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Criterion 3-Research, Innovations and Extension

3.3.1 research papers published per teacher in the Journals notified on UGC care list during the last five years

List of research papers published per teacher in the Journals notified on UGC care with ISSN number for 2019-20, 2021-22, 2022-23 and 2023-24.




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3.3.1 Number of research papers published per teacher in the Journals notified on UGC website during the last five years

Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN number	Link to the recognition in UGC enlistment of the Journal /Digital Object Identifier (doi) number	Is it listed in UGC Care list
						Link to Article	
A Review of Tribal Ornaments with special reference to Dongoria-Kondh	Smt. Pratima Panda	Lecturer in History	Journal of Emerging Technologies and Innovative Research (JETIR) , UGC, Approved	2018, Vol-5, Issue II	ISSN-2349-5162	https://www.jetir.org/download1.php?file=JETIR1811170.pdf	UGC, Approved
A Qualitative study on Heritage sites of Rayagada District and Chaiti Festival	Smt. Pratima Panda	Lecturer in History	Modern Thamizh Research UGC Care List (Group-1) Journal	2021, Special Issue(12-part-2), Page no-422-429	ISSN:2371-984X	https://rajapublications.com/	UGC Care List
Shantidevi A prominent freedom fighter of Rayagada, Odisha	Smt. Pratima Panda	Lecturer in History	International Journal of Multi-disciplinary Research and Technology,IJMRT	2021, Vol-1, Issue 7, Impact Factor.6.328, page no. 217-223	ISSN:2582-7359	http://www.ijmrt.in/	Peer Reviewed
Women with disabilities in Odisha	Smt. Shantilata Mishro	Lecturer in Political science	Journal of Emerging Technologies and Innovative Research (JETIR) , UGC, Approved	2023, vol.10, issue no-	ISSN:2349-5162	https://www.jetir.org/papers/JETIR2310644.pdf	Peer Reviewed
Social Exclusion and women	Smt. Shantilata Mishro	Lecturer in Political science	Journal of Emerging Technologies and Innovative Research (JETIR) , UGC, Approved	2024, volume-1	ISSN: 2349-5162	https://www.jetir.org/papers/JETIR2403912.pdf	Peer Reviewed
Navjagran	Sri. Nrusingha Behera	Lecturer in Hindi	Shodhritu	2019 Vol.XX	ISSN No. 2454-6283	https://ess.inflibnet.ac.in/	Peer Reviewed
1857 Aur Hindi Navjagran	Sri. Nrusingha Behera	Lecturer in Hindi	Shodh Sandarsh	2019 Vol.XIII	ISSN No. 2319-5308	https://ess.inflibnet.ac.in/	Peer Reviewed




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A QUALITATIVE STUDY ON HERITAGE SITES AND CHAITI FESTIVAL OF RAYAGADA DISTRICT, ODISHA

Smt. PRATIMA PANDA

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ABSTRACT

India depicts a beautiful confluence of cultures and diverse civilizations. Amidst this unity in diversity "Chaiti" the cultural festival of Rayagada district stands tall in disseminating the values of Harmony and team spirit. "Chaiti Festival or Rayagada Mahotsava" is the official Annual Mass Cultural Festival of Rayagada District. A study has been made to depict the cultural harmony and tradition of Rayagada district. Heritage tourism is the travel to experience the historical places, artifacts and activities that authentically represent the stories and people of the past and the present. Rayagada is a mineral rich district in the southern part of the state of Odisha. The scenic beauty and heritage on the land is an unexplored paradise. This study focus on to give a vivid data regarding heritage sites of Rayagada district, its cultural, political and social impact on the present society and its architectural style.

Keywords: Heritage tourism, Rayagada, Sites, Cultural, Architectural, Chaiti Festival

1. INTRODUCTION:

Although a number of researchers have been carried out on different aspects of the tribals of South Odisha *i.e.* socio-economic status, belief system, religion, languages, food habit, traditional knowledge, and settlement pattern etc. but still there are other aspects waiting to see the light. "Odisha is a land of deep rooted heritage and history dating back to several centuries. The

ancient heritage monuments, traditional art and culture still narrate the multi hued heritage of Odisha where one will find the saga of happiness, sorrow, love and betrayal all woven in the rollicking time".

Odisha is amongst the most colourfull and culturally rich states of India. Odisha is known for its fascinating cultural heritage, amazing temples and monuments and spectacular architecture. Out of them Rayagada is a mineral rich district in the southern part of the state, Odisha. The city Rayagada is its headquarters. Rayagada district got the status of separate district with effect from 2nd October, 1992.

Rayagada district has come under influences of different religions and cults as per tribal influence of different royal power. Over a long period of its history, institutions of varied interests have come up to be the centre of attraction of local people and that of outside states including foreign tourists. Entire Rayagada district is a scenic place full of mountains, rivers and rivulets, vast meadows and varieties of flora and fauna. Primitive tribes (Dongaria Kondhs and Lanjia Saoura) have attracted tourists (mostly foreigners) throughout the year.

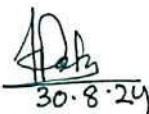
Shiva – Shakti – Vaishnav temples are found in all blocks which have been places of pilgrimage. So, Government of Odisha has renovated tourist places and temples to attract the tourists over years.

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2. REVIEW OF LITERATURE

Heritage pronounces the age old culture, traditions and customs of a country. The preservation, restoration and refurbishment of historical monuments are truly the need of the hour.

Festivals can be defined according to Getz (2007) as "themed, public celebrations". Most definitions of festivals look to their significance as celebrations of local identities (Falassi, 1987) which often focuses aspects of the local cultural identities of the areas in which they are held.

Janiskee (1980) viewed that festivals can be figured out as formal periods of programs of pleasurable activities, entertainment or events having a festive character and publicity celebrating some concept, happening or fact.

Whitelegg (2000) states that the impact of mega events on international tourism is related to their ability to attract global audiences. Thus the branding of events forms a key area of interest and the motivational attributes assume importance. The significance of comprehending constraints has been discussed (Kim & Chalip, 2004) as has the importance of positioning, targeting and market segmentation.

The above literature review clearly indicates that events are first and foremost tourist attraction and plays a vital role in highlighting the heritage expressions of the destinations. This paper explores the branding perspective in relation to special events.

3. OBJECTIVES OF THE STUDY

- To study the cultural and heritage values of Rayagada district, Odisha.
- To highlight the heritage manifestations of Rayagada district.

- To conduct study on how events play a pivotal role in the protection and maintenance of heritage symbols of Rayagada district, Odisha.
- An attempt has been made to depict the cultural tradition of Rayagada district.
- The research paper gives a cultural identity.
- The main objective of this research area is to prove "Unity in Diversity" which is the main motto of Indian culture.

4. SCOPE OF THE STUDY

Odisha dots a significance place in the tourism map of India owing to its exquisite and throbbing cultural symbols. This study deliberates on the Heritage sites of Rayagada district, Odisha. This study is most appropriate and desirable to strengthen the heritage sites of Rayagada district, Odisha.

5. METHODOLOGY

The research paper is based on both Primary data and Secondary data. Primary data is collected from the field study and interview method. Secondary data has been collected from the sources like Rayagada Gazetteers, District Statistical Officer Rayagada, from news paper cuttings, books and journals. The present study also analyses the trends and strategies of festival tourism promotion in the path of Heritage tourism in Rayagada district, Odisha. Case study review method and field observation method were adopted to draw inferences and implications.

6. HISTORY

In ancient days there was no kingdom in the name of Rayagada rather in the Third Century B.C. during the reign of Ashoka the Great. It was under Kalinga empire. The hilly track between Bansadhara and Nagabali was famous for spices.

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During the rule of Gangavansi and Suryavanshi Kings in Odisha, it was under feudatory chief of Kalinga – Utkala empire Dadarnab Dev of Gudari Kataka. This region went to the Bahamanis when the last Hindu Gajapati emperor of Odisha, Mukunda Deva was defeated at Gohera Tikiri in 1519.

The Sati Kunda goddess Majhi Ghariani and Mudfort around it speaks much about its evidence. During the British rule, Rayagada came under Jeypore administration and later was part of Koraput district. As part of the extension plan of districts in Odisha state, on 2 October 1992 Rayagada district was carried out of the erstwhile Koraput district.

7. CHAITI FESTIVAL

India depicts a beautiful confluence of cultures & diverse civilizations. Amidst this unity in diversity "Chaiti" the cultural extravaganza of Rayagada district stands tall in disseminating the values of harmony and team spirit. The cultural Festival unfolds a medley of dance performances from across the country, tribal flavor from the region. Rayagada district finds a district place in cultural map of Odisha with two of the major particular vulnerable Tribal group; the Dongria Kondha and the Lanjia Sura and their unique exhibits the Dangria Shawls popularly known as Kaapda Gunda & the Idital Painting of Puttasing. Apart from odia, several adivasi language like Kui, Kondha, Soura are spoken by the indigenous population of the district.

"Chaiti Festival" or "Rayagada Mahotsava" is the official Annual Mass Cultural festival of Rayagada District. It is one among the major tourist attractions in the district. The festival started in 2005 in the district to give a boost to tribal culture. The cultural feet is observed in the Block levels and Sub-divisional levels in addition

to the district level. The first Chaiti festival was organized as a mass festival by the then District Magistrate Dr. Pramod Kumar Meheda. Since then Chaiti festival has been organized every year till now in the 2018 by the then Collector Smt. Guha Poonam Tapas Kumar.

