

पुनः कार्य निश्चिन्तता के कारण व्यक्तित्व का समुचित विकास जातियों के सहारे सम्भव नहीं हो सका। व्यवसायगत एकता रखने के लिए उसे जन्मजात व्यवस्था बनाया गया। अतएव वह व्यक्ति जिसमें दूसरी जाति का गुण प्राप्त था अपना यथेष्ट विकास नहीं कर सका।

अन्त में जहाँ एक ओर सम्पूर्ण मानव मात्रा एकता, एकरूपता, तदान्तमता स्थापित करने के आदर्श पर बल देता रहा वहीं दूसरी ओर सारा भारत विभेद में पलता रहा। वास्तव में यह इसके दुर्भाग्य का ही परिणाम है।

संदर्भ सूची :

1. Dahlmann का विचार, Caste in India, Hutton, p. 171 में उद्धृत।
2. सवर्ण—जिस वर्ण का लड़का हो उसी वर्ण की लड़की हो।
3. अनुलोम—उच्च वर्ण का लड़का और निम्न वर्ण की लड़की का विवाह।
4. प्रतिलोम—निम्न वर्ण का लड़का और उच्च वर्ण की लड़की का विवाह (लोम=रोम। अनु=अनुकूल। प्रति=प्रतिकूल)
5. संकर संहारकारी है इसलिए वर्ण व्यवस्था में संहारकारी स्वरूप उत्पन्न करने वालों को संकर वर्ण की संज्ञा दी गई है।
6. Abbe Dubois, Caste in India, Hutton, P. 170
7. उपरोक्त संदर्भ, पृ. 170
8. Hindu Manners, Customs and Ceremonies, ADubois p. 14
9. History of Dharmashastra, Vol, II, part I, Kane, p. 43
10. The people of India, H. Rislav.
11. Social Organisation, Cooley, p. 211
12. A caste to a closed class-Madan and majumdar
13. History of Caste in India, Ketkar, p. 15
14. भारत की जनजातियाँ तथा संस्थाएँ, सत्यव्रत सिद्धान्तालंकार, पृ. 292
15. Origin & Growth of Caste in India, N.K. Dutta, p. 8

The Role of Women in Rural Development

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Abstract

The rural women play many social and economic roles inside as well as outside the home, but their contribution does not receive due recognition. The rural women are extremely skilled in various income-generating activities. They are playing a vital role in the economic well-being of the families and society as a whole. In rural communities, the status of women is not effectually recognized. In some communities, they experience the discriminatory treatment as compared to their male counterparts. They are deprived of certain rights and opportunities and are required to wholeheartedly dedicate themselves to the implementation of household responsibilities. In the present existence, there has been the implementation of programs and schemes that girls should be regarded as equal to men. Their birth should be appreciated and they should be allowed equal rights and opportunities, particularly with regards to acquisition of education and employment. Changes have come about in the viewpoints and perspectives of rural individuals and they are granting equal status to girls and women. The main areas that have been taken into account in this research paper include the socio-economic status of rural women, labor force participation of women, factors imposing detrimental effects upon the status of women, and measures to enhance the status of rural women.

Introduction

Rural women are key agents for development. They play a catalytic role in the achievement of transformational economic, environmental, and social changes required for sustainable development. But limited access to credit, health care and education are among the many challenges they face. These are further aggravated by the global food and economic crises and climate change. Empowering them is essential, not only for the well-being of individuals, families and rural communities but also for overall economic productivity, given women's large presence in the agricultural workforce worldwide

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Methodology

This paper is based on a qualitative explanation. The data and information used in this paper were collected from books journals magazines newspapers etc.

The objective of the studies

1. To study the participation in income-generating activities.
2. To study the role of women in agriculture and rural development.

The rural women play many social and economic roles inside as well as outside the home but their contribution doesn't receive due recognition. The rural women are extremely skilled in various income generating activities. They are playing a vital role in the economic well-being of the families and society as a whole. The impact of various developmental policies, plans and programs implemented over the last few decades have brought forth a perceptible improvement in the socio-economic status of women, problems like illiteracy, ignorance, discrimination and violence continue to persist even today. The following paragraphs give an account of achievements in the selected areas of demography and vital statistics health and family welfare, literacy and education: work and employment decision-making: political participation; etc. Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through the redesigned curriculum, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith for social engineering, Women's studies will be promoted as a part of various courses and educational institutions will be encouraged to take up active programs to further women's development as regards employment and welfare.

The removal of women's illiteracy and obstacles inhibiting their access to, and retention in elementary will receive overriding priority, through the provision of special support services, the setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational-technical and professional education at different vigorously to eliminate sex stereotyping in the vocational and professional courses and promote women's participation in non-traditional occupations, as well as in existing and emerging technologies.

