

Drama a Medium of Mass Communication

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***Abstract:** Drama the mirror of our life, sentiment, truth, emotion and fear, it is also a form of traditional media that communicate the masses. In our modernize India day by day the traditional media going far away from main stream media. Theater and drama is that form of media those are telecasted in radio and television. Drama a unique combination of the feature of radio, TV and the theatre was known as the most powerful medium of mass communication & most of the mass media specialist told that “drama is the strongest mass media among all”. So drama/theater is necessary for all kind of target group to aware them about the society. Present day journalism and mass communication has three major objectives i.e. to inform, to educate, to provide people healthy entertainment. The third objective of journalism is equally important with first and second i.e. that provide information and education in the form of entertainment. The information given through entertainment is proved to be more effective then story in newspaper or in TV/Radio. Indian drama comprise of the staple form of entertainment for the masses besides theatre and musical performance and region specific performing folk form like YATRA (a part of open air theatre), very popular in Eastern India.*

Introduction: Drama is a term derived from the Greek word action means ‘to do’ or ‘to act’ in theater, by which drama is also popularly known as theatre. It is a mode of friction that performs in the form of acting in the Theater which is the mirror of our life, sentiment, truth, emotions and fear. India theatre, since time immemorial has some kind of theatrical expressions that have undergone wide ranging change during last twenty to thirty century. Drama is used to describe one form of mass communication that focus on the growth of drama and its products. It covers theatre-specific while targeting general audience beyond those working in the drama industry itself. The objective of drama is to give messages for the society like the other media i.e. TV, radio and cinema so we must carve drama as medium of mass communication.

Objectives: Drama is a most popular form of traditional media so the objective is to find out how drama is a popular form of mass media in India.

Brief History of Indian Drama: India has a longest and richest tradition in theatre going back to at least 4000 years. The origin of Indian theatre is closely related to ancient rituals and seasonal festivities of the country. Bharata's Natya Shastra (2000 BC to 4th Century AD) was the earliest and most elaborate treatise on dramaturgy written by Bharatamuni. All performing arts are well structured in Natya Shastra which gives numerous production manuals about theatre, music dance and drama. The traditional account in this Natya Shastra gives a divine origin to Indian Theatre, attributing it to the Natyaveda, the holy book of dramaturgy created by Lord Brahma.

Methodology: Content analysis is one of the media research methods and drama is a subject of art, culture and mass media so our research is on content analysis basis. With the secondary research method we try to find the effectiveness of drama as a media.

Analysis: Bharata Muni consolidated and organized various traditions on dance and drama in Natya Shastra. This Shastra describes ten classifications of drama ranging from one act to ten acts. No book of ancient times in the world contains such an exhaustive study on dramaturgy as Natya Shastra. The three crew playwright, director and actor of Bharata Muni were inseparable

in the creation of a drama. The Sanskrit word for drama, nataka, derives from the word meaning "dance". In traditional Hindu drama, expression was achieved through music and dancing as well as through acting, so that a play could be a combination of opera, ballet and drama.

According to legend the very first play was performed on heaven when the gods, having defeated the demons, were enacting their victory. Hindu theorists from the earliest days conceived of plays in terms of two types of production the first is realistic (lokadharmi), which involved the reproduction of human behaviour on the stage and the natural presentation of objects and the second one is conventional (natyadharmi), which is the presentation of a play through the use of stylized gestures and symbolism and was considered more artistic than realistic.

Theatre in India started as a narrative form, with recitation, singing and dancing becoming integral elements of the theatre. This emphasis on narrative elements made our drama essentially theatrical right from the beginning. That is why the theatre in India has encompassed all the other forms of literature and fine arts into its physical presentation i.e. literature, mime, music, dance, movement, painting, sculpture and architecture all mixed into one and being called '*Natya*'. Roughly the Indian theatre can be classified into three distinctive kinds namely the Classical or the Sanskrit theatre, the Traditional or the Folk theatre and the Modern theatre.

Sanskrit Theatre: Sanskrit theatre which was the first to evolve many layer images of social, cultural, and mental pictures of those times through the glorious works of Kalidasa, Bhavabhooti, Bhasa etc. among others, with a view to accomplishing a state of bliss i.e. known as theory of 'Rasa'. As compared to western theatrical concept Sanskrit theatre treated time, place and action as imaginative and created Rasa through acting which is different from the Aristotelian concept of catharsis which is intense emotions of fear of pity. Folk and traditional theatrical form has flourished in our regional language that too with innumerable elements of Sanskrit theatre. Natyashastra itself speaks of 400 styles specified according to the regions of North, East, West and South along with these ballad singers or the wandering minstrels started spreading devotional stories and musical dramas in the form of Harikatha and Keertana rendition that continued till 19th century.

When Bhakti movement of 14th to 17th century produced great language poets Sanskrit theatre was very secular in its content. Ramalila and Rasalila of Uttar Pradesh and Odisha, Bhagavata mela of Tamil Nadu and Dasavatara of Maharashtra are some of them. By 17th century Shaiva cult influenced the Jatra folk theatre of Bengal. Along with these some non-religious folk theatres emerged like Tamasha, Bhavai, Nautanki and Therukuthu.

Folk Theatre: This was the second phase of the evolution of theatre in India, which was based on oral traditions. This form of theatre was being performed from about 1000 AD onwards up to 1700 AD and continued further until today in almost every part of India. Emergence of this kind of theatre is linked with the change of political set up in India as well as the coming into existence of different regional languages in all parts of the country. The classical theatre was based on Natya Shastra was much more sophisticated in its form and nature and totally urban-oriented. On the contrary, the traditional theatre evolved out of rural roots and was more simple, immediate and closer to the rural milieu.

Indian folk theatre can be broadly divided into two broad categories religious and secular giving rise to the Ritual Theatre and Theatre of Entertainment respectively. The two forms thrived together, mutually influencing each other. Although they are considered as Folk theatre traditions, some of them have all the attributes of a classical theatre. Most often the folk and traditional forms are mainly narrative or vocal i.e. singing and recitation-based like Ramlila, Rasleela, Bhand Nautanki and Wang, without any complicated gestures or movements and elements of dance and drama. India is also rich in ballad-singing traditions such as Pabuji-ki-phar of Rajasthan and Nupipaalaa of Manipur.

While most of these theatrical styles have their own unique form dependent on their local customs, they differ from one another in execution, staging, costume, make-up and acting style, although there are some broad similarities. The south Indian forms emphasise on dance forms like Kathakali and Krishnattam of Kerala and actually qualify as dance dramas, while the north Indian forms emphasise on songs, like the Khyal of Rajasthan, the Maach of Madhya Pradesh, the Nautanki of Uttar Pradesh and the Swang of Punjab. The Jatra of Bengal, Tamasha of

Maharashtra and the Bhavai of Gujarat stress on dialogues in their execution, the latter two emphasise on comedy and satire. Puppet theatre also flourished at many places in India. Shadow (Gombeyatta of Karnataka, Ravana Chhaya of Orissa), Glove (Gopalila of Orissa, Pavai Koothu of Tamil Nadu), Doll (Bommalattam of Tamil Nadu and the Mysore State and Putul Nautch of Bengal) and string puppets (Kathputli of Rajasthan and Sakhi Kundhei of Orissa) are some of the popular forms in vogue.

Modern Theatre: The development of Modern Theatre in India may be attributed to a change in the political set up in India. The 200 years of the British rule brought the Indian theatre into direct contact with the western theatre. The seeds of Modern Theatre were sown in the late 18th century, with the consolidation of British power in Bengal, Maharashtra and Tamil Nadu. It was in the thriving metropolises of Bombay, Calcutta and Madras that they first introduced their brand of theatre, based on London models. The initial purpose of the British, while introducing Modern Theatre in India was to provide entertainment for the British soldiers and citizens trying to acclimatize themselves to a foreign country. For the first time in India, the writing and practice of theatre was geared fully towards realistic or naturalistic presentation. The themes also underwent a drastic change. They were no more woven around big heroes and gods, but had become a picture of common man. Initially most dramatic works were composed in three languages - Bengali, Tamil and Marathi. But later plays began to be written in other languages like Kannada, Gujarati, Hindi, Oriya, Urdu and English.

Conclusion: Dram and theatre both reflect the image of society with presentable and under stable method and most important feature of drama is it communicate the mass by the vision of the artist. Hence from the above content analysis we can draw the conclusion that drama is also a medium of mass media and was the most effective media before film era.

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मिशन पत्रकारिता का बदलता रूप : (व्यावसायिक पत्रकारिता के रूप में)

कमलेश मीणा, सहायक प्रोफेसर ए एमडीएस विश्वविद्यालय
अजमेर राजस्थान

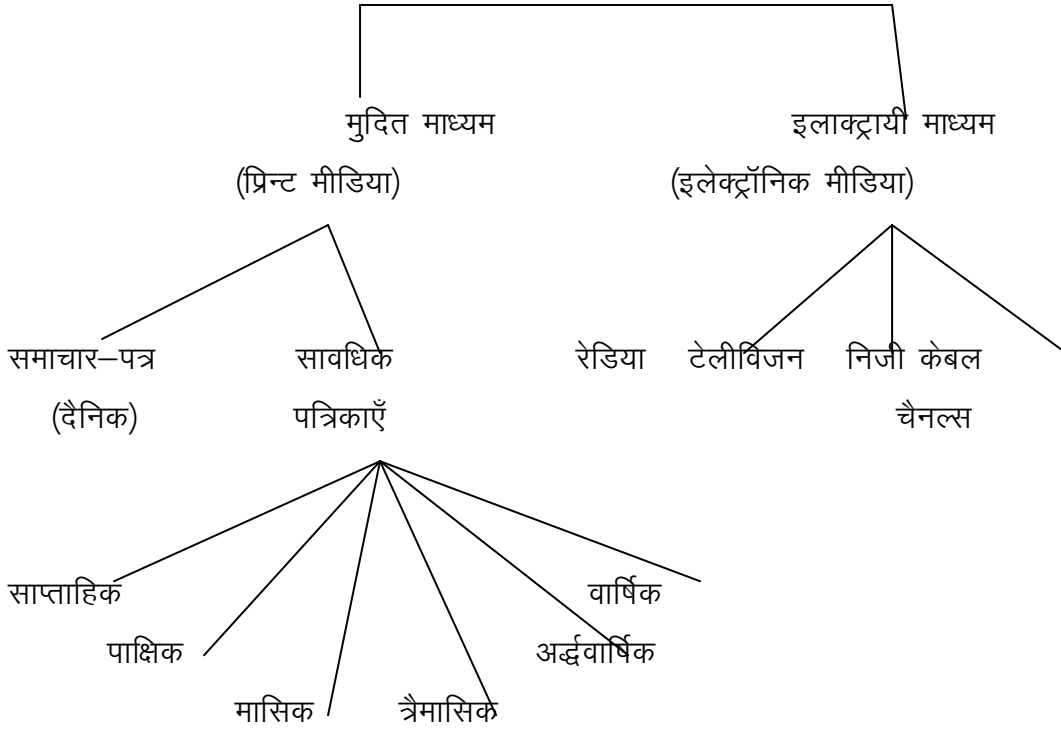
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लोकतंत्र की परिभाषा संभव नहीं है। क्योंकि अनेक विद्वानों ने लोकतंत्र की परिभाषा देने का प्रयास किया है लेकिन वे सभी आंशिक रूप से ही परिभाषा दे पाते हैं। अवधारणा या विचार परिभाषा निर्धारित करने के लिए आवश्यक बिन्दु है। परिभाषा एक शिक्षित विधान होता है तथा इसे कम से कम शब्दों में बताना पड़ता है। लोकतंत्र अंग्रेजी शब्द 'डेमोक्रेसी' का पर्याय है तथा यह शब्द मूलतः ग्रीक भाषा के डेमोक्रेटिया से गृहित है। डेमोस का अर्थ होता है 'जन' या 'लोक' तथा क्रेटिया का अर्थ होता है 'शासन'। अतः इसका अर्थ लोक प्रशासन या लोकतंत्र हुआ। अंग्रेजी शब्द 'डेमोक्रेसी' लिया गया है। लोकतंत्र में चौथा स्तंभ पत्रकारिता या समाचार-पत्र होते हैं तथा इनकी भूमिका बहुत ही महत्वपूर्ण होती है। एक जागरूक पत्रकार का कार्य केवल घटनाओं का विवरण देना मात्र ही नहीं होता है, बल्कि समाचार की तह तक जाकर ऐसी सच्चाईयों को उजागर करने की जिम्मेदारी भी होती है, जो सर्वसाधारण के हित में होती है और जो उन साधारण लोगों को ज्ञात नहीं होती है। अतः लोकतंत्र में पत्रकारिता या पत्रकार का दायित्व बहुत बढ़ जाता है। पत्रकारिता एक ऐसा सशक्त माध्यम है जो मनुष्य के जीवन की विविधताओं, नित्य नूतनताओं और दैनिक घटनावलयों, प्रसंगावलयों को शीघ्र प्रस्तुत करने की अतुल्य क्षमता रखता है। 21वीं शताब्दी का जीवन जितना घटना – बहुल और वैचिच्य-विरोधमूलक है, उसे सही तरह से बताने में पत्रकारिता एक अमोघ अस्त्र भी है और जीवन माध्यम भी।

आज के सामाजिक, आर्थिक, राजनीतिक व्यस्तता प्रधान जीवन में समाचार-पत्र हमारे जीवन का अभिन्न अंग बन गया है। जिस तरह से शारीरिक भूख शांत करने के लिए भोजन जरूरी होता है, उसी तरह से मानसिक-तृप्ति के लिए पत्र-पत्रिकाएँ जीवन के लिए अनिवार्य बन चली हैं। क्योंकि सवेरे-सवेरे हर मनुष्य की आदत बन गयी है कि जब तक समाचार-पत्र हाथों में नहीं आ जाता है तब तक उनकी दिनचर्या शुरू नहीं हो पाती हैं कई मनुष्य तो चाय भी बाद में पीते हैं, अखबार पढ़ने के बाद।

पत्रकारिता जीवन की विविधात्मक, तथ्यात्मक और यथार्थपरक स्थितियों को जनसामान्य तक प्रेषित करने का एक सशक्त माध्यम है।

पत्रकारिता का स्वरूप



जुगल किशोर शुक्ल द्वारा 30 मई, 1826 को निकाले गए हिन्दी के प्रथम पत्र "उदन्त मार्त्तण्ड" के पहले ही अंक में इन्होंने घोषणा की थी कि "यह पत्र हिन्दुस्तानियों के हित हेतु प्रकाशित किया जा रहा है। "दिल्ली से 1857 में अनीमुल्ला खाँ द्वारा निकाले गए पत्र "पयामे आजादी" के मुख्य-पृष्ठ पर लिखा रहता था –

“आज शहीदो ने तुमको, अहलेवतन ललकारा

तोड़ो गुलामी की जँजीरे, बरसाओ अंगारा

हिन्दू, मुस्लिम, सिक्ख हमारा भाई प्यरा

यह है आजादी का झंडा, इसे सलाम हमारा।”

यह वह पत्र था जिसके अन्दर बहादुर शाह जफ़र ने अपना ऐतिहासिक संदेश दिया – “हिन्दुस्तान के हिन्दुओं और मुसलमानों उठो, भाइयों उठो, खुदा ने इंसान को जितनी बरकतें अदा की हैं उनमें सबसे कीमती बरकत आजादी है।”