8. OBSERVANCE

The festival is observed during the last three days of the year at the Govind Chandra Dev (Zilla) High School or G.C.D High school ground by the District Council of Culture (DCC), Rayagada. The extravaganza showcasing the best of tribal and culture of the district, with more than 500 artists across the country, is the main attraction in the festival. Very often the festival is followed by the Palli Shree Mela Of Orissa Rural Development & Marketing Society (ORMAS).



Tribal Dance




Folk Dance

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Smt. Guha Poonam Tapas Kumar.I.A.S.
Collector-cum-Chairperson, DCC, Rayagada

Message

“With every language that dies, and image of mankind is wiped out” Conservation of our rich and varied heritage is a fundamental duty outlined by the constitution of India. As part of this dictum, the preservation of culture, text, language, art, tradition is to be done and we at Rayagada will leave no stone unturned in taking one and all in this journey of nation building, amidst thorns & roses alike.

Together we can and together we shall make a difference!

Rayagada is a district of meadows, forests, waterfall and terraced valleys, people by colorful tribals and many primitive Tribal groups. The scenic beauty & heritage on the land is an unexplored paradise. The major tourist attraction of this district are **Maa Majhighariani Temple** at Rayagada which attracts large numbers of devotees around the state and from neighboring states too to worship the Goddess **Maa Majhighariani**. The **Pataleswar Temple** at

Paikapada (Therubali) **Lord Shiva Temple** at – **Minajhola** (Chandrapur) and **Devgiri** in Kalyansingpur Block and **Laxmi Narayan Temple** at Therubali, **Sri Jagannath Temple** are other attractions of the district which catch the attention of many tourists to witness the place of visit for once in a year.

1. HERITAGE SITES OF RAYAGADA DISTRICT, ODISHA

There are number of heritage sites, tourist places and temples to attract the tourist over years.

(i) Chatikona: -

It is located at 48 K.ms from Rayagada, surrounded by a series of valleys and hills of various colours. It is also a centre of pilgrimage of Mahadev temple. It offers gorgeous view of the waterfall called “Gadgada”. Best time to visit this area is all around the year.

(ii) Devagiri: -

There is a small ruined mud fort on the foot of high mountaneous Devagiri in Kalyan Singpur Block. It has a temple dedicated to Lord Neelakantheswara. There are 476 steps which are the unique feature of the Devagiri. It is about 50 K.M.s from Rayagada and connected by regular bus service.

(iii) Laxmi Narayan Temple: -

It is located at Therubali, 25 K.M.s District headquarter Rayagada. The deities Laxminarayan, Hanuman, Lord Jagannath, Balabhadra, subhadra and Lord Shiva are worshipped by thousands of devotees. It is built some 14 years ago by IMFA Ltd., Therubali. The temple is a major attraction of the district.

(iv) Maa Majhighariani Temple:-

Temple of Maa Majhighariani, the presiding deity of the district, is located on the bank of river Jhanjabati at Rayagada. The tribal goddess has been assimilated into the Aryan-fold. Priests of the temple are non-Brahmins and Paikas. Sometimes "homa" or "fine sacrifice" is performed in vedic way. A number of animals are sacrificed everyday specially in Wednesday and Sunday. People of Andhra Pradesh and districts of Ganjam, Gajapati, Kandhamal and undivided Koraput visit this place in large number every day. "Chaitra Parav" is performed every year in the month of "Chaitra" with pomp and ceremony.

(v) Maa Markama temple:-

This temple has reference in the "Chandi Purana". Two sisters, Maa Markama and Maa Karkama are worshipped inside the temple complex. Basantika Dasahara and Sanadiya Dasahara are important festivals of this temple. Not only the town people or the non-tribal people but the Dongaria Kondhos of Niyamgiri and nearby areas also worship Maa Markama with animal sacrifice. The sword of Maa Markama takes a round in the town in procession to ward off evil spirit on the sixth day of Sanadiya Dasahara.

(vi) Niyamgiri Hills:-

It is a hill range situated at a distance of about 70 K.M.s from Rayagada. These hills are home to Dongria Kondh indigenous people. The hills have one of India's most Pristine forests in the interiors.

(vii) Hanging Bridge, Chekaguda:-

The hanging Bridge of Rayagadadistrict is another tourist point. It connects the two

sides of the river Nagavali, which is providing connectivity to the poor rural tribal population. A 151 metre suspension bridge, the second of its kind in the state. It is designed by Karnataka based Bharat Grama Sethu Pratisthan Chief Girish Bharadwaj. The work was ascribed to Odisha Police Housing Corporation by the district administration which worked out more than one crore project.

(viii) Minajhola:-

It is situated on the confluence of Vamsadhara, the Phalaphalia and Chauldhua. It has a temple dedicated to Lord Meenaketanswara which is one of the oldest temples of Rayagada. It is a Swayambhu Shiva Linga and throughout the year it look like a "Meena" or a fish except Shivaratri. Large number of pilgrims from Andhra Pradesh and neighbouring districts gather here on that day.

(ix) Hatipathar:-

It is located 3 k.M.s from Rayagada, this picnic spot is much visited by tourist. It is named so because the Nagavali river flows here through a deep-cut valley; and the two boulders atop these waterfalls look like elephants perched on a hill. October to February are the time to visit these falls. Surrounded by dense forests, these falls make for the perfect teatime picnic spots for family and friends.

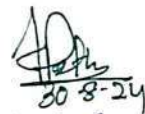
2. MAJOR SUGGESTIONS

- Authenticity is to be regarded as a key brand value with respect to Heritage tourism.
- Institutionalization process must be reviewed.

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- Overcrowding, Congestion and safety problems need to be addressed.
- The process of cultural change must be duly considered while branding heritage tourism.

3. CONCLUSION

Thus, the tourist potential of Rayagada is overwhelming, particularly of heritage attraction. As we have seen the living culture, the monuments, the rites, rituals and beliefs; all are conglomerating into Heritage attractions. A few cities of India have this privilege. The trend of

tourist flow to Rayagada is increasing mostly by the domestic tourists. In travel and tourism and tourist destinations, ofcourse cultural centers have something rolled pack with the myths and legends, ancient rituals and festivals and Rayagada is one such place. . The paper is an attempt to trace the origin of these facets of culture. It will certainly go to long way in exploring new areas in the subject concerned and highlighting unknown facts, culturally relevant to all of us.

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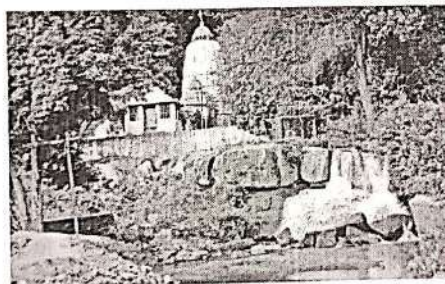
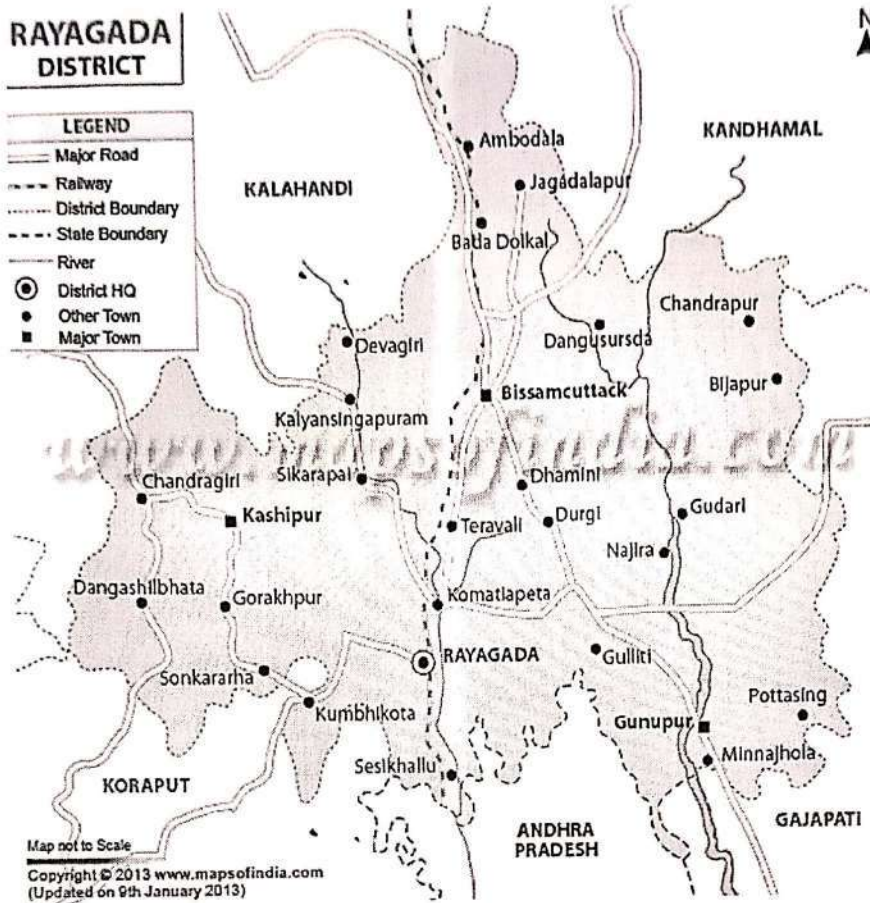

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CHATIKONA TEMPLE & WATERFALLS



