ્રાહ્મણોને વધારે માન સન્માન આપતો હતો. મૂળરાજ પછી ત્રણ રાજા ગાદીએ આવે છે. પરંતુ તેમાં ખાસ કાંઈ બનતું નથી. પણ ભીમદેવ ગાદીએ આવે છે તેમાં સૌરાષ્ટ્રમાં ખૂબ ભયંકર આફતો આવે છે. સોમનાથ ઉપર જે આક્રમણ થઈ લૂંટ થાય છે જે સોનાની સાંકળ તેમજ ઘણું સમૃદ્ધ હતુ તે વાત મહંમદ ગઝનીને બાળપણથી ખબર હતી અને તેને વિચાર્યું કે મોટો થઈ સોમનાથ ઉપર લૂંટ કરી ત્યારબાદ ભીમદેવની શાસનની વાત કરે છે.

* ભીમદેવ પહેલો *

સોલંકી વંશનો પ્રથમ રાજા કોઈ હોય તો તે છે ભીમદેવ પહેલો. તે ખુબ જ મુશ્કેલીમાં હતો કારણકે મહંમદ ગઝનીએ સોમનાથ ઉપર લૂંટ કરી તેને બધાને વાત કરી પરંતુ મહંમદ ગઝનીની સૈન્ય એટલી બધી વિશાળ હતી કે તેના પાસે કોઈનું ચાલે તેમ નહોતુ. શિવલિંગના બે કટકા કર્યા. કેટલાક સ્થાપત્યનો નાશ કરી બ્રાહ્મણોની હત્યા કરી તે તરફ તે પ્રયાણ કરે છે. જ્યારે મહંમદ ગઝની હિન્દુસ્તાન છોડી જતો રહે છે ત્યારે ફરી ભીમદેવ પુનઃ રાજ્ય કબજે કરે છે. તે વાવ બંધાવે છે. રાણીની વાવ તરીકે ઓળખાય છે. તે ભીમદેવ 'ધનુર્વિદ્યા'માં ઘણો નિપૂર્ણ હતો. ભીમદેવને ખબર પડે છે કે મહંમદ ગઝનીને ખબર પડે છે ગુજરાતના રાજા આડા ફરવાના છે અને પોતે જ્યારે લૂંટ કરીને જતો હતો તો તે રસ્તો ફેરવીને કચ્છના માર્ગે આગળ વધે છે.

* મૂળરાજ *

ભીમદેવ ખૂબજ ઉદાર હતો એક વખત તેનો પુત્ર મૂળરાજ ફરીને આવતો હતો ત્યારે ખેડૂતો કહે છેકે અમને કર માફ કરો, આ સત્તા મૂળરાજ પાસે ન હતી એટલે તે ભીમદેવ પાસે જાય છે. તે તેના માટે ઘોડો લાવેલો હોય અને તેના માટે ઘોડેસવારીની પરીક્ષા લે છે. આ ઘોડેસવારી જોઈ રાજા ભીમદેવ ખુશ થાય છે અને કહે છે તારે જે જોઈએ તે માંગી લે છે અને પિતાને આવા ખુશ જોઈને તેને એમ થાય છેકે પિતાને કહી દઉં ખેડૂતોની મહેસૂલ માફ કરી દે અને પિતાને આ વાત કરે છે અને દિકરાની આવી ઉદારનીતિ જોઈ માફ કરી દે છે પરંતુ થાય છે એવું કે થોડાક દિવસો બાદ મૂળરાજ મૃત્યુ પામે છે. અને વર્ષ સાડ

થતા ખેડૂતો પૈસા લઈ આવે છે. ભીમદેવ પાછા દેવા ના પાડે છે. નથી જોતાં ત્યારે ખેડૂતોની જીદ હોય છે ના પૈસાતો આપવા જ છે. ત્યારે વચગાળાનો રસ્તો કાઢી જેટલા પૈસા ખેડૂતો આપે એટલા જ પૈસા ભીમદેવ નાખી મૂળરાજની યાદમાં મંદિર બંધાવે છે. પાટણમાં વાવ બંધાવી છે. સૂર્યમંદિર બંધાવેલું તેમણે ઘણા વર્ષ લડવામાં જતા રહે છે.

