

पीड़ित हैं तथा उनका सदा शोषण ही होता रहता है। वे मात्र कठपुतली हैं जिनकी डोर डा० गोयल जैसे स्वार्थी औरनीच व्यक्ति के हाथों में है। स्वतंत्र कुमार एक ऐसा पात्र का प्रतिनिधित्व करता है जो वासना के दलदल में आकर घंसा है। वह सुर-सतिया को अपनी वासना का शिकार बनाकर सुगाही पर झूठा चोरी का इल्जाम लगाकर उसे जेल भिजवा देता है।

अपने प्रसिद्ध उपन्यास 'सुहाग के नूपुर' में गणिका माधवी और कुलवधू कन्नगी को आमने-सामने रखकर समाज में वेश्या और पत्नी की स्थिति का उन्होंने बड़ा मृदुमादन अंकन किया है। कन्नगी माधवी का सबल प्रतिपक्ष है जिसके चरित्र की रेखाओं को नागर जी ने असीम धैर्य और कलात्मक निपुणता के साथ उकेरा है। एक कुलवधू के गौरव और दायित्व को वह उसी गरिमा के साथ सम्पन्न करती है। अपने इसी सहिष्णुताके कारण ही वेश्य और कुलवधू के द्वन्द्व पाठकों के नसों तो तड़काने में कोई कसर नहीं छोड़ता। अंततः जीत कुलवधू की ही होती है।

निष्कर्षतः हम यह कह सकते हैं कि नागर जी ने अपने उपन्यासों में पात्रों की योजना करते समय अत्यंत सावधानी बरती है और पात्रों का सृजन बहुत सोच-समझकर किया है। मानव के मनोभावों के संघर्ष को लेखक ने विषयवस्तु के रूप में चुना है। अपने समकालीन लेखकों की पृष्ठभूमि पर ही नागर जी ने अपने पात्रों की रचना की है। प्रेमचन्द और जैनेन्द्र के पात्रों की तरह ही इनका पात्र भी जीवंत और सफल है। उन्होंने पात्रों के माध्यम से उसका चरित्र उजागर किया है। जिस उपन्यास में मानव के सूक्ष्म मनोभावों को व्यक्त और चित्रित किया जाता है वे पात्र ही वास्तविक लगते हैं।

संदर्भ ग्रंथ सूची

1. डा० सुदेश बत्रा : अमृतलाल नागर: व्यक्तित्व, कृतित्व एवं सिद्धांत
2. डा० हेमराजकौशिक: अमृतलालनागरके उपन्यासशीर्षकशोध-प्रबंधनयैमूल्योंकीतलाश
3. अमृतलाल नागर : मानस के हंस, सुहाग के नूपुर, बिखरे तिनके
4. डॉ नागेन्द्र : आस्था के चरण
5. नवल किशोर : आधुनिक हिन्दी उपन्यास
6. भगवती चरण वर्मा : साहित्य की मान्यताएँ

पत्र-पत्रिकाएँ

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Holds on Leadership And General Trends

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For knowing the trends of rural leadership we have divided it in two parts, the first is the holds on leadership before the introduction of Panchayati Raj that was informal leadership and second the leadership of now means elected leadership i.e. formal leadership. The reason of the categorization is that before the introduction of the Panchayati Raj system, there was informal leadership but after that the leadership was formal because the leader of the villages, like Panch, Mukhiya and Sarpanch were elected by the citizens of the locality or villages.

The Informal Patterns of Leadership - The abolition of Zamindari and Jagirdari systems of land tenure urged a few scholars to enquire into the changing pattern of distribution of power in villages. In our selected areas we see that before the introduction of Panchayati Raj, the leaders belonging to high castes economically superior had plenty of leisure owned substantial land and had contacts with government officials. We further see that appropriate personality attributes like reputation for impartiality, ability to resolve disputes, etc. helped a person's recruitment into the powerful even if his social and economic base was weak. The leadership pattern relevant to the changing socio-economic structure of the rural community and found new attributes of leadership such as position in Panchayat, youth education and new occupations of the individual. Though the bases of power remain unchanged, the roles of leaders have changed. The high caste members can continue to hold leadership position over numerically stronger castes only if they identify themselves as the leadership of the lower castes. Finally we have seen that the economically high, educationally qualified and behaviorally mild people were the informal leaders in the society.

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The Informal Trends of Leadership - After the abolition of Zamindari system and ceiling of land urged a few scholars to enquire into the changing pattern of leadership in villages. Yogendra Singh¹ sought departure from the earlier of leadership studies and conducted a full length study of the changing power structure in six villages in eastern districts of UP and found that upper castes and classes (ex-landlords and money lenders) continue to hold power in villages. There is increased competition for power from the section of lower caste and class groups on an organized basis. The power system has a tendency to incline in favour of the groups who can control the economic expectations of the people in the villages.

He indicated that any future dynamic change introduced and the pattern of rural economic growth. We have seen that the old Rajput has lost his sole power in the village. One of the so long deprived Yadava castes in the village also shared the power. Another interesting observation was that in the new setup it is not a holder of traditional skills who comes to power but one who has the necessary skills to control some urban officials and leaders. We discovered in a village that the upper caste of Rajput which was powerful neither to lose power in the panchayat and the non Rajput gained it. The numerical strength of a caste, land ownership and contact with politicians and officials outside the villages have engaged as social base of power in the village.