THERUBALI LAXMI NARAYAN TEMPLE

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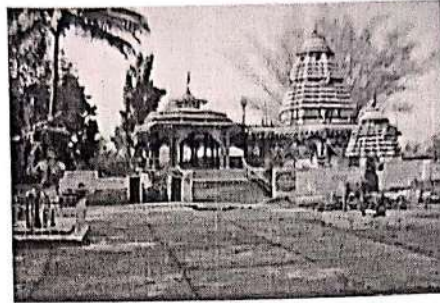
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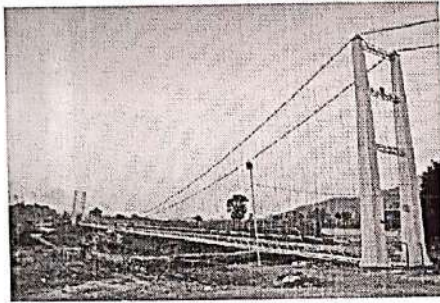
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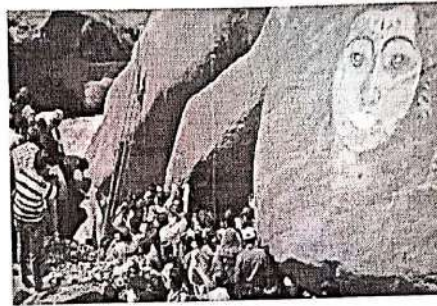
MAA MAJHIGHARIANI TEMPLE RAYAGADA



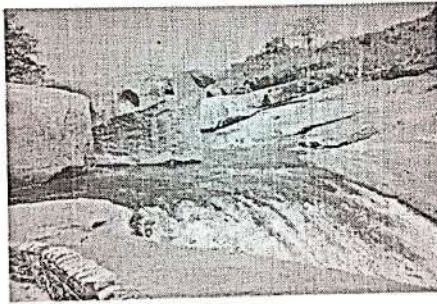
MAA MARKAMA TEMPLE BISSAMCUTTACK



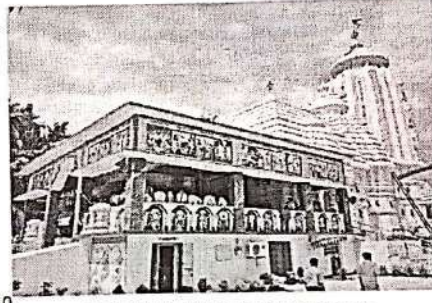
HANGING BRIDGE CHEKAGUDA



MINAJHOLA



HATIPATHAR RAYAGADA



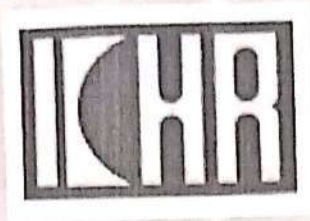
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JAGANNATH TEMPLE RAYAGADA

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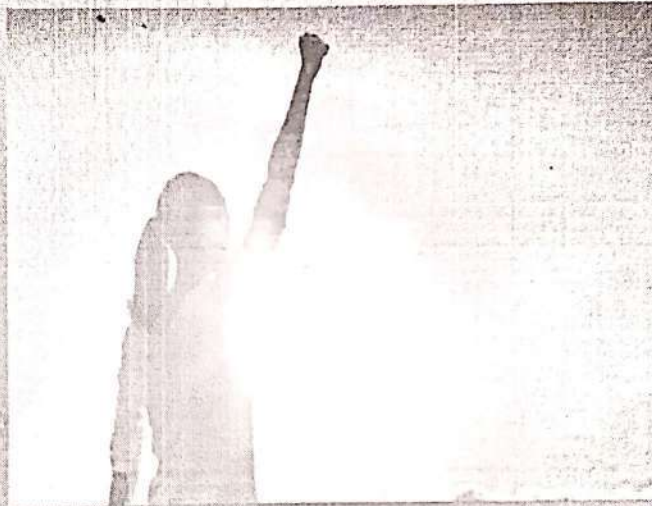
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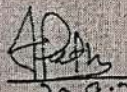


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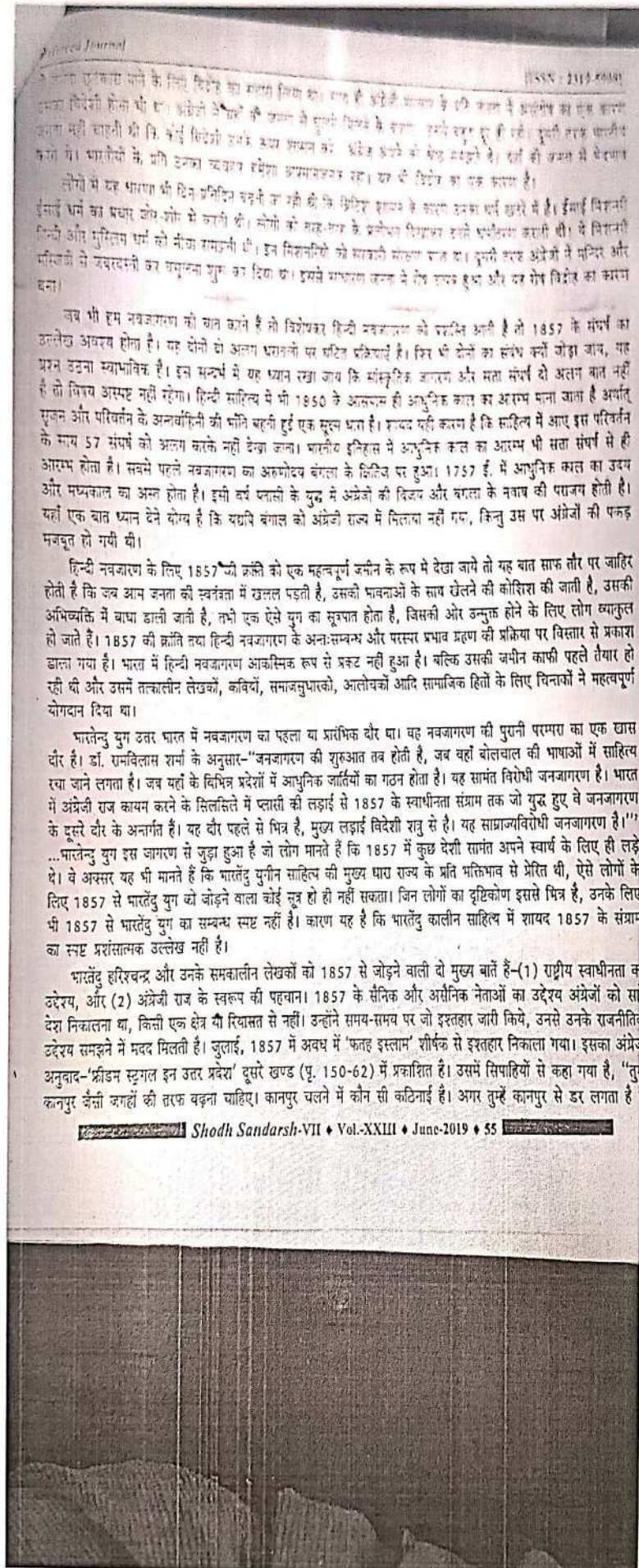


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... 1857 के संघर्ष का उत्प्रेक्ष्य अवश्य होगा है। यह दोनों ही अलग धाराओं पर चर्चित प्रक्रियाएँ हैं। फिर भी दोनों का संबंध क्यों जोड़ा जाए, यह प्रश्न उठाना स्वाभाविक है। इन मन्थनों में यह ध्यान रखा जाय कि सांस्कृतिक जागरण और सत्ता संघर्ष दो अलग बात नहीं हैं तो विषय अस्पष्ट नहीं रहेगा। हिन्दी साहित्य में भी 1850 के आसपास ही आधुनिक काल का आरम्भ माना जाता है अर्थात् सूक्तन और परिचय के अन्वयविनी की भाँति बहती हुई एक मूल्य धारा है। शायद यही कारण है कि साहित्य में आए इस परिवर्तन के साथ 57 संघर्ष को अलग करके नहीं देखा जाता। भारतीय इतिहास में आधुनिक काल का आरम्भ भी सत्ता संघर्ष से ही आरम्भ होता है। सबसे पहले नवजागरण का अरुणोदय बंगाल के झिजि पर हुआ। 1757 ई. में आधुनिक काल का उदय और मध्यकाल का अन्त होता है। इसी वर्ष प्लासी के युद्ध में अंग्रेजों की विजय और बंगाल के नवाब की पतन होती है। यहाँ एक बात ध्यान देने योग्य है कि यद्यपि बंगाल को अंग्रेजी राज्य में मिलाया नहीं गया, किन्तु उस पर अंग्रेजों की पकड़ मजबूत हो गयी थी।

हिन्दी नवजागरण के लिए 1857 जो क्रांति को एक महत्वपूर्ण जमीन के रूप में देखा जाये तो यह बात साफ तौर पर जाहिर होती है कि जब आम जनता की स्वतंत्रता में खलल पड़ती है, उसकी भावनाओं के साथ खेलने की कोशिश की जाती है, उसकी अभिव्यक्ति में बाधा डाली जाती है, तभी एक ऐसे युग का सूत्रपात होता है, जिसकी ओर उन्मुख होने के लिए लोग व्याकुल हो जाते हैं। 1857 की क्रांति तथा हिन्दी नवजागरण के अन्तःसम्बन्ध और परस्पर प्रभाव ग्रहण की प्रक्रिया पर विस्तार से प्रकाश डाला गया है। भारत में हिन्दी नवजागरण आकस्मिक रूप से प्रकट नहीं हुआ है। बल्कि उसकी जमीन काफी पहले तैयार हो रही थी और उसमें तत्कालीन लेखकों, कवियों, समाजसुधारकों, आलोचकों आदि सामाजिक हितों के लिए चिन्तकों ने महत्वपूर्ण योगदान दिया था।