भारत में जेम्स आगस्ट हिक्की के बंगाल गजट या हिक्की गजट (कोलकाता एडवर्टाइजर) पर प्रतिबंध लगा दिया गया और 80 हजार रुपये दण्ड लगाया गया था जो वे नहीं चुका सके और कारावास भोगा। यह अभिव्यक्ति की स्वतंत्रता (19(1)(क)) पर प्रहार था। ब्रिटानिया सरकार या ईस्ट इण्डिया कम्पनी ने प्रेरित करके “द इण्डियन गजट” (1780) प्रकाशित किया था। बाद में स्वतंत्र रूप से कलकत्ता गजट (1780), ओरिएंटल गजट (1785), मद्रास कोरियर (1785), कलकत्ता क्रॉनिकल (1786), बम्बई हैराल्ड (1789), द बाम्बे कोरियर (1790) तथा बाम्बे गजट (1790) भी आरम्भ हुए। सरकार समर्थक उक्त समाचार पत्रों में कभी-कभी ऐसी सामग्री का प्रकाशन भी हो जाया करता था जो सरकार द्वारा पसन्द नहीं किया जाता था। इसीलिए 1799 में समाचार-पत्रों पर सेंसरशिप कानून लागू कर दिया गया था।

स्वतंत्रता हर मनुष्य का जन्म सिद्ध अधिकार है। कोई राज्य या देश ही नहीं बल्कि जीव-जन्तु तक आजाद होने के लिए तत्पर रहते हैं। भारत देश में गुलामी की जंजीरो से मुक्त कराने में जहाँ स्वतंत्रता सेनानियों में भगत सिंह, चन्द्रशेखर आजाद, सुभाष चन्द्र बोस, महात्मा गाँधी, पंडित जवाहर लाल नेहरू, सरदार वल्लभ भाई पटेल, लोक मान्य तिलक आदि की भूमिकाएँ रही हैं तो वही कवि वचन सुधा, भारतमित्र, केसरी, मराठा, स्वराज्य, अभ्यूदय, हिन्देस्तान आदि-पत्र पत्रिकाओं की भूमिका को भी नहीं भुलाया जा सकता है? उस दौर में समाचार-पत्रों का उद्देश्य एक ही था कि अखबार निकाल कर मिशन को पूरा करना। अन्याय के खिलाफ, समाज में से बुराइयों का दूर करने का उद्देश्य आदि थे। जहाँ आजादी के मिशन को लेकर अनेक अखबार निकला करते तो वही पर राजा राम मोहन राय ने सती प्रथा जैसी कुरीतियों के लिए अखबारों के आवाज उठाई थी। मिशन को लेकर निकाले गए लगभग सभी समाचार-पत्र-पत्रिकाओं के साथ ही इस दौर में केवल अखबार निकालना ही देशभक्ति नहीं थी बल्कि अखबारों को पढ़ना एवं ओरो को पढ़ाना भी देशभक्ति समझी जाती थी। कलमनवीसो का एक पैर जेल में रहता था तो दूसरा पैर प्रेस में।

एक समय था जब पत्रकारिता के क्षेत्र में काम करने वाले व्यक्ति अपने दायित्वों के प्रति पूरी तरह से सचेत रहते थे। इसीलिए ही पत्रकारिता के क्षेत्र में आने वाले लोगों के लिए यह क्षेत्र चुनौतियों से भरा होता था। भारत में समाचार-पत्रों एवं पत्रिकाओं के प्रकाशन से ही पत्रकारिता के क्षेत्र में कार्यरत लोगों ने समाज तथा राष्ट्र के प्रति अपने दायित्वों को हमेशा ही निभाया है। स्वतंत्रता से पूर्व तो इन समाचार-पत्रों एवं पत्रिकाओं का लम्बा इतिहास इस बात का प्रमाण है कि अंग्रेजी सरकार की

आलोचना करने में ये किसी भी तरह से पीछे नहीं हटते थे। यहाँ तक की किसी भी समाचार-पत्र तथा पत्रिका को प्रतिबन्धित कर दिए जाने के बावजूद भी सम्पादक और पत्रकार किसी नए समाचार-पत्र/पत्रिका का प्रकाशन आरम्भ कर देते थे। लेकिन उन्होंने आजादी के मिशन के लक्ष्य को प्राप्त करने के लिए किसी के सामने झुकना स्वीकार नहीं किया था। पराधीनता काल में पत्रकारिता का जो आदर्श था वह टूटने लगा था तथा उसकी तेजस्विता भी भूमिल हो चली थी। पंडित जवाहर लाल नेहरू को स्वयं एक पत्रकार थे, इनका मानना था कि पत्रकारिता बड़े व्यावसायिक घरानों के हाथों में नहीं होनी चाहिए क्योंकि इससे पत्रकारिता लक्ष्यविहीन होगी और पत्रकारिता का उद्देश्य व्यवसाय तथा व्यावसायिक घरानों के व्यावसायिक हितों को साधना होकर रह जायेगा।

वे पत्रकारिता को कुटीर, मध्यम-उद्योग, ट्रस्ट या व्यक्तियों द्वारा चलाए जाने के पक्ष में थे, बड़े औद्योगिक समूहों के रूप में नहीं। लेकिन आज पत्रकारिता का स्वरूप कुछ ऐसा ही है। क्योंकि बड़े समाचार पत्र समूह औद्योगिक घरानों द्वारा चलाए जा रहे हैं। जिनका मुख्य व्यवसाय कुछ ओर है। कभी-कभी तो वे पत्रकारिता के क्षेत्र में आते ही इसलिए है कि उनके काले-कारनामों पर पर्दा डाला जा सके। स्वतंत्र रूप से लंबे समय से छपने वाले अखबार कम ही हैं। इससे स्वयं समाचार-पत्र की अभिव्यक्ति की स्वतंत्रता भी प्रभावित होती है, क्योंकि पत्र अपने मालिक के काले कारनामों का प्रकाशन नहीं कर सकते हैं। आजादी के बाद सभी वस्तुओं के मूल्यों में तेजी से बदलाव आया। सच्चाई तथा ईमानदारी, जीवन में सादगी, भारतीयता, मद्य एवं धूम्रपान निषेध ये सभी संकीर्णतावादी, प्रतिक्रियावादी, रूढ़िवादी बातें ही बन गयी हैं। नवसंभ्रांतों के लिए घूर्तता, अवसरवादिता, ठाट-बाट, मद्य एवं धूम्रपान विकास के पर्यायवाची बन गये।

ऐसे में देशभक्ति से पूर्ण हिन्दी पत्रकारिता में भी बदलाव आया। कुछ पत्र बन्द हो गये थे तथा कुछ पत्रों के मालिकों ने उन्हें अपने कब्जे में कर लिया तथा पत्रकारिता को भी एक नया आर्थिक मोड़ दिया। अब पत्रकारिता मिशन नहीं व्यवसाय का रूप धारण कर चुकी है। सेठ पत्रों के मालिक बन गये, सम्पादक व उसके सहयोगी मजदूरों की श्रेणी में आ गये हैं। राजनीतिक स्वाधीनता मिलते ही हमारा जोश कमजोर पड़ गया तथा जो हमारे राष्ट्र के सामने गतिरोध पैदा हो गया। हमारा आदर्श बदल गया तथा राष्ट्र की ओर से उदासीन होकर हम निजी अस्तित्व रक्षा की चिंता में डूब गये।

दीर्घ पराधीनता से उबरने के बाद राष्ट्र निर्माण की जिस आकुल आकांक्षा और कर्मठता की अपेक्षा थी, वह दिखाई न पड़ी और हम इस तरह आश्वस्त हो गये जैसे हमारा दायित्व शेष न रहा हो। स्वातन्त्र्योत्तर साम्प्रदायिक परिवेश ने भी भारतीय पत्रकारिता को भी प्रभावित किया और पत्रकारिता के पुराने आदर्श टूटकर बिखर गये। व्यावसायिक प्रलोभनों की मार ने पत्रकारिता के आदर्श को कमजोर किया है। पहले और आज की पत्रकारिता में जो यांत्रिक परिवर्तन के बाद परिवर्तन हुआ था वह उसका

मिशन से व्यवसाय बन जाना है। पत्रकारों का विदेशी राज से निरंतर संघर्ष करते रहना ही उनका मिशन था। यह पवित्र मिशन आज के समय में समाप्त प्राय है। वैसे आज की बदलती परिस्थितियों में पत्रकारिता के समस्त विकास की दृष्टि से पत्रकारिता का व्यवसाय बन जाना उज्ज्वल भविष्य का संकेत भी है। क्योंकि आज बड़ी से बड़ी पूँजी पत्रकारिता के व्यवसाय में है।

- आरंभिक पत्रकारिता बिल्कुल मिशन थी और वह मिशन स्वतंत्रता प्राप्ति था। स्वतंत्रता प्राप्ति के बाद पत्रकारिता का स्वरूप हमारी लोकतांत्रिक व्यवस्था में व्यावसायिक रूप में उभरा है। मुद्रण तकनीक के भव्यतम स्वरूप ने समाचार-पत्र समूहों और उनके प्रबंधकों द्वारा पूँजी लगाने और लागत पर लाभ कमाने की मानसिकता ही इसका एक मात्र कारण है।
- सम्पादक अपने दायित्वों को निभाने में किसी भी तरह से पीछे नहीं रहते हैं लेकिन बाजारवाद की नीतियाँ और जनसंचार माध्यमों में उसे चलाने वालों के हस्तक्षेप के कारण सम्पादकों और अन्य कर्मचारियों की भूमिका केवल मुखौटे की रह जाती है। आज के दौर में प्रकाशन/प्रसारण शुद्ध व्यवसाय हो गया है। इसी के चलते आज लेखक, प्रकाशक और प्रसारक तथा पाठक, श्रोता तथा दर्शन के बीच सम्बन्ध भी व्यवसायिक हो गया है।
- लेखक की दृष्टि में पाठक जिस विषय से सम्बन्धित सामग्री अधिक चाहते हैं उसी के अनुरूप ही जनसंचार माध्यमों के अनुसार सामग्री का लेखन कार्य किया जाता है।
- विदेशों में तो प्रकाशक/प्रसारक पहले से ही लेखक का किसी एक विषय पर आलेख तैयार करने के लिए एक मोटी धनराशि का भुगतान अग्रिम रूप से कर देते हैं। बाजारवादी सभ्यता में पत्रकारिता और पक्षकार के सम्बन्धों की नई रूपरेखा तैयार हो रही है। अब बाजार ही लोगों की रुचियों को तय करता है और अपने अनुसार उनकी मानसिकता को परिवर्तित भी करता है।
- टेलीविजन पर चैनलों की बढ़ती होड़ के कारण भी अब लाभ की ओर सभी की दृष्टि लगने लगी है। ये चैनल अपने-अपने संसाधनों से समाचार को खोजने की कोशिश करते हैं। भले ही समाचार का सामाजिक महत्वक्षीण ही क्यों न हो लेकिन लोगों की रुचि के कारण उसके प्रकाशन या प्रसारण के पीछे एक पूरी टीम काम करने लगती है।
- बदलते दौर में पत्रकारिता में काम करने वाले पत्रकारों की सोच में भी तेजी से बदलाव आ रहा है। वह अपने सामाजिक उत्तरदायित्व को अपने व्यावसायिक उद्देश्यों के साथ सम्बद्ध कर देते हैं।
- किसी भी समाचार-पत्र या पत्रिका को चलाने के लिए धन की आवश्यकता हमेशा ही होती है।

निष्कर्ष एवं सुझाव :

प्रस्तुत शोध से पता चलता है कि मिशन-पत्रकारिता का स्वरूप बदल गया है तथा वह व्यावसायिक-पत्रकारिता हो गई है क्योंकि आज के पत्रकार को सिर्फ कठपुतली समझा जाता है पत्र के मालिको द्वारा, क्योंकि वे पत्रकार को वेतनभोगी कर्मचारी समझते हैं। तथा अपना स्वार्थ-सिद्ध करते हैं। इसलिए बड़े-बड़े घरानो पर अंकुश रखना चाहिए ताकि इनके काले-कारनामों को पत्रकारिता के द्वारा उजागर किया जा सके तथा पत्रकारिता को सिद्ध किया जा सके।

एक पत्रकार से यह उम्मीद की जाती है कि वह अपने काम को निष्पक्षता तथा ईमानदारी से सम्पादित करे और ऐसा कोई काम न करे जिससे जन भावनाएँ भड़के या विद्रोह की स्थिति उत्पन्न हो जाये या फिर लोग अपराधों की ओर अग्रसर हो। विभिन्न वर्गों में तथा विश्व के विभिन्न राष्ट्रों के बीच दुर्भावना फैलाने वाले समाचार प्रकाशित नहीं करे। इस दृष्टिकोण से कार्य करने पर ही आज के व्यावसायिक युग में अन्य पेशों की अपेक्षा पत्रकारिता को एक मिशन माना जा सकता है।

सन्दर्भ सूची :

1. खोजी पत्रकारिता – डॉ. विजय कुलश्रेष्ठ
2. पत्रकारिता के मूल सिद्धान्त – कन्हैया अगनानी
3. जनसंचार – डॉ. हरीश अरोड़ा
4. पत्रकारिता एवं जनसंचार – हेता नकवी प्रवेशिका
5. हिन्दी पत्रकारिता : विकास – डॉ. (श्रीमती) सुशीला जोशी और विविध आयाम
6. जनसंचार – राधेश्याम शर्मा
7. पत्रकारिता एवं जनसंचार – जुगल किशोर, संजय कुमार द्विवेदी मैनुअल

पाठ-केंद्रित प्रतिमान : संसक्ति और संगति

मोहिनी मुरारका

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शोध-सारांश सामान्य संप्रेषण-प्रक्रिया हो या साहित्यिक, संदेश भाषा की बुनावट में निहित होता है। संप्रेषण-प्रक्रिया में प्रयुक्त भाषा की यह बुनावट ही पाठ कहलाती है। रॉबर्ट एलन-ब्यूग्रांड और वुल्फगैंग ड्रेसलर ने पाठ को संप्रेषणात्मक प्रस्तुति के रूप में परिभाषित करते हुए, पाठात्मकता के लिए आवश्यक सात प्रतिमानों का उल्लेख किया है। जिनकी कसौटी पर खरा उतरने पर कोई वाक्य, वाक्य-समुच्चय 'पाठ' संज्ञा से अभिहित किया जाता है। प्रस्तुत पत्र में पाठ-केंद्रित प्रतिमान संसक्ति और संगति पर विचार किया गया है। साथ ही दोनों के बीच प्राप्त अंतर और संबंध पर प्रकाश डाला गया है।

प्रस्तावना जिस प्रकार वाक्य, व्याकरण की महत्तम सार्थक इकाई है उसी प्रकार पाठ भी भाषा की एक संक्रियात्मक इकाई है। जिसका प्रयोग सामान्यतः लिखित भाषा के लिए किया जाता है। एक पाठ सामान्यतः वाक्यों से बनता है, किंतु पाठ मात्र वाक्यों की संसक्ति श्रृंखला नहीं, अपितु एक संदेश है, जो अपनी आंतरिक संरचना और अपने संदर्भ से जुड़कर किसी प्रयोजन को उद्घाटित करता है। इसी कारण इकाई के रूप में एक पंक्ति या एक अनुच्छेद भी पाठ हो सकता है तथा एक कहानी या एक उपन्यास भी। काव्य के क्षेत्र में एक लघु कविता को भी पाठ कहा जा सकता है तथा पूरे महाकाव्य को भी। वास्तव में पाठ अपने भाषाई आकार पर नहीं बल्कि अपने प्रकार्य पर निर्भर करता