In a rural economy, almost 80 % of the population earns their livelihood from agriculture. The rural women are extensively involving agricultural activities. However, the nature and extent of their involvement differ with the variation of the agro production system. The mode of women's participation in agricultural production varies with the land owning status of the farm households. Women's agricultural work takes place largely from June to November. The first peak period of work in agriculture is June to August when women engage in breaking up sods of earth, transplanting and weeding. The second peak period is October to November, when women are involved in harvesting, drying, pounding, or threshing paddy. The participation of women in planting and weeding is significantly higher than that of men.

The majority of women living in rural and urban women's traditional religious or traditional form. On the other hand, the core of women belonging to the middle class, living in large cities and graduates of higher education who are in the minority encompasses modern women. This compared with urbanization, rural to urban migration, abundance and relative majority and minority women in traditional modern declining among them the growing institution. The process in the years after the revolution, despite the lack of follow-up comments by policymakers and planners based on traditional and religious beliefs sought to reduce the role of women in society. The institutionalization of some basic structures of society continues growth trend and in the seventies with the advent of the young generation born in the early years of the revolution's demands to expand their development institution. Elopement institution. In terms of class: an important part of traditional religious women among classes, such as farmers, unskilled and semi-skilled workers in the service sector and employment are scattered among housewives. On the other hand a significant proportion of women among the urban middle class and the staff modernist bureaucrats and technocrats, public and private, are academic. Intellectually and knowledge of women's traditional and religious situations, mostly involving fanatical Muslim women, illiterate, fatalist, obedience and oppression are the father and husband, imitate oriented, superstitious and believe in magic and equivalent and the world are fleeing. But modern women, including women, mostly liberal, secular and secular, egalitarian in front of men, educated and academic, anti-oppression, rationalist and secular and religious and secular are unbiased. Politically women's age group has the following physical characteristics

such as flexibility, without participation, without political vision and follow the cult of personality and ideology and identity in a nation form and selfish man. On the other hand, women participate in innovative approaches, non-ideological and independence, political awareness, democratic and egalitarian in terms of their social rights. Socially: traditional women often family-oriented, nepotism, isolated and non-isolated, family-oriented and interested in the outdoors, decorative for men, married women, unlike modern children are often de-socialist, the nationalist, individualistic pursuit of social rights, pluralist and relying on collective identity and pulled tight shell of ethnicity, sectarianism and nepotism are families. The traditional women without income, dependent parents or husband, without the skills and knowledge of modern women because of the knowledge, skills and expertise of income and independence of thought and action.

Women in rural economies are directly or indirectly involved in processing of Non-Timber Forest Product (NTFP), particularly in small-scale enterprises. This includes basket, broom, rope making, Tasar silk cocoon rearing, lac cultivation, oil extraction and bamboo works, etc. Women constituted almost 51% of the total employed to forest-based small scale industries. For example, in Orissa man collect grass for basket making while women cure it and make the basket. But in some states, like Assam and Arunachal Pradesh, basket making is considered as man work only.

There are some other job opportunities for women which generally notice in the rural area at a large scale. These are the insurance agent, company representative, NGO workers etc who are generally belongs to the highly educated group. As an effect globalization and IT sectors on the rural area, the Business Process Outsourcing (BPO) has grown exponentially across the country in recent years. The gigantic growth is now reaching out to the most conservative part of rural India as well. For instance, the "sources of change" in rural Rajasthan is a classic point. Rajasthan is a highly conservative state where rural women remain backward for centuries. But the "source of change" BPO, a socio-economic initiative launched by the Piramal Foundation, presents a different picture of hope, with rows of rural women sitting behind the computers and running the BPO center with great efficiency. The same pictures emerge in rural areas of Tamil Nadu and Andhra Pradesh in recent years. Therefore the Rural BPOs have successfully communicated

the message that women can supplement the family's primary income. In Assam, the rural women who are staying near to the urban communities have taken a better chance regarding the IT sectors and successively get employment opportunities. In animal husbandry, women have played multiple roles. With regional differences, women take care of the animal, grazing, fodder collection, cleaning of animal sheds to processing milk and livestock products. In livestock. Management, indoor jobs like milking, eating, cleaning etc are done by women in 90% of families.

The Indian planners and the Government of India have been taking an enormous step regarding the rural employment generation for a long. Now there are four major employment generation schemes are serving for rural women. Some employment generation programs are providing self-employment while some of them provide wage employment. The major ongoing rural employment generation (self-employment) programs are namely i) Swarnajayanti Gram Swarojgar Yojana (SGSY) ii) Prime Minister's Employment Generation Program (PMEGP) and major wage employment programs are Sampoorna Gramin Rojgar Yojana (SGRY) and ii) Mahatma Gandhi National Rural Employment Generation Program (MGNREGA). The entire employment generation program launched jointly for both males as well as females, with no separate program for females only. Among the above-mentioned program, SGSY and MGNREGA are most effective for women's employment generation.