भारतेंदु युग उत्तर भारत में नवजागरण का पहला या प्रारंभिक दौर था। वह नवजागरण की पुरानी परम्परा का एक खास दौर है। डॉ. रामविलास शर्मा के अनुसार-“जनजागरण की शुरुआत तब होती है, जब वहाँ बोलचाल की भाषाओं में साहित्य रचा जाने लगता है। जब यहाँ के विभिन्न प्रदेशों में आधुनिक जातियों का गठन होता है। यह सामंत विरोधी जनजागरण है। भारत में अंग्रेजी राज कायम करने के सिलसिले में प्लासी की लड़ाई से 1857 के स्वाधीनता संग्राम तक जो युद्ध हुए वे जनजागरण के दूसरे दौर के अन्तर्गत हैं। यह दौर पहले से भिन्न है, मुख्य लड़ाई विदेशी शत्रु से है। यह साम्राज्यविरोधी जनजागरण है।”
... भारतेंदु युग इस जागरण से जुड़ा हुआ है जो लोग मानते हैं कि 1857 में कुछ देशी सामंत अपने स्वार्थ के लिए ही लड़े थे। वे अक्सर यह भी मानते हैं कि भारतेंदु युगीन साहित्य की मुख्य धारा राज्य के प्रति भक्तिभाव से प्रेरित थी, ऐसे लोगों के लिए 1857 से भारतेंदु युग को जोड़ने वाला कोई नुस्त्र हो ही नहीं सकता। जिन लोगों का दृष्टिकोण इससे भिन्न है, उनके लिए भी 1857 से भारतेंदु युग का सम्बन्ध स्पष्ट नहीं है। कारण यह है कि भारतेंदु कालीन साहित्य में शायद 1857 के संग्राम का स्पष्ट प्रशंसात्मक उल्लेख नहीं है।

भारतेंदु हरिश्चन्द्र और उनके समकालीन लेखकों को 1857 से जोड़ने वाली दो मुख्य बातें हैं- (1) राष्ट्रीय स्वाधीनता का उद्देश्य, और (2) अंग्रेजी राज के स्वरूप की पहचान। 1857 के सैनिक और असैनिक नेताओं का उद्देश्य अंग्रेजों को साँ देश निकालना था, किसी एक क्षेत्र की रियासत से नहीं। उन्होंने समय-समय पर जो इशतहार जारी किये, उनसे उनके राजनीतिक उद्देश्य समझने में मदद मिलती है। जुलाई, 1857 में अवध में ‘फतह इस्लाम’ शीर्षक से इशतहार निकाला गया। इसका अंग्रेज अनुवाद-‘फ्रीडम स्ट्रगल इन उत्तर प्रदेश’ दूसरे खण्ड (पृ. 150-62) में प्रकाशित है। उसमें सिपाहियों से कहा गया है, ‘तु कानपुर की लड़ाई की तरफ बढ़ना चाहिए। कानपुर चलने में कौन सी काठिनाई है। अगर तुम्हें कानपुर से डर लगता है:

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आर्यना के किले जीतने का भार तुमने किसे सौंपा है।" अग्रे कहा गया है कि अंग्रेजी की विजय दिखती आ रही है। अग्रे बंगाल के लिए सिपाहियों को सबसे पहले तय्यार करना चाहिए। इन इच्छाओं को पूरा करने के लिए सिपाहियों को अपने बर्तन छोड़ने के बाद बारी को बदलना ही आज मिलने पर, पूर्व को और जान बूझ और परिश्रमों का बखर्क कर बन चाहिए। ऐसा करने में दिल्ली और राजनगर को रक्षा हो सकेगी। यदि सिपाही पूर्व नहीं जाते, तो अफगान न होगा।" हिन्दू और मुसलमानों को भेद-भाई की तरह गिनना चाहिए, इस तबीयत के बाद बंगाल में जो नरके तो बंगाल की जनता और जहाँ के सिपाहियों के नाम-न हो सके तो इस समय जहाँ तक बन पड़े-पड़े इशारा करलाना चाहिए कि हर शहर के लोगों को, वे हिन्दू हो या मुसलमान, एक साथ इस नरकतक जैसे जीय पाय हमला करना चाहिए। इसके लिए हर शहर में एक नेता नियुक्त करना होगा।"

इराहारा में इस बात पर जोर दिया गया है कि विभिन्न स्थानों के सिपाहियों को एक दूसरे की परत करनी चाहिए। यदि एक जगह के सिपाही हारते हैं तो यह केवल उस जगह के लोगों के लिये नहीं बल्कि सारे देश के लोगों के लिए शर्म की बात होगी। "जब किसी एक जगह सिपाही लड़ रहे हों, तब और सभी सिपाहियों को मदद करना चाहिए। पहले ही वे उन्हें पहलें से जल्द ही, उन्हें यह सझना चाहिए कि किसी लड़ाई में सिपाही हिन्दुस्तान में हार का मुँह देखते हैं तो यह बात जहाँ के शहीदों के लिए शर्मनाक होगी।"

'इंडिया' शब्द का व्यवहार अंग्रेजी में 'हिन्दुस्तान' के लिए हुआ होगा। 'हिन्दुस्तान' सीमित अर्थ में उत्तर भारत अथवा हिन्दो पाषा प्रदेश का व्यापक अर्थ में वह सारा देश था। इराहारा में 'हिन्दुस्तान' का अर्थ सारा देश है। इस देश में यहीं भी सिपाही हारते हैं तो यह देश के सभी निवासियों के लिए सज्जा की बात है। शत्रु को सारे देश से निकालना है, किसी एक राज्य से नहीं। उत्तर भारत में अंग्रेजों की हार सुनिश्चित करने के लिए उन्हें पूर्व में बंगाल से भी निकालना जरूरी है।

इस प्रकार देखते हैं कि भारतेंदु युग का साहित्य मोटे तौर पर 1858-85 के बीच एक ऐसे ऐतिहासिक काल की उपज है, जिनके एक छोर पर भारतीय किसानों तथा सिपाहियों का राष्ट्रीय विद्रोह और दूसरे छोर पर युग के नेतृत्व में राष्ट्रीय कांग्रेस का जन्म है। भारतीय इतिहास की वस्तुनिष्ठ विवेचना करने पर हम देखेंगे कि राष्ट्रीय विद्रोह का स्तर क्रान्तिकारी है और कांग्रेस के जन्म तथा 1805 तक इससे लगी घटनाओं का स्तर सुधारवादी। इस युग में भारतेंदु युग के साहित्य का मूल्यकन करते समय एक नया-संवात उद्गम होता है कि यह साहित्य 1857 के उत्तेजनीय राष्ट्रीय विद्रोह की घटना का विपर्यय है या विकास क्या इसका स्तर 1885 की सुधारवादी कांग्रेस की साम्राज्य पराजयता और देशाजति की मित्ती जुती चेतना के अधिक करीब है? भारतेंदु हरिश्चन्द्र इस युग का प्रतिनिधित्व एवं नेतृत्व करते हैं। रामानुज का कहना है कि "भारतेंदु हरिश्चन्द्र की रामानुज 35 वर्ष की अल्पवयु तथा उनके साहित्य के ऐतिहासिक-सांख्यिक विकास को मुख्य मुद्रा बनाकर एक बार नर सिर से विचार करना चाहिए कि भारतेंदु 1857 से 1885 की परम्परा अधिन विचारधाराओं की संधि पर खड़े थे-एक ईश में थे या हिन्दी प्रदेश की अनभिन्न सामाजिक क्वाबटों के बीच खोजते सुधारवाद की आलोचना करते हुए वस्तुतः बड़ी तेजी से उस 'सनन राजनैतिक मुक्त' विचारधारा की ओर बढ़ रहे थे, जो 19वीं सदी के सांस्कृतिक-वैचारिक संघर्ष का एक श्रेष्ठ निष्कर्ष थी।"

निष्कर्ष-इस विषय पर विवेचन करते हुए यह पता चलता है कि 1857 के महासंग्राम को रामविलास रामानुज ने हिन्दी नवजागरण का पहला चरण मानते हैं। इसलिए 1857 और हिन्दी नवजागरण में अन्त-सम्बन्ध है। सन् सत्तावन के समय में हुए राजनैतिक, सामाजिक, राष्ट्रीय परिवर्तन ही नवजागरण के आगे मार्ग को प्रशस्त किया। 1857 में जो परिवर्तन हुए वह आगे भारतेंदु युग में और व्यापक बना। 1857 के आन्दोलन का नेतृत्व भले ही सेना के हाथों में था लेकिन भारतीय जनता उसमें बचन की भूमिका निभा रही थी। किसानों, दलकारों, दुकानदारों, दिहाड़ी मजदूरों और जमींदारों की व्यापक भागीदारी ऐसी दृक-दृष्ट थी जिसने विद्रोह को उसकी वास्तविक शक्ति दी तथा इसे जन विद्रोह का चरित्र भी दिया। खासकर इन क्षेत्रों में जो आज उत्तर प्रदेश तथा बिहार में शामिल हैं। आन्दोलन के प्रसार में हिन्दी प्रदेश की महत्वपूर्ण भूमिका है। इसलिए रामविलास रामानुज ने हिन्दी नवजागरण के सम्बन्ध को 1857 की क्रांति से जोड़ा है। इनके अनुसार हिन्दी प्रदेश में यह पहला नवजागरण था, जिसमें सैनिकों के साथ साम्प्रदायिक जनता ने बढ़-चढ़ कर हिस्सा लिया और उसे भारत का पहला स्वाधीनता संग्राम बनाया।