है। कहने का अभिप्राय है कि जो कुछ एक साथ मिलाकर लिखा गया है, जिसमें एक संदेश निहित है, जो अपनी आंतरिक संरचना से जुड़कर विशेष प्रयोजन को अभिव्यक्त अथवा उद्घाटित करता है, वह पाठ है। किसी भी पाठ का वस्तुनिष्ठ और तर्कसंगत अध्ययन करने के लिए प्रतिमान का आधार होना आवश्यक है। वास्तव में प्रतिमान एक प्रविधिगत ढाँचा होता है। जिसमें एक विशिष्ट, सैद्धांतिक दृष्टिकोण समाया होता है और विश्लेषण के तकनीक रूपी उपकरण होते हैं। यह प्रतिमान संसक्तिपूर्ण और अपने-आप में उपयुक्त होता है। जिसमें पाठ में निहित विभिन्न भाषाई तत्वों का पर्याप्त संयोजन और निरूपण करने की क्षमता होती है। अपने सुस्पष्ट और संभाव्य नियमों के आधार पर यह भाषाई वैविध्य को उजागर करने के साथ-साथ उनका व्यवस्थित और संदर्भगत विवेचन भी करता है।

पाठ में किस प्रकार भाषिक इकाइयों का आयोजन किया जाता है, वे परस्पर किस प्रकार संबद्ध होते हैं, उनकी प्रकार्यात्मक भूमिका क्या होती है आदि बातों का पता पाठ की बुनावट से ही चलता है। रॉबर्ट एलन द-ब्यूग्रांड और वुल्फगैंग ड्रेसलर जैसे भाषाविदों ने पाठ को संप्रेषणात्मक प्रस्तुति के रूप में परिभाषित करते हुए, पाठात्मकता के लिए आवश्यक सात प्रतिमानों का उल्लेख किया है। जिनकी कसौटी पर खरा उतरने पर कोई वाक्य, वाक्य-समुच्चय 'पाठ' कहलाता है।

संसक्ति पाठात्मकता के सात प्रतिमानों में प्रथम प्रतिमान है। इसका अर्थ चिपकना, एक दूसरे से गुँथ जाना, कसकर एक दूसरे (अवयवों) को पकड़ना है। भाषा में संसक्ति से तात्पर्य विभिन्न भाषिक इकाइयों के बीच संबंध से है, जिसे हम उपयुक्त, अन्वित या अनुकूल होना कहते हैं। संक्षेप में, संसक्ति वाक्य के विभिन्न शब्दों/पदों में औचित्यपूर्ण मेल को कहते हैं। डॉ. कविता रस्तोगी ने संसक्ति को व्याकरणिक इकाई के रूप में मान्यता प्राप्त शब्द की कई विशेषताओं में से एक माना है। (भाषाविज्ञान परिभाषा कोश, पृ. 274) तो आचार्य विश्वनाथ ने इसे योग्यता कहा है। संसक्ति एक ही विचार या

सिद्धांत के अंतर्गत एकीकरण या सम्मिलन है जो वाक्यार्थ की अभिव्यक्ति और अर्थग्रहण के निम्मित आवश्यक होता है जिसके फलस्वरूप वाक्य के सभी शब्द एक ही भाव का संकेत करते हैं। इसके निम्मित वाक्य के सभी शब्द मिलकर अभिव्यक्ति/अर्थग्रहण के लिए एक-दूसरे से संपृक्त रहते हैं। रॉबिन्स के अनुसार विभिन्न संघटकों में शब्दों के समूहन का प्रमुख निष संसक्ति है। उनके अनुसार शेष वाक्य-संरचना को यथावत रखते हुए एक शब्द को अपने संपूर्ण समूह के स्थान पर प्रतिस्थापना की संभावना ही संसक्ति है। (General Linguistics : An Introductory Survey, p. 225)

संगति पाठात्मकता का द्वितीय प्रतिमान है। इसमें पाठ के विभिन्न घटक किस प्रकार परस्पर संबद्ध होते हैं, अर्थात् आंतरिक धरातल पर निहित संकल्पनाओं और संबंधों के रूप की परस्पर संबद्धता का अध्ययन इसके अंतर्गत किया जाता है। अन्य शब्दों में कार्य-कारण संबंधों को व्यक्त करने वाले घटकों के समूह के अध्ययन को संगति कहा जाता है।

संसक्ति और संगति : अंतर और संबंध संसक्ति और संगति का संबंध प्रोक्ति विश्लेषण और पाठ भाषाविज्ञान से है। संसक्ति एवं संगति पाठात्मकता के सात प्रतिमानों में से है। बाह्य धरातल पर सुसंबद्धता (संसक्ति) और आंतरिक धरातल पर संगति किसी पाठ संरचना के आवश्यक आयाम है। यहाँ पाठ संरचना से तात्पर्य विभिन्न भाषिक तत्वों को संरचनात्मक व्यवस्था में इस प्रकार निरंतरता या क्रम में रखने से है जिससे किसी भाव विचार या संदेश की अभिव्यक्ति हो अर्थात् बाह्य धरातल पर विभिन्न भाषिक तत्वों की परस्पर संबद्धता को संसक्ति और आंतरिक धरातल पर अर्थ, भाव या विचार की बोधात्मक संहति को संगति कहते हैं। वास्तव में संसक्ति और संगति दोनों ही पाठ-केंद्रित अवधारणाएँ हैं।

संसक्ति और संगति : अंतर पाठ भाषा की इकाई है। जिसका प्रकार्य विचारों का आदान-प्रदान करना है। संसक्ति और संगति दोनों भाषा के फैलाव से संबंधित है, तथा दोनों को स्पष्ट रूप से अलग किया जा सकता है एवं अंतर देखा जा सकता है। संसक्ति भाषिक अभिव्यक्ति पर निर्भर करती है। यह किसी रचना में जुड़ाव का उल्लेख करती है, अर्थात् इसके अंतर्गत वाक्यों में संलग्नता होती है। संगति स्पष्टतः व्यावहारिक विचार है। जिसका संबंध तार्किक विचार से है। एक पूर्ण पाठ संबद्धता को प्रदर्शित करता है। संसक्ति वास्तव में एक जुड़ाव है, जो अनुच्छेद में वाक्यों के बीच तथा पाठ में अनुच्छेदों के बीच होती है। इसके विपरीत जब पाठ में सभी अंश या चरण तार्किक अनुक्रम में एक साथ जुड़े होते हैं, तब संगति होती है।

दूसरे शब्दों में संसक्ति का संबंध उन घटकों से है जिनके आधार पर पाठ के बाह्य धरातल पर प्रयुक्त किए जानेवाले शब्द परस्पर संबद्ध होते हैं अर्थात् बाह्य धरातल पर प्रयुक्त ये शब्द व्याकरणिक नियमों से बंधे हुए होते हैं। अतः कहा जा सकता है कि संसक्ति का सीधा संबंध पाठ की व्याकरणिक संरचना से होता है। जबकि संगति में आंतरिक धरातल पर निहित संकल्पनाओं और संबंधों के रूप की परस्पर संबद्धता का अध्ययन किया जाता है। अन्य शब्दों में कार्य-कारण संबंधों को व्यक्त करने वाले घटकों के समूह के अध्ययन को संगति कहा जा सकता है।

अतः पाठ संरचना के बाह्य तल पर परिलक्षित वे सब विधियाँ जिनके द्वारा पाठ के संरचक परस्पर एक-दूसरे से संबद्ध होते हैं, तब उसे संसक्ति विधान के अंतर्गत समाहित किया जाता है। वास्तव में पाठ की संरचक इकाइयाँ भाषा के व्याकरणिक विधान से निर्दिष्ट होती हैं और अपने व्याकरणिक स्वरूप पर निर्भर करती हैं। इसलिए इन सभी व्याकरणिक अवस्थाओं का विवेचन संसक्ति के अंतर्गत किया जाता है।

संगति का संबंध पाठ के कथ्य संसार के सूत्रों के संगत और परस्पर संबद्ध होने से है। संसक्ति पाठ के बाह्य संरचनात्मक (पाठ जिन वाक्यों से निर्मित होता है उसके संयोजन पर विचार करने वाली संरचना को बाह्य संरचना कहते हैं।) स्वरूप में परिलक्षित होती है, जबकि संगति आंतरिक तल का वैशिष्ट्य है। यही बाह्य संरचना में झलकती है। संसक्ति ही किसी वाक्य-समुच्चय को पाठ के रूप में निष्पादित करती है और यही बुनावट का मूल तत्व है।

संसक्ति और संगति : संबंध

संसक्ति और संगति दोनों का संबंध पाठ से है। वास्तव में पाठ के अंतर्गत प्रत्येक वाक्य अपने पूर्व के वाक्य/वाक्यों से तथा कभी-कभी बाद के वाक्यों से, किसी-न-किसी प्रकार से श्रुंखलित होता है। इस श्रुंखलन प्रक्रम का नाम ही संसक्ति है। दूसरे शब्दों में कहा जा सकता है कि संसक्ति की तरह ही संगति भी संबंधों का संजाल है, जिसके द्वारा पाठ संगठित होता है। संसक्ति बाह्य संबंधों का संजाल है जो पाठ के किसी शब्द तथा अभिव्यक्ति का पाठ के अन्य शब्द अथवा अभिव्यक्ति से संबंध बताती है। संक्षेप में संसक्ति मूल रूप से एक जुड़ाव है। जबकि संगति वैचारिक संबंधों का संजाल है जो पाठ के बाह्य/सतही स्तर के मूल में होती है, तथा जो संप्रेषण को सक्षम बनाने के लिए आपस में जुड़ी एवं विषय से संबद्ध होती है। वास्तव में संसक्ति और संगति दोनों एक-दूसरे से जुड़ी हुई अवधारणाएँ हैं। इसे निम्नलिखित उदाहरण द्वारा सरलता से समझा जा सकता है-

पाठांश 1

जीवन दर्शन

कठोरता से संवारा शिष्य का जीवन

1. बात उस समय की है जब उज्जैन के राजकुमार सातवाहन गुरु शिवदास के आश्रम में अध्ययनरत थे। 2. सातवाहन अनेक बुरी आदतों का शिकार था। 3. शिवदास ने जब यह देखा, तो सबसे पहले इन्हें छुड़ाने का प्रयास किया, क्योंकि सातवाहन भविष्य का राजा था। 4. राजा यदि आदर्श होगा तो प्रजा में अच्छे संस्कार रहेंगे। 5. 'यथा राजा तथा प्रजा' के सिद्धांत को ध्यान में रखकर शिवदास ने सातवाहन के साथ सख्ती का व्यवहार किया। 6. उसकी बुरी आदतों के लिए उसे अनेक सामान्य विद्यार्थियों की तरह दंडित किया। 7. अंततः शिवदास के प्रयास सफल रहे और राजकुमार ने बुरी आदतों का त्याग कर दिया।

(दैनिक भास्कर: अभिव्यक्ति, 29 दिसंबर 2014, पृ .4)

उपर्युक्त पाठांश में उज्जैन के राजकुमार सातवाहन के बारे में कुछ सूचनाएँ दी गई हैं। वाक्यों में संसक्ति है। जिसे वाक्य-क्रमों में एक निश्चित तर्क के साथ जोड़ा गया है एवं निर्देशी-तत्त्व (उसकी, उसे) का प्रयोग कर पूर्व-संदर्भ के सहारे बाँधा गया है। यही कारण है कि यदि 1 से 7 वाक्यांशों का क्रम बदल कर 7, 6.....1 कर पढ़ा जाए तो हमें सूचनार्थ में कोई संगति नहीं मिलती। दूसरे शब्दों में यदि वाक्य संयोजन 3, 5, 1, 7, 4, 2, 6 के रूप में पढ़ें तो न केवल अर्थ-संगति टूटती है बल्कि अर्थविभ्रम की स्थिति भी उत्पन्न होती है।

अतः उपर्युक्त उदाहरण द्वारा स्पष्ट होता है कि प्रस्तुत पाठांश के वाक्यों और सूचनाओं में संसक्ति है जो पाठ को विस्तार देने में अपनी महत्वपूर्ण भूमिका निभाती है। साथ ही यहाँ संसक्ति की युक्ति कालपरकता (भूतकाल) भी उद्घाटित हुई है। इसी संदर्भ में एक और उदाहरण दृष्टव्य हैं-

पाठांश 2

1. दिवाली की संध्या थी। 2. श्रीनगर के घरों और खंडहरों के भी भाग्य चमक उठे थे। 3. कस्बे के लड़के और लड़कियां श्वेत थालियों में दीपक लिए मंदिर की ओर जा रहे थे। 4. दीपों से उनके मुखारविंद प्रकाशमान थे। 5. प्रत्येक गृह रोशनी से जगमगा रहा था।

(कादम्बिनी: अक्टूबर 2014, पृ. 44)

उपर्युक्त पाठांश महान उपन्यासकार प्रेमचंद की कहानी 'अमावस्या की रात्रि' शीर्षक से लिया गया है। प्रस्तुत पाठांश के पाँचों वाक्य दिवाली की संध्या का दृश्य प्रस्तुत कर रहे हैं। पहला वाक्य दिवाली की संध्या के दृश्य को व्यंजित कर रहा है तो दूसरे वाक्य से पाँचवें वाक्य तक दिवाली के समय होनेवाली कार्यविधियों का वर्णन किया गया है। पहले एक निश्चित समय पर खास कार्यों की शुरुआत की सूचना मिलती है। साथ ही पाठांश में संसक्ति की कालपरकता (भूतकाल) युक्ति भी प्राप्त होती है। यहाँ (दिवाली) स्थितिबोधक संरचना वातावरण के स्वभावगत क्रियाकलाप को व्यंजित करती है। जो विशेष वातावरण को नहीं बल्कि दिवाली की संध्या के समय की सामान्य प्रक्रिया को प्रकट करती है।

उपर्युक्त उदाहरणों द्वारा स्पष्ट होता है कि किसी भाव, विचार या संदेश की अभिव्यक्ति या संप्रेषण असंबद्ध वाक्यों या वाक्य-समूहों के द्वारा संभव नहीं होता। बल्कि पाठ में वाक्यों की भाषा की अन्य इकाइयों का परस्पर सुसंबद्ध एवं संसक्त होना आवश्यक है। तब ही पाठ का निर्माण होता है और विशेष संदेश अभिव्यक्त होता है। अतः पाठ मात्र वाक्यों का सुसंबद्ध या संसक्त समूह नहीं अपितु एक संदेश होता है जो बाह्य धरातल पर व्याकरणिक संरचनाओं से, आंतरिक धरातल पर संदर्भों से जुड़कर अभिव्यक्त होता है। इस प्रकार संदेश भाषा की आंतरिक और बाह्य बुनावट में निहित होता है और भाषा का यही बुना हुआ रूप पाठ कहलाता है।

कई बार पाठ में देखा जाता है कि संसक्त युक्ति होने पर भी पाठ सुसंगत नहीं होता और कई बार संसक्त युक्ति के न होने पर भी पाठ संगत होता है। निम्नलिखित उदाहरण क्रमशः इसी बात का उल्लेख करते हैं-

पाठांश 1

John ate banana. The banana that was on the plate was brown, and brown is a good color for hair.