Suggestions :

On the basis of the analysis of the study, the following suggestions can be mentioned for the development of women and girl children regarding socio-economic conditions, health and education in Patna district.

1. An environment should be created through positive economic and social policies for the development of women to enable them to realize their full potential.
2. All forms of discrimination should be eliminated against women and girl children.
3. Equal opportunity should be given to women for participation and decision making in social, political and economic life
4. Equal access should be ensured to women to healthcare, quality education at all levels, career and vocational guidance, employment, equal remuneration and social security.

5. The existing Health sub-centers in rural areas are not functioning properly. There should be one health sub-center in every village having a population 5000.
6. Per capita expenditure on health is much less. Hence it should be increased so that every rural poor would get the required medicine. This is needed in view of rise in prices.
7. Ayurvedic and Homeopathic dispensaries should be established in each panchayat.
8. Voluntary organizations should take part in educating the rural masses about the value of locally nutritive food and communicate the knowledge of preparation and prevention of food.
9. Water is one of basic necessities of life. But most of the handpumps, which are the sources of drinking water in rural areas, have become idle on account of poor maintenance. Hence hand pump should be maintained for proper functions.

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त्रयी : एक अवलोकन

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‘त्रयी’ आचार्य श्री जानकीवल्लभ शास्त्री जी की समीक्षात्मक पुस्तक है, जिसमें उन्होंने बारी-बारी से जयशंकर ‘प्रसाद’, सूर्यकान्त त्रिपाठी ‘निराला’ और सुमित्रानन्दन ‘पंत’ के काव्यों की समीक्षा की है।

शास्त्री जी कहते हैं – कला या साहित्य के साधकों में मैं महान उसे ही मानता हूँ जिसमें त्रिविध शक्तियाँ जागृत तथा अन्वित हों— जिसका तन-मन से प्रेरित होता हो और मन आत्मा से; जिसका कर्म इच्छा से नियोजित हो और इच्छा ज्ञान से प्रणोदित; जिसकी भौतिकता दार्शनिकता से सुघटित हो और दार्शनिकता आध्यात्मिकता से आवेष्टित; जिसका भावना कल्पना से व्यवस्थित हो और कल्पना अनुभूति से मर्यादित; जिसका सत्य शिव से आच्छादित हो और शिव सुंदर से संचालित। चेतना के उन तीनों स्तरों पर अनुस्यूत भाव से सहज संचरण करने के कारण ही मेरी दृष्टि में उक्त त्रयी का महत्त्व है। अनात्म साहित्य स्थायी नहीं होता।

प्रसाद का काव्य – जीवन की समग्रता में उपलब्धि प्रसाद के काव्य की विशेषता है। जैसे भरी हुई गागर नहीं छलकती, वैसे ही पूर्ण वाणी में उत्तेजना नहीं होती। वहाँ ईर्ष्या भक्ति में घृणा, श्रद्धा में और क्रोध शान्ति में परिणति प्राप्त कर लेते हैं।

शास्त्री जी कहते हैं कि –यह ठीक है कि केवल अनुकूल भाव जीवन में गति नहीं उत्पन्न करते; उसे शक्त तथा वैचिष्यपूर्ण नहीं बनाते हैं, अतः प्रतिकूल भावों के घात-प्रतिघात के बिना काव्य में भी गति, दीप्ति तथा विविधता नहीं आ सकती, किन्तु इसके साथ ही यह भी ठीक है कि इच्छा और क्रिया के द्वन्द्व को विश्राम-धारा पर पहुँचाए बिना, शान्ति-सुधा का पान कराए बिना कवि-कर्म किसी भी प्रकार सहृदय-परिणति नहीं प्राप्त कर सकता। गति को आनन्द-कानन की हरित श्याम छाया में विराम मिलना चाहिए; विप्लव विक्षोभ की शकल दीप्ति को चाँदनी की धुली हुई तृप्ति।

मनुष्य के जीवन में जो अतृप्ति है, निराश गति-विधियाँ और असफलताएँ हैं, ‘प्रसाद’ जी वेदना के रूप में उनके स्वप्नद्रष्टा हैं। उनकी समस्त कल्पनाएँ कवि के एक स्वप्न के रूप में ही हमारे सामने आती हैं। उनकी भावुकता हमें प्रायः अध्यात्म की ओर ले जाती है – ‘‘उस लोक की ओर, जहाँ दुःख भी सुख होकर प्राणों के मिलन में गुँजता है और इस दृष्टि से ‘प्रसाद’ जी हमारे एक सर्वाधिक पुष्ट दार्शनिक कवि हैं।’’

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