सन्दर्भ-सूची

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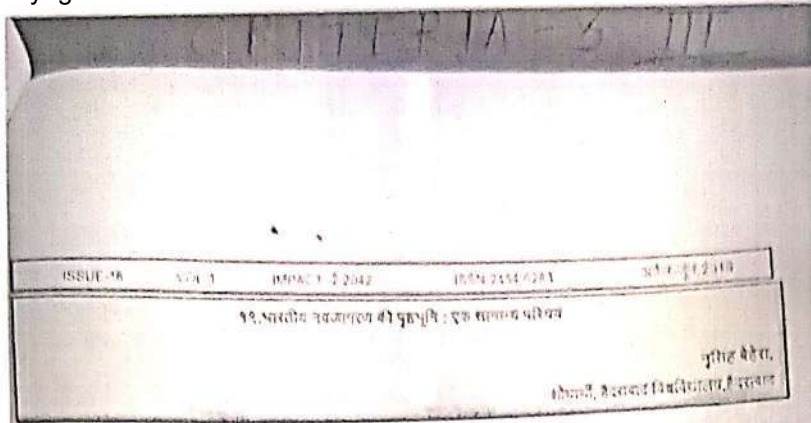
सम्पादक
डॉ. सुनील जाधव, नांदेड
९४०५३८४६७२

तकनीकी सम्पादक
अनिल जाधव,
मुंबई

पत्राचार हेतु पता->
महाराणा प्रताप हाउसिंग सोसाइटी, हनुमान गढ़ कमान के सामने, नांदेड-४३१६०५


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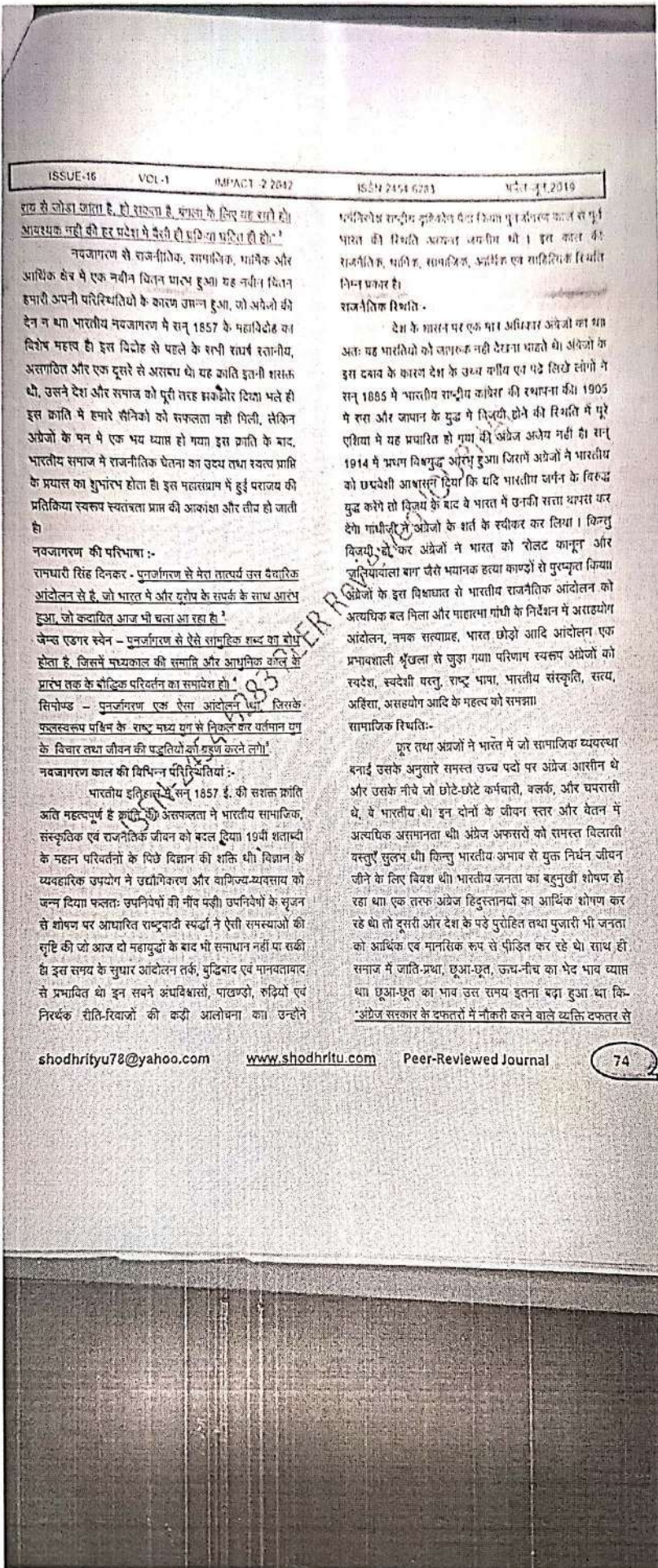
नवजागरण - अर्थ एवं स्वरूप

नवजागरण एक आधुनिक एवं व्यापक अवधारणा है। हिन्दी में इस के लिए पहले पुनरुत्थान, नवोत्थान, नवजागरण, सामाज-सुधार काल, रैनेसाँ और पुनर्जागृत्य आदि शब्दों का प्रयोग होता था बाद में इसे नवजागरण की संज्ञा दी गई। अंग्रेजी में नवजागरण के लिए रैनेसाँ (Renaissance) शब्द प्रयुक्त है। नवजागरण शब्द यूरोप के मध्य युग और आधुनिक युग के बीच की संक्रांति की अवस्था का सूचक है। नवजागरण युग में पश्चिमी यूरोप, मध्ययुगीनता के बंधनों से मुक्त हो कर व्यक्तित्व चेतना विकसित करने लगा गया था। व्यक्ति स्वतंत्र की प्रतिष्ठा हुई और चर्च का प्रभाव घटा। मनुष्य की दृष्टि जो मध्ययुग में सदा परलोक पर टिकी रहती थी, अब इस लोक का सचरूप करने लगी। परलोक के ऊपर इस लोक की प्रतिष्ठा हुई। ऐशिक मूल्यों का नाम बढ़ा। मनुष्य ईश्वर की उपेक्षा कर अपने को समझाने में दक्षिण हुआ। धर्म की अपेक्षा दर्शन, मातृत्व बना। धर्मनिरपेक्ष मानववाद का प्रशस्त हुआ। एक प्रकार से इसाई जीवन प्रणाली एवं जीवन दर्शन का ही विघटन हो गया और उसका स्थान यूनानी, रोमी जीवन प्रणाली तथा जीवन दर्शन से प्रेरित नई चेतना ने ले लिया। सन्यासियों के स्थान पर ऐसे बुद्धिजीवियों का प्रदार्पण हुआ जो स्वाभाव अथवा मन की चेतना में करने के बदले उसके विकास एवं परिणाम में आस्था रखते थे। नवजागरण युग वस्तुतः सन्यासवाद के प्रति उपभोगवाद के विरोध का युग था। इस प्रकार यूरोपीय विद्यार्थी 14 वीं सदी से 17 वीं सदी के मध्य का समय है जिसमें राजनीतिक, सामाजिक, धार्मिक क्षेत्रों में क्रान्तिकारी सुधारवादी चेतना का उदय हुआ। नवजागरण एक राजनीतिक तथ्य, ऐतिहासिक कालबोध, जीवन शैली में परिवर्तन तथा आधुनिक मानव सभ्यता के उदय-विकास की आदर्श मूल प्रतीक अवधारणा को नवजागरण कहते हैं। नवजागरण न आधुनिक युग का अरुणोदय मात्र है, न अतीत ही वापसी, न उच्च बलासिकी ज्ञान का संरक्षण, न सामंती व्यवस्था के विरुद्ध राजव्यवस्था, न अप्रत्यूष आधिपत्यों की खोज मात्र है। नवजागरण का मूल प्रस्थान बिंदु है - मानव, मानव-मूल और

मानव की स्वतंत्र सत्ता का विकास है। किसी देश या सभ्यता की वैचारिक सुगुण का अंत ही उसका जागरण है और इस प्रकार के जागरण सभ्य - सभ्य पर भद्रित होने रहते हैं। जागरण का नवीनतम रूप ही नवजागरण के नाम से अविहित होता है। यूरोप में 14 वीं सदी से 17 वीं सदी के मध्य होने वाले सामाजिक, धार्मिक और सांस्कृतिक परिवर्तनों ने वहाँ पर पुनर्जागरण का नवजागरण की भूमिका निभायी। भारत में भी 19 वीं सदी में एक नवीन वैचारिक चेतना ने देश की सुगुण को तोड़कर उसी नई स्फूर्ति प्रदान की। इसे कई नामों से अभिव्यक्ति किया गया है जो में ऊपर रूप भुका हूँ कई नामों से अभिव्यक्ति जागृति का यह समय, विद्वानों के मध्य विवाद का विषय भी रहा है। हिन्दी में पहली बार इस शब्द का प्रयोग हिन्दी साहित्य के प्रसिद्ध मानवसंवादी आलोचक डॉ. रामविलास शर्मा द्वारा किया गया। 1977 ई. में उनके द्वारा लिखित पुरस्कृत महावीर प्रसाद द्विवेदी और हिन्दी नवजागरण में नवजागरण के साथ ही हिन्दी नवजागरण की अवधारणा भी स्पष्ट रूप से दृष्टिगोचर होती है। डॉ. लक्ष्मीसागर वाय्वाय ने इस युग को नवोत्थान नाम दिया जबकि रामधारी सिंह दिनकर को इस के लिए पुनरुत्थान शब्द का प्रयोग करना समीचीन लगा। नवजागरण शब्द से मिलते - जुलते अनेक शब्द प्रयुक्त होते रहे हैं। रैनेसाँ, पुनर्जागरण, पुनरुत्थान आदि ऐसे शब्द हैं जिनका प्रयोग लम्बे समय से होता रहा है। अतः इन शब्दों पर विचार करना यहाँ पर आवश्यक है, ताकि नवजागरण शब्द के अर्थ और स्वरूप को भलि भाँति समझा जा सके।