સિદ્ધરાજ જયસિંહ

વાઘેલાઓનું ગુજરાતમાં સિદ્ધરાજ જયસિંહનો ખુબ અગત્યનું સ્થાન જોવા મળે છે. (ઈ.સ. ૧૧૦૪ થી ૧૧૪૩) તેમનો જન્મ ૧૦૮૧માં થયો હતો. તેમના પિતાનું અવસાન થયું ત્યારે તેમની ઉંમર ફક્ત ત્રણ વર્ષની હતી. આટલી નાની ઉંમરમાં પિતાની ગાદીનો વહીવટ તેમના મામા સંભાળતા હતા. માતા દર્શન કર્યા વગર સોમનાથથી પાછા ફરી આવતા સિદ્ધરાજને આ વાત કાને આવતા સિદ્ધરાજ તેમના માતાને કરની બાબતે સમજાવે છે. સિદ્ધરાજ જયસિંહ પર ચડાઈ કરેલી ત્યાંના રાજા યશો વર્માને કેદ કરી પાટણ લઈ આવવાનું પરાક્રમ કરેલું દંડાધિપતિ તરીકે માળવામાં મહાદેવને નિમેલો સિદ્ધરાજના તાબામાં મેવાડ, ડુંગરપુર આવેલા ઉત્તરગુજરાત અને ચંદ્રાતીના પરમાર રાજાને પણ સિદ્ધરાજે હરાવ્યા હતા બુરહાનપુર પણ સિદ્ધરાજની હકૂમત હેઠળ આવેલું. બુંદેલખંડના રાજા મદન વર્મા પર ચડાઈ કરેલી. રાજાને હરાવીને સિદ્ધરાજે નજરાણા મેળવ્યાં. ગુજરાત કરતાં વિસ્તૃત મેળવેલું તેમની સ્મૃતિમાં સિંહ સંવત શરૂ થયેલું તે સિદ્ધરાજની ધર્મની વાતો વધારે સંભાળતા. ‘સિદ્ધહેમ’ નામનો વ્યાકરણગ્રંથ રચવાની પ્રેરણા આપી હતી. શ્રીપાલ, વાગ્બટ જેવા અનેક વિદ્વાનોને ઉત્તેજન આપ્યું હતું. નર્મદે જય જય ગરવી ગુજરાત લખેલું તેમાં પણ સિદ્ધરાજની બે પંક્તિ લખેલી છે.

“એ અણહિલવાડના રંગ

એ સિદ્ધરાજ જયાસંગ”

તે ગુજરાતનો રાજાધિરાજ કહેવાયો છે. સિદ્ધરાજ ના સમયમાં સમૃદ્ધિ અને સંસ્કૃતિના શિખરે ગુજરાત હતું. લાટ સોરઠને તેમણે જીતેલું અને એક કરેલું. સિદ્ધરાજ પગ નીચે ચાલેલા અને હાથીની અંબાડી પર વ્યાકરણ ગ્રંથ ફેરવેલો. સહસ્ત્રલિંગ જેવા તળાવો બંધાવેલા ૧૦૦૮ શિવાલયો બંધાવેલા તે કુમારપાળનો સખત વિરોધી હતો. તેમણે તેનો વધ કરવાનો પ્રયત્ન પણ કરેલો. ખંભાતમાં અગ્નિ પૂજકોએ મુસલમાનોની મસ્જિદ સળગાવડાવી એવી ફરિયાદ થતા રાજા જાતે તપાસ કરે છે અને અપરાધીને દંડ પણ આપે છે. તે ન્યાયપ્રિયતા અને વિક્રમાદિત્ય જેવો લોકપ્રિય થયો હતો. સહસ્ત્રલિંગ, ડભોઈનો કિલ્લો ઝુદ્રમહાલય બંધાવેલ.’ ૫૦ વર્ષ સુધી રાજ્ય કરી ૧૧૪૩માં તેમનું મૃત્યુ થાય છે. તેમણે બર્બરક ને હરાવેલો.