उपरोक्त पाठांश के प्रत्येक वाक्य का स्वतंत्र अर्थ है किंतु सभी वाक्यों से कोई विशेष संदेश प्राप्त नहीं होता अर्थात् स्पष्ट होता है कि यह पाठ सुसंगत नहीं है, क्योंकि यह किसी संदेश को उद्घाटित करने में असमर्थ है। अतः इससे ज्ञात होता है कि संसक्त युक्ति होने से ही कोई पाठ सुसंगत होगा यह आवश्यक नहीं। दूसरे शब्दों में संसक्त युक्ति होने पर भी कई बार पाठ सुसंगत नहीं होता।

कई बार पाठ की संगतता को उद्घाटित करने के लिए संसक्त युक्ति अनिवार्य नहीं होती। अर्थात् संसक्त युक्ति के अभाव में भी कई बार पाठ किसी विशेष संदेश को उद्घाटित करता है और पाठ में संगति प्राप्त होती है। निम्नलिखित उदाहरण इस बात को स्पष्ट करता है-

पाठांश 1

Mr. Smith was killed the other night. The steering on the car was faulty.

प्रस्तुत उदाहरण में दोनों वाक्यों के बीच कोई जुड़ाव नहीं है। पाठक द्वितीय वाक्य के आधार पर प्रथम वाक्य को समझता है। अतः यहाँ संयोजन चिन्ह के अभाव में भी पाठ में संगति मिलती है। अतः प्रस्तुत पाठ दर्शाता है कि संसक्त युक्ति की अनुपस्थिति में भी कोई पाठ संगत हो सकता है।

निष्कर्ष

पाठात्मकता के सभी प्रतिमानों में संसक्ति को प्रथम स्थान दिया गया है। अर्थगत संगति भी इसी बाह्य संसक्ति में उजागर होती है। अतः कहा जा सकता है कि पाठात्मकता के सभी प्रतिमानों में संसक्ति और संगति इन दोनों प्रतिमानों का विशेष महत्व है। संसक्ति सामान्यतः संयोजकता को व्याख्यायित करती है। तो संगति का संबंध तार्किक विचार से है। वास्तव में संसक्ति और संगति दोनों ही पाठ केंद्रित प्रतिमान हैं, जो पाठ को संगठित करते हैं।

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Fluvial characteristics of the Rivers of the Purulia District, West Bengal

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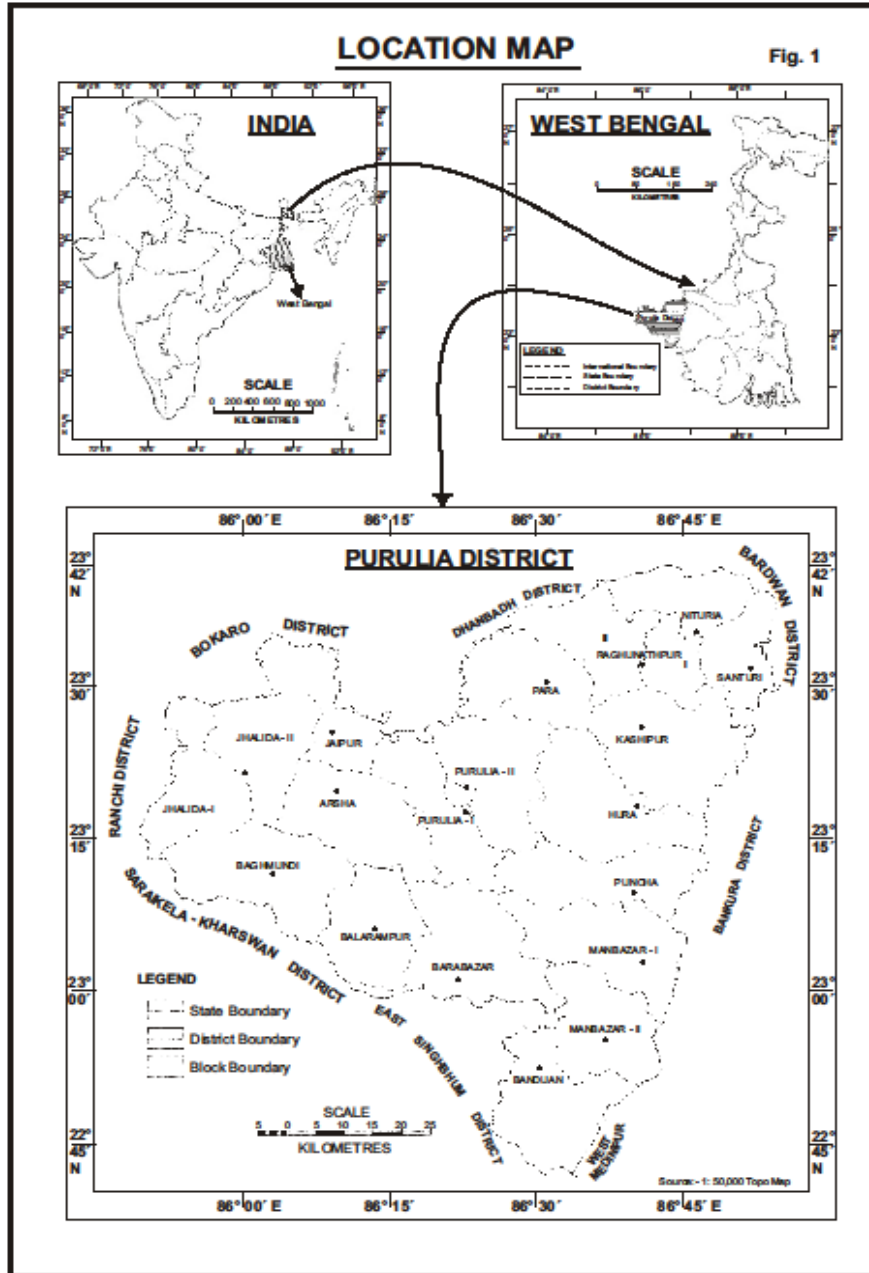
Abstract: *The natural flow of water supplied from melting of glacier or rainfall intermittently over the crust of the earth following its slope in a definite channel due to gravity is generally known as river. The present paper is concerned with study on the fluvial characteristics of the Purulia District of West Bengal state. The district of Purulia is a land of varied relief and a number of Perennial Rivers, namely Subarnarekha, Damodar, Kangsabati, Dwarakeshwar, Kumari, Totko- Jamuna, Silabati etc. All these rivers of the district not only act as the agent of fluctuating flow but also form an important source of drinking water, irrigation and hydel power project. The characteristics of rivers depend on their pattern of discharge, amount of sediment etc.*

Key Words: Rivers, Fluvial Characteristics.

Introduction: The Purulia district forms the last two steps in the descent from the hills of central India and Chotonagpur plateau to the Damodar plains of West Bengal. According to the structure and landforms, Purulia is a part of Ranchi peneplains of Jharkhand state of India. Purulia is no doubt a land of rivers but is very poor in her underground water resources because of her crystalline basement. The depth of water table varies from 3 metres to 12 metres. Rainfall is the prime source of ground water recharge. The major part of the district is

represented by pediplain with widely scattered residual hills produced by denudational processes. The pediplain shows a rolling topography with a gentle east-ward slope, covered by residual granitic soil. The soil cover is very thin and composed of loose gritty, sandy, reddish material. There are sparse in filled valleys and depressions which are narrow and shallow in character. Purulia district lies in the interfluves between the Damodar River in the north and the Subernarekha river in the south and is drained by their numerous tributaries, viz. Kasai, Kumari, Dwarakeswar, Silabati, Totko, Jamuna, Nangasai, Hanumata, Chaka, Patlai, Jore etc. The ground water is mainly controlled by secondary porosity, i., interconnected fracture, joints, bedding plains and fissures within country rocks. The area in general, does not hold good potential for development of groundwater. However, the narrow alluvial tract of main drainage and small in filled valleys have moderate to good ground water potential. The hills and parts of upland areas are covered by Sal and mixed type of fairly dense forest. In the few decades quite a large part of dry wasteland has been brought under forestation activities.

Study area: Purulia is the westernmost district of West Bengal. It is girdled by the Tropic of cancer. Its latitudinal and longitudinal extents are from $22^{\circ} 42' 35''$ to $23^{\circ} 42'$ north and from $85^{\circ} 49' 25''$ to $86^{\circ} 54' 37$ East respectively. Extends over an area of 6259 sq. kilometers. With a population of 2,536,516 based on 2011 census. It is bounded on the north, west and south by the Jharkhand state; on the east by the districts of Bankura and Mednipur of West Bengal. Bay of Bengal and the Hoogly estuary are within 220 kilometres from the centre of the district. Its physiographic location is also distinguished as a zone of transition between the young alluvial plains of West Bengal and the ancient plateau of Chotanagpur. **Fig. No. – 1**



Objective:

1. To study the river-system of the district to as well as to know about proper and improper use of river waters in various purposes within the district.
2. To find out the causes as to why Purulia is very poor in her underground water resources?
3. To find out the nature and character of the rivers.

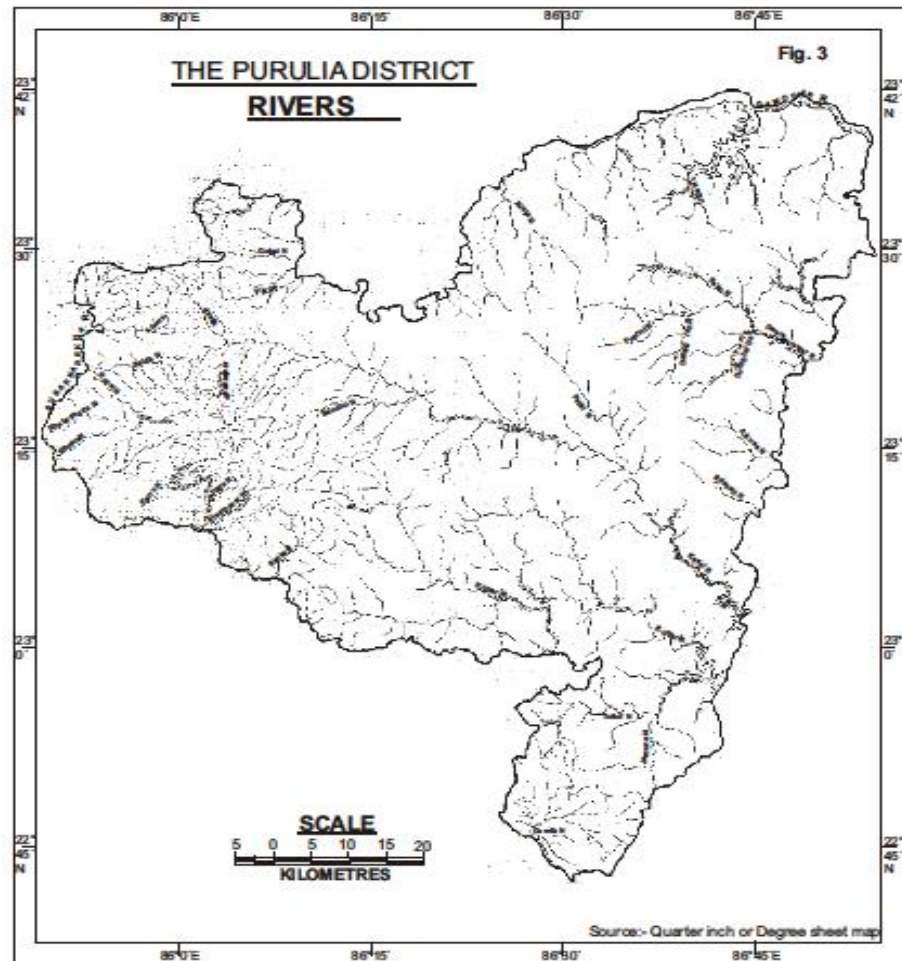
Methodology: The methodology which has been adapted in this present study includes three successive methods such as, (I) Pre-field method, (II) Field-method and (III) Post-field method.

1. Pre-field method refers to study the District Gazetteer, Purulia; Topographical Maps, several other maps related to the work and collection of various secondary data.
2. This stage of survey includes (a) the identification, collection and recording of geographical data and marking each observation on the map. (b) Door to door survey by questionnaires and general observation to collect various primary data in physical and socio-economic aspects.
3. Post-field method is the last stage of the work which includes preparation of the report or paper by careful analysis of all primary and secondary data and manual and computerized cartographic techniques.

Characteristics of the rivers: The district of Purulia is well drained by many rivers flowing gently from west to east direction. The slope of the district is west to east and most of rivers flowing to this ward. All the rivers of the district are and non perennial character but during the rainy season, river flowing devastatingly bank full with high velocity locally known as ‘harpa ban’ (flash flood). Throughout the year, rivers change their characters seasonally. During the summer season all the rivers of Purulia district become effluent and ground water contributes river its supply. The climate of the study region is hot summer and uneven distribution of seasonal rainfall which influence the river characters. On the other hand the soils of the area residual mostly from granitic rocks. They are mostly sandy loam surface to

sandy clay loam sub- surface. This type of soils influences the soil erosion or erosion process of rivers. The rivers of the district such as Subarnarekha, Damodar, Gobai, Totko- Jamuna, Dwarkeswar etc. and their numerous tributaries have high interfluves which await denudation. The characteristics of major rivers of the study area are given below:

S.L. NO.	Name of the River	Name of the Block	Length in Kms	Total Catchments area in sq.Kms.
1	Subarnarekha	Bagmundi & Jhalda	32	1033.01
2	Damodar	Para, Raghunathpur I &II, Santuri, Naturia.	45	13.06
3	Gobai	Joypur, Para.	21	325.08
4	Dwarkeswar	Kashipur & Hura	22	859.38
5	Silabati	Hura & Puncha	17.07	199.59
6	Kasai	Kothsila, Joypur, Arsha, Purulia, Hura, Puncha, Kendha Manbazar.	51	1536.55
7	Kumari	Balarampur, Barabazar, Banduan, Manbazar, I & II.	89	1962.50
9	Nangasai	Balarampur, Barabazar.	22	417.16
10	Totko&Jamuna	Banduan, Barabazar, & Manbazar - II.	52	411.36



The subarnarekha: The Subarnarekha is the westernmost river in Purulia. It originates from a surface spring near Piska rail station 11 kms. South – west of Ranchi town and after descending to 300 metres from the 800 metres high Ranchi plateau by magnificent waterfalls (e.g. the Hundru) and deep easterly gorges, takes a sharp elbow – bend southwards to describe the western boundary of the Purulia district.

At this point it receives the south – flowing Danka Garha Nala descending from the Ghoramara Pahar to the north. The other left bank tributaries of the Subarnarekha in Purulia descend from the Ajodhya – Baghmundi hills. They are from north to south: **1.** Sapahi Nala, which flows north of and parallel to the Jhalda –Muri road; **2.**the Salda Nala which, after receiving the north – west flowing Rupai Nala, flows south of and parallel to the Jhalda – Muri road. Their downstream courses are wide but sand choked and upstream courses narrow but notched by gullies; **3.** the Khetarimoria Nala which courses the Barkakana – Chandil railway a little north of Torang rail station before joining the Subarnarekha; **4.** the Karru, the Sobha and the Sanka Nalas descending from the Bagmundi hills are important left bank tributaries but their downstream courses and confluences with the Subarnarekha were transferred to Bihar in 1956. Only these three streams in th entire district have built up small patches of alluvial plains most of which now lie outside the district.