नवजागरण, जिसका जन्म मुख्यतः बुद्धिवाद, सामाज-सुधार, वैज्ञानिक खोज, सामुहिक उत्साहन प्रणाली के विकास के साथ हुआ, मुख्य आग्रह, वेदों और पुराणों की ओर लौटना नहीं, बल्कि एक नई संस्कृति, नई दुनिया बनने का प्रयास था। इसके पहले भारतीय नवजागरण का संबंध बंगला नवजागरण और राजा राममोहन राय से जोड़ा जाता था। डॉ. रामविलास शर्मा ने लिखा है - "भारत के नवजागरण का संबंध सामान्यतः राजा राममोहन

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रुख से जोड़ा जाता है, जो संरक्षित है, फसल के लिए वह सही हो।
आवश्यक नहीं की हर प्रदेश में पैसी हो प्रविष्टा प्रसारित हो।

नवजागरण से राजनीतिक, सामाजिक, भाषिक और आर्थिक क्षेत्र में एक नवीन धिमान प्रारंभ हुआ। यह नवीन धिमान हमारी अपनी परिस्थितियों के कारण उत्पन्न हुआ, जो अंग्रेजों की देन न था। भारतीय नवजागरण में सन् 1857 के महाविद्रोह का विशेष महत्व है। इस विद्रोह से पहले के सभी स्वतंत्रता-संग्राम, असंगठित और एक दूसरे से अलग-थलग थे। यह क्रान्ति इतनी शक्तिशाली थी, उसने देश और समाज को पूरी तरह झकझोर दिया। भले ही इस क्रान्ति में हमारे सैनिकों को सफलता नहीं मिली, लेकिन अंग्रेजों के मन में एक भय व्याप्त हो गया। इस क्रान्ति के बाद, भारतीय समाज में राजनीतिक चेतना का उदय तथा स्वतंत्रता प्राप्ति के प्रयास का सुधार प्रारंभ होता है। इस महासंग्राम में हुई पराजय की प्रतिक्रिया स्वरूप स्वतंत्रता प्राप्ति की आकांक्षा और तीव्र हो जाती है।

नवजागरण की परिभाषा :-
रामधारी सिंह दिनकर - पुनर्जागरण से मेरा तात्पर्य उस वैचारिक आंदोलन से है, जो भारत में और यूरोप के राष्ट्रों के साथ आठवीं सदी ई.पू. के बाद प्रारंभ हुआ। जो क्रांति आज भी चल रहा है।
जेम्स एडगर स्वेन - पुनर्जागरण से मेरे सामाजिक शब्द का बोध होता है, जिसमें मध्यकाल की समाप्ति और आधुनिक काल के प्रारंभ तक के बौद्धिक परिवर्तन का समावेश हो।
सिमोन्ड - पुनर्जागरण एक ऐसा आंदोलन था, जिसके प्रत्यक्ष रूप प्रथम के राष्ट्र मध्य काल से निकल कर वर्तमान काल के विचार तथा जीवन की प्रवृत्तियों को ग्रहण करने लगे।
नवजागरण काल की विभिन्न परिस्थितियाँ :-

भारतीय इतिहास में सन् 1857 ई. की शक्तिशाली क्रान्ति अति महत्वपूर्ण है। इस क्रान्ति के असफलता ने भारतीय सामाजिक, सांस्कृतिक एवं राजनैतिक जीवन को बदल दिया। 19वीं शताब्दी के महान परिवर्तनों के पिछे विज्ञान की शक्ति थी। विज्ञान के व्यावहारिक उपयोग ने उद्योगिक क्रांति और वाणिज्य-व्यवसाय को जन्म दिया। फलतः उपनिवेशों की नींव पड़ी। उपनिवेशों के सृजन से शोषण पर आधारित राष्ट्रवादों की स्थापना ने ऐसी समस्याओं की सृष्टि की जो आज दो महायुद्धों के बाद भी समाधान नहीं पा सकी हैं। इस समय के सुधार आंदोलन तर्क, बुद्धिवाद एवं मानवतावाद से प्रभावित थे। इन सभने अध्यात्म, पाठशाला, सभियाँ एवं निरर्थक रीति-रिवाजों की कड़ी आलोचना का उन्हीं

परिचय राष्ट्रीय नृदेवता के विकास का अंतर्गत काल से पूर्व भारत की स्थिति अज्ञान-कालीन थी। इस काल की राजनीतिक, भाषिक, सांस्कृतिक, आर्थिक एवं सामाजिक स्थिति निम्न प्रकार है।
राजनीतिक स्थिति :-

देश के शासन पर एक भार अधिकांश अंग्रेजों का था। अतः यह भारतीयों को जागरूक नहीं देखना चाहते थे। अंग्रेजों के इस दबाव के कारण देश के उदय काँपीय एव मटे लिखे लोगों ने सन् 1885 में भारतीय राष्ट्रीय कांग्रेस की स्थापना की। 1905 में रसा और जापान के युद्ध में विजयी होने की स्थिति में पूर्ण एशिया में यह प्रचारित हो गया कि अंग्रेज अत्यंत नहीं हैं। सन् 1914 में प्रथम विश्वयुद्ध आरंभ हुआ। जिसमें अंग्रेजों ने भारतीयों को छद्मशैली आश्वासन दिया कि यदि भारतीय जनता के विद्रोह युद्ध कभी तो विजय के बाद वे भारत में उनकी सत्ता थपकर धर देंगे। गांधीजी ने अंग्रेजों के शर्त के स्वीकार कर लिया। किन्तु विजयी होने के बाद अंग्रेजों ने भारत को 'रोलट कानून' और 'जालियाँवाला बाग' जैसे भयानक कृत्य काण्डों से घेरकर लिया। अंग्रेजों के इस विश्वास से भारतीय राजनीतिक आंदोलन को अत्यधिक बल मिला और महात्मा गांधी के निर्देशन में अराधयोग आंदोलन, नमक सत्याग्रह, भारत छोड़ो आदि आंदोलन एक प्रभावशाली श्रृंखला से जुड़ा गया। परिणाम स्वरूप अंग्रेजों को स्वदेश, स्वदेशी वस्तु, राष्ट्र भाषा, भारतीय संस्कृति, सत्य, अहिंसा, असहयोग आदि के महत्व को समझना सामाजिक स्थिति:-

दूर तथा अंग्रेजों ने भारत में जो सामाजिक व्यवस्था बनाई उसके अनुसार समस्त उच्च पदों पर अंग्रेज भारतीय थे और उसके नीचे जो छोटे-छोटे कर्मचारी, बलक, और घरायसी थे, वे भारतीय थे। इन दोनों के जीवन स्तर और वेतन में अत्यधिक असमानता थी। अंग्रेज अफसरों को समस्त विलासी वस्तुएँ सुलभ थी। किन्तु भारतीय अभाव से युक्त निर्धन जीवन जीने के लिए विवश थे। भारतीय जनता का बहुमुखी शोषण हो रहा था। एक तरफ अंग्रेज हिंदुस्तानीयों का आर्थिक शोषण कर रहे थे तो दूसरी ओर देश के पड़े पुरोहित तथा मुजारी भी जनता को आर्थिक एवं मानसिक रूप से पीड़ित कर रहे थे। साथ ही समाज में जाति-ग्रथा, छूआ-छूत, ऊच-नीच का भेद भाव व्याप्त था। छूआ-छूत का भाव उस समय इतना बढ़ा हुआ था कि- अंग्रेज सरकार के दफतरी में नौकरी करने वाले व्यक्ति दफतर से

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1857 और हिन्दी नवजागरण

नृसिंह बेहेरा*

रामविलास शर्मा ने सन् 1857 क्रांति को भारतीय इतिहास के लिए महत्वपूर्ण घटना माना है। उन्होंने इस क्रांति का सध्वन् हिन्दी नवजागरण से जोड़ा है। यहाँ पर यह देखना महत्वपूर्ण होगा कि आखिर वे कौन से तत्व हैं जिसके आधार पर वे इस क्रांति का सम्बन्ध हिन्दी नवजागरण से जोड़ते हैं। उन्होंने 1857 की क्रांति से सम्बन्धित हर पहलू पर विचार किया है। जैसे आन्दोलन का मुख्य कारण क्या था? आन्दोलन में किन-किन लोगों ने भाग लिया? भारत में अंग्रेजी राज की भूमिका क्या थी? "सपनों में धर्म की भूमिका क्या थी? सेना केवल अपनी माँगों के लिए लड़ा या जनता का अभिन्न अंग बनकर सामान्य उदरियों के लिए लड़ी? क्रांति में एक प्रदेश के लोगों ने ही भाग लिया था उसमें अन्य प्रदेशों की जनता भी सम्मिलित हुई?" इस तरह अनेक विन्दुएँ हैं, जिनका विवेचन किया बिना हिन्दी नवजागरण को समझा नहीं जा सकता। रामविलास शर्मा तो यहाँ तक कहते हैं कि-हिन्दी प्रदेश में नवजागरण 1857 ई. के स्वाधीनता संग्राम से शुरू होता है। वे यह भी कहते हैं कि "प्राज न तो सन् 1857 से पहले कभी चलाई गई थी, न उसके बाद चलाई गयी। लड़ने वाले किसानों में केवल उच्च वर्ग के हिन्दू नहीं थे, उनके साथ निम्न वर्ग के संकड़ों आदमी थे। हिन्दुओं के साथ हजारों मुसलमान थे, धर्म और वर्ण की सीमाएँ तोड़कर।"¹