કુમારપાળ

સિદ્ધરાજ તો નિઃસંતાન હતો. તેથી તેમના મૃત્યુ પછી કોણ ગાદીએ આવશે તેની ભારે ચિંતા હતી. કોઈ સાધુએ ભવિષ્યવાણી કરેલી એ સિદ્ધરાજના મૃત્યુ પછી ગાદીએ કુમારપાળ આવશે આ વાત તેમને બિલકુલ ગમી નહોતી. કુમારપાળ તેમના કુળનો હોવા છતાં સિદ્ધરાજને ગમતું નથી. આ વાત કુમારપાળને ખબર પડે છે તેથી તે સિદ્ધરાજથી દૂર જ રહે છે. એકવાર સિદ્ધરાજના પિતાનું શ્રાદ્ધ હોવાથી કુમારપાળ સાધુના વેશમાં આવે છે. સાધુને સિદ્ધરાજ પગ ધોવા માંડે છે પગ ધોતા ધોતા ખ્યાલ આવે છે કે આ રાજચિન્હની નિશાની દેખાય છે અને સિદ્ધરાજને શંકા જાય છે આ જોઈ કુમારપાળ નજરચૂકાવીને ત્યાંથી ભાગી જાય છે. અને ભાગતા એક કુંભાર તેને માટલા વચ્ચે સંતાડી દે છે. ત્યાંથી આગળ જતા ભીમસિંહ ખેતરની વાડમાં છુપાવી દે છે. આમ, સતત નાસભાગ કરતા કરતા ખંભાતમાં આચાર્ય હેમચંદ્રના શરણે જાય છે. આચાર્ય ગ્રંથભંડારમાં ઉતારો આપે છે કે હવે તારે બહુ નાસ-ભાગ નહી કરવું પડે તુ થોડા વખતમાં ગાદીએ આવી જઈશ અને તેમની વાણી સાચી પડે છે અને હેમચંદ્રાચાર્ય ને ગુરૂ માને બધા તેમને ગાદીએ બેસાડે છે સૌ કોઈનો આભાર માને છે ભારતમાં જેમ અશોક તેમ ગુજરાતમાં કુમારપાળ ગણાય છે બધા ધર્મને આદર આપે છે. હિંસા ના કરવી દારૂ , માંસ ના ખાવા, શિવમંદિર બંધાવવા, જૈન દેરાસરો બંધાવે છે સોમનાથ મંદિરની મરામત કરાવી હતી. તે પણ સિદ્ધરાજ ની જેમ નિસંતાન હતો પોતે તો-માંસ -મંદીરાનો ત્યાગ કર્યો પણ બીજા બધાને પણ ત્યાગ કરાવ્યો ૮૦ વર્ષની વયે અવસાન પામનાર ૩૦ વર્ષ સુધી રાજ્ય કરેલું જૈન ધર્મ ઉપરાંત શિવ ધર્મમાં વધારે માનતો હતો તેમના

ગુરુના અવસાનથી તેમને ઘણું એવું દુખ થયું હતું ધીરેધીરે સોલંકીવંશ નો અંત આવે છે, કુમારપાળ બાદ મુળરાજ બીજો ગાદી એ બેસે છે, તે ઉમ્મરમાં નાનો હોવાથી તેની માતા નાચિકાદેવી રાજ્ય ચલાવતા હોય છે. માતાની હિંમતથી શિહાબુદીન ધોરીને હરાવે છે. ત્યારબાદ તેમનું મોત થાય છે ત્યારબાદ ભીમદેવ બીજો ગાદીએ આવે છે.

ભીમદેવ બીજો [ઈ.૧૧૭૯-૧૨૪૩]

ભોળાભીમ તરીકે ઓળખાયો છે. અજમેર પર ચડાઈ તેમાં પૃથ્વીરાજ ચોહાણના પિતા મુત્યુ પામે છે. આ સમાચાર મળતા પૃથ્વીરાજ ૩૫,૦૦૦ લશ્કર સાથે ગુજરાત ઉપર આક્રમણ કરે છે. ભીમદેવને હરાવી મોતનો બદલો લે છે. એ પછી મહમ્મદઘોરીના સૂબા કુતુબુદીન ઐબકે બે વાર ગુજરાત પર ચડાઈ કરીને પાટણ લુંટ્યું હતું. સોલંકી રાજાઓની પકડ ઢીલી પડતાં જ માળવા મેવાડ સામંતો સ્વતંત્ર થયા. કુતુબુદીને પહેલો હુમલો ઈ.સ ૧૧૯૪ માં કર્યો હતો. પરંતુ તે પાછો જતો રહ્યો ત્યારે ભીમદેવ અણહિલવાડ પાટણ કબજે કરી લીધું હતું. એ પછી ઈ.સ ૧૧૯૬ માં કુતુબુદીન બીજી વખત ગુજરાત પર હુમલો કરી વેર વાર્યું. ભીમદેવના કાળમાં જ સોલંકી વંશનો અંત આવવાની શરૂઆત થઈ ચુકી હતી. ત્રિભુવનપાળ સોલંકી વંશનો છેલ્લો રાજા હતો. સોલંકી વંશની ૧૧ વ્યક્તિઓએ લગભગ ૩૦૦ વર્ષ ગુજરાતમાં રાજ્ય કરેલું હતું.