The tributaries of the Karru and the Sobha plunge down the Baghmundi scarps into deep gorges. These splendid waterfalls indicate the youthful stage of the rivers where they cross the zones of recent uplift. The magnificent 82 metre Baridih falls and the 66 metre Baghmundi falls are best known because of their easy accessibility from Baghmundi police station. Gorges for long stretches can be seen below the waterfalls. The hydel power potential of these streams is immense and for integrated and multipurpose river valley development are transfer of the east bank of the Subarnarekha to Purulia is obviously more rational under the present outlook of balanced regional development. Fig. No.-2

The damodar: The Damodar marks the northern boundary; its course through the district is almost due east through the vast Panchet hill reservoir. The Panchet hill dam has been built on the Damodar 5 kilometres above the confluence with the barakar which is the tri – junction of Dhanbad, Bardhaman and Purulia district. The Panchet reservoir has submerged a

vast of the district but it has also provided hydel power and a flood cushion to the neighboring district in the lower Damodar valley region.

The gobai: The most important right bank tributary of the Damodar emptying into the tail-end of the Panchet reservoir is the Gobai or Gowai Nadi which has only a part of its upper course and the entire lower course within Purulia, but the middle course within Dhanbad (Chas and Chandankiari thanas) district. This is another case for rational re-adjustment of the political boundaries on geo-economic grounds. The Gobai receives numerous short non-perennial streams – Massjor Nala, Chapai Nala, Parga Nala, Joria Nala, Khulsa Nala, Falari Jhor, Khukraghata Nala, Taragunia Nala and Harai Nala from the low divide separating the Damodar and the Kasai basins. Gullies have formed along the banks of all these streams. The middle and lower portion of the Gobai is fully sand choked, but the upper course, clothed by the Jaipur reserve forest, is almost free from the hazards of soil erosion. The Gobai catchment is mosaic of open forest, deforested scrub and wastelands, cultivated deforested patches and artificial ponds created by placing embankments against the slope one side.

East of the Panchet hill dam the Damodar winds past sandbars in a wide valley which reaches bank full stage only during the monsoons. In this section the Damodar is fordable at several points and there is also ferry service to Dishergarh and rail link to Burnpur in Bardhaman district. Two tributaries drain into the Damodar from two sides of the Panchet hill. The lower portion of the valley of the forms a part of the Panchet reservoir. To the east, the Bisram Jhor and its tributary the Machkanda Jhor flow north dissecting a very rugged belt of hills extending from Panshet to Bhanti Pahar (390 metres), Gorangi (321 metres), and Durhut (279metres), on the border of Bankura. The confluence of the Damodar and the Bisram Jhor is only 103 metres above sea-level.

The dwarkeswar: The Dwarkeswar or Dhalkisor rises from the badlands to the east of Bagalia rail station on the Asansol – Purulia section. Here Tilabani (445 metres) and a few other monadnoks dot the landscape; otherwise the relative relief of this upper Dwarkeswar flows east upto Kashipur police station and then south – east from 86 44 00 E where it receives the Beko Nala flowing east –south – east. The other left – bank tributary, Dangra Nala has scissored the undulating surface into a mesh of gullies before entering the Bankura

district as the Kumari Nala. The roght bank tributaries of the Dwarkeswar are the Futuri Nala flowing north-east Dudhbhariya Nala flowing north and Arkusha Nala flowing east- the last two having their sources near Hura police station. The Arkusa turns north – east in Bankura district, where, from its confluence, the Dwarakeswar becomes a perennial stream. Except for a 4 kilometres long pool of water below Kashipur police station the Dwarkeshwar and all the above mentioned tributaries dry up during the cold and hot seasons. Gully erosion all along their channels is very conspicuous feature. In its lower course (in Hugli, Haora, Medinipur district) the Dwarkeswar is known as the Rupnaraya.

The silabati: The Silabati or Silai river as well as the Arkusa Nala and their ramifying channels have furrowed up the eastern end of the south-east projecting Dwarakeswar – Kasai (Kangsabati) interfluves at Hura thana. This upper catchment of both these streams is wooded. The Silabati originates at Baragram on the Manbazar – Adra road, flows south-east to Bankura district and ultimately joins the Dwarakeswar on the borders of the Hugli district. It's course within the district it less than 20 kilometres and regime non-perennial.

The kasai: The Kasai is the most important river of Purulia district, but for more than three fourths of its length it is non-perennial. The Jabarban peak on the Ghoramara Pahar is the place of origin of the south-east flowing Kasai Nala which becomes kasai Nadi after receiving the combined waters of Girgiri Nala and Sahar Jhor (issuing from Gonja Pahar and Ajodhya) 3 kilometres north of Begunkudar. From this confluence the Kasai flows east-wards in a wider valley of sand and gravel, which are inundated only during the rains. A number of non – perennial streams descend down the northern face of the Baghmundi hills as right – bank tributaries of the Kasai. From west to east the more important of them are; Goura Nala flowing north from 574.6 metres high Gugui Pahar, the Chagha Nala flowing north-east and the combined waters of the Chunmutia Nala, Burudih Nala and Sarambisi Nala as ultimately the Bandhu Nala flowing east – north – east and meeting the master stream at an altitude of 231 metres.

About 4 kilometres from this confluence the kasai becomes a wide perennial channel but only for the next 20 kilometres of its course. The Gobri Jhor flowing north-east from Kantadih rail station drains flood –water into this pool. Purulia town is located about 3 kilometres north of

this permanent water body. Up to this pool the left bank tributaries of the Kasai are mere trickles, none of them exceeding 10 kilometres in length. The Ranchi –Purulia road and railway line passes over the crest of the low interfluves between these south flowing tributaries of the Kasai and the north-flowing tributaries of the Damodar. This interfluves is made of hard porphyritic granite-gneiss.

The permanent pool ends in a narrow valley scarred by gullies and occupied by a non-perennial channel again. In this section it receives on the left bank the non-perennial Patloi Nala and turns south-east, about 5 kilometres south of this confluence the Kasai describes a wide perennial channel meandering between Puncha and Manbazar police stations and ending up at the vast Kangsabati reservoir which extends into Bankura district. This reservoir has also submerged the lower courses of the Kumari, the Kulandari, the Jam and the Nangasai Nalas – the crest of the Dwarkeswar – Kasai interfluves is the passage from Bagram to Purulia town and Kasai – Kumari interfluves from Manbazar to Purulia town.

The kumari: The Kumari Nadi issues from the eastern face of the Baghmundi uplands covered by dense Sal forest. From the same uplands the Kumari receives two tributaries the east – flowing Kunwari Nala at an altitude of about 266 metres and the south – east followings Hanumata Nala. From its source above 630 metres to its confluence with the Hanumata at an altitude of about 230 metres, the Kumari flows south- south –east almost in a straight and steep channel and then turns east describing a less steep and more sinuous channel. From Rangatar (6 kilometres west of Manbazar police station) the Kumari takes a sharp bend towards the south –east and becomes a perennial stream debouching in to the Kangsabati reservoir.

The nangasai: The Nangasai Nala originates from the saddle like interfluves of the Kumari Subarnarekha basins and flows eastwards up to the headquarters of Barabhum police station where it suddenly turns north wards and meets the Kumari on her right bank at right angle. The Kumari receives numerous small right bank tributaries are few and only two, the Dalma range. In contrast, the left bank tributaries are few and only two, the Jore Nala and the Chaka Nala, worth mentioning. At the extreme south –east of the district, the combined waters of the Kumari Nala, Totko Nala and Jamuna Nala descend on the right bank of th Kumari as the

Jam Nala. These are perennial streams. The Kumari also receives the perennial Kulandari nala along the Purulia – Bankura boundary.

None of the rivers in Purulia offers any scope for navigation or large scale canal irrigation. However, check dams to plug gullies and other soil conservation schemes may reduce seasonal variations of the river, low and small-scale irrigation from embanked water bodies may change the landscape of the barren wastes. There are hardly any systematically and continuously collected records of the discharge of rivers in the district. Sporadic observations of stage and occasional measurements of discharge fall far short of meeting modern requirements of river- control.

The totko- jamuna: The Totko- Jamuna river is a very big geographical and Geomorphological unit with varied relief. It occupies the areas of five districts, but a greater parts of the river lies over the Purulia district (about 55%). The Totko- Jamuna river has numerous off luents. Totko the river originate from the Dalma Hills and make a flow towards easterly direction. They meet each other near Phulberia village and from this confluence point both the rivers flow north east wards s a single river, named Jam Nadi and finally falls into the Kangsabati reservoir near Jambbonidih village. The Totko river is the perennial tributary of the Kumari river. The Jamuna is the tributary of the Totko river.

Conclusion: The district of Purulia is characterized by undulating relief with rugged hilly terrains and the district is drained by many perennial rivers. The study area is also much prone to draught. On the other hand the soil of the district is very infertile soil the district is very poor in her underground water and irrigation facilities. Lastly people of the drought prone area of the district have to learn to live with drought.

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RURAL DEVELOPMENT IN INDIA: A GLANCE AT GRASSROOT LEVEL

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Abstract: *Development is not a cluster of benefits given to the people but rather a process by which a populace acquires a greater degree of mastery over its own destiny. It is an attempt to move men. Besides, children and women who constitute the bulk of rural population, there are wide variety of groups of people according to professions, caste, religion and social groups whose development in all facets of life is a pre-requisite to rural development. Rural development in India is at low level because technological up gradation in all stages of agricultural pursuits-tilling, sowing, harvesting, threshing, storage, transportation etc has not percolated at the desired pace. To meet the competition in world economy, infrastructure has to be improved for improving rural income and standard of living and helping them enter the mainstream of economy.*

Key Words: rural-urban divide, rural development programmes, globalization, voluntary sector, corporate sector, women development, decentralization, remedial measures and human resource development.

Introduction: It is rightly said that India lives in its villages as 3/4 th of its people are rural dwellers despite migration of some rural population to urban and industrial areas. The slow pace of rural development is due to illiteracy, large section of depressed classes such as SC/ST, women, marginal farmers and agricultural labourers producing food grains for their own sustenance, low productivity due to rainfed agriculture, lack of diversification of agriculture,

poor technology, lack of marketing facilities, lack of infrastructure like roads, electricity, irrigation facilities, lack of training and re-training facilities. All these result in poor standard of living, unemployment and thus poverty (30-38% living below poverty line). The problem of rural development can be solved through land reforms, more power to people's elected bodies, self-employment, wage employment, area specific development, effective implementation of existing schemes, enforcement of new schemes, encouragement to voluntary agencies, N.G.O.'s, private corporate sector and creating awareness among various sections of rural population.

The rural-urban divide: Before Industrial Revolution, most of the people were engaged in some kind of agricultural occupation and lived in villages. Industries demanded various types of services such as banking and finance, transportation and communications, health and education, thus urban centers called towns and cities grew up as service providers to industrial enterprises called industrial townships.

Throughout history towns and villages have presented contrasts in ways of living, manners, language, morals and fundamental values resulting in social and economic frictions. Townsmen have ridiculed villagers in regard to their manners, speech and dress and the villagers have thought of townsmen as idle wasters, showy, parasites, tricky and cheaters. The urban traders charge exorbitant prices for goods supplied to them and pay them low price for their produce. Moreover, villagers are in communion with nature directly while townsmen meet nature through intermediation of business. However, process of modern economic development and easy transportation making forays into villages have minimized the differences between the urban and rural sectors. Gandhiji was right in saying that development approach at the initial stage should be rural development.

Problems of rural and urban areas: Lack of shelter resulting in growth of slums and shanties in our towns is a slur on the face of our nationhood. There is lack of basic health care, lack of education, problem of sanitation and hygiene and lack of educational facilities for the children resulting in growth of social evils and criminality and massive unemployment amongst the urban youth compounds the problem which needs our urgent attention. The fundamental problem in rural development is the existence of large number of people below poverty line, rural poverty,

landlessness, low productivity, low level skill, social inequalities and large scale underemployment. Another major problem facing the country is the migration of people from rural to urban areas which is a reflection of lack of opportunities in the villages. For this growth of secondary and tertiary sectors is imperative and strengthening of traditional manufacturing activity in medium and small towns resulting in promotion of hinterland around these growth centers. Increased agricultural productivity in developed states through use of technologies has led to displacement of existing labour force. Exclusion of rural people in participation of planning and decision making process has led to inability to harness local knowledge, experience, resources and energies. Agriculture has not provided reasonable income due to overcrowding.

Economic development through rural development: Our Government is committed to economic development while not losing sight of egalitarian social order; it introduced bold economic reforms which brought perceptible changes in urban areas but not in rural areas. Article 14,38 and 39 of our Constitution enjoin equality for all citizens, equitable utilization of resources for all people.

Article 25 of UN Charter calls for fulfilling needs of people. Mahatma Gandhi dreamt of Gram Swaraj or self sufficient village republics but the horrific level of poverty prevent us from realizing our dreams. Rural development is imperative not only for alleviation of rural poverty, improving standard of living but also for preventing imbalances with urban sector. The ingredients of rural development are adequate finance, power to people, stress on self-employment, training facilities, extensive infrastructure, labour intensive techniques, creation of community assets, land reforms, provision of drinking water, health, education, electricity, minor irrigation, use of science and technology, rural industries, monitoring, vigilance, prevention of malpractices, development of cottage and village industries to earn foreign exchange as foreign markets for Indian handicrafts and horticulture products is very large.

Our strategy for rural development consist of strengthening agriculture, eradicating poverty, employment awareness, land reforms, generation of assets, development of drought prone and desert areas, social assistance under the schemes of National Social Assistance Programme,

promotion of agro based industries like fruit processing and other city enterprises such as toy making, shoes, frozen vegetables etc. which require small capital, quick returns and arrest migration from rural to urban areas. The success of China in achieving 1% increase in industrial output by increasing 4% rural enterprises can be replicated in India as well.

Globalisation and Rural Development: With the operation of WTO there has been a spur in the economic activity and both industrial and agricultural products entered foreign markets which led to both quantitative and qualitative up gradation. India has competitive advantage in selling a wide variety of goods in many countries of the world. One positive impact of WTO is fast modernization of agriculture and industries as in order to sell in foreign markets the quality of our agricultural products, their production, harvesting, storage, processing, packaging, transportation and handling have to have the standard expected by foreign buyers. New technology may displace some jobs in particular regions and occupations but new ones will come up as the demand generating effects of new technology has always out-weighed the labour displacing effect. New technology comes in two forms-product innovation and process innovation.

Deregulation is one of the conditions of new order. Subsidies are a barrier in competitiveness and they must go. The American and European agriculture are highly subsidized and Indian agriculture has to face tough competition in selling their products within permissible limits of WTO. Technological up gradation will necessitate skill up gradation causing for devices to impart new skills to operators of agriculture. New methods and techniques have to be devised to impart skills to agricultural workers. Research has to be linked with agricultural operators problems. A farmer has been used to a way based on his heritage of centuries. He wants betterment without totally discarding his way and it is here that indigenous research rather than imported models play key role.

Due to diversity of our geo-cultural situations, there is need for vast network of research workers in our country. Similarly, for training to be effective it should have total identity of purpose between the organizers of training, training institution, the trainers and the trainees. The existing training system is too formalistic; it has to be based on empathy rather than sympathy. The

essence of South Koreans training programme was that they brought all concerned from Minister of Agriculture and Rural Development, Secretary of Department, District administration, Block Level Functionaries and village leaders under one roof. They stayed in the same hostel, shared same food and met informally to discuss the problem, establish priorities and methodologies and then entrusted the villagers with the money required for execution of the project. This method avoided vagueness and red-tapism in rural development.

There is unnecessary fear on intellectual property right and bio-diversity. Indians are familiar with the uses and practices of most of plants and species and if some new seeds are found, there is nothing to fear about what and how he uses his seeds as India has safeguarded its network under Indian Patent Act. National Council of Applied Economic Research has identified comparative advantage of some floricultural and horticultural products over foreigners in cheap labour and the list of such products will increase in future.