दूसरी ओर वीर भारत तलवार हिन्दी नवजागरण को एक प्रामक मानते हैं। उनका तर्क है कि यह अपनी ऐतिहासिक अन्तर्वस्तु को प्रकट नहीं करता है। इससे गलतफहमी होती है कि यह भारतीय नवजागरण जैसा ही था। वे यह भी कहते हैं कि इस समझ के महत विवेचन करने वालों को भारतीय नवजागरण से जहाँ मेल नहीं दिखता, भिन्न या विरोध दिखने लगता है वे इसे जबरदस्त उसी के जैसा दिखाने का यत्न करते हैं या ऐसी सफाई देने लगते हैं जो एक तरह की लीपा-पोती होती है।² 1857 के महासंग्राम में भारत के संकड़ों लोगों ने भाग लिया था। खासतौर पर सिपाहियों के साथ समाज के हर वर्ग के लोग भी इसमें शामिल थे। यह बात अलग थी कि इस संग्राम में भले ही सफलता नहीं मिली हो लेकिन अंग्रेजों की ईस्ट इण्डिया कम्पनी का शासन समाप्त कर दी गयी थी। पूरे भारत में रानी विक्टोरिया का शासन चल पड़ा था।

भारतीय जनता में असंतोष की धारणा-सन् 1857 का विद्रोह कम्पनी के शासन के प्रति जनता के संचित असंतोष का और विदेशी शासन के प्रति उनकी घृणा का परिणाम था।³ जनता में असंतोष का सबसे बड़ा कारण "अंग्रेजों द्वारा देश का आर्थिक शोषण तथा देश के परम्परागत आर्थिक बंधों का विनाश था। इन दोनों बातों ने बहुत बड़ी संख्या में परम्परागत जमींदारों तथा मुखिया लोगों को निर्धनता के मूर्त में झोंक दिया।"⁴ दरअसल अंग्रेजों ने यहाँ शासन व्यवस्था बनाये रखने के लिए इस नई तरह की सामंती व्यवस्था कायम की। यह व्यवस्था पुरानी सामंती व्यवस्था से कहीं अधिक क्रूर थी। इस व्यवस्था के अनुसार अंग्रेजों ने जमीन पर अपना इजरा कायम किया और यहाँ की जमींदार बन बैठे तथा पूरा धन बटोरने लगे। किसानों से मनमाना लगान वसूल करने लगे और उन पर तरह-तरह के टैक्स लगा दिये गये। परिणाम यह हुआ कि किसानों की व्यक्तिगत सम्पत्ति की खूब लूट हुई और वे बुरी तरह से तबाह हो गये। इस सन्दर्भ में रामविलास शर्मा ने मार्क्स का कथन उद्धृत करते हुए लिखा है कि-"अंग्रेजों ने यहाँ के जुलाहा और बुनकरों के अलावा किसानों पर भी भारी अत्याचार किये। ये अत्याचार सामंती किस्म के थे, यद्यपि पुनः सामंतों ने जनता को इस तरह न मगया था। इसलिए किसानों ने विद्रोह किया था।"⁵ इससे यह पता चलता है कि किसानों का विद्रोह अपने ऊपर लादे हुए टैक्स वसूल करने वाले अंग्रेजों के खिलाफ था।

दूसरी तरफ प्रशासन में व्याप्त भ्रष्टाचार ने भी माधारण जनता को बुरी तरह प्रभावित किया था। इसमें छोटे अधिकारी जनता का शोषण करने में जग भी पीछे नहीं हटता था और समय पर लगान न देने पर लोगों को जेल भेज देते थे। इस अत्याचार

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Social exclusion and women

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ABSTRACT

India is a Patriarchal society. India has a base of gender discriminated society. In spite of high growth and development and modernity the patriarchy still remains in Indian Society. In India women are regarded as the inferior gender to men. Women are always discriminated in the society. Since birth till death women are oppressed by male persons in the family. Their rights are not properly used by themselves. So it is the duty of the Government to provide all helpful facilities to obtain all types of rights in the society.

Key Words

Social Exclusion, Patriarchy, sexual division of labour, exploitation, DPSP, Domestic Violence.

SOCIAL EXCLUSION

Social exclusion is the state of living in very poor conditions and being excluded from facilities, benefits and opportunities that others enjoy. Individuals and groups are denied access to facilities and options available to the general public through the social exclusion.

It is a situation where not everyone has equal access to the opportunities and services that allow them to lead a decent happy life. This includes not being able to give input and have their voice heard on the rules of the society in which they live

Social exclusion is the process in which individuals are blocked from various rights, opportunities and resources that are normally available to members of a different group and which are fundamental to social integration and observance of human rights within that particular group

Social exclusion can arise through long term persecution and through membership of certain identifiable different social and ethnic groups. This phenomenon creates barriers to Education for children and especially for girls.

Social exclusion causes deprivation and oppression which are discriminated. It creates inequality and injustice in the society. Women as a social group are excluded from occupying high positions in social, economic and political sphere.

EXAMPLES OF SOCIAL EXCLUSION

- A person who is homeless may be excluded from social activities and relationship because of their lack of housing.
- A person with disability may be excluded from employment opportunities because of their disability.
- A person from a minority ethnic group may be excluded from social network and relationship because of their ethnicity.
- A young person from low income family may be excluded from educational opportunities because of their financial situation.

SOCIAL EXCLUSION AND WOMEN

India is a patriarchal societal state. Here patriarchal values and rules have created obstacles for Equality between men and women. Caste, religion, sex, language are the base of exclusion in society. Social stratification exists in all societies which treat some groups more important than other groups. Men occupy superior Social status than women and enjoy power, privilege prestige in society. Rights and privileges of women are not recognized i.e education, health and nutrition of girls child is neglected. Patriarchy, caste, Joint family are the institution which allow the difference between male and female. Viewing social exclusion as process induced and sustained by dominant structural forces. It leads to a state or outcome wherein social, economic, political, religious and health institutions. (Jose and Maheswari, 2012)

At a large, women suffer from economic exclusion in society. Sexual division of labour has confined women to gender roles and deprived of occupational choices and freedom They do all their household works as a commitment. Instead of the rule of Equal Pay for Equal power in Directive Principles of State Policy they are paid less than male counterparts in rural as well as urban areas. Art. 15 prohibits all types of discrimination. Art. 16 provides equal opportunities to all in public employment.

Generally women are victim of all types of social exclusions. They have to sacrifice a lot for their family. They have to leave their work to care of their family. The economic inequality can be seen in the society.

STATUS OF WOMEN

Status of women shows that the overall development of the society. In 2011 census the sex ratio was 943 for 1000. Kerala and Puducherry having highest and Haryana has the lowest sex ratio.

According to 2011 census the male literacy rate is 82.14% and female literacy is 65.46%. In India female literacy is low due to unfavourable attitude towards education. Girls are not sent to schools and for higher education. For this problem Indian Government has started Sarvasikhya Abhiyan and Art. 21 (A) which says that according to Art 45 the state shall provide free and compulsory education to all the children upto the age of 14. It is a fundamental duty of every parent to send their children to school to get free and compulsory education.

In the family also the reproduction, sterilization and abortion rights of women are controlled by the male members of the family. Women are always treated inferior to men because of patriarchal values and norms of the society. Women are treated as an object of sexual gratification. They are insecure in society due to domestic violence, harassment at workplace, etc. If a woman is a divorcee or widow, then she faces more exploitation than anyone.

Social exclusion leads to anxiety, loss of self esteem and deprivation among women. It has a negative impact on their social status as well as psychological condition.

Taking birth as a girl in Indian society is regarded as a curse for women. They get exploitation at the starting age of their life. Female infanticide is the most common practice of killing girl child inside the mother's womb. Women are regarded as a burden for their parents and husband's. They have to go

extra miles than men to prove themselves equivalent to men. Till now there are many parents who prefer to have only boy baby and allow them education to boys only. Women for the are only medium to keep happy and healthy. A women is seen in the society with more intense ridicule sight and become at higher risk of honour killing if she is involved in the love marriage. Dowry and bride burning is another problem faced by women of low or middle class family during or after the marriage. In 2005naround 6787 dowry death cases were registered in India. Girls have no property rights like boys forever. Inadequate nutrition in the childhood affect women in later life especially women belonging to the lower middle class and poor family.

According to the report of crime Records bureau of the Central Home Ministry , women is getting kidnapped at every 44 minutes , raped at every 47 minutes, 17 dowry cases everyday. Women who are uneducated are more prone to divorce or even and destitute by their husband's on any stage of life. They have to a life with a fear of divorce. In some cases they have to finish their life because of unbearable conditions. Many policies are made by Government to protect women from all types of exclusions.

The principle of gender equality is enshrined in the Indian constitution its preamble, fundamental duties and Directive Principles of State Policy. The constitution not only grants equality to women but also empowers to adopt measures of positive discrimination in favour of women.

The national commission of women was set up by an act of parliament in 1990 to safeguard the rights and legal e titlements of women. The 73rd and 74th amendment of 1993 have provided for reservation of seats for women in the local bodies of Panchayats and municipalities laying a strong foundation for their participation in decision making at the local levels.

Indian government has started many more schemes for the women so that women can not be a victim of social exclusion. They are as follows.

1. PMVVY-Pradhan Mantri Matru Vandana Yojana.

It is a policy to provide cash incentive for improved health and nutrition to pregnant and nursing mother.

2. SWADHARGRUHA

It is to provide relief and rehabilitation to destitute women and women in distress.

3. UJJAWALA

A comprehensive scheme for prevention of trafficking and for rescue, rehabilitation, reintegration and repatriation of victims of trafficking for commercial sexual exploitation.