વાઘેલા વંશ [ઈ.સ ૧૨૪૨ થી ૧૩૦૪]

વાઘેલા એ સોલંકીની એક શાખા જ છે. કુમારપાળ સોલંકીએ માસા ધવલના પુત્ર અર્ણરાજ ચૌલુક્ય (સોલંકી) ની સેવાથી મુશ થઈને અણહિલવાડ પાસેનું વ્યાધપલ્લી અથવા વાઘેલ નામનું ગામ ભેટ આપ્યું હતું. અણોરાજ ભીમદેવ બીજાએ ગુજરાતની ગાદી અપાવવામાં મહત્વનો ભાગ ભજવ્યો હતો આથી જ ભીમદેવે અણોરાજના પુત્ર ભવણ પ્રસાદને પોતાનો દીવાન બનાવ્યો હતો, પરંતુ બંને વચ્ચે સુમેળ સધાયો નહિ, એટલે લવણ પ્રસાદ વાઘલનો સામંત મટીને ધવલકનો મહામંડલેશ્વર રાણક (રાણો)બની ગયો. લવણ પ્રસાદના અવસાન પછી તેના બળવાન પુત્ર વીર ધવલ ગોધરા અને ખંભાત જીતી લઈને પોતાના રાજ્યોમાં જોડી દીધા. ઈ.સ ૧૨૪૨ માં તે મરણ પામ્યો. તેના બે પુત્રોમાંથી બાપથી નારાજ એવા વીરમદેવે વીરમ ગામમાં વસવાટ કર્યો અને એ ગામને રોનકદાર બનાવ્યું, પરંતુ વીરધવલના દીવાન વસ્તુપાળે વીરમદેવની હત્યા કરાવીને રાજ્ય વીસલદેવને અપાવ્યું. આ વસ્તુપાળ અને તેજપાળ બહુ હોશિયાર વણિકો હતા. તેમણે ઘણા જૈન મંદિરો આબુ, ગિરનાર અને શત્રુંજય પર બંધાવ્યા હતા અને લોકો ઉપયોગી બધા કામો જેવા કે કૂવા, વાવ, તળાવ વગેરે પણ બનાવી પ્રજાને રાહત આપી હતી.

ત્રિભુવનપાળના મુત્યુ પછી તેમના કોઈ સીધો ઉત્તરાધિકારી નહિ હોવાથી વીસલદેવ વાઘેલા (ઈ.સ ૧૨૪૪-૧૨૬૪) એ ગુર્જર સોલંકીઓ પછી વાઘેલા સોલંકીઓનું રાજ્ય સ્થાપ્યું. ચોલક્ય કુળની રાજ્યશ્રીનો ઉદ્ધાર કરનાર વીસલદેવ અભિનવ સિંધરાજ અજાર અર્જુન કહેવાયો કારણ કે તેણે કર્ણાટકમાં ફતેહ મેળવી અને રાજકુંવરીએ વીસલદેવ ના ગળામાં હાર પહેરાવ્યો હતો. વાઘેલા વંશના આ પહેલા રાજાએ ડભોઈના કિલ્લામાં આવેલા વૈધનાથ મહાદેવના મંદિરનો જીણોદ્ધાર કરાવ્યો હતો. તેમજ “કડક” નામનું તળાવ બંધાવ્યું હતું.

સોલંકીકાળ એ ગુજરાતના ઇતિહાસનો સૂવર્ણકાળ ગણવામાં આવે છે. વહીવટ માળખું ધર્મના ક્ષેત્રમાં જૈન ધર્મ અને શૈવ ધર્મની પ્રવૃત્તિઓ સારી રીતે વિકસી હતી. બધા સંપ અને સુલેહથી રહેતા હતા. મંદિરો, દેવાલયો, સોલંકી કાળમાં જ હતા, વિદ્વાનો અને પંડિતોને સારું બનતું હતું. શિલ્પ સ્થાપત્ય થયેલા વિક્રમ આદિત્યની શરૂઆત પણ થયેલી વિદ્યાઓનો સારો વિકાસ થયેલો.

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