Voluntary agencies and Rural Development: NGO's are more effective in delivering the fruits of development to the under-privileged groups in the society as they are less bureaucratic, closer to ground realities, deliver services at low cost, more committed to their cause, mission to help those who cannot help themselves, have integrity, practical and innovative approach, enlist participation of people themselves, gain professionalism overtime in specialized activities, autonomous working, better feedback mechanism, informal work style, flexibility of operations, continuity of key personnel, quick decision making, expertise, trained and skilled manpower, modular structure, adaptability to local conditions, easier communication and informal work style. They are legal bodies registered under Societies Registration Act 1860. Their accounts are independently audited and they are not required to submit their accounts to any authority. NGO's get various commissions and incentives including exemptions from income tax and labour and other laws which apply to commercial sector. The main sources of funds for NGO's are voluntary donations from philanthropic organizations, individual, government and foreign countries donations. Many NGO's face the wrath of local vested interests who donot favour them and thwart their effots, thus they cannot play their fully effective role.

In spite of many NGOs enjoying the respect of society, allegations of corruption, lack of transparency and public accountability, inefficient management, fly-by-night operators skimming off money meant for social service are heard. Despite limitations the eye-catching success of NGOs like Bhartiya Agro Industries Foundation based in Urli Kanchan near Pune in Maharashtra. Like Amul in the co-operative field, BAIF is a shining example of an NGO which increased the income of the poor by increasing milk yield of their cattle by exotic breeding, veterinary aid, improved fodder, education to farmers, applied research and marketing of milk. Its success in Urli Kanchan inspired some NGOs in UP where also it achieved tremendous success. They proceeded in a business-like manner and opened vistas rural development.

The NGOs and voluntary agencies act as a bridge between the people and various government bodies. The Government officers are not always aware of the aspirations, likes and dislikes of the people of a particular area. If the people are not educated about the benefits of the scheme, they would hamper implementation of that scheme. An impartial NGO with an objective attitude can make people understand and appreciate the long-term benefits of developmental measures and can thus prevent opposition, misunderstanding and short-term inconvenience. Another area where NGOs can play a vital role is to assess the training needs of local people for manning a particular project as it is aware of the language, traditions and requirements of the local populace. NGOs are most suitable agencies to assist in various activities of Panchayats by identifying and acting in many areas on contractual or participatory basis. Direct action by Panchayats in such areas may be more expensive and less productive. NGOs can very well act as catalysts for mobilization of resources. With their direct touch with the people and convincing guarantees from the Government Organisations, the NGOs can convince people to invest their savings and surpluses in Government Schemes.

Corporate Sector and Rural Development: Corporate sector can contribute in terms of financial resources through a mechanism like National fund for Rural Development for accelerating development in rural areas. In 1986, the late Prime Minister Shri Rajiv Gandhi set up the National Fund for Rural Development. The Fund is meant to support the efforts of voluntary organizations, trusts etc. who are engaged in rural development work. As an incentive to the corporate sector donations to the Fund are exempt from income tax and the selection of

projects can also be suggested by the donor organizations. Even while in the context of very large governmental programmes non-governmental funding may not make a substantial difference but what is sought is a committed involvement of corporate sector in nation's efforts towards rural development. Apart from financial resources private sector can contribute inputs such as technology, skill upgradation, marketing and management. The development and transfer of technologies to help rural poor to upgrade skills and enhance productivity is a basic requirement for raising income levels. This can be done by introducing improved tools, implements and small machines as well as by developing institutions which provide high level training and skill upgradation. The corporate sector could set up technical training institutions in rural areas or assist in upgrading existing institutions to provide technical support to programmes like TRYSEM such as Nettur Technical Training Foundation in Bangalore, but most of these really serve the urban areas, they should be located at block and district headquarters to provide training facilities for youth in the villages.

The third area in which the corporate sector could provide useful input is marketing. Small producers in remote and tribal areas are unable to secure fair price because of the traditional exploitative marketing arrangements. Weak marketing linkages are an important reason for failure of IRDP. Some efforts were made at organizing marketing societies for IRDP products at district level through administration. However, commercially effective marketing cannot be done through bureaucratic structures. On the other hand, the corporate sector has the expertise and reach to assist in developing modern marketing structures which could promote both agricultural and industrial production. The fourth area of involvement could be in upgrading management at implementation levels. With the substantially increased outlays, the DRDA's are now handling very large sums of money, in order to handle this efficiently, it is imperative to introduce modern management techniques and expertise. The corporate sector could provide expertise and consultancy for modernizing and upgrading for better implementation of the programmes. Management personnel from the corporate sector could be inducted into DRDAs for short periods on a cost sharing basis as has been tried with IRMA graduates through CAPART.

Continued migration of people from rural to urban areas due to lack of opportunities in villages creates not only excessive pressure on urban infrastructure services and the environment but also

denudation of skills in rural areas. Apart from increasing production in agriculture and related activities it is equally important to accelerate growth of secondary and tertiary sectors. Large industries have little incentive to set up in rural areas except if they are mineral based or energy-intensive. At the sametime, the small scale and village manufacturing sectors are facing severe competition from the organized sectors. Apart from strengthening traditional manufacturing sectors like handlooms and handicrafts, it is equally important to set up new small scale and manufacturing activity in medium and small towns. This would promote the development of hinterland around these growth centres. The corporate sector can play a leading role in identifying and developing such growth centres on a self sustaining viable basis thus promoting skill development, production and employment.

Earlier Attempts at Rural Development: Small Farmers Development Agency(SFDA) and Marginal Farmers Development Agency(MFAL) programmes were the precursor of what is now called **the Integrated Rural Development Programme (IRDP)** launched in 1976 aimed to create self-employment by providing productive assets to identified rural poor families to augment their family income on sustained basis. A part of the cost of the assets is provided in the form of subsidy and the rest is provided by either a commercial bank or a rural bank or a co-operative. This programme is implemented in all blocks of the country as a centrally sponsored scheme on a 50:50 basis by the Centre and the States. The two ongoing employment programmes i.e.National Rural Employment Programme (**NREP**) and Rural Landless Employment Guarantee Programme (**RLEGP**) were merged into one as **Jawahar Rozgar Yojana (JRY)** which aims at providing additional gainful employment to the unemployed and underemployed in the rural areas and creating community facilities for long term benefits to the rural poor. 80% of the financial component is borne by the Central Government and wages are prescribed by the State Government. Preference is given to SC/ST and freed bonded labourers. 30% of employment opportunities are earmarked for women. JRY is implemented by village Panchayats. JRY is implemented in conjunction with two sub-schemes-namely Indira Awaas Yojana (IAY) and **Million Wells Scheme(MWS)**. 10% of the total resources are earmarked for IAY from 1993-94 and 30% for MWS which was launched as a sub-scheme of NREP/RLEGP during 1988/89 to provide open irrigation wells free of cost to poor, small and marginal farmers, SC/ST and freed

bonded labourers. The scheme is extended to non-SC/ST also. Similarly, the objective of **Employment Assurance Scheme (EAS)** is to provide gainful employment during lean agricultural season and to create economic infrastructure in rural areas thus arresting flight of rural people to cities. The scheme was started on 2, October 1993.

Under **TRYSEM** Training For Self-Employment of Rural Youth belonging to below poverty line families concerted efforts are made to enlist eligible youths with a view to bridging the critical gap in the sphere of training infrastructure. Under this scheme technical and entrepreneurial skills are imparted to rural youth between 18 to 35 years of age to enable them to take up self-employment. Forging linkage between TRYSEM and IRDP by providing assistance to TRYSEM trainees under IRDP, strengthening marketing infrastructure for these trained artisans are other components of this programme. **Supply of Improved Toolkits to Rural Artisans** was started in 1992 which was extended to cover all districts of the country. IRDA is the nodal agency of this programme. **Development of Women and Children in Rural Areas (DWCRA)** has been launched in 1982-83 with assistance from UNICEF, under this credit and infrastructural support is provided to groups of 10-15 women members from poor village households for self employment. A lumpsum revolving fund is formed which is shared by Central government, State Government and UNICEF in the ratio of 40:40:20. Government launched **Indira Awas Yojana (IAY)** for providing dwelling units free of cost to SC/ST, freed bonded labourers as an important component of RLEGP since 1985-86. Priority is given to victims of atrocities and natural calamities like flood, fire, earthquake and other Below Poverty Line People. The scheme has been extended to non SC/ST also. **Rural Housing:** Under the rural housing scheme, funds are provided by Ministry of Rural Development to State Governments to the extent of 50% of the total allocation. It is obligatory for the beneficiaries to bear minimum 10% of the cost. Funds are provided in the order of priority as sets and services, shelter upgradation and construction of new houses. National Housing Policy envisages promoting use of local building material and technology suited to different geo-climatic regions and creating an enabling environment for self-help housing. **MP's Local Area Development Scheme:** under this scheme each MP is allowed to suggest to the District Collectors works to the tune of a specified amount per year to be taken up in their constituencies. The Ministry of rural Development releases the amount for

this purpose. The scheme is being implemented by the Department of Programme Implementation.

The first major effort to fight the menace of monsoon failure and famine like conditions was made in 1970-71 by launching Rural Works Programme. The aim was to provide wage employment to the affected people. The long run objective of this programme is to restore ecological balance of the area. The problems of poor living in desert and drought prone areas due to soil erosion, vanishing tree cover, low water table, desertification, ecological degradation and stressful eco-system are sought to be redressed by Government through **Drought Prone Area Programme (DPAP)** and **Desert Development Programme (DDP)**. Now the Government have adopted watershed approach to all area development schemes so that development effort is sharply focused on a single eco-system. Technical expertise flows to the area and local people are involved in its management. **Rural Water Supply and Sanitation**: Although this is the responsibility of the State Governments, the Ministry of Rural Development provides scientific and technical inputs to State Governments to deal with quality problems of drinking water and improving rural sanitation to prevent diseases, morbidity and poor health especially among Below Poverty Line Families. National Drinking Water Mission was launched in 1986 to ensure sustainable water supply. The Government has launched **National Social Assistance Programme (NSAP)** to give financial assistance to old persons having little or no regular means of subsistence, **National Family Benefit Scheme (NFBS)** to provide assistance to families living below poverty line in case they lose the primary bread winner and **National Maternity Benefit Scheme (NMBS)** to provide financial assistance to below poverty line pregnant women upto two live births.

Land Reforms: The hard fact of the matter is that there are too many people for too little land. 68% of people depend on land cultivation for their subsistence. It was hoped that all will be well after abolition of Zamindari System but it only transferred ownership from individual Zamindars and other problems remained the same. 23.8% of land owners own 71% of land and 87.3 million small and marginal farmers (having 2 acres of land) own 29% of country's agricultural land. Thus land management is an essential pre-requisite for rural development of the country as there are still 70 million landless agricultural labourers. Land is a state subject and various State

Governments have enacted land reforms according to their own predilection. The Ministry of Rural development is the nodal agency to monitor and promote land reform measures. Since land is in the concurrent list of our Constitution , any action for acquisition and requisition of land is sent to Central Government for their examination before assent of the President of India is given. Land reform measures include distribution of surplus land, government wasteland and Bhoodan land, consolidation of holdings, alienation and redistribution of tribal land.

New Developments:

Central Poverty Alleviation Programmes: The National Rural Employment Guarantee Act gives the legislative framework for providing guaranteed unskilled manual labour to rural poor with panchayat as the principal Planning and Implementation authority and specific roles for three panchayat levels. Atleast 50% of the wage employment are to take place at the Gram Panchayat level. At the self-employment side SGSY (Swarna Jayanti Gram Swarozgar Yojana) takes the approach of forming and supporting self-help groups and providing them loans and subsidies for entrepreneurship preferences.

Education Programmes: The Sarva Siksha Abhiyan is a time bound mission aimed at universalisation of elementary education and bridging the social and gender gaps by 2010. It aims at providing better educational facilities, opening of new schools, construction of school buildings, appointment of teachers and provision of free text books. The Total Literacy Campaign aims at area specific, time bound, participative approach to tackle illiteracy. There are 3 components of the programme. The programme covers 596 out of 600 Districts- 142 under Total literacy Campaign, 182 under Post Literacy Programme and 272 under Continuing Education Programme. The implementation of the Scheme is through District Level Literacy Committees.

Drinking Water: Accelerated Rural Water Supply Programme is aimed at ensuring a minimum availability of 40 litres of water per capita per day to all rural people. Swajaldhara is a demand driven approach to augmenting water supply with a high degree of local participation. Citizens are to provide 10% of the capital cost and ensure that they meet 100% of the maintenance cost in

implementing the programme. ARWSP is now part of the Bharat Nirman approach with a time bound strategy of tackling all habitations that are deficient in water supply.

Sanitation Programme: The Total Sanitation Campaign aims at providing subsidized individual and community latrines so as to completely eliminate open air defecation. The programme has now added Solid Waste Management as another component of the programme. Water supply and Total Sanitation Campaign are the core responsibility of Gram Panchayat.

Public Health: The National Rural Health Mission (2005-12) has been launched to improve availability of and access to quality health care and public health services including women health, child health, water, sanitation and hygiene, immunization and nutrition by rural people through making necessary changes in the health delivery. The goals of the mission are to reduce infant Mortality Rate and Maternal Mortality rate and control communicable and non-communicable diseases. The programme proposes to train and enhance capacity of Panchayats to own, control and manage public health services and promote access to improved healthcare at household level through the female health activist (ASHA).

Women and Child Welfare: ICDS aims to improve the nutritional and health status of pre school children, pregnant women and nursing mothers through providing a package of services including supplementary nutrition, pre-school education, immunization, health check-up, referral services and nutrition and health education with particular focus on vulnerable and poor. The scheme envisages convergence of inter-sectoral services in the anganwadi centres.

Electricity Programmes: Rajiv Gandhi Grameen Vidhyutikaran Yojana is the major rural electrification scheme of the Ministry of power, which aim at providing electricity in all villages and habitations in four years by establishing Rural Electricity Distribution Backbone with atleast 33/11KV sub-station, Village Electrification Infrastructure with atleast a Distribution Transformer in each village or Hamlet and standalone grids. The programme is a major component of Bharat Nirman. In remote villages the objectives of RGGVY are met through renewable energy and at the central level the programme is managed by Ministry of Non-Conventional Energy Sources. RGGVY envisages 90% capital expenditure subsidy provided through Rural Electricity Corporation Limited, the nodal agency for implementation of the

scheme. Electrification of un-electrified BPL households is proposed to be 100% subsidized at Rs 1500/- per connection in all rural habitations. The scheme envisages rural distribution through franchisees. The services of Central Public sector Undertakings are available to the States for assisting them in execution of Rural Electrification projects.

Rural Roads: The Pradhan Mantri Gram Sadak Yojana aims at providing all weather access to unconnected habitations of upto 500 population (with relaxation for hill, desert and tribal areas) by 2007.

Training and Research for Rural Development: A vast number of persons are concerned with rural development: administrators, technicians, social workers, agriculture experts, input suppliers, etc. the pace of rural development depends on the competence and co-ordinated action of all these. It is therefore necessary that such persons must be trained and re-trained in particular areas. In order to fulfill this purpose, the Ministry of Rural Development has set up **National institute for Rural Development in Hyderabad with a sub-centre at Guwahati**. The Institute arranges variety of programmes from year to year such as elimination of Child Labour in agriculture, monitoring of rural development and tribal development programmes, sustainable livelihood for women, rural development for IAS Officers, Forest Management for IFS Officers, advanced courses on Computer Applications and Information Managements, etc. This institute has got us name even outside our frontiers in serving human development needs of rural masses.