4. WORKING WOMEN HOSTELS

It is for ensuring safe accommodation for women working away from their place of residence.

5. BETI BACHAO BETI PADHAO

It was launched with initial funding of Rs 100 crore the scheme aims to address the issue of the declining sex ratio image and is a national initiative run jointly by the majority of women and child development.

6. EQUAL REMUNERATION ACT 1976

The act provides the payment of equal remuneration to men and women workers and for the prevent from discrimination on the ground of sex against women in the matter of employment and matter connected there with or incident there to.

7. DOMESTIC VIOLENCE ACT

The Protection of women from Domestic Violence Act 2005 is an act of the parliament of India enacted to protect women from Domestic Violence. It was brought into force by Indian Government and ministry of Women and Child Development on 26th Oct. 2006.

8. SELF HELP GROUP

The scheme of Self help groups was started by Indian Government in 1972. It is a financial intermediary Committee usually composed of 10 to 25 local women between the age of 18 and 40 . It provides women to empower themselves economically and have a better standard of life.

The major reasons for sexual exclusion in the society are poverty, disability and unsocial child upbringing. For the better social life people should work tirelessly in eradicating most of the problems. As social exclusion can have a variety of negative effect on a person's mental and physical health. It should be regarded as a serious issue and try to resolve it.





WOMEN WITH DISABILITIES IN ODISHA

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ABSTRACT

Disability is a conundrum that we all experience at some given point in our lives but don't always understand while there are some people who are born disabled, some experience disability when they are youngest most of us become familiar with it later on in life as we age. It is well known fact that disabled people have been a repressed as well as an oppressed group. They have been isolated, stigmatized, institutionalized and also written about. It is widely known that people with disabilities face multiple hurdles in their fight for Equality. Also the effects of social exclusion that both genders face is profound. Although both men and women with disability are subject to discrimination, women are at a further advantage. Women with disability face double discrimination because they face both disability limitations and also gender discrimination. My research paper highlights the different barriers faced by disabled women in Odisha and India. It describes exclusion, discrimination, violence, unemployment and various obstacles that each disabled person faces in their whole life. The study also has emphasized to explore the ways out to bring them into the main stream. It has also described different schemes of central Government and state Government for the uplifting of disabled women and bring them to mainstream. Historically Persons with disabilities (PWDs) are remain in the margin of society. They remained an excluded agenda in all aspects of the development process. This paper also deals with the evolution of the policies framework and concerning approaches that have turned from charity and address the rights of PWDs throughout the country and different policies which are being made for the development of PWDs.

KEY WORDS : Disability, Oppressed, discrimination, social exclusion, schemes.

INTRODUCTION

It was a common belief among Greeks, Romans that Disability is an impurity. It was a sign of punishment inflicted by the angry God's on them. Disability is a conundrum that we all experience at some given point in our lives but don't always understand. While there are some people who are born disabled and some experience Disability when they are young but most of us become familiar with it later on in life as we age.

It is widely known actuality that people with Disability face multiple hurdles in their fight for Equality. Also the effects of Social exclusion that both genders faces profound. Although both men as well as women with disabilities are subjected to discrimination, it is women who are at a greater advantage. They face double discrimination. One is for gender and another is for disability. Women get fewer opportunities in education, Healthcare, employment, as compared to their male counterparts. A disabled women faces a lot of social exclusion, stigmatisation, discrimination, marginalization etc. as compared to men with disabilities and women without disabilities.

According to 2011 census data the total population of the country was 121,08,54,977 . Out of this PwDs constitute 2.21 % of the whole population. In Odisha the percentage of the disabled population is 2.97% to the total population which is higher than the national average. According to National Statistics Official data 69.5% disabled people live in rural areas while rest 31.5 % live in urban areas. But in Odisha the percentage of PwDs residing in rural areas is very high, i.e 85.50% while only about 14.50 percent live in urban areas.

In India the birth of a male child is celebrated however there are no celebrations for a girl child. If the girl child is born with disabilities then it is considered as a curse. The situation for woman with disabilities is much worse. Not only they are looked down they are considered as useless. There is a lack of voice ,proper rehabilitation systems and access to adequate health care. Women with disability are a socially invisible category.

What is Disability?

Disability is a condition of the body or mind that makes it more difficult for the persons with the condition to do certain activities and interact with the world around them. It is any condition that makes it more difficult for a person to do certain activities or effectively interact with the world around them. These conditions or impairments may be cognitive, developmental, intellectual, mental, physical, sensory or a combination of multiple factors. Impairments causing disability may be present from birth or can be acquired during a person's lifetime. Often disabled people are unnecessarily isolated and excluded from full participation in society. As a result of impairment people with disability can experience disablement from birth or may be labelled as disabled during their lifetime.

Disability is a contested concept with different meanings in different communities. It has been referred to as “embodied difference” but the term may also refer to physical or mental attributes that some institutions, particularly medicines, view as needing to be fixed. It may also refer to limitations imposed on people by constraints of an ableist society or the term may refer to the identity of disabled people. Psychological functional capacity is a measure of an individual's performance level that guides one's ability to perform the physical tasks of daily life and the ease with which those tasks are performed. PFC declines with age and may result in frailty, cognitive disorders or physical disorders, all of which may lead to labelling individuals as disabled. According to World Report on Disability, 15% of the world population or 1 billion people are affected by disability. A disability may be readily apparent or invisible in nature.

Disability is conceptualised as being a multidimensional experience for the person involved. There may be effects on organs or body parts and there may be effects on a person's participation in areas of life. Correspondingly, three dimensions of disability are recognised in ICF.

*Body structure and Function (and impairment thereof)

*Participation (and Participation Restrictions)

*Activity (and activity restrictions)

The classification also recognises the role of physical and social environmental factors in affecting disability outcomes. Disability can affect people in different ways, even when one person has the same type of disability as another person. Some disabilities may be hidden, known as invisible disability. There are many types of disabilities such as those that affect a person

*Vision

*Hearing

*Thinking

*Movement

*Mental Health

*Remembering

*Communicating

*Social relationship.

In Indian constitution, a person with benchmark disability means a person suffering from not less than 40% of any specific disability as certified by a medical authority.

In Indian society, women and girls are regarded as a burden for their family, disabled women are at a greater liability. This lies in the fact that there are very limited opportunities related to productive work.

or gainful employment for them. Therefore this enforced financial dependency makes them the most vulnerable group not just in India but also in entire world.

In India poverty is considered to be both the calluses as well as consequence of disability. Disabled women also tended to experience poverty more intensely given the lack of opportunity to escape it, as compared to the disabled men or even women without disabilities. According to World Bank report a quarter of these disabled women in India are rarely able to manage three complete meals a day. (World bank 2007, Addlakha, 2008). Therefore a large number of women with disabilities in India end up facing what is known as “triple discrimination” – gender, disability, and poverty.

In Odisha also the women with disability face a lot of discrimination. But the state government has provided many schemes for the uplifting of these disabled people. Due to various Governmental schemes the PwDs get a better life to lead. The schemes are

NIRMAYA

It is a health insurance scheme to provide affordable Health insurance to persons with Autism, cerebral Palsy, Mental Retardation, and multiple Disabilities.

GHARAUNDHA

It is a lifelong shelter and care scheme providing minimum quality of care services throughout the life of persons with multiple disabilities.

ARUNIM (Association of Rehabilitation under National Trust Initiative of Marketing)

It is a marketing federation for development and marketing of products made by persons with Disabilities. The main motto of this scheme is to market the products made by persons with disabilities in the domestic and international market.

NATIONAL HANDICAPPED FINANCE AND DEVELOPMENT CORPORATIONS

It is a welfare oriented company established by Government of India under the ministry of Social Justice and empowerment department on 24th January 1997. The main objective of this establishment is to promote economic development and self employment ventures by ensuring financial assistance to the PwDs for their self employment ventures.

BANISHREE SCHOLARSHIP

It is a comprehensive scheme for the students with disabilities which was formulated by the ministry of Women and Child Welfare Development under the Government of Odisha in December 2008. The primary objective is to encourage students with disabilities to complete their education and to obtain technical, professional or vocational training to gain employment.

BHIMABHOI BHINNAKHYAMA SAMARTHYA ABHIYAN

It is a prolonged approach to empower Persons with disabilities by removing the constraints they face in accessing public services. It thus provides multisectoral services to PwDs on a campaign mode through a single window approach.

TRAINING INSTITUTIONS FOR SPECIAL TEACHERS

Extensive infrastructure has been developed on teachers training in special education by establishing teachers training institutions in collaboration with national institutions. The following three training institutions are functioning for development of manpower in different areas of special education namely Training Centers for the teachers of Visually handicapped, Bhubaneswar. Training centers for the teachers of Deaf, Bhubaneswar and Training centers for the teachers of mentally retarded, Bhubaneswar.

MISSION KSHYAMATA

To help persons with disabilities to become financially self reliant Mission Kshyamata facilitates formation of exclusive self help Groups of PwDs. It is a sub component of mission Shakti and permits smaller groups to be

formed with five to six members who are PwD or are parents of persons with mental Retardation, mental illness, Autism or cerebral Palsy.

MADHUBABU PENSION YOJANA

This scheme was introduced by the Government of Odisha in January 2008 . It provides pension to widows, leprosy patients ,PwDs whose family income is not more than Rs.12,000.

The enactment of PwDs Act in 1995 and further I 2016 offers new direction by which the issues of the PwDs are addressed. The new realization was daunted even at the public policy level to involve PwDs as equal citizens of the Country. Besides Government has also formulated different policies to address the issues relating to livelihood and educational field.

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