Informal Leadership in Selected Panchayats for this Study

As mentioned earlier we have selected four types of panchayats for this study Set A one of them having domination of the upper castes, other having the domination of the middle backward castes, the third dominated by lower backward castes and fourth dominated by minority castes.

In Set A Mukrera Panchayat is dominated by Rajputs and the formal leadership was in their hands. Some of the people were service holders and some of teachers and some have landed property. They did not only command the support of backward castes but their castes man also. We have seen that the informal leadership before the Panchayati Raj was in the hands of economically and educationally high Rajputs. In Set B we have seen that the people of backward community influenced by the upper castes of the neighbouring village/panchayat. The people of the said panchayat cultivating their land on Batai.

In Set C we have selected for study the lower backward dominated panchayat numerically Harijans and other backwards are high but the informal leadership was in the hands of Bhumihars and Rajputs who were economically strong and politically skilled.

In Set D we have selected for study the minority community dominated panchayat and the formal leadership was in their hands. Some of the people were service holders and economical power with Gulf country. They did not only command the support of backward castes but their castes man also. We have seen that the informal leadership before the panchayati raj was in the hands of economically and educationally high muslims.

Formal Leadership in Selected Panchayat for this Study -

Before the Independence the rends of landlordism as a social, economic and power system responsible for the perpetuation of a highly richonary, exploitive and conservative mode of social and economic relationship in villages were educationally realized. Constitutionally after the independence the government made step to establish Panchayati Raj.

In our state Bihar the new legislation of village panchayat for the first time was introduced in 1948 but that was not fully implemented. After the submission of the Ashoka Mehta's committees report.² The central Central Government directed the state to introduce the Panchayati Raj system on the basis of the direction of the Central Government the State Government made Panchayati Samiti and Zila Parishad Act 1961. On the basis of the Act first of all in 1978 Panchayat Election was held. In this study we are going to analyze the first formal leadership after the panchayat election of 1978.³

In our selected areas Set A as it has early mentioned that for the purpose of the study we have selected in Set A Panchayat dominated by the upper caste. In the Panchayat Election in Set A (Mukrera Panchayat) the contest for the election was held between two Rajputs. One traditional rich and a Congressman and the other was the young and supporter of JP Movement. The second nominee was elected as Mukhia and formed his council according to his choice.⁴

At the time of the interview this fact is disclosed by the elected Mukhia that caste traditional leadership was losing his ground and the new middle class member holding the leadership.

In this upper caste dominated panchayat Sarpanch was also elected a Rajput. And most of the members of Gram Panchayat and

Gram Kachaheri were elected of the same caste. In the first phase the power was constructed. In the hands of Rajputs who were economically high and politically conscious.

In Set B there was a contest for the Mukhia between a yadav and a Nonia for other backward class. But Nonia was elected as a Mukhia and other members of the Gram Kachaheri were elected minority. One of the members was from Harijan community and another was from backward caste. At the time of the interview we find it that in the backward dominated panchayat Yadavas were in the dominating position. And in Set C Harijans were numerically high but economically and politically backward. They were organized with the middle backward castes. In Set C some Rajputs and Bhumihars were very active in politics. But they do not gain the favour of the lower castes lose their political ground whereas Yadavas with the support of the lower backward castes elected as members of Gram Panchayat.

In Set C Panchayat lower castes dominated the political scene. They supported the Yadavas for the post of Mukhia and Sarpanch for the membership they supported the upper castes candidate. The always tried to maintain the balance of power between the upper castes and the middle castes.

In Set D dominated by Minority castes. In the Panchayat Election in Nagra the contest for the election was held between two Muslims. In this minority caste dominated panchayat Sarpanch and Mukhia were also elected. Most of the members of Gram Panchayat and Gram Kachaheri were elected from same caste.

Observation -In this chapter we have examined the hold on leadership before the enactment of Panchayati Raj. In that period leadership was informal which was depending on the mutual belief, social respect and personality of the person. In Set 'A', 'B', 'C' and 'D' the leadership was in the hands of upper castes. Even they were numerically low. The cause of leadership was that they were economically and educationally skilled people.

After the enactment of the Panchayati Raj the position of the leadership was changed. In the election of the panchayat in Set A, upper caste dominated on the scenes. In Set B middle caste was divided but the Mukhia and Sarpanch both were elected from the one caste. In Set C, lower caste people were aligned with the middle caste for the election

of Mukhia and Sarpanch. In Set D power was in the hand of dominated caste Muslim people for the post of members.

After the panchayat election this fact is emerged that in Set A upper castes dominated the political scene. In spite of all the controversies among them the leadership of upper castes was established. In Set B middle castes were divided but the Mukhia was elected from middle castes. In Set C lower caste for the election purpose but there was a quite controversy among them so the candidates of the upper castes were elected as Mukhia as well as the member of the Panchayat Samiti. In Set D the political power was in the hand of minority castes Muslims. While the general tendency is for the upper castes owning land to continue to retain power, lower castes have begun to contest for power. The ex-landlords and jagirdars are no longer the sole occupants of power. In some cases the lower caste people have been successful in power from upper castes. Bases of power too have changed. Numerical strength of a caste, landownership and contacts with towns people are becoming effective sources of leadership. Farmers, teachers and factory workers are emerging in power positions. Highly educated person have not been attracted by power positions in villages. Young aged person are replacing the old aged. Resourceful individuals are coming up in leadership positions. Alliances among upper and lower castes are being formed for securing power.

At last, we observe that due to the internal conflict the people of middle castes lose their political round in set 'C' and Set 'D'.

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