National Council of Rural Institutes (NCRI) would be an autonomous body under the Ministry of Human Resource Development and would operate from the premises of National Institute of Rural Development (NIRD), Rajendra Nagar, Hyderabad. Agricultural research has assumed prime importance for agriculture and rural development. Now technology accounts for 80% of agricultural output in developed countries and 50% in India. India cannot depend on borrowed technology from advanced countries; it has to emerge from our farmers and agricultural research workers. This can happen by collaboration of public and private research. Private research is insignificant, so public research should be stepped up. Developed countries spend 2% of agricultural GDP on research, in India it is only 0.5%, this must be stepped up. Action research is mainly undertaken to learn through action process and field intervention

methodologies the implications of policies and procedures on implementation of rural development programmes. Its approach is participatory. Most of the projects are implemented in the social laboratory of NIRD situated at Vikarabad and Moinabad mandals of Ranga Reddy district of Andhra Pradesh. The work of **Centre for Panchayati Raj** was acclaimed in the fields of preparation of Manual for Training in Decentralised Planning and Administration and preparation of Compendium on Panchayati Raj. It has specially undertaken a comparative study of Panchayati Raj Acts of different States after 73rd amendment. The **Faculty of Statistics** completed a preliminary exercise for evolving simple indicators for Monitoring of Rural Change with regard to selected components i.e. Education, Employment, Basic Needs and Recreation and Entertainment. The **Centre on Rural Documentation (CORD)** as a follow up of its project on **Co-operative Rural Development Informational Network (COORDINET)** has identified over 15 institutions across the country apart from SIRD to become potential members in formation of network aimed at information resources for rural development. **The Faculty of Information** concentrated its efforts on bringing out occasional papers on subjects of current importance like Watershed management and Panchayati Raj.

The National Council of Rural Institutes has been created with the basic objective of promoting rural higher education on the lines of Mahatma Gandhi's revolutionary ideas so as to take the challenge of micro planning for transformation of rural areas. It has to network, consolidate and develop institutions engaged in programmes of Gandhian Basic Education and Nai Talim. The major thrust of rural development is to ensure qualitative development of human resources by imparting education and skills to all sections of population and to all areas to meet the manpower needs of the future so as to make at the whole community active and productive and a sector of harmonious and all round development. 50% of school drop-outs are due to economic factors. For this non-formal, need based and flexible vocational programmes are to be made available in a big way to the neo-literates, school drop-outs, youth and women. The efforts of rural institutions are to be co-ordinated under the umbrella of NCRI for proper transmission of knowledge to the local people. In the wake of democratic decentralization, there is a demand to train new leaders and tap the development potentialities at the micro level through training.

Remedial Measures for Rural Development:

Infrastructure: Power, transportation and communication are the basic inputs for development. Rural people need energy not only for their domestic lighting, cooking and heating but also for agriculture and industries. Rural areas will get transformed if their energy needs are met through wind power, bio-gas, hydropower, atomic energy, solar power etc. energy will revive the dormant entrepreneurial quality of villagers.

Energy: Rural development cannot wait for supply of energy from State Electricity Boards. Villages have possibility of producing hydro power even from stagnant pools of water. Energy co-operatives of rural households where each household deposits its agricultural and kitchen waste as well as cowdung, a good part of energy needs of villagers can be met from this biomass. If Government could supply energy and build all-weather pucca roads instead of wasting resources on rural development programmes villagers would have improved production of crops, processing and post-harvest methods and sold their produce in markets of fair price. With increased income their living conditions would have improved.

Protection from Flood and droughts: In India sometimes it rains too much or too little causing flood and drought. In North Bihar in spite of good soil and proficient farmers, they are languishing in flood and drought destroying their standing crops and life and property. People could not cultivate many crops due to drought conditions. What is required is to educate them in techniques of water management, raising drought resistant crops, social forestry and non-farm activities. Only a collaborative action on the part of states and Central government can bear positive result. Programmes have to be designed individually for each district in consultation with farmers.

Aquaculture: areas of plentiful water resources such as lakes, rivulets, ponds, chauras, nalas and pools can be utilized for productive purposes for augmenting the income of village people. People in North Bihar have been growing Makhana since ages. Its production can be doubled and tripled if makhana growers are trained in modern scientific cultivation. Kamal ghatta and Singhara are other water products which need attention for raising productivity. Doka and Konkar have received consumer preference in cities and can fetch high price. Organized marketing of these products can raise income of poor rural producers.

Diversification of Occupation: Horticulture and Floriculture: earlier maximization of crop yield per acre was considered as sign of improvement but now the outlook is maximization of income per acre which is possible by changing production from cereals to fruits and vegetables. With globalization marketing opportunities are not confined to local area, nearby city or the country alone but the whole world. While planning production farmers must keep in mind that many of their horticulture products could raise much higher price in foreign markets such as mushrooms. 78% of agricultural holdings are small below 1 hectare in area. They are marginal farmers who could not produce the needed income to keep them above poverty line. So the farmers must either raise their productivity or take to additional employment for supplementing their income. By suitable mix of crops and modern technology farmers can earn good amount per hectare.

Co-operative farming: marginal farmers can raise their income by adopting modern technology if they form co-operative farming society. The other alternative is capitalist farming when some big company takes such land on lease and cultivates it. However there is a prejudice against co-operative farming that it will dispossess them of their land. Some politically motivated big farmers created fear that it will lead to collectivization. Since good tilling of land is not possible by small land holders- co-operative farms will be tilled by tractors and other modern gadgets which improve cultivation. Co-operative farming increases yield per acre without infringing land-owners right on their land. A wrong impression pervades among small farmers that co-operative farming means total pooling of land and that a farmer will have no control over the use of his land. Co-operative farming may be just co-operative ownership of tools and gadgets or input supplies and may range from little farming societies to collective farming. There are numerous varieties of it and enlightened farmers will have no difficulty in making a choice. It is the job of the co-operative union to provide a pre-membership educational programme setting out the nature of various types of societies and how to adopt what is best. Government may promote Co-operativisation and may arrange pre-member and leadership development programme.

Dairy Farming: dairy farming is recognized not only provides milk, curd and ghee but it is also a source of poverty alleviation by increasing the income of poor households. The prices of milk,

dahi, ghee and other milk products are so high in areas that rural households can boost their income by selling their products in urban areas. This might not be possible for individual milk producer but by forming a co-operative society of milk producers Amul chartered a solution. Over the years due to White Revolution there is extension of Amul type co-operative milk production and marketing.

Goat Rearing: like cattle goat and sheep rearing has been in practice since ages by poor households. Since the goat procreates every six months and produce 3 to 4 kids at a time, it provides good opportunity to households to sell 8 to 10 goats in a year. Soaring demand for meat and zooming prices of goat makes it an attractive proposition for increasing income of rural households.

Poultry Farming: the cost involved to keep a dozen or two of hens in every household is not much. Domestic wastes suffice for its feed. A dozen of eggs everyday will not only provide nutritious stuff but also fetch money for buying salt and pepper, for which they have to spend cash by selling their foodgrains. The only problem with poultry farming is marketing of eggs. Poultry keepers can collectively organize sale of eggs in the city and obtain fair price. Thus group marketing can do the trick. In many places co-operatives of egg producers have come up.

Honey Making: bee-hives are on their own rather than man-made. Rural households use honey for religious and medicinal purposes but not for consumption. It can fetch good price in the markets if rural households can adopt some technology for honey production with some initial capital investment. Once there are a number of households producing honey they may form co-operative honey processing and marketing society to obtain fair price of their products.

Women and Rural Development: Women constitute 50% of rural population. Upper caste women as a rule don't work; women of lower castes do work to supplement their husband's or father's income. Women cannot do many types of work which men do, also according to customs women are not expected to mingle with men. In certain parts of the country and in certain community's practice of purdah between men and women is the main obstacle in women doing outside work. Thus one of the main causes of rural backwardness is non-participation of women in productive activities. Many women in villages possess artistic skill inherited from

generations for eg. women in Mithila have inherited skill in painting renowned as Madhubani paintings. Some women excel in weaving, sewing and designing. Besides in the diversified structure of rural vocations- cattle management, poultry farming, bee keeping can well be done by women. The plentiful milk production in Kaira District is attributed to women efforts. Gandhiji inducted some women in freedom struggle. Schemes such as 30% reservation in Gram panchayats may not make women for a productive. A well provided community centre for women can be an effective measure for harnessing women power. The centre should be big enough to accommodate various training cum working opportunities. It may have recreation and sports complex too. It will be managed by women only. This should receive highest priority in our rural development programmes.

Decentralisation and Rural Development:

A village as a unit of planning is required because of resources, social structure, convenience in harnessing of resources and adoption of appropriate technology consistent with local heritage and skills available. Village planning will help in fulfilling local aspirations to an extent greater than district or block planning. One of the reasons why participation of people could not be enlisted was because many villages could not quite locate the relevance of a project for their betterment. Villagers participation in Planning and Implementation exercise will be in terms of their own perception of their felt needs and priorities, it cannot be perceived by some remote experts sitting in State or National Capital, however enlightened such experts may be. Village Planning will ensure effective co-ordination of activities of different government departments. Rural development with local people's participation has been successfully accomplished in countries like China, Japan, South Korea and several other countries.

Rural Development through Human Resource Development: The vast mass of human beings residing in rural areas idling their time, the rural development will grow to great heights if we focus our efforts for development of each individual living in rural areas. Earlier it was capital which was emphasized for growth of production. Today it is human resource. Earlier payment to employees was treated as cost to be minimized. Today cost of training is considered as investment. Human Resource Development has to be treated as a continuous process for

enhancement of knowledge, skills and performance capabilities of the people to attain competitive advantage. The core factors which play key role in this process are the educational system, research organizations, financial institutions, service organizations, industry, labour and above all the Government. their combined efforts will lead to upgradation of knowledge and technology, skills and abilities, values and vision, commitment and dedication, zeal and enthusiasm and innovation and productivity. This is how it happened in Japan and Asian Tigers. Germany and Japan were wholly destroyed during Second World War yet they were able to reconstruct their economies within two decades due to patent human resources. India is not able to use, mobilize and develop this vast natural resource due to resource crunch, large population, planning priorities, approach and attitude.

Conclusion: diversification away from low productivity food grains, diverse land and water development schemes, transparency in land rights of the tiller, market reforms and support to commercial infrastructure in rural areas with an emphasis on delivery systems should be encouraged. Market reform, tax, monetary and credit policy reform can be integrated with crop level revival policies. Macro objectives should be operationalised at the regional level by giving appropriate incentives and disincentives. The new technologies in cereals like the bajra including hybrids must get off the research success stage. The States must intervene in markets for alternative distribution channels so that there is genuine competition in input supplies. Partnerships between Co-operatives, non-profit organizations, private sector and local governments should be promoted. Producer groups should be encouraged to enter into strategic alliances like with corporate sector for contract farming. Revival of Rural Development Fund, lending through weather or project cycle and community collateral for viable projects will help Indian farmers improve his income.

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हिन्दी सिनेमा के संवादों और गीतों की भाषा में अश्लीलता, द्विअर्थ और गाली-गलौच का अध्ययन
(1951 से 2010 तक सर्वाधिक आय अर्जित करने वाली फिल्मों के संदर्भ में)

सुरेंद्र कुमार शर्मा शोधार्थी

जनसंचार एवं मीडिया प्रौद्योगिकी संस्थान, कुरुक्षेत्र विश्वविद्यालय कुरुक्षेत्र

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किसी भी समाज के निर्माण में कला का विशेष योगदान होता है। जिस समाज में कलाएं विकसित नहीं होती उस समाज का विकास होना असम्भव है। गीत, संगीत, अभिनय, चित्रकला, सेट डिजाइनिंग, प्रकाश व्यवस्था, सम्पादन जैसी कलाओं के संगम से सिनेमा का निर्माण होता है। सिनेमा का आरम्भ मूक फिल्मों से हुआ। मात्र हाव-भाव के माध्यम से अभिनेता दर्शकों को वह संदेश पहुंचाने में कामयाब हो जाते थे जो वह देना चाहते थे। लेकिन जब सिनेमा में आवाज का अविष्कार हुआ तो दर्शकों को चमत्कार महसूस हुआ। चलती फिरती तस्वीरों को बोलते हुए देखकर दर्शक खूब रोमांचित हुए। फिल्म के संवाद लोगों के आम बोलचाल में शामिल होने लगे। कुछ संवाद तो इतने मशहूर होने लगे कि लोग अपनी दिनचर्या में ही फिल्मी संवादों को दोहराते थे। इसी प्रकार फिल्म के गीत फिल्मी प्रशंसकों को जुबानी याद होने लगे। लेकिन वक्त बदलने के साथ-साथ फिल्म के संवादों में द्विअर्थ, अश्लीलता और गालियां शामिल होने लगी। इसी प्रकार गीतों के शब्द भी स्वच्छ नहीं रहे।

प्रस्तुत शोध में हिन्दी सिनेमा के संवादों और गीतों में अश्लीलता, द्विअर्थ और गालियों का अध्ययन किया गया है।

शोध विधि : प्रस्तुत शोध के लिए अन्तर्वस्तु विश्लेषण विधि का प्रयोग किया गया है। अन्तर्वस्तु विश्लेषण विधि शोध करने की ऐसी विधि जिसमें प्रकाशित अथवा दृश्य-श्रव्य सामग्री का वस्तुनिष्ठ अध्ययन किया जाता है। इस विधि में सामग्री को छोटी से छोटी इकाई में बांट दिया जाता है और प्रत्येक इकाई का अध्ययन कर पूरी सामग्री की जांच की जाती है।

निर्दर्शन : 1913 से आज तक हिन्दी सिनेमा 100 से भी अधिक साल गुजार चुका है। हमारे देश में प्रत्येक वर्ष कम से कम 200 हिन्दी फिल्मों का निर्माण होता है। इन सभी फिल्मों का अध्ययन करना असम्भव जान पड़ता है। इसी कारण शोध के लिए 1951 से 2010 तक फिल्मों का चयन किया गया है। प्रत्येक वर्ष की सर्वाधिक आय अर्जित करने वाले फिल्म को चुना गया है। सर्वाधिक आय अर्जित करने वाली फिल्म को चुनने का कारण यह था कि इन फिल्मों को सर्वाधिक दर्शकों द्वारा देखा गया है। जो फिल्में सर्वाधिक देखी गई हैं वही सही तौर पर संदेश पहुंचाने में सफल रहती हैं।

प्रस्तुत शोध के अन्तर्गत चयनित फिल्मों के सभी संवादों और गीतों का अध्ययन किया गया है। प्रत्येक फिल्म के प्रत्येक संवाद और प्रत्येक फिल्म के प्रत्येक गीत को जांच कर उनमें प्रदर्शित अश्लीलता, द्विअर्थ और गाली गलौच को जानने की प्रयास किया गया है।

सारणी एवं विश्लेषण :

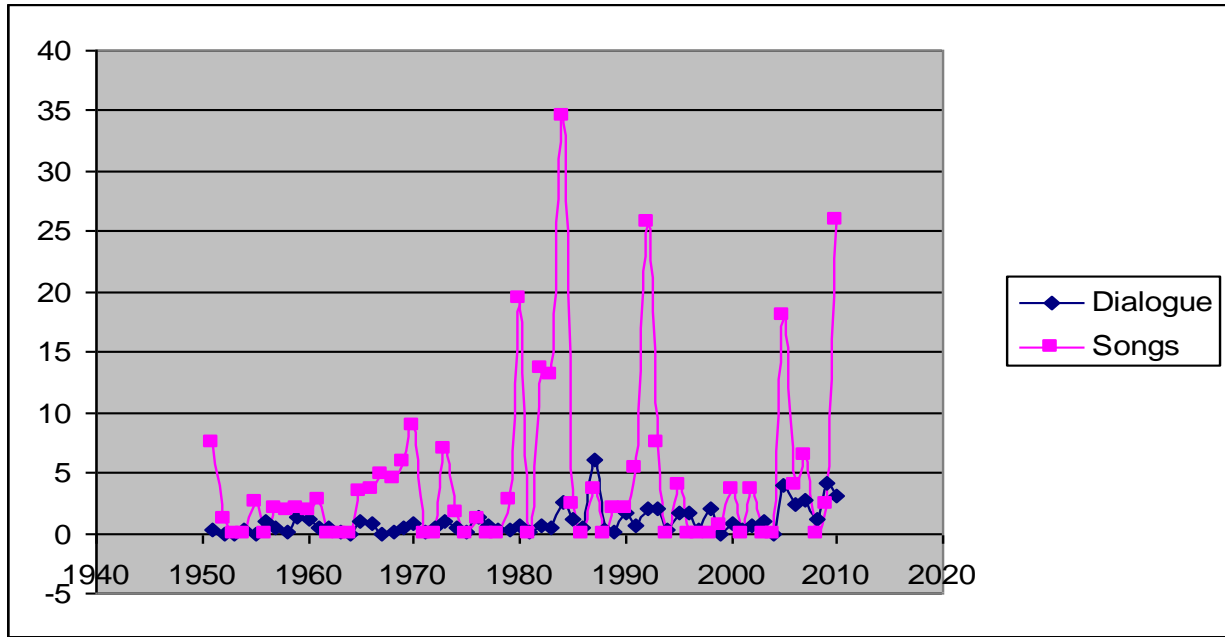
सारणी 1. हिंदी फिल्मों में 'अश्लील/द्विअर्थी/अंगप्रदर्शन' प्रस्तुत करने वाले संदेश

फिल्म का वर्ष	फिल्म का नाम	फिल्म का कुल संवाद	फिल्म में 'अश्लील/द्विअर्थी/अंगप्रदर्शन' प्रदर्शित करने वाले संवाद	प्रतिशतता	फिल्म में गीतों की कुल पंक्तियां	'अश्लील/द्विअर्थी/अंगप्रदर्शन' प्रदर्शित करने वाले गीतों की पंक्तियां	प्रतिशतता
1951	आवारा	685	2	0.3	81	6	7.4
1952	टान	446	0	0	89	1	1.1
1953	अनारकली	538	0	0	91	0	0
1954	नागिन	485	1	0.2	81	0	0
1955	श्री चार सौ बीस	796	0	0	78	2	2.6
1956	सी आई डी	808	7	0.9	60	0	0
1957	मदर इंडिया	730	4	0.5	94	2	2.1
1958	मधुमति	678	1	0.1	53	1	1.9
1959	अनाड़ी	1024	14	1.4	49	1	2.0

1960	मुगल ए आजम	570	6	1.1	56	1	1.8
1961	गंगा जमुना	813	4	0.5	72	2	2.8
1962	बीस साल बाद	496	2	0.4	37	0	0
1963	मेरे महबूब	795	1	0.1	89	0	0
1964	संगम	830	0	0	58	0	0
1965	वक्त	988	9	0.9	59	2	3.4
1966	पत्थर और फूल	764	6	0.8	54	2	3.7
1967	उपकार	762	0	0	62	3	4.8
1968	आंखें	766	1	0.1	44	2	4.5
1969	आराधना	1057	5	0.5	51	3	5.9
1970	जॉनी मेरा नाम	1226	10	0.8	56	5	8.9
1971	हाथी मेरे साथी	699	1	0.1	42	0	0
1972	सीता और गीता	1127	5	0.4	36	0	0
1973	बॉबी	751	7	0.9	72	5	6.9
1974	रोटी कपड़ा और मकान	854	4	0.5	59	1	1.7
1975	शोले	708	1	0.1	35	0	0
1976	दस नम्बरी	1032	14	1.4	83	1	1.2
1977	टमर अकबर एंथोनी	877	5	0.6	85	0	0

1978	मुकद्दर का सिकन्दर	1040	3	0.3	70	0	0
1979	सुहाग	864	2	0.2	74	2	2.7
1980	कुर्बानी	696	5	0.7	41	8	19.5
1981	क्रांति	791	1	0.1	113	0	0
1982	विधाता	828	6	0.7	59	8	13.6
1983	कुली	797	4	0.5	84	11	13.1
1984	तोहफा	759	19	2.5	55	19	34.5
1985	श्राम तेरी गंगा मैली	665	8	1.2	88	2	2.3
1986	कर्मा	815	4	0.5	85	0	0
1987	हुकूमत	554	33	6	28	1	3.6
1988	तेजाब	872	8	0.3	75	0	0
1989	मैंने प्यार किया	747	1	0.1	102	2	2.0
1990	थदल	854	14	1.6	51	1	2.0
1991	साजन	1055	6	0.6	74	4	5.4
1992	बेटा	855	28	2.1	66	17	25.8
1993	आंखें	996	20	2	70	5	7.4
1994	हम आपके हैं कौन	1072	2	0.2	139	0	0
1995	दिलवाले दुल्हनियां ले जाएंगे	949	16	1.7	77	3	3.9
1996	श्राजा हिंदुस्तानी	968	16	1.7	102	0	0

1997	बार्डर	626	2	0.3	63	0	0
1998	कुछ कुछ होता है	1034	22	2.1	89	0	0
1999	हम साथ साथ हैं	871	0	0	145	1	0.7
2000	कहो ना प्यार है	888	7	0.8	55	2	3.6
2001	गदर-एक प्रेम कथा	641	2	0.3	75	0	0
2002	देवदास	890	6	0.7	84	3	3.6
2003	कोई मिल गया	780	8	1	63	0	0
2004	वीर जारा	505	0	0	109	0	0
2005	नो एंट्री	1245	48	3.9	50	9	18
2006	धूम 2	519	12	2.3	103	4	3.9
2007	ओम शांति ओम	776	21	2.7	108	7	6.5
2008	गजनी	608	7	1.2	67	0	0
2009	श्री इंडियट	1100	46	4.2	43	1	2.3
2010	दबंग	513	16	3.1	73	19	26



उपरोक्त सारणी से पता चलता है कि हिन्दी सिनेमा के संवादों में अश्लीलता और द्विअर्थ आरम्भ से ही है। परंतु 80 के दशक में यह अधिक मात्र में प्रदर्शित किया गया है। उसके बाद 2000 के दशक में भी हिन्दी सिनेमा के संवादों में अश्लीलता और द्विअर्थ देखने को मिलता है। इसी प्रकार हिन्दी सिनेमा के गीतों में भी 1950 से ही कुछ शब्द अश्लील हैं। परंतु 80 के दशक में और यह बहुत अधिक मात्र में पाए गए हैं। 2005 के बाद ऐसे शब्द गीतों का मुख्य भाग बनता जा रहा है।

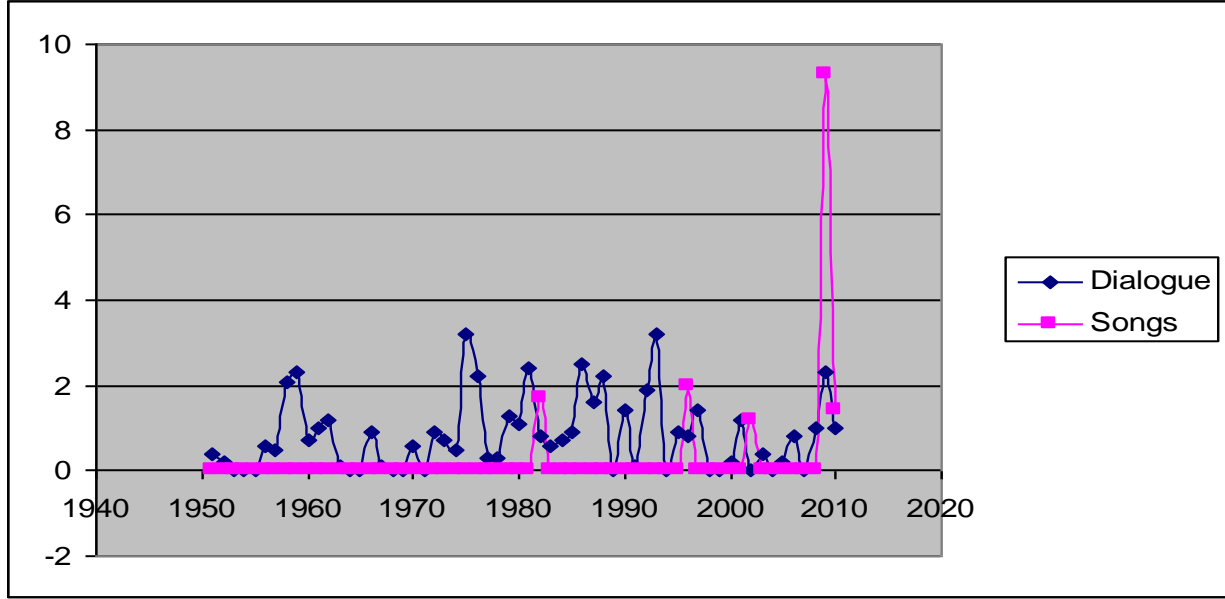
सारणी 2. हिंदी फिल्मों में 'गाली-गलौच' प्रस्तुत करने वाले संदेश

फिल्म का वर्ष	फिल्म का नाम	फिल्म में कुल संवाद	'गाली-गलौच' प्रदर्शित करने वाले संवाद	प्रतिशतता	फिल्म में गीतों की कुल पंक्तियां	'गाली-गलौच' प्रदर्शित करने वाले गीतों की पंक्तियां	प्रतिशतता
1951	आवारा	685	3	0.4	81	0	0
1952	टान	446	1	0.2	89	0	0

1953	टनारकली	538	0	0	91	0	0
1954	नागिन	485	0	0	81	0	0
1955	श्री चार सौ बीस	796	0	0	78	0	0
1956	सी आई डी	808	5	0.6	60	0	0
1957	मदर इंडिया	730	4	0.5	94	0	0
1958	मधुमति	678	14	2.1	53	0	0
1959	अनाड़ी	1024	24	2.3	49	0	0
1960	मुगल ए आजम	570	4	0.7	56	0	0
1961	गंगा जमुना	813	8	1	72	0	0
1962	बीस साल बाद	496	6	1.2	37	0	0
1963	मेरे महबूब	795	1	0.1	89	0	0
1964	संगम	830	0	0	58	0	0
1965	वक्त	988	0	0	59	0	0
1966	पत्थर और फूल	764	7	0.9	54	0	0
1967	डपकार	762	1	0.1	62	0	0
1968	आंखें	766	0	0	44	0	0
1969	आराधना	1057	0	0	51	0	0
1970	जॉनी मेरा नाम	1226	7	0.6	56	0	0
1971	हाथी मेरे साथी	699	0	0	42	0	0
1972	सीता और गीता	1127	10	0.9	36	0	0

1973	बॉबी	751	5	0.7	72	0	0
1974	रोटी कपड़ा और मकान	854	4	0.5	59	0	0
1975	शोले	708	23	3.2	35	0	0
1976	दस नम्बरी	1032	23	2.2	83	0	0
1977	अमर अकबर एंथोनी	877	3	0.3	85	0	0
1978	मुकद्दर का सिकन्दर	1040	3	0.3	70	0	0
1979	सुहाग	864	11	1.3	74	0	0
1980	कुर्बानी	696	8	1.1	41	0	0
1981	क्रांति	791	19	2.4	113	0	0
1982	विधाता	828	7	0.8	59	1	1.7
1983	कुली	797	5	0.6	84	0	0
1984	तोहफा	759	5	0.7	55	0	0
1985	राम तेरी गंगा मैली	665	6	0.9	88	0	0
1986	कर्मा	815	20	2.5	85	0	0
1987	लुकूमत	554	9	1.6	28	0	0
1988	तेजाब	872	19	2.2	75	0	0
1989	मैंने प्यार किया	747	0	0	102	0	0
1990	थदल	854	12	1.4	51	0	0
1991	साजन	1055	1	0.1	74	0	0
1992	बेटा	855	16	1.9	66	0	0
1993	आंखें	996	32	3.2	70	0	0
1994	हम आपके	1072	0	0	139	0	0

	हैं कौन						
1995	दिलवाले दुल्हनियां ले जाएंगे	949	9	0.9	77	0	0
1996	श्राजा हिंदुस्तानी	968	8	0.8	102	2	2
1997	बार्डर	626	9	1.4	63	0	0
1998	कुछ कुछ होता है	1034	0	0	89	0	0
1999	हम साथ साथ हैं	871	0	0	145	0	0
2000	कहो ना प्यार है	888	2	0.2	55	0	0
2001	गदर-एक प्रेम कथा	641	8	1.2	75	0	0
2002	देवदास	890	0	0	84	1	1.19
2003	कोई मिल गया	780	3	0.4	63	0	0
2004	वीर जारा	505	0	0	109	0	0
2005	नो एंट्री	1245	3	0.2	50	0	0
2006	धूम 2	519	4	0.8	103	0	0
2007	ओम शांति ओम	776	0	0	108	0	0
2008	गजनी	608	6	1	67	0	0
2009	थ्री इंडियट	1100	25	2.3	43	4	9.3
2010	दबंग	513	5	1	73	1	1.4



उपरोक्त सारणी से पता चलता है कि हिन्दी फिल्मों के संवादों में 60 के दशक में ही गालियों का प्रयोग अधिक मात्रा में किया गया है। 70 और 80 के दशक में भी अनेक गालियां हिन्दी फिल्मों के संवादों में शामिल रही हैं। इसी प्रकार गीतों में गालियां कम रही हैं लेकिन 80 के दशक में गालियों का प्रयोग किया गया है। 2009 की फिल्म के गीतों में गालियों का प्रयोग अधिक मात्रा में देखने को मिल रहा है।

निष्कर्ष एवं सुझाव : प्रस्तुत शोध से यह निष्कर्ष निकलता है कि हिन्दी फिल्मों में बहुत अधिक अश्लीलता, द्विअर्थ एवं गालियों का प्रयोग हो रहा है। साले (आवारा, 1951), ससुर(गंगा जमुना, 1961) हरामजादे (शोले) से आरम्भ होकर यह ऐसे शब्दों तक पहुंच गया है जिनका उच्चारण भी सभ्य समाज के लिए घातक माना जाता है (श्री इडियट्स)। सिनेमा की भाषा का प्रभाव हमारे दर्शकों की भाषा पर बहुत अधिक पड़ता है। यदि सिनेमा की भाषा अभद्र होती है तो पूरे समाज की दूषित होता है। भाषा संस्कृति बहुत ही महत्वपूर्ण अंग है। यदि किसी समाज की भाषा शुद्ध नहीं होगी तो उस समाज की संस्कृति का पतन निश्चित है। अतः सिनेमा की भाषा के गिरते स्तर पर चिंतन करने की आवश्यकता है। यदि इस पर अभी ध्यान नहीं दिया गया तो हमारी संस्कृति के हास को कोई नहीं रोक पाएगा।

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